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Most Worshipful WILLIAM H. QUASHA
Grand Master 1962-1963

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GRAND LODGE OFFICERS — 1962-1963
THE GRAND LODGE OF FREE & ACCEPTED
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1962-1963

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"The image of a Mason today must be the man with a mission for good. We must help in the growth of the nation. Our youth needs educational, vocational and moral guidance. Our adults, particularly in less-favored areas, need our assistance. We must give more of ourselves to the entire community."

WILLIAM H. QUASHA

Grand Master

(from his Inaugural Address)

DEMOCRACY

Lincoln's "government of the people, for the people and by the people" has become a classic definition of a democratic government.

In biblical days kings ruled with absolute powers, but as man advanced in knowledge and civilization the concept of government gradually changed and the power was transferred to the hands of the people or constitutional monarchies.

Athens had a democratic form of government which reached the height of popularity under Pericles in the 5th century B.C. Subsequently, however, it degenerated and for a time democracy had an unwholesome meaning.

In the dark ages democracy all but disappeared as a form of government. The theory of divine right of kings prevailed over attempts to revive the rule of the people. But the spread of Christianity brought to the pagan world, along with the idea of brotherhood, the dignity of man. It took, however, the American and French revolutions for democratic governments to emerge anew and regain — permanently we hope — its foothold on enlightened mankind and the world.

Freemasonry and democracy are suits from the same cloth. The war cry of the French revolution, "Liberty, Equality and Fraternity" is also a shibboleth of Freemasonry, especially in Europe where Rizal imbibed its precepts. It is defined thus:

"Liberty for everyone to achieve a conscious aspiration for a larger and fuller life in a self governed people's state from which all autocratic forces have been excluded and in which the power is exercised by all the people; *Equality* by the abolition of all forms of privilege, political and economic; and *Fraternity* or solidarity by the creation of a highly developed social consciousness". (Enc. Brit.)

It was more than a coincidence that America's revolutionary heroes and the leaders of our own bloody struggle against tyranny were Masons. For Masonry is incompatible with all forms of oppression mental, physical or spiritual. This is the reason Communism and institutions that govern by dictation consider Freemasonry an enemy and why Democracy finds in it a friend and ally.

Biographical Sketch of the Grand Master, William H. Quasha

Most Wor. Brother William H. Quasha was born on May 19, 1912 in New York. Having obtained his Bachelor of Science in Mechanical Engineering degree in New York University in 1933, he continued his studies and received his Master of Arts degree from the same University in 1935. He studied law at St. John's University in New York getting his LL.B. degree in 1936.

Brother Quasha has been a teacher. He was a member of the faculty of the Department of Psychology, New York University and of the University of Sto. Tomas College of Liberal Arts. For many years he has been an instructor in the U. S. Army Reserve School. He is an author in the field of education; among his work is a test of mechanical aptitude entitled the "Revised Minnesota Board Test" which he co-authored with Dr. Rensis Likert in 1933.

He was admitted to the New York Bar in 1936, to the bar of the Federal Court for the Southern District of New York in 1938, and to the bar of the U. S. Supreme Court in 1947. He was admitted to the Philippine bar in 1945.

During the war, Grand Master Quasha served in the U. S. Army in the Southwest Pacific area. He was promoted to the rank of Lt. Col. in the U. S. Army on his 33rd birthday

in Manila. Among his numerous decorations are the Bronze star with oak leaf cluster, and the Philippine Legion of Honor (officer rank).

He has continued his active interest in the cause of Filipino war veterans having been voted the outstanding Legionnaire in the Philippine Department of the American Legion in 1951. In 1954, he was elected Commander of the Philippine Department of the American Legion. The Army and Navy Club of Manila honored him by electing him president in 1952.

Author of numerous articles published in the "Cabletow," "Far Eastern Freemason," and "New Age," Brother Quasha has always been active in the masonic field. He was the Chairman of the Scottish Rite Luncheon Committee for four years. After being the Master of Mount Lebanon Lodge No. 80, he went up the Grand Lodge ladder. Before becoming an elective Grand Lodge Officer he was appointed Grand Sword Bearer and Grand Orator. He was invested with the decoration of Knight Commander of the Court of Honor in 1938. He is a past president of the Far East Chapter No. 15, National Sojourners and for many years was a member of the Board of Directors of the Bamboo Oasis, a Shrine Club. He is a noble of Mecca

Shrine and an Honorary Life Member of Islam Temple. He is also an Honorary Member of Pampanga Lodge No. 48.

The scouting movement has benefited greatly from the activities of Brother Quasha. Being an Eagle Scout, himself, with 36 merit badges, he first became active in Philippine Scouting in 1947 as Scoutmaster of the American School Troop No. 1. In 1949 he was elected to the executive board of the Manila Council, B.S.P., to which he has been reelected every year since. He was Vice-President of the Manila Council in 1956. He was Chairman of the International Liaison Committee of the 10th World Jamboree for which work he was awarded the Philippine Presidential Gold Plaque. He has been since 1955 a member of the National Executive Board, the highest governing body of the Boy Scouts of the Philippines. He holds several scouting awards including the bronze, silver and gold medals of merit, and the Silver Tamaraw, the highest of all scouting awards.

As Chairman of the Elks Cerebral Palsy Project from 1958 to 1960, Grand Master Quasha did outstanding work, so much so that the project received one of the only three awards given by the Philippine Medical Association.

Ever since he was elected First Vice-President of the New York State Jaycees in 1959, he has been very active as a civic leader having various positions such as, Executive Vice-President of the Manila Jaycees in 1959; first Vice President of the Manila Lions Club in 1950 and past President and Charter Member of the Mabuhay Toastmasters Club. At present he is a member of the American Embassy Screening Committee for study and training of Full-bright scholars and other scholarships available to Filipino Students. He is also a Knight of Rizal, holding the degree of Knight Commander.

Brother Quasha has demonstrated that he is a capable leader and a man who exemplifies the fact that Masons are concerned about the welfare of their fellowmen.



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The 1962 Annual Communications

The last Annual Communications of the Grand Lodge held in Manila April 23-25 was a most successful affair.

Through the efforts of Grand Master Juan S. Alano and the then Deputy Grand Master William H. Quasha, wives of the delegates from the provinces and abroad, a good number of them accompanied by their husbands, were entertained by a local committee of ladies mostly of the Eastern Star. They were treated to luncheons and sight seeing in and around Manila including trips to Los Baños Agricultural College and to historic Cavite. This phase of the annual communications, although not an official part of the transactions, lent added color and interest to this year's affair. Undertaken for the first time, it will no doubt be a permanent part of our yearly Masonic get-together. It is hoped that with the experience gained by the reception committee this year, better plans may be prepared in the future, thereby furnishing added incentives for provincial brethren and their wives to come to Manila during the annual communications.

The Masonic District conventions will henceforth be accorded larger share in the Grand Lodge administration. It was agreed that actualizations of District Conventions which meet the approval of the Grand Lodge or the Grand Master, as the case may be, will be given validity.

The "Travelling Trowel" which originated from the Grand Lodge of Connecticut came to the Philippines via Okinawa on its way around the globe. It visits lodges and Grand Lodges all over the Masonic world before it returns to Connecticut, thereby completing an imaginary belt or chain that links the constituencies of this world-wide and ancient Fraternity.

Masonic District No. 22 in Japan, consisting of Yokosuka Lodge No. 120, Kanto Lodge No. 143 and Rising Sun Lodge No. 151, presented the Grand Lodge with a commemorative apron on the occasion of its 50th year of existence. This beautiful memento can be seen in the Grand Master's office.

One of the projects of the new Grand Master is to restore the "Cabletow" as a monthly publication instead of quarterly. A new Committee has been created for this official organ of the Grand Lodge.

In the election of Rt. Wor. Serafin L. Teves as Junior Grand Warden of Mt. Kaladias Lodge No. 91, Dumaguete City, a new Masonic personality was brought out into national prominence. Brother Teves was at one time Governor of Negros Oriental and is therefore one of the leading citizens of this province. He is a sugar planter and a businessman.

The most outstanding feature of the Communications was, of course, the election of Most Worshipful WILLIAM H. QUASHA as Grand

Master. Although it is more or less a routine for the Deputy to succeed the occupant of the Oriental Chair, announcement of the result is always attended by a thrilling demonstration of enthusiasm on the part of the delegates. That was how Bro. Quasha's elevation was received by the brethren. A man of brilliant parts, resourcefulness and action, the brethren of this jurisdiction can expect a very active year during his incumbency.

Elected Deputy Grand Master was Rt. Wor. Pedro M. Gimenez, Auditor

General of the Republic; and Grand Senior Warden Rt. Wor. Charles Mosebrook pastor of the Central Church, Manila.

Most Wor. Bros. Esteban Munarritz and Howard Hick were re-elected Grand Secretary and Grand Treasurer, respectively. The popularity of these two brethren in the Craft was once more attested by the overwhelming votes they received. Bro. Hick happened to be abroad at the time. Reports have it that Bro. Hick had a mishap while on tour which has considerably delayed his return.



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INAUGURAL ADDRESS

Most Wor. William H. Quasha
Grand Master

This year of 1962 marks the fiftieth anniversary of our Grand Lodge. During the period 1942-1945 we were unable to pursue our labors, which explains why we are now holding our Forty-sixth Annual Communication instead of our Fiftieth. Strangely, I shall also celebrate my fiftieth birthday this year, which leads me to express the hope that our Most Worshipful Grand Lodge will enjoy having as its Grand Master one who is as old as it is. For my part, I consider the situation more than coincidental. I must confess, and I hope you will agree, that this represents more than the will of the brethren; that it involves the will of the Great Architect of the Universe, and I am grateful to God and to my brethren for having placed me in this exalted position.

During the fifty colorful years of our Grand Lodge history we have had among our Grand Masters many illustrious men. As I place this symbolic gavel over my heart, I do so with special humility, for I see in my mind's eye those towering figures whose character and deeds are inextricably intertwined with the birth and life of this noble Republic of the Philippines.

My perspective is not dimmed by the fact that many of my predecessors in this distinguished chair have gone to "that undiscovered country from whose bourne no traveller re-

turns." From amongst these great men I particularly remember:

- the late President Manuel L. Quezon who was Grand Master in 1918 and who was our first Filipino Grand Master;

- the late Rafael Palma, Grand Master in 1920, who was one of the foremost Rizalistas and an outstanding educator;

- the late Teodoro M. Kalaw, Sr., Grand Master in 1928, who was an eminent historian, educator and writer;

- the late Vicente Carmona, Grand Master in 1930, who was one of the pioneer Filipino bankers;

- the late Manuel Camus, Grand Master in 1934, who was a great civic leader, one of the organizers of the Boy Scout and YMCA movements in the Philippines;

- the late Chief Justice Jose Abad Santos, Grand Master in 1938, who died a martyr. Incidentally, May 2nd next marks the twentieth anniversary of his death and has now been declared a national holiday.

Amongst the living Past Grand Masters who have become a legend in their own time, I recall:

- William H. Taylor, 1916 and 1917, and Stanton Youngberg, 1933, who are our unofficial representatives to the M. W. Grand Lodge of California, our Mother Grand Lodge;

— Frederick H. Stevens, 1923, who became the first Sovereign Grand Commander of Scottish Rite Masons in the Philippines;

— Francisco A. Delgado, 1926, who until recently was the Philippine Ambassador to the United Nations;

— Antonio Gonzalez, 1932, who became the first Grand High Priest of the York Rite in the Philippines;

— Conrado Benitez, 1936, who is the present Sovereign Grand Commander of the Scottish Rite, and who is a vital figure in education, in municipal reforms and in barrio improvement;

— Michael Goldenberg, 1945 and 1946, who, out of the ashes of the last war, reconstituted our Grand Lodge and rebuilt our present building. Forgive me if I pay special tribute to Bro. Mike. He is the founder of my Mother Lodge, Mt. Lebanon Lodge No. 80. He raised me and gave me the lecture in the Third Degree, and has generally acted as my guide and counselor. I appreciate what all my brethren have done for me, but to Bro. Mike I owe a special debt of gratitude. Your last act of kindness was agreeing to be my installing officer despite your frail condition. Thank you Bro. Mike for everything.

— Cenon Cervantes, 1951, who at this point seems to have more friends in my old home town of Little Old New York than I have. During the eight years or so that he represented the Philippine sugar industry in New York he contributed substantially to the vitality of an organization of masons who hail from the Far East. An introduction from him to this group is a shibboleth;

— Mauro Baradi, 1953, who recently was appointed Ambassador to Nigeria, has become the most sought

after speaker in Masonic functions in the United States and who could easily, I think, if he were an American, be elected to high office in New York;

— Werner P. Schetelig, 1954, who was Grand Master when I became Master of my own Lodge and who generally encouraged me to become active in Grand Lodge affairs.

This brings me to the third group of Past Grand Masters — those under whom I had the great honor to serve as a Grand Lodge Officer and to whom I owe my training for this highest of Masonic positions to which the suffrages of my brethren raised me.

First, there is Senator Camilo Osias, who in 1955 appointed me as Grand Sword Bearer. He gave us a slogan to be remembered, "More Masonry in Men and More Men in Masonry." To my mind this great Mason exemplifies what we mean by the word "fortitude."

Second, there is former Secretary of Public Works Vicente Orosa, who in 1957 appointed me Grand Orator. He is a man who exemplifies the fact that Masons are great builders. He shall always represent to me the pillar of strength.

Third, there is Judge Macario M. Ofilada under whom I had the honor to serve as Junior Grand Warden. Although we call our Grand Masters, past and present, by the title "Most Worshipful," it is my habit to refer to him as "most beloved," because I have always found him to be a man who is all heart, and to my mind exemplifies what we mean by the term "brotherly love."

Fourth, there is former Director of Public Schools Luther B. Bewley, whom I served as Senior Grand Warden. He exemplifies what we mean

when we say that we Masons stand for a strong public educational system, for he was among the first Americans to work in this field. This great Mason is the embodiment of the word "prudence."

Fifth, there is former Congressman Juan S. Alano, our Junior Past Grand Master, whose deputy I was during the past Masonic year. To my mind this great man exemplifies what we mean by the word Relief, that is, the practice of Charity. This great humanitarian has erected a free hospital and a school of midwifery in Basilan where he lives. Thousands of people are alive today because of him. In addition he maintains a public school and supplies free transportation to the pupils, and he has also provided waterworks in several communities. I have always felt that God has spared him and has given him the strength to recuperate from the paralytic stroke from which he suffered three weeks before he became Grand Master, as a reward for being a true Mason.

Finally, there are my colleagues; the Grand Treasurer, Howard Hick, unfortunately is out of the country at the moment, with whom I went to engineering school and who has demonstrated that good management is a very important facet of all societies in that it makes for greater harmony; and the Grand Secretary, Esteban Munarriz, who was Grand Master in 1949, but who since 1956 has acted as the little Grand Master in his capacity as Grand Secretary. He has demonstrated that a warm and helping hand will accomplish more than fine words. We say that justice is that standard or boundary of right which enables us to render unto every man his just due, without distinction. If

any man can be said to represent Justice, I say that this distinguished brother truly does.

These are the men to whom it gives me great pleasure to pay tribute tonight and who will always stand forth as beacons as to what we ought to be as men and as Masons.

As we close this chapter of the first fifty years of our existence as a Grand Lodge, we see the names of our Past Grand Masters standing out in *bas relief* on the tableau bearing their names. Their nobility is our guide.

What are our plans now that we are about to open a new chapter in our history? Inspired as I am at this moment, I am impelled to reveal them to you.

First of all, I shall continue in my efforts to bridge the hiatus, which exists between Masonry and the Roman Catholic Church. Many of you know that I have been working on this since 1955, that in 1959 I went to the Vatican and had an exploratory talk on the subject and that in January of this year I had an audience with His Eminence Rufino J. Cardinal Santos. I expect to have another talk with him next month. My proposition is simple: Those who believe in God are faced with extinction by communism which has sworn to destroy us both. Communism is godless and relentless; it is aggressive and destructive; it is ambitious and resourceful; it is powerful and capable; it is treacherous and cruel. In order to defeat this enemy, all freedom-loving people need to cooperate. We cannot afford to dissipate our energies by quarrelling amongst ourselves. Shop-worn ideas and outmoded attitudes must be scrapped. We must convince the Roman Catholic Church that it

ought to re-examine its ideas about Masonry. We must convince the Roman Catholic Church that the greatest single step it can take towards accomplishing an Ecumenical Movement is to withdraw its Encyclical against Masonry. These are significant and indeed: First, His Holiness Pope John XXIII has given every indication that he wants unity. He stands for Brotherly Love, Relief and Truth, as we do. He is one of the greatest Popes and is a man who merits our affection. Second, since we first embarked on this idealistic venture, we have been blessed with having our own Cardinal in the Philippines. Further, we have in Cardinal Santos a kind, understanding and intelligent man. This man is one whom all of us, regardless of our creed, can respect. Those of us who are citizens of, or who reside in, the Philippines can rejoice because of his elevation as Cardinal. I have known Cardinal Santos for many years, and I was as happy as any man when he became Cardinal. These are important events, my brethren, and I regard them once again as being beyond the pale of coincidence. Let us hope and constantly pray that we shall be successful in our efforts.

Secondly, I pledge to exert my best efforts to get our building project under way. This is an ambitious undertaking but which with hard work and courage I believe we can ultimately complete. I hope that I shall have the privilege of laying the cornerstone of this building during my incumbency. I had hoped that it could have been started earlier, but you all know that the time and circumstances have been against us. Nevertheless, we can take heart in the fact that we have a strong committee which has the ability and the courage to carry forth.

The third area to which I plan to devote special attention is in the management of Grand Lodge affairs:

1. I promise that we shall strengthen our District Deputy Grand Masters, by giving them the honor and prestige that they deserve and by giving them the support they need to accomplish their mission.

2. We shall complete the ritual in Pilipino language within the immediate future.

3. We shall revise, publish and make available for distribution the Book of Constitution which has been out of print for over a year.

4. Our Grand Marshal, Very Worshipful Bro. Drozynski, has promised to make available to us a management team which will study the methods whereby we can improve our management of Grand Lodge affairs. We shall attempt to obtain statistics so that we can determine when, where and how we can improve our administration.

5. If you feel that this year has represented an improvement in the reception and entertainment of our out-of-town brethren, you will, I am sure, be even happier next year, because we shall use this year's experience as a platform from which we shall progress. At this point I express my heartfelt thanks to the various committees which aided in our efforts to look after our provincial and overseas brethren and their wives this year.

6. I shall see to it that a Rizal memorial edition of The Cabletow shall be published in June in memory of the 100th anniversary of Rizal's birthday.

7. We are decided to restore The Cabletow as a monthly publication instead of as a quarterly. This will be a time-consuming project, but I am sure that with the help of the

brethren we can improve this important medium of communication.

8. I shall immediately commence preparations so that our Golden Jubilee Communication of the Grand Lodge which will be held on December 19th will be a success.

9. We shall have monthly meetings of Past Grand Masters and Grand Lodge Officers where all significant problems can be discussed. In this way we in the present administration will be able to receive counsel and guidance from our elder statesmen. We shall have the first of these meetings on April 30th.

The fourth department where I feel more work can be done is in the performance by our subordinate Lodges of important community projects. The image of a Mason today must be the man with a mission for good. We must help in the growth of the nation. Our youth needs educational vocational and moral guidance. Our adults, particularly in less-chance areas, need our assistance. Masons, by and large, are educated people. We must give more of ourselves to the entire community. This important project will be under the charge of the newly created Educa-

tion Committee which will be under the chairmanship of Worshipful Bro. Domingo Bascara. Masonry will no longer be subject to the criticism that we are of ivory tower types. We shall share the truth with all who want to receive it.

Finally, my brethren, I pledge myself to dedicated service. I shall spare no effort and shall never suffer personal considerations to be a barrier to the accomplishment of the tasks ahead. You know what I want to accomplish. But my expressions of intent will remain as idle words and vain hopes without team-work and without the unstinted support of every Mason in this Grand Jurisdiction. I, therefore, call upon you individually and collectively, and when I do, I hope that you will not deny me your talents, your time, your effort and your brotherly love. I shall need all of these. As we open a new chapter in our Grand Lodge history, let us set forth with a motto, one which will symbolize our time and place in history. I give it to you strictly in charge as such, ever to walk and act:

As a Mason has a Golden Heart, he practices the Golden Rule."



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Grand Oration

BY WOR. BRO. ROMAN F. LORENZO

Let me start by saying that I consider myself among the least and the humblest members of this ancient brotherhood, although, most certainly, among the loyal and faithful. If, therefore, you hear from me a critical appraisal or observation of our fraternity, please do not be alarmed; my faith and loyalty to our fraternity give me courage to point out what I consider in the light of social atmosphere obtaining in our country today, some shortcomings of our organization so that out of such voluntary soul-searching something good may result.

Hence, with your indulgence, I shall speak on the subject entitled "Masonry and the Changing Social Perspective in the Philippines." We may not be aware of it, but we masons have long been living, so to say, in an ivory tower. Governments have come and gone, administrations have changed with monotonous regularity, the Filipino social pattern has changed from one extreme to another, but we masons as a body appear to have remained contented to watch the changing scenes from a considerable distance up in the clouds satisfied that if among ourselves we can keep order and harmony, promote mutual help and co-operation, preserve brotherly love and understanding, comply with our obligations to the Lodge, the rest

of society can be left to take care of itself. The result is that as time goes on, through no fault of society but perhaps through our own, masonry has created in the minds of the people the impression that it is an exclusive, secret organization, fundamentally anti-religious. Masonry is not exclusive, masonry is not a secret organization; masonry is not fundamentally anti-religious; we know all these, but try saying so to the ordinary layman and he will only smile and shake his head.

Some eighty years ago during the latter part of the Spanish regime, masonry in the Philippines, of necessity, had to be secretive, and consequently selective and exclusive. Masonry had to be secret in order to survive, its very secrecy, its strongest weapon, the source of its irresistible attraction to people groaning under the yoke of oppression, people who later distinguished themselves as the intrepid leaders of the Katipunan and the revolutionary movement.

Then came the American occupation and the implantation of democratic ideals in this country. The need for secret organizations vanished; freedom of thought, of speech, of the press, and of worship had become living realities. Masonry had no more need of secrecy and it ceased to function as a secret organization. But who knew of this fact? Yes, of

course, the members knew; the members were well aware that masonry had nothing more to hide, that it was motivated by the noblest of motives — brotherly love, relief and truth. However, to many people, our fraternity still appears as a secret and exclusive organization.

Of late, masonry has shown signs of interesting itself in certain civic and educational problems. I refer to our advocacy of the need for adequate financial support of education. In isolated instances, we have sponsored community development projects. This trend is very encouraging indeed. But let me confess that I, for one, am not satisfied with such a meager show of social concern, because such isolated cases of interest in the problems of the society of which masonry is part and parcel only underscore the fact that our attitude toward society is not that of participant but that of an interested onlooker aloof in his ivory tower.

Let me quote a passage from John Dewey's *Democracy and Education*. "Society, says John Dewey, exists through a process of transmission quite as much as biological life. This transmission occurs by means of communication of habits of doing, thinking, and feeling from the older to younger. Without this communication of ideals, hopes, expectations, standards, opinions, from those members of society who are passing out of the group life to those who are coming into, social life could not survive." Thus, as members of the social group to which we belong, the Philippine social group, we can no more escape our responsibility toward that social group in the same way that no part of a tree be it the root, the trunk, the twig, or the flower can escape

its responsibility toward the whole tree. And thus we can logically infer that it is not enough to be of maximum service to our fellow masons to be able to consider that as masons our tasks have been properly and excellently done. Over and above our obligations as masons to fellow masons, the greater responsibility stares us in the face, the responsibility to be of maximum service to the community in which we live.

Today, the Philippines is faced with grave fundamental problems. I made reference to the question of adequately financing the education of our children. Aside from this, we have the problem of juvenile delinquency, the problem of increasing unemployment, the problem of minimizing criminality, the problem of preserving our democratic ideals against the constant and systematic onslaught of the forces of communism. What should be the attitude of masonry in the face of these problems which threaten the very foundation of the society of which it is part and parcel? Shall we remain simply an interested but remote onlooker as long as the affairs of our organization are properly looked after? Or should masonry descend from its high elevation and mingle freely with the populace so that it can feel the throbbing pulse of the great mass of people — their problems, their joys and heartaches, their victories and defeats.

Let us take a lesson from the peace corps of President John F. Kennedy. Washington realized from the universal indorsement accorded the best seller *The Ugly American* what a mess its official representatives had been making of its relations with other countries all over the world. America was losing friends left and

right because its official as well as its unofficial representatives refused or simply did not care to understand the people with whom they dealt. Now we have the peace corps of America in our midst and you very well know the enthusiastic welcome they have been receiving everywhere they go in the Philippines. Why? Because they do not mind living as the natives do; they eat as the natives eat; they play with them, work with them, learn with them. I do not mean that masons should initiate the activities which the peace corps people are undertaking. What I mean is that if masons wish to be of the greatest service to society they should go out and take part in the undertakings of society so that they will be able not only to participate actively but to make their influence felt in such undertakings. What I mean is for masonry as an organization to work enthusiastically with the people be it in civic, social, or church activities so that the people will realize that masonry is not secretive, exclusive, or anti-religious. What I mean is that it is high time that masons go out among the people to feel their pulse and share their hardships, their joys and their sorrows as masons, not as mere individuals, for then certainly the people will realize that here indeed is an organization fired with the same yearnings and the same ambitions as they have, nourished with the same blood of nationalism and love of fellow men as they in their inspired moments feel, fighting for the same principles of freedom, happiness, and equality, struggling like them for a place under the sun as they and their forefathers before them had done. Then truly masonry will come to be identified with the people, ma-

sonry will be looked upon as an organization dedicated to the uplift of the people, striving and working for the well-being of the community.

And now you might ask me: What particular fields of activities are rich with the possibilities for masonic endeavor? The list, brethren, is endless, but let me mention a few as a starting point. There are the PTA organizations in the schools, the anti-juvenile delinquency programs, the moral regeneration crusades, the community improvement projects, the "Work a Year with the People" campaign, the elimination of illiteracy drive, the fight for better health conditions, the project for the elimination of slums, the creation of new industries for the employment of the jobless, the scandalous waste of our forest resources, the preservation of democracy against the onslaught of communism, and many others.

You will notice perhaps that I placed the problem of PTA organizations in the schools at the head of my list. Do not think that it is a mere coincidence. The problem of PTA organizations is first in my list because I sincerely believe that it is in this undertaking where masonry can make its influence felt greatest in the education of our children, the future citizens of our country. I believe with Rizal that it is in education where the hope of our country lies. Today we are faced with serious, challenging problems many of which can spell ruin and disaster if not handled with wisdom and dedication. More than ever in the history of our country, we need today a steady guiding hand which will map out the educational program of the people and follow it to a successful completion. As Angelo Patri said, "Education consists in

being afraid at the right time." We are full of fears these days because of so many perplexing problems that call for solution. Now is the time for masonry to take a hand, through our PTA organizations, in shaping up the education of the country's children by fearlessly taking part in the construction of school curricula so that such curricula will truly respond to the needs of the country and the people. Then, there is the question of the national language or Pilipino, for instance. I know that as Filipinos imbued with a strong sense of nationalism, masons can be tolerant and understanding enough to rise above their petty regionalism and linguistic biases. And speaking of language and nationalism, I wonder if we cannot use Pilipino in our installations and programs in places where its use is feasible and practicable.

I admit that in the new attitude and the new program of activities which I am recommending for masonry, misunderstandings, heartaches, and disappointments are bound to arise. Such things should be expected. Truth itself is often pilloried and placed on the scaffold as history keeps proving to us. But why should such considerations make us falter and hesitate as long as the torch

of our Christian faith keeps blazing in our hearts? Only a few years ago, Hitler was on top of the world and German children were made to study Nazi textbooks containing such statements as this: "The Sermon on the Mount is an ethic for cowards and idiots." But where is Hitler now? Half a century ago, the Spanish governors general, the Spanish archbishops, and the Spanish grandees of Rizal's time were on everybody's lips. Now, who even remembers what their names were? Only one name out of that tragic era keeps blazing in the international sky, known to every child in every barrio in the Philippines, the name of Jose Rizal, the greatest Filipino mason that ever lived. Truly, right has an unexpected and unforeseeable way of recording its victory over wrong. Misunderstandings, heartaches, and disappointments are part and parcel of any important undertaking but as long as our motives are noble, as long as we feel that God is on our side, we can sing with the poet James Russell Lowell:

Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And, behind the aim unknown,
Standeth God within the shadow,
Keeping watch above His own.



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Masonic Facts of Interest

For some three or four centuries the only architectural style used in either northern Europe or England was that which afterwards came to be called Gothic. Some 1,500 cathedrals were erected in that style by the Freemasons. For that reason they are often referred to in histories as "the Gothic builders" or as "cathedral builders."

About 400 years ago lodges began to "accept" a larger number of non-operative members. By 1700 many lodges were wholly operative, many were wholly speculative (or "accepted"), and the rest were a mixture

of the two.

In 1717 a few old lodges in London, England, set up a new organization to be a center for all London Freemasons. To it they gave the name of "Grand Lodge." It was the first in the world, was followed by other Grand Lodges in other countries, and was the beginning of that which became the Grand Lodge System. It had lodges as its members, instead of individual Masons. The chief officer of it they gave the name of "Grand (which meant chief) Master."

—Square and Compass

Brother Baradi Cited

M.W. Bro. Mauro Baradi, P.G.M., was honored last January 29 by the Grand Lodge of the state of New York with the award of its "Charles H. Johnson Medal."

The citation mentions Bro. Baradi as a poor boy who worked his way through high school and law school by shining shoes, selling newspapers and working as mess boy in a dormitory in Manila, and from this humble beginning rose to the rank of Ambassador.

After reciting his Masonic activities and achievements, the citation goes on to mention Bro. Baradi's re-

cord of service to the United Nations in Italian Somaliland, as well as his appointment as Envoy Extraordinary and Minister Plenipotentiary and Chief of Mission to Nigeria. It then concluded as follows:

"M. W. Bro. Baradi, as lawyer, diplomat, statesman and humanitarian, and as a Mason, you have made and are making a tremendous contribution to the life of your generation...."

We are happy to know that Brother Masons outside our jurisdiction share our admiration, high esteem and affection for Bro. Baradi.

Let us practise it. . .

MAY BROTHERLY LOVE PREVAIL

By: Raymond E. Wilmarth
Wor. Master, Biak-Na-Bato
Lodge No. 7, F & A.M.

The first of the most important tennets of Freemasonry is *Brotherly Love*. Before departing from a Lodge of Master Masons we invoke the blessings of the Great Architect of the Universe and call upon Him to assist us that brotherly love may prevail.

To most of us this supplication is sincere and earnest. To some it may consist of empty words, ritualistically recited with no inspired desire to translate into deed. It is within the heart and conscience of each of us to determine for ourselves whether our daily lives outside of the Lodge reflect the lofty ideals taught within.

No fraternity, not even our Freemasonry, can force a man to love his brother. It can only give each member the opportunity to experience the spiritual satisfaction that comes from knowing in his own mind that by some act or deed, no matter how small or trivial it may seem, he has helped make the weight of daily existence a mite lighter for a brother. In turn this sensation of spiritual satisfaction is self-generating and it lightens the weight of our daily existence. Thus, by the practice of brotherly love we not only help

another, but we are in turn helping ourselves.

By our own initiative each of us freely elected to obligate himself to be a brother of every other in the Fraternity. This obligation was not forced upon us against our will, nor was this most important tennet of Freemasonry concealed from us before we took our solemn obligation. Therefore, before we deny a brother a helping hand we must stop and consider the consequences of the penalty which must befall our conscience and recall that we have ourselves asked God to keep us steadfast in the observance of our obligations.

There is no scale by which we can measure the amount of brotherly love one man extends to another or by which we can compare the deeds of our brothers. Scales are devised by man to measure the material creations of man and the physical manifestations of nature. No scale has yet been contemplated by man that can measure the relative "good" or "evil" in a deed. At best the determination of what is "good" and what is "evil" is a judgement and before pronouncing such judgement on the acts of others it is wise to consider the religious teaching:

Judge not, lest ye be judged.

We must strive to control our passions and keep our desires within due bounds toward all mankind, especially our Brethren in Freemasonry. We must respect the desires of our fellowmen and understand that in our complex world of material things, the competitive struggle to

succeed often blinds the competitors to the true sense of values. Some tend to measure success by the material gains made instead of the spiritual deeds accomplished. In their haste to outdo their fellowman in climbing the material ladder of success they forget such benefits from acts of kindness and brotherly love are as permanent and eternal as the soul.

DID YOU KNOW THIS —

About Hiram of Tyre?

That he was much older than Solomon, having been a friend of the latter's father David before they became close associates?

That he was much richer than Solomon?

That he did not only supply Solomon with timber for the Temple but also gold for its ornamental work?

That in payment for this gold Solomon ceded to him 20 towns in Galilee which, however, upon inspection did not please him and returned them to Solomon?

That the incident did not cause a breach in their friendship?

That in Masonic legend he became the least important of the three Grand Masters in spite of the historically prominent role he played in the building of the Temple?

That he abhorred war and enlarged his kingdom by diplomacy and without use of the sword?

That Solomon incurred so enormous a debt (presumably in addition to what he owed Hiram of Tyre) that the successors of the Wise King had to carry it for centuries?

That Tyre, the city of Hiram, was located on the eastern side of the Mediterranean and is said to have been founded 3000 years B.C.?

That the City had commercial relations with the whole of the known world including Britain and Spain?

That its fleets covered the seas and that its sailors were said to be the first to round the Cape of Good Hope?

That it was famous for its purple dye, metal work, glassware, emerald, fine linen, coral and agate?

*(Based on articles in
"Indiana Freemason")*

List Of Lodges And Their Respective Locations

1. Manila Lodge No. 1 — Scottish Rite Temple, 1828 Taft Avenue, Manila.
2. Cavite Lodge No. 2 — Cavite City.
3. Corregidor-Southern Cross Lodge No. 3 — Scottish Rite Temple, 1828 Taft Avenue, Manila.
4. Bagumbayan Lodge No. 4 — Plaridel Masonic Temple, 1440 San Marcelino, Manila.
5. Island-Luz-Minerva Lodge No. 5 — Plaridel Masonic Temple, 1440 San Marcelino, Manila.
6. Biak-Na-Bato Lodge No. 7 — Plaridel Masonic Temple, 1440 San Marcelino, Manila.
7. Cosmos Lodge No. 8 — Scottish Rite Temple.
8. St. John's Lodge No. 9 — Scottish Rite Temple.
9. Iloilo-Acacia Lodge No. 11 — Iloilo City.
10. Nilad Lodge No. 12 — Plaridel Masonic Temple.
11. Walana Lodge No. 13 — Plaridel Masonic Temple.
12. Dalisay Lodge No. 14 — Plaridel Masonic Temple.
13. Pilar Lodge No. 15 — Imus, Cavite.
14. Sinukuan Lodge No. 16 — Plaridel Masonic Temple.
15. Bagong Buhay Lodge No. 17 — 14 Lopez Jaena Street, Cavite City.
16. Araw Lodge No. 18 — Plaridel Masonic Temple.
17. Silanganan Lodge No. 19 — Pasig, Rizal.
18. Rizal Lodge No. 20 — Lopez, Quezon.
19. Dapitan Lodge No. 21 — Plaridel Masonic Temple.
20. Jose Rizal Lodge No. 22 — Plaridel Masonic Temple.
21. Malinaw Lodge No. 25 — San Pablo City.
22. Pinagsabitan Lodge No. 26 — Santa Cruz, Laguna.
23. Batong Buhay Lodge No. 27 — Plaridel Masonic Temple.
24. Balintawak Lodge No. 28 — Gumaca, Quezon.
25. Zapote Lodge No. 29 — Plaridel Masonic Temple.
26. Maktan Lodge No. 30 — Cebu City.
27. Ibarra Lodge No. 31 — Kawit, Cavite.
28. Isarog Lodge No. 33 — Naga City.
29. Lincoln Lodge No. 34 — Olongapo, Zambales.
30. Batangas Lodge No. 35 — Batangas, Batangas.
31. Kalilayan Lodge No. 37 — Lucena, Quezon.
32. Bulusan Lodge No. 38 — Sorsogon, Sorsogon.
33. Mabini Lodge No. 39 — Aparri, Cagayan.
34. Maguindanao Lodge No. 40 — Cagayan de Oro City.
35. Jose Abad Santos Lodge No. 43. — Tayabas, Quezon.
36. Charleston Lodge No. 44 — Agana, Guam.
37. Mount Apo Lodge No. 45 — Zamboanga City.

38. Malolos Lodge No. 46 — Malolos, Bulacan.
39. Makabugwas Lodge No. 47 — Tacloban City.
40. Pampanga Lodge No. 48 — San Fernando, Pampanga.
41. Mount Mainam Lodge No. 49 — Naic, Cavite.
42. Sarangani Lodge No. 50 — Davao City.
43. Pintong Bato Lodge No. 51 — Bacoor, Cavite.
44. Pinatubo Lodge No. 52 — San Narciso, Zambales.
45. Cabanatuan Lodge No. 53 — Cabanatuan City.
46. Pangasinan Lodge No. 56 — Dagupan City.
47. Luzon Lodge No. 57 — Plaridel Masonic Temple.
48. Labong Lodge No. 59 — Plaridel Masonic Temple.
49. Isabela Lodge No. 60 — Ilagan, Isabela.
50. Mayon Lodge No. 61 — Legaspi, Albay.
51. Angalo Lodge No. 63 — Vigan, Ilocos Sur.
52. Kanlaon Lodge No. 64 — Bacolod City.
53. Tamaraw Lodge No. 65 — Calapan, Oriental Mindoro.
54. Gonzaga Lodge No. 66 — Tuguegarao, Cagayan.
55. Baguio Lodge No. 67 — Baguio City.
56. Magat Lodge No. 68 — Bayombong, Nueva Vizcaya.
57. Primera Luz Filipina Lodge No. 69 — Binakayan, Kawit, Cavite.
58. Union Lodge No. 70 — San Fernando, La Union.
59. Laoag Lodge No. 71 — Laoag, Ilocos Norte.
60. Makiling Lodge No. 72 — Calamba, Laguna.
61. Nueva Ecija Lodge No. 73 — Guimba, Nueva Ecija.
62. Agno Lodge No. 75 — Tayug, Pangasinan.
63. Kasilawan Lodge No. 77 — Plaridel Masonic Temple.
64. Taga-Ilog Lodge No. 79 — Plaridel Masonic Temple.
65. Mount Lebanon Lodge No. 80 — Scottish Rite Temple.
66. F. D. Roosevelt Memorial Lodge No. 81 — Plaridel Masonic Temple.
67. High Twelve Lodge No. 82 — Plaridel Masonic Temple.
68. Dagohoy Lodge No. 84 — Tagbilaran, Bohol.
69. Abra Lodge No. 86 — Bangued, Abra.
70. Hiram Lodge No. 88 — Plaridel Masonic Temple.
71. Muog Lodge No. 89 — 827 Real Street, Parañaque, Rizal.
72. Memorial Lodge No. 90 — Muñoz, Nueva Ecija.
73. Mount Kaladias Lodge No. 91 — Dumaguete City.
74. Mencius Lodge No. 93 — Scottish Rite Temple.
75. Service Lodge No. 95 — Plaridel Masonic Temple.
76. Isagani Lodge No. 96 — Tarlac, Tarlac.
77. Bagong Ilaw Lodge No. 97 — Noveleta, Cavite.
78. Mount Huraw Lodge No. 98 — Catbalogan, Samar.
79. Keystone Lodge No. 100 — Plaridel Masonic Temple.
80. Bud Daho Lodge No. 102 — Jolo, Sulu.
81. Zambales Lodge No. 103 — Iba, Zambales.
82. Bataan Lodge No. 104 — Balanga, Bataan.
83. Leonard Wood Lodge No. 105 — Clark Air Base, Pampanga.
84. Camarines Norte Lodge No. 107 — Daet, Camarines Norte.
85. Kutang Bato Lodge No. 110 — Cotabato, Cotabato.
86. Maranaw Lodge No. 111 — Iligan City.

87. Indang Lodge No. 115 — Indang, Cavite.
88. Victory Lodge No. 116 — Camiling, Tarlac.
89. Okinawa Lodge No. 118 — Naha, Okinawa.
90. Marikina Lodge No. 119 — Marikina, Rizal.
91. Yokosuka Lodge No. 120 — Yokosuka, Japan.
92. Quezon City Lodge No. 122 — Quezon Memorial College, Quezon City.
93. Milton C. Marvin Lodge No. 123 — Agana Heights, Guam.
94. Cebu Lodge No. 128 — Cebu City.
95. Sixto Lopez (Batulao) Lodge No. 129 — Balayan, Batangas.
96. Mount Malindang Lodge No. 130 — Ozamiz City.
97. Cagayan Valley Lodge No. 133 — Santiago, Isabela.
98. T. M. Kalaw Memorial Lodge No. 136 — San Juan, Rizal.
99. Basilan Lodge No. 137 — Basilan City.
100. Bontoc Lodge No. 140 — Bontoc, Mountain Province.
101. San Marcelino Lodge No. 141 — San Marcelino, Zambales.
102. Coral Lodge No. 142 — Ginowan, Okinawa.
103. Kanto Lodge No. 143 — Tokyo, Japan.
104. Nueva Vizcaya Lodge No. 144 — Solano, Nueva Vizcaya.
105. Julian Ocampo Memorial Lodge No. 146 — Goa, Camarines Sur.
106. Rafael Palma Lodge No. 147 — Quezon City.
107. Noli Me Tangere Lodge No. 148 — Plaridel Masonic Temple.
108. Davao Lodge No. 149 — Davao City.
109. King Solomon Lodge No. 150 — Plaridel Masonic Temple.
110. Rising Sun Lodge No. 151 — Camp Zama, Japan.
111. Manuel Roxas Lodge No. 152 — Plaridel Masonic Temple.
112. Pagadian Lodge No. 153 — Pagadian, Zamboanga del Sur.
113. Oroquieta Lodge No. 154 — Oroquieta, Misamis Occidental.
114. Mount Musuan Lodge No. 155 — Musuan, Bukidnon.
115. Mt. Matutum Lodge No. 156 — Tacurong, Cotabato.
116. Mindoro Lodge No. 157 — San Jose, Occidental Mindoro.
117. Dagupan City Lodge No. 158 — Dagupan City.
118. Anchor Lodge No. 159 — Moncada, Tarlac.
119. Agusan Valley Lodge No. 160 — Butuan City.
120. Lingayen Lodge No. 161 — Lingayen, Pangasinan.
121. Dipolog Lodge No. 162 — Dipolog, Zamboanga del Norte.
122. Salinas Lodge No. 163 — Bambang, Bayombong, Nueva Vizcaya.
123. Lam-Ang Lodge No. 164 — San Esteban, Ilocos Sur.
124. Tagaytay Lodge No. 165 — Tagaytay City.

LODGES UNDER DISPENSATION

Apo Kahoy Lodge — Gingoog, Oriental Misamis.
 Gen. Llanera Lodge — Gapan, Nueva Ecija.

THE MASONIC HOSPITAL FOR CRIPPLED CHILDREN

Since its foundation in July, 1924, the Masonic Hospital for Crippled Children has undertaken the marvelous work of rehabilitating hundreds of handicapped children of indigent families coming from the different parts of the Islands. The majority of them were victims of poliomyelitis, while the others suffered from physical deformities, congenital or resulting from accidents and sicknesses.

The rehabilitation work is expensive and time-consuming. The daily expense for a child patient just for boarding in the Masonic Ward at the Mary Johnston Hospital is ₱6.00. If to this are to be added other necessary expenses, such as the costs of medicines, X-ray, operating room, anasthetist's fee, blood, physiotherapy, braces, crutches, and others, the volume of expenses may be readily calculated. We should be grateful to the Mary Johnston Hospital, however, for its liberality to grant the Masonic Hospital substantial reduction; but this reduction not withstanding, the average expenses of the Masonic Hospital oscillate between ₱3,000.00 and ₱3,500.00 per month.

The principal source of income of the Hospital is the yearly assessment of ₱3.00 on every Master Mason that his Lodge advances to the Grand Lodge. Being 10,000, more or less, the number of Masons that are subject to this assessment, the total in-

come the Hospital receives from this concept is approximately ₱30,000.00. This sum is not enough to cover the yearly expenses of the Hospital, and to offset the deficit the Hospital has to ask for donations and solicit memberships from the masonic brethren. Gallant response has been given by Lodges and brethren, especially Leonard Wood No. 105 which so far has contributed 23 life memberships or ₱11,500.00.

It is the impression among many brethren that the payment of the assessment of ₱3.00 does make the payor a member of the Hospital. This impression is erroneous and should be corrected. For a Mason to be a member of the Hospital, he has to affiliate therewith either as regular, life, or sustaining member.

This is a must for every Mason. The Hospital is the radiant, visible, undeniable sign and manifestation of the Mason's love for his fellow man. It is the effective instrumentality for carrying out the masonic cardinal virtue — Charity.

It is the duty therefore of every Mason in this jurisdiction to help the Hospital and to uphold and maintain the good name of the Fraternity not only by paying the annual assessment but also by becoming a Regular, Sustaining or Life Member.

—MATEO D. CIPRIANO, P.M.
Secretary



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*Do you attend the meetings
And mingle with the flock?
Or do you stay at home
And criticize and knock?*

*Do come to the meetings often
And help with hand and heart
Don't just be a member;
Dig in, do your part.*

— TOLEDO Y's MEN STAR

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(Sgd.) ESTEBAN MUNARRIZ
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