

The Golden Era

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923.



Most Wor. William H. Quasha welcoming the Hon.
William E. Stevenson during the Grand Lodge Golden
Jubilee.

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**THE GRAND LODGE OF FREE & ACCEPTED
MASONS OF THE PHILIPPINES**

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GRAND LODGE

OF

FREE AND ACCEPTED MASONS

OF THE PHILIPPINES

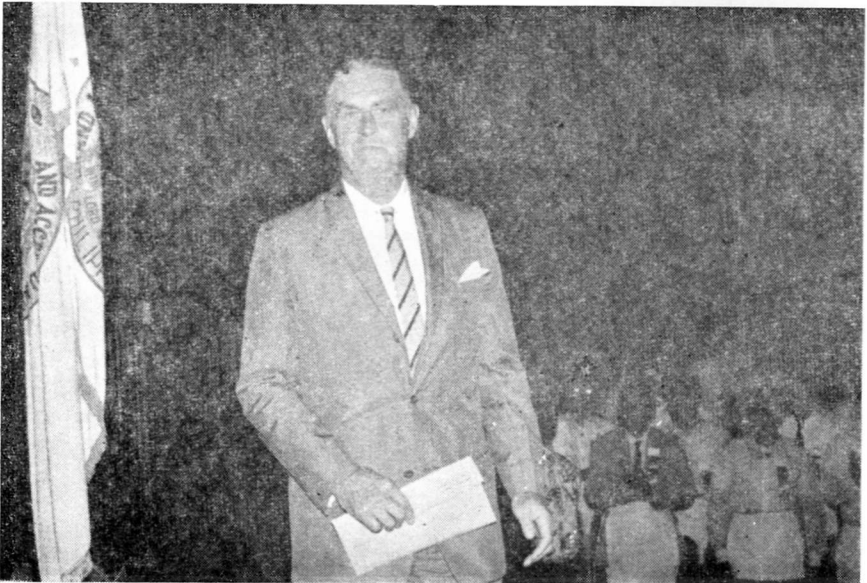
GOLDEN JUBILEE



MW NOHEA O.A. PECK, GM (Japan), Ambassador Stevenson and our Grand Master Quasha posing for a picture.



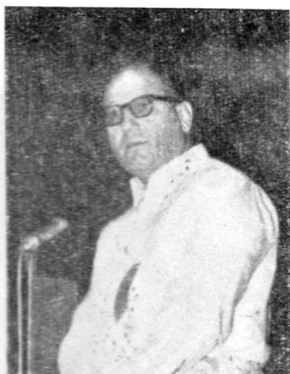
Executive Secretary Mariño being escorted to the Grand East by the Grand Marshal.



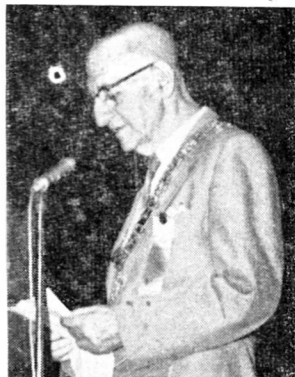
Ambassador Stevenson arrives in the Philamlife Auditorium to deliver his address during the second day of the Jubilee.



MW CENON S. CERVANTES,
PGM (PHILS.)



WB WALLACE H. MORRIS
(118)



MW MICHAEL GOLDEN-
BERG, PGM. (PHIL)



MW GEORGE FITCH, PGM
(CHINA)



RT. WOR. CHARLES MOSE-
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MW ESTEBAN MUNARRIZ,
PGM-GRAND SEC. (PHILS)



RT. WOR. SERAFIN TEVES,
JGW (PHILS.)



RT. WOR. PEDRO GIME-
NEZ, DGM (PHILS.)



MW WERNER P. SCHETE-
LIG, PGM (PHILS.)



Upper left: RT. WOR. DAVID S. HILL, District Deputy For The Far East of the Grand Lodge of Scotland, addressing the delegates of the Blue Lodges in the Auditorium.

Lower left: HON. WILLIAM E. STEVENSON delivering the keynote address during the second day of the Special Communication.

Below: Grand Master Quasha and Ambassador Stevenson chatting at the Luncheon table while Mrs. Stevenson is exchanging views with Rt. Wor. Pedro Gimenez.





Upper left: Grand Master Quasha talking to a group of Brethren during one of the noon breaks.

Lower left: "Bill" Quasha and Most Wor. Osias having a good laugh with a group of brethren.

Below: MW Camilo Osias signing autographs for brethren from subordinate lodges.



Roll of Grand Masters

* H. EUGENE STAFFORD	1913
* NEWTON C. COMFORT	1913
* GEORGE R. HARVEY	1915
WILLIAM H. TAYLOR	1916 & 1917
* MANUEL L. QUEZON	1918
* MILTON H. SPRINGER	1919
* RAFAEL PALMA	1920
* EDWIN E. ELSER	1921
QUINTIN PAREDES	1922
FREDERIC H. STEVENS	1923
* WENCESLAO TRINIDAD	1924
* CHRISTIAN W. ROSENSTOCK	1925
FRANCISCO DELGADO	1926
* JOSEPH HENRY SCHMIDT	1927
* TEODORO M. KALAW	1928
SELDON W. O'BRIEN	1931
ANTONIO GONZALEZ	1932
STANTON YOUNGBERG	1933
* MANUEL CAMUS	1934
* SAMUEL R. HAWTHORNE	1935
CONRADO BENITEZ	1936
* JOSEPH H. ALLEY	1937
* JOSE ABAD SANTOS	1938
* CLARK JAMES	1939
* JOSE DE LOS REYES	1940
* JOHN MCFIE	1941
MICHAEL GOLDENBERG	1945 & 1946
EMILIO P. VIRATA	1947
ALBERT J. BRAZEE, JR.	1948
ESTEBAN MUNARRIZ	1949
CLIFFORD C. BENNETT	1950
CENON S. CERVANTES	1951
* SIDNEY M. AUSTIN	1952
MAURO BARADI	1953
WERNER P. SCHETELIG	1954
CAMILO OSIAS	1955
CLINTON F. CARLSON	1956
VICENTE ROSA	1957
HOWARD R. HICK	1958
MACARIO M. OFILADA	1959
LUTHER B. BEWLEY	1960
JUAN S. ALANO	1961
WILLIAM H. QUASHA	1962

* *Deceased*

Grand Master's Message

This issue of The Cabletow is devoted to commemorating our Golden Jubilee Communication. The consensus is that it was an outstanding success. I attribute this reaction to the support which we have received from Grand Lodges abroad, from the Past Grand Masters of our own Grand Lodge, from our Grand Lodge Officers and from our own Lodges. Very few of our Lodges were not represented in the Communication, and there is no doubt that had the Communication been held two weeks earlier and on a Friday and Saturday that our attendance would have been doubled. As it was, almost 500 brethren from our own jurisdiction were present. This is remarkable, considering the fact that business and professional men alike found the time of the Communication most inconvenient. Still we had made our decision to hold the Communication on the exact anniversary of the founding of our Grand Lodge, and while we regret that many brethren could not be present, our evaluation of the results achieved are that had we selected any other date, the sentimental appreciation of the Communication would not have been the same.

We are particularly grateful to M. W. Ira W. Coburn, Grand Master of California, our Mother Grand Lodge, who came to the Philippines especially to be in attendance. While he was here, he made a sentimental journey to Batangas where he has served during the liberation; to R. W. David S. Hill, the personal representative of the Grand Master Mason of Scotland, who is also the District Grand Master of the District Grand Lodge of the Far East, Scottish Constitution; to M. W. George W. Chen, the Grand Master of China, one of our two Daughter Grand Lodges and the members of his party, M. W. George Fitch, P. G. M., and Wor. Bro. Ernest Eldridge; to M. W. Nohea O. A. Peck, Grand Master of the Grand Lodge

of Japan, our other Daughter Grand Lodge; and to Bro. Raymond Hamilton, representative of the Grand Master of the Grand Lodge of Iowa.

Other highlights of the Communication were the speech of His Excellency, the President of the Philippines, Diosdado Macapagal, who was unfortunately confined to bed with influenza, and who sent Executive Secretary Salvador Mariño, who was introduced by M. W. Camilo Osias, P.G.M., as the "the Little President;" the speech of the American Ambassador to the Philippines, Hon. William E. Stevenson; and the speeches of our Past Grand Masters: M. W. Francisco A. Delgado, M. W. Conrado Benitez, M. W. Michael Goldenberg, M. W. Cenon S. Cervantes, M. W. Werner P. Schetelig, M. W. Camilo Osias and M. W. Vicente Y. Orosa.

We were pleasantly surprised by the gifts which were presented to us by M. W. George W. Chen, a silver incense burner and a scroll in Chinese characters; by M. W. Nohea O. A. Peck, two ivory columns for use at our Grand Lodge Communications, and a leather-bound copy of their Constitution; by R. W. David S. Hill, a copy of the Constitution of the Grand Lodge of Scotland; and by Lincoln Lodge a handsome plaque. In addition, we had previously received after our last Annual Communication, from our Lodges in Japan, a beautiful framed apron on purple velvet embroidered in gold, in commemoration of our Fiftieth Anniversary. M. W. Ira W. Coburn had sent a personal gift of a rosewood fruit-bowl to your Grand Master, but unfortunately, it did not arrive in time to be released from Customs.

The celebration of the occasion was definitely enhanced by the lovely surroundings where it was held, the auditorium and banquet hall of the Philamlife Building at the corner of United Nations Avenue and Florida Street. The beauty of this building and its appointments served as a further inspiration to us to pursue our plan to erect a new Grand Lodge building which will be provided with a lovely and ample auditorium.

Resolutions of thanks and gratitude were duly and unanimously passed and have been dispatched to the following organizations and persons: Mr. Earl Carrol, President, Philip-

pine American Insurance Companies; Bro. Florencio Tamesis, Philippine Wallboard Corporation (Lawanit); Don Toribio Teodoro, Ang Tibay; Don Albino Z. SyCip, China Banking Corporation; Mr. Roberto Villanueva, Binalbagan-Isabela Sugar Co., Inc.; Mr. Eugene Manefee, President, Caltex (Philippines) Inc.; M. W. Michael Goldenberg; R. W. Serafin Teves; Mr. Joaquin Preysler, San Miguel Brewery; Commonwealth Foods, Inc.; Standard Brands of the Philippines, Inc.; and McCullough Printing Co.

We are now engaged in the preparation of the record of the proceedings and expect to have it ready for publication by the end of February. In the meantime we will publish in this and subsequent issues of The Cabletow the various speeches that were delivered at the Golden Jubilee Communication.

I hope that all the brethren who were unable, because of circumstances beyond, what I know was, their control, to attend the communication, will read each of these speeches carefully, for although they missed the great experience of hearing them, and of fraternizing with the brethren, they will certainly find that their Masonic education will be improved by reading and taking to heart the numerous lessons which they contain. I hope that the brethren feel the same way as I do: that it is clear that the Communication held in December is certainly more comfortable than one held in the middle of summer.

As this message is being prepared at the end of our calendar year, I take this opportunity to wish all of you, my brethren, howsoever situated and whitersoever dispersed, a Happy and Prosperous New Year, and may God bless you and keep you.

WILLIAM H. QUASHA
Grand Master

Editorial

LIGHT IN THE EAST

Since the first Freemason entered the Spanish dominated Land of the Morning bringing with him the mysteries of Masonry safely lodged in the repository of his faithful breast, Freemasonry has struggled against odds for survival. Attentive ears have received the sounds from the instructive tongues of Brothers who travelled the rough and rugged road and through whose tireless efforts and sacrifices Freemasonry, withstanding the obstacles of oppression and persecution, still stands with humble dignity, a monument to the achievement of these men, these Masons.

During the Spanish times, Masonry was restricted. Only those who dared to speak the truth and practice the Masonic way of life in spite of the penalties invoked upon them, filled its folds. Masonry was practiced secretly and only when favorable opportunity permitted. Occasionally, some of the more enthusiastic Brethren would allow their personal courage to overcome their discretion and the Fraternity suffered the combined fury of church and state.

Thus it was not until the American influence set aside Spanish despotism that Freemasonry formally entered the Philippines to stay and to grow as it has in all free nations throughout the world. There were a number of Spanish-speaking Lodges operating underground since 1856, but it was in 1898, after the Spanish persecution ended, when Freemasonry came out in the open and joined hands with the newly formed American Lodges to lay the foundation of Philippine Freemasonry.

It was not long until Freemasonry matured and the Brethren felt the need for free and independent Masonic action. In the true tradition of the Fraternity, On December 18th, 1912, the Grand Lodge of the Philippine Islands was established with Brother H. Eugene Stafford its first elected Most Worshipful Grand Master.

Progress was slow but steady in the years that followed. A nation dominated by church and state for so many centuries could not throw off instantly the shackles of customs and traditions which bound it. The transition required patience and understanding. These qualities our Filipino Brothers possess in abundance and by nature their inherent perseverance kept them ever moving forward in search of truth until the shadow of ignorance engulfed the Philippines and drove Freemasonry underground again in 1941.

For nearly four years Freemasonry stood still, but did not die, although many of the Brethren passed on to the Celestial Lodge above and there before the Great White Throne received those welcome words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

With the passing of the clouds of war came the independence and freedom of the Philippines. With the lifting of the shadow of ignorance came the restoration of Freemasonry. Patience, understanding, and perseverance again gave life and meaning to Freemasonry in the Philippines. Once a forbidden society oppressed and persecuted, it became a respected fraternity charged with a moral responsibility to build better men and better citizens by making better Masons.

On December 20, 1962, the Grand Lodge of the Philippines celebrated its Golden Anniversary commemorating fifty years of Masonic service to the Philippines and fifty years of Masonic fraternity to its members. Among the many special efforts of the Grand Lodge of the Philippines this Masonic Year, are its programs for public service and education. Through the efforts of the Most Worshipful Grand Master, free books from sister Grand Lodges in the United States have been brought free of charge to the Philippines by the United States Navy through Operations Handclasp, and will be distributed by our local Lodges to public schools in need. Thus it hopes to serve the Philippines by making better citizens through education.

It has been an uphill struggle, these past fifty years. It will be for the next fifty years to come, and perhaps for the many years that will follow. But the foundation of

(Continued on inside back cover.)

The first fifty years

IN RETROSPECT

November 13, 1962

Most Worshipful Grand Master
Philippine Masonic Grand Lodge, F. & A. M.
Manila, Philippines.

Dear Sir and M. W. Brother:

Since you request an article for the Special Golden Jubilee and that it be confined to two printed pages, what is herewith submitted is for the record:

To understand just how our Grand Lodge came into being, it will be necessary to study the background of conditions in the Islands. General Wood was in charge of the military, Quezon was the leader of the Philippines, and I was looked up to as the leader of the business community. We each had our "grapevines" and, if I do say it myself, it worked perfectly. Nothing ever took place in the Islands at that time without one of the three of us knowing all about it within 24 hours.

General Wood and I met every Saturday morning at his home in Military Plaza to bring matters up to date. To show how closely we worked, the U.S. Government wanted a listening post in Vladivostok, so I opened an export-import firm, which firm was two army lieutenants, and we ran that business until the U.S. Government got all the information they needed, then we closed out the firm.

No two men were closer in their relationship than Quezon and myself, nor could any two men be more fond of each other. The American Government, which at that time was running the Islands, felt he was raising too much hell in his province and wanted to get him out of the country. They felt I was the only person who could persuade him to go, and I knew it was so. I arranged and planned his first trip out of the Islands. He was the acknowledged head of the Philippine Masons and I held the same position with respect to the American Lodges.

Our Masonic situation was intolerable. We called a meeting as brother Masons in Perla del Oriente Lodge one night but the next night we could not visit in their lodges, nor they in ours. Quezon and I had many, many talks about this, but it did not get across to him what I was trying to do until, when on the above trip in Washington, D.C., he tried to visit a Masonic Lodge and was told he was not a regular Mason and could not be admitted.

On his return home, he and I decided what must be done. At that time, thanks to the help of my friend Billy Filmer who was Grand Master of the Grand Lodge of California, we had formed the Grand Lodge of the Philippines. So, in order to clear up the situation, I was persuaded by my dear friend Newton C. Comfort (one of the most learned and most lovable of any Mason I have ever known) I accepted the Grandmastership of the Grand Lodge. Thanks to Billy Filmer and my acquaintance with the Grand Lodge Bodies in the States, our new body received speedy recognition.

In the meantime, the Filipinos had tried to form a Grand Lodge but were getting nowhere; so Quezon and I decided we had to make plans to unite the Filipino and American bodies. This idea was fought bitterly by some Americans and, on the other hand, by some Filipinos. We formed a Committee of Quezon, Kalaw and Tommy Earnshaw. Myself, Comfort and Charley Cohn, all Past Masters of Corregidor Lodge. I finally wore down the recalcitrants among the American Masons, but Quezon was having trouble with his Filipino brethren, so he advised me he could not find the "nigger in the woodpile" who was blocking his entrance. He said, "I can't locate him". "Do you think you can with your grapevine"? And I said I would try and I succeeded. Quezon handled the matter in his usual and effective manner, but the American disgruntled Masons took their spite out on me while I was in the States on sick-leave, by dropping me from the line in Far East Commandery when it came time to elect me as Eminent Commander.

The plan was that Quezon would be the first Grand Master of the United Grand Lodge. No inducements had been made to the Filipinos to persuade them to unite, and the election started off with all the American lodges voting for Quezon, but when the Filipino brethren realized we had really turned over the governing power in the Grand Lodge, they voted every one for me as the first Grand Master. Judge Harvey was sitting next to me in the Grand East, and I turned to him and said, "Judge, what can I do?", and he replied, "what can you do but accept". When I asked Quezon later what had happened, he said, "Well, the Filipinos wanted you, so that was it, but I will take it next year, and from then on so long as either you or I are still alive we will have a Gentleman's Agreement for this arrangement to continue."

When Quezon later became ill, I secured a home in which he could live and we would get together every Sunday morning, either at my home or his, to compare notes of what was going on in the Islands; and my children still recall how they used to watch Quezon and myself thru the glass French doors which separate the hall from the living-room.

Faternally yours,

WILLIAM H. TAYLOR
Dean of Past Grand Masters

Pioneers of our Grand Lodge

By MWB FREDERIC H. STEVENS
Past Grand Master, 1923

My dictionary states that the word "pioneer" is defined "to prepare or open up for others; take the lead in doing." That is the sense I am using the word in this article.

It is a well-deserved tribute — this Golden Jubilee — of the Grand Lodge, F. & A. M. of the Philippines, to honor those pioneering Freemasons who assembled on that historic day, December 19, 1912, and opened in due form a new Grand Lodge. A Grand Lodge that is recognized by every regular Grand Lodge in the world. Recognized not only in a diplomatic sense but acknowledged as one of the most progressive.

The Freemasons of the Philippines today are enjoying the results of the labors, the wisdom, and the well-planned concepts of those far-sighted Freemasons of fifty years ago. All honor to those pioneering Freemasons who labored so well that we who come after might enjoy the fruits of their labors.

Only a handful of those Pioneers remain with us but those surviving will never forget that when the Grand Lodge convened and heard the prophetic words of their Grand Orator, who in a stirring address entitled: "Masonry's Part in the Philippine Temple" said: "We are also privileged to work in a far greater and grander temple — in one designed for the enormous uplift of entire peoples — how splendidly operative does our speculative Ma-

sonry become if we but choose to make it so Future generations, not only of Filipinos but of civilized mankind, will contemplate the works being installed this day, in admiration and commendation And when the Philippine Temple shall have been completed it shall shine forth not only to the glory of Him to whom it is dedicated, but as a work to be imitated and rebuilt by Masons as often and as universally as the Temple of the wise King Solomon."

Ask the thousands of Filipinos, Chinese, Japanese, and Chamorros to whom this new Grand Lodge granted the priceless boon of their becoming members in our beloved age-old fraternity, how well this prophecy has come to fruition? The history of our Grand Lodge records that seven lodges were established in China — prior to the communist debacle — and fourteen lodges in Japan. Both of these countries now have Grand Lodges of their own. Lodges were also established in Guam and Okinawa. Outstanding was the action of our Grand Lodge, during those active and productive fifty years, of fusing the Gran Oriente de España and other foreign Grand Lodges in the Philippines. The fusion brought into our order those great Freemasons Rafael Palma, Teodoro M. Kalaw, and many others who added luster to the Grand Lodge of the Philippines.

We, who come after, must never lower the prestige, and the high-

standing which these Pioneers built into our beloved fraternity. We, who now dwell in this "Philippine Temple" erected by the Pioneers must ever remember that "others will dwell in this fraternal building after we are gone."

It is fitting on this day to honor these Pioneers, who built so well. The Republic of the Philippines observes a National Heroes Day. The Masons of the Philippines could well observe December 19th of each year as a Pioneers Day to renew that exalting influence which the lives of those far-sighted and dedicated Pioneers inspire. The inspiration these men left us is priceless. Summon them back each year from

that shadowy region of our Celestial Lodge and let them in fancy mind sit in our Lodges with us and by their love of the fraternity handed down to us from long ago guide us to be better Freemasons, better citizens, and better neighbors. Wonderful brothers of old, our Pioneers, let them through their really precious things of Life, more lasting and more substantial than many of the objects of ambition... is the friendship of those we meet at the Masonic altars."

Our Pioneers of Freemasonry taught us the real meaning of St. Paul's address at Mars Hill: "God hath made of one blood all nations of men." △

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CONFUSION IN THE TEMPLE

By WWB STANTON YOUNGBERG
Past Grand Master, 1933

During my term as Grand Master — January, 1933 to January, 1934 — the matter of the chartering of Lodges in China by our Grand Lodge which had caused concern among other Grand Bodies maintaining Lodges in that country, finally was brought to a point at which our Grand Lodge, as the only Sovereign Grand Lodge in East Asia, could not avoid asserting its prerogatives and dignity as a Grand Lodge.

After the union of Filipino and American Masons in 1917 our Grand Lodge was busy constituting new and flourishing Lodges within the Philippine territorial limits, the only exception being the chartering of Charleston Lodge No. 44 in Guam. Later it developed that Masonic brethren in China had been observing the good will and zeal that obtained among all the elements of our Grand Lodge.

Without any solicitation on our part, twenty-seven brethren belonging to various Grand Jurisdictions having Lodges in China, petitioned our Grand Lodge to open a Lodge in China, to be known as Amity Lodge. These petitioners had previously applied to the Grand Master of Massachussets, who had denied their request. After careful inquiry, Grand Master Vicente Carmona granted a dispensation October 28, 1930. The Masonic qualifications of these brethren were so fine and the work performed by them of such a

high standard that Grand Lodge granted a Charter to Amity Lodge No. 106, at the Annual Communication of 1931. The Lodge was constituted by Most Wor. Bro. George R. Harvey on May 25, 1931.

A petition for a dispensation to form a Lodge in Nanking, China, signed by twenty Master Masons in good standing was received by Grand Master William W. Larkin on Sept. 11, 1931. With his usual caution, Grand Master Larkin instructed Wor. Bro. Edwin W. Lawson, our District Inspector in China, to make a careful survey of the situation and then to submit his findings and recommendations. About this time, cablegrams were received from the Grand Lodges of Massachussets, Ireland, England and Scotland requesting us to delay action regarding additional Lodges in China until we should receive important letters then on the way. In due time a letter was received from the Grand Master of Massachussets, who also represented the Grand Masters of England and Ireland, suggesting that in view of "the changing and disturbing conditions as exist in China today" they believed "that the interests of all would be best conserved should each unit that you create prove their skill and ability in functioning . . . before additional Lodges are chartered.

Grand Master Larkin suspended action on the above petition of our Nanking brethren, out of deference

to the Grand Masters concerned, but at the same time made it clear, however, that he was not convinced of the soundness of the grounds upon which the objection was based and that his action should not in any way be considered binding upon our Grand Lodge or his successor in the Grand Master's Chair.

There the matter rested until September 1932, when Grand Master Antonio Gonzalez made an official visitation to Amity Lodge No. 106, in Shanghai. On a visit to Nanking he made a careful survey of the Masonic situation there and at a hearing granted to several brethren informed them "that any new petition they might present would be carefully considered from every angle." In December 1932, a petition signed by sixteen Master Masons was received by the Grand Master.

In the meantime, in March, 1932, a letter was received from the Grand Master of Massachusetts proposing the establishment of an Advisory Council on Masonic Matters in Northern China between the Grand Lodges of England, Scotland, Ireland, Massachusetts, and the Philippine Islands. Grand Master Gonzalez replied that he would submit the proposition to the Annual Communication of the Grand Lodge for consideration. Later, a letter was received from the Grand Master of Massachusetts under date of October 28, 1932, enclosing a copy of a form of agreement providing for the formation of the Advisory Council. The letter further stated that the agreement was in the process of being signed by the Grand Lodges of England, Ireland, Scotland, and Massachusetts and also informed us who

the representative of Massachusetts on the Council would be. The proposition, with opinion thereon, was presented in detail by Grand Master Gonzalez to the Grand Lodge, which voted unanimously not to adhere to the Advisory Council on Masonic Matters in Northern China.

A dispensation was granted by Grand Master Gonzalez for the formation of Nanking Lodge, U.D. By unanimous vote of Grand Lodge at its Annual Communication in January, 1933, a charter was granted to Nanking Lodge No. 108. It was constituted on February 4, 1933, by Rt. Wor. Bro. Samuel R. Hawthorne, our then Senior Grand Warden.

On his return from China in March 1933, Brother Hawthorne, reported to me that while in Canton, China, he had been interviewed by several enthusiastic Master Masons who were of the opinion that the organization of an international and cosmopolitan Lodge in that city under our Grand Jurisdiction would fulfill a very useful purpose. In April, 1933, official duties took me to China and, during my stay there of several weeks, I was able to visit Canton on two different occasions and personally interview the brethren who were petitioning for a dispensation. Fortunately, I was enabled to meet and discuss the matter of a new Lodge with several of the officers and members of Lodge Star of Southern China No. 2013, E.C. The signers of the petition for a dispensation were thirty-two Master Masons in good standing representing fourteen Grand Jurisdictions. . . The Master designate was Brother J. Hall Paxton, American Vice-Consul at Canton, China. On May 15,

1933, I signed a dispensation for a new Lodge to operate at Canton, China, to be known as Pearl River Lodge, U. D. On April 23, 1934, at the Annual Communications of Grand Lodge, by unanimous action, a Charter was granted to Pearl River Lodge No. 109, at Canton, China. Later that year it was constituted by Grand Master Manuel Camus in person.

On December 9, 1933, a communication was received from the Grand Secretary of the Grand Lodge of Scotland informing us "that at the Quarterly Communication of Grand Lodge held yesterday afternoon, it was agreed that masonic relations with your Grand Lodge be meantime suspended."

This confirmed the warning given us in a letter from him which we received November 1, 1933, which was as follows:

"I regret to have to advise you that owing to the action taken by your Grand Lodge with regard to the formation of new Lodges in China, and its refusal to cooperate with other Grand Lodges appearing there, my Grand Committee have reluctantly decided to recommend to Grand Lodge that Masonic relations with your Grand Lodge be suspended meantime."

In short order similar action were taken by the Grand Lodges of England, Ireland, Massachusetts, and Vienna. Later on similar action was taken by a scattering of other Grand Lodges; however, the great majority of Grand Lodges throughout the world did not take any action.

Our Grand Lodge continued to grant Charters to other well quali-

fied Brethren who desired to form Lodges under the leadership of our Grand Jurisdiction and went on about all our business in the usual manner.

In 1938 upon the recommendation of Grand Master Joseph H. Aley, it was decided to permit the formation of a District Grand Lodge for China and the very able Very Wor. Bro. Hua Chen Mei, who since 1934 had been District Deputy Grand Master for China, was appointed District Grand Master. By his very able and skillful diplomacy an advisory council for China was formed and harmony was restored. The ten provisions contained in the agreement were of a general nature and could offend no one. The two principal clauses provided that the Council could act only in an advisory capacity and possessed *no coercive powers* and that any Grand Jurisdiction might withdraw and be relieved of any obligations upon giving six months' notice to each subscribing Grand Jurisdiction. Thereupon peace and harmony prevailed in the short length of time that remained for the old tenor of life that then prevailed in the so-called "unchanging" East.

After the forces that were let lose on December 7, 1941, the social and political structure of the Far East would never again be the same. Time, as it has so often done in the past, plays Homeric jests with the fond plans and aspirations of mere man. Today there is no freedom in the land of old Cathay. A tiny remnant of its people have freedom on Formosa. There are no Masons or Masonic Lodges left in China; however the Grand Lodge of

Free and Accepted Masons of the Republic of China lives and prospers in Formosa. After a long, long night, freedom will return to the Chinese people and the Grand Lodge will return to its old home. When that day arrives the Grand Lodge of China will be the supreme Masonic Body in their country. And that, after all, is as it should and must be!

STANTON YOUNGBERG
Grand Master, 1933-1934.



THE COMMON MAN

Over the last two or three generations we have put the "common man" on a high pedestal and made something more than a demigod of him. He has become the arbiter of the world's destiny, the one creature whose voice is indeed the voice of God, and whose fiat must be regarded with the profoundest respect.

True, no one in his proper senses can deny that this ubiquitous person has countless items to his everlasting credit on life's great ledger — acts of individual heroism, outstanding generosity, supreme self-sacrifice and love that shines like the stars throughout all written history and will no doubt never cease to do so. But we cannot ignore, and only at our peril may we forget, that the "common man" is the same unregenerate self-made stinker who populates our prisons to capacity, adds almshouses to our tax burden, murders his betters on every automobile highway, elects the ignoramus and the half-wit to make our laws or even stays away altogether from the polls, permits or encour-

ages racketeers to rob us, connives with demagogues and subversives to enslave or destroy us, strews our countryside with billboards and other unsightly trash, and perpetrates the wars from which all of us, the good and the bad alike, must suffer. He is also the "yes man" who is afraid or ashamed to be on the losing side in any argument no matter how right that side may be. All of this should lead to the ineluctable conclusion that much of our veneration and regard may have been regrettably misplaced.

What should be unmistakably clear to every Mason is that in whatever direction our social and political salvation may in the future lie, it can be attained only by means of increasing the proportion of distinctly uncommon men with sufficient wisdom and native integrity to identify and sweep away the innumerable fatuities and frustrations that plague us at every turn. At the risk of being thought misanthropic, we might do well to stand back a few paces, consider coldly the common man as he reveals himself to us in his acts and utterances, and withhold deification until he merits it.

N. S. Meese

I know of no safe depository of the ultimate powers of society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education.

Thomas Jefferson

Masons as Builders

By MWB CAMILO OSIAS
Past Grand Master, 1955

The dictionary definition of the word "mason" is "a builder or worker in stone, brick, or the like;" and "masonry" is "the occupation of a builder in stone, brick, etc." A "Mason", capital M, is a member of Masonry, the society or fraternity of Freemasons. We now distinguish Operative Masonry and Speculative Masonry but both masons and Masons are architects or builders. The former deal chiefly with material things, the latter mainly with intellectual, moral, and spiritual matters.

Freemasons are builders. They build sound bodies making them fit abodes of sound minds and worthy temples of the spirit. They build intellects and spirits necessary to progressive leadership. They build communities and nations rooted in freedom and righteousness. And they help build a new world of free men with a universal outlook recognizing the Great Architect of the Universe and where "man to man, the world o'er shall brothers be."

Freemasonry has an ancient and honorable history. It is older than any living religion. Its record is a checkered one not at all smooth, its devotees having suffered travail, persecution, and martyrdom. But it survived all odds for it is wedded to an undying cause, it is propelled by the spirit of liberty, and it is dedicated to the building of the indestructible temple of humanity.

Speculative Masonry evolved from Operative Masonry retaining much of the language, legends, and rituals

of the letter and using its tools as symbols of rich import to life. The Square, for example, is a symbol "for evening the inequalities of human character" and the Compass "to draw a Circle of goodwill around all mankind."

The language of Masonry is elegant and sublime. It makes articulate noble aspirations and profound concepts. Many do not realize how much they owe Freemasonry for phrases and words that have entered into their daily speech: "Master", "warden", "tyler", "meet on the level", "act on the square", "square deal", "Grand Architect of the Universe", and "Master Builder", to phrases, sentences, ideas, ideals, and principles have helped and will ever help build character.

From shore to shore, from continent to continent, over hills and mountains, across plains and seas to mention but a few. Masonic words, the institution of Freemasonry moved forward through the centuries until today it encircles the entire globe.

Freemasonry is built upon. Communities and nations that have been true and loyal to freedom and to truth have been and will be built upon foundations that it has laid. And Freemasons in the future will be builders as they have been for ages. They will minister to the highest and best of the human race, and a new humanity shall arise endowed with the greatness and beauty and goodness that free minds and free

spirits always exalt above earthly possessions, even life itself.

Masons embrace the fraternity "of their own free will and accord." They assume obligations and responsibilities voluntarily without coercion from any source. They do good with no regard for credit or thought of reward.

"Small wonder," wrote a Grand Lodge officer industrious and learned, "that such an order has won to its fellowship men of the first order of intellect, men of thought and action in many lands, and every walk and work of life: soldiers like Wellington, Blucher, and Garibaldi; philosophers like Krause, Fichte, and John Locke; patriots like Washington and Mazzini; writers like Walter Scott, Voltaire, Steele, Lessing, Tolstoi; poets like Goethe, Burns, Byron, Kipling, Pike; musicians like Haydn and Mozart — whose opera, *The Magic Flute*, has a Masonic motif; masters of drama like Forrest and Edwin Booth; editors such as Bowles, Prentice, Childs, Grady; ministers of many communions, from Bishop Potter to Robert Coll- yer; statesmen, philanthropists, educators, jurists, men of science — Masons many, whose names shine like stars in the great world's crown of intellectual and spiritual glory..."

To this list of distinguished men of diverse types could be added Filipino patriots, and martyrs, scholars and thinkers, men of heroic mold in the field of war and in the realm of peace. We shall mention a few limiting ourselves to some of those who have preceded us to the Celestial Lodge above: Rizal, Tavera, del Pilar, Ponce, Lopez-Jaena, the

Luna Brothers, Mabini, Bonifacio, Aglipay, Palma, Camus, T. Kalaw, Jose Abad Santos, and others. It may be added that our national flag, with three colors red, white, and blue, and the white triangle containing the sun with eight rays and three stars, is of Masonic motif, genesis, and significance.

The Grand Lodge of the Philippines celebrates this year, 1962, its Golden Jubilee and it will have many more anniversaries each grander than this. It must be remembered that Masonic Lodges have existed in these Islands for over a century. This is a timely opportunity for Masons of this jurisdiction to build a greater and more serviceable Masonic fraternity upholding always the Fatherhood of God and the Brotherhood of man.

When I was elevated by my brothers to the exalted seat in the East as Grand Master, my inaugural address dealt with the subject: "More Masonry among Masons, more men in Masonry." We must increase in number and grow in quality. Quantity is important but quality is supremely important.

Masons are builders and we must ceaselessly labor to build, for Masonry is a building process. This is our resolve, this is our mission, this is the quest that makes Masons one whithersoever dispersed.

One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial Youth
One in the larger thought of
God.



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What of the Future?

By MWB SELDON W. O'BRIEN
Past Grand Master, 1929

Most Worshipful William H. Quasha,
Grand Master of the Grand Lodge,
Plaridel Masonic Temple,
1440 San Marcelino, Manila.

Dear Grand Master:

For half a century now, through all the important changes, and, at times, adverse conditions of that period, the Grand Lodge has so carefully and successfully administered Masonic affairs in the Far East that we can proudly proclaim that it now enjoys the whole-hearted respect and loyalty of its brethren, and rightly merits and really occupies a position high on the roll of honor of the other Masonic Grand Lodges of the world. No doubt, fitting tribute will be paid to its many particular accomplishments during its Golden Jubilee, but I would like to mention here what I consider as one of its outstanding achievements of its 50 years of service. From my intimate relation and familiarity with its proceedings over a long period of more than 20 years, I would say that no other Grand Lodge in the world has ever been confronted with more sensitive and difficult problems for its solution than the Grand Lodge of the Philippines. Many of these perplexing problems, owing to the peculiar existing conditions at the time, often caused heated concern among the brethren, seemingly defying the wisdom of Solomon in their solution. To its great credit and honor, the Grand Lodge inva-

riably approached these problems with the utmost care, and after mature and careful consideration was able to solve them wisely, and in the best of Masonic tradition, with justice and fairness, and, in the main, to the satisfaction of all concerned, thus preserving at all times, the traditional peace, harmony and good will among its brethren. As I look back over the years, and think about these various matters, this stands out in my mind as a wonderful achievement, and clearly demonstrates the wisdom, influence and power of our Grand Lodge, when timely and properly directed, in all human relationships. Perhaps, from this thought, we may derive much inspiration and encouragement in our future efforts.

As we humbly reflect today upon our past achievements, would it not be timely now to ask, what of the future of Freemasonry in the Philippines?

The greatest heritage of the Filipino people, including, of course, the Masons, are their liberties and freedoms under a free and independent democracy of the Free World. With those great and beneficent forces to guide and protect them, Freemasonry and other enlightened institutions there have made marked progress. The Masons are quite proud of their achievements, and rightly so, and I know they earnestly desire to see Freemasonry and all other free institutions continue

to live and thrive in the Philippines and elsewhere as an active and influential force in the lives of the people. Possibly, some, who have not a true perspective of world conditions, may ask, can there be any serious question about the future of Masonry in such an atmosphere of freedom as exists in the Philippines? I wish, with all my heart, I could truthfully say, No, there is no such danger. But, if we rightly judge present world-wide conditions, and properly weigh what has actually happened within and to other free nations of the world, as a criterion for the future, we must conclude that there is a grave present danger of the awful threat of communism to all free nations. As President Kennedy recently warned. "Peace and freedom do not live out most if not all of our lives in uncertainty and challenge and peril." Should this challenge prevail, and the Filipino people brought under the domination and control of Communism, we well know, from experience in Cuba and other Communist countries, what will certainly happen to Freemasonry there. Under those distressful conditions, the people no longer will be free and independent and master of their destiny, with freedom and dignity, but mere helpless vassals of a cruel and merciless Communist State, and Freemasonry, and everything for which it stands, will upon the happening of that fateful event, be outlawed and banned, its temples and other properties confiscated to the State, and every conceivable means used to obliterate its teachings. This challenge, therefore, involves the matter of actual self-preservation for Freemasonry, and should be of grave concern to all Masons.

The defense of the people in this perilous struggle would appear to be an urgent subject for the agenda of our Grand Lodge, if it is not already there, with clear designs of this world conspiracy and a true and accurate picture of its brutal tyranny carefully outlined on our Trestle Board for all to see and understand before the stranglehold of communism becomes fixed and there is still time to overcome its dangerous menace. The Masons, under the able direction of the Grand Lodge, would seem to be in a strategic position and well prepared to be leaders in this common cause and give effective service to the people, and they have sound reason in their own right and interest to aggressively and courageously accept full responsibility in this mighty challenge to their liberty and freedom. If they, and their government, can win and hold the loyalty and united support of the Filipino people in this fight for freedom, we may rest secure in the belief that the actual design, the special techniques of secret infiltration, false indoctrination, subversion and terrorism, and the revolutionary movements of the Communist conspiracy to subvert and bring the Philippines and its people under the control and domination of a Communist regime, will never succeed, and the Philippines will remain a loyal and respected member of the family of Free Nations. Let us work, hope and pray for this result!

In closing, Most Worshipful Grand Master, allow me to extend to you, and through you, to all other Masons of the Philippines, my warm personal greetings, and all good wishes for a most successful year as the Leader of Philippine Masonry.

My Last Goodbye

By Dr. JOSE P. RIZAL

Goodbye, beloved Fatherland, adored clime of the sun
Pearl of the Orient sea, our lost sweet Paradise!
To thee I gladly give this life, forlorn and webegone,
And were it brighter, fresher, more sublime or less undone,
Thy good to gain, I'd none the less still make this sacrifice.

In battlefields, deliriously and fiercely fighting hot
To thee give others all without regret or doubt at all;
It matters not the place, be't cypress, laurel, lily plot,
Or scaffold, open field, fierce fight, or bitter martyr's lot,
It's all the same, when home or country sounds the call.

I die just when I see the dawn fast breaking thru the sky
To herald finally the day behind the gloomy night;
If grain thou needst to tint thy nascent ray with brightest dye,
Pour out my blood, let it be spilt in time, low tide or high,
And thus emblaze in gold a streak of thy awaking light.

My dreams when scarcely yet an adolescent boy, care-free,
My dreams when now a youth already full of vim and game,
Were those to look at thee some day, thou jewel of the Orient sea,
Thy dark eyes dry of tears, they brow serene, so high and free,
Without a spot or wrinkle, nor a blight of fear or shame.

Fond hope of this my life, for which my ardent pray'rs outpour,
"All hail" cries loud to thee this soul about to take its flight!
All hail! oh! how so pleasant 'tis to fall to give thee power,
To die to give thee life, to die beneath thy starry bow'r,
And sleep in thy enchanted sod the long, eternal night.

If o'er my lonely grave, perchance, some day thou seest grow
A simple, humble flow'r amidst the thin and lowly weeds,
Close draw it to thy lips and kiss my soul — caress it so —
Then shall I feel up my brow in the cold tomb below
Thy balm of tenderness, the warmth which from thy breath proceeds.

Allow the moon to shine o'er me with soft and tender light,
Allow the dawn to send its glorious beam and fleeting shaft,
Allow the wind to murmur, sigh its sad and restless plight,
And if, by chance, a songbird on my humble cross alight,
Allow the bird sing canticles of peace the breeze to waft.

Allow the burning sun evaporate the falling rains
And let the heavens purify them with my bootless cry;
Allow a friend to weep o'er my untimely death and pains
And when at eventide some one for me a pray'r refrains,
Pray too, oh! Fatherland, for this my rest to God on high.

Pray thou for all of those who died in utter hopelessness,
For all of those who suffered torments of unequalled pain,
For our poor mothers all, who weep much o'er their bitterness,
For orphans, widows and for tortured captives in distress,
And for thyself that thou mayst finally redemption gain.

And when the shroud of night engulfs the gray cemetery,
And only those inert remains keep silent vigil there,
Disturb thou not the peace, disturb thou not the mystery;
But should thou hear some strains of soft guitar or psaltery,
'Tis I, dear country, singing unto thee then as it were.

And when my grave to all is lost in dim forgetfulness,
No cross nor stone is left to mark its lonely spot or place,
Let it be plowed and let the spade turn o'er its emptiness;
My ashes thus, before returning unto nothingness,
As dust to dust thy carpet-floor shall form a part apace.

It matters not by then that I should so forgotten be,
For I shall sweep o'er all thy fields, thy vales, thy atmosphere,
Because vibrant and a limpid note I shall then be,
Aroma, colors, whispers, light, a song, a sigh for thee
Repeating constantly the essence of my faith so dear.

My idolized Fatherland, grief of my griefs, tear of my tears,
Belov'd Filipinas, hear thou my sad and last goodbye.
Hereto I leave thee all, my parents old, lov'd ones, my dears.
I go where none are slaves, nor killers cruel or tyrants fierce,
Where faith kills not, and He who reigns is God Himself on High.

Goodbye, dear parents, brothers mine, ye fragments of my soul,
Ye childhood friends in this our lost, benighted home and nest,
Give thanks for now I rest me from the tiresome day and call.
Goodbye, sweet alien friend, joy of my joy, my all in all.
Goodbye, beloved fellowmen. To die is but to rest.

*(English version by Atty. Florencio D. R. Ponce
Past Master, Araw Lodge No. 18, F. & A. M.)*

Guides in Nation Building

His Excellency DIOSDADO MACAPAGAL
President of the Philippines

(Address on the Golden Jubilee of the Grand Lodge of Free and Accepted Masons of the Philippines, December 19, 1962).

Your invitation was extended to me on your behalf by one of your Past Grand Masters, who impressed upon me the historic significance of the Golden Jubilee of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. I am more than happy to have accepted for your assemblage is composed of many friends and leaders in various fields of activity, and I am convinced that this is an excellent company of kindred spirits in quest not only of what is good but of what is best for the people of our country and of the world.

I am not myself a Mason but I have come to know and admire a good many of them, living and dead. One of them was Chief Justice Jose Abad Santos, who was once elevated to the Grand Oriental Chair. He was as exemplary as a dedicated citizen and public servant. Like our great Rizal, Jose Abad Santos faced his executioners and met death serenely. Now we revere his memory as a true patriot and martyr who knew how to live and die for freedom and democracy.

My contacts with worthy members of the Fraternity and my rather limited readings about this distin-

guished Order have brought me the information that Freemasonry stands for the Fatherhood of God and the Brotherhood of Man. As a public servant I cannot but be impressed by the fact that the members of the Fraternity throughout its long history have been apostles of freedom and supporters of legally-constituted government authority and loyal devotees of "a regime of justice, liberty and democracy."

The sovereign people of this nation voted for me as President of the Republic. On my inauguration I enunciated the aims and objectives of my administration, namely,

1. To solve the problem of graft and corruption;
2. To attain self-sufficiency in food;
3. To create conditions that will provide more income for our people;
4. To establish practices that will strengthen the moral fiber of the nation and invigorate freedom and democracy;
5. To launch a well-formulated socio-economic program.

In my first State of the Nation address to the Congress in joint session assembled, I announced my firm resolve to carry out my constitutional duty of serving the interests of the members of all groups of our people and doing justice to every

man not as President of one party but as President of the entire Nation. In that address I stated my awareness of the basic independence of the Executive and the Legislative departments of our Government and also my awareness of the need for cooperation between them.

Now as I stand before the representatives of different Lodges convened to observe the fiftieth anniversary of the Grand Lodge, I do not hesitate to appeal to you here present and, through you to the other officers and members, for cooperation in the common task of moral regeneration and of advancing socio-economic progress.

We are all interested in the two-pronged program of moral regeneration and economic development because they are indispensable in the life of an individual and of the nation. We all have a stake in nation-building. When I say all I mean absolutely all without exception. From the days of Socrates, Plato, and Aristotle there has been a constant concern in evolving a state that would make possible the good life for all. That concern is yours and mine. It is our joint concern to adopt a good program and implement a program that will make it possible for the people to enjoy a measure of material prosperity and spiritual fulfillment.

It must be our firm resolve to build a better nation, one resting upon the solid foundations of economic prosperity and righteousness. These material and ethical matters must be our constant polestars. There is an interdependence and interaction between the two. Aristotle himself, in his conception of happiness as the highest good, ad-

mitted that it was dependent, at least in part, upon external good. For the sake of emphasis, let me repeat that I keep in mind always in the administration of national affairs the two imperative needs: prosperity and righteousness.

In meeting a difficult problem of State I ask myself two questions that are compelling and impelling in reaching a decision: (1) Is it moral? (2) Is it legal? These I think are two excellent guides in discharging one's responsibility in the task of nation building.

Our inimitable mentor, Rizal, called our job "the titanic task or regeneration." We are operating under a government of laws, hence, we must fulfill the exactions of legality in our public act. We likewise believe that life has a moral basis so we must make morality a yardstick in our individual conduct and in our public actuations.

You and none better than you, the Masons, known to be steeped in moral philosophy and high spirituality, can readily understand the urgent need of moral regeneration and economic development. You and I are allies in a great and challenging enterprise. I beseech you to share with me the duty and responsibility to make a success of the massive socio-economic program the effective implementation of which will bring widespread and permanent benefits.

Nation building is a long, difficult, and complex process. And it is of many facets; but those are interrelated. That is why the administration is committed to an integrated socio-economic program.

Immediately upon assuming office I addressed myself to the ur-

gent problem of achieving self-sufficiency in rice and corn. A law has since been enacted creating the Rice and Corn Administration charged with the duty to attain this end. It is heartening that in various provinces there has been an increase in the production of rice and corn per hectare. We must likewise attend to the fishing industry and we are waging a campaign against the use of dynamite and poison which has been depleting our fish resources. We also must step up poultry-raising, piggery, and increase the animal population. A better nourished citizenry means a healthier and more efficient nation.

We have not been unmindful of the gravity of unemployment and under-employment. It is with some satisfaction that the Congress approved a law creating the Emergency Employment Administration. It has made a good start and it deserves encouragement, not condemnation or obstruction. We must create job opportunities for a labor force growing at the annual rate of some 300,000 and to attain our goal of 11.6 million jobs in 1967. Government and private sectors have to exert constructive efforts to advance toward full employment or a situation wherein there will be greatly reduced unemployment and underemployment.

To a group of intelligent men such as we have in this auditorium, there is no need of going into details on the need of accelerating the development of economically-depressed regions of our country, of increasing production and productivity, of expanding agricultural and industrial ventures. We have

to augment the national income and increase the per capita income. We have to educate and harness our human potentiality. Our cultural and educational institutions must be reoriented; we have to make them agencies wherein productivity and creativeness loom large. All these and more are needed to make the dream of the framers of the Constitution come true, namely, to establish a sound and progressive economic democracy.

Fortunately for this and coming generations, God Almighty endowed our country with rich and varied natural resources. We are ordained by the supreme law of the land to conserve and develop the patrimony of the nation. With such natural riches better developed and economically exploited, this land now the home of about 30,000,000 can sustain a population twice or three times that number of inhabitants. We must shift the mentality and interest and energy of our youth to practical activities, agricultural and industrial. We must guide and direct them to give greater attention to the solution of scientific and economic problems. Let us convince them that theirs is an epoch necessitating applied knowledge, skill, science and technology.

Besides being guided by what is legal and moral, by the policy of prosperity and of righteousness, it is well, too, that we be guided by the principles of nationalism and internationalism in building an ever greater Nation. We need the application of those twin principles of modern life to combat poverty, disease and ignorance. We need

sound nationalism and sane internationalism in economics and finance, in morals and culture.

We have attained independent nationhood. This is a landmark in our history. Nationalism has been a constructive and powerful force in our national growth. It will continue to exert a great influence. It has been influential in the nationalization of the retail trade and it is one of the motivations of the enactment of the law for the rice and corn industries. In my State of the Nation Address on January 22, 1962, I unequivocally stated: "The Administration upholds nationalism." We fellow Rizal who said, "In spite of everything the Country first, first the Philippines."

At the same time, I recognized the principle of internationalism in our economic development. Foreign investment is invited and, to quote from the same address, "We must be sincere in attracting foreign capital to invest in productive enterprises in our country..." I reiterated the operation of these two principles in an address before the Chamber of Commerce of the Philippines on August 18, 1962, saying: "Our program envisages domestic investments amounting to 89 per cent of the requirements and foreign investments amounting to 11 percent. Indeed, there is wide room for profitable foreign investments in the country and to all foreign investors, present and future, we guarantee against confiscation of their investment, freedom to repatriate profits as well as capital, and equal protection of the laws."

I doubt not that these pronouncements find a responsive chord in

the hearts of Masons because Freemasonry has helped humanize nationalism, making it a truly universal Fraternity. The various steps we have taken in foreign affairs, including the State Visits we made to Spain, Italy, the Holy See and Pakistan, and the cordial welcome which our government and people extended to foreign dignitaries of friendly states, are proofs positive of our fealty to nationalism and internationalism.

Now I come to moral regeneration as part and parcel of the policy of this Administration. This I know is near and dear to the heart of every Mason. You form a body of men avowedly dedicated to morality and spiritually of the highest order. Freemasonry has been defined as "an organized society of men symbolically applying the principles of operative masonry and architecture to the science and art of character building." Masons, I understand, are taught to "meet on the level" and "part on the square." You teach and endeavor to practice brotherly love, relief and truth. Therefore you cannot be indifferent or passive in the relentless fight of this Administration against graft, corruption and other venalities.

I took my oath of office on Rizal's day of execution, December 30, as ordained by the Constitution. The people elected me and my colleague on a platform of constructive reforms. On January 21, 1962, we took a bold step to lift controls. I did not wait for 1963 to remove controls because of my firm conviction that it was an urgent measure to effect both economic and moral reform. As I observed on a previous

occasion "through decontrol, we dealt the monster of corruption a mortal blow."

As you well know, my friends, this administration has waged a fight to institute moral reforms. It has reduced corrupt practices and eliminated, to a large extent, the activities of ten per centers and influence peddlers. With your prayers and public support, I am determined to fight corruption relentlessly until it is crushed and we the Filipinos and others resident in this beloved land can once again raise our foreheads in integrity, dignity and honor.

Gentlemen and friends, I am reminded of the summation of the virtues of St. Paul when he said: "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are of good report if there be any virtue, and there be any praise, think on these things."

Together let us think seriously on these things and channel our talents to bring about a reign of righteousness since "righteousness exalteth a nation."

Thank you and may God bless and guide us all! △

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SECURITY vs. INDEPENDENCE

By MWB WILLIAM H. QUASHA
Grand Master, 1962

After Franklin Delano Roosevelt became President of the United States in 1932, a modern concept of State social welfare was born. From then on politicians competed with each other in promising the people that the State would care for them and would grant them social security. The first big move in this direction in the United States was the creation of unemployment insurance. This was soon followed by the establishment of old-age insurance. Together they came to represent to the American people and are now known as "Social Security".

It is my purpose tonight to examine whether State social welfare, which is referred to as "Social Security", actually provides social security or whether in fact it is destroying independence and consequently is deleterious to individual and group security.

United States is not alone in granting various doles to the public. In England, for example, even medical care is provided free of charge to the people. Sweden outdoes both as some wag has put it, "The State cares for you from the womb to the tomb".

The original concept of social security was based on the theory: *first*, that such a State welfare program was economically sound and beneficial to the body politic; and, *second*, that it was justifiable from the point of view of humanity.

The economic argument, in part, is as follows:

(a) The great danger in a depression is that it becomes widespread and intense.

(b) Unemployment becomes general.

(c) Buying power diminishes.

(d) Production suffers from lack of continued demand.

(e) Unemployment spreads causing lowered purchasing power by the public, resulting in further diminution in production and so on.

(f) Unemployment insurance acts as a stop-gap against the breakdown of production and prevents the cycle from taking place or if it does persist, its intensity will not be great nor will its continuity be as sustained.

The humanitarian argument holds, in part, that:

(a) Everyone has a right to be free from want.

(b) Private charity is too haphazard and does not accomplish the job.

(c) The State has a duty to see to it that the inequities of society are counterbalanced.

In addition to these two main arguments, here is a corollary which states that the State welfare program enables families to stay together and that consequently crime and juvenile delinquency are alleviated.

Let us examine each of these arguments. *First*, the economic aspect. "Social Security" today is supported by means of payroll tax-

es, the magnitude of which is hard for the ordinary person to appreciate. In the United States, the annual cost runs into billions of dollars. In 1963 an increase in payroll taxes is scheduled; *the increase alone will aggregate more than one and a half billion dollars.* Every cent of this money comes from production, either as laborers' wages or from capital's contribution. In other words, some laborers, from the sweat of their brows, are paying for other persons' welfare. Were this money put into actual production, the total amount of wealth which would be produced would run many times over the actual money that is being taken out of production. The result is that with the curtailment of production, there is diminution in the amount of wages which are being earned in the country by all workers.

The argument that "Social Security" reduces the effects of depressions is without sound economic basis. When the government pours money into the economy on a give-away basis, it is not adding to production nor is it providing a spur or incentive to production. On the contrary, by withholding money from production, through the taxation of payrolls, it is penalizing and thus discouraging production, it is weakening the body of the economy internally, thus making it more vulnerable to depressions and it is softening the country thus making it less competitive in international trade. It is clear that this is not for the real welfare or for the security of the people but is rather to increase the power of the State over the people. We must remember that we Masons have jealously guard-

ed the freedom of the individual and that power, once acquired by the State, is very difficult to be rewon by the people.

As to the second department, the humanitarian concept. We Masons believe in Charity. We practice Charity. We are the largest private charitable and fraternal organization in the world. We practice Charity on a voluntary basis. Volition is the antithesis of compulsion. Volition is freedom and compulsion is slavery. If the State socializes Charity, there is an unfortunate tendency for voluntary Charity to diminish or to cease altogether. The beauty of Charity is the spirit of giving. If people are compelled to contribute part of their wages to the State, in many cases they no longer wish to give Charity voluntarily because they feel they have already made their contribution to the State and that it is now up to the State to look after the less fortunate. The average man, when he sees a less fortunate person now says: "Let the State look after him. After all, I am paying taxes".

The idea of letting the State be the great dispenser of Charity is detrimental to mankind. It is my opinion that unless the trend is reversed, the time will come when the idea of Charity will fall into general disuse. It is also true that if poverty is widespread, which could become the situation if our competitive power is destroyed, the people will not have adequate means to practice Charity in a substantial way. The way to have a healthy society in which Charity, voluntarily practiced, is considered a virtue is to have a virile economy wherein

real wages will be high, and where the handmaidens of ignorance and poverty can be eliminated. But if production is penalized by payroll taxes, we cannot expect the economy to be healthy and we cannot hope for humanitarian concepts to be highly developed.

Now let us turn to the corollary: "Social Security" results in better homes, less crime and diminished juvenile delinquency. Thirty years of experience indicates that this is an elusive goal. Statistics show that crime runs higher in countries where there is more State social welfare than where there is less. Sweden is a good example. This country not only has an unduly high crime rate but it also has a very high incidence of suicides, yet it has more State-dispensed welfare grants than any other country. England and Scotland have highly developed State welfare programs. These two great countries have found that crime and juvenile delinquency have not diminished, but that on the contrary they have been increased since their welfare programs have been instituted. United States and Philippines have had similar experience. Crime and juvenile delinquency are directly related to poverty and ignorance. Solve the problem of poverty and banish illiteracy, and give the people freedom, crime and juvenile delinquency will surely diminish.

Freedom-loving people should recognize that the greatest attribute of society is the independence, the freedom and the liberty of the individual. We Masons cherish and have always cherished the dignity of man. We realize that with the increase in the power of the State

there is a corresponding decrease in the freedom of the individual. We are suspicious of the politicians' promise when he tells us that the State will look after us if only we will elect him to power. We are suspicious of the growing ranks of men in and out of the government who are supported by the peoples' wages. We are suspicious of the fact that social security has become synonymous with the State-run welfare society. I am of the opinion that private pension plans, mutual aid societies, insurance companies and private charities in a free-enterprise society are the true methods whereby social security can be accomplished. I ask all of my brethren not to be misled by high-sounding promises which cannot be supported by performance.

It is my conclusion that "Social Security" in the concept of a State social welfare program is not only destructive of individual liberty and hence of independence, but it is even detrimental to the ordinary concept of security. Where the State becomes strong, the individual becomes weak. He is weak because he has lost his freedom, and ultimately he is compelled to do what the State wants him to do. This is not true security, and people who continue to hold up their arms in the air crying to the State for security are actually asking to be put in shackles.

We Masons are facing a challenge. We know that wherever Communism exists, Masonry has been outlawed. As far as we are concerned, Communism, Fascism and any other form of Totalitarianism must be fought, and we must be alert to the proposition that Totalitarianism can come

upon us by a gradual process of erosion of the individual's liberty.

There is only one answer, and that is: Independence. Independence of the individual.

Filipinos and Americans understand what independence means. We had to fight for it; but sometimes we are apt to think that because we are no longer dominated by a foreign power, that we have independence. Such is not the case. If the State is all-powerful, it hardly matters whether the State is run by a foreign or a domestic tyrant. This is Brother Jose Rizal's great warning to us. If we Masons do not recognize this, who will recognize it? If we do not speak out against tyranny, who will speak against it? If we do not fight for public education, who will fight for it? If we do not oppose the acquisition of power by the State over the individual, who will oppose it?

My Brethren, ladies and gentlemen: this is not the first nor the last time in history when we will have to stand up for our rights. We must recognize that every time we meet we ought to rededicate ourselves to the basic principles for which we stand, because unless we do so, the time will come when all we have left is the memory of an institution and not the institution itself.

Finally, as this is the close of our Golden Jubilee Commemoration, I thank you all for participating and making it so significant, and generally contributing to its success.

I wish you all a very Merry Christmas and a Happy New Year. △

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KNOCK THE BARRIER DOWN

By MWB CENON CERVANTES
Past Grand Master, 1951

(Speech delivered Dec. 19, 1962, by M.W. CENON S. CERVANTES, P.G.M. at the dinner held at the Phil-Am Life Auditorium in connection with the celebration of the Golden Jubilee of the Grand Lodge of the Philippines)

M. W. Grand Master Quasha,
distinguished brethren, ladies,
brethren and friends:

At the outset let me extend to each and everyone of you present this evening a most hearty welcome. To you brethren who have come from afar, sacrificing time and effort, all we can say is this: "Thank you."

The other day while going through the comic strips, as is my wont, the hero, Phil. Corrigan, as Secret Agent X 9, had returned from a successful mission as usual and was winging his way home.

As he sat by the porthole of his plane admiring the beautiful panorama below him, his thoughts suddenly veered to the great strides attained by science in air-travel. This was what he mused about:

"But jet speed has drawn us all together into a tight little package where we've got to face each other's problems.

If only we could knock down the rest of the barriers, like we've done with distance and time..."

How true indeed: But the last sentence was incomplete. He could

have added: "What a wonderful place this world of ours would be to live in."

Tonight we have met at this festive board to break bread with one another and to share the joy that is ours on this auspicious occasion namely, the celebration of the Golden Jubilee of the Grand Lodge of the Philippines. Coincidentally, it comes at the time of the year when the spirit of good will is in the air.

December is a special season for all of us — vibrant with goodwill, open-heartedness and happiness. It is fortunate that our Golden Jubilee should be celebrated during this season because it reflects the deepest sentiments of Freemasonry.

Despite this seeming gaiety, harbored within every thinking man's heart is the fear of nuclear destruction. The years after World War II, far from being a period of peace, have been years of tension and uncertainty.

In this era of global tensions, the desperate and immediate solution resorted to by nations has been armament. Amassed by world powers are arsenals of destructive weapons which may trigger off the annihilation of millions and eventuate in the chaos of civilization. Still the mad race continues and the clamor for more billions for defense obsesses all nations.

Some of the best intellects, the wealth of the world is centered on

destruction — on the manufacture of deadly weapons designed for massive retaliation. Also, manhood's finest, not the feeble or the infirm, will be ranged to take the first shock of battle. Yet we hear of millions of people the world over suffering from disease and hunger plus complaints about lack of funds for education.

Yet war has never been the ultimate solution for any world crisis. Justified as it has been to have halted momentarily madmen's dreaas of a world conquest, the hatred caused by war grows all the more virulent by its very subjugation by force.

History records the rise and fall of tyrants, mighty and feared in their time with nothing bequeathed to mankind except a gory record of carnage and destruction. On the other hand, history too records the death of peacemakers, trampled in their time, but who have conquered more minds and hearts for posterity.

What then is the positive force for reconciling nations? The answer comes to us unmistakably clear — the brotherhood of men.

In man's brief sojourn on earth, he must find and live by the great truths of life, if he must exist above the animal plane. Masonry is founded upon these great truths — brotherhood, freedom and trust. These have been truths bequeathed to countless generations by Masons who have lived and died for their principles.

Masonry's militant existence after centuries of ecclesiastical and political persecution attests to the strong foundations undergirding our Fraternity.

Fifty years ago, today, a group of men imbued with the spirit of goodwill decided that a Grand Lodge of Free & Accepted Masons of the Philippine Islands should be established here with the blessing of the Grand Lodge of California, represented now by M. W. Coburn. They had the faith in the future of this country and knew that Freemasonry had taken a firm root here. They were of different colors, creeds and beliefs but were bound together as brothers by the teachings of Freemasonry. Their dream has come to a successful fruition because through the Grand Lodge of the Philippines, there has since been established two other Grand Lodges — the Grand Lodge of China and the Grand Lodge of Japan, thus spreading farther the light of Freemasonry.

The War years demonstrated to the world at large the kind of stuff that the Masons in this country were made of. Bro. Jose Abad Santos, a Past Grand Master of the Grand Lodge of the Philippines, was a shining example. On the altar of martyrdom he gave his life rather than sacrifice the principles for which he stood.

Yet these very brethren who were abused and tortured during the War years, believing in human goodness, saw fit to establish Masonic Lodges in Japan.

In 1951, while I was Grand Master I had occasion to visit the Lodges in Japan. I knew that the Fraternity would flourish in that country and that sooner or later the creation of a Grand Lodge would come. I asked a number of Japanese brethren what they thought of it. The

majority opinion at the time was that it was not yet propitious. Yet a few years later that dream became a reality for now we have a regular Grand Lodge of Japan, with W. M. Bro. Nohea Peck, who is in our midst, as its Grand Master.

Masonry understands man's yearning for peace and has nurtured its attendant ideals despite persecution and terrorism. Its tenet, brotherhood of men under the Fatherhood of God is simple in exposition but difficult of achievement. All men regardless of race or creed can and must be united for a common goal — the upliftment of humanity.

The earth has an abundance of resources that can be harnessed for peace. Let men but open their hearts in trust every day of the year, not only during the Yuletide season, and the world will be one of hope and faith. Masonry has earnestly sought to establish these ideals by word and deed.

In the final analysis, only human goodness can avert another catastrophic war. What the world needs is

not a balance of power but an inexhaustible fund of human goodness. For only human goodness can avert a war and only human goodness can insure a fruitful and lasting peace.

Thus this occasion should not only be one of deep thanksgiving from the knowledge that men forever seek their higher selves but an occasion of humility springing from the thought that some of our brethren have, through the centuries, laid down their lives so that this vision may not perish.

This then is the quintessence of this celebration. The gifts of the spirit will always prevail and as long as Freemasonry builds and trusts in things spiritual, it too shall prevail.

Thus it is with deep humility that this generation reaffirms its faith in Masonry and its tenets. Within us, too, rests the certitude that future generations will nurture Masonry and it will continue as an unconquerable force for humanity's sake.



EDITORIAL. . . (Continued from page 169)

Freemasonry that was laid by the first Freemason who entered this Land of the Morning has been carefully preserved throughout the intervening years and steadily and securely built upon. The building has been continuing and will continue. It is dedicated to all those Masons who have passed on their respective ways, leaving behind monuments of their achievement, not the least of which is the Grand Lodge of Free and Accepted Masons in the Philippines. A monument to truth, a Light in the East.

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PEOPLE, PEOPLE LOVE

"He was a queer sort of a duck, but he was the best friend I ever had," said a man at a recent college reunion, referring to one of his former teachers. "For the life of me, I couldn't tell you anything I learned in his course, but he taught me more about *myself* than anybody else ever did. He opened my eyes to what I had in me."

Emerson would have appreciated a teacher like that. He wrote, "What I need most is someone to make me do what I *can*."

It must be a rewarding experience to be such a "someone" for somebody — to be the catalyst which

brings out the undiscovered best in another. The thing that brings out the best in most people is *encouragement*. If the idea appeals to you, you can provide this precious morale plasma for those around you. Words alone will not be enough; your attitude will be more eloquent. You must not only *say* encouraging things, you must *think* encouraging things. You must *expect* them to amount to something!

If you have the right kind of stuff in you, you can be somebody's "best friend" — perhaps to a number of somebodies. And earn a very special kind of gratitude!

The Little Gazette

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