

The Golden Rule

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



*The Late MWB Michael Goldenberg
Grand Master, 1945 and 1946
Grand Lodge of the Philippines*

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THE GRAND LODGE OF FREE & ACCEPTED MASONS OF THE PHILIPPINES

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Grand Master's Message

One of the great experiences in my Masonic career was my participation in the Grand Masters' Conference in Washington, D.C. February 19-22, 1963. When M. W. Cenon S. Cervantes, P. G. M., first urged me to attend this conference, my reaction was not favorable. With the myriad of problems facing me during the first half of my term of office, I felt that I could not spare the time to make the trip. The next consideration was financial. I realized that it would be taxing the Grand Lodge too greatly if I made such a trip, particularly since M. W. Cervantes indicated that it would be most advisable for Mrs. Quasha to accompany me. After discussions with the Past Grand Masters and other Grand Lodge Officers, I decided that it would be in the best interests of the Fraternity for me to make the trip. In order to avoid imposing on the Grand Lodge, I decided to pay the expenses of the trip myself.

A controlling consideration was the fact that I could travel via Rome and thus visit the Vatican in pursuance of my program to bridge the hiatus between the Roman Catholic Church and Freemasonry in the Philippines. The brethren will be pleased to know that I regard the facts that I was accorded a most cordial reception at the Vatican and that I received great assistance from numerous Roman Catholic friends as being most significant. I shall report separately on this matter at the forthcoming Grand Lodge Communication.

The focal point of this message is my report on the Grand Masters' Conference. The first day of the conference was devoted to the meeting of the Masonic Service Association, of which the Grand Lodge of the Philippines is a member. We acquired our membership during the time that the Philippines was a part of the United States of America. In this connection, it is interesting to point out that we are the only Grand Lodge outside of the United States which is a member of the Association. If at any time we were to withdraw from the Association, we could not be readmitted.

Bro. John D. Cunningham, the Executive Secretary of the Association, kindly arranged for me to be the only speaker at the meeting. All other matters pertained to committee reports and to matters of business. My subject was "Text-books for the School Children of the Philippine." Prior to my attendance at the conference, six Grand Lodges had signified that they had collected books, and some had gone so far as to ship the books to the United States Navy in San Diego for transshipment to the Philippines. I presented beautiful plaques to these six Grand Lodges. Each plaque was made of Camagong wood and in which was inserted a silver plate with a suitable inscription engraved.

Following my speech, there was a discussion as to methods that could be employed to overcome the difficulties which arose from the Cuban blockade when the U. S. Navy found itself without space to make the shipments. Bro. Cunningham undertook to see the Secretary of the Navy in an effort to find a solution to the problem. Following the discussion, nineteen Grand Lodges indicated that they would proceed with the program. An informal tally of the number of books expected indicates that there will be over two million books made available to us. Of course, other Grand Lodges will be happy to cooperate as soon as we can assure them that transportation is available. All the Grand Lodges recognize that this is a continuing need and that the program should not stop with the initial shipment of books. I informed them that my informal survey indicated that we could use at least six million books immediately, and that to take care of attrition and the growing need due to population increase, we could absorb and additional two million books a year. I also informed them that every book would be distributed by our Lodges throughout the Philippines and that each book would be suitably rubber-stamped indicating that it had been supplied through the services of Masons in America and in the Philippines. In this connection, I want all Worshipful Masters to see to it that detailed survey are made of the requirements of the various public schools in their areas so that allocations can be made in accordance with actual requirements. Such surveys have already been started by numerous Lodges.

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Editorial

THERE WAS A TIME . . .

In 1738 Pope Clement XII issued a bull, *In eminenti* prohibiting Freemasonry in the Papal States under penalty of death and confiscation of property. Since then other Popes have issued similar bans but with the penalty reduced from death to excommunication. To the faithful even this reduced penalty strikes terror in the heart and regardless of his own private opinion of the Fraternity, there is only one course for him to take — to shun the proscribed institution.

This fierce belligerence of the Roman Catholic Church would lead one to think that there has been bitter enmity between the two institutions from the beginning. This is not the case as records indicate.

To begin with, Freemasonry, on its part, has no enmity toward any established religion that recognizes one Supreme Being, Creator and Father of all mankind. In the Philippines where there are few non-Catholics, Masonry draws its membership almost entirely from men of Catholic persuasion.

It is not for us to discuss the reason or reasons for the hostility of the Church to this Order. Our only purpose here is to show by quoting statements of authorities that relationship between the two institutions has not always been as it is today, and that Freemasonry and the Catholic Church at one time maintained the closest possible association and friendship.

Since in olden times Masonry was operative and not speculative and Freemasons then banded themselves under strict rules and conditions for only one purpose, namely, to construct religious edifices for the Church all over known Christendom, it is easy to believe accounts that there existed indeed a very close relationship between the Vatican and the Fraternity. Some writers even assert that through a Papal bull the Church organized a body of Freemasons about one or two centuries before the medieval churches were erected, and conferred on it special privileges. Mackey in his *History of*

Freemasonry, writes that Rev. George Ayliffe Poole (b. 1809 d. 1883), was one of the several who made such assertion in his book, "The Appropriate Character of Church Architecture" (1842). It is noteworthy that this book is a non-Masonic treatise. In his case, Poole significantly added that "*the body of Freemasons was strictly ecclesiastical, the Pope being its head and the bishops and clergy of the higher orders its leading members.*"

Another authority cited is Governor Pavnall who in his book, "Archeologia," makes a corroborative statement when he said that the Pope created several corporations of Roman or Italian architects and artists for the purpose of repairing, rebuilding or constructing buildings for the Church. As creator of such corporations, the Pontiff must be recognized as their head. Pavnall makes practically the same account of how the Freemasons were conferred unusual favors by the Church such as exclusive rights to repair and rebuild churches and religious edifices and, when required, to build new ones. This is a grant of monopoly, no less, from the Roman Catholic Church to the Fraternity, a protective measure which, beneficial as it was to the Masons, must be quite oppressive to many who depended on the same work for livelihood.

And so it will come as a bit of surprise to both Masons and non-Masons alike, particularly to Catholics, who are familiar with the present state of relationship between the two (which, by the way, is the Vatican's own choice and making), to know that according to these authorities writing on subjects which are not necessarily Masonic, the Fraternity was once not only protected but headed by no less than the Holy Father himself.

As to the patronage given by the Church to Freemasons of old, Mackey cites many references besides Poole and Pavnall. Among these is Sir Christopher Wren, the famous English architect and Mason, designer of the City of London after the great fire, who, we are told, wrote in his *Parentalia* about certain Italians and some Greeks, French, German and Flemings, who joined together into a Fraternity of Freemasons. They were, he said, provided with Papal bulls, under which they travelled from one country to another con-

(Continued on page 257)

ANNOUNCEMENT

The Forty-Seventh Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippines will be held on April 23-25, 1963, at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, at 4:00 P.M.

Members are urged not to wait until the last minute to obtain their Credentials.

Registration of delegates will commence on Saturday, April 20th at 9:00 a.m. and will continue until 3:30 p.m., Tuesday, April 23rd. To avoid delay and to facilitate the work of the Committee on Credentials, delegates from Manila and suburbs are enjoined to register as early as possible to give way to delegates from distant Lodges. Delegates from provincial Lodges are likewise urged to register immediately upon arrival in Manila. Only accredited delegates of Lodges and Past Masters will be issued Credentials. Delegates should pin their Credentials on their breast during the Communication; a special device for holding the card is being provided to all delegates.

Only a limited number of delegates can be billeted gratis in the Grand Lodge dormitory and the two lodge rooms. Accommodations will be on first-come-first-served basis.

Delegates will provide meals at their own expense except the dinner at the Plaridel Masonic Temple on Tuesday and Wednesday evenings which will be served free-of-charge to all delegates and members. A caterer will prepare and serve dinner on those nights. Foods will be served in the Newton C. Comfort Hall and basketball court. There will be six points of distribution of food. These points (6 long tables) will bear the number of the Districts. Delegates will get empty plates and proceed to the table assigned to each District and the servers will fill their plates, then repair to any of the dining tables.

The Canteen in the Grand Lodge compound will serve meals at ₱1.00 a cover. Coffee, courtesy of Commonwealth Foods, Inc. and Standard Brands of the Philippines, Inc. and soft drinks will be served free-of-charge.

There will be two buses at 9:00 o'clock in the morning of Thursday to take the delegates sight-seeing in and around Manila. Bro. Eulogio Nadal will be in charge.

The bowling alleys will be available to the delegates from 9:00 a.m. to 12:00 Noon during the Communication free-of-charge. The tennis courts, likewise, will be available to the delegates.

Those entitled and who desire to receive the degree of Installed or Past Master will kindly register with Miss Gamboa in the Office of the Grand Secretary.

The Past Grand Masters, Grand Lodge Officers, District Deputy Grand Masters, Grand Lodge Inspectors and Overseas brethren will be guests of the Grand Master at a dinner at the Plaridel Masonic Temple, on Monday, April 22nd at 7:00 p.m. Miss Gamboa in the Grand Secretary's office will be happy to receive their reservations.

President Macapagal has graciously accepted the invitation to be our Guest Speaker on the opening day of Communication. He will arrive at 7:30 p.m. Delegates are requested to be at their seats not later than 7:15 p.m. After the President has entered the Lodge, the doors will be locked. The Grand Tyler and the Grand Pursuivant will not allow anyone to enter or to retire from the Lodge until after the President has departed.

NOTICE is hereby given that the annual meeting of the Grand Lodge of Free and Accepted Masons of the Philippines as a Corporation will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on April 23-25, 1963, for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

ESTEBAN MUNARRIZ, PGM
Grand Secretary

THE VOICE OF ALBERT PIKE

"To every Mason there is a God—one Supreme, Infinite in goodness, in wisdom, foresight, justice and benevolence; Creator, Disposer and Preserver of all things. How, or by what intermediate powers or emanations He creates and acts, and in what way He unfolds and manifests Himself, Masonry leaves to creeds and religions to inquire.

"This is the Masonic creed: Believe in God's infinite benevolence, wisdom and justice; for perfect harmony in the final result of all the concords and discords of the universe; and be charitable as God is, toward the unfaith, the errors, the follies and the faults of men; for all are one Brotherhood."

Program of the Annual Communication

- Saturday — April 20 — 9:00 a.m.** — Registration of delegates with the Committee on Credentials.
- to**
- Tuesday — April 22 — 7:00 p.m.**
- Monday — April 23 — 3:30 p.m.** — Grand Master's Banquet honoring the Past Grand Masters, Grand Officers, District Deputy Grand Masters, Grand Lodge Inspectors and Overseas brethren at the Plaridel Masonic Temple.
- Tuesday — April 23 — 8:00 a.m.** — Third Degree Exemplification — Okinawa Lodge No. 118 and Coral Lodge No. 142 — Mt. Lebanon Lodge No. 80, host Lodge.
- 11:00 a.m.** — Forum on Masonic Education.
- 2:00 p.m.** — Lodge of Instruction.
- 3:15 p.m.** — Wreath laying at the monument of Brother Jose Rizal at the foyer of the Plaridel Masonic Temple.
- 3:45 p.m.** — All delegates will be seated in the Lodge room.
- 4:00 p.m.** — Opening of the Grand Lodge.
- 6:15 p.m.** — Recess for Dinner.
- 7:15 p.m.** — Resumption of Session.
- 7:30 p.m.** — Reception, etc.
- Wednesday — April 24 — 9:00 a.m.** — Conferring of Installed or Past Master's Degree.
- 10:00 a.m.** — Forum on Education and Public Service and distribution of school books.
- 2:00 p.m.** — Continuation of Forum on Education and Public Service.
- 4:00 p.m.** — Resume Session.
- Thursday — April 25 — 9:00 a.m.** — Sight-Seeing — Around Manila and Suburbs — Two Buses will be available for the purpose.
Bro. Eulogio Nadal — in-charge.
- 2:00 p.m.** — Lodge of Instruction.
- 4:00 p.m.** — Resume Session.
- 8:00 p.m.** — Installation of Grand Lodge Officers.

1. Opening of the Grand Lodge by the Deputy Grand Master and other Officers of the Grand Lodge.
2. Reception of the Most Worshipful Grand Master.
3. Reception of the Past Grand Masters.
4. Roli call of Grand Lodge Officers, Past Grand Masters, and Past Grand Officers.
5. Roll call of Lodges; report on Quorum.
6. Report of the Committee on Credentials.
7. Recess for Corporation Meeting.
8. Admission of Master Masons.
9. Flag Ceremony.
10. Invocation.
11. Messages.
12. Welcome address by the Most Worshipful Grand Master.
13. Response by a member of the Grand Lodge.
14. Roll call and reception of Grand Representatives.
15. Presentation of the Grand Representatives to the Grand Master by the Grand Marshal.
16. Welcome address to the Grand Representatives by the Most Worshipful Grand Master.
17. Response on behalf of the Grand Representatives.
18. Reading and approval of the Minutes of the Forty-Sixth Annual Communication, unless dispensed with.
19. Report of the Most Worshipful Grand Master and reference thereof.
20. Report of the Grand Treasurer and reference thereof.
21. Report of the Grand Secretary and reference thereof.
22. Report of the Grand Lecturer and reference thereof.

NDA

23. Appointment of Regular Committee on Charter, and on By-Laws, and of Special Committee on Grand Lodge Officers' Report.

6:15 P.M. — Recess for Dinner

7:15 P.M. — Resumption of Session

7:30 P.M. — April 23, 1963

Reception of His Excellency Diosdado Macapagal,
The President of the Philippines, Guest Speaker.

24. Presentation of petitions, motions and resolutions; reference or other disposition of the same.
25. Report of Regular, Standing, and Special Committees; action thereon.
26. Report of the Secretary of the Masonic Hospital for Crippled Children.
27. Presentation of Accounts and Budget of the Grand Lodge.
28. Grand Oration.
29. Miscellaneous business, if any.
30. Appointment of election tellers and clerks.
31. Election of Grand Lodge Officers.
32. Announcement of appointed officers of the Grand Lodge.
33. Resumption of Grand Lodge business.
34. Recess for Corporation Meeting.
35. Installation of Grand Officers.
36. Closing of the Grand Lodge.

Malolos Congress

By MWB Emilio P. Virata, PGM

The Malolos Congress was the legislative branch of the Revolutionary Government of President Emilio Aguinaldo. It was formally organized on September 15, sixty-four years ago, in Malolos, Bulacan. The Congress was commemorated last January 23, 1963. Its commemoration reminded us of our compatriots of brilliant minds and ardent patriotism who served creditably and well in that august body. It will also bring to memory a historical event of great importance and lasting interest.

Originally, the Malolos Congress had 136 members, half of whom was elected, and the other half was appointed. Later, its membership was increased to 193, the majority of which was by appointment. The intelligent and highly educated legislators were mostly professionals. There were among them 43 lawyers, 18 physicians, 5 pharmacists, 2 engineers, 3 educators, 2 painters, 4 agriculturists, 7 businessmen, 3 soldiers and 1 priest. A few were graduates of European universities. Their names are found in the Honor Roll for distinguished Filipinos.

General Emilio Aguinaldo, in his capacity as President of the Revolutionary Government, formally opened the Congress inside the Barasaoain church of Malolos where its succeeding meetings were held. The organizational chairman was Ambrosio

Rianzares Bautista, but the elected Presiding officer was Pedro A. Paterno, both prominent lawyers. Its first significant actuation was the unanimous adoption of a resolution ratifying the proclamation of Philippine independence on June 12, 1898, at Kawit, Cavite. In the course of its deliberation Aguinaldo announced that the plan of action of his administration was to uphold the policy of the Philippines for the Filipinos.

The next subject in the calendar was the proposition to adopt a constitution for the would-be Republic of the Philippines. The idea was vigorously opposed by Apolinario Mabini, Aguinaldo's Premier-Adviser. In support of his opposition Mabini alleged that Congress had no authority to enact such a law. Further, he held that under the prevailing circumstances, it was better if the powers of government were concentrated in the hands of the President. Mabini was, undoubtedly advocating for a strong executive. The Congressmen, led by Calderon, did not share Mabini's point of view and fought it from the floor of Congress. They contended that a constitution was prerequisite for the recognition of an independent Philippines by the free nations of the world. Aguinaldo, they added, in his speech before the lawmaking body remarked that a government —

any government for that matter — must have a constitution upon which to lean if that government was to become stable and democratic. Calderon's group of Congressman was, evidently for a powerful legislature.

Two camps with different political theories were met in a serious controversy. One camp was for a presidential supremacy, while the other was for a legislative predominance. The latter won in the Parliamentary combat, and with its victory representative government triumphed. Persons, however, who had followed closely the sequence of events at that time interpreted the act as a veiled plot to wrest away from the revolutionists the powers they earned by winning the Revolutionary war, and bestow them on the new made-to-order patriots. The plotters were the "HAVES" who, for obvious reason, refused to join the Revolution at the beginning. But when the liberation movement became successful they wanted to be in the front seat.

Three drafts for a constitution were presented to a committee charged with the duty to study them and recommend one to be adopted by Congress. The drafts were identified as the Mabini Plan, the Paterno Plan and the Calderon Plan. The Calderon Plan was recommended. When it was finally considered its approval, article by article, was fast and smooth. But when Title Three was called for discussion it provoked passionate and hot debates among the debaters that lasted a week. The title provided for a unity of Church and State. The participants in the debate were non-Mason solons who were pro-unity, and Mason solons who were anti-unity. The pros were led by

Felipe 'G. Calderon, the antis by Tomas G. del Rosario and Arcadio del Rosario. When the proposition was submitted to a vote the result was a tie with one abstention. Pedro A. Paterno, the presiding officer, chose not to break the tie and, instead, called for another votation. The abstainer, Pablo Tecson, appointed representative for Cagayan, voted with the antis and made them win his vote. With the defeat of the proposed state religion which would have been the Roman Catholic, a motion for the separation of Church and State was approved.

The proposed constitution, as amended, was ratified on November 29, 1898, and proclaimed by President Aguinaldo on January 21, 1899, as the fundamental law of the land. Its official title was Political Constitution of the Philippine Republic, but popularly called the Malolos Constitution. A Republic was formed, but sovereignty remained with the people. Patterned after the Republics of the free world, the government functioned under the executive, the legislative and the judicial departments which, although separate, were nevertheless coordinate with one another.

On January 23, 1899, the First Philippine Republic was inaugurated in Malolos, Bulacan. After its proclamation the oath of office was administered to the President and members of Congress. President Paterno announced afterward the election of General Emilio Aguinaldo as President of the Republic. The General was notified of the high honor by a committee composed of Congressmen Alejandrino Apacible, Luna, (Joquin and Jose), Chuidian and Gonzaga. Paterno swore Aguinaldo who in his inau-

gural address declared that the Republic would be a democracy with liberty and justice for all. He vowed to defend the nation against foreign invasion and/or domination. We can do no less for it is our duty to love our country and die for her if need be.

The Republic we now enjoy we owe to the Revolution. Let us not forget those who fought and died, and those who fought but survived, to set us free. Let us remember them by praying for the dead and honoring the survivors without fail.

△ △ △



For being the Most Outstanding High School P.T.A. President in Nueva Ecija, Wor. Bro. Francisco S. Gaspar of Memorial Lodge No. 90, Muñoz, Nueva Ecija, was recently awarded a plaque by the Nueva Ecija Association of Secondary School Principals, in sincere appreciation of his outstanding achievements. Wor. Bro. Gaspar is shown above (4th from right) receiving the plaque from Wor. Bro. Carlos M. Ferrer, of Cabanatuan Lodge No. 53, President of the Nueva Ecija Federation of Parent Teacher Associations, during the Commencement Exercises of the Muñoz Provincial High School. Others in photo are (from left to right): Mr. Arsenio E. Aban; Mr. Julian Quiaoit, Principal; Miss Adorina Cabling; Miss Conchita Aban; Miss Paciencia Dacquel; and Mrs. Marcela P. Estioko, faculty members.

Canadian Priest Conducts Masonic Funeral Service

One of the most memorable demonstrations of religious and class tolerance on this continent was recorded by Yellowknife Masonic Lodge (162), at Yellowknife, N.W.T., 800 miles north of Edmonton, Alberta, Canada, in 1948. By request of a lodge member, his funeral service at the grave was conducted by a Catholic priest, and "Last Post" was sounded by a colored member of the Canadian Corps of Signals.

The following report of this unusual event is composed of extracts from the printed "*Proceedings of the Grand Lodge of Alberta*," 1949 edition:

"Last year, 1948, Yellowknife Lodge and the entire community suffered a loss that it will be hard to forget, when Bro. Gerald D. Murphy, a recent addition to our ranks, died very suddenly. Bro. Murphy, a bachelor and the son of a past D.G.M. in Saskatchewan and a prominent Anglican, was having dinner with the Senior Wardens and his wife at the Ingraham Hotel on a Sunday evening, as was his wonted custom whenever the opportunity presented itself. Without any preliminary discussion of the subject, Bro. Murphy remarked that when he died he wanted to be buried by the local R. C. priest, Father Gathev, a man whom all admired for his broad outlook on religious and secular matters and within minutes Bro. Murphy slipped from his chair to the floor, stone dead. The S. W., who is the medical officer, stated that Bro. Murphy suffered a cerebral hemorrhage and had died instantly.

"By a coincidence, the Anglican Church was without a minister, and the Baptist minister was away "outside," so the W.M. requested the Priest to comply with the late brother's wishes. The Lodge opened at the Negus Hall and adjourned to attend the funeral in a body. Present, also, was every resident who could possibly attend. The priest conducted the service without any reference to the R.C. ritual and preached a sermon which was most impressive and non-sectarian. Last Post was sounded by a colored member of the Canadian Corps of Signals. The regular Masonic graveside ceremony was conducted by the Worshipful Master, whilst overhead planes of the R.C.A.F. and civilian companies flew in formation and dropped flowers on the grave.

"In every respect the funeral of the late beloved Brother Gerry Murphy was something which will be remembered by everyone who witnessed it. The participation of an R. C. priest in a Masonic funeral was, to say the least, a tribute to the broadmindedness of the inhabitants of this truly hospitable and warm-blooded Northland and was probably unique in the history of Masonry in the West.

Father Gathev said:

"ONE THING THE LIFE IN THIS NORTH DOES TEACH IS SYMPATHY FOR AND TOLERANCE OF THE OPINIONS OF OTHERS, TO THE GREATER HONOUR AND GLORY OF GOD, WHOM WE ARE ALL PLEDGED TO SERVE."—The Freemason, Canada.

MASONRY, ENGINEERING AND MEASUREMENT

Mervin B. Hogan, 32^o
Syracuse, New York

In centuries past, mankind observed about him the inspiring and useful creations of the operative mason. The technological age in which we live today is the product of the creative skills of the modern counterpart of those ancient operative brethren, namely, the engineer. The degree of this accomplishment is usually taken for granted with little thought or concern given to the changes wrought by time.

During the years between 1928 and 1953, the number of engineers working in American industry doubled from 200,000 to 400,000. In that same period, gross national production rose from less than 104 billion to 350 billion dollars. More impressive than this, however, is the fact that production increased three and a half times without increasing the total man-hours worked; that is, the average production per man-hour went up three and a half times. This continuing trend demands an ever-increasing number of people trained to carry on developments which affect our whole way of life.

Automation and electronic computers have started a revolution which will, to some extent, mark the life of each of us. It has been said:

Already we have machines that see better than eyes, calculate more reliably than brains, communicate faster and farther than the voice, record more accurately than the

memory, and act faster and better than hands. In every department of non-emotional thinking, machines can be built that are superior to workers on the same job.

It is but a short while ago that no one had dreamed of central heating. The kitchen range and the pot-brellied stove in the parlor were general domestic equipment, looked on as marvels of ingenuity and imagination. Almost unbelievable is the engineering of the airplane in 50 years from a fantastic dream to jet-powered machines traversing the stratosphere at supersonic velocities. In the same half century, the automobile has been transformed from a crude and feebly-motorized wagon to the pasteled luxury conveyance of today. These achievements have been due largely to advances in engineering measurement.

It was natural that man should have initially used a member of his body as a unit of measurement. It is in terms of bodily lengths that we instinctively learn to measure from the cradle. When the Great Pyramid of Egypt was constructed the builders were using with surprising precision the cubit as the unit of measure. The distance from a man's middle finger to his elbow was defined as a cubit. This was about 18 to 20 inches.

In 12th century England it was the practice to express length in terms of the foot, which was taken

as the length of the foot of the incumbent king. As the occupant of the throne changed, obviously the standard of length changed. To overcome this difficulty, Edward I established the first standard of measurement by proclaiming the "Ulna." The ulna was almost the length of today's yard and was the length of an iron bar the king had made. The decree proved infeasible since the king had not realized a great many replicas of the iron bar would have to be made and distributed throughout the kingdom for reference.

While the theory was excellent, the practice failed and, in consequence, King Edward II returned to an ancient concept of measurement. He defined an inch as the length of three kernels of barley removed from the center of the ear and laid end to end. The rod was decreed in the 16th century as the "total length of the left feet of the first 16 good men and true who emerged from church on Sunday morning." This obviously provided a new definition of the foot as a unit of measure.

The concept of using three kernels of grain and 16 randomly selected feet was a tremendous advance. This was nothing other than an approach to a statistical or average figure. When so defined and measured the resulting length would be quite closely the same whenever evaluated.

The "Ell" and the "Bronze Yard" became legal measures in England during the 16th century. These proved inadequate, and in 1824 the yard was legalized by Parliament as the distance between two dots marked on each of the gold buttons at

the ends of a brass rod. True scientific advance was further demonstrated at that time by providing for the determination of this length should the standard bar be destroyed or lost. This evaluation was stipulated in terms of Galileo's pedulum as the means of calculating the length.

Modernly, the unit of length is based on the work of Albert A. Michelson. He expressed the "international meter" in terms of the wave length of the red light emitted by a cadmium vapor lamp operated under specified conditions. Even so, studies continue in physical laboratories to ascertain methods to express length in even more precise and exact terms. The importance of such evaluations was emphasized by Lord Kelvin:

I often say that when you can measure what you are speaking about, and express it in numbers, you know something about it, but when you cannot measure it, when you cannot express it in numbers, your knowledge is of a meager and unsatisfactory kind; it may be the beginning of knowledge, but you have scarcely, in your thoughts, advanced to the stage of Science, whatever the matter may be.

Measuring blocks or rods have been used in machine shops for many decades. The value of the high accuracy attainable by these gauge blocks and the consequent assurance of interchangeable precision throughout widely separated plants, in the mass production of parts, is generally well known.

Today, manufacturing faces requirements such that the clearance between two parts is accurately held

to 25 millionths of an inch. Modern industrial accomplishment has resulted from the engineer's skill in measuring the inch ever more precisely and accurately.

As Masons we all recall the ritualistic application of the twenty-four inch gauge to our daily lives.

Insofar as atomic energy has become a topic of polite conversation, let us contrast the above concepts of linear measurement with some of those related to the atom. In this realm dimensions are commonly expressed in "angstroms." An angstrom is about equal to 4 billionths of an inch. As to weight, we are told that electrons weigh only a fraction of an ounce, represented by the figure 1 over the figure 3 followed by 37 ciphers.

Interestingly enough, the unit of area measurement applied to an atom was derived from the fact it was deemed necessary to choose an area sufficiently large that a neutron bombarding a nucleus could not miss a nucleus. To satisfy this condition, it was observed that the requisite area would have to be as "big as a barn." Consequently, the unit of area was identified as a "barn" and is equal to 10^{-24} square centimeters. Since, however, atomic scientists find the barn such a relatively large unit of area measurement, they, for convenience, use the unit identified as a "shed," an area equal to one millionth of a barn.

In our Masonic progress we are each admonished to remember "that we are travelling upon the Level of Time to that "undiscovered country from whose bourn no traveler returns."

From the dawn of history, time

is another magnitude which has ever challenged man's ingenuity to measure. You will remember the 17th century interest and activity of Robert Hooke and Christian Huygens in the development of a mechanical clock.

In today's nomenclature a "jiffy" is the unit of time required for light to travel one centimeter. With the velocity of light as 186,000 miles per second, this unit of measure falls into the same incomprehensively infinitesimal order as the barn or the shed. Contemporary high speed computers consume as many as 30,000 jiffies for a calculation which, in more ordinary engineering terminology, is one microsecond or one millionth part of a second.

Let us look at time on a somewhat different scale and briefly review man's achievements with respect to the face of history's clock. There are some 6,000 years of recorded history to look at. The early centuries are a little indistinct. In quickly looking over those 6,000 years it will give us a better perspective if we think of the minute hand of a clock — 60 minutes, 6,000 years. Each minute would then represent 100 years. Our history since the landing of the Mayflower — 341 years — is but a slight fraction of the 60 minutes on our clock. Actually, our minute hand had traveled more than 56 minutes before Plymouth Rock.

In the first movement of our minute hand from the midnight position for 1,000 years, or 10 minutes, we witness the rise and fall of the old Babylonian civilization. Human beings not physically or mentally much different from ourselves inhabited the earth. They

lived in caves and floorless hovels and toiled, hunted, or fought desperately from dawn to dark. Most of those human beings went hungry, and countless numbers starved to death. Man's average life span was but a few years. As our imaginary clock ticked off the minutes, great civilization rose and fell. One after another they rose — decayed from within or were overthrown by harder and more ruthless men.

The area of the Egyptian Kingdom is positioned between 10 and 20 minutes on our clock. During that time the Pyramids were built, there was still starvation, scarcity, and slavery everywhere. While our clock moved from the 20 minute to 30 minute position — half way in our 6,000 year period — the later Babylonian Empire flourished and fell. At about the 25 minute position the Ten Commandments were revealed to Moses. From 30 to 35 minutes the Greeks ruled a large part of the known world, but their civilization was overthrown by the Romans. Christ was born at the 40 minute position, at which time the Romans ruled from the Persian Gulf to England. Then for the next 7 minutes Rome flourished as a free republic, but decayed from within.

Our clock now stands at 45 minutes. During the next 10 minutes the great Moslem Empire conquered the Romans and ruled an area extending one-fifth the way around the globe. At 55 minutes the Spaniards won the battle of Granada, breaking the Moslem power, and Columbus discovered America, marking the birth of Western civilization. Starvation, scarcity, and slavery continued to exist everywhere.

Our 6,000 years are nearly gone. We had less than 4 minutes to go on our clock when the Pilgrims landed on Plymouth Rock. Nearly 2 minutes later Thomas Jefferson wrote the Declaration of Independence and James Watt developed the first practical steam engine. Shortly after the 59-minute mark Edison used a steam engine to drive the first electric generator.

In the last 50 years — 30 seconds on our clock — we, the people of the United States, occupying about one-sixteenth of the Earth's land, have made more progress in improving man's standard of living that was made in all recorded history up to 1900. People eat abundantly. The forces of Nature are harnessed to do the bidding of the humblest man.

During less than 20 years we have seen developed guided missiles, jet propulsion, atomic energy, television, electronic computers, radar, tubeless tires, antibiotics, numerous alloys and plastics, and countless other products. We have seen our American way of life in action. And, as we all know, throughout our Nation's history Masonry has made its profound contribution of philosophy and leadership to that American way of life.

There can be no question in any mind as to the tremendous importance to engineering of the universal acceptance of definitions of the quantities mentioned above and the ability to measure such magnitudes with precision. Lacking these accomplishments, there could have been no such thing as modern engineering and its accompanying progress.

From: The New Age
May, 1962

Tidbits In Brotherly Love

(By Atty. IGNACIO NABONG
Cab. Lodge 53)

Christ's doctrine of brotherly love stirred the minds as a new salve for social ills among the Israelites. A lawyer, curious about the wisdom of Christ propounded some questions, one of which was: Who is my neighbor?

Christ was not caught unprepared. Inspired by the prominence of the interrogator and the presence of an inquisitive audience, he gave the story of the Good Samaritan, where a Jew was mauled and wounded by robbers, passed off by a Levite and a priest, but taken care of by a Samaritan. At the time the Samaritans had no talking relation with the Jews, and the story just fit the time place, just as it fits our societies today.

Christ's errand for universal brotherhood was an innovation, as he counselled reconciliation and love and prayer for our enemies.

An epic of national importance, *Florante At Laura*, is patterned after that of the Good Samaritan. In his poem, Balagtas depicted in full the role played by Aladin and Florida as Samaritans for Florante and Laura, and the importance of the legend is enhanced.

Christianity is meant as a way of life for all men — citizens and aliens alike — and was so taken in that light by St. Paul, who, in his message to the Ephesians, said: "Ye

are no longer strangers and foreigners, you are fellow citizens."

That Christianity is meant for all mankind cannot be doubted, because Christ, after the resurrection, told his followers to "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved but he that believeth not shall be damned." Luke, 16:16.

To Masons there is only one humanity, and any religion hitched to a fixed belief in the Supreme Creator is accepted. Socrates, the father of philosophy, stood for the same thing when he said: I am not an Athenian; I am not a Greek; I am a citizen of the world. And this philosophy of life was elaborated by Tom Paine when he said: "The world is my country; All mankind are my brethren; To do good is my religion; I adore one God, and no more."

Christ message — Love of Neighbor — must rule and live. But why is mankind so divided and chaotic today? Why does Utopia never come? Because of greed and luxury, according to Plato. This answer still stands good today; we have not learned much, or we refuse to learn for the same reason.

For centuries the evil which besets peoples is the division of Christians into various antagonistic sects. This

was the reason why Frederick the Great edicted that "All religions must be tolerated ... for ... every man must get to heaven his own way."

Family solidarity and integration of groups into unions import the amalgamation of mankind. Unity can only be our goal of development; and our actions must fit this eternal perspective. The United Nations is likely becoming the answer to our efforts for world unity and peace. Glory to God in the highest and on earth peace, goodwill toward men, is the spirit.

Masonry stands on the Christian ethics of self-denial. Other organizations, like the Rotary, Jaycees, Lions, etc. have the same objective.

Poets, philosophers and writers have written for the same end. But an English satirist, J. Swift, had to write: "We have just enough religions to make us hate, but not enough to make us love one another." The evil still plagues mankind today, and the evangelists of today are quite responsible.

Most Worshipful Grand Master Wm. H. Quasha, in his message to the masons on December 29 last in Cabanatuan, was emphatic in prodding members to make masonry dynamic, believing that the fraternity is a factor in uniting mankind. Our ideal for brotherhood must work and grow, he believes; and that every member must perform his share in the task.

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Education and Public Service

The Grand Lodge Committee on Education and Public Service has received various reports from Subordinate Lodges, most noteworthy of which are those that pertain to School Teachers of the Year. The following is a tabulation of School Teachers of the Year, for each of whom a Certificate of Award has been issued by the Grand Lodge for proper presentation by the Subordinate Lodges concerned:

Lam-Ang Lodge No. 164, San Esteban, Ilocos Sur

Miss Natividad Ramirez —
Elementary

Kalilayan Lodge No. 37, Lucena City

Mrs. Paz Obcian de Jardin —
Elementary

Victory Lodge No. 116, Camiling, Tarlac

Mr. Donato Sadsad —
Elementary — East District

Mr. Nicanor Abrazado —
Elementary — West District

Muog Lodge No. 89, Parañaque, Rizal

Mrs. Virginia M. Marquez —
Elementary — District No. 1

Miss Isabel Remigion —
Elementary — District No. 2

Balintawak Lodge No. 28, Gumaca, Quezon

Mr. Antonio M. Arguilla —
Elementary

Davao Lodge No. 149, Davao City

Mr. Sixto Salmon — High School

Makiling Lodge No. 72, Calamba, Laguna

Miss Lourdes Salandan —
Elementary

Mindoro Lodge No. 157, San Jose, Occidental Mindoro

Mrs. Avelina R. Gordoces —
Elementary

General Llanera Memorial Lodge, U.D., Gapan, Nueva Ecija

Mr. Perfecto V. Ortiz — High School

Angalo Lodge No. 63, Vigan, Ilocos Sur

Miss Mercedes Ranchez —
Elementary

Cabanatuan Lodge No. 53, Cabanatuan City

Miss Araceli T. Sotto —
Elementary

Mr. Aurelio Marbas — High School

Teodoro M. Kalaw Memorial Lodge No. 136, San Juan, Rizal

Mrs. Josefa de las Alas —
Elementary

Isabela Lodge No. 60, Iligan,

Mrs. Olympia V. Crisologo — High School

Magat Lodge No. 68, Bayombong, Nueva Vizcaya

Mrs. Fermina D. Borromeo —
High School

Mr. Benjamin D. Cacho —
Agricultural School

Mr. Fausto Estrada —
Elementary

Pagadian Lodge No. 153, Pagadian, Zamboanga del Sur

- Mrs. Fortunata O. Ceniza —
Elementary
Mt. Matutum Lodge No. 156,
Dadiangas, Cotabato
- Mr. Venancio Sta. Maria —
Elementary — North Banga
District
- Mrs. Concepcion B. Aguil —
Elementary — South Banga
District
- Mr. Doroteo D. Guipo —
Elementary — Gen. Santos
District
- Mrs. Juana P. Narvaisa —
Elementary — Glan District
- Miss Felicitas Losala —
Elementary — Isulan Dis-
trict
- Mr. Diosdado Alquisa —
Elementary — Kiamba Dis-
trict
- Miss Nora Ledesma —
Elementary — Koronadal
District
- Mrs. Marcelina A. del Carmen
— Elementary — Maitum
District
- Mrs. Salud C. Aguilar —
Elementary — Norala Dis-
trict
- Mrs. Lydia O. Rodrigo —
Elementary — Polomolok
District
- Mrs. Rosario I. Senador —
Elementary — Tupi District
- Mr. Ariston J. Viloria —
High School — Koronadal
District
- Mt. Apo Lodge No. 45, Zambo-
anga City
- Mrs. Lourdes M. Sebastian —
High School
- Miss Elvira Enriquez —
Elementary
Gonzaga Lodge No. 60, Tuguega-
rao, Cagayan
- Miss Monserrat C. Gonzales
— High School
- Miss Josefina A. Liquigan —
Elementary
Dipolog Lodge No. 162, Dipolog,
Zamboanga del Norte
- Miss Luzminda Acosta —
Elementary
Manila Lodge No. 1, Scottish Rite
Temple, Manila
- Mrs. Felisa L. Sañga —
Elementary (Tipas Ele-
mentary School, (Taguig)
Batangas Lodge No. 35, Batangas,
Batangas
- Mrs. Saturnina A. Amurao —
High School
- Miss Josefa C. Aguila —
Elementary
Isagani Lodge No. 96, Tarlac,
Tarlac
- Mrs. Mary F. Tadeo — High
School
- Mrs. Rosalia Q. Romero —
Vocational High School
- Mrs. Virginia M. Tolentino
— Elementary
Sixto Lopez (Batulao) Lodge No.
129, Balayan, Batangas
- Mr. Lorenzo Lainez —
Elementary
Abra Lodge No. 86, Bangued,
Abra
- Miss Felicidad Astudillo —
Elementary
Nueva Vizcaya Lodge No. 144,
Solano, Nueva Vizcaya
- Miss Juanita Mendoza —
Elementary

It is anticipated that other Subor-
dinate Lodges which have not yet
submitted their reports, will do so
before the Grand Lodge Annual
Communication.

— DRE

RIZAL'S VIEW OF MAN

Scripture: Psalm 8

I regard it as a special honor to address you on the Day of Rizal, your hero and mine. Concerning some national heroes I would hesitate to speak. The honored names in many countries are of those who gained their fame by revolutionary violence against their enemies. They stood high by planting their feet on the bloody necks of their foes. They placed love of nation above love of humanity. But Dr. Jose Rizal was different. Fervent lover of his own people, he nonetheless understood well that any nation or individual builds strongly for the future only when one is concerned with the uplifting of all men; and he gave his life in testimony to this belief.

Perhaps Rizal's greatest contribution to the Philippines lay in the fact that he rediscovered for his people what it means to be a man. Or, to express it differently, he helped Filipinos to discover themselves. "What is man?" asks the Psalmist. It is Rizal's glory that he brought to his people an appreciation of the dignity of manhood.

We need that emphasis again, today, for there are ideologies and circumstances which would lead individuals either to forget their worth or to exalt it at the expense of some other individual or set of individuals. An important answer to the evils of Communism, or Racism, or Super-nationalism, or party politics, or mobism, or graft, or adolescent delinquency, or a host of other problems is to know, as Rizal

did, what it means to be a human being, loved of God, and called of God to find his own place and to accept the place of every other man in the total Divine plan.

It may be hard for many to fully appreciate Rizal's contribution to the Filipino's estimate of himself for times have changed in some respects. For the moment let us look back to what the average Filipino was led to think of himself before Rizal awakened his soul. Many a Filipino one hundred years ago was caught up in a web of circumstances which made it well nigh impossible to value rightly his own person. He was told that he was an "indio," a label implying that his race was lower and that his status, therefore, should be that of a servant. Rizal could never forget that once while a college student he was, without provocation, struck hard on the back by the cane of a Spanish soldier. Rizal remembered how his mother, on a pretext, was made to walk on foot from town to town and then imprisoned for several years, the only real charge against her being that she was an intelligent Filipina. He witnessed the downfall of his family because lacking a servant-mentality they dared to challenge the prevailing attitude of their overlords.

Worst of all, as Rizal discovered, many of his fellows had come to think low of themselves. Some, like Basilio and Ibarra, lost in due time whatever sense of idealism they once had. Some, more wealthy, went

abroad to Europe, there to drown their disappointment in wine, women, and song. Others, like Capitan Tiago, were able to live on in the Philippines or even prosper for the time being by accepting the role of puppet, yielding their lives and their thoughts to their "superiors." But most, as Rizal points out time and time again, gave up the struggle to attain true manhood and merely sought to survive, combining indolence with the hope that by some stroke of sheer magical good fortune their cock might win or the saints come to their aid. A few like Sisa retreated into the inner world of insanity.

For some reason, that is part of the measure of his greatness. Rizal never lost the sense of his own dignity. Why did *he* not succumb to circumstances? Intelligent as he was, out-going in spirit, attractive of personality, genuinely liked even by the Spanish teachers who challenged his ideas — Rizal, had he so desired, could have been a kind of worldly success, prosperous, even allowed some lesser post of respect, some kingdom of this world, if he had only bowed down and worshipped his "masters." But Rizal resisted the temptation, even as did Jesus under similar circumstances, for something deep down in his soul told him that "You shall worship the Lord and Him only shall you serve." But "Why?" I repeat, "*Why did Rizal refuse to give up his self-respect?*" Recall that one of his favorite teachers said to him that he should "stop being silly by wishing to see all his affairs through the prism of his own judgment and self-esteem." Why did Rizal, despite pressures such as have seldom been

exerted against any man, refuse to surrender his manhood?

My own feeling is that Rizal, along with his brothers and sisters, had learned first of all in his own home what it means to be a human being. His parents were people of character and conviction. In the making of a man there is no substitute for the abiding love of good parents. Children grow into strong personalities in the school of love and discipline. Neglect either one of these and you produce tomorrow's egotist, delinquent, or servile weakling. . . . But there was something else that went into the making of Rizal: Christianity. It is said that Rizal learned to read by reading the Spanish Bible at his mother's knees. Rizal believed in God and because he believed in God he believed in himself.

It came about, then, that later, in his speaking and writing, Rizal sought to impress on others his own sense for the dignity of man. Over and over again he taught that man is created of God and therefore he possesses dignity and worth. In *El Filibusterismo* he adds that the "worst of men is always something more than a plant. . . . *he can be redeemed.*" Man, then, has the right to life, well-being, and freedom from restraint. "All of us were born," says Rizal, "free, unshackled, and nobody has the right to subjugate the will and purpose of another. When Padre Pastells criticized Rizal for his sense of dignity, he replied: "Every creature has its stimulus . . . man's is his self-respect. Take it away from him and he is a corpse, and whoever seeks activity in a corpse will encounter only worms."

Now these observations of Rizal are true, but I believe Rizal goes even deeper in his feeling for the dignity of man and the location of its source. Theologians point out that according to the Bible man is lifted above all other creatures by the fact that he is aware that God speaks to him in love as to a son. Emil Brunner, the Swiss theologian, call this "addressability" or "answerability." In other words, man finds his true dignity in his sense of responsibility, his willingness to hear and to respond to God's call to take up the duties to which God summons him. Asks the Psalmist "What is man?" The answer, in the words of the Psalm, is "God crowns man with glory and honor," for "thou hast given him dominion over the works of thy hands; thou hast put all things under his feet." Man has been given a work to do as God's vice-regent. Therefore, and this very fact is a part of man's dignity, **MUCH SHALL BE REQUIRED OF MAN.** Rizal had a feeling for his Biblical view. To Father Pastells he wrote: ". . . For a good purpose God must have created us," Man, unlike any other of the animals, has a stewardship. He has gifts, he has talents, he has tasks to perform and for these he is responsible to God. To those of his compatriots who failed to rise to the need of the hour Rizal said:

". . . if the teachings of the Gospel are based on truth . . . millions must answer who do not know how to preserve the light of their intelligence and their dignity of mind, as the master demanded an accounting from the cowardly servant for the talent that he let be taken from him." To be a man you must live up to

the intelligence that God has given you, you must utilize constructively the gift of freedom, you must live as is befitting a son of God. This is Rizal's view. This is the Biblical view.

Since the true dignity of man lies in his devotion to the fulfillment of God's purpose, it is no wonder that Rizal stresses the virtues of duty, honesty, sincerity, self-control, purity and love . . . A prominent American writer in an article in a popular American magazine bemoans the fact that many young Americans today have lost the sense of being responsible for their own behavior. Many think only of their immediate personal advantage or pleasure. In their actions they merely conform to the cultural pattern or to their friends' behavior, adjusting "to the average and the mediocre." To groups of college students, this American writer recently put the question: "What virtues do you most admire?" Invariably the leading virtues mentioned were friendliness, kindness and tolerance." Comments the writer, good though these may be in their place and properly understood, what of "honesty," "duty," "perseverance," "sincerity," "self esteem"? The writer points out that "self-esteem" is often dismissed today — as Rizal's professor sought to dismiss it — as equal to arrogance. But rightly understood self-respect is a bulwark against temptation. The hard virtues which Rizal emphasized: duty, honesty, perseverance — these are the virtues "that build a fortress for the soul, that lead people to make difficult choices and reject for moral reasons what may make them appear to be 'different,' and even unpopular."

Duty, honesty, purity, persever-

ance: these are the virtues which are the fruit of a true sense for the dignity of man, and Rizal not only taught them, he lived them. For the final greatness of Rizal is that he incorporated into himself the view of man which he believed. Here was a man who viewed himself as God would have us view ourselves. He believed that God had addressed *him*. He felt that he, himself, was responsible not primarily to public opinion, to the demands and wishes of his so-called masters, not to the dictates of popularity, wealth or success, not even to the wholesome privileges and demands of family and home. He was first of all aware of God's call to mission. He knew in a very deep and real sense that "the creator is the Eternal Love who calls men into existence that their willing response to his love may fulfill his creative purpose." In his own words, the accomplishment of such a purpose "presupposes virtue, virtue sacrifice. . ."

Once, on June 19, 1861, there was born a man, who sensed the meaning of manhood, and therefore at a critical time in the history of the Philippines God could use him.

Once, in the year which begins our Christian era, there was born another, who though different from all others, yet often spoke of him-

self as the Son of Man. He, too, according to the New Testament, chose to "empty himself, taking the form of a servant. . . and became obedient unto death" in order that God might utilize him to fill his own unique place in God's ongoing purpose.

Once — but this time *you* must fill the date — Once, there was born a man or woman clothed with the personality of *you*. *Thou* art! And to Thee, God speaks! In the image of God you, too, were made, wonderfully yet fearfully, for more often than not you and I miserably disown our nature. Yet, to the call of God, you too, must conform. For each of you is a distinctive personality (not a mere Juan de la Cruz) who like Rizal can only find the dignity which is your right and the honor which is yours alone if in the depth of your own being you say as Rizal's life and death said more eloquently than words: "Here I am, Lord. I want to be true to the manhood you've given me. I want to fulfill the mission you have for me in my place, in my land, in the year 1963. Here I am. Use me!"

Sermon of DR. EUGENE A. HESSEL, Professor of Union Theological Seminary, Palapala, Dasmariñas, Cavite

NOTICE

The new edition of the Constitution (Masonic Law Book) is now available at the Grand Lodge. Please order your copies from the Office of the Grand Secretary.

Prices

1 copy, paper bound	P 3.25 each
20 copies or more	P 3.00 each
1 copy, de-luxe issue	P11.00 each
Gold lettering for de-luxe issue	P 1.00 per line

Reports on these surveys should be sent to the Grand Lodge Committee on Education and Public Service.

I was delighted to learn that my theme, "Masonry must take steps to extend its work into the community and concern itself with public welfare" has been adopted by many Grand Lodges in North America. Incidentally, the second and third days of the conference were devoted to meetings of Grand Masters in North America. Other Grand Masters all over the world and the Philippines are considered "Distinguished Visitors." In spite of the fact that I was a visitor, I was invited to participate in all discussions, and at one time was called upon to address the conference. At this time, I had the opportunity to speak on the subject of that part of our program which involves the Mason's relationship to God, wherein we have asked all Masons in our jurisdiction to attend Church regularly and all Lodges to engage in a program of intercessory prayer. Following my speech, I received numerous congratulations from many dignitaries, who sought me out to shake my hand and to offer me encouragement.

I received many requests to attend conferences, communications and conventions in the United States. I was able to speak to the Masons in Columbia, South Carolina, and on my way back to Manila, I stopped at Melbourne to address the Grand Lodge of Victoria. After our Grand Lodge Communication next April, I plan to make another trip to the United States and will honor as many invitations as I can.

As a result of a number of conversations which I had with influential members of several Grand Lodges in the United States, I felt that it is only a matter of time before our Grand Lodge and other Grand Lodges which are in fraternal relations with North American Grand Lodges will be invited to participate in the Conference as members rather than as "Distinguished Visitors" from "Foreign Grand Lodges." One point I made was, that there is no such thing as a *foreign brother*. Needless to say, there is a growing awareness of the importance of the universality of Masonry and that all Masons withersoever situated have the duty of impressing on their own minds and on the minds of their

brethren that Masonry is not circumscribed by territorial creed, color, or economic status.

I was impressed with the high calibre of leadership in the Grand Masters' Conference. Many new ideas were presented. Virtually all of them will be useful to us in the management of our own affairs in promoting our work in the Philippines. I plan to sort out these new thoughts and to present them in my report at the Annual Communication. Some will call for action on the part of our Grand Lodge.

There is one sad note, however. While I was at the Conference, I received a cable from our Grand Lodge informing me of the death of our beloved brother, the late M. W. Michael Goldenberg, P. G. M., who was the founder of my own Blue Lodge, Mount Lebanon Lodge No. 80. After I informed the Executive Secretary of the Conference of this intelligence, an appropriate service and tribute was held for our dear Bro. Mike. We have had many great Grand Masters, but Bro. Mike will always stand out in my mind as one of the greatest. His unselfishness, his devotion to our Fraternity and his love for all his brethren marked him as a good man and a true Mason. We are comforted by the thought that he has gone to eternal peace and happiness to the life beyond to join our Father, who is in heaven. If Bro. Mike wanted anything, he wanted the Grand Lodge of the Philippines to be the exemplar of the principle of strength through harmony. I, for one, will take this as his bequest and will always do my utmost to accomplish what he always wanted us to do.

I trust all the brethren will be thinking in terms of preparation for our next Annual Communication which will commence on April 24, 1963.

WILLIAM H. QUASHA
Grand Master

EDITORIAL (Continued on page 234)

structing cathedrals and religious edifices. Hope, another writer, according to Mackey, writes that in addition to travel privileges, the Pope as head of the Church in Europe, gave the Freemasons a monopoly in the construction of these buildings. In addition to these privileges, they were exempted

from restrictive local laws, statutes and edicts of sovereign or municipal authorities affecting labor. The bulls also gave them, so it is said, power to fix the price of their labor, regulate their own government and prohibit non-members from competing with them.

These Papal orders may appear unusual to us these days, but it must be recalled that in the height of their power, the Popes were clothed with authority greater than those of kings in many Christian countries.

To mention another authority cited by Mackey, Dr. Robert Henry, in his *History of Great Britain* had this to say: "The Popes for very obvious reasons, favored erection of Churches and convents and granted many indulgences by their bulls to the Society of Masons in order to increase their members." In other words, the Pope very strongly made his power felt through the use of official bulls, to foster the growth in number of Freemasons.

Nor did the Pontiff's favors end there. The protective arm of the Church was so paternally and solicitously laid on Freemasons that to compete with them in their profession was considered by the Church as an "act of rebellion against itself;" and in that connection the Popes enjoined all sovereigns from supporting their subjects in "such rebellions."

These unusual favors from the Church to the Masons in times past are no doubt a revelation to many readers now in the light of the fact that the Church is doing its utmost to completely obliterate the institution from the face of the earth. But Mackey has an even more astounding information to give. Quoting Hope in the latter's *Historical Essay on Architecture*, p. 232, evidently another technical and non-Masonic treatise (as all the other works mentioned here are), we are informed that the Church commanded all its temporal subjects to obey its mandates in favor of Freemasons *under pain of excommunication*. In other words, excommunication, that terrible instrument so much feared by Catholics, was once wielded by the Church in favor of Freemasons and even against its own flock with the same ferocity that it is being wielded now against the Fraternity.

How time has changed!

— N

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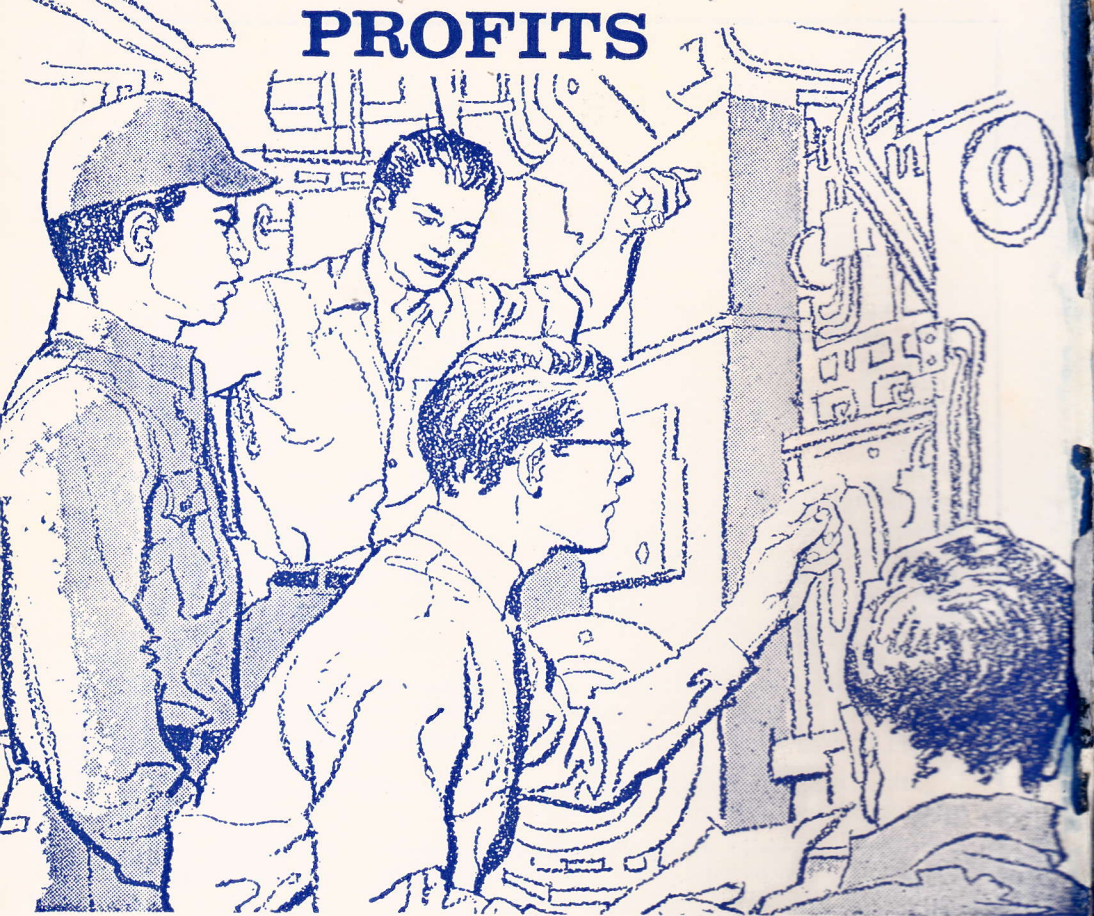
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