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OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

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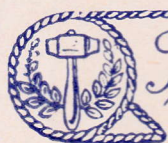


*Grand Visitation of Most Wor. Bro. Camilo Osias, Grand Master —
to General John J. Pershing Lodge No. 131, F. & A. M., Kyoto,
Japan, on January 28, 1956.*

Plaridel Masonic Temple
1140 San Marcelino.

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Manila, Philippines

CAMILO OSIAS, *Editor*



The Grand Master's Message



FREEDOM AND DEMOCRACY THROUGH MASONRY

By CAMILO OSIAS

(An address at Tokyo, Japan, January 30, 1956, on the official visitation of the Grand Master accompanied by the Grand Secretary M. W. Bro. Mauro Baradi, P.G.M., of the Grand Lodge, F. & A. M. of the Philippines, the District Grand Master of Japan, the District Grand Secretary, P. M. P. Pierson, and others).

Worshipful Master, Brethren, and Friends:

MY FIRST WORDS are greetings, sincere and fraternal to brethren and friends in Japan who are apostles of freedom and democracy, ideals and principles so dear and sacred to Freemasons whithersoever dispersed.

AS THE PRESENT GRAND MASTER of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines with jurisdiction over Japan, Okinawa, Guam, and the Philippines, I wish to make patent and articulate that I glory in the reports of substantial progress of the Fraternity in Japan. I commend the Lodges, Officers, and members in this beautiful land for their efforts and sacrifices to implement our common commitment: "More Masonry among Masons, More Men in Masonry." We must continue to grow in quality and in numbers.

IN THIS VISITATION, we have it in us to take a great step forward. About a year ago, it was my privilege to be here as Deputy Grand Master. I was deeply impressed by the zeal and sincerity of the brethren and the proficiency of those whom I saw directing the work. It gave me such delight personally to participate with the then Grand Master, Brother Schetelig, in the raising to the sublime degree of Master Mason, Brother Ichiro Hatoyama, Prime Minister, and Brother Yahachi Kawai, President of the House of Councilors who, of their own free will and accord, had previously knocked at the portals of Masonry. I had occasion at that time to hold conferences and discussions regarding the translation and codification of the rituals into Japanese specially those of the Third Degree. Several months ago the draft was submitted to me; I wrote from Manila urging thorough revision with a view to its improvement and, if possible, its perfection. I have witnessed its exemplification on this visitation undertaken with a view to take definite and official action. This will be a distinct advance

(Continued on page 1301)



THE CABLETOW

Editorial:

WE REMEMBER FORMER PRESIDENT QUIRINO

Former President Elpidio Quirino passed away quietly in his home in Novaliches, Rizal, on Wednesday evening, February 29, 1956.

As an expression of sympathy to his loved ones and gratitude to him who, selflessly devoted the best years of his life for the welfare of his country and people, we quote the following self-explanatory letter:

“March 1, 1956

“Mr. Tomas Quirino
Mrs. Victoria Quirino-Gonzalez
Novaliches, Rizal

“Dear Friends:

“We deeply mourn the untimely loss of your beloved father.

“The eloquent tributes paid to him by our people as well as leaders of other nations can only add to the fruitfulness of your father’s monumental work in behalf of the Philippines, the country he loved so well.

“The Masons under the Grand Lodge of the Philippines are ever grateful to this statesman and patriot. On several occasions, he greatly helped our Fraternity which upholds as he did uphold, the Constitution of the Philippines as the supreme law of the land.

“We will never forget his heroic stand in connection with the administrative case against former Secretary of Education Cecilio Putong, former Director of Public Schools Benito Pangilinan, and the then Assistant Director of Public Schools Venancio Trinidad who, in 1953, were charged “with obstructing, defeating, sabotaging and undermining the constitutional and statutory provisions on optional religious instruction in the public schools.” As President of the Philippines, your illustrious father issued Administrative Order No. 213 dated September 22, 1953, exonerating the three ranking Education officials from the charge filed against them. On this point, no less than *The Manila Times* in an editorial dated September 30, 1953, convincingly stated:

 EDITORIAL * * *

“President Quirino’s concurrence also reflects courage, a virtue which a politician is hard put to it to assert in an election season. The decision, we hope, puts an end to the controversy and paves the way for a cooperative approach to the vital content of the public school curriculum.

“It is true former President Elpidio Quirino is no longer with us; but his long, continuous, and sacrificial service to the Philippines will always be remembered.

“May his soul rest in peace!

“Very sincerely,

“MAURO BARADI, P.G.M.
Grand Secretary”

May the Lord say of former President Quirino: “Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord.”

—o—

M E S S A G E

THE CONSTITUTION OF BONTOC LODGE No. 140, F. & A. M. is an historic occasion. Through it, the Grand Lodge of the Philippines will be brought closer to Masons and the teachings of Freemasonry will be better understood in the community where “Bontoc” is located. In this two-fold task, the officers and members of the Lodge have a great responsibility; the officers because on their leadership the success or failure of the Lodge would depend, and its members, because without their full cooperation the progress of our Fraternity would be retarded.

IT IS, THEREFORE, incumbent upon every Brother regardless of his station to contribute his share not only in helping good men become better Masons but also in bringing about an atmosphere of neighborliness among the people with whom they live.

WE HEARTILY CONGRATULATE BONTOC LODGE on the day of its constitution and hope that its officers for the ensuing Masonic Year, together with the members thereof, will leave no stone unturned to make “Bontoc” one of the pillars of the Grand Lodge of the Philippines.

Manila, February 22, 1956.

MAURO BARADI, P.G.M.
Grand Secretary



Grand Lodge of Free and Accepted Masons of the Philippines

BRO. AMBASSADOR FERGUSON APPOINTED
TO U. S. COURT OF MILITARY APPEALS

In connection with Bro. Homer Ferguson's recent appointment to the U. S. Court of Military Appeals, our Grand Secretary wrote him as follows:

"... Allow us in joining your brethren and friends in congratulating you heartily for the honor conferred and which you richly deserve.

"Your brief stay in the Philippines has proved fruitful to your country and ours; in fact, it has strengthened the friendly tie that binds our peoples together.

"We fervently hope that you will succeed in your new post as you have succeeded in the past."

Replying to the letter wherein he expressed his sentiments as well as those of Mrs. Ferguson, Ambassador Ferguson wrote thus:

"American Embassy,
Manila, Philippines
February 26, 1956.

"Mauro Baradi, P.G.M.
Grand Secretary,
Grand Lodge of Free and Accepted
Masons of the Philippines,
520 San Marcelino, Manila.

"Dear Mr. Baradi:

"When I returned yesterday from a brief trip out of Manila, I found your kind letter of February 21st on my desk. I greatly appreciate your congratulations on my appointment to the Court of Military Appeals

"Although I am looking forward to assuming my new duties

 OFFICIAL SECTION * * *

in Washington, I will deeply regret leaving the Philippines and all the fine friends I have made here. Mrs. Ferguson and I have greatly enjoyed our mission here and hope we have been able to reaffirm the strong ties between your country and ours.

“Thanks again for the kind words and with best wishes to you and the members of your Lodge.

“Sincerely

(Sgd.) “HOMER FERGUSON”

To our distinguished Brother and his equally famous and charming wife, we say: “Bon Voyage and *Mabuhay!*”

— o —

M E S S A G E

The constitution of San Marcelino Lodge No. 141, F. & A. M. is a significant event in the town of San Marcelino and in the history of Freemasonry. Through the Lodge's activities and influence, the people in the community will be able to know more of our Venerable Institution whose principal tenets are: Brotherly Love, Relief, and Truth.

We are living in an age of struggle. Men and nations are exerting efforts not only to become prosperous but also to be more powerful than the other. The task of our Fraternity is to spread the gospel of mutual understanding not hate, to practice selflessness not selfishness, and to live the Golden Rule, not the rule of gold.

In the task of unifying and strengthening our people, the Masons must cooperate; together with our fellowmen, we should rally behind our duly constituted authorities under the inspired and fruitful leadership of the President of the Republic of the Philippines.

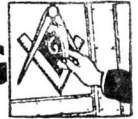
We hope and pray that the officers and members of San Marcelino Lodge No. 141, F. & A. M. will leave no stone unturned in working for the well-being of the Grand Lodge of the Philippines of which they are a part, and in contributing their share to make the Philippines stable and enduring.

Manila, Philippines, March 1, 1956.

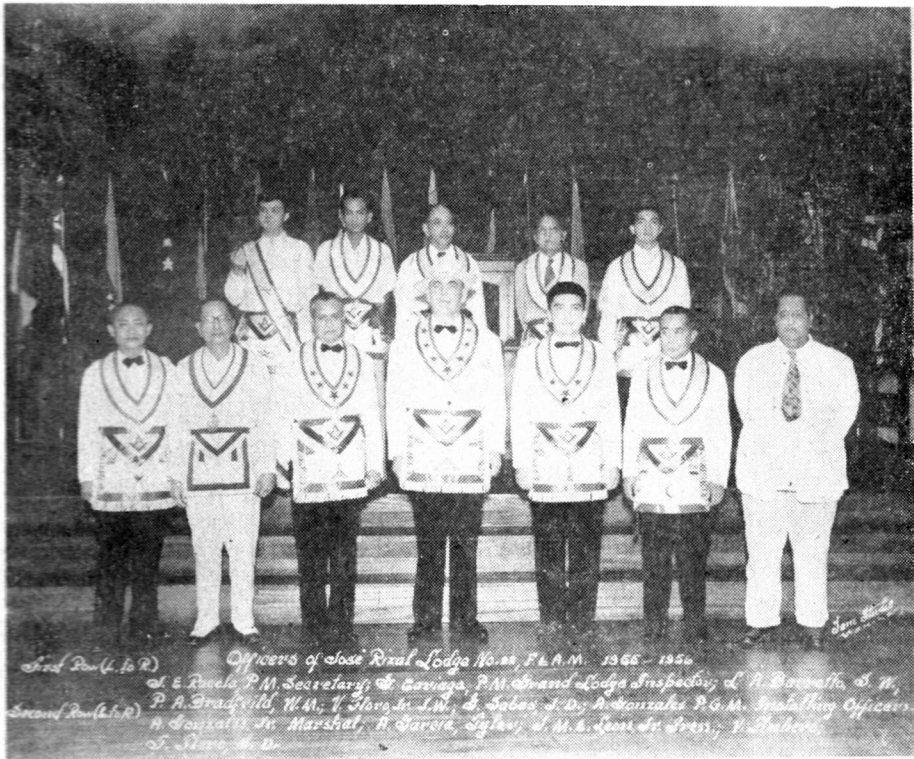
MAURO BARADI, P.G.M.
Grand Secretary



WHAT OUR LODGES ARE DOING



JOSÉ RIZAL LODGE No. 22, F. & A. M. IS ACTIVE AGAIN



Officers of José Rizal Lodge No. 22 F. & A. M., 1955-1956
1st Row (L. to R.) — J. E. Racela, P. M. Secretary; G. Cariaga, P. M. Grand Lodge Inspector; L. A. Barretto, S. W.; P. A. Bradfield, W. M.; V. Floro, Jr., J. W.; G. Sabas, J. D.; A. Gonzalez, P. G. M. Installing Officer.
2nd Row (L. to R.) — A. Gonzalez, Jr., Marshal; A. Garcia, Tyler; J. M. E. Leon, Jr., Treas.; V. Flechero, F. Floro, S. D.

OFFICERS OF JOSÉ RIZAL LODGE No. 22 F. & A. M., 1955-1956
First Row (L. to R.) — J. E. Racela, P. M. Secretary; G. Cariaga, P. M. Grand Lodge Inspector; L. A. Barretto, S. W.; P. A. Bradfield, W. M.; V. Floro, Jr., J. W.; G. Sabas, J. D.; A. Gonzalez, P. G. M. Installing Officer.
Second Row (L. to R.) — A. Gonzalez, Jr., Marshal; A. Garcia, Tyler; J. M. E. Leon, Jr., Treas.; V. Flechero, F. Floro, S. D.

PROMPTED BY THE PETITION of sundry brethren eager to re-activate Rizal Lodge No. 22, the Most Worshipful Grand Master, Bro. Camilo Osias approved the petition.

THE PETITIONERS include Brothers Jose M. E. Leon, Jr., P.M. (57), Teofilo A. Abejo, P.M.

(21), Agapito de Guzman, P.M. (77), Genaro Pestana, P.M. (82), Jose E. Racela, P.M. (12), Philip A. Bradfield, (136) Thomas B. Loft, (82), Victorino Floro, Jr. (5), Francisco Floro (16), Antonio Gonzales, Jr. (5), Getulio Sabas (82), Vicente Flechero, P.M. (57) and Luis A. Barretto (82). Efforts were also made to enlist

WHAT OUR LODGES ARE DOING * * *

some former members of the Lodge to help in the reactivation but they excused themselves for lack of time. Nevertheless, the process of re-activation proceeded as scheduled. On December 23, 1955, elections of officers were conducted under the supervision of Wor. Bro. Gregorio Cariaga who was appointed Grand Lodge Inspector of the Lodge.

THE NEWLY ELECTED AND APPOINTED OFFICERS were then installed by Most Worshipful Brother Antonio Gonzalez, Past Grand Master and Past Grand Secretary. He was ably assisted by Wor. Bro. Cariaga who acted as

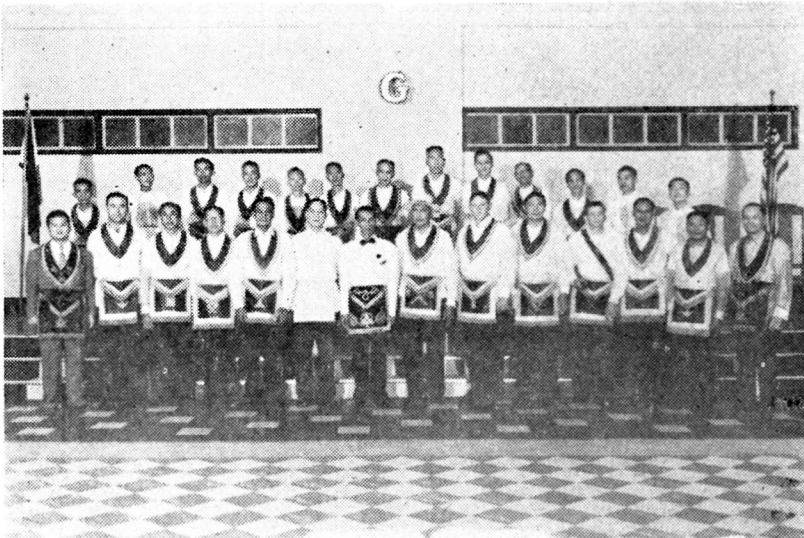
Master of Ceremonies.

DURING ITS FIRST STATED MEETING last January, among the important matters approved was the petition to the Grand Lodge to have the name Rizal Lodge No. 22 changed to Jose Rizal Lodge No. 22. It was also agreed that in all meetings the officers of the Lodge would be dressed in formal attire-black pants with white tuxedo or black pants with barong Tagalog. Copies of the By-Laws are available from the Secretary.

THE MEMBERS are resolved to continue in their Masonic endeavors.

—○—

CAVITE LODGE No. 2, F. & A. M.



Installation of Officers of Cavite Lodge No. 2, F. & A. M. for Masonic Year 1956-57 with Most Wor. Bro. Mauro Baradi, Grand Secretary, as Installing Officer. January 5, 1956.

PAMPANGA LODGE No. 48, F. & A. M.
San Fernando, Pampanga



INSTALLATION OF OFFICERS OF PAMPANGA LODGE NO. 48, F. & A. M.
WITH WOR. BRO. P. R. FRANCISCO, WOR. BRO. D. CASTRO, P.M. WOR. BRO. ED. Y.
BUNDENTHAL, P.M. AS INSTALLING OFFICER, EMCSA - GRAND LODGE INSPECTOR.
JANUARY 14, 1956

SITTING (l. to r.): Charles B. Shelledy, Treas.; Alejandro M. Barin, SW.; Edward D. Bundenthal, GL Inspector; Albino L. Figueroa, WM.; Pedro R. Francisco, Installing Officer; Marcelino P. Dy-sangco, JW.; Julian B. Mendoza, Sec.

STANDING (l. to r.): Santiago L. Bautista, Aud.; Alejandro T. Quiboloy, SS.; Alejandro M. Diwa, SD.; Serafin S. Tiongco, Marshal; Isidro Makabali, Chaplain; Horacio S. Mendoza, JD.; Conrado P. Ongbueco, JS.; Crispulo M. Icban, Almoner; Eliseo Dar Juan, Tyler.

—o—

TOKYO MASONIC LODGE No. 125, F. & A. M.

Trestle Board

Thursday, February 2, 1956

7:00 p.m.

Stated Meeting — Conferral of the Third Degree.

Reception with Grand Honors of M. W. Bro. Camilo Osias, Grand Master; M. W. Bro. Mauro Baradi, Grand Secretary; R. W. Bro. William J. Eichorn, District Grand

Master.

Thursday, February 9, 1956

7:00 p.m.

Conferral of the Second Degree.

Thursday, February 16, 1956

7:00 p.m.

Lodge of Instruction—Ritual

Thursday, February 23, 1956

7:00 p.m.

Conferral of the Third Degree.

WHAT OUR LODGES ARE DOING * * *

SARANGANI LODGE No. 50, F. & A. M.



Public Installation of Officers, Jan. 13, 1956. Guinoo Hotel, Davao City

MAGAT LODGE No. 60, F. & A. M.



Bier of Master-Elect C. V. Tengco with family in the Lodge of Sorrow, Dec. 23, 1955.

(Turn to page 1291)

Pledge of Service * * *

FOR A CLEARER VISION

By CAMILO OSIAS

(An address to the Brethren in Okinawa on the visit of the Grand Master accompanied by the Grand Secretary, January 25, 1956.)

Officers of the Okinawa Lodges,
Brethren, Ladies and
Gentlemen:

AT THE VERY OUTSET let me express my deep appreciation for the warm and cordial reception accorded us upon our arrival at the airport and here in this gathering of brethren and friends. Okinawa and the Philippines are neighbors geographically and the peoples resident in them should be neighborly. I am the bearer of a message of friendship and neighborship.

ALLOW ME TO SALUTE YOU and the officials piloting the affairs of Okinawa. Masons everywhere are respecters of constituted authority and lovers and defenders of institutions rooted in freedom and democracy.

NOT LONG SINCE OUR ISLANDS WERE DRAWN into the maelstrom of a great war. We were on opposite sides. Now thanks to the will of an All-Wise Providence, the Supreme Architect of the Universe, we are on the same side. We are at peace; we value peace all the more because of our involvement in that destruc-

tive war; we belong to or are in sympathy with a Fraternity that glories in peace; together we must aid in waging the peace and contribute to the cultivation of peaceful relations among men and nations.

FREEMASONRY HAS DONE MUCH in this direction in the past. It can do more. It must do much more because it is the outstanding organization in the world that has consistently fostered the brotherhood of man under the Fatherhood of God. Ideologies that eschew the concept of God, the Father, cannot have a true idea of brotherhood. Brother presupposes a father. There can be no *frater* without *pater*. Paternity is what begets fraternity.

THE BLUE LODGES HERE are under the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines which has jurisdiction over Okinawa, Guam, Japan, and the Philippines. The sister Lodges here represented owe their existence to the Mother Grand Lodge of the Philippines. It is necessary to bear this relation-

PLEDGE OF SERVICE * * *

ship in mind in the discharge of our common obligations and responsibilities. The Okinawa Lodges are among the latest to come into being. It is a source of delight to me that I was a Grand Lodge Officer when your last Charter was granted.

THIS IS ABOUT THE BUSIEST PERIOD in our Grand Jurisdiction. I had to decline many invitations to attend private, semi-public, and public installations of newly chosen officers of several constituent Lodges in order that as Grand Master I may make my official visitation in Okinawa at this time. I hope the officers and members of the Okinawa Lodges appreciate this fact. It is at some sacrifice that I came here but I am glad to do so because, as is often the case among parents, the youngest are favorite pets and receive more of parental solicitude and affection.

I CHOSE TO COME HERE also because I wish to bring some information about Freemasonry in general and Freemasonry in the Philippines in particular so that you and all of us may have a clearer vision of what together we should do in order to give greater strength and effectiveness to our Fraternity in its mission to serve man and Mankind. My visitation now is by way of further implementing our common commitment enunciated in my inaugural ad-

dress at the last Annual Communication the thesis being comprised in these words: More Masonry Among Masons, More Men in Masonry.

THIS IS OF TWO PARTS. More Masonry Among Masons requires Masonic education. My first circular as Grand Master dealt with the organization or enlargement of a Library and Museum in every Lodge, the formation of discussion groups, reading circles, and study meetings. We must be reading Masons. We must be thinking Masons. We must be creative Masons.

WE HAVE TO DEEPEN IN KNOWLEDGE. We must be purveyors of light. We must be apostles of truth. In other words, we have to improve in quality. But there is also force and power and effectiveness that stem from growth in numbers. Hence More Men in Masonry. We suffer losses from dimits, transfers, or deaths. We have to replenish our ranks. With every diminution there must be addition with interest. We have to grow qualitatively and quantitatively. Let us all have a clearer vision of our program of activities and service.

THIS YEAR OF OUR LORD 1956, A. L. 5956, is the one hundredth anniversary of Freemasonry in the Philippines. The first Lodge firmly established was

founded in the province of Cavite in 1856. This calls for Centennial Celebration. Circulars, messages, publications have been issued with a view to make this historic Centennial year a fruitful year, one replete with some achievements great and with a vision splendid.

THIS IS A YEAR when we should dispel myopia or shortsightedness from the rank and file of Freemasonry. The good Book wisely says, "Where there is no vision, the people perish." (Prov. 29:18) We can have a clearer vision by a knowledge of the past. Under the epoch of obscurantism Masons in the Philippines were marked men. They were hunted, prosecuted, persecuted, incarcerated, exiled, done to death. In Bagumbayan Field stands a monument to the greatest Filipino hero, patriot, and martyr, Jose Rizal, who became a Mason in Europe and was condemned on trumped-up charges and executed on December 30, 1896. He went to his death serenely, triumphantly I may say, gladly facing the bullets of the executioners because he wanted to show to the detractors of his race "that a Filipino knows how to die for duty and for his convictions." Unswerving in his faith in God and in after life, he died a Masonic hero's death for he was certain of eternal rest in the Celestial Lodge above. In his own words he was going "where there are no slaves, executioners or oppressors, where faith kills not,

where He who reigns is God."

THERE ARE MANY OTHER GREAT FILIPINOS whose life and services ennobled Masonry. To mention but a few we point to Apolinario Mabini "the sublime paralytic," Antonio Luna, "the intrepid general," Trinidad H. Pardo de Tavera, an intellectual giant, Lopez Jaena, the fiery orator, Juan Luna, the celebrated painter, Andres Bonifacio, "the father of the Katipunan," Marcelo H. del Pilar, the staunch enemy of the "monachal sovereignty," Rafael Palma, the scholar in politics, Jose Abad Santos, the patriotic jurist. I am at work on a volume on Famous Filipino Freemasons and I know the list is long but these names chosen at random are enough to arouse pride in every Mason's heart and to inspire greater exertions to contribute to making Freemasonry better and greater in our Grand Jurisdiction.

I AM COME TO TELL YOU that no Mason among us should be apologetic for being a Mason. You are in the company of the great, living and dead. America has given Washington and fourteen other Presidents who were Masons. Seven of the fourteen Chief Justices of the U.S. Supreme Court were Master Masons two of them past Grand Masters. You will find in the honor roll of great Masons eminent scholars, scientists, artists, musicians, educators, generals, divines, philosophers, and statesmen—men from every rank,

PLEDGE OF SERVICE * * *

station, or profession in all the continents. It is my prayerful hope that by my coming here there may well in the heart of every brother a new pride and a new resolve to help, to cooperate, to serve.

BRETHREN, we have to close ranks in the face of the double threat and menace of communism and obscurantism. The forces of both are inimical to Freemasonry. They are after enslavement and domination. It is my duty to alert the Lodges and the officers and the members. I am facing the issue squarely and you have to be on the *qui vive*. The ramparts of freedom and democracy are being assailed from these inimical quarters by positive acts, overt and covert. Vigilance and militancy are necessary. We have to unite and show strength. We are facing a condition and not a theory. The danger is real and we cannot afford to be indifferent or bask in smug complacency.

FORTUNATELY FOR US IN MANILA there is complete understanding and cooperation between

the Blue Lodge and Scottish Rite bodies. The latter is headed by Brother Frederic H. Stevens as Sovereign Grand Commander of the Supreme Council who is a Past Grand Master. For the time being I am the Grand Master of Masons of this Grand Jurisdiction and an Active 33° and member of the Supreme Council of Scottish Rite Masonry and also of the Royal Arch. There is no conflict there among members of the Blue Lodge and the so-called higher bodies. There is cordial recognition of the fact that a member's standing in the Blue Lodge is fundamental and conditions his whole standing in Masonry. Suspension or expulsion in the Blue Lodge automatically means that a Mason is suspended or expelled from all other Masonic Bodies and that goes for the Scottish Rite and York Rite. This statement is an authoritative one and should serve as a guide.

NOW I DESIRE TO SPEAK VERY FRANKLY to the end that we have a clearer vision of the future of Masonry. We should

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* * * PLEDGE OF SERVICE

orient ourselves by knowledge of the past. But not upon the memories of the past but upon our performances in the present is laid the secure foundation of the future.

THE BLUE LODGES here and throughout the entire jurisdiction are part and parcel of a greater unit which is the Grand Lodge of F. & A. M. of the Philippines which operates in Okinawa, Guam, Japan, and the Philippines. Our Grand Lodge in turn is a part of Freemasonry of the world and it should be a source of joy and pride to all of us that as of this good hour your Grand Lodge and mine enjoys fraternal relations with One Hundred Fifteen (115) Grand Lodges. I purpose to attend the next Convention of Grand Masters to be held in Washington, D. C. next month.

I DESIRE TO ADVERT to the Masonic Centennial Celebration this year. Word has gone forth outlining some of the activities to be undertaken. January has been designated as a month of prayer

and thanksgiving. We wish it more widely known that Masons are wont to invoke the blessing of God when they enter upon an important undertaking. February will see the holding of meetings under the auspices of the Supreme Council. Then in March and April the Easter Festival is to be held during the period of March 31 to April 29, 1956, inclusive. A series of activities that shall be informative will precede the opening.

THE FESTIVAL DURING THE EASTER SEASON which will be a Centennial Celebration is a forward step toward the raising of additional funds for the construction of the MASONIC HEROES MEMORIAL TEMPLE. Details have been furnished the Lodges and more will follow. This is the most important single project. We need a more commodious, more beautiful, and more adequate Central Home of Freemasons in our part of the world where dwell over half of the population of our planet.

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PLEDGE OF SERVICE * * *

HEROES MEMORIAL TEMPLE has been a dream in years past. We have passed the dreaming stage. The time for concrete action has come. I am making the rounds of our Lodges to say to all: You must take part in this project. Individual members and individual Lodges will directly benefit. The common project will be advanced.

WE ARE MAKING THE TREE of Masonry grow. If you permit the trunk to starve or to be weak the branches shall wither; they shall become puny and anemic.

BRETHREN, you cannot be aloof or passive. Help strengthen Freemasonry and each Lodge will be strengthened. The MASONIC HEROES MEMORIAL TEMPLE

will command more respect for us all. The forces of the enemy will realize that we are a band of men of serious purpose, men who brook no defeat, men determined to succeed. Success begets success. Let us achieve success in this enterprise and a new glory shall shine in our countenances.

I ENJOIN EVERY LODGE to take active part. Fellow officers and fellow members let us pull and push together. Boost, don't knock. Every Lodge — every member — must take a hand. You cannot be like pebbles on the wayside without forming a part of a great and enduring edifice.

AS DAVID IN THE OLD TESTAMENTS DAYS had the traditional Tabernacle as a pattern and

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guide in his dream of a Temple "serviceably conceived, beautifully designed, mystically embellished, celestially canopied, and inspiring the beholder with profound reverence and peaceful security in the thought of an ever present and Indwelling God," so we shall inspire and inspirit ourselves by the pattern of King Solomon's Temple in Jerusalem, the Freemasons Hall in London, and George Washington National Masonic Memorial in Alexandria in the building of our NATIONAL HEROES MEMORIAL TEMPLE which in a much more modest way will also be "monumental in design, exceedingly magnificent, and peculiarly fitted to amplify the mysteries of Godliness."

THE GRAND LODGE OF THE PHILIPPINES is the mother of the young Lodges of Okinawa. The mother is obligated to love, nurture, and serve her daughter Lodges. These in turn owe the mother a corresponding duty to love, respect, and serve. As Grand Master I am come to remind you

my brethren of these mutual and inter-acting obligations and responsibilities.

HELP, HELP IN THIS mighty battle for freedom and democracy through the instrumentality of Masonry. The fight is serious, long, and difficult for in this jurisdiction we are sandwiched between Communism and obscurantism. The Easter Festival looking toward the realization of a long dream, the MASONIC HEROES MEMORIAL TEMPLE, is a way toward victory. I repeat the call of David to his bearers in his supreme effort to get them to respond for contributions: "Who then is willing to consecrate his service this day unto the Lord?" I call upon all the Lodges and all my brethren whithersoever dispersed. I call upon you my brethren in Okinawa to respond loyalty and sacrificially, with enthusiasm and zeal, openly and without reserve so that you and I, better yet, our Most Worshipful Grand Lodge may occupy an honored place in the inter-knit mosaic of a new humanity.

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PLEDGE OF SERVICE * * *

SPEECH DELIVERED ON THE OCCASION OF THE
INSTALLATION OF THE OFFICERS OF
MOUNT HURAW LODGE, No. 98
FREE & ACCEPTED MASONS

Catbalogan, Samar, on January 28, 1956

By Judge FIDEL FERNANDEZ

Worshipful Master, Brethren &
Friends:

NOWADAYS THE PEOPLE EXPECT THE GOVERNMENT to do so many things. Such is due to the frequent elections. The people hear the candidates making so many promises in their electoral campaigns that after they are elected they expect them to make good their promises. And if they do, the people could just sit down pretty and idle; for the Government would pile their needs at their feet. But to their dismay the elected candidates fail to bring about the needed relief. Before the people could start to move and work to bring about by themselves the essentials for their happiness, another election comes; and the candidates are again in the rampage with like promises. The story is repeated every election; and we have election every two years.

SUCH EXPECTATION IS WRONG. The Government should not be expected to provide the people with all the essentials for living. For obvious reasons the Government cannot. It is enough that the Government, is keeping the

peace and maintaining the order, and providing the people, in accordance with its means, some of the essentials for a civilized existence: the freedom to enjoy the rights to life, liberty and the pursuit of happiness.

IT HAS TO BE ADMITTED that even if men were created equal, they are not made to stand on the same social level. Some are endowed with better luck. They attain more knowledge or more wealth than the others. They constitute the minority. We may call this minority the "elite." The majority of the people are not so endowed. They constitute the "masses."

I AM MAKING THIS DISTINCTION not for the purpose of prejudicial discrimination but to determine social responsibilities.

IT GIVES ME GREAT PLEASURE to say that I now have the privilege and the satisfaction to face an audience of men and women of the elite group.

BREAD KEEPS A MAN ALIVE. Without it man will die. What is bread but the mixture of a little leaven to a mass of flour?

The mass of flour alone would make a heavy and tough piece of cake, difficult to bite, hard to digest. It will not bring comfort and satisfaction. But the little quantity of leaven mixed with it will result in the expansion of the mass of flour and make it light, soft, tasty, delicious. That is bread.

THE ELITE is the leaven.

THE MAN KEEPS THE WORLD ALIVE. Without him the world will be desolate. What will humanity be without the leaven?

MAN SHOULD BREAK AWAY FROM THE SUPERSTITIONS AND PREJUDICES which are left to him as relics of the past, and endeavor to establish reason as the foundation for his rules of conduct. The advocacy of reason gives the idea that man is essentially good. And possessed of goodness, he endeavors towards perfection by his continuous efforts to eliminate from his being whatever is rough, the better to fit himself in the civilized social structure.

(To be continued)

WHAT OUR LODGES ARE DOING * * *

(Continued from page 1282)

NUEVA VIZCAYA LODGE, U.D., F. & A. M.



Nueva Vizcaya Lodge, U.D., F. & A. M., Solano, Nueva Vizcaya.

JOSE ABAD SANTOS, THE MASON

By PABLO C. MARIANO, P.M.

(Delivered during the stated meeting of KASILAWAN LODGE
No. 77, F. & A. M. on February 7, 1956.)

I HAVE CHOSEN AS MY SUBJECT this afternoon a masonic personality, a man whose life is "an open book, filled with luminous pages of patriotism of the highest order, the inspiring influence of which neither human reverses nor physical torture can blur." This occasion therefore gives me an opportunity to pay homage to the memory of a great statesman, a hero, a patriot, and a jurist, but above all a great MASON. My brethren, I refer to no other than the late Most Worshipful Past Grand Master, JOSE ABAD SANTOS of Bagumbayan Lodge No. 4, F. & A. M.

IN DEFERENCE TO THE MEMORY of that great man and mason, may I invite all of you to stand up and join with me in offering a one-minute silent prayer for the repose of his immortal soul...!

MEN OF AUSPICIOUS BIRTH do not merely belong to the present. They belong to the future... to the future of the world which has been the shrine and repository of their glorious achievements and heroic deeds. They are the men who willingly gave up their lives during the darkest hour of the

night that others may live under the glorious regime of democracy, liberty and equality. They are the men who limned and arrayed our history and made it so enviable and rich, a worthy heritage from the living past, now proudly hailed, and handed to us and down to our posterity as a priceless legacy to future generations.

MY BRETHREN, the history of our country is replete with the history of galaxy of men, but I dare say that it will not be complete if we fail to include therein the life of Bro. Jose Abad Santos. He was born in San Fernando, Pampanga on February 19, 1886; the son of Vicente Abad Santos and Toribia Basco. He was one of those first Filipino pensionados sent to the United States in 1904. He studied in Santa Clara College at San Jose, California, and in the University of Illinois where he obtained his degree of Bachelor of Laws. Later on he took up and obtained his Master of Laws degree from George Washington University.

HE FIRST ENTERED the Government service in 1917 as Assistant Attorney in the Bureau of Justice. Two years after he was made Technical Adviser and Ex-

officio member of the Philippine Independence Mission to the United States in 1919, and again Head of the Philippine Educational Mission in 1926. In both instances he acquitted himself creditably because of his exceptional talent and ability and devotion to duty and as a fitting reward to his most valuable services to the nation he was appointed Attorney for the Philippine National Bank and later Secretary of Justice.

ON JUNE 18, 1932 he was appointed Associate Justice of the Supreme Court of the Philippines and then Chief Justice before the outbreak of World War II, a position which I think very few can qualify. Considered one of the legal luminaries in this country and a well-known authority on Constitutional Law, he was the most trusted legal adviser of the late President Quezon. He was at one time the President of the Philippine Bar Association and of the Young men's Christian Association of the Philippines. In all the years of his life he had never failed to render meritorious and distinguished service to his country and people.

JOSE ABAD SANTOS WAS BORN as one of the best and most valuable gifts of God to our country. Were Bro. Abad Santos still alive today, I can state without fear of contradiction that President Magsaysay would have no

difficulty in looking for a man of honesty and integrity whom he could harness in any branch of service in our Government, because Abad Santos possessed a sterling character that could hardly be found from among our leaders of today. He had a firm, strong and resolute conviction comparable only to that possessed by our G.M.H.A.

MANY INTERESTING INCIDENTS could be gathered from the various chapters of his life to show the firmness of his conviction and the purity of his honesty. It is said that when he was the Attorney for the Philippine National Bank, a business tycoon from the South tried hard to secure a loan without collaterals which is against existing regulation of the bank. Influential as he was, in and outside the government circles, the businessman moved heaven and earth to have the needed loan approved. The Board of Directors then was about to approve the loan because of outside pressure but when President Quezon learned about this, he referred the matter to Atty. Abad Santos and after studying the case thoroughly he (Abad Santos) decided it against the business tycoon to the great surprise of many. Later, it was found out that the would-be debtor is flat broke. Bro. Abad Santos saved the people's money...!

ANOTHER INSTANCE was when he was captured by the Jap-

PLEDGE OF SERVICE * * *

anese in Mindanao during the dark days of the Occupation. When he was asked to reveal some confidential information which will vitally affect his country, he knew very well at the time that his refusal to accede to the demand would certainly mean his untimely death. But, nevertheless, like a sturdy *molave*, he stood pat to his conviction; he remained loyal to the sacred cause of democracy to the last hour because as a Mason he knew that it would be a heinous crime to betray a trust reposed upon him and to barter love of country and devotion to duty for personal convenience and satisfaction would be a sin without name. He was therefore courageous enough to face bravely like a daring soldier the impending danger and he preferred to meet the inevitable rather than reveal the secret demanded of him. And so, my brethren, what happened was history. He was killed by the enemy; he paid the supreme sacrifice for the sake of his country and people, but he died a valiant man typifying our G.M.H.A. He died in the best tradition of a MASON. In his exemplary life his countrymen were benefited, and in his death, his nation and the democratic world were glorified.

MEN OF HISTORY may well recall that since the beginning of

time men have always fought, craved and died for power, yet Bro. Abad Santos denied himself of this very power. There is that great Roman general and conqueror of the world Julius Caesar... there is that man whom we call Alexander the Great, there is Pompey, there is Hannibal and there is Napoleon Bonaparte. All these great peoples of the world and many others had chosen incredible love for power. We can still remember the Great Caesar weeping at the foot of the monument of the great Macedonian warrior, and envious of his exploits, success and power, Caesar deplored... cried: "At my age you have conquered the world?" Yes, for at the age of 17, the Great Alexander had conquered the world. But Caesar had conquered the world at the age of 22. In contrast, this great Filipino Jurist refused his investiture the power because of his exuberant love of country... the welfare of his fellowmen was primordial, and so unmindful of consequences he embraced death. He willingly gave up his precious life before the firing squad of the ruthless and savage enemy. And as a parting word, his last breath, he said to his son then weeping and in deep bereavement: "It is a rare opportunity to give one's life for the sake of liberty. So, my son, do not be sad, be proud."

(To be continued)



THE EASTERN STAR PAGE

IN AN OPEN INSTALLATION CEREMONY, the new officers for the year 1956 of the Josefa Llanes Escoda Chapter No. 10 O.E.S. of Dumaguete City were inducted into office at the Masonic Hall on January 14, 1956. Mr. Nicamor Santos of Maria Clara Chapter No. 7 O.E.S. of Cebu City was the installing officer. The following is the inaugural speech of the newly installed Worthy Master, Genoveva Bernardez:

*Wor. Bro. Santos, Wor. Master,
Brothers, Sisters and Honored
Guests:*

WE HAVE JUST WITNESSED the installation of officers of the JOSEFA LLANES ESCODA CHAPTER No. 10, ORDER OF THE EASTERN STAR, under the jurisdiction of the GENERAL GRAND CHAPTER AT WASHINGTON, D.C. and the officers of MT. KALADIAS LODGE No. 91 F. & A.M., under the jurisdiction of the GRAND LODGE OF THE PHILIPPINES.

YOU HAVE NOTED, I am sure, the dignity and solemnity of both ceremonies. THE ORDER OF THE EASTERN STAR is founded on the belief in God and in the future existence — the immortality of the soul. These be-

liefs are also foundations stones of most, if not all religions. Hence, we should have no quarrels with religious organizations, but only cooperation for the good of mankind. The masons and the members of the Eastern Star, therefore, cannot be anything else but religious men and women. We are not a religious sect or organization. We differ from religious organizations in that religion reaches out into the gutter to save man's soul, but the Order of the Eastern Star starts with a good man or woman and endeavors to make him or her better. Religion gives us our faith in God and from that faith the Order of the Eastern Star begins, "for no one can be admitted to the Order who does not believe in the existence of a Supreme Being that rules the Universe for good."

THE ORDER OF THE EASTERN STAR is related to the Masonic Fraternity in that its members are active members of a Masonic Lodge, the wives, daughters, mothers, widows and sisters of Master Masons. "The Order exists for the purpose of giving practical effect to one of the beneficent purposes of Freemasonry,—namely the welfare of all masons and mem-

 THE EASTERN STAR * * *

bers of the Eastern Star, their families, widows and orphans. We share with the Masonic Fraternity in promulgating the principles of Brotherly Love. Relief and Truth. We may aid, comfort and protect each other in our journey through the labyrinth of human life and by cheerful companionship and social enjoyments, lighten the burdens of active duty."

THE ORDER IS NOT A SECRET ORGANIZATION. We announce to the public our aims and purposes; our members are known to be men and women of good reputation, well known by their public and private contribution to community life through their benevolence and service to their fellow men. We have no secrets to hide, except our secret signs and word so that we may be able to make ourselves known to each other wherever we may meet, thus protect ourselves from abuse in our charity from those who pre-

tend to be one among us. Our charity and benevolence, however, is not limited to just our members in the Order for we are always sensitive to the cry of the unfortunate and are ever ready to alleviate their suffering. We work and labor, and through symbols we endeavor to perfect our lives. We have the symbolism of the Five points of the Star, and from Adah, we learn Fidelity; from Ruth, Constancy; from Queen Esther, Light, Purity and Joy; from Martha, Immortality; and from Electa, Fervency. The Five Star points of our Order reflect their lights and effulgence from the Star of the East who is the Guide of our lives.

WE HAVE THUS ACQUAINTED YOU IN BRIEF what the Order of the Eastern Star is. We hope that you may now be the better informed.

Again we welcome you and thank you for having honored us by your presence.

DRS. ANACLETO AND DEL MUNDO

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 414 Rizal Ave. (in front of Ideal Theatre)
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Fraternal Reviews



CANADA, 1955

JOSE E. RACELA, P.M.

Before we attempt to make a review of the 1955 Proceedings of the Most Worshipful Grand Lodge of the Ancient, Free and Accepted Masons of Canada, fraternally we greet this Grand Body and its staff of office bearers with the sincerest wishes for continued prosperity on the occasion of its centennial year of Masonic endeavors. May its future be as glorious and progressive as its past one hundred years of life.

Most Worshipful J. A. Hearn in his report to the brethren of the Grand Lodge of Canada informed them "that Freemasonry in this Jurisdiction was never in a more healthy condition financially and numerically." He also felt elated to find "the awareness of our lodges to improve their accommodation," and the "evident desire for Masonic education." Also, he noticed that the lodges are taking a "realistic look" at their finances by adjusting upward, initiation fees. On the other hand, however, he cautioned the lodges that with the increase in membership, they should not lose sight of the fact that the character of applicants is more important than mere numbers.

In his routine, Most Worshipful Hearn instituted four (4) new lodges; consecrated and constituted three (3) lodges; dedicated twelve (12) lodge rooms and laid the cornerstone of a lodge and a Masonic temple. He also made

official visitations to Subordinate Lodges and some Grand Jurisdictions as his time permitted him to do so.

One admonition which the Grand Master has emphasized and to which we also fully subscribe is in the matter of "innovations." Truly, even in this jurisdiction there are instances when "short-cuts" are made in the conferring of the degrees, besides, adding certain dramatics. Such incidents destroy the solemnity of the occasion. It should not be countenanced at all under any circumstance.

Grand Master Hearn appointed Grand Representatives and his nominations were likewise confirmed. He is grateful for the Masonic courtesies extended to him, especially when coroneted as Honorary 33°.

The Most Worshipful Grand Master closed his report and we quote: "And now, as our Centenary passes into memory and is to be recorded in history, we should all turn our thoughts to the years that lie ahead, profiting by the honest errors of the past, determined to build a greater future for Freemasonry for our community, and for our country, and if we are of one mind in this determination it can be done."

So Mote It Be.



SECCION CASTELLANA
NOTAS EDITORIALES

LA SEPARACIÓN DE LA IGLESIA Y EL ESTADO

Por ANTONIO GONZÁLEZ (P.G.M.)
(Continuación)

Hablando Laboulaye de los cimientos de la libertad en los Estados Unidos dice que allí no se ha hecho de la libertad el mero coronamiento del edificio; allí se conoce que la libertad lo aplastaría todo con su propio peso, si no se sustentara por sí misma, y por eso lo han sentado en los cimientos de la sociedad. Para Laboulaye LA SEPARACIÓN DE LA IGLESIA Y EL ESTADO en los Estados Unidos es una de las columnas que sostienen la constitución y la libertad en ese país. Así escribe Laboulaye en su INTRODUCCIÓN a la Historia de los Estados Unidos.

El Renacimiento y la Reforma son dos grandes acontecimientos en la Historia del Mundo que han afectado profundamente el pensamiento humano. La Revolución Americana con su constitución fué también un gran acontecimiento porque cimentó valientemente en la conciencia de los pueblos la idea de la libertad religiosa como fuerte fundamento de la independencia nacional e individual. Y la Libertad religiosa bien entendida tiene sus raíces en la más completa separación de la Iglesia y el Estado, como hemos visto en los pasados números de esta revista. La revolución americana no fue estrepitosa ni apasionada; pero fue mas trascendental en sus resultados, pues, abrió con su triunfo una nueva era en la historia de las libertades nacionales e individuales, prometiendo a las subsiguientes generaciones una vida de luminosa civilización civil y política basada en la democracia mas real, viva y pura, que se sostiene en la soberanía popular y en la igualdad política y civil de los ciudadanos.

En su introducción a la Historia de los Estados Unidos, Laboulaye dice lo siguiente sobre la separación de la Iglesia y el Estado en los Estados Unidos: "En los Estados Unidos la libertad de cultos es absoluta. No se ha separado solamente como entre nosotros, ni han hecho un ensayo de separar lo espiritual de lo temporal, sino que el Estado no conoce la Iglesia, y los que pagan el culto de los sacerdotes son los fieles de cada creencia. El obligar a un hombre a que sostenga con su dinero doctrinas que verdaderamente no son las suyas, se tiene por una tiranía, pues, es hacerle cómplice, a su pesar, del error y la superstición."

Pero para conocer en sus raíces la libertad de cultos en los Estados Unidos de América, y como consecuencia, la verdadera teoría de la separación de la Iglesia y del Estado, es menester tener en cuenta que desde un principio, en los comienzos de la vida de los primeros colonos en

at aquellos territorios, la fuerza propulsora que atraía las simpatías por el continente norteamericano fue el espíritu y sentimiento religiosos. Los emigrantes eran víctimas en su propia patria de las iras de una persecución religiosa que no les daba tregua. Y en su fe adquirían esa energía que destruye todas las barreras y dificultades para vivir una vida religiosa libre de toda imposición. Y esto lo encontraban en los nuevos territorios del Nuevo Mundo. Y esto se hizo mas patente en la colonia que se llamó la Nueva Bretaña.

Están conformes los autores en decir que la sociedad americana tomó forma y realidad a consecuencia de esa libertad religiosa. Y hasta las libertades políticas y civiles de América surgieron allí de la libertad religiosa. Los puritanos fueron los primeros pobladores de la Nueva Bretaña y ellos fueron desde los comienzos sus exclusivos dominadores. Y ese puritanismo que trajeron los primeros colonos desde Inglaterra fue la causa mas tarde del nacimiento de la República y de la institución y entronizamiento de la democracia en todas sus manifestaciones. Se dice que el gobierno republicano y democrático de América se debe a ese espíritu de puritanismo que se llevaron los colonos desde Inglaterra para su permanencia en los nuevos territorios conquistados. Y eso se debe no precisamente al azar, sino que todo se debe a que su religión misma que traían consigo, lo demandaba para su supervivencia y estabilidad. Y muchos añaden que aún hoy día el espíritu de democracia y de libertad se nutre de ese espíritu de puritanismo que los primeros colonos de la Gran Bretaña trajeron desde Inglaterra.

Antes de seguir adelante con nuestro tema sobre la separación de la Iglesia y el Estado conviene hablar algo de ese espíritu de puritanismo, que lo haremos en el siguiente número. Continuaremos, pues, en el siguiente número.

JOSÉ ABAD SANTOS, UN SÍMBOLO DE LA MASONERÍA EN FILIPINAS

“..... y prefirió antes perder la vida, que no perder la integridad.” No hay Masón en Filipinas que no se sepa de memoria esas palabras de ritual. Y José Abad Santos como cualquier otro Masón absorbió esas palabras. Las imprimió en su mente luminosa; las grabó en el fondo del corazón. Y en su larga carrera masónica, desde el rincón Noreste hasta su culminación en el Oriente, y después en el nivel común a todo masón en Filipinas, repitió con hechos esas palabras consagradas en nuestro ritual.

VIVIÓ PARA LA MASONERIA, y murió como masón aún en la tragedia sublime de su sangriento fusilamiento. En la confusión de los últimos días de diciembre de 1941, José Abad Santos se mantuvo

ecuaníme, firme, moral y espiritualmente solvente. Nada de agitaciones ni de gestos inútiles. El deber le señalaba un camino, y ese fue el requerido por la Patria, el señalado por la mano de la Providencia. El presidente Quezon le llevó consigo para Corregidor, y allá fue porque la Patria allá le necesitaba. Quezon se vio obligado a marcharse a los Estados Unidos, y José Abad Santos fue el elegido por él para representarle en Filipinas. Noble misión, tanto mas sublime cuanto mas arriesgada. Viajó con Quezon hasta su marcha por Cebú, y allí fue detenido por el enemigo invasor. No se negó, no se ocultó, ni buscó atenuantes en su alta misión. Representaba al pueblo filipino en aquellas angustiosas horas en que el enemigo invasor marchaba triunfante sobre nuestro suelo. Arrogante, el enemigo demandaba cooperación, sumisión y vasallaje. José Abad Santos se negó. El pueblo filipino encarnado en él, no se doblegaba. El espíritu ancestral de la raza tomó carne de realidad en su sublime negativa.

Hubo amenazas, gestiones de amigable composición, apelaciones a los sentimientos de familia, de amistad, hasta de conveniencias; pero José Abad Santos, firme y resolute se negó. ¿Qué es la vida sin la integridad? ¿Para qué llamarse ciudadano sin el espíritu de sacrificio y de abnegación? ¿Había que morir para ejemplo de generaciones presentes y futuras? Pues a morir se iba. Esa lógica hasta en momentos de emergencia era extraordinaria. Pero en José Abad Santos aquello no tenía nada extraordinario. Como Masón, se sabía de memoria, tenía como dijimos grabada en el corazón e impresa en la mente, las palabras de ritual — que se ha de perder la vida, pero nunca la integridad. Hermoso simbolismo, que José Abad Santos dió carne de realidad en su sublime sacrificio.

Se negó a cooperar con el enemigo invasor, porque hasta en sus últimos momentos, se consideraba masón, íntegro, patriota, representante del espíritu ancestral de la raza, esa raza que no se doblega, ni se arredra,

En este mes celebramos sus setenta años. A él se erigió un monumento en su propia provincia, la Pampanga. Pero en nuestros pechos, en el fondo de nuestros corazones, como filipinos, como masones, tenemos erigido su monumento espiritual que nos guía en los procelosos mares de la vida.

La masonería es un continuo vivir en abnegación y sacrificio; un continuo luchar por eternos valores morales y espirituales; una labor desinteresada por la patria y el hogar. Nuestros héroes y con ellos José Abad Santos nos indican el sendero. Sigámosles.

(Continued from inside front cover)

and will be a veritable contribution to Masonry. I have been profoundly impressed. I congratulate W. M. Eun Lee and other officers and members participating including the exemplar, Brother Horiuchi, P. M. It is my will and pleasure hereby solemnly to signify my approval.

THERE IS CONTINUOUS NEED for education and enlightenment in Masonry. That is envisaged in my emphasis on More Masonry among Masons. Masonry is the art and science of the good life. It is a philosophy; it is a way of life. It has enriched and ennobled life of men and nations. Its mission is ever to enrich and ennoble life — life individual, life national, life international.

Concretely what does Freemasonry mean? What does it teach? What does it stand for? Volumes have been written on these themes. We must study the authoritative thoughts, pronouncements, and writings of learned Masons. We have to form Libraries and Museums and organize study groups, discussion circles, reading clubs, Lodges of Instruction to become steeped in the sublime tenets, ideals, and principles of our Ancient and Venerable Craft. We must be informed, enlightened, convinced Masons. There must hereafter be more literature on Masonry published in Japanese.

STATING TERSELY let me say that Freemasonry stands for the Fatherhood of God who is referred to as the Supreme Architect of the Universe, the Lord, Jehovah, Jahweh, Theus, Dios, Bathala, or Heavenly Father.

FREEMASONRY stands for the Brotherhood of Man, a creature of God in His image, a human being with a soul that is immortal.

FREEMASONRY stands for service to Man and Mankind irrespective of color, race, station, creed, or nationality.

FREEMASONRY stands for brotherly love, relief, and truth.

FREEMASONRY stands for liberty, equality, and fraternity.

FREEMASONRY stands for wisdom, strength, and beauty.

FREEMASONRY stands for democracy — democracy, as a form of government, as a social organization, as a philosophy of life.

THESE IDEAS AND IDEALS so dear and precious to Freemasons cannot be too oft repeated. They are tenets and principles which Freemasonry emphasizes in season and out of season. They are elemental and eternal and I commend them to all the Lodges and members of our Grand Jurisdiction.

 THE GRAND MASTER'S MESSAGE * * *

FROM WHAT I HAVE SEEN AND OBSERVED, the brethren of Japan treasure and cherish them. And this is well. It has given me much joy and satisfaction to note that the officers of the Lodges in Japan are proficient in carrying on the floor work and in the rituals and that the members conduct the meetings and ceremonies with seriousness and sincerity and with appreciation of the import of the words uttered and the symbolisms exemplified. I am pleased publicly to acknowledge the contribution and services of Right Worshipful District Grand Master, Brother William Eichorn and his coworkers.

IN NO LODGE have I seen these more earnestly demonstrated and with greater zeal and devotion than in Kanto Masonic Lodge, U. D. The brethren who officiated and other participants have done their part with proficiency and with fine decorum and they deserve the highest commendation. I am satisfied that the suggestions I had previously given verbally and in writing have been taken to heart. As Grand Master I hereby felicitate you and reiterate my approval to the rituals and the conferral of the Sublime degree of Master Mason in Japanese. Join me, my brethren, in the prayerful wish and hope that Freemasonry shall take deep root in Japan and among the Japanese and others resident in this beautiful and progressive land.

MY BRETHREN, let us give thanks to the Supreme Architect of the Universe that we have been privileged to witness the solemnities incident upon the conferral of the Sublime Degree of Master Mason in the Japanese language. A new chapter has been added to the glorious history of Freemasonry. A great forward step has been taken to show once more the universality of our Ancient and Venerable Fraternity. This unusually large attendance of brethren of various nationalities and jurisdictions should serve as a spur to the Japanese brethren. I urge the formation and training of various teams to help new Lodges and to be ready to assist brethren in Okinawa whence Grand Secretary Baradi and I had just come.

FREEMASONRY HAS DONE MUCH for the holy cause of freedom and democracy in the Philippines. The greatest hero of my country was a Mason, Jose Rizal. His life and writings are attestations of his love of liberty. His sacrifice has given impetus to advancing the frontiers of freedom and democracy. Masonic heroes like Apolinario Mabini, Marcelo H. del Pilar, Mariano Ponce, Graciano Lopez-Jaena, General Antonio Luna, Andres Bonifacio, Trinidad H. Pardo de Tavera, Rafael Palma, Jose Abad Santos are but a few among those who lived and died worthily to give meaning and reality to freedom and democracy in the life of our people.

IN THE UNITED STATES OF AMERICA, the name of Brother George Washington heads the long list of Masonic heroes who lived and labored, fought and died that freedom and democracy may live in the Republic which he, by his courage and heroism, did so much to bring into being. He and fourteen other Presidents of the United States were Masons, Seven of the fourteen Chief Justices of the United States were Masons, two of them Past Grand Masters. The preponderant majority of the framers of the American Constitution were Masons. All but three of the signers of the American Declaration of Independence were Masons.

WHAT FREEMASONRY HAS DONE FOR AMERICA, the Philippines, and other free and democratic nations, it can do for Japan. How much it will do and how well it will be done will largely depend upon the Japanese brethren. My friends and brethren of Japan, yours is a golden opportunity! Yours is a weighty responsibility. From my knowledge of Japanese character you will accept the great challenge. May God bless you richly and may your success in implementing freedom and democracy be great, abundant, and enduring.

IT IS MORE THAN A COINCIDENCE, it is I think providential that the historic advance now made in Tokyo should take place in 1956 A. D., A. L. 5956, because this is the one hundredth anniversary of Freemasonry in the Philippines. In PHILIPPINE MASONRY by Teodoro M. Kalaw, originally written in Spanish but this year made available in English, we read:

*"When, after the triumph of reactionaries in Spain and the exile of many Spanish liberals to the Philippines, Masonic activity here came into the open and historical evidence is consequently available.. This was the period during which two brave Spanish naval officers came to the Philippines, Malcampo, in 1856 and Mendez Nuñez, in 1859. Both gave proof of their fearlessness and courage, not only in fighting and bringing to an end the piracy of the Moros in our southern seas, but in their devotion to Masonry. In the midst of the unstable conditions of the period and the danger which had not yet disappeared, they founded and supported the first firmly organized Lodge, *La Primera Luz Filipina* (The First Philippine Light). This Lodge was constituted in Cavite during the year 1856 under the auspices of the *Gran Oriente Lusitano*."*

THE GRAND MASTER'S MESSAGE * * *

THE GRAND LODGE OF THE PHILIPPINES is sponsoring an adequate Centennial Celebration to the end that this centennial year may be memorable and fruitful, replete with accomplishments great and vision splendid. Circulars, letters, pamphlets have been issued outlining some of the activities to be undertaken. The month of January was given over to prayer and thanksgiving evincing thereby our unswerving faith in God and our devotion to religious freedom. Some temples have this year been completed and consecrated. The event here in Tokyo exemplifying the conferral of the Degree of Master Mason is a worthy accomplishment contributing to making the Centennial Celebration historic.

DURING THIS VISITATION the Grand Secretary and myself as Grand Master, upon careful investigation, found that the petitioners for a new Lodge in Kobe are "all Master Masons in good standing" and "that the establishment of the new Lodge is of manifest propriety and will conduce to the good of the Order, and that a safe and suitable Lodge room has been provided. therefor." A building in fact has been provided. Hence dispensation is granted, thereby doing one thing more to make this centennial year fruitful.

FEBRUARY WILL BE A MONTH of suitable Masonic activities under the sponsorship of the Supreme Council of the Thirty-Third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines.

DURING MARCH AND APRIL our Grand Lodge has a full program for the Centennial Celebration. The Annual Communication will be held in Manila late in April to which I hope a larger delegation than Japan ever had will come. Okinawa which I had just visited will send a fine delegation. Of course, the other Lodges will be represented. An important feature of the Centennial Celebration is the Festival during the Easter season. The period for the Easter Festival is March 31 to April 29, 1956, inclusive. The Festival will feature, among other things, pageants, parades, exhibits, contests, and programs of recreational, cultural, and spiritual worth and merit. The dates were fixed so as to afford the Delegates to the next Annual Communication to enjoy the whole program and actively participate.

THE EASTER FESTIVAL is designed to be a step toward the raising of additional funds for the construction of a more commodious and a more beautiful Central Home for Freemasons in our part of the world, the MASONIC HEROES MEMORIAL TEMPLE. This is to have a large auditorium, air-conditioned meeting halls for different Lodges and other

organizations, a Library and Museum with rooms or units for exhibits depicting the material and cultural wealth of different cooperating nations, reading rooms, offices, conference rooms, recreation facilities. All these and other features will help develop international goodwill and understanding. It is highly desirable and devoutly to be wished that the different Lodges and officers and members and friends will actively give material and moral support and enlist those generously inclined to see in the MASONIC HEROES MEMORIAL TEMPLE a supremely worthy object for benefaction.

THE CONFERRAL OF THE THIRD DEGREE is an important ceremony of our Order. It was my privilege as I said to be here when last year Brother Ichiro Hatoyama, the Prime Minister, and Brother Yahachi Kawai, President of the House of Councillors were raised to the Sublime Degree of Master Mason. The Brother who has been good enough to act as exemplar has the unique distinction of having gone through the Third Degree twice once in English and now in Japanese. The candidate who will next be raised will have the rare distinction of being the first to be raised in the Japanese rituals of the Third Degree. Among the various titles that I possess, the one most prized is being the First Filipino Division Superintendent of Schools because nobody else can appropriate it.

IT IS GOOD TO BE FIRST. The Third Degree may be truly said to be the first, ICHIBAN you call it, among the different Masonic Degrees. Besides being a member of the Blue Lodge I am also a Royal Arch Mason and have gone through the mill, as it were, including the high honor of having been coroneted as Scottish Rite Mason of the Thirty-Third and Last Degree. There is in the Philippines understanding and harmony between the Blue Lodge Masonry on the one hand and the Scottish Rite Bodies and the York Rite Bodies on the other. I cannot too strongly emphasize the fact that there is general recognition among all Masons that the first three Degrees are basic. A member suspended or expelled from his Blue Lodge means automatic suspension or expulsion from the so-called higher bodies or degrees.

THE THIRD DEGREE is the Masonic Degree par excellence, referred to as the Sublime Degree of Master Mason. To be a Mason is to be a builder. That is made clear in the First Degree the symbolism of which is largely based upon the perfected art of architecture. This is continued in the Second Degree enriched by the contribution of the

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Liberal Arts and Sciences. When a man is INITIATED as Entered Apprentice he enters upon an enterprise for regeneration. It signifies a new birth. When he is PASSED, he moves along with the help of good fellows of the Craft and ushered into the Masonry of the mind. After being a Fellow Craft, he is RAISED to the Third Degree, the only degree described officially as the Sublime Degree. He ascends toward Mount Moriah symbolically for it was upon that eminence that the incomparable King Solomon's Temple was erected.

IN FREEMASONRY the triangle is a symbol of perfection. The men of the Katipunan who fought for Philippine Independence adopted the TRIANGULO as a symbol and an insignia. The white triangle appears in our national flag in its perfection of form and purity. The triangular figure is an objective representation of three sides or the triangular nature of man — his moral nature (First Degree), his intellectual nature (Second Degree), and his spiritual nature (Third Degree). To be a Master Mason is to be a Master Builder. It is to achieve the Sublime height. It is the climax of a long and arduous pilgrimage culminating in redemption. Perfection is the Mason's goal, perfectibility, his guide.

I WISH NOW, ere closing, to focus attention upon the most important single practical project of your Grand Lodge and mine to wit, the MASONIC HEROES MEMORIAL TEMPLE. This is your project, my project, OUR PROJECT. I have been in Jerusalem, in London, and in Alexandria. In fact I was a guest speaker in George Washington's Mother Lodge when I was a Philippine Resident Commissioner to the United States. The pattern for OUR TEMPLE is King Solomon's Temple, the Freemasons Hall or the Washington Memorial Temple. Our MASONIC HEROES MEMORIAL TEMPLE like any of these must be, in a more modest way, "monumental in design, exceedingly magnificent, and peculiarly fitted to amplify the mysteries of Godliness." I entreat the Lodges and the Brethren dispersed over a great area to help and contribute their part that none may be a pebble by the wayside without forming a part of the edifice.

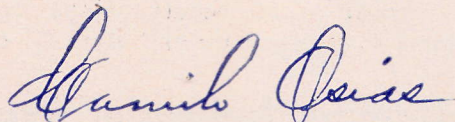
I CALL UPON BROTHER MASONS AND FRIENDS to help us build for utility, for permanence, for beauty. Envision with me a Temple that shall accommodate the Blue Lodge, the Scottish Rite, the York Rite, the Order of the Eastern Star, the Rainbow girls, the De Molay boys and other organizations and bodies of kindred spirits in quest of truth and light. Let us not just build for the great present but for the more glorious future. Let us build a Temple of arresting beauty, an edifice pleasing and acceptable to our God of wisdom, strength, and beauty.

TO MY JAPANESE BRETHREN AND FRIENDS let me address a few words and voice sentiments evoked by the historic event amidst impressive solemnities which we have just witnessed.

MY PEOPLE ANXIOUS FOR FREEDOM fought the American forces in the Philippines for three years toward the close of the nineteenth century. Fifty years of peaceful association between Americans and Filipinos have healed the wounds. As Brothers Baradi and Eichorn stated in their remarks I was a representative of the Philippines in the U. S. Congress when the Philippine Independence Law was enacted. The Philippine Republic is an Exhibit "A" to the world symbolizing the historic fact that American-Philippine relations were satisfactorily solved not through bloodshed or force of arms but through the arts of peace following democratic processes. Verily it is a bright and new chapter in the annals of colonization.

NOW, IN THE LAST CATAclysmic WORLD WAR we were on opposite sides. The armed forces of Japan occupied the Philippines for three years and more. My people lost much in property and life. Mrs. Osias and myself lost several members of our immediate families. But strengthened by our God of love, we have sought to remember the past without rancor and hate. I have testified in courts when Japanese were on trial at a time when it was unpopular, even dangerous to life and limb to do so. Your liberated prisoners of war have seen fit to give some credit to Mrs. Osias and myself for their liberation under the Quirino administration. As Grand Master I am come on a mission of peace and love, not for war and hatred. I am anxious to foster friendship and neighborship amongst us. Together we must develop freedom and democracy and help win victory for a new humanity.

THE PHILIPPINES IS RELATIVELY SMALL, WEAK, AND POOR but precisely because it is so, it may be an instrument of Divine Providence to contribute toward successfully waging the peace that people and peoples may enjoy in full measure the blessings of lasting peace in larger freedom and the fruits of love in truer democracy.



CAMILO OSIAS
Grand Master

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