

*No. N. Garcia - Mulanay*  
RIZAL LODGE No. 20, F. & A. M.  
UNDER THE JURISDICTION OF THE M. W. GRAND LODGE, F. & A. M.  
OF THE PHILIPPINES  
LOPEZ QUEZON

# The Cable Tied

Vol. XXIX

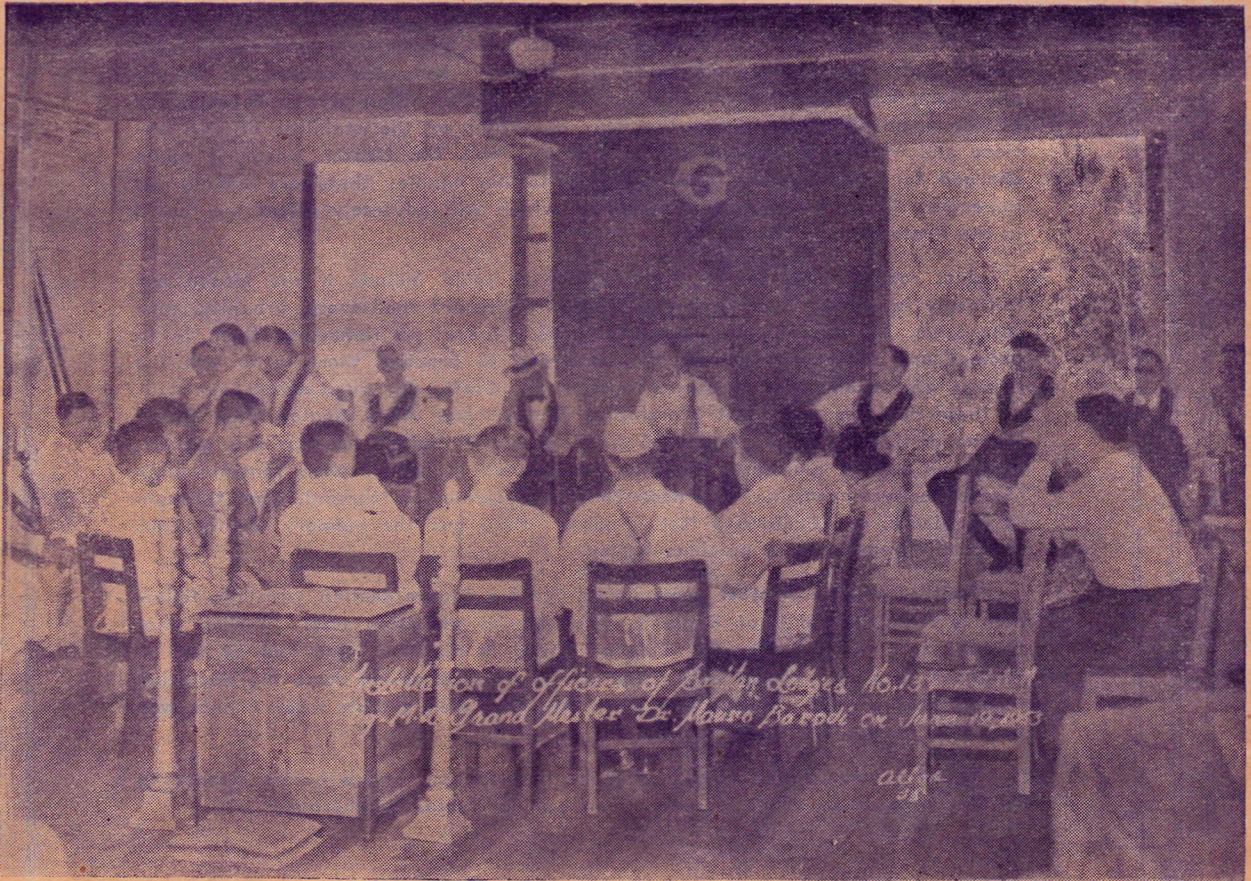
MANILA, PHILIPPINES, JULY, 1953

No. 1

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

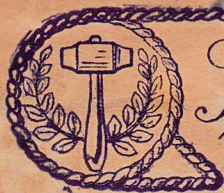
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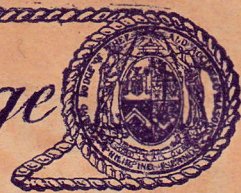


*Installation of officers of Basilan Lodge No. 137, F. & A. M. by the Grand Master Dr. Mauro Baradi on June 1953*  
a. b. c.

INSTALLATION OF OFFICERS  
BASILAN LODGE NO. 137, F. & A. M.  
BASILAN CITY



# The Grand Master's Message



## Courtesy And Affability

SOMETIME IN THE DEALINGS between Mason and Mason, there arises misunderstanding; and between Mason and non-Mason — enmity. The root causes of these may be traced to discourtesy, rudeness, and an overbearing attitude. It is infinitely better to show good-breeding than exhibit pomposity, blandness than dictatorial tendencies; in the case of the former you form new friendships while as to the latter, you increase the number of your enemies.

And why have enemies instead of friends? It does not need extra efforts to be pleasant and cheerful; these can be part of our habits which contribute to the grand character of man, and the Mason has the opportunity to be such individual.

As reminders for those who knock at and enter the doors of Freemasonry, the Entered Apprentice is charged specifically to practice not only the domestic but public virtues as well; these are essential equipments to acquire if one expects to advance steadily in the ways of Masonry. Furthermore, the Fellow Craft is enjoined to "ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason." Note the phrase "a worthy and exemplary Mason" because it summarizes the ambition of any Brother and at the same time constitutes the very guarantee of the stability of our Ancient and Venerable Institution. Toward this end, the Master Mason is again charged to show courtesy and affability to his equals; these are among his important duties the non-performance of which will adversely affect his record in the Fraternity.

Just realize what courtesy and affability could include if the Mason but faithfully interprets them in his daily life! They are—politeness, urbanity, condescension, approachableness, amenity, good manners; to remember them is to prompt any brother to act on the level and to practice them is to win the respect and admiration of others toward the Craft. An outstanding exponent of these qualities was Most Worshipful Brother Jose Abad Santos, Past Grand Master of the Grand Lodge of F. & A. M. of the Philippine Islands; this martyr, hero, and patriot gloriously died for his convictions rather than ignominiously live for convenience; he was described as a gentleman through and through. In his death, our Fraternity lost a noble votary but the memory of his kind deeds still remain as a precious legacy.

Another worthy Brother remembered for his square-dealing with his fellow men is King George V of England. His favorite quotation was: "I shall pass through this world but once." This he copied in his own hand and as sort of reminder so a well-known editor and writer informs us—he kept the quotation framed on his writing desk. And when the King died, tribute after tribute was paid him for his kindness.

To be courteous and affable is to be a good man and a better Mason; to do otherwise, is to bring reproach upon our Universal Brotherhood.

Fraternally,

MAURO BARADI  
Grand Master

# THE CABLETOW

## Editorials

### FREEDOM AND INDEPENDENCE

OF SPECIAL MEANING are the dates of July 4th and 14th to those who have some regard for the ideals of FREEDOM AND INDEPENDENCE. For America and for the Philippines, July 4th is the day of National Emancipation. Needless to repeat here what is of general knowledge—the APOTHEOSIS of the Masonic Ideal in the Independence of America and in the independence of our country. The struggle for the pre-dominance of the constitution of freedom and democracy — made prevalent in the constitution of both countries — marked the course to be followed by a worthy world and a deserving people. The 14th of July—known the world over as THE FALL OF THE BASTILLE—was the day of THE DECLARATION OF INDIVIDUAL RIGHTS. There is no need to elaborate on its meaning and further development. As a special message to Masons and non-Masons alike, it is but proper to remind all about the significance of these dates, the 4th and 14th of JULY. And in so doing, let us remember that there still exist peoples afflicted with the same illness which it tried to eradicate in those days as a stigma to the History of Humanity. Let us remember that there still are millions suffering under the whip of the communists; that there still exist dictators and dictatorships; that even some of those peoples and countries where FREEDOM AND INDEPENDENCE once prevailed are on the verge of losing them.

Recently an appeal came to our hands. It is the appeal made by Dr. MELVIN M. JOHNSON, the Sovereign Grand Commander of the Scottish Jurisdiction of North America, exhorting the world to protest against certain proposed amendments to the National Constitution of the Republic of Colombia whereby Masonry is to be abolished. He said:

"We cannot sit passively by, and see such a loss to civilization in this hemisphere, without protesting strongly such an archaic move that is comparable to a return to the dark ages."

We have also received news that the reactionaries in Panama are moving heaven and earth to amend the National Constitution of that country to the same end—the abolition of Freemasonry. It reads in part as follows:

"The Government of Colombia has prepared a series of 36 basic reforms in the Constitution to be presented to a Constituent Assembly which was formed by "elections" where only the Government party voted, and which will meet on June 15 of this year. By these reforms as has been well stated by the Grand Master of Bogota:—" . . . in a categorical form and without any disguise they throw the country and all its activities into the hands of the Roman Apostolic Catholic clergy. There can be only one political party, that is the Government Party which fundamental ideologies and methods of action from the fundamental principles of Christian Democracy—in Colombia the meaning of Christian to the Government and to the Clergy is Roman Catholic. Article 19 not only bans Masonry in Colombia but it proscribes it which means that it will be persecuted until it is eradicated. Imagine the political and religious fanaticism of the Colombian Conservatives incited to its maximum by the ferocity and sadism of the new inquisitors."

### THE MASON AND UNITY

MASONRY is brotherhood in One World. Brotherhood is mutual kindness, fellowship, friendliness, fraternal feeling, brotherly love; it is not confined to a group of men, one race, or nation nor yet to a sect. For instance the term "Unity of Brethren" may refer to a Christian denomination like the Moravian Brethren. Our Brotherhood is an universal one, and includes the Jew, Christian, Mohammedan and those of other faiths; in fact, it believes the Truth in every creed.

In the first degree of Masonry, the Holy Bible on the altar is opened on Psalms, Chapter 133 thus: "Behold, how good and how pleasant it is for brethren to dwell together in unity . . ." The opening prayer is a petition that the meeting of the brethren be conducted in peace and closed in harmony. During the perambulation, the same Scripture on unity is read for the benefit of the candidate. And the Entered Apprentice learns that one of the principal tenets of Masonry is Brotherly Love which unites men regardless of their station in life; he is likewise taught to perform his duty toward his neighbor by treating him justly for by so doing a closer relationship between the two will be brought about.

The Fellow Craft has as one of his working tools, the square —to square his actions by the Square of Virtue. The proper application of this tool by the user makes him win the trust and confidence of others who otherwise would not be close to him. Another way of promoting unity is through the obligation which the Fellow Craft voluntarily assumes; this obligation includes aiding and assisting distressed brethren and dealing with a brother sincerely and honestly.

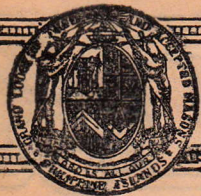
In the third degree of Masonry, kindness toward one another is emphasized. And the trowel is among the Mason's working tools. This trowel, he is told, is used to spread the cement uniting the brethren into one sacred band. Here, too, harmony which is synonymous with concord is specially referred to as the strength and support of all societies specially that of Freemasonry.

Thus, unity with brethren and fellow men is the Mason's fervent wish and worthy objective; but the unity which is material and therefore, destructible, not one which is found within the heart of man wherein it is strengthened by the feeling and consciousness that we are all God's children.—M.B.

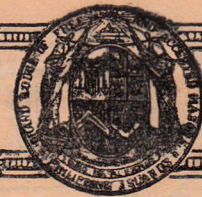
A similar movement has already begun in our country. It started when the hierarchy of the Catholic Church here tried to obtain some concessions denied to others; then followed a movement to read in the National Constitution something it has never intended, and this for its own convenience. Civil authorities have been threatened and told to heed its demands as otherwise they were to lose their prestige in their own areas of influence. The fight is carried on to their own homes, their offices and elsewhere they may happen to be. Facts and actuations are twisted and even abuse is justified as a proper attack. From this to a fratricidal war, there is only one step.

As Masons we must live in constant vigilance—that is the price of liberty. If these days—July the 4th and the 14th—are to convey to us some message, it cannot be other than to be vigilant, and not to be unconcerned looking at these attempts with folded arms.

(ANTONIO GONZALEZ, P.G.M.—F.P.S.)



# Official Section



## Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

July 1st, 1953

Grand Lodge Circular  
No. 6  
Series 1953 — Baradi

TO ALL MASTERS, WARDENS AND MEMBERS  
OF SUBORDINATE LODGES  
SUBJECT: *PRACTICAL RELIEF*

It is needless for me to call attention to RELIEF as one of our principal tenets. On the other hand, there is a growing number of brethren who are either out of work or who have in their families members unable to find gainful employment notwithstanding their good qualifications. Some have gone to the extent of seeking charitable aid for primary necessities of life.

Acting individually there is very little each one of us can do to remedy the situation, but cooperating together much can be accomplished to alleviate the suffering brethren.

In order to accomplish this end, I hereby create a Placement Committee composed of the following:

- |                         |         |
|-------------------------|---------|
| 1. Werner P. Schetelig  | (25-26) |
| 2. James V. Limpe       | (93)    |
| 3. Gabino de Castro     | (16)    |
| 4. Jose V. Buenaventura | (53)    |
| 5. Pedro R. Francisco   | (82)    |

whose duties are:

(a) To canvass the field and keep a record of unemployed brethren and members of their families, as well as the kind of work they are qualified for or are willing to perform; their attainments, experience and other necessary personal data;

(b) To get in constant touch with firms or individuals, particularly brethren in the Fraternity who are in a position to employ for themselves or for their respective offices the services of men from our unemployed ranks;

(c) To offer the services of our brethren or immediate members of their families who are suitably qualified for any particular work to the end that they may be suitably employed;

(d) To publish periodically bulletins for circulation among the Craft through the Lodge Secretaries and the "Cabletow" describing the available positions which have been reported to it.

I hereby enjoin all brethren to cooperate with this Committee in this noble, humanitarian and truly Masonic undertaking by reporting to the Committee any work which they may have to offer or any opening that may come to their knowledge. Upon their sincere cooperation depends the success and effectiveness of this service which we anxiously desire to render.

(Sgd.) MAURO BARADI  
Grand Master

ATTEST:

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

Grand Lodge Circular  
No. 7

Series of 1953 — Baradi  
To all Masters Wardens and Members  
Of all Subordinate Lodges

CAMPAIGN FOR BLOOD DONORS

Brethren:

Our Philippine National Red Cross is again on its regular campaign for blood donors. It is not necessary for me to state the importance of such a campaign. While it is true many among us have already made such donations, it is desired that more should be given to such a worthy cause.

In this connection, it is requested that you again extend your patronage, in mass, to the blood bank. When a group is ready, the necessary equipment and personnel of the Red Cross will go to you at an appointed time.

Please let us know when your members are ready.

Sincerely and fraternally,

(Sgd.) MAURO BARADI  
Grand Master

ATTEST:

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

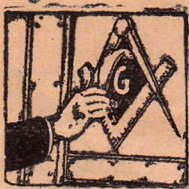
### THE BLOOD BANK

A worthy cause which merits the support of Brethren in this Grand Jurisdiction is the campaign for blood donors. Like Grand Jurisdictions in the United States, our Grand Lodge is interested in seeing to it that members of our Craft cheerfully respond to the campaign now going on.

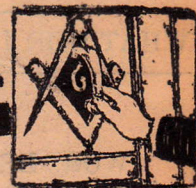
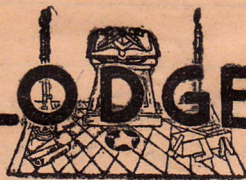
In this connection Dr. Mariano C. Icasiano, Chairman, Blood Program Committee, Philippine National Red Cross, Manila Chapter recently directed an appeal to Most Wor. Bro. Mauro Baradi, Grand Master of the Grand Lodge of F. & A. M. of the Philippine Islands as follows:

*"The Red Cross Blood Bank is again in its regular campaign for blood donors. Considering that the population of Manila withdraws at least 100,000 c.c. of precious blood each month, to meet its emergency cases, I am sure you will agree with us that there is crying need for regular blood donations, if we are to meet the blood needs of Manila and the surrounding communities. For this reason, we are addressing you this appeal for support of our blood campaign. Kindly help us interest the members of your lodge in a mass blood donation to our Red Cross Bank. We feel that, with your kind intercession, the Red Cross Blood Bank will be able to continue this vital public need."*

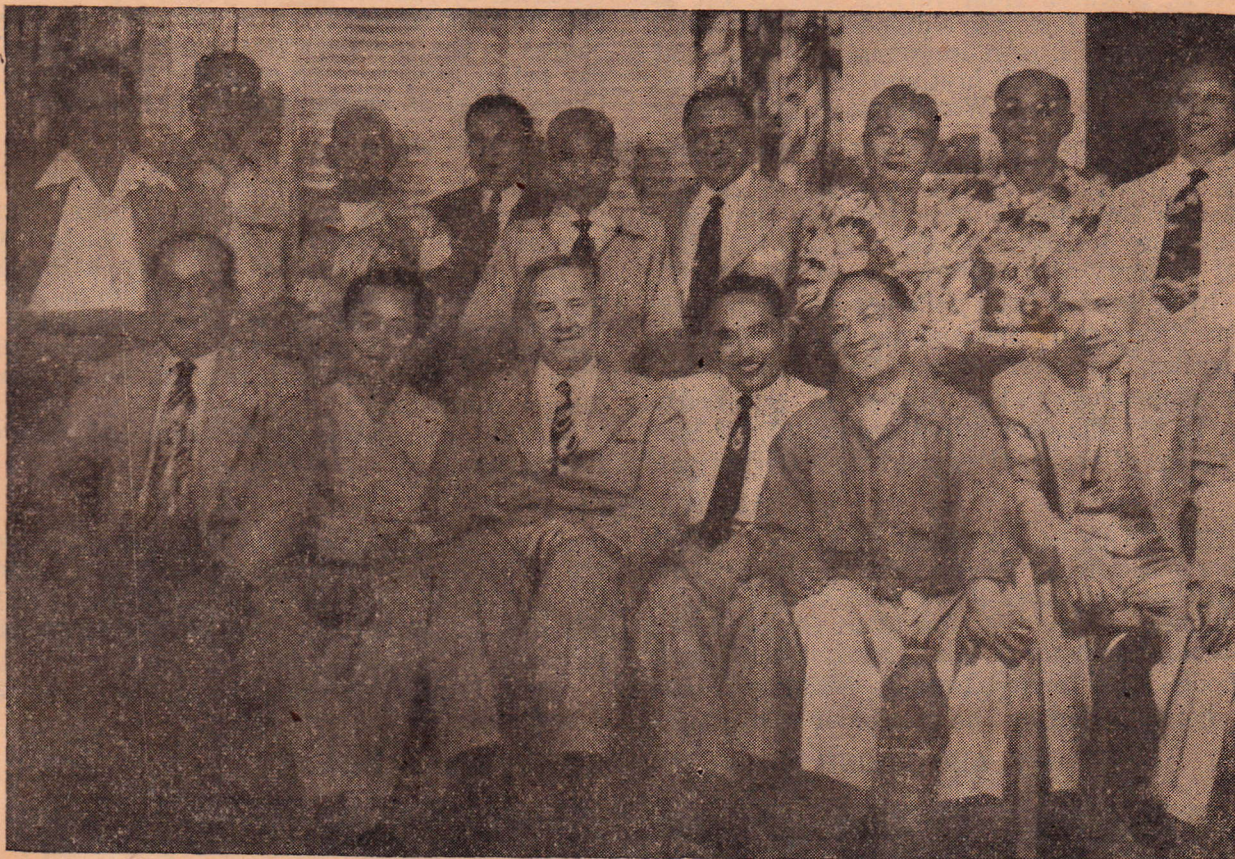
The Grand Master on his part, endorsed the appeal by issuing Grand Lodge Circular No. 7 (July 7, 1953) and replied to Dr. Icasiano, thus:



# WHAT OUR LODGES ARE DOING



INSTALLATION OF THE ELECTED OFFICERS OF THE FIL-AMERICAN MASONS AT THE RESIDENCE OF THE PRESIDENT-ELECT, PAUL M. TAN, ON THE EVENING OF FEBRUARY 15, 1953.



FRONT ROW LEFT TO RIGHT; B. D. Medina, 1st Vice-Pres., Luzon Lodge No. 57; Paul M. Tan, President, Luzon Lodge No. 57; C. H. Tracy, Installing Officer, Past Master Hawaiian Lodge No. 21 and 33° Scottish Rite Mason; R. G. Adorable, Adviser, Outgoing President, Bagong Buhay Lodge No 17 and Kasilawan Lodge No. 77; N C. Villanueva, Past President, Luzon Lodge No. 57 and Honolulu Lodge No. 409; P. Valderrama, Outgoing 1st Vice-Pres. and Past President; Luzon Lodge No. 57.

SECOND ROW LEFT TO RIGHT; F. Gavino, Dapitan Lodge No. 21; F. Gregorio, Bagong Buhay No. 17; B. D. Hintolan, Treasurer re-elected, Bagong Buhay No. 17; H. F. Venoya, 2nd Vice-Pres., Nilad Lodge No. 12; C. Culabutan, Pintong Bato Lodge No. 51; J. A. Valentin, Secretary re-elected, Laoag Lodge No. 71; P. Vidal, Sgt.-at-arms appointed, Zapote Lodge No. 29; I. Vergara, Visiting Brother, Pintong Bato Lodge No. 51; F. Venturanza, Club Photographer, Luzon Lodge No. 57; Honored guests were Mrs. Clifton H. Tracy and the wives of the Fil-American Masons.

“ . . . . It might interest you to know that I am issuing a circular to all Mason all over the Islands for support of your campaign. While individual Masons gave their donations heretofore singly, I will interest them to make mass blood donation now. Our Brother Ray Higgins has been doing the round among our members, too.”  
The appeal to support this campaign is reiterated.

**TEOFILO A. ABEJO**  
LAWYER

208 People's Bank Building  
Corner Dasmarinas & David, Manila  
Tel. 3-33-53

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

## BAGUMBAYAN LODGE No. 4

WOR. BRO. Aurelio L. Corcuera has been appointed as an Exchange Professor to teach at the University of Michigan. As one of the most active members of the Lodge, he will be missed for quite some time. With him was his daughter Miss Romola Corcuera, a Barbour Scholar in the same University who will take advance courses in Civil Engineering. Father and daughter left July 16th by ship. The day previous, brethren from various Lodges got together and gave the honorees a despedida party at the Scottish Rite Temple. An impromptu program followed the dinner in which brethren representing the Lodges spoke. The Most Worshipful Grand Master,

Bro. Mauro Baradi delivered a speech commending the achievements of Bro. Corcuera both along Masonic and educational lines. "We join the friends of the Corcueras in wishing them bon voyage and a fruitful stay in the United States", said the Grand Master. "We are sure", the Grand Master continued, "that they will be a credit to their people and honor to their country." Both Brother Corcuera and Miss Corcuera responded saying that they would always bear in mind the prayers of those whom they leave behind to the end that they would come back to render better service to their fellow men. Bro. Manuel Crudo, acted as toastmaster for the occasion.

## ISLAND-LUZ-MINERVA LODGE No. 5

THIS LODGE was visited by Most Worshipful Grand Master Bro. Mauro Baradi during the stated meeting on July 1, 1953. At the meeting the First Degree of Masonry was conferred upon Mr. Melchor Samonte by a special team followed by short talks from Wor. Bro. Genaro Pestana and M. W. Bro. Antonio Gonzalez, Inspector of the Lodge and Grand Secretary respectively. The Master of the Lodge, Wor. Bro. D. V. Villasenor introduced the Grand Master who spoke of the need of working together as a

team in our subordinate lodges in order to accomplish results. "We must realize the fact that Freemasonry is a fraternal organization where the spirit of harmony should prevail. Without harmony there is bound to be confusion in our very temple. The consciousness that we act as one man in marching toward our goal makes it easier for us to reach such goal. This we should constantly bear in mind", the Grand Master concluded.

After the meeting the brethren and their visitors freshments.

## ARAW LODGE NO. 18

IN RESPONSE to the appeal made by the Phil from other subordinate lodges were served with reppine National Red Cross Blood Bank to the Masons of the Philippines thru the Most Wor. Grand Master Mauro Baradi, the honor of being the first blood donor in this Lodge goes to Bro. Leon A. Vidallon, Junior Warden shortly following the receipt of such an ap-

peal Bro. Vidallon accompanied by his driver, went to the blood Bank and "bled" so to say, an amount of 300 cc. each. The Most Wor. Grand Master was grateful and happy for such manifestation of ready response.

It is hoped that brethren of other Lodges would follow suit.

## MT. APO LODGE NO. 45, F. &amp; A. M., ZAMBOANGA CITY



TOKYO MASONIC LODGE NO. 125

MEMBERS of this Lodge, headed by the Wor. Master, Bro. Takashi Komatsu were hosts to Filipino brethren who visited Tokyo on June 16, 1953. The visiting brethren headed by Bro. Romeo A. Santos, included Bros. Daniel Laurel, Amiliano Bascara, Amado Aldaba, Jose Collante, Alonzo Fule, Sabas Cabrera,

ings of brethren from the Philippines to the brethren in Tokyo and assured the latter of the desire of Masons in the Philippines to strengthen the tie which binds Masons together wherever found. and Jose Gorostiza. Bro. Santos extended the greet-

INSTITUTION OF BASILAN LODGE NO. 137, F. & A. M. AND INSTALLATION OF ITS OFFICERS

MOST WORSHIPFUL BRO. MAURO BARADI, Grand Master of Free and Accepted Masons of the Philippine Islands, accompanied by Rt. Wor. Bro. Warner Schetelig, Deputy Grand Master, M. Wor. Bro. Antonio González, Grand Secretary, and Wor. Bro. Howard R. Hick, Grand Marshal, and Wor. Bro. J. M. E. Leon, Jr., and a delegation of Mt. Apo Lodge No. 45, F. & A. M., arrived from Zamboanga City at 9:00 in the morning of June 19, 1953, and was met by the local brethren at the wharf. They proceeded to the Masonic Temple for a short rest and made a short visit to the Basilan Hospital, which was constructed by Wor. Bro. Juan S. Alano for the purpose of charity. In strict adherence to the program made for him, Grand Master Baradi, proceeded with his party and the local brethren to the Rizal Monument and made a floral offering, and thereafter repaired to the Basilan Hotel, where he was offered a fraternal luncheon.

The program of the day was as follows:

PART I

11:00 o'clock A.M.:

1. Reception at the pier behind the Basilan Lumber Company Quonset Hut.
2. Flower offering at the Rizal Monument followed by a short talk by the M. W. Grand Master.

PART II

3:00 o'clock P.M. at the Masonic Temple:

1. Consecration.
2. Installation of officers of the Lodge.
3. Distribution of Past Master Diplomas — by the M. W. Grand Master.
4. Address — by the Master, Wor. Bro. Juan S. Alano.
5. Address — by the Grand Secretary, M. W. Bro. Antonio González.
6. Address — by Hon. (Wor. Bro.) Nicasio Valderrosa, Mayor, City of Basilan.
7. Address — by the Grand Master, M. W. Bro. Mauro Baradi.

PART III

D I N N E R

During the public ceremonies of consecration and installation the music was furnished by Mrs. Dolores A. Laconico, daughter of Wor. Bro. Juan S. Alano, and the songs by the nurses of the Basilan Hospital, led by Mrs. Laconico.

After the ceremonies a sumptuous dinner was enjoyed by everybody, which was prepared by the ladies of the local members.

The M. W. Grand Master and his party returned to the City of Zamboanga at 9:30 in the evening of the same day.

MORAL RECTITUDE

"WRITE A SQUIB FOR ME ONCE IN A WHILE," said our esteemed editor to us one day. "Write about that which all of us need, and which our world sorely lacks," he added.

"To what do you allude?" we inquired.

"Of course, I mean Character, with a capital 'C,'" explained our Most Worshipful Grand Master.

A dictionary definition of the term would not be hard to come by. "Moral rectitude" should sound familiar and intelligible to members of the gentle craft.

We are thinking this evening of a recent conversation with a friend, who is a well-known educator. He referred to himself as a scientist, who had learned "to observe, classify and check his data, and to formulate the logical generalizations." You may be sure he can defend any position he adopts. In terms of his own specialty, he speaks the truth.

But this man, also by his own admission, accepts the unscientific dictates of an authoritarian soul-control, following precepts which he can not and does not believe. He thus repudiates his own life, by a subservience which leads him into a series of living contradictions, for while he searches out the truth in his profession, he allows his spiritual life, the essence of his being, to be covered into positions which he himself considers to be false.

A good dose of moral rectitude might transform him into the sort of person men call to the attention of their own sons. No, he is not a Mason.—GERRIT B. DOUWSMA.

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# PLEDGE OF SERVICE ◆ ◆ ◆

## The Mission of Freemasonry

By Wor. Bro. MARCIANO LIM

Mt. Huraw Lodge No. 98

TO BE MADE MASTER of a lodge is to assume its leadership in preparing and carrying out its program and in helping create an intelligent fellowship among its members. I say with much pleasure and satisfaction that there was efficient cooperation, mutual understanding, and real harmony among us.

Brethren and friends: From the very foundation of Masonry up to the present, we often hear people who are apparently intelligent and educated but misinformed or ignorant of the purposes and motives of our fraternity and who are still influenced by the hearsay of the past when the state and the church were one, that Masonry is bad and that a Mason is a heathen, an undesirable devil possessed with all sorts of diabolical wickedness. There is an implication that one cannot be a Christian if he is a Mason because they say that Masonry is the religion of Satan, that Masonry is anti-Christ and therefore it is an opponent of true Christianity, that Masons even go to the extent of trodding over the Crucifix. How incredulous! How unscrupulous and sacrilegious is this sacerdotal charge and imputation. These implications my friends, I dare say, are untrue and far from the truth. Masonry, my friends, makes one a better citizen and a better Christian if one is a Christian or a better Mohammedan if he be a Mohammedan. Masonry is like a refining shop where anything awkward and unpleasant is made fine and beautiful; where vice and all its ugliness are broken off by gentle admonitions and teachings of the Craft. In this shop, or fraternity one is afforded the privilege of fellowship with a group of good people though not necessarily the preeminent in society who respect, adore, and honor even in the mere mention of the respectable name of the Supreme Being.

My friends, Freemasonry is not a church nor is it a religion. The Fraternity tolerates the members to follow their respective beliefs in religion or church of their choice. All Masons believe in God, his goodness, power, and wisdom. We believe in His Omnipotence. We believe Him as the source and creator of all things; we believe in His Providence; We believe that we should invoke His divine help in all our undertakings. We believe that when human strength and wisdom fail us prayer to Him for aid should be sought. We believe in God as the Father of all men and we believe in the brotherhood of man. We "regard the whole human species as one family, — the

high and the low, the rich and the poor, — who as created by one Almighty Parent and inhabitants of the same planet, are to aid, support, and protect each other. On this principle Masonry unites men of every country, sect and opinion; and causes true friendship to exist among those who might otherwise have remained at a perpetual distance". We, however, do not agree to the belief that God is a Father only to those who have experienced Him exactly as they themselves have done nor that the brotherhood of man consists only of those who believe exactly in the same religion as they do. We are in agreement of the universal brotherhood of all men under the fatherhood of God. We support the principles upon which the laws and rules of the United Nations are patterned.

Masonry is not anti-religion and Masons are not irreligious. We respect one's religion and we do not say a thing against one's religion. We realize the need and importance of religion. We, however, believe that an individual should have the free choice and worship of religion. We practice religious tolerance and so the Fraternity excludes religious tests except a belief in a Supreme ruler of the universe because no atheist should ever become a Mason and I should say that no atheist should become a member of any kind of exalted fraternity. It is true that a lodge of a Mason consists of men of various churches and creed and thus enables the individual to stretch his mind far more than when the associations are limited only to those whose beliefs are one. The individual becomes broad-minded instead of bigoted. My friends, we should remember that one's mind and the spirit of tolerance grows through associations "on the level" with men who are searching for truth in a spirit of tolerance and understanding. In a masonic lodge there are no divisions. One's church, religion, or party does not represent a wall of separation among the members because there can be no understanding and brotherhood among men if one is to hate or can be hated or discriminated simply because of religious or political affiliations.

My friends, I should say that Freemasonry is the father of democracy. At the opening of the 18th century, when Masonry came into being, the state of man was deplorable. He enjoyed no equality before the law, no religious liberty and for him there was no equality of opportunity. The common man had few, if any, rights. In those days however, there were men who did not believe the conditions existing then as God's ordained way for man.

(To be Continued)

### GREGORIO VELASCO

CERTIFIED PUBLIC ACCOUNTANT

THE SANITARY STEAM LAUNDRY CO., INC.

908 Arlegui, Quiapo

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## Masonry And Religion

BY

AURELIO LEYNES CORCUERA, P.M.

Delivered at the Public Installation of the Officers of  
Isagani Lodge No. 96, F. & A. M. at Tarlac, Tarlac

TO BE WITH YOU on this occasion is indeed a privilege and an honor. The last time I was in this Lodge was when it was constituted in Paniqui about a quarter of a century ago. Altho I can not be sure that the brethren who then formed its membership are still active in the affairs of the Lodge, still I am glad that I accepted the kind invitation transmitted to me thru Worshipful Brother Conrado M. Sandiego, whom I have not seen since his student days at the U.P. until a few weeks ago when I came on the occasion of the celebration of the town fiesta and of Miss Sandiego's passing the board examination in pharmacy. I am rather apprehensive, assailed with doubts, as to whether I can live up to whatever expectations my accepting your invitation may have aroused.

Occasions when Masons hold ceremonies like the one you have just witnessed, when our friend and families can join us, are not many. But I can assure you that, with the exception of certain parts which can only be witnessed by Masons, that the ceremonies are exactly the same. There is nothing strange about this. What we keep to ourselves is not repugnant to law, morality, or religion. Every family has some little things that they do not wish their neighbors to know. Things that concern the family alone and no body has any business wanting to know them. In a similar manner Masonry has its little secrets which we can not be the world-wide organization that we are.

*Friends and brethren, I propose to speak on*

### MASONRY AND RELIGION

BY WAY OF INTRODUCTION, for the benefit of friends who are not Masons, I will say a few words regarding what Masonry IS and IS NOT. This is to correct any erroneous opinion some of those present may have formed of Masonry on account of information received from those whose ends will best be served by maliciously misinterpreting Masonry. The latter provoke, not our anger, but our pity.

Masonry IS NOT A SECRET SOCIETY in the sense the term is usually understood. A secret society is one which seeks to conceal its existence and its objects. Masonry does not conceal its existence. Every body knows where Masons hold their meetings, and at times, even when they meet. It has no secret aims. Its object, the search for Divine Truth, is precisely that of every intelligent person. Its only secret is the peculiar mode by means of which Masons may know one another. A society may have secrets without being a secret society.

Masonry IS NOT A SOCIETY FOR DOLING CHARITY. It does not indiscriminately dole out charity but does all it can for the needy, if worthy. It realizes that true charity consists, not in fostering indolence and dependence-on-charity, but in aiding one

to help himself, without detriment to his self-respect. It acts on the principle that charity is not merely alms-giving. It does not broadcast any charity it may do because it believes in what the Lord said, "Let not thy left hand know what thy right hand doeth."

Masonry IS NOT A MUTUAL AID SOCIETY. When one enters Masonry he receives no assurance how much benefit he will receive if and when misfortune makes it necessary to appeal for aid from his Lodge. Masonry aids Masons, their widows and orphans in proportion to their needs. Masonry acts on what the Apostle Peter said, "To brotherly kindness, add charity."

Masonry IS NOT A POLITICAL ORGANIZATION. It does not put up candidates for office and then work for their election as Masons. Masons vote as individual citizens and not as a group and in their capacity as Masons. An organization such as Masonry will of necessity have members of diverse views on political questions. The Master of a Masonic Lodge is chosen by his peers as a leader to guide and suggest not as a ruler to prescribe and dictate what others must do. It is democracy in action and not an autocracy in the making.

Masonry IS NOT ANTI-ANYTHING. Neither is it PRO-SOMETHING. It has no axe to grind. It is a voluntary association of good men and true who aim to make good men better. If you see bad Masons they are bad not because they are Masons; they are bad because they are not good or true men. This is true of every human organization. A black sheep offends turns up even in the best and most respected families. The sum and substance of Masonry you have heard during the ceremonies. It is embodied in the Fifteen Charges to which the Master-elect has to subscribe before he can be installed.

Masonry IS NOT ANDROGYNOUS. It is exclusively an organization for men. Not because, as the enemies of Masonry would make people believe, Masons deem women unworthy or unfaithful or incapable of keeping a secret. On the contrary, Masons have the highest regard for women—the mother, the wife, the sweetheart, and the sister. The reason is to be found in the origin of Masonry and its laws. If Masonry sprang from some ancient mystic society it is easy to understand why women are never admitted. The trials thru which candidates had to pass

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could not be withstood by women. If Masonry is the philosophic offspring of the builders of the Middle Ages then it is natural that there could be no women in the organization. When the laws were codified in the 18th century we find in the Ancient Charges (published in 1723):

“ . . . The persons admitted members of a Lodge must be good and true MEN . . . no BONDSMEN, no WOMEN.”

One of the Ancient Landmarks (No. 18 in Mackey's List) says,

“That every candidate for initiation must be a MAN, FREE-BORN, and of legal age.”  
To admit women now would be an INNOVATION. You have heard the Master-elect assent to the charge (No. XI), “That it is not in the power of any man or body of men to make innovation in the body of Masonry.”

A fundamental law of Masonry (Landmark No. 25 in Mackey's List) is, “The Landmarks of Masonry can NEVER be changed.”

You will note that so far I have not said anything as to whether Masonry is or is NOT A RELIGIOUS ORGANIZATION. The reason is obvious. It constitutes the subject of my talk.

In order to avoid misunderstanding I will begin with the definitions of religion we find in Webster.

1. Religion, in a comprehensive sense, includes a belief in the being and perfections of God—in the revelation of His will to man—in man's obligation to obey His command—in a state of reward and punishment, and in man's accountableness to God; and also true godliness or piety of life, with the practice of all moral duties.

2. Religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellowmen, in obedience to Divine command, or from love of God and His law.

3. Religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to His will.

4. Religion is any system of faith or worship; and in this sense, religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians—any religion consisting in the belief in a superior power, or powers, governing the world, and in the worship of such power or powers. And it is in this sense that we speak of the Turkish religion, or the Jewish religion, as well as of the Christian.

Since the first three definitions quoted do not differ materially from each other, the four definitions may be reduced to but two. The first three forming what may be called the general or philosophical aspect and the fourth the special or sectarian aspect.

If Masonry is a religion, in what sense is it a religion? In the philosophical and moral or the sec-

tarian? If it is not a religion, does it inculcate any religious doctrine among its followers? Does Masonry oppose or combat religion? Is Masonry atheistic as it is claimed by its enemies?

To answer these questions let us look into the laws and regulations of Masonry, its ritual, and its monitor.

Mackey's Encyclopedia of Masonry (Vo. I, pp. 421-425, 1919 edit.) gives a list of the Landmarks of Freemasonry, which constitute the fundamental law of the Fraternity. We find the following:

19. That every Mason must believe in the existence of God as the Grand Architect of the Universe.

20. That every Mason must believe in the resurrection to a future life.

21. That a book of the law of God must constitute an indispensable furniture of every Lodge.

Every man who desires to enter Masonry must subscribe to the first two of the three Landmarks quoted above. No ATHEIST can be made a Mason.

The Book of Holy Writings, placed on the altar of every Lodge, is to the Mason the symbol of the Divine Will and Providence and constitutes the Volume of the Sacred Law for the fraternity. In any Lodge the Sacred Book of the religion of the members composing the Lodge is placed on the altar. In a Christian Lodge it is the Bible; in a Jewish Lodge the Old Testament, or the Five Books of Moses; in a Mohammedan Lodge the Koran; in a Brahman Lodge the Vedas; in a Parsee Lodge the Zendavesta; in a Buddhist Lodge the Tripitaka; etc.

Prayer is an essential part of Masonic ceremonies. Very early in one's life as a Mason he is taught that no man should ever undertake any great or important task without first invoking the blessing of God; that one should place his trust in God; that he should with reverence incline his head at the mention of the name of the Supreme Being.

The Old Charges of the Free and Accepted Masons, approved in 1722 by the Grand Lodge of England, which by common consent constitutes the fundamental law of the Order, are divided into six heads. The first is Concerning God and Religion.

“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 charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished whereby Masonry becomes the center of union, and the means of conciliating pure friendship among persons that must have remained at a perpetual distance.”

From the laws of Masonry, written as well as unwritten, it is evident that Masonry is, properly speaking, a religious institution, not to say a religion; but

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in the philosophical and not the sectarian sense. The religious qualifications of those who seek admission to the Order include a belief in the being and perfection of God. Public profession of this belief is essentially necessary to gain admission into the Order. No unbeliever or atheist can be accepted. The revelation of His will to man is known as the spiritual, moral, and Masonic drawing board on which every Mason prepares the designs and specifications of the spiritual edifice of his life eternal. A state of reward and punishment is necessarily included in every idea of an obligation which could be of no binding force unless included in such belief. The godliness or piety of life is inculcated as the invariable duty of every Mason thru all its degrees. So much for the first definition quoted. With reference to the second and third definitions, all this practical piety and performance of the duties we owe to God and to our fellow men arise from and are founded on a principle of obedience to the Divine Will. Otherwise from what other will could they have arisen?

It is evident now that the fourth definition can not be applied to Masonry, which does not pretend to have a place among the religions of the world as a sectarian system of faith and worship, in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this narrow and sectarian sense we can not speak of Masonry as a religion. We can not say that a Man is not a Christian or Mohammedan, but a Mason.

Unfortunately for the unthinking and unwary the opponents of Masonry want to make the world believe that Masonry is a religion in the narrow sectarian sense. Masonry IS NOT A RELIGION in the sense of being a SYSTEM OF FAITH OR WORSHIP, but it is religious because it teaches religious truth. Masonry IS NOT IRRELIGIOUS because it does not belittle or scoff at any religion that satisfies the criteria set up in its fundamental law. It regards all religions as being on the same plane. Masonry IS NOT ANTI-RELIGIOUS because it does not oppose, much less criticize, any religion. It does not interfere with the peculiar religious beliefs of its members. Unlike other organizations in seeking toleration for itself it does not deny it to others. Masonry IS NOT ANTI-CHRISTIAN because above all great teachers of morality and virtue, it reveres the character of the Great Master Who, submissive to the will of His and our Father, died like a common evildoer on the cross at Calvary.

And this is the religion of Masonry. It propagates no creed except its own most simple and sublime belief in the Deity, that universal religion, taught by Nature and Reason. Its Lodges are neither Jewish, Mohammedan, nor Christian Temples. It reiterates the precepts of all religions. It venerates the character and commends the teachings of the great and good and not the evil, the turth and not the error, good of all ages of all countries. It extracts the from all creeds; and acknowledges that there is much that is good and true in all.

Masonry far from being atheistic or polytheistic, as many of its opponents claim it to be, practices the highest and purent theism. In admitting on equal footing the Protestant, the Catholic, the Jew, the Mohammedan, the Hindu, and the Buddhist and inducing them to live in peace and harmony, it gathers in one organization men who are willing to lead a truly virtuous and moral life, love their brethren, minister to the sick and distressed, and believe in one God—All-powerful, All-wise, Everywhere-present, Architect, Creator, and Preserver of all things. This is the concept of God as found in all the religions of the world. For this reason the religion of Masonry is truly catholic or universal.

Before closing I should like, with your kind indulgence, to say a few words as a Mason regarding the matter of religious education in the public schools. You have read in the newspapers and heard on the radio a one-sided account. I am exploring the possibility of a meeting on the Newscoop program of DZBB between the President of the Catholic Action and the Deputy Grand Master (Right Worshipful Brother Mauro Baradi) of Masons in the Philippines. If I succeed you will have a chance to hear the Masonic side.

My personal reaction as a Mason to the whole thing is this: Basically the question is academic. The Master of a Lodge before he can be installed is required to assent to certain regulations. Among these are the following:

- II. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.
- III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decision of the supreme legislature. From this it is clear that obedience to law is one of the

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principal duties taught in Masonry. Our national Constitution provides that,

"Optional religious instruction shall be maintained as now provided by law."

The laws in this case are Secs. 927 and 928 of the Revised Administrative Code of 1917 and Art. 359 of the Civil Code of 1950.

How can any intelligent person, knowing that Masons are enjoined to be law-abiding, think Masons can oppose the laws of the land? Is there here an attempt to read into the laws something that is not in them? Is there anything in the laws which makes optional religious instruction a part of the curriculum of the public schools? If there is, then our friends on the other side are fully justified in seeking the assignment of a definite period for religious instruction. If there is not such provision, and we all know there is none, then what is wrong with the present arrangement? Considering the present programs to required studies can an additional period devoted to religious instruction be inserted without keeping the pupils to do this? Are not all the class-rooms in all the public schools occupied the whole day? Where can accommodations be found for the Roman Catholic,

the Protestant, the Independent Catholic, and other groups? Are our friends reasonable in their demands for special rooms and times? They take the Education Officials to task for failure to implement the laws on the subject. Also for the small number, according to the record, of those who are actually being given religious instruction. Have our friends taken the trouble to find out the number of parents who have requested that their children be given religious instruction? Is there not in this case a hint of cheap propoganda to prejudice the case of any Mason who may run for a major office in the coming elections? I hope not. I hope it is only a case of misunderstanding.

On other grounds Masons can not and will not oppose religious instruction provided all minorities are given the same chance to receive instruction in their particular religion unhindered and untrammelled. I understand that Education Officials have prepared a syllabus of religious instruction which contains the minimum essentials of all religions. But our friends who are insistent that only their particular brand be taught will fight the adoption of such a syllabus. So, what is the trouble of maintaining the *status quo*?

## Another Temple Of Brotherhood

By Wor Bro. Nicasio Valderrosa

(SPEECH DELIVERED AT THE CONSECRATION  
OF THE BASILAN LODGE NO 137, ON JUNE 19,  
1953, ISABELA, BASILAN CITY)

AS MAYOR OF THE CITY, it is my distinct privilege and great pleasure to extend to the Most Worshipful Grand Master Bro. Mauro Baradi as well as Grand Lodge Officers and members of the Party and to our visitors, my heartfelt welcome and warm and sincere greetings. We feel proud and happy on this rare occasion and historic date which will be recorded in the archives of this youngest Lodge is also the 92nd birthday anniversary of our Bro. Doctor Jose Rizal, the Pride of the Malayan Race the greatest Filipino patriot and martyr and happily coincides with the consecration of this Lodge.

When a few months ago a handful of Masons residing in this city started a movement to form a Masonic Lodge, it was little realized that this fraternal organization would find a rich soil for the growth of "an institution having for its foundation the practice of social and moral virtues", because of some people who unhappily and unfortunately entertain an antagonistic attitude against the tenets and principles

of so great a fraternal organization which espouses the Fatherhood of God and the Brotherhood of Men. I say rich soil objectively, for in so short a time the door of the Fraternity was opened unto many who have knocked and sought admission into it, and so today, the Lodge is graced by the official visitation of the Most Worshipful Grand Master and Grand Lodge officers on the historic event of its consecration.

But the knocks at the door of this Fraternity would not have been made had the Lodge not been supported by the three great pillars denominated Wisdom, Strength and Beauty which we at once find (1) in the Wisdom of our Master, Worshipful Bro. Juan S. Alano, whose enlightened and inspired leadership has won ready support and sympathy, (2) in the strength of the Faith, Hope and Charity of the Charter Members, officers, friends and our ladies, and (3) in the Beauty of Brotherly Love, Relief and Truth which have adorned the hearts of all. I THANK YOU.

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# Fraternal Reviews



## Ohio, 1952

By JOSE E. RACELA (12), P.M.,  
P. O. Box 1921, Manila

143rd Annual Communication held at Cincinnati,  
October 17-18, 1952

M. W. Bro. William McKinley Judd,

Grand Master presiding

M. W. Bro. Thomas A. Reber, Gran Master elected

644 Lodges; 265,551 Members (July 31, 1952);

5,115 Net Gain

The Grand Lodge of Free and Accepted Masons of Ohio holds its Annual Communication during the month of October.

After the presentation of distinguished guests, Bro. Carl W. Rich, Mayor of Cincinnati, delivered an address welcoming the delegates. He said among other things, "It is a great honor and a great pleasure for me, not only officially as Mayor of Cincinnati to be present today and to have this opportunity to say "welcome" to you, but personally as well I am very proud to be a Mason." Then he went on by giving the origin of the name of Cincinnati to his city after the "Society of Cincinnati" which desired to compliment the Roman patriot, Cincinnatus, in place of Lonsantaville wick was rather a "horrible" name.

The Grand Master in his annual address cautioned the brethren about membership in this wise: "While it is very gratifying to note the wonderful growth in our Order and the material prosperity wick it enjoys, we should bear in mind the true strength of our Fraternity is not in numbers but rather the quality of our membership and deeds accomplished. Unless the community in which we live is better for the truths we teach, unless there is a greater purity and a higher sense of honor in those with whom we come in contact, we have failed in our mission. Our success does not so much depend upon the numbers we initiate as upon whether we have done those things

and instilled those principles that will make for better members of the community in which we live."

The Grand Master issued Dispensations for the formation of six (6) new Lodges thus bringing the total number of Lodges including those under dispensation to 644. On the other hand, he has refused to issue Dispensations to such youth organizations as the Order of Demolay, Order of Rainbow for Girls and Jobs Daughters to meet in Lodge rooms, not because he is not in sympathy with youth but rather because the Grand Lodge of Ohio does not recognize such organizations.

As to the Order of Eastern Star, Grand Master Judd was convinced that it has been and will continue to be a great asset to Freemasonry.

In conclusion, the Grand Master addressed the brethren, thus: "Let us remember that we may be exemplary Masons in the Lodge room, but unless we carry its teachings into our everyday life and unless we realize that as we are individually so, will we be collectively, Masonry will fail to accomplish the high purpose for which it was intended."

Incidentally, the State of Ohio has produced four great sons who have become the Chief Magistrates of the great American Republic. All were prominent Masons. They were James Abram Garfield and William McKinley who were Knights Templars and William Howard Taft and Warren Gamaliel Harding. Bro. McKinley was responsible in setting a policy of "the Philippines for the Filiipinos" and it was Bro. Taft who laid the firm foundation that implemented such a policy; the former was President of the United States when the Philippines was ceded to America and the latter was the first Civil Governor here in the Philippines.

## New South Wales, 1952

795 Lodges with a total membership of 123,722

The Proceedings and Sixty-Fourth Annual Report of the United Grand Lodge of New South Wales cover up to June 1952 and is divided into 6 parts consisting of two Special Communications (August 1951) and June 1952 and four Quarterly Communications, September, December and March, 1951 and June, 1952.

M. W. Bro. John Hodgson, the Grand Master installed in the Special Communication on August, 1951, delivered a scholarly address. He said of him as his installing Grand Master and predecessor in office, poetically:

"A man whose soul is pure and strong,  
Whose sword is bright and keen,  
Who knows the splendor of the fight  
And what its issues mean;  
Who never takes one step aside,  
Or halts, though hope be dim.

But cleaves a pathway through the strife,  
And bids men follow him."

Then talking of the responsibility accruing to him, he said: "I am reminded of a verse taken from the Old Testament:" What doth the Lord require of me but to do justice, to love mercy and to walk humbly with my God?" Brethren, they are words of deep significance to us Freemasons, reminding us of our obligation as Craftsmen, our duty to our fellow-men and our responsibilities as citizens. I feel that when the time arrives and men will say "What is my responsibility?" then many of the troubles facing us today—and they are legion — will disappear. When you as Masons go out into the outside world say to yourself and to your fellow-men, "What is my responsibility?" Life possesses many grand qualities, but there is one outstanding quality which ennobles men with the highest and best sense to so practice our craftsman-



## LIBERTAD E INDEPENDENCIA

LOS DÍAS de 4 y 14 de julio tienen especial significación para los amantes de los ideales de LIBERTAD y de INDEPENDENCIA. El día 4 de julio, tanto para América como para Filipinas, marcó el día de emancipación nacional. No es menester repetir aquí lo que es ya de conocimiento general,—la apoteosis del ideal masónico tanto en la independencia Norteamericana como en la independencia de nuestro propio país. La lucha por el predominio de los ideales de democracia y libertad, substantivados en las constituciones de ambos pueblos, marcó el derrotero que el mundo — la humanidad digna y no esclava— debía seguir. El día conocido en la Historia como la TOMA DE LA BASTILLA—el 14 de julio—substantivó los derechos individuales del hombre. No es menester elaborar aquí sobre sus desarrollo y significado. Solamente recordamos a Masones y no Masones estas dos fechas, el 4 y el 14 de julio, como especial mensaje de este mes.

Y al hacerlo así, recordemos que muchos pueblos están aún afligidos del mal que en esas fechas se trató de borrar como una mancha en la historia de los pueblos. Recordemos que aún muchos sufren bajo el látigo del comunismo, que todavía existen dictadores, que aún algunos pueblos en donde ha brillado la luz de la libertad, están ahora en peligro de perderla.

Ha llegado a nuestras manos la apelación que el Dr. MELVIN M. JOHNSON, Soberano Gran Comendador del Supremo Consejo de la Jurisdicción Norte, ha dirigido a todo el mundo protestando contra unas propuestas enmiendas a la Constitución de la República de Colombia en virtud de las cuales se trata de abolir la Masonería de dicha República. Dice el Soberano Comendador: "No podemos sentarnos pasivamente y contemplar semejante pérdida para la civilización en esta parte del hemisferio sin protestar fuertemente contra ese movimiento arcaico compara-

ble a las edades oscuras ya pasadas." Se llama la atención a que Hitler prohibió la Masonería en Alemania, y que paso lo mismo al Japón y en otros pueblos regidos por dictaduras y por dictadores.

También hemos recibido noticias de que el elemento reaccionario en Panamá, especialmente los jerarcas del Catolicismo allí, se están moviendo para obtener e introducir ciertas reformas en la constitución de dicho pueblo tendientes a la abolición de la Masonería. Se dice que ahora se trata abiertamente de entregar el país a manos de los elementos de esa Iglesia y de su clero, alegando que no debería existir mas que un sólo partido político, y que ese partido es el partido del Gobierno y que debiera moldear todas sus actuaciones en los principios fundamentales promulgados por la Iglesia Católica Apostólica Romana.

Y se añade que eso no es mas que el primer paso hacia la exterminación de la Masonería en Sur América, y con ella, la desaparición de las libertades de los individuos y de los pueblos.

Aunque no exactamente lo mismo, un movimiento semejante se trata de introducir en nuestro país. Primero es obtener concesiones para esa Iglesia y su clero; después, violar la constitución o enmendarla para moldearla a su capricho y conveniencias. Desde luego, se trata de ahogar el grito de los gobernantes dignos, amenazándoles con luchas en sus propias áreas de influencia. Se lleva la lucha hasta en sus propios hogares, oficinas y dependencias. Se tergiversan hechos y actuaciones, y se está siempre al acecho para el ataque traicionero. De eso a una lucha fratricida no hay mas que un paso. Por eso es menester vivir alerta. Ese es el precio de la libertad:

El Masón no debe cruzarse de brazos. Si algún significado tiene para él esas dos fechas que celebramos en este mes, ese significado no puede ser otro sino el de vivir alerta.

(Antonio González, P.G.M.—F.P.S.)

ship that we will be enabled to escape from those things which beset us — such as sorrow, distress, and all those sordid things in life which we as Masons abhor. I think it was Marcus Aurelius, that great philosopher, who said, 'Adapt thyself to the things midst which thy lot has been cast and live in sincerity with the fellow creatures whom destiny has ordained they shall live.' Destiny has ordained that Masonry has a mission and I feel that with the assistance of my worthy Deputy Grand Master and the co-operation of my colleagues in Grand Lodge, Masonry will continue to prosper and be the force in the community which we have been called in order that Masonry may go from strength to strength in its mission on behalf of humanity and in its endeavours to promote the Fatherhood of Good (God) and the Brotherhood of man."

M. W. Bro. Hodgson was succeeded in office by M. W. Bro. Sir John Northcott. Incidentally, those

selected to this high station do not necessarily come from the line. This Grand Lodge also permits the reelection of the Grand Master. In fact, since its organization in 1889, the M. W. Bro. Sir Northcott is the twentieth. During his term, he occupied himself to visiting extensively the subordinate lodges during their installation meetings and/or regular meetings—consecration of new lodges, laying cornerstones.

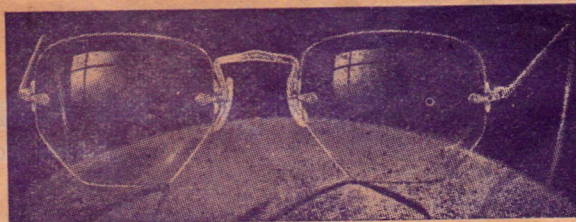
On withdrawing the Charter of a Lodge he took occasion to "impress upon nominators of candidates and Lodge Investigation Committees that they must scrupulously comply with Constitutional requirements." "It is part of your duty to safeguard our portals by obeying not only our Constitution but by obeying your own conscience, because it is only by your surveillance that we can protect our ranks and maintain the standard of Masonry that we all desire to have."

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

## GRAND LODGE INSPECTORS

LODGES	INSPECTORS	LODGE No.	LODGES	INSPECTORS	LODGE No.
Manila Lodge No. 1	Sidney M. Austin	(95-111)	Union Lodge No. 70	Andres Torio	(5)
Cavite Lodge No. 2	Teodorico A. Jimenez	(31)	Laoag Lodge No. 71	Valente Burgos	(6)
Corregidor-Southern Cross No. 3	Frank H. Bertell	(9)	Nueva Ecija Lodge No. 73	Lazaro Francisco	(8)
Bagumbayan Lodge No. 4	Michael Goldenberg	(80)	Agno Lodge No. 75	Eladio G. Castro	(6)
Island-Luz-Minerva Lodge No. 5	Genaro Pestana	(82)	Kasilawan Lodge No. 77	Francisco Bonifacio	(4)
Biak-Na-Bato Lodge No. 7	Pablo Cortes	(77)	Taga-Ilog Lodge No. 79	Primo I. Guzman	(7)
Cosmos Lodge No. 8	Luis Meneses	(4)	Mount Lebanon Lodge No. 80	Marciano C. Evangelista	(3)
St. John's Lodge No. 9	Philip Shaouy	(80)	F. D. Roosevelt Memorial No. 81	Donato Valenzuela	(8)
Iloilo-Acacia Lodge No. 11	Ricardo Rubin	(64)	High-Twelve Lodge No. 82	Esteban Munarriz	(1)
Nilad Lodge No. 12	Eduardo Bahia	(100)	Dagohoy Lodge No. 84	Lim Yok Su	(3)
Walana Lodge No. 13	Alberto C. Donor	(5)	Abra Lodge No. 86	Paulino Ganda	(6)
Dalisay Lodge No. 14	Jose M. E. Leon, Jr.	(57)	Hiram Lodge No. 88	Aurelio D. Rosario	(9)
Pilar Lodge No. 15	Rafael Trias	(51)	Muog Lodge No. 89	Candido Perez	(5)
Sinukuan Lodge No. 16	Mariano Gonzalez	(12)	Memorial Lodge No. 90	Doroteo M. Joson	(5)
Bagong Buhay Lodge No. 17	Purissimo Ramos	(34)	Mount Kaladias Lodge No. 91	Amalio Cueva	(6)
Araw Lodge No. 18	Jose E. Racela	(12)	Mencius Lodge No. 93	Enrique Rimando	(8)
Silanganan Lodge No. 19	Dominador R. Escosa	(82)	Service Lodge No. 95	Godofredo Ricafort	(8)
Rizal Lodge No. 20	Victoriano Tanafranca	(28)	Isagani Lodge No. 96	Vicente de Leon	(5)
Dapitan Lodge No. 21	Amadeo Quintos	(96)	Bagong Ilaw Lodge No. 97	Mario C. Balmaseda	(5)
Malinaw Lodge No. 25	Cecilio M. Bituin	(26)	Mount Huraw Lodge No. 98	Fidel Fernandez	(4)
Pinagsabitan Lodge No. 26	Simon Magpantay	(25)	Keystone Lodge No. 100	Isaac Eustaquio	(11)
Batong Buhay Lodge No. 27	Isidro Vejunco	(21)	Bud Daho Lodge No. 102	Francisco Escudero	(4)
Balintawak Lodge No. 28	Luis Pineda	(43)	Zambales Lodge No. 103	Desiderio Hebron	(3)
Zapote Lodge No. 29	Cornelio M. Aguirre	(100)	Bataan Lodge No. 104	Enrique Tabalon	(6)
Maktan Lodge No. 30	Luis Dikitanan	(96)	Leonard Wood Lodge No. 105	Edward V. Bundenthal	(8)
Ibarra Lodge No. 31	Fidel Ibanez	(115)	Camarines Norte Lodge No. 107	Victoriano Yamzon	(20)
Isarog Lodge No. 33	Teodorico Santos	(89)	Kutang Bato Lodge No. 110	Juan A. Sarenas	(5)
Lincoln Lodge No. 34	H. Perez Santos	(17)	Maranaw Lodge No. 111	Sidney M. Austin	(95-111)
Batangas Lodge No. 35	David Navarro	(12)	Indang Lodge No. 115	Ciriaco Acuna	(21)
Kalilayan Lodge No. 37	Teodoro M. Lising	(96)	Victory Lodge No. 116	Guillermo Espinosa	(96)
Bulusan Lodge No. 38	Dalmacio Barce	(61)	Milton C. Marvin Lodge No. 123		
Mabini Lodge No. 39	Hiram T. Kalata	(39)	Okinawa Lodge No. 118	William J. Homan	(118)
Maguindanao Lodge No. 40	V. V. Rovira	(111)	Marikina Lodge No. 119	Gregorio Robles	(73)
Jose Abad Santos Lodge No. 43	Romeo L. Santos	(37)	Yokosuka Naval Masonic Lodge No. 120	Kenneth R. Pearson	(124)
Charleston Lodge No. 44			Quezon City Lodge No. 122	Amando Ilagan	(104)
Mount Apo Lodge No. 45	Eriberto Gonzalez	(45)	Far East Lodge No. 124	Earl M. Sears, Jr.	(120)
Malolos Lodge No. 46	Vitaliano Bernardino	(4)	Tokyo Masonic Lodge No. 125	Benjamin F. Drapper	(120)
Makabugwas Lodge No. 47	Remigio Murillo	(30)	Square & Compass Lodge No. 126	Frederic B. Phillips	(134)
Pampanga Lodge No. 48	Rufino Macaliniao	(4)	Kyushu Lodge No. 127		
Mount Mainam Lodge No. 49	Menandro Vida	(115)	Cebu Lodge No. 128	C. Castillo	(84)
Sarangani Lodge No. 50	Carlos Inigo	(14)	Sixto Lopez (Batulao) Lodge No. 129	Simeon Villaluna	(31)
Pintong Bato Lodge No. 51	Pedro Lombos	(89)	Malindang Lodge No. 130	Ubaldo Laya	(40)
Pinatubo Lodge No. 52	Wenceslao de Aro	(34)	Gen. John J. Pershing Lodge No. 131		
Cabanatuan Lodge No. 53	Pedro Medina	(73)	Torii Lodge No. 132	Hans H. Sachers	(120)
Pngasinan Lodge No. 56	Vicente Tecson	(68)	Cagayan Valley Lodge No. 133	Fidel C. Querubin	(60)
Luzon Lodge No. 57	Panfilo de Leon	(16)	Moriahyama Lodge No. 134	Takashi Komatsu	(125)
Labong Lodge No. 59	Stanley Tongko	(104)	Sendai Masonic Lodge No. 135		
Isabela Lodge No. 60	Francisco Z. Reyes	(39)	Teodoro M. Kalaw Memorial Lodge No. 136	Macario M. Ofilada	(12)
Mayon Lodge No. 61	Pedro Dy-Liacco	(33)	Basilan Lodge No. 137	Esteban Quidilla	(40)
Angalo Lodge No. 63	Bonifacio Cacdac	(70)	Nippon Lodge, U. D.		
Kanlaon Lodge No. 64	Manuel Torres	(11)	Acromi Lodge, U. D.		
Tamaraw Lodge No. 65	Domingo Y. Villasenor	(5)			
Gonzaga Lodge No. 66	Sisenando Silvestre	(68)			
Baguio Lodge No. 67	Anastacio B. Quirimit	(96)			
Magat Lodge No. 68	Norberto Falguera	(68)			
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