

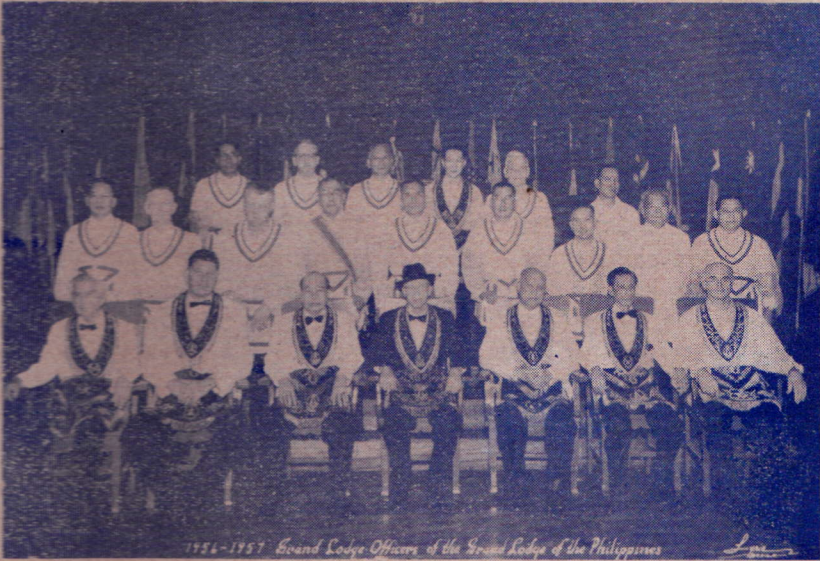
# The Cable Tied

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No. 12

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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1956-1957 Grand Lodge Officers of the Grand Lodge of the Philippines

*1956-1957 Grand Lodge Officers of the Grand Lodge of the Philippines.*

*—1st row, from l. to r.:—Esteban Munarriz, reelected Grand Treasurer (Acting Grand Secretary); Howard R. Hick, S.G.W.; Vicente Y. Orosa, Deputy Grand Master; C. F. Carlson, Grand Master; Macario M. Oflada, Junior Grand Warden; Mauro Baradi, Grand Secretary (on leave); and William J. Eichorn, D.G.M. for Japan.*

*2nd. row, l. to r.:—William Ning, S.G.D.; Edward F. Steward, J.G.D.; John T. Wilson, G.S.B.; Aurelio L. Corcuera, G.M.; Emilio Javier, G.O.; Jose L. Araneta, S.G.S.; Damaseno Ago, J.G.S.; Lucio R. Ildefonso, G.B.B.; and Hermogenes P. Oliveros, S.G.L.*

*3rd. row, l. to r.: — Mateo D. Cipriano, J.G.L.; Horace James Leavitt, G.S.B.; Manuel Torres, G.T.; Carl T. Nakamura, G.P.; William H. Fonger, G.C.; Victorino Alabado, G.O.*

Plaridel Masonic Temple  
1440 San Marcelino

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Manila, Philippines



# The Grand Master's Message



## Our Wish And Hope

THE ANNUAL communication is over and it is the Grand Lodge officers' wish and hope that during the ensuing masonic year, tangible accomplishments will be made to make all of us feel genuinely proud to count as members of our great Fraternity in this Grand Jurisdiction.



We are quite sure, as we look into the days to come, that we all feel the significance of the strengthening bonds of friendship and brotherly love, which have a very natural development within our sacred circle. It is indeed the sincere hope of the Most Worshipful Grand Lodge that thoughtfulness for others and patience and tolerance amongst ourselves will bring a full measure of happiness to each and all of us.

It is sometimes true that prosperity and success lend to idleness. We are too often content with our achievements. Although the past masonic year has shown partial but fruitful and eloquent results, we should forget and leave it behind us and try to build and construct more and more for the future for the greater aggrandizement and glory of the Fraternity. It is not what we did or accomplished yesterday, but what we plan and do for tomorrow that really counts in building for a progressive and militant Freemasonry and an enlightened humanity.

This ensuing masonic year should center around plenty of work and efforts to raise this great Fraternity of ours to larger and greater accomplishments. We are confident that with better understanding and greater determination on all our part, there should be no room for any doubt that we can do it and with all of us closing ranks and putting our shoulders together it should be done.

It is our earnest desire that subordinate lodges should plan and set up some major objects to accomplish or goals to reach and give them their whole-hearted support so that at the year's end their members will have the satisfaction of knowing that as Masons they will have accomplished deeds well done.

C. F. Carlson

C. F. CARLSON  
Grand Master



# THE CABLETOW

## HOMAGE TO ILLUSTRIOUS BROTHER JOSE RIZAL

**JUNE** is the birth month of Dr. Jose Rizal, the greatest and foremost Filipino national hero having been born on June 19, 1861, 95 years ago. Appropriately, therefore, we are dedicating this June number of the CABLETOW magazine to him who opened the eyes of the Filipinos to organize themselves and fight for freedom and independence. To mark this purpose properly and eloquently, we are publishing herein a translation from Spanish of a famous lecture the hero gave in Spanish at a meeting in 1883 of "La Solidaridad No. 53," Masonic Lodge of Filipinos organized in Madrid, Spain, under the "Gran Oriente Español," by Dr. Rizal, Marcelo H. del Pilar, and Graciano Lopez Jaena.

The translation is a product of the pen of Most Worshipful Brother Michael Goldenberg, a foremost Rizalist and Filipiniana enthusiast. Despite his multifarious duties because of the vast business interest he has to attend to, the Past Grand Master and Acting Grand Treasurer of the Grand Lodge conveniently and enthusiastically finds time to research and write on the lives and works of Dr. Rizal and other Filipino national heroes, in particular, and on Philippine history, in general.

—OLIMPIO R. NAVARRO, *Managing Editor*

## MASONRY SCIENCE - VIRTUE & LABOR

By *Illustrious Brother* DR. JOSE RIZAL

Venerable Master and dear brethren:

When as initiates we knock at the portals of the Temple to be initiated into the mysteries of Masonry with the heart palpitating and with emotion in all our souls in the presence of the unknown, we notice three soothing words which are constantly repeated within our hearing: Science, Virtue and Labor.

These magic words whose flattering promise at a time to travel over the watchful seas in imperfect ships towards Pythagoras and Herodotus in search of its resolution in the shadows of the priestly Thebes; this powerful Trinity which, descending to the earth, would convert it into paradise and worthy dwelling of Gods and Goddesses, these three words, Science, Virtue and Labor the deification

## \* \* \* EDITORIALS \* \* \*

of intelligence, the deification of sentiments and the deification of activity, should be the objective of the present conference studying them within the scope and concept of modern Masonry.

Science, you may say, that science is absorbed in the Masonic Temple? Science might have taken refuge in it during the barbarous eras to erect the sublime monuments of architecture of past centuries as Fine Arts have taken refuge in the peaceful quietness of the cloister of the monasteries, but today science is free, it is offered to all and surely it is not to be found in the weekly meetings of the lodges, but in the Universities, in Scientific Centers, and in the Cabinets of wise men!

Agreed, dear brethren! Science is free as the light, its inspiration! Masonry has been its nursemaid, it has guarded it like a sacred flame while the storm lasted, when calmness returned, it delivered it to the world so that its rays will enlighten! What would have become of Science without the mysteries which the Egyptian Priests and the ancient wise men surrounded? Like a seed which hardly had shed its perisperm, entrusted to the fury of the elements, should have perished in the hands of ignorance and abandonment. Masonry submits the neophytes of science to hard tests, because masonries were the mysteries of Ysis, Elusis of the Great Mother, etc.—

were assured by that means that the earth wherein the seeds were to be planted will make them germinate, so that whosoever receiving light would defend it in all battles.

Later, a Religion, pretending to be the only one possessing the Truth, desired to subject and tyrannize science which stated other truths and promulgated other doctrines. That religion was powerful and science suffered long captivity. Who liberated it? Masonry, proclaiming the liberty of human reason and working for its recognition.

Yes. Science is already free but its spirit lives in the temple, like it encourages amidst the ruins of Rome the spirit of its masculine heroes even after the proclamation of its wise laws. And in this concept we invoke here the name of Science, and Masonry will again fight for it when it is in danger, as it fights that the Philippines may open its closed horizons.

With respect to the word Labor, do not smile when you think of what we do in our weekly meetings which lasts three hours even more. Certain that in the uninitiated world the machine attracts agitating its arms of steel moving the air with its powerful fly wheels and its doubled eccentricities, certain in its plants, labors in active hive, the boy, the young man, the miss, the wife, the aged, man in the production of a thousand necessary objects of life:

certain that work makes the world vibrate in all of its molecules and places from the innermost recess of the earth where the miners dig coal, which is a thousand times more useful than precious diamonds, to the snow capped mountain tops which the locomotive scales breathing fire dragging with it human thought. Certain and very certain that our activity is nothing to compare with the diver who descends to the abyss of the seas, of the explorer who interns himself in mysterious continents, of the engineer not contented with the free lanes of the oceans, endeavors to cut continents, open canals, plow through the air in search of new routes. All of this is true but we should not forget that if we now contemplate these wonders, it has been thanks to Masonic Liberty and to the good distribution of workers since the early ages by the Egyptian masons. When we see the young man robust and active alongside the one who is decrepit and weak, we think of her as having carried him in her bosom, taken care of him when a young boy, and nursed him with her breast.

Masonic lodges in ancient times were truly lodges where plans of the works were discussed, but even today the world admires the temples of Bulak, the Cathedral of Strassbourg, the one of Cologne, etc.: within the masonic lodges of

Saint Wehma, human liberty took refuge so as to work against the feudal castles of feudal Germany, and also in masonic lodges where the spirit of man worked night and day to destroy the sinister Bastille, overthrew a throne, equalize mankind and complement the great work of the Nazarene! What? perhaps the workman who produces the stone from the quarry to erect walls of a palatial dwelling of pride and of pleasure or the walls of a prison producing desperation and lament, perhaps this mason of ancient times would work more than the modern mason whose intelligence would sharpen and fortify to destroy degrading inequality and to uplift man, his resplendent dwelling perhaps mixed with blood of tyrants?

No, dear brethren: the modern mason works and should still work: that the masons of free countries occupy themselves aggrandizing commerce and of charitable undertakings well and good! But they should not rest while the earth feeds a tyrant, while the night gathers in its echoes the complaints of the oppressed, while there are slaves, while there are oppressors! And this work may be the biggest Masonry did impose and is singularly worthy of its universal name.

Now, we shall pass to the study of Virtue, which on purpose I have left for the last considering it as

the most important theme of Masonry.

Virtue, Virtue! You are nothing more than a name! Caton said more than nineteen centuries ago, and perhaps many among you would now repeat the same phrase when hearing the estranged word. Schiller exclaimed: When do I cease to hear about you, Oh virtue? The day when you are less praised, you will be among mankind.

What virtue do we practice within this enclosure? Perhaps your consciences in the bottom of your hearts, within view of passions that not even within our temples we can keep in check, they laugh melancholically like dissipation at the sound of this name. Perhaps, you are right, but before going further, let us see what do we understand by virtue because it involves an idea that is in the mouth of everyone and on which all the people are not satisfied.

The Chinese see virtue in respecting their elders, in the cult to their forefathers and in the practice of their infinite rites and ceremonies; the Indian in the stationary motionless body considering a saint those who can last without moving a determined posture during months and months; the Persian found it in the purity of life and it is therefore his symbol the purifying fire; the virtue of the Jew is to fear his Jehovah, comply

with the material precepts of his Deuteronomy and await the coming of the Messiah to enter into possession of the whole world. The virtue of the Greek consisted of stoicism, in knowing how to suffer all the ills with perfect tranquil courage, the Spartan offered before it his dearest sentiments, his most natural impulses believing it to be beastly and heartless, while the Buddhist practised it in the sweetness of customs and with love for fellow beings. On the other hand Rome searched for virtue in its entirety; in manly sentiments, and that is why they called it *virtus* like we would say virility: for her it was virtuous he who preserved manhood, he who knew to sacrifice in the greatest dangers, he who knew to die for the laws, for the name and glory of Rome. Christianity came, it upset many beliefs, and in one principle; in what did Christian virtue consist of? The Christian religion inheritor, sum total and essence of all religions, reflected in her virtues all the merits of the others and sanctified humility, stoicism, purity, adding to these like true oriental, charity, virtue which Mohammedanism later elevated to the sublime height.

Later on the doctrines were adulterated, faith weakened, the religious spirit fermented into a spirit of sect, those who preached equality and poverty desired to become masters and wealthy, it was

then that virtue was confused with intolerance and fanaticism and when most inoffensive it adopted the forms against nature. Forced celibacy became a virtue although God said, "grow and multiply"; horror for the beautiful became a virtue, hate for when all nature is beautiful, when from the moon to the flower all creation preaches love, fasting and abstinence became a virtue when man needs to unfold and multiply his strength to be employed in the service of his fellowmen; self torture and self humiliation became virtues when all pain is the protest of nature and when the reptile thrives in the mud and God in his heavens, and lastly, ignorance itself became a virtue when wisdom is the divine attribute when intelligence is a gift and when man only redeems himself thanks to his profound studies.

Barbaric centuries, dear brothers, were those where the emanations from the cloisters messed up human intelligence in that manner. But it could descend more and the fall of reason was greater and more profound still and then were considered as virtues; hate for man who did not profess the same faith, to destroy them and to burn them; to recite words upon words, nonsense upon nonsense, and may be blasphemy upon blasphemy before images of man sanctified and deified; they called virtue in believing in the impossible

and to reject the conclusions of science and of experience, virtue, the faith in the absurd, to give to the Pope to sustain his pomp, to refuse the money to the youth to improve his intelligence, virtue the madness, the senseless, the ridiculous and even the same vices as long as it is given certain cloak of religion.

Human criterion descended to this abyss and frightened at its fall turns its sight towards the past and sighs for the virtue of the heroic ages.

What are you, Oh virtue? Are you a vain name, are you the will-power which resists all natural sentiments? Are you perhaps a word invented by a malign egotist, so that the candid who are hallucinated before the brightness of your glory to inflame the generous sentiments and later to exploit them? Those who are powerful have invented you so as to accustom the oppressed to lower their necks, or do those unhappy invoke on you to defend them against the conduct of the oppressors? Are you the patriotism that groups the people in large families, or are you the individualism that places man in conflict with other men?

If we should admit the vulgar principle which is taken for virtue whose practices results in good for others and against the one that makes it, in Spain virtue is to be unemployed, not to be an orator

and to be a patient creditor and long suffering; in China like in the rest of the world would be to let yourself to be cheated by all, in France to give but never receiving *pourboires*, etc.

Before so many contradictions of human appreciations, conscience needs a standard.

By virtue we should constantly understand to comply with obligations, as if like vice the constant violation of same, and in this sense *virtue* enters fully within the Masonic Lodge it may be said it is the purpose of Masonry and its life line.

By virtue we understand the constant compliance with duty. In this definition we are obliged to clarify the word duty. What is the duty of men in the modern age? The principle of *doing good* is very vague; that *not to do to others that you would not want them to do unto you* is defective because; how many things we *should* do to others that we do not want them to do unto us! Alms for example is one. The principle of *Love thy neighbor as thyself* is very beautiful but impracticable: it is divine but it is not human; there is not a man that could feel the same affection at the sight of anyone whatever.

The duty of modern man to my way of thinking is to work for the redemption of humanity, because once man is dignified there would

be less unfortunates and more happiness that would fit our condition. Humanity will not be redeemed while reason is not free, while faith would want to impose against facts, while whims are laws and while there are nations that subjugate the others. Humanity to be able to conquer the lofty destiny that God guided it, it is necessary that within its folds there should not be dissensions nor tyranny, that the plagues do not tithe them and do not echo in their march their groans and curses. It is necessary that its triumphal career marches to the compass of the hymns of glory and liberty, with a bright face and serene forehead.

Thus Masonry predicts and practices the saintly principles of liberty, equality and fraternity amongst all men and in them consists the masonic virtues, the only virtues whose fulfillment will banish wars among men and abuses and will bring the reign dreamed of by all of the great reformers. It is this concept, for the present that virtue has no temple except the masonic temple from which diffuses some light which illuminates many lay thinkers; in this concept virtue cannot be classed as barren, rare, unnatural, ferocious or devout; virtue becomes beautiful, fruitful, civilizing, universal, because what is more beautiful than liberty, equality and fraternity of all men? Miriads of worlds

(Continued on page 1430)



*Official Section*

Grand Lodge of Free and Accepted Masons of the Philippines

CIRCULAR No. 1

Series of 1956 — Carlson

To All Masters, Warden and Members  
of all Subordinate Lodges  
in this Grand Jurisdiction

RE: *AN APPEAL FOR VOLUNTARY CONTRIBUTION  
TO THE COMMUNITY CHEST*

Greeting:

The yearly drive for funds by the Community Chest is again knocking at our door.

Community Chest is another humanitarian organization. It operates several health and welfare agencies or institutions.

In order to help insure the continued operations of its agencies, it is fraternally requested that the Subordinate Lodges and/or the individual members of the Fraternity spare whatever amount as contribution to the yearly drive.

Any collection should be remitted to the Grand Lodge care of the Grand Secretary.

Let us help make the drive a success.

Manila, May 15, 1956.

(Sgd.) C. F. CARLSON  
*Grand Master*

ATTEST:

(Sgd.) MAURO BARADI, P.G.M.  
*Grand Secretary*

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June 11, 1956

The Wor. Master, Wardens and Members  
of all Subordinate Lodges in this  
Grand Jurisdiction

Greeting:

To commemorate the birthday anniversary of our beloved Brother Jose Rizal, the Grand Lodge Officers and members of Lodges in Manila and neighboring towns will repair in pilgrimage to his birthplace in

## \* \* \* OFFICIAL SECTION \* \* \*

Calamba, Laguna, on June 19, 1956 where appropriate flower offering will be made, followed by silent prayer in his memory or recitations in his honor. The members who own cars are requested to attend this pilgrimage and give accomodation to fellow-brethren. Starting place—Plaridel Masonic Temple, 1440 San Marcelino, Manila, on June 19, 1956 at 8:00 o'clock A.M.

It will be appreciated if the Lodges in the Philippines can celebrate the occasion by conducting suitable ceremonies in their respective temples. If this is not possible, however, it is desired that prayer in memory of the departed brother be said.

Fraternally yours,

ESTEBAN MUNARRIZ, P.G.M.  
*Acting Grand Secretary*

## \* \* \* EDITORIALS \* \* \*

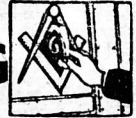
(Continued from page 1428)

roll in peace and liberty through the vast expanse without end, and in their divine course they harmonize a hymn of love to the one who created them; the eagles that fly majestically through the air observe and respect each other; the fiercest animals in their caverns or in the loneliness of the deserts, each one goes to his hunt without destroying each other, without being tyrannical; the trees elevate their majestic treetops and whisper and confide to the soft breeze the song of thanks for the light with which they thrive and fills them with colors; the flowers lean out their fresh heads filling the air with perfumes and smiles, life, happiness, love, liberty are all born everywhere even in death itself and from the garbage itself, man alone is enemy of man, tyr-

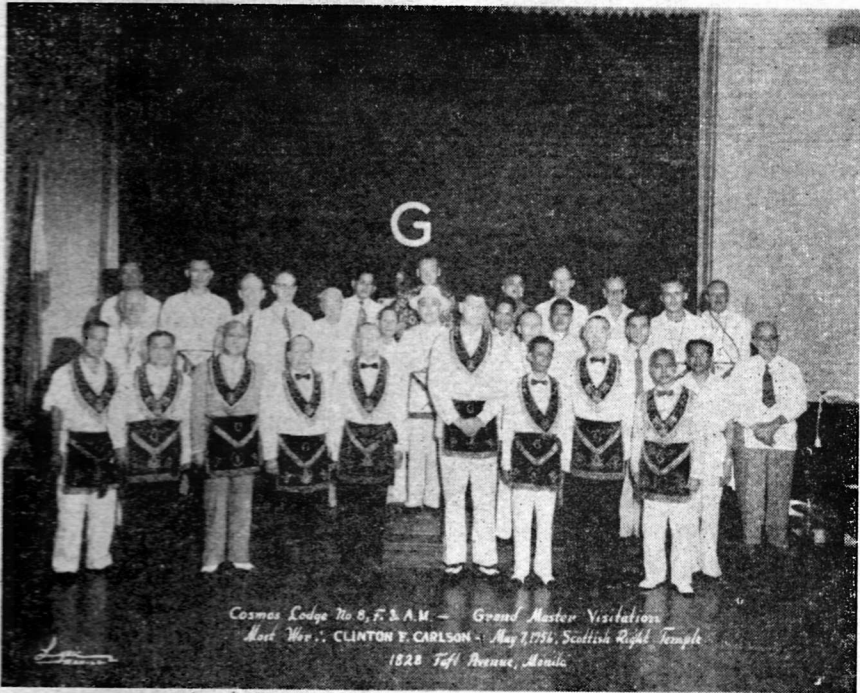
annizes his fellowmen, oppresses everyone, transmits his anger and his sickness to the animals that fall into his power, and enjoys the humiliation of his brothers; crying announces his life, miseries and fighting dyes the tortuous wake of his existence with tears, blood and bitterness; vices, sickness and passions, produce his death which ordinarily develop between terrors and suffering, and like the envious tyrants, supplicating and crying tears of fire, the fate of the peasants, man, the king of creation, envious who also weeps at the fate of insects, the fate of the butterfly that flutters among the flowers, nourishing the nectar, born with the dawn and dies with the day without being fortunate to see his own sad shadows of the night.



# WHAT OUR LODGES ARE DOING



## COSMOS LODGE No. 8, F. & A. M.



*Cosmos Lodge No. 8, F. & A. M. - Grand Master Visitation  
Host Wm. CLINTON F. CARLSON - May 1, 1956, Scottish Rite Temple  
1528 Telf Avenue, Manila*

**H**IS first annual visitation as Grand Master was made by C. F. Carlson to his mother lodge, Cosmos Lodge No. 8, on May 7, 1956. In photo, 1st row, from left: V. Alabado, P.M.; H. Oliveros, S. G. L.; Macario M. Ofilada, J.G.W.; Vicente Y. Orosa, D. G. M.; Clinton F. Carlson, Grand Master; Howard R. Hick, S. G. W.; Mauro Baradi, Grand Secretary (now on leave); E. F. Stewart, J. G. D.; D. Escosa, P. M.; P. M. Campo-

sano. hew, Thomas E. Haynes, Alfonso Z. Sycip, E. O. Nadal, Romeo Y. Atienza, W. M.; Pedro M. Manayon, Donald O. Thurnau, P. M., Secretary; G. Amistoso, Richard S. Hart.

3rd row, from left: Ramon Ramos, P. M.; William J. Wyman, Virgil B. Zimmerman, Samuel Q. Casel, Robert M. Lundgren, Juan S. Fernando, James R. Stewart, Jr., Clarence G. Huffmaster, Winston T. Gallaway, Charles F. Michalec, P. M.

2nd. row, from left: G. A. May-

## NOLI ME TANGERE LODGE No. 42, F. & A. M.

By DELFIN C. SIMBRA, Jr., P.M.

*Secretary*

Manila, Philippines.  
June 6, 1956

With the highest spirit and enthusiasm on the part of the officers and members, together with the candidates for the Sublime Degree, with Wor. Bro. Brigido T. Capili, P.M. of Hiram Lodge No. 88 whose affiliation was unanimously approved at our last stated meeting and who was to take his oath of affiliation the same afternoon, each and everyone were surprised to meet one another before two although our meeting was to begin at 3:00 in the afternoon. Bros. Chuacuco and Lagbao, aroused the spirit of the members of the Lodge for the very excellent performance of their proficiency in the Ritual and lecture of the Second Degree, that the teams assigned for the conferral of the Sublime Degree could not have any alternative but to perform their duties with complete exactness as prescribed by our Rituals. Even the visiting brethren from sister Lodges were in unison in praising the fine work which resulted in producing a great impression on the part of the candidates on the beauty of Masonry.

From the lips of the newly raised Brethren, both were repentant not to have embraced such a noble

Fraternity much earlier. They have promised never to bring disgrace to the Fraternity but on the contrary to be better men, good citizens of the Republic and shining examples in the community in which they live.

Wor. Bro. Marciano P. Gatmitan was asked by the Worshipful Master, Bro. Dominador M. Villanueva to give the oath of Affiliation to Wor. Bro. Brigido T. Capili, a former member of Noli Me Tangere Lodge No. 42, of the old by-gone days, and when asked to give a few remarks, he said in brief; "He does'nt know right now whether he has come back home or Noli Me Tangere Lodge No. 42 has just arisen from a very long sleep. He then focussed his attention to the newly raised Brethren and congratulated them, saying further that they should ever endeavor to fulfill their duties as Masons and that they should never consider their membership for self-aggrandizement." The brethren applauded the new members of the lodge, which shows that Noli Me Tangere Lodge No. 42, F. & A.M., is to live forever as one of the Pillars of Masonry in this jurisdiction.

The Stated Meeting attracted the attention of the visiting brethren for they have witnessed the

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

good fellowship that predominates in the Lodge. The business was conducted in a most efficient manner and with gusto. Once more, the Lodge has demonstrated the greatest tenets of the Fraternity. If there is any greater achievement which Noli Me Tangere Lodge No. 42 could be proud of, it having been Re-Activated barely 5 months, there is no other than the willingness and full hearted cooperation of all the members in once more uplifting a distressed worthy brother in the person of Wor. Bro. Marciano P. Gatmaitan who only last April lost his dear loved one, Mrs. Concordia V. Gatmaitan. W.B. Gatmaitan was requested to approach the altar and your Secretary then in the name of all its members delivered another token of relief, to which each and every member shared in every possible manner they could afford. Wor. Bro. Marciano P. Gatmaitan was taken by surprise that words were beyond his faculty of expression, but in his behalf and family conveyed his most

fraternal thanks for the kind care the Lodge has given him. To the Brethren of this Lodge may you all continue to live longer in the performance of your Masonic duties within or without our four walls.

Possibly with great pride and honor, Noli Me Tangere Lodge No. 42, F. & A. M., is the very first one in this jurisdiction ever to have their Charter laminated. This grand adventure was consummated through the efforts of Wor. Bro. Jose C. Velo, and for this, the Lodge wishes to acknowledge with gratitude its million thanks. We also pray in the name of T.G.A. that may your better half have a speedy recovery from her present ailment.

Before closing, the brethren sang a Happy Birthday song in honor of Wor. Bros. Juan Panadero and Luis de los Santos who were born in the month of June. Bros. Jose Chuacuco and Ramon Lagbao then invited all those present to a Lauriat Party at the Mac's Cafe.

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

### A CENTURY OF FREEMASONRY IN THE PHILIPPINES

By M. W. Bro. S. M. AUSTIN, P.G.M.  
(Radio Speech delivered on March 31, 1956)

**D**URING this year of 1956 we are celebrating the one hundred years of the establishment of Freemasonry in the Philippines. It is just one hundred years ago since Malcampo organized that we believe to be the first regular lodge in this land at Cavite and it is with some degree of satisfaction that a look back upon this period of one hundred years and to reflect that in spite of the efforts made to hinder the development of Freemasonry in these parts that it has overcome most of the difficulties that have confronted the brethren in their search for rays of Masonic light that would teach them to live together with their fellowmen as brothers under the benign protection and love of the Fatherhood of GOD.

I believe that I should take advantage of this opportunity to say a few words about the aims and teachings of Freemasonry:—

It is an organization erected upon the firm foundations of the BROTHERHOOD of MAN under the FATHERHOOD of GOD and it's votaries are taught to practice the social and moral virtues.

In spite of what some people

say, I can assure all persons that Freemasonry is not a religion, it makes no attempt to usurp the prerogatives of the Church, priest or minister but it does require that it's votaries possess a very sincere belief in the existence of a Supreme Being who is our Great Creator and without His benign and loving protection we should be useless and helpless, it also insists upon a firm belief in an immortal life after we shall have finished our sojourn upon this planet.

We are also admonished to regard the Volume of the Sacred Law, that is the Holy Bible, as the "leading light" in our daily lives, as our unerring standard of justice and truth and to regulate our actions by the Divine Precepts that we find in it's pages.

We are constantly reminded that from a study of the Bible we learn the important duties that we owe to GOD, our country, our neighbor and even to ourselves.

As citizens we are taught to be exemplary in the discharge of our civil duties, as individuals we are charged to practice the domestic and public virtues.

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

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We are taught that Truth is the foundation of every virtue, consequently we are obliged to keep to the straight path of truth and right in all our dealing with our fellowmen and the practice of the four cardinal virtues should be characteristic of every Freemason. They are Temperance, Fortitude, Prudence and Justice.

And it is our proud claim that if our votaries stand firm and make the practice of these virtues a constant part of their daily lives that they will be better men, better citizens, better fathers, better brothers, better husbands, in fact, much better individuals in every possible respect than they would have been had they remained outside of the benign influence of Masonry's teachings.

It affords us some satisfaction to reflect that some of the greatest men in history have been members of our gentle Craft, that includes some of the greatest Filipinos, such as Bros. Rizal, our National Hero, Mabini, Del Pilar and many others who fought and died that their countrymen might live in peace and freedom and it behooves us to take good care that those freedoms that they so dearly won for us are cher-

ished and protected by all legal means, otherwise they might be lost to us.

When we look around the world, we cannot help but feel a tinge of dismay at the disorder that prevails in the world around us and to feel alarm at the fact that most countries are spending a greater part of their incomes in the manufacture of instruments of destruction and that some of the best brains in the world to-day are busily engaged in devising more and more methods of destruction and we wonder where will it all end?

God intended his children to live together in peace and harmony irrespective of race, color or creed and that is the root of Freemasonry's teachings, once that has been achieved, there will be no further mission for Masonry to fulfill except to maintain that wonderful atmosphere of brotherly love among men of all nations, creeds and colors under the benign and loving protection and guidance of our GREAT CREATOR who is waiting, provided that we have tried to follow his ways while on earth, to welcome us into his loving arms where we shall find perpetual happiness in the warmth of his loving smile.

## “JUST PASSING THROUGH?”

By NICOLAAS SCHENK

No. 501, 3-chome, Sendagaya

Shibuya-Ku, Tokyo

SOME time I saw a movie of which one particular scene struck me as to be of extraordinary significance to all Masons. The movie depicts the life of a comedian (played by Bob Hope) who is in a continuous rush to become successful.

He marries in a rush and in an ever bigger rush raises a large family. Of course, he does not raise his children himself. He just has not got the time for it, but occasionally he will wave to them... when his train passes through... Absorbed if not possessed by the urge to get his name in lights on Broadway, he completely neglects his wife and children. Of course, he does, deep in his heart truly love and care for his family and he even tells himself that it is for them he works so hard. But just the same he becomes a stranger in the house where he belongs.

Then, after a very long absence he unexpectedly has some spare moments and rushes from the train to his house. Coming up stairs he bumps almost into a pastor who does not know him. It is from him he hears that after months and months of serious illness his wife has just passed away and he, the pastor, now has to look

for the husband.

Perplexed the comedian enters the house. The rooms are dark; he lightens a candle and goes from room to room. His children are asleep and merely stir when he enters until he comes in the last room. There the light of the candle falls upon the sorrow strained face of his oldest son who sits up in bed staring with unseeing eyes ahead. “Hello, son,” he softly says to this youngster who does not stir.

The answer comes and the few words spoken hit with a terrific impact.

“Hello, Pop, just passing through?”

“Just passing through?” This so simple question sums up the whole life of this comedian, who was always in a rush to get there, “just passing through” the moments of life that matter most!

These three little words in their unmeasurable significance are as much applicable to us Masons as they were to this rushing comedian.

We rush through life, we knock on the door in a hurry and in a still bigger hurry, impatiently we rush through as many degrees as

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Masonry offers and after we are through with these degrees what happens?

Well, our work is pretty much demanding and requires much of our time and efforts. Then there is our family, our friends, our hobbies and a myriad of other interests. They all keep us on the go and although we don't mean to, we skip a Lodge meeting. As soon as we have skipped one we tell ourselves that this won't happen next time. But next time something else comes up that really prevents us from going to the Lodge and often we let ourselves be mastered by whatever circumstances preventing us from going to the Lodge. Really the circumstances seem to conspire against our good intentions and although we still do really care for Masonry, and although we would feel deeply hurt

if anyone would doubt if we are a Mason, we miss more and more and more meetings until we have become complete strangers in the Lodge where we belong.

And, like the poor comedian who hears his son ask the painful accusing question "just passing through?" there most likely will come a day, when we, unexpectedly having found some time to visit the Lodge, hear someone ask the equally painful question, "Is this your first visit to our Lodge?"

Let us be aware that Masonry *did not* solicit our membership but that we ourselves, of our own free will and accord decided to seek admission. Once admitted, it is up to us to make sure we are not "just passing through" and become a stranger amongst our true friends and brothers!!

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## MASONRY AS A BUILDER

By SIXTO M. SANCHEZ

*Member, Victory Lodge No. 116,*

*F. & A. M.*

Camiling, Tarlac

**S**PECULATIVE Masonry, like its operative counterpart, is also a builder — the former builds character, while the latter builds edifices for residential purposes, offices, churches, and all construction work out of cement, iron, gra-

vel, sand and lumber and other construction materials.

For the purpose of this treatise, I shall treat speculative masonry as a builder of character. Character, as someone said, is the sum

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of all the qualities that distinguish a person or a thing. Trait is a distinguishing quality of character.

From early childhood to ripe adulthood our physical being goes through a metamorphosis — biological changes of growth — lateral and terminal growth for that matter.

As one reaches his adult stage and embraces masonry and its teachings as a way of life and faith, he will develop a personality that is mentally different in slant and stature from one not affiliated with the craft, that is if he has seriously learned his obligations in the first three degrees. By being proficient in the obligations of the first three degrees a Mason really builds his character to approximate that of the Master's.

A Mason builds three primary traits of character in his life—those of brotherly love, relief and truth. These three traits of his being make up the tenets of Masonry. He could not have built these traits in his character if he were outside of the craft because he would have no guide to go by. As a Mason grown old in Masonry, he becomes more sensitive to masonic conventions because anything that is done repeatedly several times becomes a habit and habit has its option to be reflexive.

By living the masonic way, a Mason can easily differentiate his

traits and characteristics with those of his friends and acquaintances who are not within the masonic fold.

One of the traits which Masonry builds in the character of a Mason is the power to keep a secret that has been entrusted to his care as such unsullied. This is the principal theme in the floor work of the third degree—to test the fidelity of the initiate in keeping safe in his bosom that which has been entrusted to him to keep even if his life were to be threatened if he did not give it. True to his obligation, he keeps the secret for himself alone.

This accounts for the fact that generally Masons are trustworthy when it comes to depositing in his trust any secret or anything of value. No wonder there are Masons occupying positions of trust in our government and in other governments except perhaps governments behind the Iron Curtain and governments under the totalitarian rule, as well as positions of trust and confidence elsewhere because of these qualities that have become a second nature in their lives. Perhaps if they were not Masons, we could not be positive if such laurels could have crowned them.

Masonry is a spur in one's life to approximate perfection in character. A Mason behaves differently from a non-Mason because the former sees to it that he must know

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how to use the working tools of his craft given to him to use as such in all actuations in his life, whereas the latter, without a guide to follow, will just drift along to satisfy mundane aspirations at best.

What could be plainer to the eyes of an unsuspecting one in a crowd to see a Mason properly poised in his modesty and decorum participating in the activities of a group. That is the shade of a Mason because a Mason is not easily given to phony conversations—to haughty mannerisms — which reflect baseness of character. And the Mason can not be so base.

A Mason, too, builds courage in his character. He must have courage to tell the truth, because truth is one of the tenets of his craft. One of the distinguishing marks which a Mason builds in his character is that freedom from bondage, because Masonry champions the right, liberty and freedom of man and the equality of men before the law; endorses the democratic way of life which respects the personality of the individual; and upholds the bill of human rights, the Gibraltar of human security.

To counteract the egoism of the times, Masonry should build vigilance among its initiates to safe-

guard the prestige, honor and dignity of the craft from undue mockery by people who are wrongly informed of the truth about Masonry—people outside of the craft who because of intolerance and one-track-mindedness bark at the craft and craftsmen precisely for only one conceivable motive — to dampen the faith of the initiates in the teachings of the craft and abjure it for good because these barking people are prompted by their jealousy of the craft because of the liberation it does from bondage and the charity it offers to all — with malice towards none, with charity to all — being its apt slogan. The initiates, true to their pledge when they knocked at the door for admission, stick to it instead of lessening their faith, and why — because the urge to join comes from within — hence it is safe to make the inference — once a Mason, always a Mason. No Mason, worthy of that name ever abjured Masonry for another cause.

Masonry builds finally in the character of a Mason that trait of “getting along well with fellow human beings” because that is one of the injunctions of the craft — “circumscribe our actions within due bounds towards all mankind.” Every Mason is enjoined to live by this Masonic injunction.

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## THE TROWEL

*By Wor. Bro. RUFINO B. MACALINAO*

(Delivered at the stated Meeting of Kasilawan Lodge No. 77 on May 1, 1956)

OUR ritual says that the trowel is an instrument made use of by operative Masons to spread the cement which unites the building into one common mass; but we, Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection—that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.

This emblem is like a key; insignificant in itself it opens up matters of such vast import that to pursue its teachings through all their ramifications would require a book; consequently, I can only hope to set down a few hints of the richly various applications of this emblem.

There is no need to say that of all working tools it is most appropriate to the Master Mason degree; it carries that significance upon its surface. For the Entered Apprentice, who can make only a beginning at the task of shaping the ashlar, needs only the gavel and the gauge; the Fellow Craft,

to bring the stone into completeness of size and form, requires the plumb, square, and level; the Master Mason's task is to set the finished stone in its place, and bind it there, for which purpose the trowel is his most necessary tool. Therefore, the Master Mason has been given the Trowel as his Working Tool because it is most symbolic of his function in the great work of Temple Building; when that tool has done its work there is nothing more to do, because the structure stands complete, a united mass, incapable of falling apart; the stones which were many have now, because of the bonding power of the cement, become as one solid mass.

If the stones represent individual men, and if the Temple represents the Fraternity as a whole, it is evident that the Trowel is the symbol of that which has power to bind men together. Therefrom arises the question, what is this unifying power? Let us undertake to answer this question from the several points of view of the individual, the Fraternity and the world at large:

1. We very frequently meet with men who seem to lack unity in their make-up; a spirit

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of disorganization or anarchy is at work in them so that they seem to line at cross-purposes with themselves. What they know they should do they do not do, and many things which they do against their own will. They may have personal force but it is scattered and their lives never come to a focus. Of these men we say that they lack character and we say right. Character comes from a word that meant originally a graving tool; after long use the name of the tool came to be applied to the engraving itself, and thus the term has come to stand for a man whose actions give one an impression of definiteness and clearcuttedness, like an engraving. A man who lacks character is a blur, a confused and self-contradictory mass of impulses and forces. The one salvation for such a man is to find some means of unifying himself, of using himself to some purpose so as to arrive at some goal.

What can he use? We may answer, perhaps, that he can best use an ideal, for an ideal is nothing other than a picture of what one wills to be which he ever keeps before him, as an architect refers to his blue prints. In short, the man needs a plan to live by, a thing we have symbolized in our ritual by means of the tracing board.

Before the time of the reformation, builders did not use plans drawn to scale as architects now do, but laid out their building design on the ground, or even on the floor of the workshop or the lodge. In early English lodges this design was often drawn on the floor in chalk by the Master and the youngest Entered Apprentice would erase it with mop and water at the end of the ceremony; after a while, to make this labor unnecessary, the "plan of work" was drawn on a permanent board which was set on an essel and exhibited during the degree, as is still done in England. The tracing board of a degree, therefore, is the plan of work for that degree, drawn in symbols and hieroglyphics, and the tracing board itself, as it stands in the lodge, is a constant reminder to the Mason that, as a spiritual builder, must have a plan or an ideal for his life; and when the Mason does live in loyalty to an ideal he is a man of character; his faculties work in unison, there is no war between his purposes and his behavior, and he is able to stand among his brethren as a complete temple. Such a man has used a trowel in his own life.

2. It is more difficult to answer the question, what is the force that can unite individual Masons into a unified and harmonious order? but a practical answer may be found by asking a

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further question, what is it that now unites us, even if imperfectly? What is the cement? Perhaps we cannot point to any one thing. When I inquire of my own heart what it is that ties me to my fellow Masons I find myself thinking of many things. There is the sense of a wonderful history which links us up to unknown brethren who lived generations ago; there is the symbolism of the Society, in which precious truths and living philosophies have been poured as into golden vases; there is the spirit of oneness in purpose and aims, of tolerance, of charity, of patience and forbearing; there is also the remembrance of the obligation which I voluntarily assumed, and which wove into my heart a silken thread, the other end of which is woven into the hearts of my brethren; these, and similar influences, hold me to the Craft now and ever shall, but how to sum them up in one word I know not, except it be Brotherhood. Brotherhood has suffered much from overuse, from sentimentalism and from oratory, but no other word can be found to take its place. Therefore we may say that, so far as the Fraternity itself is concerned, the trowel, and the cement spread on by the trowel is the sweet, pervasive, irresistible spirit and power of Brotherhood. True is it that

“Fellowship is heaven  
The lack of fellowship is hell.”

3. If this be true we have already to hand an answer to our last question, What power can unite the scattered peoples and nations of the earth, especially in a time like this when they are more than ever sundered by passion and by hatred? Surely, if the spirit and influence of Brotherhood can call together two million men out of all classes and localities of America and can bind them into the solidarity of a great unified Order, that same power can accomplish similar results if applied to the world at large. Diplomats and politicians do not seem to believe it, the lords of industry do not seem to believe it, but it is true nevertheless, trite as it may sound, and Freemasonry's benign genius of fraternity was never more badly needed in the earth than just now. Every device has been used to bind the peoples together: force, money, fear, superstition, what not; let us hope that soon or late the race will try the means proved so effective by more than two hundred years of Freemasonry.

*Sources:*

1. Our own Revised Ritual
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Devoted to Organize Masonic Study  
Edited by Bro. H. L. Haywood of Iowa

## ONE HUNDRED YEARS OF PHILIPPINE FREEMASONRY

By ALFREDO SAMSON

*Member, Washington Centennial*

*Lodge No. 14, Washington, D. C.*

*Sojourner Iloilo-Acacia Lodge*

No. 11

*(Continued from last issue)*

**B**UT in 1900 the American Freemasons who arrived in the Philippines organized what is known as the "Sojourners' Club" under the initiative and leadership of Manly B. Curry. The purpose of this club was to promote the spirit of brotherhood and mutual help among the members. The first meeting of the club took place on the 2nd of April, 1900, and on November 14th of the following year, Manila Lodge No. 342 was organized under the jurisdiction of the Grand Lodge of California. This was followed by the organization of other Lodges, all working under the jurisdiction of the Grand Lodge of California. In the meantime, Filipino Masons organized their own Lodges under different jurisdictions; such as "Rizal Lodge" and others under the jurisdiction of "Grand Orient of France," and "Primera Luz Oceania" and others under the jurisdiction of "Grand Orient of Spain." But for economic reasons these lodges did not flourish.

As far back as 1904, Filipino lodges working under the jurisdiction of Oriente Español and American lodges under the

jurisdiction of the Grand Lodge of California, conceived the idea of consolidating all Filipino and American Lodges under an independent Grand Lodge, but because of the refusal of Oriente Español to consolidate with the American lodges, the idea did not materialize. However, in 1906 seven Filipino lodges banded together and organized the "Grand Logia Regional de Filipinas" under the jurisdiction of Oriente Español, and in 1912 the American lodges, working under the jurisdiction of the Grand Lodge of California, organized the Grand Lodge of the Philippine Islands. With the organization of these two separate Grand Lodges, rivalry, enthusiasms, devotion, and love for the Ancient Fraternity was created between the Filipino and American lodges.

Harmony being the strength of any well-regulated institution, the idea of consolidating these two Grand Lodges was put forward in January, 1917. Thanks to the efforts of both Filipinos and Americans, who, because of their love for the Great Order, sacrificed all so that unity

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and brotherhood might prevail. Today Freemasonry in the Philippines flourishes under an independent Grand Lodge of Free and Accepted Masons. Here Filipino and American alternate each year as Worshipful Grand Master.

The late Most Wor. Bro. Teodoro M. Kalaw, P.G.M., spoke with prophetic vision when in his oration before the Seventh Annual Communication of the Grand Lodge in 1919, he said:

“Our present Masonry is full of vigor, full of promise and hope. Two years ago one of our most cherished ideals became a reality — union, harmony, true fraternity. I now see Americans, foreigners and Filipinos march shoulder to shoulder on the common road. I see the evidence of your work in the progress of our lodges and in the number and quality of their members. I see your strength in this brilliant and select assemblage, representative of the most legitimate glories of our Ancient Fraternity. I see that

in the future all Masons — Americans, foreigners, and Filipinos alike — will, under the sole name of Masons of the Philippines; become more and more closely united in the direction of the moral destinies of this beloved country, in order to make it a safe place for liberty, justice, and truth, and for the exercise of love and charity.”

Today, one hundred years after the first Masonic Lodge was founded by that courageous Spanish admiral at Cavite, Freemasonry in the Philippines is flourishing with vigor and enthusiasm. It has now under its jurisdiction Masonic Lodges in Japan, Okinawa and Guam. Freemasonry in the Philippines today is on the forward march. The sacrifices and struggles made by the pioneers of Philippine Masonry in their fight for the freedom of thought and action were not all in vain. The cycle is closed, and the teachings of Masonry will be always the guiding spirit that will shape the future destinies of the Philippine Islands.

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## THE FREEMASONS BELIEVE IN GOD

*By DANIEL S. PANGILINAN.*

**T**HERE are persons branding that Freemasons do not believe in God. They are either ignorant or deceitful to the truth. The fact is the first requisite before a person can be accepted in the association of Freemasonry is that he must declare freely and sincerely that he believes in God. All Freemasons therefore believe in God.

The Freemasons recognize the Bible, the Word of God, as the best book. They consider this book as their guidance in their dealings with their fellowmen and in their travel toward the Kingdom of Heaven. They shun those who forbid the reading of the Word of God and who blind the people of the glorious gospel, for they know that these blinders are the followers of Satan, the *god* of this world. 2 Cor. 4:3-4. The Freemasons love and hate deceit and hypocrisy. They preach the truth and herald wrongdoings even at the cost of their very lives. The Freemason Jose Rizal is one of the examples. The Freemasons patiently bear their crosses and follow the steps of Christ.

The Freemasons teach the Fatherhood of God and the brotherhood of men. They are equal before their heavenly Father. The richest loves the poorest and the most intelligent

respects the most ignorant. They all worship one God, their only heavenly Father.

One of the principal tenets of Freemasonry is "Faith, hope, and charity, these three; but the greatest of these is charity." This is quoted from the Bible. 1 Cor. 13:13. Faith is belief in God, in His Fatherhood, in His supreme Power, in His Kingdom, etc. Hope is our desire and expectation to realize our faith that God reigns and that we live and enjoy as His sons in His heavenly House. Charity is godly love and consequent giving. Rizal, because of his love for his country, gave up his very life. Jesus, because of His love for humanity, also gave up His life. In His death is victory, for in His resurrection, He went up to heaven to sit on his everlasting throne as King and Lord. We, His followers, if we follow Him aright, after our death, we shall also be resurrected and be placed in His Kingdom where He shall be our King and Lord forever and ever.

I pray that we have faith in God, that He be our heavenly Father and we His sons, that by hope and charity we be translated to His Kingdom. This I pray in the name of the Lord Jesus. Amen.

## MASONIC RENOVATION OR DEFEATISM?

By MICHAEL GERUNDO

WITH the impact of modern times and of materialistic dialectics upon the human society the light of the Temple is growing dimmer. The bright light that Masonry shed in the past is no more. The sacred precincts of the Temple have been invaded by strangers and the curious eyes of the Profane stare inquisitively into the splendor of the past. Even the Lodges that were once inviolate are threatened to become social clubs of the disillusioned.

I speak perhaps as a solitary philosopher of the old masonic initiation who through the many years of masonic life has acquired the wisdom of skepticism. I don't wish to dwell upon generalities and sentimental vagaries, but I intend to present some concrete thoughts of my mind which I hope the brethren of all the Lodges will take up and discuss, in order to formulate a design for the future.

1.—*Jurisdiction.* This matter should be settled and our Grand Lodge should begin the groundwork for uniting all the masons. At this time there is possibly a great danger of further disunity in the masonic world. A so-called Convention of Luxembourg has formulated some rules, which, if applied, would render spurious

any Grand Lodge which did not receive a Charter from the Grand Lodge of England. Several Grand Lodges in Europe have adhered to the Convention and the attitude taken may well be classified as anti-masonic or suicidal.

2.—*Public Installations.* Some of our public installations smack more of a social gathering than of pure masonic spirit. Installations should be and are private affairs of our lodges and not a means for a public show. There are two reasons against public installations. One is that they are not in the masonic tradition. We are not a secret society, but we are a closed society, inasmuch as we elect to membership only those who in the opinion of all the brothers are desirable members. We wish not a large membership, but a selection of members. We are a closed society, because our symbols, our ideals, our ceremonies, are of such a nature that only those who are capable of understanding them may be received as our brothers. The second reason is that we expose brothers who are in public places to future persecution or discrimination. I don't need to repeat recent events. All of us know that a silent discrimination goes on today. In some countries Masonry has been persecuted and suppressed

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and its members jailed or forced into exile. It is better not to have the delusion that this cannot happen here.

I have asked several brethren about the reasons for public installations. The only plausible justification given me has been that, since the Catholic Church is powerful here, we want to show that we are doing nothing wrong. Are we going to say "mea culpa, mea culpa, mea maxima culpa"? I am asking. Are we growing timid to the point of opening our lodges, in order to show that after all we are "good boys"? No, this is the wrong attitude. A more positive policy is to show our aims and integrity outside. Our behaviour in society is more important than the choreographic pageantry of a public installation. The Philippine history is full of masonic martyrdom. Let the Grand Lodge proclaim a Masonic Day in memory of the three priests who died victims of His Catholic Majesty. Let Rizal day be an occasion for plastering posters with a message of the Grand Lodge on the walls of the cities, let us buy space in the newspapers to celebrate the date of separation of the Philippine Catholic Church from Papal Rome. Let us have special meetings (so-called seances blanches) in occasion of such commemorations, but let us avoid falling into absurdities.

3.—*Degrees.* There is a tendency to grant degrees which are not earned. If meetings were held weekly, a candidate would be raised to the sublime degree in two weeks after initiation. As it is now, in less than two months a candidate becomes a master mason. When I think that I had to wait three years before being raised to master. I wonder whether the new adepts have a better method of initiation to the knowledge of the symbols and of the ideals of the Order. I may grant exception for very apt candidates who are already mature before coming to the Masonry, but I ask: Doesn't the legend of the third degree become a little absurd to the candidate who cannot understand the reason of a murder, when all that is required is to wait one month for the raise in salary? This may apply also to higher degrees.

4.—*Women in Masonry.* With human progress, with the continuous evolution of women to a perfect parity with men, with prejudices and antiquated thoughts set aside, a Masonry reserved only for men is an historical anachronism. Many masons in other lands agree to this point of view.

Women are active in every field of human endeavor, including philosophy, law, social sciences and diplomacy, and even war. Many of the partisans who fought during the last war against Nazism

and Fascism were women. They suffered, they died and they kept the secrets of the partisans even in the face of inhuman and obscene brutalities.

Will the Masonry remain behind progress and deny recognition to women? Will we force them to seek light and truth elsewhere, perhaps in Catholic Churches? Will we who believe in being at the vanguard of progress deny a right of equality which they already possess? The Landmarks do not sanction in any definite way the masculinity of the Masonic Order. We know that women have been initiated since ancient times among the Druids and in the temples of Greece and Rome we know that they are capable, like all of us, of reaching a degree of perfection and of safeguarding the integrity and secrets of the Temple.

The only bold move is to initiate progress, innovate and recognize the place of the woman in Masonry, before other hostile or inimical groups get hold of the

feminine spirit. It is high time to think and to act. Waiting is dangerous. Inertia and apathy are allies of moral decadence.

And so I close. It is often complacently said that Masonry was and always will be. There is nothing farther from the truth. The path of progress is studded with dead gods and the ghosts of discredited creeds. So died the Egyptian gods, when theocracy became stagnant and nonprogressive, so finished the Persian and Greek gods, and the Latin gods were replaced by Christian creeds and Catholic saints. History proves that stagnation is the agony of any society and that, unless revitalization occurs, spiritual death is the inevitable end.

It would be regrettable if Masonry should cease to be the luminous beacon leading humanity toward the heights of Universal Knowledge and leave to other groups the only immortal part of life which is the search of the Eternal Truth.

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## LET THERE BE LIGHT

By INOCENCIO ROSETE  
Araw Lodge No. 18, F. & A. M.

[T is said that in the beginning when the earth was without form and void, darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters and God said, Let there be light: and there was light.

There is, however, darkness in many quarters of the world today. It is a very sad sight to see thousands upon thousands of people who are living in darkness who, having eyes, yet could not see. They are blind not by reason of physical defects, but because they have no light with which to see the beauty and grandeur of life.

Freemasonry is a fraternal organization that enables people to see that light. A true mason, imbued with the basic tenets and pure principles of the fraternity, will never miss that

light and it is incumbent upon him to make that light shine brighter with the passing of the years.

The Osias injunction: "More Masonry Among Masons, More Men in Masonry," is timely and it should stay for all times until the whole world has been transformed into a better place where you can live and let others live by the ideals and principles of Freemasonry.

This year, as we observe the Centennial Celebration of Freemasonry in the Philippines, let it be our thought: Let there be light in the human heart. But more than that, it should be our earnest prayer: Let your light so shine among men that they may see your good works and glorify your Father which is in Heaven.

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## WHY EVERY MASON SHOULD ATTEND THE WEEKLY LUNCHEON-MEETING

By JESUS Z. VALENZUELA, 32°

THERE are more reasons than one why every Mason should attend the weekly luncheon-meeting every Saturday at the Scottish Right Temple, 1828 Taft Avenue, Manila.

At a recent conference, the Supreme Council decided that the guest speaker be of recognized prominence in the country and of sufficient authority to speak about his subject which is on some vital current national problem.

An enumeration of the subjects already discussed in previous meetings will give an idea of the character and variety of information which a Mason acquires at the meeting. There has been discussion on the industrial development of the Philippines, disclosing opportunities for those who may wish to engage in mining ventures or other industrial investments. There was a discussion on the survival of civilization notwithstanding the apparent destructiveness of numerous mechanical inventions. The background and the significance of the controversy on the compulsory reading of Rizal's novels in the schools had also been one of the most interesting topics of discuss-

ed at the luncheon-meeting. An open forum usually follows the speech, and those present are afforded the opportunity to exchange their ideas on the matter.

One who regularly attends the luncheon sooner or later will feel that the affair is a nerve center for fellowship. He meets, not only his Brother, but men outside his circle. He acquires varied experiences. He exchanges his ideas with the best elements. He keeps up with what others are doing. He derives a stimulus to his thought. He gets a multitude of other suggestions for building up his interests.

Because the speeches are on various subjects, they contribute vitally to the broadening of one's horizon. Given by men with some degree of authority to speak on their particular subject, the discussion furnishes a reliable knowledge of matters of public interest. The speeches give a clear picture of the course of events by those who see things clearly and whole. Attendance at the meetings therefore offers a facility for acquiring liberal education.

*(To be continued)*

## From Other Grand Jurisdictions \* \* \*

### LAYING THE CORNER STONES OF PUBLIC BUILDINGS

EDITOR'S NOTE: — An article appearing in the October 1955 issue of *The New Age* on this subject carries so much valuable information that we quote from this great author, R. Baker Harris, 33°, Librarian, House of the Temple, Washington, D. C.

Is it proper and appropriate for the Masonic Fraternity to lay the corner stones of *public* buildings? The answer is that it has been considered both proper and appropriate in the United States ever since the formation of our government in 1789, and for two primary reasons among others:

1. The Masonic ceremony for laying a corner stone is not sectarian, though in its symbolism it appropriately proclaims the pre-eminence of God in the affairs of mankind.

2. It is a public ceremony surviving from the practices of the ancient operative building craft, and its symbolic meaning is drawn from still more ancient sources.

In the United States, which, from its foundation, has zealously guarded the principle of religious freedom and the complete separation of Church and State, the Masonic corner stone ceremony has been often used in laying the foundation stones of public buildings.

The corner stone of the Capitol of the United States was laid with Masonic ceremony under the auspices of the Grand Lodge of Maryland in 1793, President George Washington participating. A year earlier the corner stone of "The

President's House," now known as The White House, was laid by a Maryland lodge, Lodge No. 9 of Georgetown.

Since that time Presidents James K. Polk, Millard Fillmore, James Buchanan, William McKinley, William H. Taft, Warren G. Harding, Herbert Hoover, and Harry S. Truman have, as President, participated in Masonic corner stone or dedication ceremonies. President Franklin D. Roosevelt participated in a masonic corner stone laying in 1919 when he was Assistant Secretary of the Navy. Of the Presidents named, Polk, Fillmore, and Hoover were not themselves Masons, but they acknowledged the appropriateness of the ceremony being conducted by the Masonic Fraternity.

To mention only a few of the public buildings, edifices, and monuments in the nation's capital whose corner stones were laid with Masonic ceremonies:

The Capitol of the United States and The White House, as already mentioned.

The Smithsonian Institution, May 1, 1847.

The Extension of the U. S. Capitol, July 4, 1851.

The House of Representatives Office Building, April 14, 1906.

\* \* \* FROM OTHER GRAND JURISDICTIONS \* \* \*

The Department of Commerce Building, June 10, 1929.

The Department of Labor Building, December 15, 1932.

The Washington Monument, July 1, 1848.

The Equestrian Statue of George Washington (dedication), February 22, 1860.

Washington Victory Memorial, November 14, 1921.

American University, October 21, 1896.

Army War College, February 21, 1903.

Memorial Continental Hall,

April 19, 1904.

Constitution Hall, October 30, 1928.

Admiral Peary Monument (dedication), April 6, 1922.

Law School, George Washington University, December 15, 1924.

School of Government, George Washington University, May 18, 1938.

In addition, state capitols, post offices, and other public buildings in many parts of the United States have corner stones which were laid with Masonic ceremonies.

—*Courtesy of The New Age.*

## RELIGIOUS VALUES IN SCHOOLS

A letter from Rabbi Edward E. Klein of New York, addressed to the editor of *America* and outlining his position with regard to the teaching of religion in our public schools, appeared, with appended editorial comment, in that publication for December 31, 1955. The remarks of the editor of this influential Jesuit weekly throw much light on the hierarchy's viewpoint and objective in this controversy.

Rabbi Klein's well-founded opposition to the teaching of religion in our public schools "stems from a fervent belief that the separation of Church and State in America has enabled our several religions to flourish and our country to grow strong and great." He

stresses the fact that both moral and spiritual values are taught in these schools by inculcating the love of children for each other, respect for truth, honesty and fairness, and the exemplification of responsibility. He then states that, if the teaching of religious values is to give them meaning, these must be set forth within the framework of the teacher's own religious background and tradition. For this reason he pleads against "the intrusion of sectarian differences" in the schools and the limiting of such instruction to the home, church and synagogue.

In taking exception to the intent of the letter, *America* says that in its opinion "moral and spiritual values not grounded in religion are very insecurely grounded."

and doubts the wisdom of trying to educate public school pupils in "an 'Americanism' divorced from religion." Noting the difficulties of "teaching religious values in the public schools of a pluralistic society," our contemporary thinks, however, that it is "better to make an effort rather than abandon our schools—one of our strongest social forces—to the secularists."

Roman Catholic arguments in support of the teaching of religious values in the public schools always seem plausible until we remember that the Roman Church brands as error every faith except its own. When that is fully understood, the ever present threat growing from the Jesuit identification of religion with Roman Catholicism becomes plain. What *America* is saying, then, is that moral and spiritual values not grounded in Roman Catholicism are insecure

or false. This clearly implies that an Americanism that is in any manner separated from Roman Catholicism is subversive or at least contrary to the national interest.

We have no illusion as to why the Jesuits, who are the militant arm of the Roman hierarchy, are so strongly in favor of teaching "religion" in our public schools. Success in their endeavors would mean the making over of every public school so contaminated into an active hotbed of Jesuit parochialism. Our public schools are indeed, as *America* states, "one of our strongest social forces." For that reason alone those who have the least regard for our heritage of freedom should never, under any circumstances, abandon those schools to Roman Catholicism. N.S.M.

—(*The New Age*, Feb., 1956)

## WHAT IS MASONRY?

BEING persuaded that a just application of the principles on which the Masonic fraternity is founded, must be promotive of private virtue and public prosperity, I shall be happy to advance the interests of the Society and to be considered by them as a deserving Brother.—*George Washington*.

Have you ever stopped to think what Masonry is and does? Masonry is the product of the most unselfish thinking, the most whole-hearted and selfless

effort, the world has ever known. Through it a universal brotherhood of millions of men has been brought into being, to any one of which you and I have the right to turn, sure of sympathy, understanding and some help in time of need.

Through Masonry, a system of philosophy has been evolved, and through its lodges that philosophy is taught to all brethren of the M.M. degree, without money and without price. Through

## \* \* \* FROM OTHER GRAND JURISDICTIONS \* \* \*

it we learn, charity, toleration, courage, fortitude, justice, truth, brotherly love, relief. Through it we learn decency, patriotism, high-thinking, honour, honesty, and helpfulness. Through it, and all of these, we are made into better men, better citizens, better husbands, better fathers, better lovers, better legislators, better followers of our several vocations.

Masonry may penetrate only a fraction of an inch beneath the skin of her followers, but by that fraction of an inch the man who takes even a little of her blessings to himself is a better man, and so the world is a better place for the rest of us. In some of us it strikes deep, deep. We become soaked through and through with Masonic ideas, and strive in our feeble, human way, to show forth to the world whatever measure we may accomplish of the perfection for which Masonry strives.

Those of us who take it seriously and love it much also make the world a better place for the rest of us.

The lodge provides a spiritual home for brethren who may have no other. If one has another in his church, the lodge gives him a second spiritual home to which he may go once in a while and feel more strongly, perhaps, than in his church the close touch of a brother's hand,

the sweet smile of a brother's love, the supporting arm of a brother's strength. To me, my lodge is a rest, a haven, a harbour for the tired mind.

When I come to my lodge, I find myself uplifted, strengthened, made whole again. I may come tired, worn, weary with the day; I leave refreshed, invigorated, helped with the reviving of old truths, the remaking of old vows, the renewing of old ties.

Our ancient brethren had "cities of refuge," to which the fleeing man, criminal or oppressed, might run for safety. Masonry is our modern "city of refuge," to which we, criminal in intent if we are such, or oppressed with injustice and cruelty may fly for spiritual comfort and safety, knowing that within the four walls of a lodge is rest and peace and comfort.

All this has the lodge in particular, and Masonry in general, offered since the beginning, to all upon whom Masonry lays her gentle hands. You are the recipient of her bounty, as I am. Within these walls we all take generously and without stint from Masonry's storehouse of loveliness, of beauty, of rest and comfort and love. What have I done for Masonry, which does so much for me?

—M. W. Bro. CARL H. CLAUDY,  
*Past Grand Master.*

# Masonic Hospital \* \* \*

## MORE FUNDS COME FOR CRIPPLED CHILDREN

THE funds of the Masonic Hospital for Crippled Children have been increased by P28,311 contributed by the subordinate lodges under the Grand Lodge of the Philippines.



(Photo above shows Esteban Munarriz, Grand Treasurer (now Acting Grand Secretary) in the office of the Most Worshipful Grand Master, delivering check covering the amount to Alfredo Pascual, secretary of the hospital. From left are: Jose Domingo, Grand Lodge Accountant; O. R. Navarro, Grand Lodge PRO; M.W.B. Munarriz, M.W.B. Clinton F. Carlson, Grand Master; Pascual, Manuel Torres, W.M., Nilad Lodge No. 12; Hermogenes P. Oliveros, Senior Grand Lecturer; and Gregorio Cariaga, Assistant Grand Secretary.)

The Masonic hospital consisting of wards at the Mary Johnston Hospital and De Los Santos Clinic maintained by the Freemasons furnishes free and skilled attention to crippled children in the Philippines whose parents are unable to pay for their treatment. The children must be under twelve years of age and their affliction must be judged curable to the extent that they may be self-sustaining in later life. There is no restriction as to religious or fraternal affiliation, and very few of the children admitted come from families of Masons.

The Freemasons of the Philippines are giving a chance for these deformed children to grow and develop, to lead normal lives and to become useful citizens in a world crying out for enlightened leadership.

The hospital has been maintained by the Freemasons since 1926.

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