

# The Cable Tow

Vol. XXVII

MANILA, PHILIPPINES, MARCH, 1952

No. 9

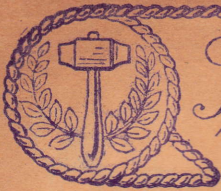
OFFICIAL ORGAN OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

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

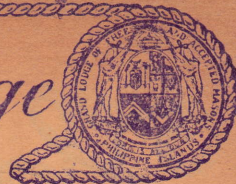
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Most Wor. Bro. Vicente Carmona, P.G.M.



# The Grand Master's Message



## The Holy Bible And Freemasonry

*THE HOLY BIBLE* always graces the Altar of every regular Masonic Lodge; it supports the Square and Compass and together they comprise the most important possessions of the Lodge.

The Holy Bible, which is so familiar and so well loved by Masons throughout the world, is the Masonic Volume of the Sacred Law and the Great Light of Freemasonry. The Holy Bible is opened when the Lodge is opened wherever situated in the world and no Lodge is able to conduct its business or accomplish any work of any description whatsoever, unless the Bible is opened and placed upon the Altar.

Therefore, we can truly claim that the Holy Writings which contain the Will of Our Great Creator governs all our actions in the Lodge and is symbolic of the fact which is freely admitted that He reigns supreme over us.

To trace the origin of the Bible's connection with Freemasonry is a very interesting story indeed. However, it is to be regretted that this story can not be told as one would like to hear it, the language of human speech, powerful as it is, yet it is found to be inadequate in order to do justice to such a story.

We cannot, with any reasonable degree of accuracy, tell just when or where the wonderful literature of the Bible became the guiding light in Freemasonry, nor can we ascertain who first discovered that the Holy Writings contained the laws and edicts that were most suitable as a guide for Masons to follow in their everyday lives. However, as our ancient brethren wrought for the benefit of the Church during the Cathedral building days, we may presume that the Holy Bible, was a somewhat familiar object in their lives, notwithstanding that in those far off days the Bible was laboriously written by hand and in Latin and was not the familiar and easy to obtain article that it is today.

Very many theories have been propounded concerning this matter, but it seems that they are all based upon presumptions and not facts and that we can but hope that further research will be able to unearth something definite upon which we shall be able to build the whole story with the knowledge that we are dealing with actual facts and not conjectures.

We find mention of the Holy Bible in many of the very old Manuscripts pertaining to the Craft long before Speculative Masonry was a well-established Institution. When the Speculative side of Masonry was put upon an organized basis, during the year 1717, the Holy Book was already an important feature of Masonic Ritual. However, it was not, at that time, referred to as a Great Light.

We find in the Harleian Manuscript, which is dated about 1600 A.D., that an initiate had to take an obligation which ended with the following: "SO HELP ME GOD AND THE HOLY CONTENTS OF THIS BOOK".

In a copy of the old Ritual in the Royal Library in Berlin mention is made of the Holy Writings as being one of the Lights. Due largely to the untiring efforts of Bro. Preston, the Holy Bible attained an important niche in Masonic Lodges and we have definite evidence to the effect that the Bible was referred to as one of the three Great Lights in the year 1760.

It is never necessary to remind a Freemason what an important part the Holy Writings have in our Lodge work. It is the supreme and masterly Light for all Masons and the Great and never failing guide to all our actions. Placed upon the Altar, it sheds the beneficial rays of its Light upon the East, the West, the South, and throughout the whole Lodge.

(Continued on inside back cover)

# THE CABLETOW

## Editorials

### MOST WOR. BRO. VICENTE CARMONA

#### A TRIBUTE

VICENTE CARMONA is dead. For many years, he was the Grand Treasurer of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, and served as its Grand Master for the year 1930-1931. His death was caused by that treacherous condition known as hypertension. The attack was so grave that he could no longer recover. We join his bereaved family and friends in their present predicament.

The deceased has dedicated his life to intensive masonic labors. He worked quietly and without fanfare. He possessed a strong conviction that no personal convenience, neither friendship nor favors could influence him to change it. It was a quality most admirable. He did not hesitate to say NO when a decision required it to be so. He had no enemies as he knew how to go about with the big as well as the small individual, be it a friend or foe. Even his lowest subordinates or employees did not find difficulties in solving their problems with him. Although he was born on a high strata of life, he looked with sympathy the ills of the underprivileged and worked for their betterment. He helped them that they may improve their ways of life, a calling to which his energies were devoted. That was Masonry in his practice. To aid that you may realize something, to live with a reasonable ambition in order to accomplish it, to be industrious that you may enjoy a living which is progressive in spite of the various handicaps in one's life—these were his primordial concern. How many among us owe our present stations in life due to the high aims of the Craft!

M. Wor. Brother Vicente Carmona was born in the town of Capiz, province of Capiz on August 8, 1878. He started as a mere employee in the office of the Auditor. Practising his philosophy of life, he gradually ascended the ladder until he became a leading man in finance. Little by little he grew to become an admirable employee and received high commendations from his superiors. He had no one to back him up nor one to lean on for promotions except his talents, his humility, his vision and above all, his human touch. His ambition was aptly rewarded when the leaders of the government made him the Insular Treasurer, then Secretary of Finance, then President of the Philippine National Bank and with other positions having to do with the finances of the Government. His actions and counsel always solved difficult problems of the State which he always did with equanimity, serenity and justice.

As a Mason, he was a fine example of that working craftsman, noble, sober and full of determination. To him, to be a Master Mason was the most admirable in any masonic labor. He never was an admirer of degrees. He contributed his enthusiasm and wisdom in every masonic activity in the Philippines. He

### BRO. WALTER A. QUINCKE

IN January, 1950, Bro. Walter A. Quinke, president of *The Philalethes Society* — an international body of Freemasons who seek more Light and Freemasons who have Light to import—wrote the following message to brethren around the world:

*"Let us plan to be of a greater service to our fellow men, to the Craft at large, to enlighten the mind, to labor at building a Temple of universal brotherhood, and to provide leadership and inspiration to the end that our activities may take a rightful place in our lives."*

During his thirty-five years in the Masonic Fraternity, this message was his program as well as his goal. The most fruitful years of his life were devoted toward the realization of this noble cause. So enthusiastic was he in his Masonic endeavors that he practically gave up wholesome refreshment for useful toil, much-needed rest for sacrificial service. And on October 29, 1951, as the sun was going down, Bro. Quinke at the age of 69 years, finally laid down his working tools and made his appointment with death.

While we deeply mourn the passing of our brother, we feel confident in the thought that when death called, he was ready. How often did he write and speak about the demise of other brethren! Did he not say that death instead of being feared should be welcomed? This is as it should be for in his very words: *"Death must come to all of us."*

Bro. Quinke had had his share of the pains and sorrows of men. Physically handicapped, he nevertheless radiated cheer to those around him. He knew that his reason for being was not to be characterized by complaints nor bitterness but with a spirit of good will and an atmosphere of brotherliness. These he expressed in various ways — as a musician and composer, writer and editor, friend and benefactor.

May the exemplary life of our departed brother be a reminder to those of us whom he left behind! He lived richly and died not in vain. Let us likewise go about doing good before our earthly journey is over.

MAURO BARADI, M.P.S.

intimated to us that since at an early age, it was his desire to become a Mason. And he owes this conviction to his recollection of the execution of that Great Malayan Mason and Martyr, Brother Jose Rizal. Knowing that Rizal was the victim of intrigues among men, an indelible protest grew within his heart against such monstrosity. He realized that it was necessary to fight against such human injustices. He, therefore sought admission and was made a Mason. He knew that Rizal was no traitor as some picture him to be. He knew that above all Rizal was a patriot who desired reformation in his country and for which he was shot. Brother Carmona used to laugh with indigna-



Public Installation of Officers of Philippine Lodge No. 56, F. & A. M.  
By the Most Excellent Grand Lodge of the Philippines, Manila Branch  
Taguig City, January 10, 1932

tion on those who maintain that Rizal abjured Masonry. "How could one individual abjure the same principles for which he dies?" he said in silent protest. "Was not his death, his holocaust a better proof of such a fallacy?", he used to repeat. "And how could men and Filipinos be desirous to glorify Rizal with such abjuration?" "And don't we realize that the liberty we now have and enjoy is the result of Rizal's sacrifice?" he further added.

These were said by Brother Vicente Carmona when living with least suspicion even for a while that the same individuals would be the very ones thereafter to darken his glorious past. We say this on the discovery of a ridiculous note that Don Vicente has retracted Masonry days before his death. And these individuals maintain this assertion to be so now when Don Vicente can no longer disprove such falsehood. Don Vicente lost consciousness when he was attacked and he never recovered anymore. How could an individual in such a condition make such declaration? How could he move his head as a sign of acquiescence? It is simply ridiculous to assert that the deceased in such a condition, physically and mentally, could do such things. And it is more ridiculous when the same individuals now maintain the truth of such abjuration which they miserably failed to secure when the late Don Vicente was healthy and sound. Could he talk? These individuals say NO. Could he sign? The same individuals say NO. Could he move in any manner? They also say NO. One of his arteries was cut then.

Was Don Vicente then in a condition to be considered mentally sound? **IMPOSSIBLE.** How could an individual retract as such? A suppose retraction under such circumstances is just a farce, a comedy.

Don Vicente Carmona lived practising Masonry. His life was the glorification of our principles. He has become big because he was a Mason. He was strong with sincere friends and admirers because he lived a Mason's life. These same individuals were the same

(Continued on page 146)

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*to the loving memory of*

**Most Wor. Bro. VICENTE CARMONA, P.G.M.**

YOU are fraternally invited to attend the MEMORIAL SERVICES to be conducted by the MOST WOR. GRAND MASTER BRO. SYDNEY M. AUSTIN and OFFICERS of the GRAND LODGE on March 9, 1952 (Sunday) at 4:00 P. M. at the Plaridel Masonic Temple, 520 San Marcelino, Manila.

\* \* \*

*Program*

1. Opening —  
Master—M. W. Bro. SYDNEY M. AUSTIN, Grand Master  
Senior Warden—R. W. MAURO BARADI

- Junior Warden—R. W. Bro. WERNER P. SCHELIG
2. Prayer —  
W. B. MARCIANO EVANGELISTA—Grand Chaplain
  3. Vocal Solo —  
Mrs. RAYMUNDA OFILADA
  4. Memorial Services by Officers of the Grand Lodge  
Violin Solo—Bro. IRVING CRYDE  
Vocal Solo—Mrs. RAYMUNDA OFILADA  
Violin Solo—LUCIO PINEDA  
Piano Solo—W. B. ANGEL MONTES
  5. Funeral Orations by:—  
Wor. Bro. MACARIO OFILADA, Grand Orator  
Wor. Bro. EMILIO ASISTORES, Master of Biak na Bato  
Lodge No. 7  
Right Wor. Bro. MAURO BARADI, Deputy Grand Master  
Most Wor. Bro. SYDNEY M. AUSTIN, Grand Master
  6. Closing
  7. Invocation and Benediction by the GRAND CHAPLAIN

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

February 20, 1952

CIRCULAR No. 2  
SERIES OF 1952

**LODGE DELEGATES TO ASSIST THE BOARD OF DIRECTORS IN THE PROPER UPKEEP AND IMPROVEMENTS OF THE PLARIDEL MASONIC TEMPLE, ITS PREMISES AND HALLS.**

To All Lodges, Chapters,  
Bodies and Other Organizations  
working in the Plaridel Masonic Temple:

In order the better to maintain the proper upkeep and/or introduce improvements in the Plaridel Masonic Temple including its premises and halls, the Board of Directors of the Grand Lodge of the Philippine Islands has decided to re-organize the House Committee so as to have it composed of representatives of all Lodges, Chapters of Royal Arch, Order of the Eastern Star, Philippine Bodies, A & ASR, Fraternal Order of Eagles, United States Spanish War Veterans and all other organizations working in the temple.

It is, therefore, fraternally requested that the said Lodges, Chapters of Royal Arch, Order of the Eastern Star, Philippine Bodies, A & ASR, Fraternal Order of Eagles, United States Spanish War Veterans elect one delegate each to compose the said House Committee.

These delegates will chose their own Chairman and Secretary and meet once a month to deliberate on proposed improvements they would want to be introduced in the Plaridel Masonic Temple, which proposals are to be submitted to the Board of Directors of the Grand Lodge of the Philippine Islands.

It is further requested that these delegates be chosen not later than the month of March so that it can function at once.

DONE in the City of Manila, Republic of the Philippines, this 20th day of February, 1952.

ATTEST:

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

(Sgd.) SIDNEY M. AUSTIN  
Grand Master

**THE HOLY BIBLE . . .**

(Continued from inside back cover)

as a symbol of that eternal ever revealing Book of the Will of God. However, while we honor and respect every Book of Faith in which are recorded the ways and will of God, nevertheless, the Bible with us is supreme and is the great mother-book of all our literature and certainly the most valuable book of the Lodge. It is the duty of every Mason, not only to honor and revere the Volume of the Holy Writings as the Great Light of the Fraternity but he should also make a regular practice of reading it, of living with it, and should strive to permit its Divine Truth to pervade his heart and strive to learn and understand what it means to be a man and a Mason and to follow its divine dictates.

The Bible is a great story, the two great characters of which are God and one's Soul; it shows us that our Divine Creator made man and woman after his own image and that an eternal bliss awaits those of us who qualify for such during their transitory period on this planet. We must remember that the greater the sacrifices we are called upon to make the greater will be our reward when we are called to face our Lord on the Day of Judgment.

*J. J. Austin*

Grand Master

**MOST WORSHIPFUL . . .**

(Continued from page 144)

persons who approached him while he was yet of sound mind and failed miserably in their mission. But true to their colors, they now bring their evil designs to consummation.

To us Masons, whatever these detractors of Masonry say about Don Vicente, we are firm in the belief that he did not abjure Masonry. He died in the manner he had lived. He was an exemplary Mason, a fighter for his convictions.

ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

**EL MUY ILUSTRE . . .**

(Continued from page 154)

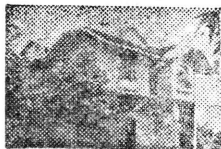
peño imposible. Pero como siempre, estaban en acecho. Habían decidido que era conveniente para sus propios intereses aparentar su retractación. Y sin escrúpulos lo llevaron a cabo. Y apareció un documento aparentando la comedia de que el pobre moribundo movió la cabeza en señal de asentimiento a una imposible retractación.

Y nosotros los Masones que hemos conocido íntimamente a Don Vicente Carmona, que sabemos de sus convicciones, de sus arraigados principios contra los cuales se estreñaron las necias maquinaciones de unos pobres ilusos, decimos que NO, afirmamos que Don Vicente Carmona no fue un apóstata, que, por el contrario, el murió como vivió—Mason ejemplar y luchador, fuerte como una roca en sus creencias.

ANTONIO GONZALEZ, P.G.M.  
Gran Secretario

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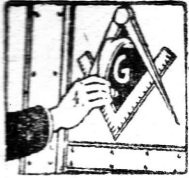
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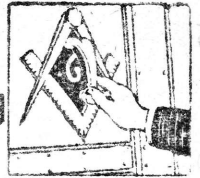
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# WHAT OUR LODGES ARE DOING



**KASILAWAN LODGE No. 77**  
 Manila  
**RESOLUTION OF THANKS**

WHEREAS, *Kasilawan Lodge No. 77* received valuable donation consisting of forty (40) pieces of white apron, three (3) covers for the 3 STATIONS, one (1) cover for the ALTAR and one (1) *Kasilawan Flag* from its present Master, *Wor. Bro. PACIFICO C. MARIN* on January 7, 1952;

WHEREAS, the above-mentioned Masonic paraphernalia were voluntarily given by the said Master with no other motive or purpose of personal gain or self-aggrandizement, but with the simple thought of serving as it were Masonry in general and that of *Kasilawan Lodge No. 77* in particular;

WHEREAS, in heartfelt appreciation and esteem of this thoughtful donation, the members of *Kasilawan Lodge No. 77* duly approved during their stated meeting on January 14, 1952 a motion to pass a resolution conveying their thanks and gratitude to *Wor. Bro. Marin*;

NOW, THEREFORE, Be It Resolved, as it is hereby resolved that this resolution of thanks be conveyed as it is hereby conveyed to *Wor. Bro. PACIFICO C. MARIN* expressing the heartfelt thanks of all the members of *Kasilawan Lodge No. 77* for his generosity and great masonic services to his Mother Lodge.

BE IT RESOLVED, FURTHER, That a copy of this resolution be sent to the Cabletow for publication, and another be kept in the archives of the Lodge.

Done at *Plaridel Temple, Manila, Philippines*, this 11th day of February, 1952.

**JOSE F. FETALVERO**  
 Secretary

ATTESTED:

**BONIFACIO JAVIER**  
 Senior Warden

**CAMARINES NORTE LODGE No. 107**  
 Daet

FOR THE purpose of orienting the people about Freemasonry, the installation of the elective and appointive officers of *Camarines Norte Lodge No. 107, F. & A. M.* for the ensuing masonic year was held publicly on January 3, 1952 at the Chinese Chamber of Commerce Building, Daet, with *M. W. Bro. Francisco A. Delgado, P.G.M.* as Installing Officer and *Wor. Bro. Victoriano Yamzon*, Grand Lodge Inspector as Master of Ceremonies. More than 200 visitors composed of Masons, family of Masons and other prominent non-Masons in the province graced the occasion.

After Most Worshipful *Bro. Francisco A. Delgado* and party were received with grand honors, the following officers were installed:

- |                           |             |
|---------------------------|-------------|
| Wor. Bro. Maximo Obaño    | Master      |
| Bro. Gregorio Lagumen     | Sr. Warden  |
| Bro. Manuel Ong Huy Hong  | Jr. Warden  |
| Bro. Jose Santos Seeping  | Treasurer   |
| Bro. Bartolome Ortega     | Secretary   |
| Bro. Leonoldo R. Pante    | Chaplain    |
| Bro. Bonifacio Gregorio   | Marshal     |
| Bro. Eustaquio de Guzman  | Orator      |
| Bro. Marciano Tondo       | Lecturer    |
| Bro. Santiago Ferrer      | Auditor     |
| Bro. Zacarias Mat. Burgos | Sr. Deacon  |
| Bro. Luis Miguel          | Jr. Deacon  |
| Bro. Alfonso Gue          | Sr. Steward |
| Bro. Primo Magana         | Jr. Steward |
| Bro. Leon D. Hernandez    | Almoner     |
| Bro. Onofre C. Concordia  | Tyler       |

For the entertainment of the public, the following intermission numbers were rendered after the installation of officers:

- Instrumental Solo  
 Saxophone ... *Mr. Benjamin de la Fuente*
- Welcome Speech ... *Wor. Bro. Maximo Abano*

**BERNARDO PALMA**

Certified Public Accountant and Auditor

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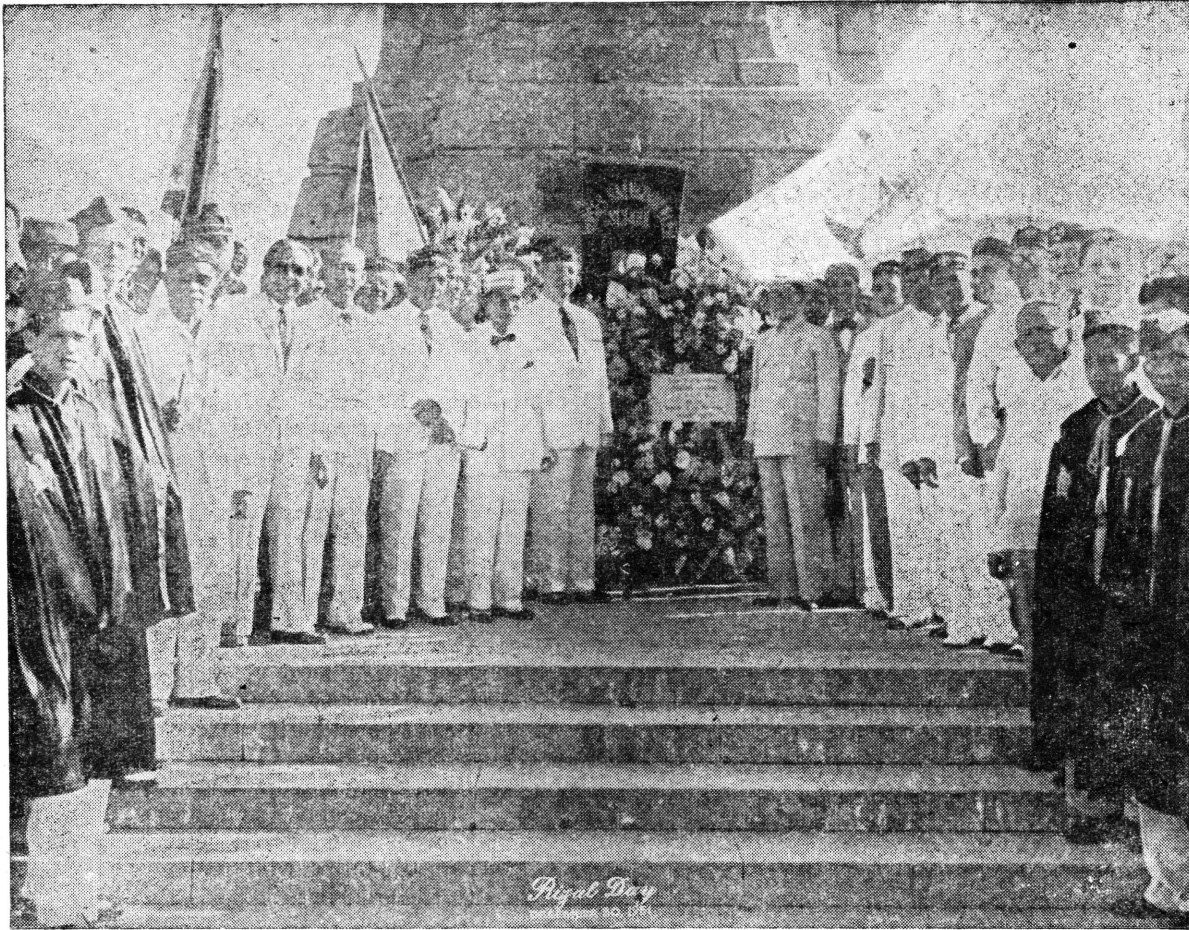
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## WHAT OUR LODGES ARE DOING \* \* \*



Masons and Members of the Order of De Molays at the Rizal Monument on December 30, 1951.

3. Vocal Solo . . . . . Miss Evelyn D. Ortega
4. Declamation in Tagalog . . . . . Miss Zenaida A. Abano
5. Speech . . . . . Wor. Bro. Victoriano Yamzon
6. Violin Solo . . . . . Bro. Avelino T. Sayoc  
Wor. Bro. Clemente Bernabe
8. Vocal Duet . . . . . Miss Ester Albis and Jose Roa
9. Address . . . . . M. W. Bro. Francisco Delgado
10. Vocal Solo . . . . . Miss Raquel Calnea

Wor. Bro. Abaño distributed gifts contributed by the Masons to the children who were present during the installation. Over sixty children of Masons and non-Masons received gifts. They were very happy.

The installing officer, M. W. Bro. Delgado, in the course of his address dwelt on Masonry as a progressive moral science devised to make men better and by making men better individuals, society becomes better. He said further that Masonry does not quarrel with any church. It only believes in the freedom of religious worship. In other word each individual should believe in God in the manner he wants to. Of course, Masonry fights the existence of tyranny under any circumstances and whenever it will exist. He said furthermore that Masonry is against intolerance no matter where it exists. It believes in the freedom of indi-

viduals and freedom of the press. He said finally that Masonry believes in a single standard of morality. What is good to man is good to a woman and what is bad to a woman is bad to a man.

Wor. Bro. Abaño in his speech touched upon the universality of Freemasonry. He said that Masonry recognizes no differences in races, religious worship and political beliefs. It is for this reason that people of different races professing different religious and political beliefs can seek membership in the fraternity.

Wor. Bro. Yamzon made mention of some tendencies at present in our midst that are threatening the principles of the separation of the state and the church such as the introduction in Congress of a bill legalizing the teaching of religion in the public schools. He warned the Masons seriously to be vigilant and fight any tendency that might threaten the principles of the separation of the state and the church. History is replete with troubles when there was no separation of the state and the church which should remind freedom-loving Filipinos of its bitter consequences.

Wor. Bro. Bernabe told the audience of his love for the Camarines Norte Lodge 107. As a proof of his assertion he donated to this Lodge beautifully embroidered covers for the altar, columns of the three lights and tables of the treasurer and the secretary respectively for which the brethren of this Lodge were very grateful to him. Bro. Bernabe is an honorary member of this Lodge, being one of its founders.

After the intermission numbers a buffet-dinner was served to the visitors and brethren to their hearts' content.

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# PLEDGE OF SERVICE

## THE UNITED NATIONS AND OUR YOUTH By MAURO BARADI

(Speech delivered over Station DZRH,  
Manila, Philippines  
February 23, 1952)

MORE THAN SIX YEARS AGO, an international organization known as the United Nations—of which the Philippines is a member—was established in the City of San Francisco, State of California.

Note how its charter begins: "*We, the peoples of the United Nations.*" It is therefore, clear that the agreement is between peoples including the Filipino people, not between governments of different nations.

One of the purposes of the organization is: "*To achieve international cooperation in solving international problems of an economic, social, cultural or humanitarian rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion.*"

There are no less than 14 specialized agencies of the United Nations including the United Nations Educational, Scientific Cultural Organization commonly referred to as the UNESCO. This agency helps in the attainment of world peace by steadily endeavoring: "*first, to promote the effective application of the principle of free and compulsory primary education, proclaimed in Article 26 of the Universal Declaration of Human Rights; and, second, to further fundamental education for the hundreds of millions of illiterates of all ages who have never had the advantage of primary education.*" The Constitution of the Philippines contains specific provisions along this line, thus:

*"All educational institutions shall be under the supervision of and subject to regulation by the State. The Government shall establish and maintain a complete and adequate system of public education, and shall provide at least free public primary instruction, and citizenship training to adult citizens . . ."*

In our country, we have the United Nations Association of the Philippines. This association also known as the UNAP seeks to implement the program of the UNESCO by helping the latter in its activities and giving out correct information about the United Nations in general; the UNAP has sent capable and experienced Filipino representatives to various UNESCO meetings and conferences abroad.

While the education of the youth and even the adults might be a slow process, it is, however, a dependable medium of enlightenment and ultimately will prove as an effective method of solving both national and international problems be they economic, social, or cultural in nature. And the sooner this task is performed with earnestness and zeal, the better it is for our country and the rest of the world.

Only the other day, we read in the papers that a high ranking educator in a neighboring country has retired and has joined the UNESCO in order to "*work with the Philippine Government in training teachers for the Republic's rural*

*schools.*" News such as this — and it comes too often — not only creates an atmosphere of fellowship between peoples of diverse nationalities but makes more clear one of the objectives of the United Nations and that is to promote "*solutions of international, social, health, and related problems and international cultural and educational cooperation.*"

We believe in international cooperation and mutual understanding as a means of achieving peace and progress. Yet we should first make such cooperation and understanding a reality within our own borders; the next logical step may then be reached with less difficulty. At present we are faced with the problem of how best to educate the youth in a democracy. This, coupled with our desire to attain economic and social stability, should lead us to be more united as a people so that together we may pool our resources and work for the common good. Every effort directed toward strengthening the common tie that binds peoples together is indeed a source of strength well invested.

By properly bringing up the youth in our homes, in schools, and other institutions, as well as through the United Nations via such agency as the UNESCO, we will be preparing them for a better tomorrow; by appealing to them to practice brotherly love, relief, and truth, we will be training them for One-World Brotherhood, conscious of the blessings which an enduring peace would bring. In the words of President Harry S. Truman, "*. . . If the peoples of the world are to live together in peace, we must work together to establish the conditions that will provide a firm foundation for peace.*"

Our motto, then, should be COOPERATION FOR UNIVERSAL BROTHERHOOD. And our goal should be MUTUAL UNDERSTANDING FOR LASTING PEACE.

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## For A Spiritual Rebirth

By WOR. BRO. FLORENCIO ASSIDAO

(Address delivered at the Installation of Officers, "High Twelve" Lodge No. 82, January 12, 1952, Manila)

(Continued from last January issue)

The last global war had not only destroyed our homes, schools, churches, hospitals and farms. It had shaken the very foundation of our young nation, maimed almost beyond repair our spiritual bearing and loosened the moral fibre in many of us. The masonic tenets of love and good will, of truth and understanding, of fairness and brotherhood, had lost much of their appeal and influence in our lives. The beautiful precepts of our ancient and honorable institution—temperance, fortitude, prudence and justice—are drowned in vice and corruption, bribery and lust. The unflinching courage and bravery of our men, which have earned for us national pride and prestige in the battlefields of Tirad Pass, Zapote and Bataan, are no longer used for a noble and patriotic cause but for an evil designed to defy our constituted government, rob and kill the innocent, loot our homes and violate the chastity of our women. It is indeed ignominious that the strength and power of our manhood are being utilized for an outrageous and noxious ambition.

The main concern of the government and all peace-loving people today is to strengthen the spirit and morale of the family and the individual. The virtues of truthfulness, sobriety and honesty must be instilled in every home. Above all, faith and obedience to law and order and in the democratic way of life must be restored.

This is where we masons who are bound together by indissoluble chain of sincere affection can come in and play a vital role. We would be recreant to our tenets and principles if we do not respond to this call of the moment. Let us practice brotherly love not only among ourselves and within the confines of the lodge. In the street, in our homes, in our offices, and anywhere, let us unwaveringly affirm the doctrines of masonry, to the end that hate and greed shall wither away from our midst, egoism and evil passions shall give way to the sublime principles for which our fraternity nobly and gloriously stands, and the cries, moans and agony of the destitute and distressed shall suddenly change into a sweet melody of praise and thanksgiving from the lips of peaceful, happy and contented people. Let us freely radiate joy to the sorrowing heart, encouragement to the despairing soul and smile to the tearful. For truly society can only attain complete happiness when the masses of the people are strengthened by their confidence in the goodness of their fellowmen and when the rich and the poor, the high and the low, irrespective of creed and color, shall mingle together in Christian fellowship for a common

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## Masonry In Action

By Wor. Bro. Pacifico C. Marin

(Speech delivered as Worshipful Master-elect of Kasilawan Lodge No. 77 at Plaridel Masonic Temple, Manila, January 8, 1952)

THE SOLEMN ACT of installation has a two-fold significance: elevating the officers of this Lodge to power and at the same time, reminding them to use that power for the welfare of this Lodge in particular and for the good of the Fraternity in general.

It is but natural that as officers, we desire to see our administration successful. And toward this end, the officers and members should heartily cooperate with one another; it is essential that at all times harmony should reign over all.

The time has come when we as Masons should live our Masonry inside and outside our Lodge. No organization is worth the name unless it is guided by a set of principles through which it exercises its influence for good. Fortunately for Masonry, the three outstanding factors of abundant living are exemplified, namely, Brotherly Love, Relief, and Truth. If we but translate these three tenets in terms of deeds, our friends would be truly grateful and even our enemies, would have no chance to misinterpret our movements and criticize our conduct. It is not difficult to show our Masonry inside the Lodge for each one of us understands one another. It is hard, however, to convince our neighbors that Masons are committed to help raise living standards in the community unless we ourselves initiate the move.

Someone has said: "Tell me what you have done and I will tell you what you are." This should be a constant reminder to us as Masons. It is not what we say or intend to do that counts; what is important is what we have done for others. Soon we will pass away to the Great Beyond; we will be remembered by the acts of kindness we have bestowed unto others.

Let us therefore exemplify Love, Charity, and Truthfulness day by day for these constitute the trinity of Masonry in Action.

cause—that of solving once and for all the problems of poverty, want and suffering, which have confronted mankind since the beginning of time. For only in universal brotherhood shall all the hopes and dreams for a better world "find a deep root and draw forth waters crystal clear and pure, that shall bless this earth with freshness, soothing and reassuring."

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## The New Year's Greetings from a Pessimist

By BRO. GILBERT PEREZ

### HAPPY NEW YEAR!

What's so happy about it?

Most decidedly, the drama has been strangled by the movies, but I am happy to learn that more people have more money and more evenings to spend in these palaces of the silver screen.

Though music is now the voice of the machine, I am happy because there are more of us in the far away places of this sordid old world who are able to listen to good music.

Conversation is now one of the lost arts but I am happy to know that functional thinking has spread out horizontally more than it ever has in the past.

While literature is now sterile and stark realism I find happiness in the fact that there are more and better and cheaper books and magazines and more readers who enjoy them.

World culture is fighting a losing battle with materialism, but I am comforted in finding that the world has never had more of the beautiful and comfortable things of life than it has today.

Technology leaps while ethics limps, but I am happy when I see that technical skill is shortening the days of labor and leads the way to a better philosophy of life.

If ethical authority has been dethroned and moral anarchy is supreme, I find happiness in knowing that the magic of the bathtub, the radio, and the jeep is now the inheritance of a great number of the inhabitants of this wicked world of ours.

We do not have the beauty of the Acropolis and the majesty of Gothic cathedrals, but I am profoundly thankful for the matchless beauty of the sky-beckoning towers of Manhattan.

I have an overpowering spiritual nostalgia for the unified life and for the monastic peace of the thirteenth century Renaissance, but I find happiness in the present enrichment of life both to the shortened days of labor and to a harvest of healthier and richer years.

The woman of today is leaving the good, age-old and man-made seclusion of the home, but how pleasant it is to know that her fields of service have led her to the bedside of the sick and the dying, to the rescue of the unfortunate and the underprivileged and to the improvement and the strengthening of the bonds of peace and friendship between the nations of the world.

If I compare the defects of the supposedly inferior schools of today with the virtues of those of yesterday, I am comforted by the thought that more schools have meant more pupils and more pupils, less illiteracy and less illiteracy, more intelligence and less oppression.

While overpowered by the spiritual diseases that are destroying the ideals of a dead past, I am happy to know that the conquest of bodily diseases is growing more and more certain and that the domain of ignorance and supers-

## Masonry's Excellencies

By Rabbi H. Geffen, 32.<sup>o</sup> F.P.S.

NEXT TO RELIGION, FREEMASONRY is the noblest system for the inculcation of correct morals, kindly feelings, tender dealings, ethical behavior, and wide spread clarity that has ever been made in the world.

In some quarters it is objected to because its operations are conducted secretly. This, however, is its greatest merit. It pursues the even tenor of its way without noise and without ostentation; and while the brethren of the Mystic Tie practice charity for its own sake, careless alike for the plaudits, or for frowns of the world, there is no doubt that the satisfaction of seeing their names in subscription lists, and having votes of thank passed to them for their liberality, are sometimes inducements with the vain of worldly-minded, to loosen their purse-strings, more powerful than the incentive of real and true benevolence. Freemasonry "*let not his right hand know what his left hand doth.*"

It is a silent, solemn and powerful protest against the vanity and pretensions of the world. Hence its universality, its vigor, and its fitness for all stages of society and all countries.

Only a little less perfect than Religion; and there is no doubt that, so long that man is imperfect and requires aid and sympathy from his fellowmen, so long will Freemasonry flourish.

Certainly, at no period of its existence, from the days of King Solomon downwards, was it more prosperous than at the present time.

It had withstood the hostility of Courts; it has survived the anathemas of ecclesiastics; and it has outlived most other systems of the ancients, flourishing with perennial youth notwithstanding the mutations of time.

Freemasonry includes in its ranks most of all that is respectable, in the widest acceptance of the term; it places all the ranks and classes of party on a common platform of sympathy, harmony and good will. It is up to the Masons, that they shall practice and cultivate those virtual excellent Masonic teachings of eminence.

tition, is rapidly nearing its ends.

What is happy about New Year and how do we get that way? *Happy New Year!* What's so happy about it and why do we get that way every little once in a while?

I despise the rampant *pasikation* and ostentation and *palabasation* of present day life, but I am sincerely happy in the knowledge that these three vices give more and more jobs to the poor and to the humble and make the rich and pseudo-rich poorer and poorer every day.

Finally, when I am overcome by the futility of present-day existence, I reluctantly bend my knees to that God who seems to be tottering before the mechanical providence of man and thank Him for giving us that intelligence which enables us to utilize to the fullest extent the gifts—the material gifts—which He has so bountifully provided for the spiritual enrichment of our lives.

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## Democracy or Communism

By WOR. BRO. WENCESLAO SANTIAGO

(Speech delivered at the Installation of Officers, Araw Lodge No. 18,  
Plaridel Masonic Temple, Manila, December 29, 1951)

(Continued from last January issue)

THE FORCE at work to-day in the world cannot be ignored by any individual or nation without failing in a position of grave danger and utmost jeopardy. It springs from certain source, from godless and soulless force of tyrannical power which seeks to dominate men in physical slavery and spiritual degradation by the anarchy of wanton violence and brute force. This lust for tyrannical power is directed against the very foundation of democracy, against the basis of that way of life which is the cherished ideal of the preponderant majority of mankind, against the moral, spiritual, social, political and economic foundation of modern civilization. Nation after nation in Europe and Asia had been crushed by the Ominous advance of this force. Countries had been overrun and trampled upon by the exercise of fraud and guile; and as its dismal darkness descends upon more and more of the earth's surface and as its menacing shadow falls blacker and blacker athwart our land, the very instinct of selfpreservation bids us aware.

In times of grave danger, there are always some who fall a prey to doubt and unreasoning fear; some who seek refuge in cynicism and narrow self-interest, and some who wrap themselves in a treacherous cloak of complacency. All of these impair the faith and weaken the determination without which freedom cannot prevail.

Brethren and friends, in contemplating over this talk this evening, I was impelled by the thought of what Vice-President Fernando Lopez said in his speech sometime ago before the members of the Grand Lodge. He said, "at this time when our infant Republic is at the crossroad of its destiny when a single act may redound to its greatness or iniquity, all civic and fraternal organizations of the country are called upon to share in the national effort of working toward a good, sound and respectable government". What I understand in his speech is that he meant the dete-

riorating peace and order condition of the country when he said, "our infant Republic is at the crossroad of its destiny". Our peace and order condition is really serious that its solution is the paramount concern to all. His speech served as a challenge to us, to our sense of duty and patriotism when he said "all civic and fraternal organizations of the country are called upon to share in the national effort of working toward a good, sound and respectable government". It was a challenge to the fulfilment of that pledge which is one of the most important tenets of our institution.

Masonry is well known as a great democratic peace society thruout the world, let us therefore, help in the solution of the problem and answer to the challenge of service to our country. Let us keep up the good work expected of us in helping build this young Republic of ours where brotherhood of men under the fatherhood of God may live in peace and security.

That responsibility rests upon each and every one of us. Were we to fail in that responsibility, we would fail ourselves, we would fail those who had gone before us and those who are to come after us, we would fail mankind and we would fail God.

Let us therefore give our share in the solution of the riddle of communism, in fighting against and in eradicating its evil force so that democracy that way of life based on liberty, justice and righteousness shall not perish in this part of the globe.

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# Fraternal Reviews

**By MAURO BARADI, D. G. M.**

QUEENSLAND, 1951

Lodges 415

Members 29,077

Gain 1,152

A QUARTERLY COMMUNICATION of The United Grand Lodge of Antient Free and Accepted Masons was held at the Masonic Memorial Temple, Ann Street, Brisbane on June 6, 1951. Besides the Grand Lodge Officers (1951), a large number of Past Grand Officers and the Masters, Past Masters, and Wardens of many subordinate Lodges were present.

The M. W. Grand Master, M. W. Bro. E. A. Jones referred to the passing of 25 members of the Grand Lodge (1950 and 1951). The Grand Secretary read a letter from the United Grand Lodge of England reading in part from the United Grand Lodge of England in part as follows:

*"The Installation of our Most Worshipful Grand Master (The Rt. Hon. the Earl of Scarborough, K.G., G.C.S.I., G.C.I.E., T.D.) will take place at the Royal Albert Hall, London, on Tuesday, November 6th 1951."*

The election of the Grand Master was then announced as well as those of the other Grand Lodge Officers.

One of the Reports was submitted by R. W. Bro. W. K. McLuckie, P.A.G.M., President, Board of Benevolence and of Aged Masons, Widows and Orphans' Fund. According to the Report:

*"There are 23 Brethren in residence at the Sandgate Homes, all available accommodation being full. Several applications are to hand and these Brethren have been placed on the waiting list. However, as nursing staff is impossible to obtain, the Board is considering using the Convalescent Ward at the Homes so that the Brethren on the waiting list can be admitted."*

*"There are 28 boys in residence at Toowoomba. Three of these are assisted boys. At the end of the term, one boy is leaving to reside with his parents who now live at Toowoomba. There has been no case of poliomyelitis in the Home."*

*"For the quarter ended 30th April, 1951, the amount paid out in relief grants amounted to L1,012/2/6. This represented financial assistance to 32 Brethren, 49 Widows, and 28 children."*

The Grand Master rendered his report making mention of his activities during his administration including the dedication of Caloundra Masonic Temple, presentation of bursaries to successful students, visiting other Lodges, consecration of Fortitude Lodge No. 417 and Fellowship Lodge No. 418. He concluded:

*"I desire to express again my gratitude to this Grand Lodge for the confidence it reposed in me. I have not accomplished all I desired to be, and to do, when I was installed in this Chair five years ago, but the support, sympathy and co-operation that have been extended to me has exceeded all my expectations. Loyalty in observance your Grand Master may claim as a right attaching to his Office, but the good-will that grants without question, and the charity that overlooks the occasions when desire may have outrun performance, are precious possessions which I gratefully acknowledge."*

Besides the Deputy Grand Master, this Grand Lodge has also an Assistant Grand Master, 2 Grand Chaplains, 3 Senior Grand Deacons and 3 Junior Grand Deacons and 6 Grand Stewards.

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SECCION CASTELLANA  
NOTAS EDITORIALES

## EL MUY ILUSTRE HERMANO VICENTE CARMONA

VICENTE CARMONA ha muerto. Fue por muchísimos años el Gran Tesorero de la Gran Logia de las Islas Filipinas, y durante la Legislatura de 1930 a 1931 fue su Muy Ilustre Gran Maestro. Pagó su tributo a la tierra después de un fuerte ataque de alta presión que duró tan solo algunos días. Fue tan violento el ataque que ya no recobró. Enviamos a la viuda y a los familiares nuestro más sentido pesame.

Se consagró por entero a una intensa labor masónica que duró toda su vida. Fue la suya una labor callada, nada ruidosa, sin alharacas. Tenía fuertes y arraigadas convicciones que nunca la conveniencia personal, o la amistad, o los favores consiguieron torcer. Fue de un tacto admirable. Era un maestro eminente en el arte de decir NO cuando esto se hacía necesario. Nunca tuvo enemigos por lo mismo que sabía acercarse a todos, desde el personaje eminente con sus impertinentes imposiciones hasta el humilde empleado con sus dificultosos problemas y miserias. Como no naciera en la abundancia, miraba con simpatía a los que sufrían de privaciones, y laboraba por mejorar la fortuna de los desheredados. Ayudaba a todos a subir, a forzar los peldaños cuesta arriba, a LLEGAR, y eso se imponía como una devota misión. En eso hacía masonería. Ayudar a LLEGAR, a vivir con razonables ambiciones para ARRIBAR, a sacudir el polvo de la timidez en los rudos azares de la vida para aquellos a quienes la fortuna no fuera propicia, a hacerles luchar para alcanzar alturas a que otros llegaran por propios esfuerzos, eso fue siempre su aspiración. ¡Y cuántos les deben su presente bienestar por esta actitud altamente masónica!

El Muy Ilustre Hermano Vicente Carmona nació en el municipio de Capiz, provincia de Capiz, el 8 de agosto de 1878. Principió como un mero y pobre empleado en la oficina de la auditoría. Pero poniendo en práctica su filosofía pronto despuntó y escalfó alturas. Llegó a ser un mago en el mundo de las finanzas. En un ambiente en donde todos lucharán codo a codo, se hizo conocer de jefes, de sus elevados jerarcas, y así dió lecciones hasta a propios patrocinadores. No es que tuviera padrinos; pero con sus talentos, su **humanismo**, su humildad, su visión, se abrió campo. Y ya más tarde, los financieros de la alta política en el Gobierno le buscaban ya en la Tesorería Insular, ya en el Departamento de Hacienda, ya en el Banco Nacional, y en otras agencias económicas del país. Su actuación y sabios consejos fueron siempre una tabla salvadora en un mar de imposibles dificultades. Y él los resolvía con ecuanimidad, sereno, justo.

Como Masón fue un ejemplo del obrero luchador, noble, sobrio, pero imperterrito. Para él, el ser Maestro Masón era lo más admirable en la labor masónica. Nunca fue admirador de grados. Contribuyó con sus mejores entusiasmos a la actuación masónica en Filipinas. El nos dijo en sus ratos de intimidad que desde temprana edad nació en él un fuerte deseo de hacerse

Masón. Y ello se debió a un hecho que nunca se borró de su memoria, el fusilamiento incomprensible del Hermano José Rizal. Entonces el Hermano Carmona era un mozo. Conociendo que Rizal era una víctima de las intrigas de los hombres, nació en su pecho una fuerte protesta contra aquella monstruosidad. Comprendió que se hacía necesario luchar contra las injusticias humanas. Y por eso se hizo Masón. Sabía que RIZAL no era un traidor como se le hacía aparecer. Sabía que era todo un patriota que deseaba reformas para la patria. Y por eso se le fusilaba. Se reía indignado de todos aquellos que sostenían que Rizal había abjurado de la Masonería. "Pero cómo puede un hombre abjurar de unos principios por los cuales moría?"—decía él en animosa protesta.—"No era su muerte, su holocausto la mejor prueba de esa falsía?"—repetía. "Y cómo puede haber hombres, y filipinos, que quieran empañar la gloria de Rizal con semejante absurdo? ¿Ya no se acuerdan esos pocos que este ambiente de libertad en que nos movemos y vivimos fue la obra grandiosa de su cruento sacrificio?"—añadía.

Eso decía en vida el Hermano Vicente Carmona, sin imaginarse ni por un momento que esos mismos hombres querrían a su muerte nublár su propia gloria haciéndole la misma injusticia. Y decimos esto porque no hace mucho apareció la nota ridícula de que Don Vicente se había retractado de la Masonería días antes de su muerte. Y sostienen esto esos mismos hombres, cuando Don Vicente ya no les puede desmentir. Don Vicente Carmona perdió el conocimiento al momento de sufrir el último ataque, y ya no lo recobró. ¿Cómo podría un hombre retractarse en esas condiciones? ¿Cómo habría de mover la cabeza en señal de asentimiento? ¡Ridículo! Y tanto más ridículo cuanto que esos mismos señores dicen que a pesar de haberse requerido a abjurar cuando estaba sano, no lo consiguieron. ¿Sabía entonces Don Vicente lo que se le decía cuando ya estaba completamente inconsciente? ¿Podía hablar? Esos mismos dicen que NO. ¿Podía firmar? Esos mismos dicen que NO. ¿Podía moverse de algún modo? Esos mismos dicen que NO. Se le había roto una de las arterias. ¿Podía un hombre tener la mente lúcida en esas condiciones? IMPOSIBLE. ¿Cómo podría un hombre retractarse así? Una pretendida retractación en esas condiciones sería una farsa, una comedia.

Don Vicente Carmona vivió practicando Masonería. Su vida fue toda una glorificación de nuestros principios. Se hizo grande por haberse hecho Masón. Hizo grande a su patria, a su Gobierno, porque era Masón. Se hizo de fuertes a incondicionales amigos, se hizo admirar de propios y extraños, porque vivió masonicamente. Esos mismos interesados ahora en hacer creer al público en su retractación estuvieron acercándose a él cuando gozaba de pleno vigor físico y mental. Nada consiguieron. Fracasaron en su em-

(Continued on page 146)

THE HOLY BIBLE . . .  
(Continued from inside front cover)

The ceremonies of Freemasonry are replete with Biblical names and I understand that over 75 references to the Bible are found in our Ritual.

However, far more important than direct references to the contents of the Bible is the undisputed fact that the spirit of the Holy Writings surges throughout the whole ceremonies of the Craft and their influence is such that an urge is generated in the heart of every Mason to follow the Divine precepts contained in the Holy Writings.

Faith in God, being the cornerstone of the Craft, it is but natural that Masons should place the highest reverence and esteem in the writings of a book that reveals and unfolds the great life giving truths about their Great Divine Creator.

The Bible is not only a secure foundation upon which to build the precepts that should govern our daily lives but it is also an unfailing source of light where the ways of spiritual and moral truths are shed to brighten and make happy the hearts of men.

One of the great secrets of Masonry is that it avoids intolerance and sectarianism and thus the Craft avoids the misunderstandings and disputes that eventuate about the Holy Writings when the spirit of intolerance and sectarianism are present.

The Bible that lies open upon our Altar denotes that Masons must hope for some Divine revelation, that they must search for a greater, purer and more beneficial light that must come from above and which is absolutely beyond human power to generate or control, a light that is so pure, so divine and its guidance so sure that all can follow if they but possess sufficient faith.

Masonry does not lay down any hard and fast rules concerning the subject of revelation, it makes no attempt to lay down a detailed interpretation of the Holy Writings.

That great and Divine Book is open upon our Altar for all to read and interpret according to the dictates of one's conscience and intelligence. The Craft are bound together by a very strong tie but its votaries are permitted the utmost liberty in matters of faith and thought. It binds us together, not with a creed that is fraught with debatable issues, but by the simple truth that underlies every creed and is the basis of all sects, that is faith in God, our Great Creator and Divine Father of us all.

In this instance, our Noble Fraternity is wise beyond description and this wisdom is in greater need today than ever before, in the history of the world, when our Churches seem to be split asunder by accrimonious debate and bickerings.

It does not matter how much our teachers of religion may differ in their ideas of the application and interpretation of their doctrines, in the Lodge they gather with mutual respect and good will. Around the Altar of Masonry they are taught the lessons of tolerance and appreciation, in its atmosphere of good fellowship, brother to brother, they learn that the things they have in common far outnumber the things that tend to divide.

As with all things in Masonry, the Holy Writings, so full of symbolism, are themselves a symbol, they are a symbol of the Book of Truth, a symbol of the store of faith, a symbol of the record of the will of God, a symbol of the revelation of Himself which it has pleased God to make to mankind of every age and of every country.

Thus, it can be said that the reverence and honor that Masonry pays to the Holy Writings teach us to revere all Books of Faith in which man find help for the present and eternal salvation and hope for tomorrow.

Masonry invites to its Altar men of all Faiths, well knowing that, even if they have different names for the Great Creator, that they are praying to the one Great God. Therefore, great and invariable as the Bible is, Masonry knows it

(Continued on page 146)

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