

# The Cable Tow

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No. 11

OFFICIAL ORGAN  
OF THE MOST WORSHIPFUL GRAND LODGE  
OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINES

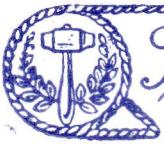
*Published monthly for and in the interest of the Members  
of the Lodges of this Jurisdiction  
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Most Wor. Bro. CLINTON F. CARLSON  
*Grand Master*

Plaridel Masonic Temple  
1440 San Marcelino

Annual subscription ₱1.50  
Manila, Philippines



# The Grand Master's Message



“Love One Another” \*

AS I ACCEPT THE GAVEL OF AUTHORITY for the first time this evening, as Grand Master of this Most Worshipful Grand Lodge, I should as my first act, like to thank the brethren of the Grand Jurisdiction for electing me to this important and exalted station. There is no honor in Freemasonry which I could cherish more than the knowledge of serving you and this Grand Lodge. Freemasonry is capable of bestowing many laurels upon its members but none so great as that of Grand Master. There are higher degrees to which, through diligence and devotion to duty, we may attain, but no man can, unless he enjoys the respect and confidence of his brethren, be elevated to the honored station of Grand Master. I am deeply appreciative of the honor you have bestowed upon me, the faith you have displayed in me, the responsibilities you have entrusted to me. My predecessors have set distinguished examples of leadership, I will strive to live up to their record. Looking upon my fine staff of officers and with the knowledge of the interest and assistance of all active members of this Grand Lodge, I am confident I shall have a successful year. I should at this time like to sincerely thank Most Worshipful Brother Michael Goldenberg, Past Grand Master, for the splendid manner in which he conducted the ceremonies of installation this evening.

I ALSO WISH TO THANK Most Worshipful Brother Esteban Munarriz, Past Grand Master and presently Grand Treasurer, for his kindness in acting as Grand Master of Ceremonies and for a task well done. The newly installed Grand Officers join me in this expression of appreciation.

A YEAR AGO TONIGHT, at the inaugural address of our immediate Past Grand Master, Most Worshipful Brother Camilo Osias, he stressed the need of “More Masonry among Masons and more Men in Masonry.” I feel now as I did then, that this slogan with the idea behind it deserves our continued practice and application. We have not done too bad, we do have more members than a year ago, but have we done enough in fostering more masonry among masons? The subject is a broad one and has many branches, difficult to follow them all. Each of us has his own ideas on what more masonry among masons mean, to some it may mean brotherly love, to others, relief of the poor and distressed, while to others, Truth and the carrying out of masonic ideals and philosophy.

(Continued on page 1415)



# THE CABLETOW

## Editorial:

### Most Wor. Bro. CLINTON F. CARLSON

*MOST WORSHIPFUL BROTHER CLINTON F. CARLSON was born on April 23, 1903 in Rice Lake, Wisconsin, U. S. A. He is industrious and resourceful. He was with the United States Navy from 1920 up to 1922. Later, he joined the United States Army (1924 to 1926). His forte is salesmanship. He is called affectionately by his friends as the "man who paints the whole world." Incidentally, he is working for the Sherwin Williams paint products.*

*HE ARRIVED IN MANILA on June 1, 1924 with the 31st Infantry, U.S. Army and upon his discharge January 13, 1926, he went to work as Sales Manager for Milton E. Springer Company. When that firm closed on September 1st, 1926, he joined the Pacific Commercial Company until its dissolution on Nov. 1, 1941 at which time he joined Theo. H. Davies & Co., Far East Ltd. in which firm he is with until the present time*

*AT THE OUTBREAK OF WORLD WAR II, he was interned at the University of Sto. Tomas. After liberation he returned to the United States and on January 17th, 1946, married Miss Gladys Neale, an English lady, but now a naturalized citizen of the United States.*

*BROTHER CARLSON ATTENDED SCHOOLS in the States of California and North Dakota up to 1919. From there he found his way to the United States Navy.*

*THE GRAND MASTER SAW THE FIRST LIGHT OF FREEMASONRY in Cosmos Lodge No. 8, F. & A.M. on July 18, 1928. In 1948, he became Master of his lodge. At this time he joined the Scottish Rite Bodies in Manila. He served as Venerable Master, Wise Master, and Master of Kadosh in the Manila Bodies. In 1951, he was honored with the rank and dignity of Knight Commander of the Court of Honor and on February 11, 1956, he was elected Inspector General Honorary of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, Republic of the Philippines.*

*IN THE CO-ORDINATE BODIES, he is Associate Patron of Ma-  
yon Chapter No. 1, Order of the Eastern Star and Royal Patron of  
Far East Court No. 1, Order of the Amaranth. He is also a Shriner.*

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Grand Lodge of Free and Accepted Masons of the Philippines

TWO PAST GRAND MASTERS APPOINTED BY  
GRAND MASTER

THROUGH THE RECOMMENDATION OF THE OFFICERS of the Grand Lodge, Most Worshipful Brother C. F. Carlson, Grand Master, has appointed Most Worshipful Brother Michael Goldenberg, P.G.M., and Most Worshipful Brother Esteban Munarriz, P.G.M., as Acting Grand Treasurer and Acting Grand Secretary, respectively.

THESE APPOINTMENTS TAKE EFFECT on May 29, 1956.

The Most Worshipful Grand Master earnestly requests that the brethren take due notice of these appointments and govern themselves accordingly.

**EDITORIAL:**

(Continued from page 1387)

*In the York Rite Bodies, Brother Carlson is a Royal Arch Mason and a Royal and Select Master and Knight Templar. He holds membership in the first with Manila Chapter No. 2, Royal Arch Masons and in the latter with Oriental Council No. 1, Royal and Select Masters and Far East Commander, No. 1, K. T., respectively. Most Worshipful Brother Carlson is presently the Treasurer of the Masonic Hospital for Crippled Children.*

*HERE IS A MAN whose eloquence is expressed in terms of honest efforts and hard work. Here is a Mason whose motto is brotherly love. Brethren who have served with him in Masonry attest to his humility and neighborliness.*

*AS GRAND OFFICER OF THE GRAND LODGE — from Senior Grand Warden, and at last as Grand Master — he has shown such a willingness to cooperate as to inspire those around him to push plans and prosper.*

*HIS PASSION FOR ANONIMITY will go a long way in greatly advancing the welfare of Freemasonry in our Grand Jurisdiction.*

—MAURO BARADI, P.G.M., Grand Secretary.



# WHAT OUR LODGES ARE DOING



## MALINAW LODGE No. 25, F. & A. M.



## “NOLI ME TANGERE” LODGE No. 42, F. & A.M. Manila, Philippines

May 2, 1956  
Manila, Philippines

AT THE HOUR OF 3:00 P.M. and at the date mentioned above, a Lodge of Master Masons was opened in due form with Wor. Bro. Dominador M. Villanueva in the East, Wor. Bro. Mariano Alcantara of Maguindanao Lodge No. 40 in the West and Bro. Brigido B. Sarong in the South.

THE BUSINESS MEETING was conducted with dispatch without any alterations or corrections. All members took an active part

in the deliberations with Peace and Harmony prevailing, after which the Secretary read his Bi-Annual report covering Collections and Disbursements for the Months of January, February and March of 1956. Within a few months of existence after Noli Me Tangere Lodge Re-Activation, all the Brethren were very much satisfied to learn that the Lodge is in a sound financial condition

THE WORSHIPFUL MASTER then suspended the Lodge of Master Masons and in its stead, opened a Lodge of Entered Ap-

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

prentice Masons for the purpose of conferring the First Degree of Masonry upon Mr. Jose Eustacio Chuacuco and Mr. Ramon Lagbao Silverio. Our Junior Warden in the person of Bro. Brigido Sarong conferred on the first candidate, while Wor. Bro. Vicente R. Mendoza took over on the second candidate. The Lecture was delivered by our most energetic Senior Warden, Bro. Hilario Esguerra. The candidates were most highly impressed with the ceremonies that they made a solemn promise to make all efforts to commit to memory the Obligation and a portion of the Lecture of the First Degree in the most short possible manner.

AFTER THE CONFERRAL OF THE FIRST DEGREE, Wor. Bro. Dominador M. Villanueva again occupied the East to resume the Unfinished and Miscellaneous business. A resolution of Condolence was unanimously approved for the departed better half of Wor. Bro. Marciano P. Gatmaitan

and also to forward to the said Wor. Bro. and his family whatever voluntary contribution the Brethren may so desire. Also a resolution which was unanimously approved called for our Master and Treasurer's attention to have the funds of the Lodge be deposited in the National City Bank of New York. In this connection, Bro. Hilario Esguerra, a ranking employee of the said Bank, promised to help the Lodge in all its venture to have our funds be placed in a Special Deposit.

WE ARE INDEED VERY PROUD TO RECEIVE a letter from Bro. Tieng Sing a former member of Noli Me Tangere Lodge No. 36 long years ago who is now residing in New York the very first one of the former and old guards of said Lodge to extend to us the felicitation of having Re-Activated a Lodge with a Historical name, and I find it but fitting to quote his letter in full: —

220 Canal Street  
New York, 13, N.Y.  
April 18, 1956

V I A   A I R   M A I L

Officers and Members  
Noli Me Tangere Lodge No. 42, F. & A. M.

Just read in the *Cabletow* which contains the good news of reactivating of Noli Me Tangere Lodge, my Mother Lodge. My congratulation to you and also wishing you every success. I was raised in that Lodge in April 1920, thirty six long years ago, at which time the Lodge was located in Pasay, Rizal. It is really very nice of you to preserve a name which has some

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

relation with the great work of our late Brother Jose Rizal. Wor. Bro. Jose C. Velo took a great interest of Noli when I was made a Mason then.

With kindest regards to you all members of Noli.  
Sincerely and fraternally yours,

(Sgd.) TIENG SING

To Bro. Tieng Sing, all the Members of Noli say "MABUHAY." Our Grand Lodge Inspector, Wor. Bro. Florencio Ilagan in his short address, thanked all the members for the splendid cooperation he had during his incumbency. We also greet our Inspec-

tor "MABUHAY", well done, good and faithful servant.

After the closing of the Lodge, the Worshipful Master invited each and every one to a dinner at the Bungalow Kitchenette.

DELFIN C. SIMBRA, Jr., P.M.  
Sect. N.M.T.L., No. 42, F. & A.M.

MT. KALADIAS LODGE No. 91, F. & A. M.



*Mt. Kaladias Lodge No. 91, F. & A. M. Grand Lodge Visitation, Officially Represented by most W. Bro. Sidney M. Austin - March 26, 1956 ©*

Sitting Left to Right: Bro. J. T. Magbanua, Wor. Bro. V. Q. Colina, P.M., Wor. Bro. L. Bernardez, P.M., Wor. Bro. R. Ponce de Leon, P.M., Most Wor. Bro. S. M. Austin, P.G.M., Bro. F. Florendo, Wor. Bro. D. R. Navarro, P.M., Bro. J. S. Garcia, Wor. Bro. E. F. Montana, P.M., Standing 2nd Row, Left to Right: Bro. C. Tembrevilla, Bro. Ben Corsino, Wor. Bro. F. P. Somera, P.M., Wor. Bro. P. Corsino, P.M., Wor. Bro. A. R. Cuevas, P.M., Bro. L. Sirilan, Bro. P. Villapando, Bro. N. Amarga, Bro. F. Decenteceo.

Standing 3rd Row, Left to Right: Bro. Z. R. Lopez, Bro. G. Datuin, Bro. K. H. Daldas, Wor. Bro. H. Roy Bell, P.M., Bro. E. V. Quial, Bro. V. Aldecoa.

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

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### Dumaguete City, Philippines

ON MARCH 20, 1956 at 7:30 P.M. the Lodge was opened in the third degree of Masonry in due form for the purpose of entertaining brethren from different Lodges who came to Silliman University to see their sons or daughters graduate either from college or high school of this University.

The following sojourners were present and introduced by the Wor. Master, Ramon Ponce de Leon:

1. Bro. Leopoldo T. Ruiz, Pres. Silliman University, Englewood Lodge No. 690, Chicago.
2. Bro. William L. Anderson, Comptroller, Silliman University, Friendship Lodge No. 400, Pennsylvania.
3. Wor. Bro. Jose M. Estacion, Kanla-on Lodge No. 64, Bacolod City.
4. Wor. Bro. Romeo Y. Atienza, Cosmos Lodge No. 8, Manila.
5. Wor. Bro. Mariano Tinio, Cabanatuan Lodge No. 53, Cabanatuan City.
6. Bro. Angel Espina, Makabugwas Lodge No. 47, Tacloban City.
7. Bro. Clemente Rigor, Kanlaon Lodge No. 64, Bacolod City.

8. Bro. Patricio Villapando, Kanlaon Lodge, No. 34, Bacolod City.
9. Bro. Cirilo del Carmen, Mt. Malindang Lodge No. 130, Ozamis City.
10. Bro. Luis Sirilan, Mt. Apo Lodge No. 45, Zamboanga City.

MOST OF THE ABOVE BRETHREN brought greetings of their mother Lodge as they were introduced by the Worshipful Master.

THE LODGE WAS CALLED from labor to refreshments and the public was invited to the literary and musical program for the evening. Some wives of masons and members of the Order of the Eastern Star were present.

THE FOLLOWING PROGRAM was rendered for the entertainment of every body:

#### P R O G R A M

1. Opening Remarks — Wor. Bro. Ramon Ponce de Leon, Master, Mt. Kaladías Lodge No. 91.
2. Talk — (On R.A.M. & A. & A. S. R. in The Phil.) — Wor. Bro. Jose M. Estacion, Sec., Kanlaon Lodge No. 64.
3. Talk — Masonic Experiences — Wor. Bro. Romeo Y. Atienza, Master, Cosmos Lodge No. 8, Manila

*(Continued on page 1414)*

**Pledge of Service** \* \* \*

**MOST WOR. BRO. BARADI ON LEAVE**



**DR MAURO BARADI,**

*Representative of the Republic of the Philippines to the United Nations Advisory Council for Italian Somaliland, with the rank of Minister*

BY AN OVERWHELMING VOTE of his brethren, Most Wor. Bro. Mauro Baradi, Past Grand Master, was reelected Grand Secretary during the Fortieth Annual Communication of the Grand Lodge of the Philippines, held in Manila on April 24-26, 1956. Knowing as we all do his absolute devotion to duty and genuine loyalty to the Fraternity, he is again honored with the exalted office which he has occupied with efficiency and distinction a year ago. Here indeed, is an instance of the right man in the right place. In one way or another, in many and

varied capacities, our illustrious Brother has actively, continuously, and sacrificially served the Grand Lodge since 1945 up to the present—a period of eleven years.

It is said that man proposes but God disposes. Through our suffrage as Masons, we wanted Bro. Baradi to continue as Grand Secretary. But a great challenge and a golden opportunity has recently been presented to him — that of representing the nation abroad.

PRESIDENT RAMON MAGSAYSAY, reposing special trust and confidence in the integrity, prudence, and ability of Bro. Baradi, has designated him Representative of the Republic of the Philippines, with the rank of Minister, to the United Nations Advisory Council for Italian Somaliland. To the President, we are indeed grateful.

While our Grand Lodge will miss the services of the Grand Secretary for awhile, our loss is the gain of the Republic of the Philippines. We have no doubt that in the difficult task and delicate mission entrusted by the President to him, Bro. Baradi, because of his solid background, special training, and wide experience, will not be found wanting in the balance.

IN FREEMASONRY which preaches and practices the Brotherhood of Man under the Fatherhood of God, as in the Diplomatic Service, it is hoped that the Grand

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Secretary will live up to the tenets of Brotherly Love, Relief, and Truth; and that he will contribute his talents and exert his efforts in the task of building God's temples in the hearts of men and among nations and in bringing about lasting peace and closer understanding throughout the world.

TO OUR GRAND SECRET-

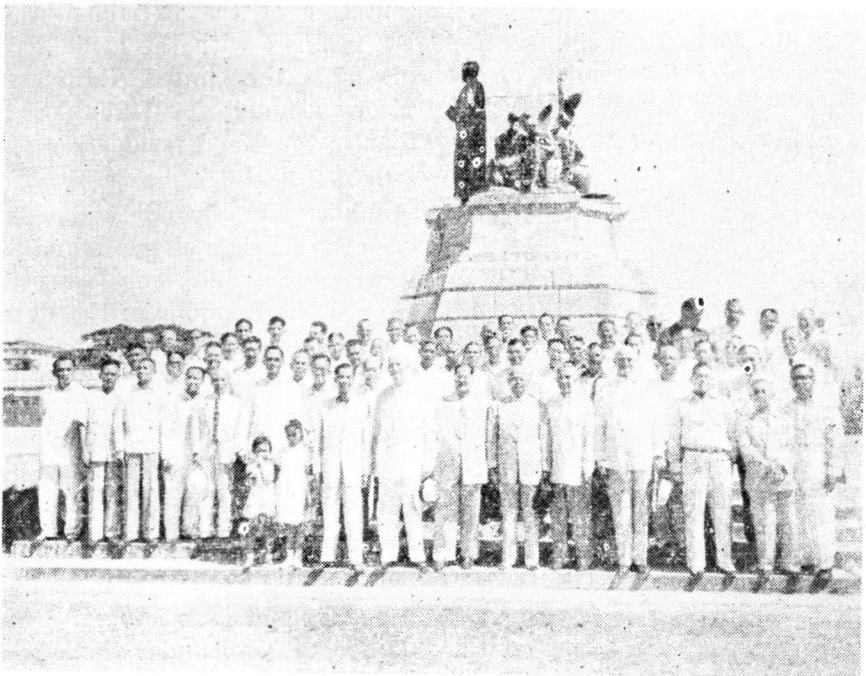
ARY and his entire family, we extend our best wishes, as they leave for the United States and other lands. We pray that the Great Architect of the Universe guide and protect them wherever they travel. We wish them BON VOYAGE and GODSPEED!

—C. F. CARLSON, *Grand Master*,  
Grand Lodge of F. & A. M. of the  
Philippines.

DR. JOSE RIZAL NATIONAL HERO AND MASON

By M. W. Brother MICHAEL GOLDENBERG, P.G.M.

(Address delivered at the Pilgrimage of the members of the Grand Lodge of the Philippines to the Rizal Monument, Manila, April, 1956.)



*Some of the delegates to the 40th Annual Communication paid homage to Bro. Dr. Jose Rizal at the Luneta.*

## \* \* \* PLEDGE OF SERVICE \* \* \*

My Brethren and friends:

**WE ARE AGAIN GATHERED HERE** at this venerated and sacred spot to pay the respects of the members of this Grand Lodge to our own Brother and Dr. Jose Rizal, our foremost National Hero and Brother Mason.

**OUR BROTHER**, whose life was moulded from early childhood to the last moment of his existence to be the greatest of our National Heroes, the genius and Martyr, today towers high above any of his countrymen in character, intellect and the unbearable sacrifices he endured and gave his all to elevate his oppressed countrymen to a position of honor to the benefit and glory of his dear Fatherland, the Philippines, proves this assertion to be absolutely true.

**IT WAS THRU HIS MEMBERSHIP** in Masonry that enabled him to contact and associate himself with intellectual liberal thinking men of all nationalities and creeds who were imbued with the teachings and principles of our great and honorable institution which he continued to belong until the last hour of his earthly existence. In all of Brother Rizal's writings there does not exist even one word that would even hint at his regret or dissatisfaction in being a mason and a prominent member of our beloved order, on the contrary, his many discourse on Masonry and his love of our fraternity clearly shows his unswerving loyalty and devotion to all that

our order stands for. When our Brother left Madrid to visit France and Germany, and while there, he was given an official appointment signed by the M.W. Grand Master, Miguel Morayta, dated January 3, 1891, to represent the Grand Orient of Spain as their representative with the rare title of "Ilustre Hermano." This document served both as a Masonic Passport and introduction to all masons whithersoever dispersed. It was indeed a high honor for a Master Mason to receive, but knowing the capable qualities and genius of this great man, this honor so deservedly entrusted to our good brother does not surprise us today.

**MOST OF THE ILLS OF HIS FATHERLAND** was the result of the great confidence and extraordinary powers which the Spanish Government entrusted to the Friars, who took advantage and became so powerful that they even controlled the important appointments to the highest positions in the Government. The early Friars who brought them their new religion, were proven friends of the people and protected them from all harm by the invaders and thru the influence of the Cross have won the love and the submission of the people to Spanish rule. The early saintly friars passed away and their successors, being human and weaklings (some of them formerly administered the tortures of the Holy Inquisition) with despotic powers, yielded to the tempta-

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tions that of luxurious living unbecoming the priesthood, they persecuted all for disobeying their impositions, land grabbing, they were also oppressive and materialistic landlords and in most cases openly disregarded the welfare of the Filipinos. Our Brother Rizal knew all of these and by writing about the abuses of the Friars and their underlings, certainly does not mean that he attacked the Church or its teachings, for these foreign offenders against the Filipino people could also be classed as being offenders to the Catholic Church itself and to the very sacred vows they have solemnly taken to uphold. Nobody could have exposed this as well as Rizal did in his now famous writings. He wanted the people to wake up and open their eyes to the realities of the situation and fought hard to expose the evils of the ecclesiastics who controlled almost everything in those dark days and have the people themselves refuse to be enslaved. However, those who had raised even a feeble dissenting voice of protest, were at once ordered arrested and forever classed as a "Filibustero," it was exasperation that finally led to insurrection. Rizal was always against armed revolt that would only lead to disaster, because it could not prosper against unequal and superior arms. He was right. He had nothing to do with the abortive revolt of 1896 which ended in the signing of the Pact of Biac-na-bato, which the Spanish Government did not

comply, nor ever intended to comply.

RIZAL WAS FAR AHEAD OF HIS TIME, he appealed to all of his countrymen, specially to the Youth whom he called the hope of the Fatherland and to the important role of womanhood. He wanted honor, prosperity and equality for all. He paid with his life as an everlasting example to the credit of his race and people so that hypocrisy, abuse, fanaticism and despotism could be forever eradicated. His great desire and hope was to educate the nation to enable the people to open their eyes to what was going on around them, as he considered education as the principal objective for right thinking and unity and he was absolutely right. Brother Rizal was highly educated, courageous, determined, notwithstanding his extremely low economic condition, he was a tower of strength against all obstacles, sacrificed all personal pleasures of life and comfort, but never one moment was he idle when the welfare of his suffering country was at stake. He came back to face his enemies, the Friars, and on his second trip back, he was arrested and deported to Dapitan on trumped-up charges and accused for having pamphlets (planted in his baggage by his enemies) which insulted the "Poor Friars." After four years of exile at Dapitan, he was accepted to serve as a volunteer Doctor in the Spanish Army in Cuba and departed for Spain.

AT THIS TIME THE REVOLT AGAINST SPAIN broke out and while enroute, Dr. Rizal was falsely charged as the prime-mover of the revolution and was arrested and returned to Manila to face charges of rebellion. The charges against him were magnified and since his death, has been proven untrue. He arrived in Manila on *November 3, 1896* and was again incarcerated in the dreaded Fort Santiago.

HE WAS THEN UNDER THE GRIP AND CLUTCHES of his influential, heartless and bloodthirsty enemies where he maintained a firm stand in all that he wrote, said, or done against the abuses of the Church. The priests claimed that an alleged retraction had been signed by Brother Rizal who agreed to retract from everything he held so dear, when he was approached about it and then only on the very same night before he died, not before. This alleged retraction was publicised by the priests only after our hero was dead. They had 57 days to work on Dr. Rizal's mind on the matter of retraction, they did not do so, but rather supposedly chose the last few hours before the execution. The time element of the signing of the alleged retraction, does not seem logical unless they already knew that it was extremely difficult and useless to try to convince Rizal, besides this, they would still have Rizal himself to refute any such announcement while he was still

alive. They might have been certain or at least expected that he would soon be liquidated. So under the direction of Archbishop Nozaleda, the Spanish Jesuits wanted you to believe that they wasted 56 days of Dr. Rizal's last days and gave themselves only a few of Rizal's last hours to successfully extract from a firm and intellectual mind the alleged retraction in favor of the Catholic Church. If this country would have continued to be under that regime, you would not dare contradict any of their statements no matter how fantastic they may be. It is different today for we breathe the pure air of Freedom. Their "threat of damnation" that there is no salvation except thru the Catholic Church, according to Fr. Balaguer and other Jesuits, was the reason given which weakened Rizal and that when Rizal was shown his own small carving of the image of the Sacred Heart, he became restless and cried and asked the Fathers to hear his confession. To this, the Fathers alleged to have told him that it would first be necessary to make a retraction to which he agreed and thereafter, promised to be a good Catholic and a son of the Church for the rest of his life. Could we be made to believe that our excellent and courageous Brother was such a weakling in the last hours of his life, I believe you will agree that our Brother was never a weakling and could not have been so easily made to retract from everything he

## \* \* \* \* \* PLEDGE OF SERVICE \* \* \*

had worked so hard and even went so far to risk his own life to accomplish, and this was alleged to have been effected by two ordinary priests who were no match to his own intellectual reasoning. The alleged retraction document was alleged to have been immediately lost and not found until nearly forty years after his death which naturally the Church is now forced to claim to be genuine. Brother Rizal was a great pillar of strength, and since his martyrdom, became a greater pillar in the hearts of his countrymen and still greater as time marches on. It is for this reason, the successors of those who Rizal attacked and exposed in his writings who were definitely against him, would now desire at all cost, to be the leading champions and supporters of our great National Hero and to utilize the alleged retraction as proof he changed fronts and divorced and abominated Masonry. They want us to believe that Rizal violated his oath as a great Mason, kicked his real friends and Brothers while he embraced those who were behind all the misfortunes heaped upon him and his people.

IT IS ALWAYS BENEFICIAL to be religiously inclined, God fearing, and moral, it is also good and proper to be a patriotic citizen, that is part of our own masonic teachings. But never at the cost of eliminating or distorting the importance of the writings, speeches, sentiments and actuations of our good brother, Dr. Jose Rizal, or

claiming he had retracted his own works or discrediting any portion of his own wisdom, courage and exposures as Rizal saw fit to write. I believe this action by anyone to be grossly unpatriotic to do now, nearly seventy years after Rizal's books were written by our very learned Brother and Martyred Mason. If we are to take sides, let us fully and completely take the side of our Brother, Dr. Jose Rizal. He is and ever will be considered by the entire world as the founder of Philippine Nationalism. These books have been banned arbitrarily by the Hierarchy of the Roman Catholic Church seventy years ago without the consent of the Filipino People, they are still for the continuance of their prohibition under the penalty of excommunication because some passages are considered by them to be erroneous they want to be considered that they are still the final judges, and if not corrected to their satisfaction and made to coincide with the interest of the church, they would openly be compelled to be firmly against the compulsory reading of the original text of Rizal's books. The alleged Retraction might be considered as virtual admission of being guilty of whatever he might have been charged with by the Spaniards, this would be another reason to believe that Rizal never would sign such a document against himself. By signing everything away that he wrote, said or done, as a son of the church, in favor of the Ro-

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man Church, there would be nothing left for us but a jumble of words to accept or to admire that would also not be suppressed or exposed to the danger of being later entirely eliminated. Still they profess to be lovers of Rizal and his works which made him great.

WE MASONS WHO WERE AND STILL are his brothers and real friends and staunchest admirers and supporters of all that was Brother Jose Rizal during his lifetime, could never agree to the authenticity of the alleged retraction nor the surrender of Dr. Rizal of all of his works or acts as produced by those who could have saved his life but did nothing for him except to save their own bad situation by producing an alleged last hour retraction. The powers of the Church were then considered far above and over the State, but the Church did nothing to save him, it was completely silent.

LET US INDIVIDUALLY AND

COLLECTIVELY SUPPORT THE BILL now pending in our Senate making it compulsory reading in all schools, the two famous novels, the "Noli Me Tangere" and the "El Filibusterismo" as he wrote them, unabridged and unexpurgated, if possible, without the addition of footnotes or tampering them in any way whatever. This would be a real service to our country and to the memory of our Brother, Dr. Jose Rizal, so that our youth may know his sentiments and what he died for, in his own words.

LASTLY, LET US LEAVE THIS HALLOWED GROUND contented and satisfied that we have come here where his remains are safely deposited and have paid our sacred duty to honor and remember, Dr. Jose Rizal, one of our own esteemed and venerable members who had done so much for his fatherland, the Philippines.

— o —

I N M E M O R I A M  
EUGENE ARTHUR PERKINS  
May 6, 1887 — April 28, 1956

By Most Wor. Bro. MAURO BARADI, P.G.M.  
*Grand Secretary, Grand Lodge of the Philippines*

THIS IS FOR US a significant and solemn occasion. In honoring Eugene Arthur Perkins, we are reminded of his record as a man and his deeds as Mason.

We who have come to pay him tribute, represent various stations

in life — the high and low, rich and poor, old and young — belonging to different races, nationalities, and creeds. This in itself is proof eloquent of our reverence for his memory and a reaffirmation of the universality of his fellowship.

## \* \* \* PLEDGE OF SERVICE \* \* \*

THE SIMPLE YET IMPRES-  
SIVE CEREMONIES of which  
we are all witnesses and the at-  
mosphere of veneration surround-  
ing us, have contributed to the so-  
lemnity of the hour. If in life, the  
deceased looked upon his fellow  
being with sympathy and consid-  
eration, now that he is no more,  
we whom he left behind think of  
him with tenderness and esteem.  
And so it is, that in his demise,  
those who had had the privilege of  
knowing him intimately — lost a  
friend; and we who took the same  
obligation as he did, on the altar  
of Freemasonry, will miss a brother  
in our midst. We console our-  
selves in the thought that as he  
lived in humility, so did he pass  
away in peace.

WOR. BRO. PERKINS was  
born in Bangkok, Siam (Thai-  
land), May 6, 1887, of American  
parents. He obtained his degree—  
LL.B. — from Brooklyn Law  
School, St. Lawrence University,  
1908; practiced law in the Philip-  
pines from 1908 continuously to  
1956 (except while interned by  
the Japanese during World War  
II). Between 1908 and 1912, he  
was in the Philippine Government  
service, in the office of the Attor-  
ney-General, and as attorney for  
the Philippine Bureau of Lands.  
Since 1912 engaged in private  
practice; member of the Bar of  
the United States Supreme Court,  
of the State and Federal Courts of  
New York, of the former United  
States Court for China, and of the

Philippine Bar; readmitted to the  
Bar of the Philippine Republic at  
the time of independence; appoint-  
ed Consul for Siam (Thailand) in  
1931. In 1938, the Consulate was  
raised to a Consulate General, and  
he was appointed Consul General;  
resigned at the outbreak of the  
war which resignation was not  
acted upon due to interrupted  
communications; confirmed anew  
following the liberation of Manila;  
reappointed as Consul General of  
Siam (Thailand) to the Republic  
of the Philippines following inde-  
pendence; resigned as Consul Gen-  
eral of Thailand in 1953; decor-  
ated with The Most Exalted Order  
of the White Elephant, Second  
Class; the Most Noble Order of  
the Crown of Siam (Thailand),  
First Class, as Knight Grand  
Cross, July 16, 1953; the Royal  
Swedish Order of Vasa, April 11,  
1953; member of various Manila  
clubs and societies; member of the  
firm of Perkins and Ponce Enrile;  
president and director, Philippine  
Match Company, Ltd.; Chairman  
of the Board of Directors of H. E.  
Heacock Co.; director, Industrial  
Textiles Manufacturing Co. of the  
Philippines, Inc.; General Counsel  
(formerly President and direc-  
tor), Lepanto Consolidated Min-  
ing Co. and various other Philip-  
pine companies; director, Baguio  
Country Club.

OUR LATE BROTHER'S MA-  
SONIC ACTIVITIES were as  
many and varied as those in which  
he gave his talent and effort in

other fields of human endeavors. He was initiated as an Entered Apprentice, passed as a Fellow Craft and raised as a Master-Mason in 1916 in Southern Cross Lodge No. 6, F. & A. M., under the jurisdiction of the Grand Lodge of the Philippines. His mother Lodge elected him Worshipful Master and his administration as such was one of the best.

BECAUSE OF HIS INTEREST in and zeal for Freemasonry, he was entrusted with important tasks. As a member of the Grand Lodge of the Philippines, he was former Grand Orator and Chairman of the Committee on Jurisprudence; in these two positions, he displayed his ability as researcher and scholar as well as his knowledge of and familiarity with Masonic Law and jurisprudence. "Wor. Bro. E. A. Perkins," says Most Wor. Bro. Frederic H. Stevens, P.G.M., is "one of the leading American lawyers in the Philippines," and "has done considerable research work in Madrid, Washington, and New York for his Masonic articles. His book, entitled *British Expedition to Manila and Freemasonry*, treats of the question of whether or not British Military Lodges operated in Manila during the period of 1762-1764." Brother Perkins had an important role in the organization of the Masonic Hospital for Crippled Children, a non-stock corporation organized in 1924 under the laws of the Philippines; in

fact, he had the honor of being a member of the first Board of Directors of the corporation.

AS A SCOTTISH RITE MASON, he was invested with the honor and decoration of Knight Commander of the Court of Honor by the Supreme Council, 33°, Ancient & Accepted Scottish Rite of Freemasonry Southern Jurisdiction, U.S.A.

HE WAS ALSO A ROYAL ARCH MASON holding membership with Luzon Chapter No. 1, RAM; a Royal and Select Master belonging to Oriental Council No. 1, RESM; a Knight Templar (Life Member), Far East Commandery No. 1, Knights Templar.

THE DECEASED, in delivering an oration at the memorial services of the late Jose Abad Santos, former Chief Justice of the Supreme Court of the Philippines and Past Grand Master of the Grand Lodge of the Philippines, said:

"It was always a refreshing experience to seat with him in conference. One came away feeling benefited by the contact. His profound sense of responsibility for the successful accomplishment of the task at hand created in those who served with him, a like inspiration to achieve results commensurate with the leadership which he so ably demonstrated."

In this similar vein, we pay tri-

\* \* \* \* \*

PLEDGE OF SERVICE

\* \* \* \* \*

bute to our honored dead and be-  
loved Brother.

MAY THIS THOUGHT  
REACH BRO. PERKINS, even if  
as faintly as a far-off echo, and  
bring to him a message of appre-  
ciation and love.

In life you were a friend in deed  
Giving cheer and help to those  
in need.

Being human, you had crosses

to bear

But you carried on without  
despair.

And now that you have gone  
ahead

To a place — it is said — of no  
return,

“May the Lord bless thee, and  
keep thee”

Until we meet again!

— o —

UNITED STATES OF AMERICA  
OPERATIONS MISSION TO THE PHILIPPINES  
Manila

Speech of Wor. Bro. Harry A. Brenn, Director, United States of America  
Operations Mission to the Philippines (ICA), on April 24, 1956, before the Grand  
Lodge of the Philippines, Manila.

Good afternoon.

For such a group as I stand be-  
fore today, a speaker should speak  
with the wisdom of the great and  
the wise or not speak at all. Or,  
if perforce he must speak at all  
because he has been requested to—  
as I do now — then he must speak  
of things to make the minds and  
the collective will of the listeners  
rise to noble action. Action which  
makes men and nations great—  
that kind of action long associated  
with the Grand Lodge of Free and  
Accepted Masons of the Philip-  
pines.

I do have a message for each  
and all of you, and as much a  
message for all who hold the cause  
of freedom, the peace and happi-  
ness, the independence of this

wonderful country foremost in  
their lives.

Almost a quarter and a century  
ago, an American rose to speak  
to his countrymen and said in  
part: “No government could pos-  
sibly be more favorable to a gen-  
eral diffusion of knowledge, of cor-  
rect and virtuous principles —  
more favorable to the cultivation  
and enriching of the human mind  
with all that is good and useful,  
with all that refines and embel-  
lishes the mind - more favorable to  
the promotion of moral and reli-  
gious improvement than the gov-  
ernment under which we exist.”

Zelotes Fuller, delivering his ad-  
dress in 1830, spoke of American  
democracy as it has survived to its  
present grandeur. What he said  
then holds true as ever today. And

I would add a thought to his words: That no government could possibly be more favorable to a concentrated effort on the part of a people to raise themselves to heights of economic prosperity, to greater socio-political independence, than the government under which we exist. I say too that what he said of the American way of life holds true with the Filipino way of life. For these two are one in many aspects.

These two were born of a people's determination to be free, as only democratic institutions can guarantee such freedom. That is why my mission is in your country, just as other similar missions are in other nations desirous of attaining the way of life Filipinos and Americans know.

America has matured, and a long painful process it was. The Philippines is growing, painfully, as its growth to freedom has always been — slowly but ever so surely, as it cannot be otherwise. History is replete with such epics. And more of such will be recorded, before humanity in every nook and corner of this troubled world can stand free before each other's eyes.

That is why we are here. You asked us to stay longer with you. The matured helping hand of America will stay for as long as Filipinos desire, and until this nation can stand on sturdy socio-economic limbs. How and how soon can that end be attained?

The Philippines is engaged in a gigantic development program presently — the first in its centuries of existence. It is as it must be, and it could not be sooner.

Others before you in the honored fraternity of Freemasons have played great roles in the shaping of the destiny of their nations. It is a continuing role handed down through the years, and you are living up to your noble traditions.

You must know the unfinished business at hand. It seems making a people free, keeping them free, must always remain an unfinished business. There is always so much to do. The finish of one task merely means the start of another and bigger one. And the task of development is surely one of magnitude, calling for the best and the most in a people. It is a many-faceted job, economic development of a country always is so. It is particularly a job which calls for planning. Not just plain planning. As builders you full well know that sound building — whether of a little cottage, a man's character, or a nation — takes time. Time and careful planning. *Long-range planning.*

That, exactly, is what we need in our development program for the Philippines: sound, intelligent, long-range planning. We need plans that will stand the test, the demands of changing times. We in the ICA Mission are doing everything within our means and resources to help the Philippines

## \* \* \* PLEDGE OF SERVICE \* \* \*

develop sound, long-range plans for its overall socio-economic and political development.

Human nature being what it is, demands that everything be done at a finger's snap. This is especially true here today, where the people live amid so much natural wealth and industrial potential. The government has awakened the mass from its lethargy of centuries; and, awakened, the people are restless and eager. Encouragements to industry and enterprises are manifold. Everywhere lies glowing promises of rich rewards to talent, enterprise, industry. And the now-alert citizenry cries for action, and demands immediate results. Everything must be done, tomorrow.

We look at things realistically, however, and we know that is not the right way. That is not the solid way. Results can be had immediately, since we live in an age of specialization and machines. But these kinds of results are not what we want for nation-building. These are temporary results. We want permanent ones. To achieve such results, we must plan, and the plans must range far into the future.

Take as an example the development of natural resources of this country. For years there was no exploratory work done in the field of minerals because of the war, and later, because of rampant outlawry. When the time came when it was safe to undertake explora-

tion work again, prospectors might have rushed out and started exploration work in the tedious, time-consuming and uncertain methods our fathers used.

Experts came in at this juncture. Their coming was no accident or coincidence. Their arrival in the country was a result of planning by Filipinos and Americans who foresaw the time when mineral exploration work could be undertaken again. Through the ICA-financed aero-magnetic survey, we short-cut the old methods. In a relatively few weeks, we learned what we would have taken years to find out by the old methods, and the results are in the hands of competent men to make full use of. They are results which will serve the country far into the future. With the advent of more capital, more mines will be dug — minerals to serve the needs not only of this country, but those of its sister nations all over the world, will rise from the bowels of this country's lush mountains. And form the raw materials, hard currency to stabilize the nation's economy.

They are drilling for oil in the Cagayan Valley, and a little further south. There's a quick-silver mine running full blast in under-developed Palawan, and a big copper mining concern's giant machines are digging open-pit workings in the hills of Cebu. These are all comparatively new ventures, and there are others like

## \* \* \* PLEDGE OF SERVICE \* \* \*

them all over the Philippines today. Mining has entered an entirely vital new era, and it bids well to do the utmost good for the country's development.

You all know, as well as I do, that mining is a business that calls for down-right long-range planning. You just don't pick up a pick and start digging anywhere. You don't set up a multi-million peso processing plant when you know you'll be there for only so many months. As it is in mining, so is it in other endeavors. Agriculture, for instance, and rice production, specifically, since rice is the Philippines' major staple.

In 1949, with a population of 19,508,700, the Philippines produced a total of 56,620,200 cavans of palay — 6,980,450 cavans short of the total palay consumption requirements. In 1955, the population had increased by 2,340,100. The country's rice production that year was 72,793,320 cavans, a numerically substantial increase, but still short of the consumption demands.

The forecast for this year of our division of agricultural economics is a production of 73,459,050 cavans, which will just about catch up with the consumption requirements — barring typhoons and droughts.

People talk about self-sufficiency. But what do they mean by self-sufficiency? What is sufficient this year will not be sufficient next year, because the population in-

creases by more than 400,000 annually, and every single one of that 400,000 needs rice. And in a few years, the rate of increase will be 500 or 600 thousand a year. True, long-range planning will program a rice production plan that will take that population increase into account, and will likewise be geared to the dangers of typhoons and droughts.

Let me shift to still another important facet of Philippine economy where the need for long-range planning is patent. I mean industrial development. Real long-range planning takes into account the basic things first. That's precisely what the Philippine government and we in ICA did in founding the Industrial Development Center. As you probably know, the IDC has expanded considerably since its 1955 start. The Center's own long-range plans for industrial Philippines include the sending of productivity teams to the United States for further study and training. Right now, IDC provides and to Philippine private industry and banking interests in the fields of financing, research and survey, engineering and technology, cost accounting, training, business information and publicity.

Likewise, IDC has approved applications for more than \$16 million in dollar exchange for 162 individual enterprises to import industrial equipment. IDC has also guaranteed P4,200,000 in industrial

## \* \* \* PLEDGE OF SERVICE \* \* \*

loans under the 80 per cent loan guarantee program. In the brief span of one year, the Center has made inroads in the country's industrial development scheme, and has assumed dynamic leadership in the formulation of sound business practices designed to boost the national economy.

The idea of the IDC is patterned after the "productivity centers" of Western Europe and Latin America, considerably revised to fit the special character of this country's economy. Its primary function is to stimulate and guide investors in economically and technically sound prospective industrial enterprises. And that's just what it is doing, and results to date are indeed salutary.

But we are not immediately concerned with the results we have seen in just this short time. We are more concerned with projected results 10 or 20 or 50 years from now. And one IDC cannot handle such a task single-handedly. There are hundred of things that enter into long-range planning to ensure success of a country's industrialization. Legislation is necessary in some facets. The investment climate must be minutely considered. The need to mobilize — and ways of mobilizing — local capital such as savings accounts must be considered.

Here, in the savings account of the nation, lies a capital potential, indeed. But here again one must realize that the savings account of

the Filipino at rice-roots level — the bulk of the country's inhabitants — due to the pattern of the country's traditions, is not necessarily the same as a savings account in America or Europe.

One must remember that the *barrio fiesta* plays a big role in the life of the common *tao*. Millions of them save for the sole purpose of financing the *fiesta table*, a *ron-dalla* or two, a big dance in the plaza. That is the Filipino way, and we have certainly not the slightest desire to change it. So our industrialization planners must make long-range plans to mobilize capital other ways.

Through our aid program, we want to increase services to the people, as we have actually done and are doing. Hospitals and educational institutions have been rehabilitated. Thousands of water pumps have been installed to provide potable water for the *barrios*. Multi-million irrigation works have been thrown up, irrigation pumps distributed to water our farms. The rural health situation has considerably brightened with the institution of the Rural Health Units. Our Mission has gone into every aspect of Philippine socio-economic life because that's what we are here for. That's why we were asked to come over and help.

But these services require pesos in order to continue. You certainly would not like those services as a hand-out, and we do not relish that thought either. Pesos are

needed to match our dollars. And where are the pesos coming from?

Pesos don't fall manna from the heavens on Malacañang, you know. I don't like to get too involved in statistics — how solvent the government is, how it secures its finances, and where. But I do know that the development of the Philippines' vast natural resources will resolve a great deal not only the question of pesos to ensure continuance of our services here, but millions more to balance the national budget. That's where you people, leaders in your respective professions, come in. It is your kind of militant thinking, dynamic and intelligent idea-formulation, that can resolve the kind of long-range planning this nation needs.

It is manifestly impossible for anyone to sit behind a desk in Manila and plan for the whole country, without getting out and studying its nature. Just as it is impossible for anyone in Washington to sit behind the desk and plan identical aid programs for each of the countries of Southeast Asia. I am glad to say that such is truly not the case. Since I arrived in the Philippines to head the mission, I have taken every chance to go around the country and see for myself just how matters stood. There was a lot of paper work — reports and recommendations—on hand when I took over, but I thought it would benefit me, and the Philippines, better, were I to

see for myself the state of things.

I saw a lot — lots more than mere reports could convey. I was the more convinced by an old idea that long-range planning for a country's development — specifically the Philippines — must take into account geographical, cultural and language differences. That is the way it should be, if such type of planning has to be successful.

This country must be considered by areas — from the Mountain Province up north, then the big rice bowl of Central Luzon, Southern Luzon and the Bicol peninsula and Samar, the Visayan group, and Mindanao and Palawan. I am definitely sure that you can't place Palawan in the same class as Pampanga, or Samar with Rizal. A development plan for Mindanao and Palawan as a distinct area cannot be applicable to Central Luzon.

On the other hand, Filipinos themselves in all sections of the country have much in common. Just as Americans in different sectors of that huge nation have much in common. Our forefathers came from many lands, spoke diverse languages and dialects, but they were bound together by a common striving for freedom—for democracy such as we know it now. And such holds true for the Filipinos. Your ancestors and your people today are a conglomeration of Malays, Indonesians, Chinese. The American, Europe-

an, Australian bloods have also mingled with your Oriental one. Whether Bicol, Visayan, Moro or Tagalog, you are one people with a rich cultural heritage and a potential greatness but partially developed — and one with us in our love for freedom.

It is this one-ness that should spell success for any long-range plans for the development of the country. Nations everywhere today have developed a fondness for adopting five-year and ten-year plans. There's probably nothing wrong with that. But dozens of things can interfere and intervene to throw them out of kilter. Real long-range planners adopt not fast patterns. Rather they use their ingenuity to knock down stumbling blocks so they can move steadily toward their ultimate objectives.

It was not easy, instituting initial land reforms in this country. Caciquism still pokes its ugly head out every now and then. But there is no denying that your country is

making progress in that line. It took real planning — honest-to-goodness long-range planning to get the land reform movement underway. Our mission has made available funds to provide continued assistance to the Philippine government in its administration of recently-enacted legislation governing the relationship of landlords and farm tenants, and in other activities in support of your national land tenure program.

And long-range planning is responsible for the magnificent headway being made by the cooperative movement in your rural areas today. It is not far-fetched to say that ACCFA has virtually stamped out the heretofore perennial evil that was usury in the Philippine farm lands. More of such planning will surely ensure economic stability for the country in the near future.

A few years back, Mr. Filemon Rodriguez, then my counterpart in the Philippine government in his capacity as National Economic

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## \* \* \* PLEDGE OF SERVICE \* \* \*

Council director, and I had a talk — just one of many we had. I recalled that particular conversation a few days ago in view of recent developments — rapid developments — which should make a reality the establishment of an Asian Nuclear Center in the Philippines.

Mr. Rodriguez and I had a common thought that day. We foresaw — anybody could have done the same thing then—the development of the atom for peaceful uses, and decided to do something about it. We didn't think of tampering with the thing itself — we just agreed to let others do it, and made arrangements for the sending of Filipino technicians to the United States for training in that new science.

We could have let in the public on that project, but we both thought the time was not ripe. I guess we cooked up a fancy deal that day, and with the possible founding of that nuclear center in

your country, why, I guess our little long-range planning is bearing fruit. You'll have technicians of your own alongside Americans to run that center. We have concrete evidence that this nation is taking the lead in this dramatic step.

Gentlemen, I will not take the trouble of enumerating further details of my mission's work, nor impress myself unduly on you with my own limited ideas on the kind of planning which is best suited to the needs of your country. I am positive you all know what is best for the Philippines. You are in a position to mold public opinion, to institute reforms where so needed, to create new industries or initiate development works, all to the good of your countrymen and nation.

Everything is here — vast resources to work with, work potential, capital, aggressive leadership, talent and experience, and above

*(Continued on page 1414)*

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## ONE HUNDRED YEARS OF PHILIPPINE FREEMASONRY

By ALFREDO SAMSON

*Member, Washington Centennial  
Lodge No. 14, Washington, D. C.  
Sojourner Ilolilo-Acacia Lodge  
No. 11*

THIS YEAR, 1956, marks the one hundred years of Philippine Freemasonry. It is but fitting that all Freemasons in the Philippines should dedicate this year in upholding the beautiful tenets of our Venerable Ancient Fraternity so as to perpetuate the freedom we won from the clutches of fanaticism.

IN 1856 THE FIRST DIVINE LIGHT shone upon the Philippines, a land almost forgotten, crushed by misfortune and fanaticism, and far from removed from other struggles of liberty and freedom of thought. A tyrannical government stifled all initiative, despotism oppressed the bravest of hearts; intolerance persecuted those who did not profess the belief in the established church; life was premature death.

IN NO COUNTRY HAS FREEMASONRY taken a more practical and helpful part in the struggle of an enchained people to win freedom of thought and action than in the Philippines. Unfortunately, many of the documents in connection with the history of this great order in the Philippines have either perished at the hands of its arch enemies, or as yet re-

main undiscovered. But its achievements and success are, nevertheless, written large, and indelibly, upon the pages of Philippine history.

THE STRUGGLES OF THE FILIPINO PEOPLE for liberty of conscience is so clearly linked with the history of Freemasonry that members of the Craft throughout the world will feel proud to know its accomplishments. The wisest and best men in the Philippines adorn the pages of history of this Venerable Order, both past and present. Jose Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, Manuel Quezon, Jose Abad Santos, and many others, Masons all, leaders in the Philippine struggle for emancipation, sacrificed their lives on the altar of freedom, dying heroically and leaving behind them the Masonic teachings of Faith, Hope and Charity deeply implanted in the hearts of the ever-growing number of Freemasons in the Philippines.

THE FILIPINO PEOPLE have a right to be proud of these leaders, and Freemasonry in the Philippines will always point with pride to the fact that their lives

## \* \* \* PLEDGE OF SERVICE \* \* \*

were shaped largely through the teachings of the great Order.

AS EARLY AS 1738 the name of this Memorable Order became known in the Philippines when Pope Clement XII published his celebrated bull in which we find these words:

"For which reason the temporal and spiritual communities are enjoined, in the name of holy obedience, neither to enter the Society of Freemasons, to disseminate its principles, to defend it, nor to admit nor conceal it within their houses or palaces, or elsewhere, under pain of excommunication *ipso facto*, for all acting in contradiction to this, and from which only the Pope can absolve the dying."

THIS BULL AFFORDED SERMON MATERIAL to the friars. They condemned the Ancient Fraternity of Freemasons, attacked its name in the pulpits and made it so hard that anybody who even spoke the name of Freemasonry was certain to meet death in the hands of the government. There was no such thing as religious liberty or the freedom of thought in the Philippines. Men who sought light for a better understanding of the Divine Architect were persecuted. Those brave enough to defy the established church were called heretics and blasphemers. They were tried in church courts and condemned to death without a fair trial. In the middle of the

18th century two Irish Freemasons having business in the islands were summoned to appear before the inquisition, on the charge that they belonged to the Craft, but fortunately they escaped the gallows, for fear of international complications and were dismissed with a warning.

IN THE EARLY DAYS MASONIC LODGES WERE NEVER PERMITTED to exist in the Philippines, but during the British occupation of Manila (1762-1764) some of the British officers who were Masons established what is known as the first Masonic Lodge in the islands. When the British forces withdrew from Manila the charter of the Lodge was returned to England.

THE PHILIPPINES HAVING BEEN RETURNED to Spain, in accordance with the treaty, persecution continued, but this did not stop the people from fighting for their cherished dream. A revolution for freedom of thought and of action rapidly gained ground. Masonry was advancing, religious liberty and toleration were beginning to crystalize in the minds of the people until 1856 when the first Masonic Lodge "Primera Luz Filipina" was founded by a courageous Spanish admiral at Cavite. This first Lodge gave the Filipinos a step towards the realization of their cherished dream of equality, justice and liberty. Twelve years after the founding of the first Lodge "La Perla del Oriente" was

## \* \* \* PLEDGE OF SERVICE \* \* \*

consecrated in Manila wherein Don José Jacobo Zobel was the first Filipino to see Masonic light in the Philippines. Masonry then spread in these islands until Masonic Lodges were established in Cebu, Iloilo and Zamboanga. All of these Lodges worked under the jurisdiction of the "Gran Oriente Español."

WITH THE INCREASING FILIPINO MEMBERS in the Fraternity, the religious corporations renewed their campaign against Freemasonry. Filipinos found to belong to the Craft were executed or deported to different colonies of Spain. Turn back the pages of Masonic history and you will discover attempts were made to kill forever Freemasonry in the Philippines. These persecutions made it possible for Filipino Masons to flee from the country of their birth and find refuge in countries where they could affiliate themselves in the Craft without being accused of treason. Madrid, Barcelona, Paris, Singapore, Hongkong and other cities of the world were witnesses of these movements. These Filipino Masons were the pioneers of Philippine Freemasonry. They were like to the Pilgrim fathers of the Mayflower who fled from religious persecution in order to found a land of liberty; they carried with them upon fleeing from their country, unconsciously perhaps, the germ and beginning of Philippine Freemasonry we are enjoying today.

FREEMASONRY, as you all know, does not advocate destruction; on the contrary, Freemasonry is devoted to the cause of liberty and toleration. The Order is against fanaticism and persecution, political and religious; it stands for education, instruction and enlightenment. Bro. Marcelo H. del Pilar, father of Philippine Masonry, said in one of his Masonic lectures, read in "Solidaridad Lodge," Spain:

"Let us respect the various religious beliefs; let us not disturb the peace of honest minds; let us look with compassion upon those who attached to the austerity of intolerance, are incapable of living in harmony not only with Masons, but with all the members of any community."

WITH THE ADVENT OF AMERICAN OCCUPATION in the Philippines in 1898, a new order of things was established. Peace and understanding was substituted for intolerance and ignorance. For the first time in four hundred years a new light shone over the Philippines. Freemasonry renewed its labors. The first seed of American Freemasonry was planted by the North Dakota Regiment of volunteers. When this regiment returned to the United States, after the Filipino-American hostilities, they carried with them the charter of the Lodge.

*(To be continued)*



# *Fraternal Reviews*

NEW BRUNSWICK, 1955

By JOSE E. RACELA, P.M.

THE GRAND LODGE OF NEW BRUNSWICK held its 88th Annual Communication at the Masonic Temple, German Street, in the City of Saint John on May 26, 1955. Distinguished visitors included the Grand Master and the Grand Marshal of the Grand Lodge of Massachusetts, the Grand Master and Grand Marshal of Maine, the Grand Master of Nova Scotia, the Deputy for New Brunswick, A & ASR, the Provincial Grand Master, Royal Order of Scotland, the First Grand Principal, Grand Royal Arch Chapter of New Brunswick, the Provincial Grand Prior, Knights Templar, R. W. Whittaker, Past Grand Puissant Sovereign, Red Cross of Constantine and the Chief Rabban of Luxor Temple, A.A.O.N.M.S. We regret to note that the Grand Representative for the Grand Lodge of the Philippines was no where.

GRAND MASTER PEARSON was eloquent in thanking the brethren of his Grand Jurisdiction for their manifestations of kindness and hospitality which were showered upon him during his official visitations. Parenthetically, he said that he "only hope that I have contributed as much to Masonry as Masonry has given me." The Grand Master included in his

report a complete report of his visitations, in their chronological order.

MOST WORSHIPFUL PEARSON in an appraisal of his attendance at the annual conference of Grand Masters of Masons in North America said that such attendance is "one of the highlights" in the career of a Grand Master.

AS TO THE STATE OF THE ORDER, Grand Master Pearson asserts that "Masonry in New Brunswick is in a very sound and flourishing position today. Our financial position is good, our Benevolent Fund is such that not a single known case of genuine hardship goes unheeded. Membership has increased each year and I hope a more friendly feeling exists among our Members."

THE GRAND MASTER WAS MOST PLEASED to note that "some" lodges in the provinces have been giving support and counsel to the Order of DeMolay. The Grand Master, however, exhorted the brethren that some of the lodges should consider and review their annual dues in order to put away the handicap for insufficient revenue, as improved finances will mean progressive programs, too.

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\* \* \* FRATERNAL REVIEWS \* \* \*

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AS TO LODGE MEMBERSHIP, Grand Master Pearson does not favor too large lodges as it "does not make for that good friendship and fellowship so essential to the smooth running of the lodge. If Brethren had more opportunity to occupy the various chairs there would be greater interest taken. An ideal lodge membership would be between 150-200. We also subscribe to this observa-

tion of the Most Worshipful Grand Master.

IN CLOSING HIS MESSAGE, Grand Master Pearson told the brethren that Freemasonry "will undoubtedly continue to exist and grow in strength from year to year, because it is founded on that great book The Volume of the Sacred Law, on which each of us has taken a solemn obligation and has expressed his faith in God."

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

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*(Continued from page 1392)*

4. Violin Solo — Bro. Zoe R. Lopez, Miss Mutya R. Lopez, Accompanist.
5. Talk — Wor. Bro. Mariano Tinio, Master, Cabanatuan Lodge No. 53.
6. Vocal Solo — "Madaling Araw" — Bro. Jose T. Es-

pinosa.

7. Talk—Centennial Celebration — Wor. Bro. Lorenzo Bernardez.

After the program a light refreshments was served in the Lodge. At 10:25 P.M. the Lodge was duly closed by the master Masons only.

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\* \* \* PLEDGE OF SERVICE \* \* \*

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*(Continued from page 1409)*

all, the aura of freedom in which to engage in nation-building. To quote again Zelotes Fuller in his inspirational speech in 1830: "Nothing is wanting but industry

and faith in ourselves to secure rational enjoyment and to perpetuate the glory and happiness of our nation. If we do our duty, all will be well, all must be well."

I thank you.

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## "Love One Another" \*

(Continued from inside front cover page)

TODAY A MAN NEED not be a stranger. In a lodge he finds others like himself, because the lodge has brought them under a roof of friendship and brotherly love. Brotherly aid is the substitution of the friend for the stranger. We speak of charity as one of the principal tenets of our Order, but when a distressed worthy brother is helped, we do it not as a public pauper, but in the sense of brotherly love and affection.

MANY THINK OF MASONRY as a charitable organization, it is not. Masonic charity is a great fact and an inherent part of the masonic system, but it is not the primary purpose or function of Freemasonry. The fundamental creed of Masonry is and must ever be, the study of masonic philosophy. As freemasons come together to discuss masonic truth, a strong feeling of brotherhood naturally results and friendships formed in this work carry the desire to relieve the necessities of unfortunate brothers.

WE ARE TAUGHT that we should not give one another political, business, or social assistance as our organization is not a political or business organization, but it is true that sometimes friendships formed in lodges are of assistance in a brother's legitimate endeavours. But we must remember that we assist him as a friend and not because of anything in masonry that would teach us to discriminate in favor of Freemasons in the ordinary relationship of life.

CHARITY AND LOVING KINDNESS are words that comprehend the whole political and religious creed of Freemasonry, These words are expressive of Divine Will because it is of Divine nature. Three of God's greatest words to us were, "Love one another." That is masonic charity.

WHILE I SUBSCRIBE WHOLEHEARTEDLY to the Masonic idea of charity which is of greatest importance and brings out the best in men, still to me, charity is not only the giving of relief to the needy, a kind word of sympathy on occasion, when a word does more than deeds, but I should like to add, "charity to the rehabilitation of crippled children." To most of us this means the contribution of funds to support the Masonic Hospital for Crippled Children, the only organized masonic charity program we have in this Grand Jurisdiction and as charity is the cardinal principle of our order, certainly then the brethren

should wholeheartedly support this most worthy cause. But why do I stress charity to crippled children more than to adults, simply because a child born deformed, becomes crippled through accident, or crippled as a result of polio and with parents too poor to take corrective measures, is doomed to a life of helplessness. A child in such condition is not able to go to school, take part in usual childhood activities and faces the bleak prospect of growing to adulthood a burden to his family or a public charge. Certainly such a child deserves our support and as masons it should gladden our hearts to see a child whom we have taken in, come out of that hospital, which was a place of torture to him while there, with gladness in their eyes and heart, that they can live like other children, enjoy the blessings of childhood, and some day take their place in our social world of today.

*IT IS MY HOPE* that during the coming year, the lodges under this Grand Jurisdiction, will contribute to the Masonic Hospital for Crippled Children, such funds as might be saved from a banquet that need not be necessary, funds that can be raised from special events, etc. the greater the amount furnished your hospital, means the greater number of children that can be taken care of. A child made well and happy can thus be truly called masonic charity in its finest meaning.

We have with us this evening guests who are not members of the Masonic Fraternity and they may wonder just what is Freemasonry. Men are attracted to Freemasonry because of its ethical precepts. Masonry explicitly teaches that one mason must not wrong another, to say the least, and points to a broader brotherhood of mankind which requires that — "you do unto others what you would have them do unto you."

*IT CANNOT BE DISPUTED* that the teaching of the masonic ritual does create an atmosphere of benevolences and toleration and that masonry definitely enforces on every brother the duty of practicing outside the lodge the duties they have been taught within. If all Freemasons caught this vision and lived it out, what a tremendous power for good it would become! The result would be that every trace of hate and suspicion would vanish and the spirit of brotherhood would capture and bind together men of every class and creed.

*WHILE FREEMASONRY IS NOT A RELIGION*, yet there is a religious spirit underlying the symbolic teachings of Masonry. It is not linked with any ecclesiastical system, nor as I have stated, is in itself a religion. There are many who believe that when a man becomes a mason he loses his religion. This is particularly the criticism of a section of the Christian church which makes its opposition to the Ma-

sonic order one of its fundamental objectives. This is done through unfamiliarity with our principles and objectives. They imply that it is impossible for a Christian to be a mason and vice-versa.

**FREEMASONRY EXALTS THE BIBLE**, and looks upon it as its Great Light. It does not lay stress so much upon the theological teachings of the scripture that divide men, as it does upon those things that unite them. It emphasizes the ethical and symbolic truths of the volume of the Sacred Law upon which we all agree, and cares not so much about the theological doctrines that fundamentalists and modernists insist upon.

**THERE IS NOTHING IN FREEMASONRY** derogatory to the Christian faith, the Jewish faith, or any other faith that stands for a belief in a Supreme Being, or the spread of righteousness. The volume of the Sacred Law, which includes the New Testament, as well as the Old Testament on the altar of a Masonic Lodge, is at least an abiding witness of the regard members of the craft have for the illumination and teachings offered by the Sacred Law.

**AS I BELIEVE** that man's religion is the most important factor in his life, I recommend that emphasis be continued to be placed on the religious character of masons, upon the craft at large, its help in developing a better man.

**FREEMASONRY INSTRUCTS MEN** in the fundamentals of life and conduct, but leaves every man to choose his own religious belief and in effect says:

"To thine own self be true  
And it must follow as the night  
The day; thou canst not be  
False to any man."

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*IT WAS BRO. JOSE RIZAL, a great patriot and mason, who said that the youths are the hope of the motherland. It is fitting, that as masons, we should exert efforts towards strengthening the type and character of our youths. Therefore I recommend that our lodges and the members thereof sponsor such youth organizations as the Order of DeMolay.*

*YOUTH OFFERS MASONRY TODAY a most important challenge. Nothing we can do will have such far-reaching influence in our community and national life, as work with youth through a sponsored-DeMolay movement.*

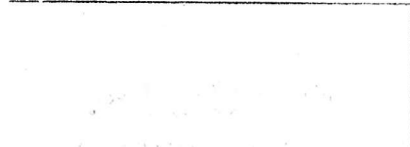
*YOUTH IS FACE TO FACE with trying, uncertain years. The world is at an hour of crisis. Our young men are being asked to stand between us and possible catastrophe, asked to be shock troops against destruction that might come in any form. At an age when many are planning for college or business, they find themselves looking forward to an interruption of their plans by military service. What does the future hold for us?*

*WE ADULTS MUST ANSWER, whatsoever the future holds for them, we also share. We are together in this struggle that has to do with more than a standard of living — it has to do with the reasons for living.*

*IT IS GOING TO TAKE MORE THAN WORDS to make these young men know we can share with them the responsibility of the future, to make them realize that we wish to do something to help make that future secure for them.*

*ONE OF THE BEST WAYS I KNOW to start that task is thru a Masonic-sponsored DeMolay movement. Surely we cannot all work with the DeMolays, nor can all lodges sponsor chapters. Some of us*

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*are not equipped temperamentally, or by training to work with youth. But we can all help by giving support to the chapters we now have and which will give every mason the opportunity of supporting the work that can mean so much to us all and to masonry.*

*I AM NOW READY to take up the post that the brethren have elevated me. With experience enough in subordinate lodges to have seen the difficulties of this, the greatest of all, I have learned to expect that it will rarely fall to the lot of imperfect man to retire from this station with the reputation and favor which brought him into it.*

*WITHOUT PRETENSIONS to that high confidence reposed in our greatest hero, Bro. Dr. Jose Rizal, whose preeminent services had entitled him to the first place in his country's love and destined for him the fairest page in the volume of the nation's history, I ask so much confidence only, as may give fairness and effect to the just administration of your Grand Lodge.*

*I MAY GO WRONG THROUGH DEFECT OF JUDGMENT, though I shall be careful of my acts, when right, I shall often be thought wrong by those whose positions will not command a view of the whole ground. I ask your indulgence for my own errors, which will never be intentional and your support against the errors of others who may condemn what they would not, if seen in all its parts. The approbation implied by your suffrage is a consolation to me for the past; and my future solicitude will be to retain the good opinion of those who have bestowed it in advance, to conciliate that of others by doing them all the good in my power and to be instrumental to the happiness and goodwill of all.*

*MAY THE INFINITE POWER who rules the destinies of the universe, lead our Grand Lodge to do what is best; that peace and harmony may continue to prevail among our Brethren!*

*C. F. Carlson*

C. F. CARLSON  
Grand Master

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\* (Inaugural Address as Grand Master of the Grand Lodge of the Philippines at the Plaridel Masonic Temple, Manila, April 26, 1956.)

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