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LLIAM HENDRICKSON TAYLOR
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Editorial

FREEMASONRY AND RELIGION

A number of outsiders to our Craft have tried to undermine our foundations by adducing that Freemasonry is incompatible with Christianity. In fact, many of the friends and even relatives of Masons have wondered whether or not Freemasonry is a religion.

In the light of these attempts to shred the moral fibers that unite us and the doubts of those close to us, the staff has decided to amplify the basic stand of Freemasonry in relation to religion. Much of the subsequent comments is taken from the Virginia Masonic Herald, January 1986. It is hoped that these comments will be useful to our readers in understanding or clarifying the relationship between the two.

No, Freemasonry is not a religion. It is not a substitute for religion, either. Surely, it demands of its members belief in a Supreme Being; yet, it provides no system of faith of its own. Surely, its rituals include prayers; yet these relate only to the matter instantly in hand and do not amount to the practice of religion. Surely, Freemasonry is open to men of any faith; yet religion may not be discussed at its meetings.

Since Masons are of different faiths, in their prayers they use such names for the Supreme Being that enable them to join in prayer without those terms of the prayer which may cause dissension among them. Surely, Freemasons meet in common respect for the Supreme Architect of the Universe; yet He remains Supreme in their individual religions. No, Freemasonry does not attempt to join religions together. Hence, there is no such thing as a composite Masonic God.

Surely, an open Volume of the Sacred Law is an essential part of every Masonic meeting. To a Christian Mason, the Volume of the Sacred Law is the Bible; to his brothers who are of other faiths, it is the book held holy by them.

Surely, Freemasons take their obligations by involving the Volume of the Sacred Law. Those obligations are undertakings to keep secret a Freemason's means of recogniton and to follow the principles of Freemasonry. Simply, the physical penalties are symbolic. Surely, Free-

masons commit themselves to follow the principles of Freemasonry. This commitment is deep, and it is entirely appropriate to the Masonic form of obligation.

Does Freemasonry contain the basic elements of religion? Surely not! It has no dogma or theology. In fact, by forbidding religious discussion at its meeting, it does not allow a Masonic dogma to develop. It offers no sacraments. Nor does it claim to lead to salvation, by works, secret knowledge or any other means. The Masonic secrets are not concerned with salvation; rather, they are concerned with modes of recognition.

But, of course, Freemasonry is far from indifferent to religion. Without interfering in religious practice, it expects each members to follow his own faith, and to put his duty to his God above all other duties. Its moral teachings are, indeed, acceptable to all religions.

This is our stand toward religion. We Masons are encouraged to be active in our respective religions. We are encouraged to face our detractors, not in argument, not in debate, not in criticism, and certainly not in anger, but by living example and by living application of the teachings of Masonry. In a word, we are encouraged to make Masonry our basic commitment.

When I Quit

When I quit this mortal shore
And mosey 'round this earth no more,
Don't weep, don't sigh, don't grieve, don't sob;
I may have struck a better job.

Don't go and buy a large bouquet,
For which you'll find it hard to pay,
Don't hang 'round me looking blue;
I may be better off than you!

Don't tell the folks I was a saint,
Or anything you know I ain't;
If you have stuff like that to spread—
Please send it out before I'm dead!

If you have roses, bless your soul,
Just pin one on my buttonhole
But do it when I'm at my best,
Instead of when I'm safe at rest!

Author unknown

COUNTER POINT

SAMUEL P. FERNANDEZ

When we were considering what group of brethren The Cabletow will address itself, we thought of featuring the Grand Orators whose divinings reflected the exigencies of their time. It was our fortune to discover golden nuggets of wisdom worth reflecting. Indeed our knowledgeable brethren, well studied in the Craft articulated what was in their hearts, responding to the challenge of the hour. They were candid in expressing their sentiments. No wonder the profane held the masons suspect. This should serve as an object lesson to those who are hesitant and timid to blaze the trail on raging issues that need clarification.

oOo

This brings to mind the need to compile and classify masonic essays for our edification. People ignorant of the past are bound to make valued judgment based on their limited horizons. The dearth of materials on masonic subjects is quite evident. Up to now we do not have a scholarly dissertation of our masonic history and origin. Yet there is no serious plan of filling the vacuum if only to make our membership aware of the contributions of those who were before us.

oOo

Lucky for the staff, RW Reynold S. Fajardo, our reasearch consultant, painstakingly compiled all the exciting orations from 1914 to 1984. Without his help, the staff would have been hard put in compiling the articles found in this issue and in our swan song edition.

oOo

The choice of orations was arbitrarily made by your editor-in-chief. It is hoped that some day we can give justice to the rest of our Grand Orators whose masterpieces are undoubtedly gems worth reading.

oOo

RW Reynold S. Fajardo succinctly observed that the Grand Orators covered the "entire gamut of subjects of interest to masons from the history of masonry, down to symbolism, its nature, its mission, the reasons for its vitality and its role in the present age." According to him, the orations were delivered by men who knew their masonry. The orators represented a cross section of Philippine society - educators, justices, historians, religious leaders, military officers, bankers, legislators, businessmen, etc.

oOo

In 1913, 1926, and 1948, no orations were delivered. In the Annual Communication when the Grand Lodge was still in swaddling clothes, a month after its organization in 1912, due to lack of material time, Charles C. Cohn failed to beat his deadline. In 1928, Milton E. Springer resigned as Grand Orator. GM Christian Rosenstock did not accept his resignation. Seemingly, Springer did not receive the communication, thus, he failed to deliver his piece. And in 1948, Justice Guillermo Pablo unfortunately was not able to make it.

oOo

RW Reynold S. Fajardo further adds that in 1934 and 1935 the orations were not reduced to writing because they were extemporaneously delivered.

oOo

We have had 69 Annual Communications with 63 Grand Orations thus far but browsing through all these divinings is a lifetime education itself. I consider the Grand Orations as the unfolding of our hearts and soul - thanks to those who took time out in articulating their visions to enlarge our masonic dimension.

oOo

Some districts are wont to fault the staffers for excluding their laudable accomplishments from The Cabletow. We can assure you that those who submitted on time were given space even if the reports were done hurriedly and lacked lustre and details. As promised we printed them all and injected some life to the plain enumeration of dates and people. Those who were not able to give us the report on time perhaps will find space when the next editor will assume office after the Grand Lodge Communication.


POTENTATE

WELCOME!

FIRST POTENTATE OF A SHRINE TEMPLE (ALOHA) WHO IS A MEMBER OF OKINAWA LODGE 118 UNDER THE JURISDICTION OF THE GRAND LODGE OF THE PHILIPPINES

JACK WEBB
BIOGRAPHY

Our illustrious Potentate was born and raised in Delaware, the "first" state. He graduated from American Universty, Washington, D.C. with a degree in International Relations and Diplomacy. It was during his college days that he made his mark as a drummer, playing with the Al Blain Trio on Wisconsin Avenue in Washington, D.C.

Immediately after college, Uncle Sam called on our illustrious Sir to spend three glorious years in the U.S. Army. He was assigned to HQ RYIS which turned out to be Okinawa and the start of a career in the Far East.

After completing his military obligation, our Potentate returned to the Far East as a civilian with ISC Financial. As Director of the Far East operations, he was responsible for offices in Okinawa and Korea and agencies in Thailand, Hong Kong, the Philippines, Taiwan and Japan.

Jack was initiated into masonry in Loo Choo Lodge 172 F & AM (which later became Okinawa Lodge 118), Grand Lodge of the Philippines in 1967 and was raised to Master Mason in November 1968. He became a member of the York Rite Bodies of Okinawa and the Scottish Rite Valley of Naha, Orient of Okinawa. He walked the hot sands and became a member of Aloha Temple A.A.O.N.M.S. in 1968 and became a member of the Legion of Honor. He held the office of Public Relations Chairman in 1969 and Vice President of the Okinawa Shrine Club in 1970.

Our Potentate was also active in other community and fraternal organizations. He was on the Okinawa Reversion Committee for Financial Organizations in the U.S. Chamber of Commerce and was President of the only English speaking Lions Club in the district of Japan. Jack was responsible for establishing the first Leo Club (Young Lions Club) organization in the Far East. He was also active in the American Legion and VFW Posts on Okinawa.

The Illustrious Sir was transferred to Honolulu in 1971. (He tells us he had the option of either Kansas City, Missouri or Honolulu, Hawaii.) He was immediately guided to the Greeters Unit by several Okinawa expatriots and then "almost" Potentate Fred Barnett. During Fred Barnett's year as Potentate, Jack was the Associate Editor of the Temple newspaper "AL OHA SEZ".

He progressed through the Greeters Unit to become its Director in 1976 and is reminded by Tony DeContreras that he was "clean up" man the next year. Also the same year, Potentate Paul Jones appointed Jack as Chairman of Temple Parties and Past Potentate Liko Vida made him Chairman of Transportation at WSA in Fresno, California. This was his first exposure to the inner workings of the Divan.

The following year no one volunteered to go on the Divan and Potentate Jim Reid appointed Jack to the bottom of the line as Outer Guard.

There were many comments about making him "permanent" Outer Guard.

During his masonic and shrine association in Hawaii (the fiftieth state), he became an associate member of LeProgress De L'Oceanie Lodge 371 F&AM and a member of the York Rite Bodies in Honolulu and the Scottish Rite, Valley of Honolulu, Orient of Hawaii. He served on the Public Relations Committee, Shriners Hospital, Honolulu Unit and is a member of the Advisory Council, Order of DeMolay. He is a member of the Royal Order of Jesters and the Kachina Klub.

His community activities have included Vice President of the Downtown Honolulu Business Council and President of Downtown Lei Day in 1979. He is also a member of the Honolulu Press Club, a member of American Legion Post 19, a life member of VFW Post 1540, and a member of Elks Lodge 616.

Illustrious Sir Jack is employed by the Bank of Hawaii as an Assistant Vice President.

He is married to the former Joellen Gremett of Kailua and has one daughter.

FROM GUAM WITH FRATERNAL LOVE

Dear Most Worshipful Sir:

Greetings and hafa adai.

Allow me to give an account of my official acts as DDGM for District No. 20 for 1985-86 as well as an assessment of the general state of Masonry in the District, and to submit a few recommendations.

OFFICIAL ACTS. Installed as DDGM of Dist. 20, Plaridel Masonic Temple, Manila, April 27, 1985. Two days later, officially visited the Grand Master, specifically to discuss his overseas official visitation to Guam (Dist. 20).

May 06 - - Visited Charleston Lodge No. 44. Informed the Lodge what had transpired during the Annual Grand Lodge Communication and what the Grand Master's program for 1985-86 consisted in; also notified the brethren that their Lodge's Grand Lodge Inspector was Worshipful Inspector Andrew R. Leon Guerrero.

May 08 - - Officially visited Milton C. Marvin Lodge No. 123. Reported highlights of Grand Lodge's Annual Communication, discussed Grand Master's program, announced appointment of Worshipful Antonio Gogue as GLI for the Lodge, and presented to Master dispensation by the Grand Master re. Bro. Douglas Kao (EA).

May 17 - - Officially visited Micronesia Lodge No. 173, the GLI of which was Worshipful Donald Calve.

May 20 - - First organizational meeting of the District Guild of Past Masters of Dist. 20. The Grand Master's official overseas visitation was discussed. Submitted District funds to the guild to make it readily operational.

May 27 - - Masters of the District's Lodges joined the officers of the DGPM in its 2nd organizational meeting; Grand Master's visitation was finalized.

June 10-13 - - Grand Master's official visitation of overseas lodges. Hosting Lodge: Charleston Lodge No. 44.

July 19 - - Officially visited Micronesia Lodge No. 173; discussed Grand Master's visitation, expenses, and the like.

July 25 - - Received letter of appreciation from the Grand Master, which was eventually read in stated meetings of the Lodges in the District.

Aug. 10 - - Visitation to Grand Lodge, Manila; submitted donations for the Grand Lodge Building Fund as per instruction of the Grand Master. (Fund collected total: $1,225 US). Handcarried documents, including letters of appreciation to donors and plaque of appreciation for Bro. Robert Kao (donor of $500 US), back to Guam. (Appreciation to the Grand Lodge staff and to WB Rene Damian for their assistance in preparing acknowledgments inspite of short notice is to be specially mentioned.)

Sept.-Nov. - - Regular visitations/meetings to all Lodges of the District. Assisted in Degree work; assisted officers, and observed Inspectors and DGL in accordance with their official work as per Constitution.

Nov. 15 - - Attended Special Session of Grand Lodge Officers, Grand Lodge, Manila. Reported to Grand Guild of Past Masters (GGPM) the officers of Dist. 20's Guild of Past Masters and its operation. Acknowledged Grand Master's report of evaluation of six-month performance Instructed the Grand Master to continue on the temple fund donation quota, collect per-capita tax from Lodges, misc.

Dec. 02 - - Stated meeting of Charleston Lodge No. 44. Official visitation, grand honors; assisted in election of officers.

Dec. 04 - - Stated meeting of Milton C. Marvin Lodge No. 123. Visitation; assisted in election of officers.

Dec. 05 - - Official visitation to Micronesia Lodge No. 173. With VWB Rady Alvarez, PM, assisting, officially presented Amended Charter of the said Lodge.

Dec. 06 - - Charter night of Micronisia Lodge No. 173. Requested by lodge members to be guest speaker, publicly presented the Lodge's Amended Charter. Fellowship followed. Huge success: total amount collected from function for the Grand Lodge Temple Fund was $1,500 US.

Dec. 20 - - Stated meeting, Micronesia Lodge No. 173; election of officers.

Jan. 04, 1986 - - Public Installation of officers of Charleston Lodge No. 44. Official visitation, accorded grand honors. Presented gavel; in-

stalled officers, with VWB Donald Calvo, PM, as Master of Ceremonies. ception and fellowship followed. Installation impressive, huge success.

Jan. 11 - - Public installation, officers of Milton C. Marvin No. 123, official visitation, accorded grand honors. Presented gavel. Closed lodge short form. Huge success . . .

Jan. 25 - - Officially visited Micronesia Lodge No. 173 on the occasion of public installation of its officers.

Feb. 03 - - Visited Charleston Lodge No. 44. Budget discussed and approved by lodge members.

Feb. 05 - - District Annual Convention. Theme: "Today's Discipline, Tomorrow's Mason". Host: Milton C. Marvin. Venue: Scottish Rite Temple, Agana, Guam.

Included in my party were VWB Jose Laguana, DGL and VWB Rady Alvarez, Past DDGM.

Requested the brethren to observe a minute silent prayer in honor of all departed brethren of the District and also the astronauts who died during the Challenger tragedy.

In attendance were three members of Charleston Lodge No. 44; 21, Milton C. Marvin Lodge No. 123; and 21, Micronesia Lodge No. 173. Also present was WB James O. Long, a past master of Milton C. Marvin Lodge No. 123.

After the reading of minutes of the previous annual district convention by WB Casiano M. Bostre, Secretary of Micronesia Lodge No. 173, edicts, bulletins and circulars from 1985 to 1986 emanating from the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines were read.

Discussed were the following: Past Masters Guild; donations to the Grand Lodge Temple Fund; dispensation fees; accomplishments of the District; annual reports of Lodges; per capita payment; preparations for the official visitation of the incoming Grand Master; formation of a Communication Report Committee, chaired by WB Roman Guerrero, tasked to bring closer communication between the Grand Lodge and the District; history of Lodges; The Cabletow; Temple Fund assessment.

Balloting was held to determine the nominee for the DDGM for the ensuing masonic year. The results were: WB Raulito F. Galgana, Jr., PM, 18 votes; WB Roman Guerrero, PM, 8 votes; and VWB Vincent A. Castro, DDGM, 5 votes. The balloting, however, does not mean that the person with the highest number of votes will be the declared DDGM. The election was limited to nomination; it will be subject to the Grand Master to uphold.

STATE OF MASONRY IN THE DISTRICT. The general state of Masonry in Dist. 20 had improved considerably during 1985. We have managed to bring back the principal tenets of Masonry to this District, especially brotherly love. We have recognized the meaning of Unity, and understood the lesson taught in the 3rd degree: "Who Best Can Work, Best Agrees."

SUGGESTION. No recommendations are warranted for this district at this time. The pace has been set, unity established, cooperation among brethren honored, brotherhood cemented, District Guild organized, and the Constitution of the Grand Lodge abided by and respected. May I suggest, however, that copies of The Cabletow be sent to us at more regular intervals. If mailing is the problem, the copies may be mailed to our Lodges in bulk. Information is knowledge; and without The Cabletow, we would not be acquiring the information for our brethren from afar.

At your service, Most Worshipful Sir.

VW Vincent A. Castro
DDGM, Dist. No. 20

P.S.

The following constitute the officers of District 20's District Guild of Past Masters: VWB Conrado Alverez, District Guild Master; VWB Frederick G. Dumlao, Deputy Guild Master; WB Rudolfo A. Amparo, District Guild Treasurer; WB Roman G. Guerrero, District Guild Secretary; VWB Donald I. Calvo, District Guild Chaplain; WB Robert H. Browne, District Guild Marshal; VWB Leonilo T. Alger, District Guild Auditor; WB Pedro SN Guerrero, District Inner Guard; and WB Leslie Moreno, District Guild Outer Guard.

A MASONIC TREK

by Juan C. Nabong, Jr.
Past Master, (88)
Member, (188)
Past Grand Orator and Junior Grand Lecturer

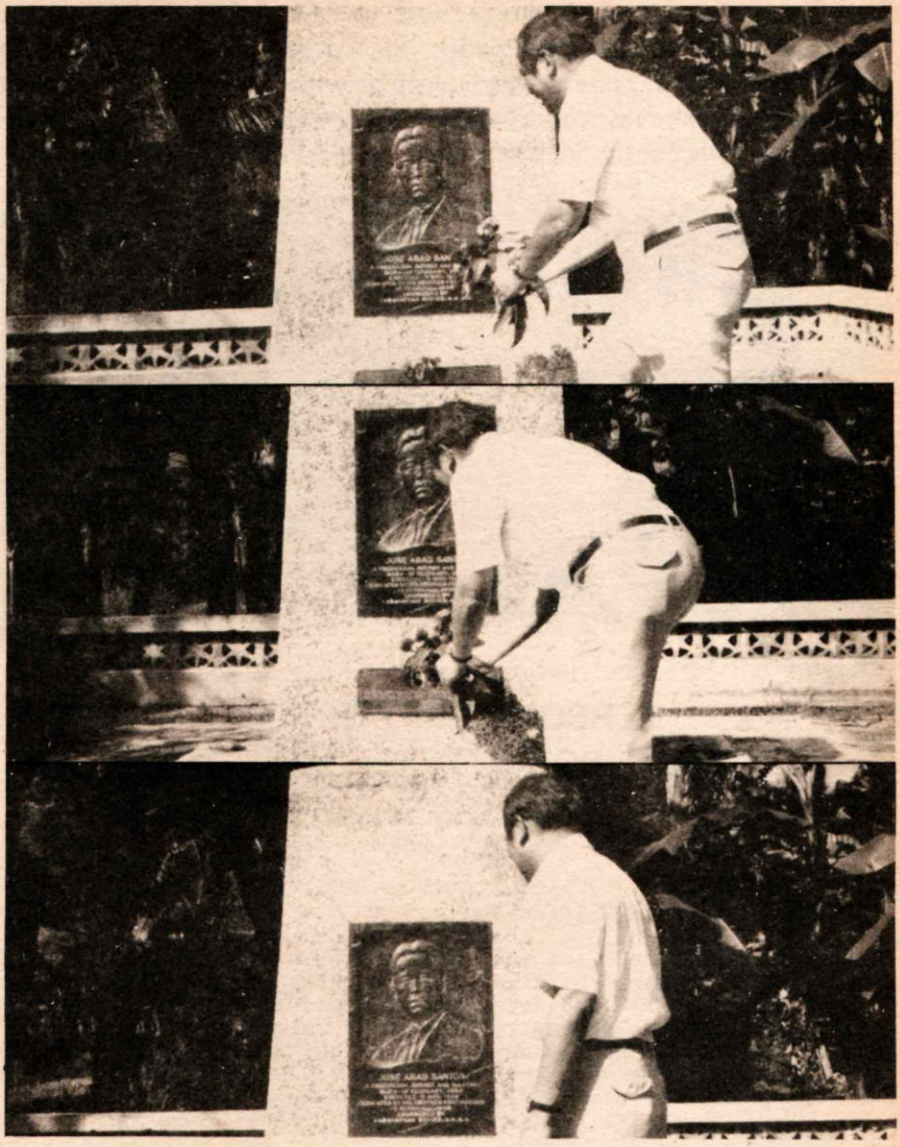
Malabang is one of the municipalities of Lanao del Sur, a province in North Central Mindanao. It is the site where the late Chief Justice and Past Grand Master of Masons Jose Abad Santos was executed by the Japanese Imperial Forces. There is recent theory that Abad Santos was not shot but was beheaded and hurriedly buried in a make-shift grave in Malabang.

October 5, 1985 in the morning found me and my companion Franklin F. Lluch, court personnel, bound for Malabang by PAL from Iligan City. I had previously wired Malaban Mayor Macud Santican of my wish to visit the grave site. I had learned, too, that our MW Grand Master Pedro W. Guerzon had appealed to the Brethren to assist in preserving and restoring historical masonic sites, in response to a request from Brethren of Batangas to restore Mabini's shrine.

Mayor Santican accompanied us to the shrine which we found clean and, from all indications, well-preserved by the municipality. There stood the monument of World War II Filipino Hero with a bronze marker with his picture done by sculptor Guillermo Tolentino (the man who did Rizal's statue at the Plaridel Masonic Temple). The marker reads:

> "A Freemason, Patriot and Martyr born 19 February 1986; Executed 2 May 1942, dedicated by his Brother Freemasons 19 February 1956. Sponsored by the Cabanatuan Bodies, A. & A.S.R., Erected by the Grand Lodge of the Philippines 1959"

Brother Juan C. Nabong at the shrine



Since 1959 I have not come across any record of an official Grand Lodge visitation to the site, although Masons from Mindanao do make occasional trips to the place.

When VW Primitivo S. Bella, Jr., Grand Orator, and I went to Butuan City to render a masonic education seminar last November 30, 1985, I found another masonic piece of interest. It so happened that the father of WB Franklin G. Calo, the late WB Pedro V. Calo (both father and son are past Master of Agusan Valley Lodge No. 160) had

been a very close friend of the late WB Leo Fisher, first Editor of The Cabletow, who for decades edited the magazine. Fisher, fluent in English and Spanish, had worked together with Calo in the Division of Translation at the National Library. A deep friendship was formed between them, this continuing even when Fisher had retired in California.



WB Franklin G. Calo



BRO. Pedro V. Calo

PERSONAL LETTERS OF BRO. LEO SENT TO BRO. CALO

LEO FISCHER
28 SOUTH EL MOLINO STREET
ALHAMBRA, CALIFORNIA

October 13,1946

Dear Brother Calo:

Many thanks for your good letter of June 20th and for President Roxas' speech which you enclosed. It is a very good speech and I would like to have seen our Brother deliver it. I saw him last on July 20,1938, at Kobe, Japan, and had quite a talk with him and President Quezon on that occasion. I had known Roxas since 1920 and I think he is a good man to lead the Filipino people through these troublous times.

I have spoken to many persons who have recently visited or returned from Manila, and all agree that the ruins of Intramuros and,especially, of Plaza McKinley, are a most impressive sight.

I hope you have been successful in the lumber business. Yesterday I met for the first time since 1938 my old friend Col.Arthur F.Fischer, who used to be Director of Forestry of the Philippine Islands and who left with President Quezon for Australia,in 1942. The occasion was the presentation to Col.Fischer of a decoration, a distinguished service star,awarded to him by the Philippine Government. He started the

cinchona plantations in Mindanao, and during the fighting in Bataan he flew from there to Mindanao to give the foresters instructions and orders for the care of the plantations and the harvesting and sending of cinchona bark to the Guerrillas and civilians in need of quinine. Fischer gave us a very interesting talk about the resources of the Philippines. The medal was presented to him, at the request of Embassador Elizalde, by Roy Bennett, former editor of the Manila Daily Bulletin and president of the Philippine Club for Southern California, at the monthly luncheon of that club of which I have been a member since 1938.

Two of my daughters whose husbands are lieutenants in the U.S.Navy are living at San Diego, about 120 miles from here; one has 2 boys and the other 3 girls. The daughter who was in Turkey is now in San Francisco with her husband, Capt. Palmer. The fourth is at Fort Lewis, Wash., where her husband, Col. Boyle, is stationed. My wife and I are still living in our house in Alhambra.

On the 1st of this month we had the first rain of the season which lasted about 6 hours. We have not had any rain since then. The last rain before that was on April 7th, so you see we are not over blessed with rain.

I receive occasional letters from some of the Brethren in Manila, among them Grand Secretary Gonzalez, José C.Velo, and D.Gallardo. I also get the CABLE TOW and Bro.Gonzalez has sent me the Proceedings of the Grand Lodge for 1946.

As 2nd vice-president and correspondent of the Philalethes Society I have quite a lot of work and hear from Masons in many countries, including Denmark, France, Switzerland, Germany, England, Finland, Mexico, etc. I am also busy with the next political elections here, on November 5th, having been appointed leader of the 15th precinct for the Republican Party. None of these occupations bring in any money; but I work as hard as if they did.

When a man is over 71 years old he has a right to do work that he wants to do and not be compelled to do work that he must do.

I am sending you some magazines as I am sure you have no over supply of these in Butuan. I was in Butuan with Senator Palma in 1920, when he was Sec. of the Interior.

My wife asks to be remembered to you and Mrs. Velo. Her health has not been any too good lately; but she will be 70 years old in a month or so and you cannot expect to have good health all the time. She looks still quite young, though, considering her age.

Please write me when you can, and do not forget,

Yours sincerely and fraternally,

Leo Fischer

LEO FISCHER
28 SOUTH EL MOLINO STREET
ALHAMBRA, CALIFORNIA

March 29, 1948.

Dear friend and Brother Calo:

Going through my old correspondence I find that I have never acknowledged receipt of your nice Christmas card of 1946 and have not written you since I don't know when. I am just recovering from a serious illness, but I should have communicated with you long before this.

I hope these lines will find you, Mrs. Calo and your children well and happy, and my wife and I wish you happiness and prosperity for what is left of 1948, and for all the years beyond.

I had a nice letter from our good old friend Manuel Reyes and Christmas card from our comps. ... years S. Dagdag.

I am receiving the Cabletow and am corresponding with a number of Masons in the Philippines, among them José C. Velo, D. Gallardo, Frederic H. Stevens, Antonio Gonzalez, etc. I know both our Grand Master (Brazee) and immediate Past Grand Master (Visata) personally. I am still a member of

Bagumbayan Lodge # 4 and of the Philippine Scottish Rite Bodies.

Here in California I met occasionally old Masonic friends from the P.I.: Past Grand Masters Elser and Harvey, Past Masters F. Gallin and Wm. A. Weidmann.

I am recovering my health, and my faithful wife and nurse is well; but we are both getting old - 73 and 72 years! Our daughters are all well and happy: Two married to lieutenants in the U.S. Navy, at San Diego, 110 miles from here, one to a retired British merchant marine captain, at San Francisco, and one to a colonel in the U.S. Army, at Memphis, Tenn.

My 2 grandsons and 3 granddaughters all at San Diego, are all intelligent and lovable children and very fond of their "Lolo."

I have been working hard as foreign correspondent and Vice-President of the Philalethes Society, an association of Masonic journalists and authors; but now my doctor has ordered me to abstain from mental for a few months, he says I been overdoing it.

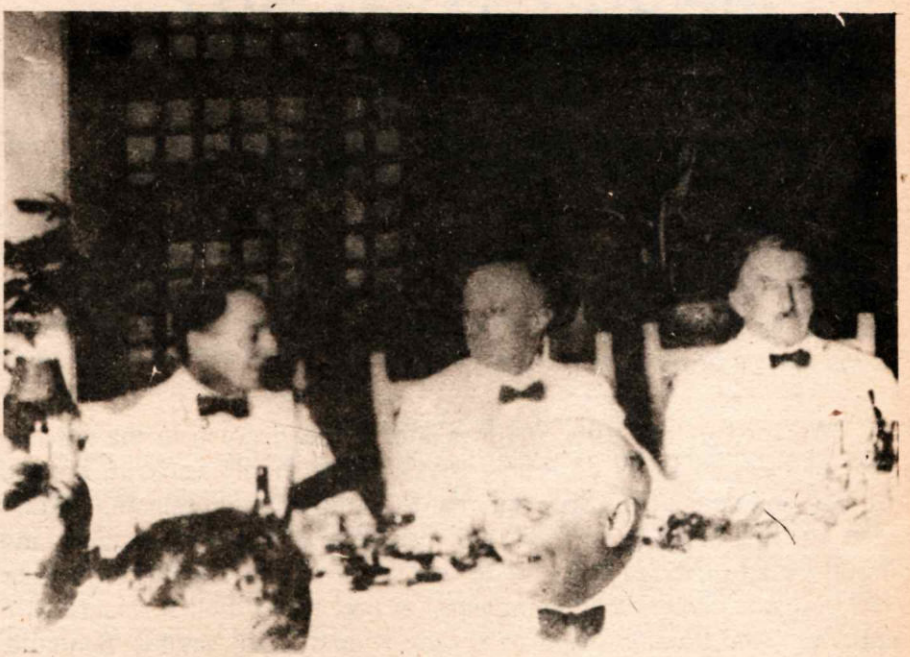
Well, I must close, with the best regards for you and family from myself and wife.

Yours sincerely and fraternally,

Leo Fischer



A rare picture was given to me by Franklin, a picture of a group taken at a veterans banquet held at the Manila Hotel in 1925. We see Gen. Douglas MacArthur on the left, in the middle Leo Fisher, and beside him Brother Gen. Leonard Wood.



I have felt serenity, awe and wonder in such visits - - as when I saw the house President Manuel L. Quezon was born in at Baler, Aurora, - - the house at Calamba, Laguna where the Hero Among Heroes, Brother Jose P. Rizal was born and his cell at Fort Santiago, - - the Marawi City Aga Kahn Museum, - - the Tuguegarao Museum, - - the Aguinaldo house at Kawit, - - and not to forget, the masonic apron of The Father of Philippine Masonry at the Grand Lodge Library and Museum.

Where will this masonic trek lead me?

There are very many masonic historic sites and shrines in the Philippines open for us to visit; and when in such places there are masons, our visit will be worthwhile, fruitful, enjoyable, and many times exhilarating.

Dapitan (to visit the Rizal Shrine), Jolo (to know more about Hadji Butu), Lipa City (to gaze at Teodoro M. Kalaw monument), and many other places (to see whatever masonic memorabilia they may harbor) — I'll BE THERE !

CHARLES C. COHN
1914

MASONRY'S PART IN THE PHILIPPINE TEMPLE

. . . 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.

We read in the Holy Writings that it was decreed in the wisdom and counsels of Deity aforetime that a house should be built, erected to God and dedicated to His holy name. 'And Solomon selected 70,000 men to bear burdens, and 80,000 men to hew in the mountains, and 3,300 men to oversee them'. This vast army of workmen of more than 153,000 was divided into companies, as best fitted their special qualifications. "And Solomon sent to Hiram, King of Tyre, saying, 'Send me, now, therefore, a man cunning to work in gold and silver, and in brass and in iron, and in purple and crimson and blue. Send me also cedar trees and fir trees and algum trees out of Lebanon'. Then the King of Tyre sent a cunning man; and cut the wood out of Lebanon, which was brought in floats by sea to Joppa." "This account," says M. W. Bro. James A. Foshay of the Grand Lodge of California, "marks the beginning of a great structure, at a time held by many as the date of the beginning of what is now known as the Order of Free and Accepted Masons".

Long ages have now passed since Masons, as such, have ceased to hew and square the stones in the quarries, to fell the timbers in the forests, or even to work cunningly in gold and silver, in brass and in iron, in purple and crimson and blue. Not for that reason, however, are the activities of Masonry lessened, else were the order no longer Free and Accepted, but decadent, defunct and dead of inanition. But it lives, and thrives and progresses into a more and more exalted position, because squares and plumbs and levels are symbolically in use by men

made noble and enlightened by the onward march of civilization. And discerning eyes can see the enduring handiwork of stout and willing hearts, and of earnest and unselfish minds as clearly as when the working tools of masonry were wielded by cunning hands.

Nor yet have we passed the time when the wisdom and counsels of Deity decree "that a House shall be built, erected to God and dedicated to His holy name". For such decrees do come, and such houses are erected and dedicated this day, as truly and as surely as in the far off reign of the wise King Solomon. And it is to such a temple, whose foundations are laid and whose everlasting walls are building in these glorious Philippine Islands, thay your attention is invited to turn for a few minutes in this, our annual communication. The time for a moment of such contemplation and reflection on our part is most opportune, and if we can be aided thereby to a better appreciation and realization of the significance of the works in which we are engaged, who knows how much we may be aided and encouraged and enheartened in the tasks therein that have fallen to our individual lots.

That a new structure of proportions is here being raised is recognized by all of us. The last American citizen, however slight his civic pride, knows how the Filipino peoples have been reared and sheltered in a dwelling of Spanish architecture, and how that house although erected in part at least by workmen who neglected their squares, their plumbs, and their levels, had served to make its tenants the foremost and most advanced of Malayan peoples, fit candidates for further advancement and civilization. Nor are any of us unmindful of the final fate of the former structure, of how it fell incidentally to a clash of American arms against Spanish shields and of how it became the bounden and accepted duty of the United States of America, as a civilized and enlightened nation, to repair for the Filipino peoples the damage that had befallen them, and to rebuild for the local inhabitants the necessary shelter that they were unable to erect for themselves.

We may be safely confident that there is nothing of the unnatural nor of strain in the figure of speech by which we are wont to term the reorganization of Philippine government and society a structure. Every one who has borne a part, everyone who has lent a hand, everyone who has furnished a stone, or a tree, or bit of the purple or crimson or blue has felt innately the part of the builder. But general as has been this realization, not all of us have paused to recognize that the building in progress is erected to God and dedicated to His holy name. Let him who doubts the intervention of Providence in this building enterprise recall the degree to which the American nation was oblivious of the

existence of this Archipelago on May 1st, 1898. Then may he turn his mind to the dire needs of the Filipino peoples, to their abject poverty in those things without which life would be unbearable to us, to the fact that the rights of life, liberty and the pursuit of happiness, those silver spoons that have been in our mouths since birth, were silver spoons from which they had never tasted; to the infinitely small share that these peoples then had in the benefits of the world's progress in medicine and hygiene, in liberal arts and sciences, in commerce, industry and agriculture. Then when he shall have reviewed the local needs, and the eminent qualifications for gratifying and fulfilling the same which the great-hearted American nation coupled with the desire to do so, let him contemplate the slender thread which connected these diverse elements incapable of bringing them into that happy combination which we term America's mission in the Philippine Islands. Slight indeed must be his belief in the Supreme Being, if he persists in attributing to blind fate rather than to the decree of the wisdom and counsels of Deity the wonderful emancipation of the Philippines resulting from the sinking of an American battleship in the harbor of Havana.

Those who deny to us our ambitious claim of being temple builders are in duty bound to define for us the nature of our structure. They may not classify it as a residence, for the broad and fruitful acres of the United States are amply sufficient for her growing family, and we are far from the point where we must go abroad to build for our own habitation. Nor yet are we erecting a school, for the comparative advancement of the two peoples are such that the American antion must go elsewhere for its further enlightenment, and must come here in the role of teacher rather than in that of pupil. Nor do we erect here a counting house, for the benefits and gains, the profits and the returns which the local structure is to yield are not planned for the American nation and people but for its adopted wards. Nor yet is our structure a granary to hold crops which we plan to reap in local fields. On the contrary, our well beloved America is here engaged in writing history of the most readable and acceptable kind, a history whose pages, clean and clear of sordid self interest, will incalcate that "There is a loftier ambition than merely to stand high in the world; it is to stoop down and lift mankind a little higher". There is neither hope nor expectation of a material reward; the builder's only recompense is the joy and pleasure of building truly and firmly and of watching the beneficent effects of his labors of love. Truly, of the temples of God, this one must be not only really dedicated but acceptably and consistently so

as well.

These are only a few of the more general considerations which demonstrate that Masons are still temple builders, and that Masons in the Philippines are perhaps more peculiarly and aptly so than their brethren in any other corner of the globe. Many others of more specific and direct derivation will present themselves to any meditative and contemplative observer who with sober mind will philosophize over the current chapters of the history here being written. I leave with you this fruitful and profitable field for thought, but before doing so would fain justify this invitation to meditation and contemplation. A mere figure of speech is an idle play with words unless by means of suggestion it establishes new connections and opens up a ready highway to new fields and fruitful grounds. Where, then shall we look for benefit and for fruits when we shall have satisfied ourselves that there is in building a Philippine temple in which there is work especially appropriate for Masons?

To some of us there will spring from this realization a myriad of new inspirations and ambitions, a new measure to gauge the works in which we are engaged and by which we are surrounded, and a new satisfaction with that which we have so far been able to accomplish. To none of us will this realization bring less than two comfortable and welcome ideas.

Of these, the one must be an abiding faith in the permanence of the structure upon which we are here engaged. Houses built by the decree of God, and acceptably dedicated to His holy name, are not built for a year and a day. The temple of Solomon still stands, and the significant incidents of its building are reenacted daily long since its very stones have moldered and crumbled into dust. Untoward disasters may befall the master builders, and the work may be embarrassed temporarily by the unfamiliarity of those who are suddenly called to replace the masters. But not for that reason shall the work already accomplished be thrown away nor lost, nor yet shall the work cease nor fail of completion. Satisfy yourself that the plans of this temple are made of God and you must dismiss any misgivings of their ultimate fulfillment. Your only concern then will have to do with the permanence of your personal assignments in the task, which, like the stones hewn and squared by your ancient brother, will have a duration proportionate to the quality of the effort bestowed upon them.

And the other inevitable idea of assurance will be that speculative masonry here takes on an especially broad significance. Elsewhere in the world "to be speculative is to be philosophical, meditative, con-

templative; it implies a condition of mere thinking—thinking perhaps of what has been done, or thinking even of what ought to be done—but it is not doing." Elsewhere in the world the Mason today is furnished with but once rough ashlar—himself—and his activities of a lifetime are devoted to perfecting and polishing that single stone. It is only by force of example that his works can extend beyond the application of the square and compasses to his own life and conduct. His preceptors tell him that his own being is the temple in which he has been assigned to work. We, too, recognize the force and wisdom of that teaching and endeavor to perform assiduously the labors, in these individual and personal temples. But if we are also privileged to work in a far greater and grander temple—in one designed for the enormous uplift of entire peoples and tribes of God's children—how splendidly operative does our speculative Masonry become if we but choose to make it so! We are not limited to Masonic introspection; we are doers as well as thinkers of what ought to be done . The scope of our activities lies far beyond our personal selves and if we but build in the temple, as honest and diligent workmen must do, our works will grow up around us in plain and visible form. Future generations, not only of Filipinos but of civilized mankind, will contemplate the works, being installed this day, in admiration and commendation, and whether it be given to us to put our hallmark upon the stones we handle in the edifice, or whether we are merely of the 70,000 bearers of burdens, unidentified in the masses, we are all participants in privileges and opportunities broader, greater and at the same time easier than has ever been given to Masons for many ages past.

Thus far these opportunities and privileges have not been wasted nor neglected. The progress and quality of the foundations of the Philippine temple have been such as to bring no blush of chagrin to the builders, to warrant no exhortation to better and more faithful work. On the contrary, the purpose of thus inviting your attention to some of the less obvious phases of the tasks that are being so well performed has been that of reviving your faith and assurances. Let no misgivings dampen your ardor nor dull your zeal. The plans of the temple are of the highest origin; the work is going to endure in proportion as it is well done. Slight not the tasks in your corner whatsoever they may be, lest the first weakness be betrayed where you might have done a more perfect work. 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 rebuilded by Masons as often and as universally as the Temple of the wise King

Solomon.

The scope of our activities lies far beyond our personal selves and if we but build in the temple, as honest and diligent workmen must do, our works will grow around us in plain and visible form.

FREEMASONRY IN ACTION

Brother George Rogers Harvey

1915

The world judges men and institutions by their works and not by their words. Masons are or should be "men of thought" and "men of action." "By their fruits ye shall know them" is the square, the level, and the plumb by which our professions as Masons are measured and tried.

The crowning glory of Freemasonry is in action. Its influence depends upon the power that lives and manifests itself in the example of its members. The invisible beauties of our teachings are reelected in the visible virtues of the brethren. It is important, therefore, that every Mason should walk with unswerving rectitude, making his life an exemplification of Masonic principles.

Freemasonry has stood in the past, and it stands to-day, for many principles of priceless value to humanity: Among others, it stands in a most unequivocal way for the equality of men before God and before the law; it stands for the right and duty of every man to seek and to use that light and knowledge which make for a larger and fuller life; it stands

for the rights of men as individuals against the encroachments of society and the dominance of wealth; it stands for civic justice and social righteousness, for freedom of thought and liberty of conscience, for the sacredness of the home, and for the brotherhood of man.

The Holy Bible is the Great Light in Masonry. By this Light many an individual has turned from a penitent past and fixed his eyes upon the goal of high character and built for himself a manhood whose reward was or is the sweetest joy to himself, and whose life and example are a benediction to mankind.

Freemasonry is the great exemplifier of the fraternal idea. It is the mother of the great fraternities which have spread over the earth and entered into almost every avenue of life, and it has had an enormous influence in unifying men and nations. Within its portals are taught the Fatherhood of God and the Brotherhood of Man. Without the background of the Fatherhood of God, the principle of the Brotherhood of Man would be a meaningless phrase. With the Holy Bible as the Great Light in Masonry, the Fatherhood of God is not only a theme upon the lips of Masons, but it is an experience in the lives of those who are true to their teachings. With this proper conception, every man is our brother, not merely because he is human, but because we are bound together by an indissoluble spiritual tie which has its springs in the Infinite.

Freemasonry is the great institution of all the ages which has constantly stood as the foe of strife and discord and consistently pursued the paths of peace. It does not listen to the shouts of victorious legions, but hears the cry of the distressed widows and orphans. Masons will ever be found seeking to establish and maintain brotherly love and freindship among the peoples and nations of the earth.

The teachings and practices of our Fraternity are conducive to peace, harmony, and concord. We have been taught that during the erection of King Solomon's Temple there was not heard the sound of ax, hammer, or any tool of iron. Masonic tradition informs us that the reason for this was that iron was the metal then used in the making of warlike weapons, and it was held to be incongruous that anything having relation to war, strife, or turmoil, in which the worst and vilest passions of men are excited, should be used in erecting a temple of worship to a God of Peace and Love. Thus we have, besides the symbolic signification taught in our ceremonies, the symbolism of peace, which the Mason by his example and influence must endeavor to establish and maintain among men and nations.

At a time when the thoughts of men are turned to the contem-

plation of war, and when its uselessness and cruelty make them recoil in revulsion, it is inevitable that the cry for peace should make itself heard, even peace at any price. It is a widespread belief that war is necessary to the production and maintenance of an efficient race. This is only a half truth, and it is based upon a belief in the efficacy of physical force. It is not war itself, but some crisis, of which war may be an incident, that brings a nation, as it brings an individual, face to face with something which acts as a revelation.

Some good may come out of war, however, in so far as it subserves the interests of peace by awakening mankind to the realities below the surface. To a nation, as well as to an individual, the acuteness of a crisis is at once an inspiration and an illumination. It acts as a revealer of the true self and a clarifier of mental vision which brings with it an adjustment of values and a correction of judgment. Beneath and despite the hideousness of war, men discover themselves and the good which enables them to emerge successfully from their trial and find peace.

It is not too much to expect that men may awaken from the present nightmare of bloodshed and destruction in Europe to see that peace is as necessary to constructive and mutually beneficial work among groups of nations as it is recognized to be among the groups of individuals who compose the nations. The feeling is no doubt stronger and more general throughout the world to-day than ever before that wars between nations should cease, and that disputes and differences between them, as well as between individuals, should find a just and peaceful settlement in courts established for the purpose.

We should as men and as Masons try with all our might to promote peace and brotherly love among men and nations. In the future, as in the past, the members of this Fraternity, now more than 2,000.000 picked men, will be found exerting a force and an influence in the interests of peace and concord among the nations of the earth which it will be impossible for time to destroy or to overthrow. However little we may be able to do in our time and generation toward the end that war between nations shall become a thing of the past, our work will not have been in vain. Let every Mason, in this time of strife and cruel war, realize his individual responsibility and the opportunity that he has to be of real service to humanity, and then we shall enjoy the high privilege of having some part, however humble, in working out the designs upon the trestle board for the happiness and betterment of mankind.

Masonic teachings and influence are wise and strong enough to correct the evils of our time, if we but do our duty as individual Masons.

But we must act in the name of Him in whom we have put our trust, banish apathy and indifference, put on the whole armor of righteousness, and fight the good fight for purity, honor, right thinking and right living.

Charity is the preeminent virtue, the possession of which in its fullest signification marks the perfect Mason. Charity, in its highest and noblest sense, includes all the other virtues, and in its exercise all right thought and action are employed. But the thought of charity is too much associated with almsgiving. Charity, in its true meaning, is affection and love, an active as well as a sentieut force in all that pertains to our mortal existence. The nations of the earth, if they are to enjoy the blessings of peace with one another, must first be able to exhibit towards one another that charity in thought, word, and deed without which we may not demonstrate brotherly love and the principle of the brotherhood of man.

In our ceremonies and obligations strong emphasis is placed on charity; not mere almsgiving, but charity in the broadest sense of love for our brethren. One cannot be charitable without loving, and one cannot love his fellowman without serving him. We may be indifferent to the activities of our Fraternity, and yet be filled with faith in God and hope of immortality, but we cannot be filled with charity, love, without being active in the service of humanity. Masonry impresses upon its adherents the lessons of charity, inculcates benevolence, and the practice of mutual helpfulness, and under the benign and powerful influences of these agencies the threads of fellowship and brotherly love will be woven into that mustic cord of fraternity which now encircles the globe and in a great measure holds the human race in unity of spirit and in the bonds of peace. This ever-growing spirit of brotherly love will surely "beat swords into plowshares and spears into pruning hooks; nation will not lift up sword against nation, neither shall they learn war any more." May we hope that the time is near at hand when this great Fraternity shall be joined by the peoples of the earth in the glad acclaim "Peace on earth, good will toward men."

"Men of thought! be up and stirring,
Night and day;
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may.
There's a fount about to stream,
There's a light about to beam,

There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into gray;
Men of thought and men of action,
Clear the way!"

Freemasonry is religious in its teachings, but it is not a religion. It in no way assumes the functions or takes the place of the church. It has demonstrated that there is a rule of life which men are capable of attaining, which is so broad, so just, so free, so true, that all men may live under it if they choose to do so. Its greatest penalty is expulsion, and its safeguard is that men must voluntarily seek admission to and through its portals.

Masonry offers abundant opportunities for the development of mind and heart. Its symbolism teaches truths that ennoble, purify, and uplift. It counsels the performance of those social and moral duties which can only result in the better development of men who are working for the good of humanity. Its lessons, if heeded, will make us better husbands and fathers, more useful and intelligent citizens, patriotic and loyal to our country, pledged to the advancement of civilization and to the practice of the cardinal virtues, Temperance, Fortitude, Prudence, and Justice.

The glory of Freemasonry has not been dimmed by the procession of years. Nations, governments, and men have risen and fallen into oblivion, but the principles and foundation of this Fraternity have endured throughout the centuries. In all these ages men have found in its teachings and practices the cause for just pride, and they have been ever ready to give a reason for the faith that is in them and for their devoted adherence to the Fraternity. It has weathered every storm of antagonism and hostile criticism, and its forward movement from century to century and from generation to generation has been a ministry of good to those who have passed within its portals and to the countless millions who have been the recipients of blessings vouchsafed to them by the lives and services of its votaries. While it dispenses charity, yet it never exacts from its members enforced contributions for that purpose; while its teachings are religious, yet it never demands a sacrifice of religious principles, and around its altars the Christian, the Jew, and the Mohammedan meet in fraternal intercouse; it is patriotic, but not political; religious, but not sectarian; charitable, but not eleemosynary. Any attempt to change or alter the purpose or plan of government of this Institution will never succeed so long as it holds to its present

teachings.

Masons know the sweet freedom of truth and the joys of unfettered opportunities. No ears have been more open to catch the sad cry for liberty of conscience and opportunity than have those of true Masons. The unwritten history of the Fraternity is filled with noble deeds and mighty inspirations looking to the liberty and freedom of the human race. The history of our homeland and of these beautiful isles of the Pacific will show that heroic and self-sacrificing Masons have been called upon to perform a courageous part in laying the foundations of our political institutions deep and strong upon the basic principles of Liberty of conscience, Equality of opportunity, and Fraternity of men engaged in doing their Father's work.

THE PRACTICAL NATURE OF OUR CRAFT

Charles S. Banks

1917

Freemasonry is the great institution of all the ages which has constantly stood as the foe of strife and discord and consistently pursued the paths of peace.

In the opening lines of his immortal tragedy, Goethe represents Faust as saying:

I've studied now Philosophy
And Jurisprudence, Medicine,
And even, alas! Theology,—
From end to end, with labor keen
And here, poor fool! with all my love
I stand, no wiser than before:
I'm Magiste, yea Doctor, hight
And straight or crosswise, wrong or right
These ten years long, with many woes,
I've led my scholars by the nose,—
And see that nothing can be known!
That knowledge cuts me to the bone.

* * * * * * * *

I do not pretend I could be a teacher
To help or convert a fellow creature
No dog could endure such a curst existence.
Wherefore, from Magic I seek assistance
That many a secret perchance I reach
Through spirit-power and spirit-speech
And thus the bitter task forego
Of saying the things I do not know,—
That I may detect the inmost force
Which binds the world and guides its course;
Its germs, productive powers explore
And rummage in empty words once more!

The Faust legend did not originate in the subtle and fertile mind of the Master Goethe; he himself says that the thoughts which he put into words in the mouth of his chief actor were suggested by the early puppet plays of the 17th and 18th centuries, and that these had "echoed and vibrated in many tones" in his mind. He himself had delved into various branches of human knowledge, early convinced of the vanity of all; he had tried life in its many forms and had been left all the more unsatisfied and worried.

In the Augsberg puppet play of the early part of the 18th century, a Faust is made to say:

I, too, have long investigated, have gone through all arts and sciences. I became a Theologian, consulted authorities, weighed all, tested all,— polemics, exegesis, dogmatism. All was babble; nothing breathed of Divinity. I became a Jurist, endeavored to become acquainted with Justice and learned how to distort Justice. I found an idol shaped by the hands of self-conceit and self-interest, a bastard of Justice, not herself. I became a Physician, intending to learn the human structure and the methods of supporting it when it gives way, but I found not what I sought. I only found the art of methodically murdering men. I became a Philosopher, desiring to know the soul of man, to catch Truth by the wings and Wisdom by the forelock and I found shadows, vapors, follies, bound into a System."

How true it was in those old days of the middle ages, days whose harbingers of a brighter dawn were filling the firmament with their mysterious signs and sounds, when men stood at the opening portals of human search after truth like children in the misty half-light of the early morn, not yet awakened from their night's repose, their eyes fast held by the clinging glue of dogmatism and involved sophism, their feet

wavering upon the uncertain threshold of magism and atheism, their hands held forth in an attempt as though to grasp the ephemeral rays that darted from the chariot of Apollo only to be swallowed up in the breath of Boreas and Zephyr; a never-ceasing, ever-recurring outreaching after the unattainable in Nature, Philosophy, and Religion!

How true it was in the days of the builders of the Temple of Solomon, when the peoples of his and of the surrounding countries were satiated with the gains of this world's goods and in their satiety were led astray, like sheep on the mountain side, wooed by the murmur of some distant but unseen brook, lured by the false phantasm and tricky mirage of pastures of plenty and fields of idle dreaming and of forgetfulness of their obligations to their God and their fellow-men! "Thou art a proud and stiffnecked generation" saith the Lord. "Thou hast turned aside thy feet to the worship of unknown gods and hast forgotten the God of Israel."

How true it is in our own day when every instinct of the human heart seems to express itself in the one phrase "Material Gain"; when the chiefest endeavors of the human race seem possible of summing up in the words of the poet:

How vainly men themselves amaze
To win the palm, the oak, or bays
And their incessant labors see
Crowned from some single herb or tree!

The strife to outdo one's neighbor or gain that which one's fellow possesses not, in order that, with vain ostentation, we may vaunt his inability, his infirmity or his misfortune, turns the whole race into an armed camp or field of calamity where none gives quarter, where none admits defeat and where each has his hand set against that of his brother; men trust each other only as far as they can themselves observe each other's acts.

The world's a bubble and the life of man
Less than a span;
In his conception wretched, from the womb
So to the tomb;
Curst from his cradle, and brought up to years
With cares and fears
Who then to frail mortality shall trust
But limns on water, or but writes in dust!

exclaims that wise student of human nature, Francis Bacon, the great overtowering intellect of the latter 16th and early 17th centuries. He looked upon the species with a pessimist's distrust and yet in this age

of optimism we would fain closet ourselves with Truth and ask of her if time or civilization has changed in aught, the essential qualities of the human race; if we being born in and having the advantages of the labors of the great minds of the 19th and 20th centuries, find ourselves in a position of having profited by the wisdom of our modern sages and seers to make our lives more than the mere sordid vehicles of a no less sordid traffic of material gain. Is there aught of justification that the modern can offer when arraigned with the ancient or the medieval on the charge of having departed from the paths pointed out, with such scrupulous, painstaking care, by the gods who are supposed to be the eaders and protectors of men? Or must we exclaim with them "mea culpa, mea culpa, mea maxima culpa!"

As the chain is no stronger than the weakest link in its construction, so is man no nobler than his gravest fault, no more generous than his most refined egoism, no more truthful than his sharpest desire to deceive, no more patient that his chiefest ambition, no more loving than his most trivial pique, no more law-abiding than his least endeavor to evade the moral, the civil or the intellectual code, and no more charitable than his smallest desire to overlook his own sin while condemning the same fault in his brother.

It is a trite saying, but full of enduring verity, that we have all sinned and come short of the glory of God, but being endowed by the Great Architect of the Universe with all the attributes of free agents, we have within us the power to mould our own destinies and shape the course of own lives according to His divine plan as laid down upon the trestleboard of our moral existence and responsibility.

Nor is it sufficient that we should appear outwardly to our friends and those with whom we come in daily contact, as just men and true when in our heart of hearts we are less than their estimate of us.

For not in seeming just, but being so
He aims, and from his depth of soil below
Harvests of wise and prudent counsels grow

must be as true of each one of us as it was of Aristides the son of Lysimachus, the Antiochite, when his praise was intoned in the theater of Athens by Eschylus.

Turning back our thoughts, then, to the world of the time of that just and wise king toward whom all eyes were turned as if to witness the splendid display of his wisdom and finding that the people had tended toward the forgetting of their moral necessities, their moral obligations and their moral opportunities; looking for a brief moment into the life of the medieval philosopher who found but babble in Divi-

nity, self-interest and self-conceit in Justice, murder in the healing art and cloudy, murky and poisoned vapors in the palaces of truth; stepping boldly down into the arena of our modern civilization and viewing at a closer and consequently more certain angle, the affairs of our own time, shall we find after all our scrutiny, all our painstaking research, all our optimistic desire to see only the best in men, our fellowmen, that only the base, the vile, the untrue, the trite, the superficial, the insincere, the worthless remains? I trow not, for if we have but looked we have seen the great light from afar, the splendid effulgence of a surer dawn, the steady illuminant of an otherwise Stygian night, the perfect blaze of an undimmed sun, the heavenly ray which shines to make plain the paths of men.

The allegory of that far off past, when one feeble and earth-tied mortal conceived in his kingly pride the, to us, noble idea of building a house, erected to God and dedicated to His holy name, calling upon his equally frail and perhaps somewhat less astute neighbor to furnish all the stones which entered into the foundations of that magnificient structure, all the cedar for the finer decorations of the gorgeous interior together with a large proportion of the gold and silver for the sacred vessels of corn, wine, oil and incense, many of the apprentices as bearers of burdens, the fellows of the craft who hewed on the mountains and in the quarries, the masters to supervise the work and even the Grand Architect in whose fertile brain the building was first conceived, and whence it derived its strength and its beauty, I say even this allegory, beautiful in its conception, sublime in its forthsetting and supernatural in its application to the life of mankind, is useless; nay! it worketh for great evil if it be taken as a mere narrative to be swallowed whole and, undigested, remain but in the recesses of an omnivorous and indifferent maw, there to putrify among the increments of an insatiable and ungoverned appetite for everything, be it good or bad, which custom, or style or vogue may arouse on the tongue and palate of the careless garnerer among the delectable things of life.

If we cannot see in the invitation of the one king to the other the callings of that higher voice which is in us, making a demand of time and service upon the lower things of our nature as contributions from the forests and quarries of our less spiritual selves; if we cannot percieve in the request for gold and silver and precious stones the endeavor to make our daily acts contribute to the beautifying of a well rounded, useful life; if we fail to catch the semblance of the different orders of the Craft, at the building of the temple, to our own periods of physical

growth, intellectual and spiritual embellishment and the concomitant wisdom of a useful maturity; if in the assasins we perceive not the forces of evil which compass us round about, from the time the first ray of intelligence pierces the native obscurity of our infant brains, till weak and helpless in body, but with the certainty of having lived not in vain, we drop at last upon our well-earned couch of rest, there to exercise in mature reflection, those intellectual and philosophical faculties acquired through years of toil, then were the acting of that subtle drama of the widow's son but a waste of our valuable hours and the enjoyment thereof less than the imbecile gyrations of an infant's hands.

If the Square be but a thing of wood, the Compasses but a common workman's tool, if the Sharp Instrument pierce but the thick hide of a thoughtless human shell or the Cabletow find its counterpart but in the guiding halter of the patient ox, or the restraining bridle of the fiery steed, then from their use a silly pretext is derived and they deserve to be laughed out of their fixed and honored place.

If the tiny illuminants of South and West and East are not reflections, in truth and in fact, of the Light Divine, then let them be placed under the bushel where ignorance and indifference are content to dwell in the brutish conviviality of carnal lust and appetite.

If on our knees, in seemingly penitent and humble guise before those with whom we would compact we repeat with our lips vain words and hollow forms which if used before a civil tribunal would make us liable to prosecution by not fulfilling them, it were then better that ere our hearts had blasphemed or our tongues uttered lying vows, we had arisen and with bent head and averted eye, we had slunk away from the presence of the select few, select because of their real integrity and departing to some far haven or sanctuary for the faithless in heart, there buried our honor and our hope and our ideals in an oblivion which is permanent and secure.

We have been taught from our earliest infancy that it is not sufficient that a thing be merely ornamental or merely utilitarian in order to have a place as a factor in the betterment of human conditions; the man who is content to plod along like the dumb cattle and to perform only the measure of required labor is as much to be censured as the social parasite who finds his sole sphere of activity in adorning the club, the tea party, or the turf.

It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak, three hundred year
To fall a log at last, dry, bald and scre;

A lily of a day
Is fairer far in May
Although it fall and die that night—
It was the plant and flower of light.
In small proportions we just beauties see;
And in short measures life may perfect be.

Masonry, then, requires nothing of a man which the general laws of God, society and common sense do not demand. It asks him to make no promises, repeat no formulas, submit to no indignities, bear no responsibilities, champion no causes defend no principles which are not dictated by rules of conduct which he as an individual, or as part of the social group would not himself evolve and subscribe to as being rational just and proper.

Its teachings can be taken and literally fulfilled in the busy mart, in the halls of justice, in the places where youth is taught to grow in the quiet cell of the religious devotee, in the laboratory or field or forest, or in any enterprise upon which man may set his hand his head or his heart.

Human nature is so far from perfect that in our own Institution as well as in all other good ones the great founders have been careful not to require of the novice that he surrender, in any way, his personality or his power of independent thought and action only demanding of him a promise that before doing this or that thing before lending his voice or his vote to this or that public or private scheme, before counselling this or that line of conduct before taking up his weapon in this or that crusade, he permit himself that quiet and calmly dispassionate moment of reflection and self inspection which will enable him to make a decision in conformity with justice, morality and truth.

I fear that the world is too prone to translate similes into statements of fact, and when it reads the words of the poet who speaks of "clothing oneself in righteousness" or "laying aside the garments of conceit" or "taking up the cudgels in a just cause" it sees literally in its mind's eye the physical act and proceeds to govern itself accordingly. It feels therefore no compunction against laying aside the garment of chastity when passion may demand, taking off the girdle of truth when expediency requires, or when fear of bodily harm or of material loss stares it in the face. Alas! It is sad to acknowledge that these things are far too common in our midst. We deplore the cases which come daily to our notice and we connive at the error by saying, "Oh he is only a man after all and Masonry cannot remake him."

The shame of this is in our remaining under the aegis of Masonry if

we can be "only a man," an ordinary commonplace man, having no individuality, no outstanding responsibility or ability, no something to contribute to human uplift and human happiness no substance to be moulded by the refining touch of the Master Workman, who hewing off the rough, uncouth exterior, gets down inside and there chisels and fashions the real core and heart into a stone which will become the Chief of the Corner, an ornament as well as a support for the Temple, the true temple which is a human life in all its well rounded and beautifully adorned parts.

Little homilies are often lame excuses put forth by the lukewarm or those who would fool themselves and others into believing they are better than they really be. But sermons are not necessary in Masonry, for this art teaches as the Master taught, by symbols and by the use of things with which our hands come into daily contact and of which our eyes can always behold the use. So that our hearts if our heads be intelligent can always grasp the significance and apply the lesson. The man whom Masonry wishes and needs is:

The man of life upright
Whose guiltless heart is free
From all dishonest deeds
Or thought of vanity:
The man whose silent days
In harmless joys are spent.
Whom hope cannot delude
Nor sorrow discontent:
That man needs neither towers
Nor armor for defence
Nor secret vaults to fly
From thunder's violence:
He only can behold
With unaffrighted eyes
The horrors of the deep
And terrors of the skies
Thus, scorning all the cares
That fate or fortune brings
He makes the heaven his book
His wisdom heavenly things.

Such an one Masonry can use in her crusade against social impurity, because he has said that he will be pure and his promise will be kept. On such an one Masonry can rely in her efforts to preserve the sanctity of the home by creating domestic concord where discord prevails and

thus lessening the desire to rush into the divorce court; for he has said that he will not do nor permit anything to be done that will tend to destroy or weaken the marital relation and his word will be kept. To such an one Masonry can look in her endeavor to extirpate business trickery, sharp practice and great or petty frauds, for he has said that he will use his influence against such things and he will keep his word as a man and a Mason.

Masonry does not require that men should remain ignorant of the vices that tempt the world otherwise how could she expect men to combat them?

Not to know vice at all and keep true state
  Is virtue and not fate:
Next to that virtue is to know vice well
  And her black spite expel,
Which to effect (since no breast is so sure
  Or safe, but she'll procure
Some way of entrance) we must plant a guard
  Of thoughts to watch and ward
At th' eye and ear, the ports into the mind.

* * * * * * * * * * * * * *

'Tis the securest policy we have
To make our sense our slave.

And now, over and far above all that has been intimated, stands the one greatest beacon light which Masonry holds in man's life, for with that grand old tent maker of Tarsus as her spokesman, she points out to the whole world that the greatest of all virtues which man can practise is Charity which lifts man from a sordid to a celestial plane, from the rank of a selfish grasper of that which is within reach of his hand, to that of him who giveth his life for his friend, for no man hath greater Charity than this.

Every institution for the betterment of man must have the unequivocal support of every single member thereof, if it be effective in its enterprise. It will be weak by degrees as the units are weak or indifferent or vicious, and unless it succeed in purging itself of this weak or indifferent or vicious element it must of necessity be a sick organization in which with the insidiousness of the bacteria of disease, these faults will continue to multiply by imperceptible proportions until they consume its vital parts, leaving the husk or shell to be blown hither and thither by every wind of heaven.

Masonry is capable of application to the affairs of men; it can be

taken into the home as a guide to harmonious living; it can be applied to matters of business, of buying and of selling, of bargaining and contracting of promising and complying, it can be used as a stay upon the passions, making us respect virtue, chastity, girlhood, womanhood, wifehood, irrespective of race, country, local or national or international customs; it can inculcate temperance, fortitude, prudence in matters pertaining to drink and its evils, adversity and its paralyzing tendencies, slander, calumny, light-tongued peddling of uncertain statements with their frivolous and often poisonous effects upon the peddler and the victim. It can do all these things and make us no less virile, no less independent, no less conscientious, no less useful as members of society, but it can not do these things if it have a material to work upon which is equivocal in its protestations, uncertain in its beliefs, cowardly in its convictions,temporizing in its intentions, arrogant or insolent or morose in its desire for preferment, or egotistical in its estimate of its own value or worth.

As surely as a human body must succumb to a multiplicity of diseases, as certainly as a river, encroaching by degrees upon the foundations of a mansion of granite, will finally undermine and cause it to tumble to ruins, just so certainly a like fate awaits the organization whose members having a code of action outlined in the principles, regulations and rules thereof, determine upon a silent, unostentatious, individualistic or even unconscious campaign of disregard for these principles, these regulations and these rules.

God grant that the Masonry for whcih we stand and which this day has been so harmoniously united, after years of misunderstanding, equivocal dealing, petty fears, jealousies and somewhat of indifference and racial arrogance, may find in its present devotees and loyal adherents no cause to protest or complain that its practical application to the affairs of men is a dream, a delusion, a fraud.

MASONERIA Y LA MORALIDAD

del Venerable Hermano Jose Ma. Asuncion, Gran Orador

1922

Muy Ilustre Gran Maestre,

Ilustres Dignatarios de la Gran Logia y Venerables Hermanos:

Me cabe la honra de saludaros en una ocasion solemne como esta en que unidos todos bajo un ideal, renovamos nuestra fe y entusiasmo por la Gran Causa de la Masoneria de estos valles y de la Masoneria Universal.

Vosotros que buscais ansiosos alguna inspiracion elevada que os oriente en nuestros trabajos presentes y futuros, sois tambien todos los constructores del progreso humano, indefinido y de amplios horizontes.

La Humanidad actual esta sufriendo los efectos, cuyas causas no puede evitar, provenientes de la herencia, de una educacion defectuosa y de las circunstancias desfavorables a su existencia. Los intereses humanos estan de tal manera ligados que la suerte o la desdicha de unos tienen que afectar necesariamente a los demas moral y materialmente.

De estos se deduce que la moralidad es de suma importancia para la humanidad, para que puede vivir dentro de la armonia y la paz como base de su felicidad.

No debe olvidarse que el plan originario de la Masoneria tiene por objeto esencial y principal el elevar la moralidad de sus miembros, para que estos a su vez influyan sobre la humanidad. Kant dice: "Que todo lo que el hombre hace por complacer a Dios, fuera de la vida honrada, es pura ilusion y practica supersticiosa. Cuando la moral reine en el mundo, entonces se realizara el reino de los cielos anunciado por el Cristo." Subhadra dice: "Sin la practica de la moral es vano todo saber y fuera de la virtud y la verdad no hay salvacion ni Santos." Mutianus Rufus dice: "Quien es honrado es religioso, piadoso y de corazon puro; lo restante no es mas que fraude."

La moral, pues, es la base de todas las religiones y de todas las sociedades, donde quiera que el hombre reconoce la necesidad de ciertas reglas o principios que tienen por objeto el cumplimiento del elevado destino del hombre. Por eso dice Schopenhauer: "Que la obligacion moral y el deber es una denda, un acto cuya simple omision causa a

otros un perjuicio, esto es, se les hace injusticia."

El hombre olvida frecuentemente estos principios morales de tal suerte que sun en los paises mas civilizados y cristianos se quebrantan estas reglas fundamentales de la moral. Hagamos la enumeracion de los vicios principales que se oponen a la moral: la sensualidad, la avaricia, la dureza de corazon, el orgullo, la vanidad, la envidia, la malevolencia, la meledicencia, la violencia, el odio, la colera, la perfidia, la venganza y la crueldad, etc.

Su raiz principal es el egoismo y la ignorancia de los verdaderos fines de la vida humana. Hagimos la autopsia de las pasiones humanas para buscar el origen de los grandes males de la sociedad actual, de esas pasiones impulsoras que preparan la decadencia moral de los individuos y los pueblos.

Maudsley, un sabio alienista ingles, dice: "El afan por el dinero, bica o mal adquirido, produce un deterioro moral transmisible a los descendientes." Esta apreciacion es caracteristics de todas las epocas, especialmente de la nuestra. La literatura hebrea algunos anos antes de Cristo dice: "La aficion al dinero es madere de toda perversidad; riquezas enganadoras son para el hombre la posesion del oro y plata. Oro, tu que conduces a la maldad, tu eres opresor del mundo y sesino, Ojala que jamas jubieses llegado para los mortales un mal deseado. Por tu causa se levantan contiendas, ocurren asesinatos y batallas sangrientas y se odian hijos y padres, hermanos y parientes. (Jesus, hijo de Sirac.)

Cristo dice: "Mas facil es el pasar un camello por el ojo de una aguja que el entrar un rico en el reino de Dios."

La Masoneria no puede condenar el uso de las riquezas en si mismas, sino el abuso de ellas; su prudente uso y distribucion es la base del crecimiento y progreso de la civilizacion. Es uno de los grandes bienes que resulta del trabajo y el esfuerzo del hombre.

Pero, A que se debe la condenacion del abuso de la riqueza por los antiguos y modernos moralistas y filosofos. Porque la riqueza asegura al que disfruta de ella una suma de satisfacciones que poco a poco degenera en exceso de goces, multiplicandose al soplo de las pasiones inferiores hasta llegar a los limites de lo inmoral, lo injusto y la insania. Puede establecerse, sin embargo, excepciones para la honra de la humanidad; pero, por lo mismo no puede constituir regla, desgraciadamente.

El filosofo e ilustre Mason, Federico el grande, usaba de palabras duras contra su epoca y decia: "Este siglo culto es todavia muy feroz; por mejor decir, el hombre es un animal indomable desde que se entrega al furor de sus pasiones desenfrenadas. Me averguenza la humanidad. Confesemoslo; las artes y la filosofia solo se extienden sobre unos pocos;

las masas y el vulgo de la nobleza permanecen tal cual los hizo la naturaleza, animales daninos." Antes como ahora, el hombre civilizado vuelvese cruel y feroz cuando se trata de la defensa o la conquista de sus pretendidos privilegios de goce y abundancia en perjuicio de su projimo. Vuelvese egoista porque confunde la utilidad con la justicia; su interes o privilegio quiere convertirlo en derecho, ley o regla, y su medio es la fuerza y la violencia, su trono la ignorancia y el error; su objetivo, el gozar sin tasa los placeres de la vida material.

Segun la opinion vulgar la posesion de las requezas autorizaban a los que las poseian a usar y abusar de ellas; per los moralistas y filosofos dicen: "Que las riquezas no se legitiman en los que las poseen, sino como un instrumento del bienestar publico, no como un goce privilegiado de su egoismo."

Os dire algo de la verdadera y elevada civilizacion.

Dice Denizart: "En que senales puede reconocerse la civilizacion completa?

"La reconoceis en el desarrollo moral. Os creeis muy adelantados; porque habeis hechos grandes descubrimientos e inventos maravillosos, porque estais mejor alojados y vestidos que los salvajes pero no tendreis verdadero derecho a llamaros civilizados hasta que no hayais desterrado de vuestra sociedad los vicios que la deshonran, y hasta que vivais como hermanos, practicando la caridad cristiana. Hasta entonces no sereis mas que pueblos ilustrados, y no habreis recorrido mas que la primera fase de la civilizacion."

"De dos pueblos llegados a la cima de escala social, aquel unicamente puede llamarse civilizado, en la verdadera acepcion de la palabra, en que se encuentra menos egoismo, codicia y orgullo; donde los habitos son mas intelectuales y morales que materiales; donde la inteligencia puede desarrollarse con mayor libertad; donde hay mas bondad, buena fe, benevolencia y generosidad reciprocas; donde estan menos arraigadas las preocupaciones de secta y nacimiento, pues esas preocupaciones son incompatibles con el verdadero amor al projimo; donde las leyes no consagran ningun privilegio, y son las mismas asi para el ultimo, como para el primero; donde se distribuye la justicia con menos parcialidad; donde el debil encuentra siempre apoyo contra el fuerte; donde mejor se respeta la vida, creencias y opiniones del hombre; donde menos infelicidad hay, y donde, en fin todo hombre de buena voluntad esta siempre seguro de no career de lo necesario."

Dice tambien Laurent: "Si el genero humano es uno, sus facultades son identicas e igualmente perfectibles, solo que el progreso puede ser detenido y perturbado por influencias accidentales, que iran desapa-

reciendo. En la gran familia humana habra siempre primogenitos, pero no superiores e inferiores, amos y esclavos. El primogenito debe protejer a sus demas hermanos en el trabajo de su perfeccionamiento tales la mision de los pueblos mas adelantados en el camino de la civilizacion; estos no son los amos ni los senores del mundo; no tienen un privilegio, sino una carga, la de presidir la educacion de sus hermanos mas atrasados."

El gobierno ingles ante el malestar actual que padece Inglaterra por la guerra, las huelgas, etc., encomendo a un Comite de sabios y pedagogos el estudio del arduo problema moral y social; dicho Comite informo en resumen lo siguiente; "La civilizacion parece sufrir en el momento actual una falta de ideas amplias y humanizadoras que formen la base de la ciudadania ilustrada." Este informe puede prestarse a muchos comentarios; una nacion adelantada, que se queja de falta de cultura humanizadora, es un dato curioso.

Bajo estas consideraciones se puede calcular la magna labor reservada a la Masoneria para impulsar el progreso de la humanidad hacia los peldanos mas elevados de una verdadera civilizacion esencialmente humanitaria, basada en la justicia, el amor y la verdad.

Conocemos una parte de los males humanos basados en el error y la ignorancia de los elavados fines del hombre. Nosotros decimos que buscamos la verdad. Oigamos lo que dice Serjeant Cox, Presidente de la sociedad Psicologica de la Gran Bretana, sobre esta materia: "No hay error mas fatal que creer en el prevalecimiento de la verdad por si misma, o de que basta evidenciarla para recibirla. Muy pocas gentes anhelan la verdad real, y mucho menos todavia son capaces de discernirla. Cuando los hombres dicen que indagan la verdad no hacen mas que buscar una prueba evidente de tal o cual preocupacion o prejuicio. Sus creencias se amoldan a sus deseos. Ven cuanto les parece estar de acuerdo con sus anhelos; pero son tan ciegos como topos respecto de lo que se oponga a su modo de pensar. Los cientifficos no estan libres de este defecto."

Seamos, pues, pracavidos y estudiemos al hombre en nosotros mismos; investiguemos escrupulosamente nuestras faltas. Seneca dijo: "La conciencia de nuestras faltas es el principio de nuestra salud." Los misterios antiguos no han ensenado otra cosa que la reforma de uno mismo por medio de la refleccion y el conocimiento. Esta reforma moral debe nacer del interior de cada cual, desde el fondo de nuestra conciencia. Gautama dice: "Vivir sin refleccionar es satisfacer sus deseos y pasiones."

Estas son las ensenanzas que a cada paso se inculcan en nuestras augustas ceremonias para que todos no se devien del camino ascendente de la perfeccion moral.

Platon el antiguo iniciado decia: "Una vez iniciado en los Misterios que a todos superan por lo sagrado, me vi libre de males a que de otro modo hubiera estado expuesto en lo futuro. Tambien por esta divina iniciacion pude contemplar benditas visiones en el seno de la pura luz. Me veia puro e inmaculado en cuanto quedaba libre de esta vestidura que nos envuelve, llamada cuerpo, a la que estamos adheridos como la ostra a la concha."

La Masoneria tiende a equilibrar las facultades y actividades del hombre tanto materiales como espirituales para que este pueda alcanzar su fin ultimo y supremo, haciendo penetrar en las costumbres la voluntad divina, esto es, la union entre los hombres y estos con su Dios, y haciendo reinar la armonfa y la fraternidad que nosotros deseamos.

Voy a recitaros todavia algunas maximas y ensenanzas morales, extraidas de los libros de la sabiduria: Gautama da siete reglas a sus adeptos para aplicarlos a la vida perfecta, y son: "Rectitud de fe, rectitud de pensamiento, rectitud de lenguaje, rectitud en las obras, rectitud en los medios de vivir, rectitud en los esfuerzos y rectitud en los recuerdos.

El Evangelio dice: "Bienaventurados los que escuchan la palabra de Dios y la ponen en practica."

Hermes dice: "El Criador vive en todos y no en uno solo. Cuando nuestra alma ha llegado a conocer su verdadero origen aprendera a amar a todod."

Los Libros de los Vedas dicen esta verdad: "Los hombres que no tienen el dominio completo de sus pasiones no son capaces de cumplir con sus deberes."

"Las obras que tienen por principio el amor al semejante deben ser ambicionadas por el justo, porque seran las que pesen mas en la balanza celeste."

Marco Minucio Felix dice en su Apologia: "El templo del verdadero Dios es el Universo; su imagen es el hombre, el sacrificio que le agrada son las buenas obras."

Un filosofo dice: es preciso que vivais para los demas, si queries vivir para vosotros mismos.

Albert Pike, uno de los masones mas sabios del Siglo XIX, dies: "Sembrar, para que otros recojan; trabajar y plantar para aquellos que han de ocupar la tierra despues de nuestra muerte; proyectar nuestro beneficio influjo hacia el remoto Futuro y sobrevivir a nuestro tiempo; imperar como los Soberanos del Pensamiento, sobre los hombres que estan por nacer; legar los gloriosos dones de la Verdad y la Luz y de la libertad a aquellos que tal vez nunca sabran el nombre del donante ni se preocuparan cual ha de ser la sepultura en que habran de reposar sus

cenizas, constituye el verdadero ministerio de un Mason, y el destino mas soberbio del hombre."

Jesus tambien declara que el amor a Dios y los hombres son uno mismo, constituyen una sola y misma ley.

Os he llevado al jardin del pensamiento, citando los mas celebres redentores y sabios; gustemos de sus aromas para perfeccionar nuestras almas y fortificar nuestros corazones.

Como resumen vemos que la doctrina masonica se reduce al amor al projimo y a la nobleza y bondad en las obras.

Y por ultimo, voy a felicitar a todos, desde el M.V.G. Maestre hasta el ultimo de los miembros, por la meritoria labor del pasado ano; porque la Masoneria es semejante a una escuadra en la que desde el almirante hasta el ultimo marinero, todos tienen su mision especial, poniendose de relieve las buenas disposiciones de todos.

Debemos abrigar siempre la esperanza de que nuestros trabajos daran por resultado el engrandecimiento de la Gran Logia de las Islas Filipinas y de la Masoneria Universal. Abordemos serenamente los tiempos futuros, confiados en la eficacia de nuestros principios, y que nuestra causa es la Causa de la Humanidad. Dios nos guie por la senda de la Verdad.

Os doy las gracias por vuestra atencion.

He terminado.

Riches are not legitimated in those who possess them, except as instrument of the public welfare, not as a privileged enjoyment of their egotism.

MASONRY AND MORAL DEVELOPMENT

by WB Jose Ma. Asuncion

The Grand Oration of Worshipful Brother Jose Ma. Asuncion (Grand Orator for 1922) was inimitably delivered in Spanish. For the benefit of the Cabletow readers, the original Spanish was translated into English by Bro. Jesus Flor R. Nicolas. Here is the translation.

Very illustrious Grand Master, Illustrious Dignitaries of the Grand Lodge and Venerable Brothers:

Upon me befalls the honor of greeting you on a solemn occasion such as this one in which all united under an ideal, we renew our faith and enthusiasm for the Grand Cause of Masonry of these valleys and of Universal Masonry.

You who anxiously look for some elevated inspiration, which may orient you on our present and future works, are also all builders of human progress, indeterminate and of vast horizons.

Humanity is currently suffering effects, the causes of which it cannot avoid, issuing from heritage, from a defective education and from circumstances that are unfavorable to its existence. Human interests are so bound that the fate or the degeneration of some necessarily have to affect the rest morally and materially.

From these it is deduced that morality is of the hgihest importance for humanity, in order that it can live in harmony and peace as the basis of its happiness.

It should not be forgotten that the original plan of Masonry has for its essential and principal objective the elevation of the morality of its members, in order that these in turn may influence humanity. Kant says: "Everything which man does to please God, outside of the honorable life, is pure illusion and superstitious practice. When the moral reigns in the world, then the kingdom of the heavens announced by Christ will be realized." Subhadra says, "Without the practice of the moral every knowledge is futile and outside of virtue and truth there is no salvation nor saints." Mutianus Rufus says: "He who is honorable is religious, pious and of pure heart; the rest is not more than fraud."

The moral, then, is the basis of all religions and of all societies, wherever man recognizes the necessity of certain rules or principles which have as object the fulfillment of the elevated destiny of man. Therefore says Schopenhauer: "Moral obligation and duty is a debt, an act whose simple omission causes others grievance, that is, it does them injustice."

Man frequently forgets these moral principles so much so that even in the most civilized and Christian countries these fundamental rules of morality are broken. Let us enumerate the principal vices that are opposed to the moral: sensuality, avarice, hardheartedness, pride, vanity, envy, malevolence, slander, violence, hatred, anger, perfidy, venglance, cruelty, etc.

Their principal root is egoism and ignorance of the true ends of human life. Let us make an autopsy of the human passions in order to look for the origin of the great evils of present society, of those impulsive passions which pave the way for the moral decadence of individuals and nations.

Maudsley, a wise English alienist, says: "The anxiety for money, well or ill acquired, produces a moral deterioration that is transmissible to descendants." This estimation is characteristic of all epochs, especial-

ly of ours. Hebrew literature several years before Christ says: "The fondness for money is the mother of all perversity; deceitful riches are for man the possession of gold and silver. Gold, you who lead to evil, you are the oppressor and assassin of the world. Would that you had never become a desired evil for mortals! For your cause disputes arise, assassinations and bloody battles occur and children and parents, brothers and relatives hate one another. (Jesus, son of Sirac)

Christ says, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God."

Masonry cannot condemn the use of riches in themselves, but the abuse of them; their prudent use and distribution is the foundation of growth and progress of civilization. It is one of the great goods that results from man's work and effort.

But, to what is due the condemnation of the abuse of wealth by the ancient and modern moralists and philosophers? Because wealth assures him who enjoys it a sum of satisfaction which little by little degenerates into excess of joys, which multiply at the blow of the inferior passions until they reach the limits of the immoral, the unjust and the insane. Exceptions can be established, however, for mankind's honor; but at the same time, unfortunately, these cannot constitute the rule.

The philosopher and illustrious Mason, Frederick the Great, used harsh words against his epoch, saying: "This cultured age is still very savage; better still, man is an untamable animal since he abandons himself to the fury of his wanton passions. I am ashamed of humanity. Let us confess it; the arts and philosophy are extended to some few; the masses and the populace of the nobility remain, as nature made them, harmful animals." Before as now, civilized man turns toward being cruel and savage when he deals with the defense or the conquest of his claimed privileges of enjoyment and abundance to the detriment of his neighbor. He becomes egoist because he confuses utility with justice; he wants to convert his interest or privilege into right, law or rule, and his means is force and violence, his throne ignorance and error; his objective, to enjoy without appraisal the pleasures of material life.

According to popular opinion, the possession of riches authorized those who possessed them to use and abuse them; but the moralists and philosophers say, "Riches are not legitimated in those who possess them, except as instrument of the public welfare, not as a privileged enjoyment of their egoism."

I will tell you something about true and elevated civilization.

Says Denizart: "In what signs can complete civilization be recognized?

"You recognize it in moral development. You believe yourselves to be very advanced; because you have made great discoveries and marvelous inventions, because you are better lodged and clothed than the savages but you will not have true right to call yourselves civilized until you have exiled from your society the vices which dishonor it, and until you live as brothers, practicing Christian charity. Until then you will not be more than illustrious nations, and you will not have travelled over more than the first phase of civilization."

Of two nations which have arrived at the apex of the social ladder, only that can be called civilized, in the true acceptation of the word, in which less egoism, avarice and pride are found; in which the habits are more intellectual and moral than material; in which intelligence can be developed with the greatest freedom; in which there is more reciprocal goodness, good faith, benevolence and generosity; in which the preoccupations are incompatible with true love of neighbor; in which the laws do not consecrate any privilege, and they are themselves as for the last as for the first; in which justice is distributed with less partiality; in which the weak always finds support against the strong; in which man's life, beliefs and opinions are better respected; in which there is less unhappiness; and in which, finally, every man of good will is always sure of not wanting in the necessary."

Also says Laurent: "If the human species is one, its faculties are identical and equally perfectible, progress can only be arrested and perturbed by accidential influences, which will eventually disappear. In the great human family there will always be the first-born, but no superiors and inferiors, no masters and slaves. The first-born ought to protect the rest of his brothers in the task of their improvement; such, too, is the mission of the more advanced nations in the path of civilization; these are not masters nor lords of the world; they do not have a privilege, but a burden: that of presiding over the education of their more backward brothers."

The English government before the current uneasiness which England suffers like the war, the strikes, etc., recommended to a Committee of wise men and pedagogues the study of the arduous moral and social problem; said Committee summarily reported the following: "Civilization seems to suffer at the present moment a lack of ample and humanistic ideas with form the basis of enlightened citizenship." This report can lend itself to many commentaries; an advanced nation which complains of lack of humanistic culture is a curious datum.

Beneath these considerations one can calculate the great labor reserved to Masonry in order to impel the progress of humanity toward

more elevated steps of a true civilization that is essentially humanistic, based on justice, love and truth.

We know a portion of the human evils based on error and ignorance of the elevated ends of man. We say that we search for truth. Let us hear what Serjeant Cox, President of the Psychological Society of Great Britain, says about this matter: "There is no more fatal error than to believe in the prevalence of truth in itself, or of the adequacy of manifesting it in order to receive it. Very few people long for real truth, and still much fewer are capable of discerning it. When men say that they search for the truth they do not do more than look for an evident proof of such and such preoccupation or prejudice. Their beliefs are molded to their desires. They see how much they seem to be in agreement with their longings; but they are as blind as moles (dunces) in respect to what may be opposed to their way of thinking. The scientists are not free from this defeat."

Let us, therefore, be on guard against (this) and let us study man in us ourselves; let us investigate our faults scrupulously. Seneca said: "The conscience (or knowledge) of our faults is the beginning of our health." The ancient mysteries have not taught any other thing than the reform of one's self by means of reflection and knowledge. This moral reform ought to be born from the interior of each one, from the bottom of our conscience. Gautama says, "To live without reflecting is to satisfy one's desires and passions."

These are the teachings which at every step are inculcated in our august ceremonies in order that all many not deviate from the ascending path of moral perfection.

Plato the ancient initiate used to say: "Once initiated in the Mysteries which surpass all for the sacred, I saw myself free from evils to which in another way I would have been exposed in the future. Also, through this divince initiation, I could contemplate blessed visions in the bosom of pure light. I saw myself pure and immaculate as long as I remained free from this dress which envelopes us, called body, to which we are stuck as the oyster to its shell."

Masonry tends to counterbalance both the material and the spiritual faculties and activities of man in order that the latter can reach his ultimate and supreme end, by making the divine will penetrate into his customs, that is, the union among men and these with their God, and by making harmony and brotherhood which we desire reign. .

I am going to recite to you some maxims and moral teachings, extracted from the books of wisdom: Gautama gives seven rules to his followers in order to apply them to the perfect life, and they are: "Rec-

titude of faith, recititude of thought, rectitude of language, rectitude in works, rectitude in the means of living, rectitude in efforts, and rectitude in memories.

The Gospel says, "Blessed are those who listen to God's word and put it into practice."

Says Hermes: "The Creator lives in all and not in one alone. When our soul has come to know its true origin it will learn to love all."

The Books of the Vedas tell this truth: "Men who do not have complete mastery of their passions are not capable of fulfilling their duties."

"Works which have love for fellow creature as their principle ought to be aspired to by the just because they will be the ones which may weigh more in the heavenly scale."

Marcus Minucius Felix says in his Apology: "The temple of the true God is the Universe; his image is man, the sacrifice which pleases him consists in good works."

Says a philosopher: It is important that you live for the rest, if you want to live for yourselves.

Albert Pike, one of the wisest Masons of the nineteenth century, states: To sow in order that others may reap. to work and plant for those who have to occupy the earth after our death; to project our beneficial influence toward the remote Future and transcend our time; to rule like the Sovereigns of Thought, over men that are to be born; to bequeath the glorious gifts of Truth and Light and Liberty to those who perhaps will never know the name of the donor nor will they preoccupy themselves with what has to be the sepulcher in which his ashes will have to rest--these constitute the true ministry of a Mason, and proudest destiny of man."

Jesus also declares that love for God and for men are one and the same, that they constitute one and the same law.

I have brought you to the garden of thought, citing the most celebrated redeemers and wise men; let us savor their aromas in order to perfect our souls and strengthen our hearts.

In summary we see that the Masonic doctrine is reduced to love of neighbor and to the nobility and goodness in works.

And finally, allow me to greet everybody, from the Most Worshipful Grand Master to the last of the members, for the meritorious labor of the pasty year; because Masonry is similar to a fleet in which the admiral up to the last sailor all have their special mission, placing their good dispositions for the relief of all.

We ought to cherish always the hope that our works will result in

the exaltation of the Grand Lodge of the Philippine Islands and of Universal Masonry. Let us serenely approach the future times, confident in the efficacy of our principles and that our cause is the Cause of Humanity. May God guide us through the path of Truth.

Thank you for your attention.

I have ended.

Masonry tends to counter balance both the material and the spiritual faculties and activities of man in order that the latter can reach his altimate and supreme end, by making the divine will penetrate into his customs . . . .

VIOLENCE

Elpidio A. Adalia

Violence, violence all around,
This world agog for troubles.
Violence exists in various forms,
Camouflaged and subtle,
When it strikes so terrible,
A nightmare of tortures.

Violence a negation of justice,
Wages war against the Highest,
Where human values at their best,
Sacrificed on the altar of greed,
Oppressed fight unjust wages,
Violence comes to quell workers.

Violence with election frauds,
Ballots and bullets rule the land,
Threats and terrorizing methods,
Subverts man's choice and unkind.
Even tribes on the hillsides,
Deprived of ancestral lands.

Corruption in high places,
Causing much economic ills,
Huge borrowings and spendings,
Plunge our country into debts.
Poor young girls selling flesh,
Shameful and violence to sex.

Churchmen and followers of Christ,
Priests, ministers and missionaries,
Detained, salvaged and harassed,
Without trial and due process.
Others never heard of nor returned,
Distorted facts the people heard.

Violence manifests in wry version,
Forfiets the truth, falsehood enthroned,
Muzzled press and church repression,
Terrorists, NPA, and saboteurs,
Bring havoc, them we cannot join,
What we need is reconciliation.

Violence seeks power and fame,
Never quenched but withers as grass,
What profiteth if man loses his frame?
He loseth all even his life.
Violence pays off at God's vangeance,
Man goes down and never returns.

Masonry requires nothing of a man which the general laws of God, society and common sense do not demand . . . .

THE BRITISH EXPEDITION TO MANILA AND FREEMASONRY

Eugene Arthur Perkins

1927

BY WAY OF INTRODUCTION

Masonry in the Philippine Islands is, at least by popularly accepted tradition, supposed to date from the British occupation of Manila in 1762, which period coincides with the close of the so-called Seven Years War-a war carried on from 1756 to 1763, and in which practically all of Europe was involved. Frederick, the Great, in alliance with England, was fighting against France (who had lost her possessions in India), Austria, Russia, Sweden Saxony, and most of the smaller German States. Towards the end of the period Spain became an ally of France and upon the refusal of Portugal to join with them against the British, Spain and France declared war upon Portugal.

Our most eminent Filipino Masonic scholar, Bro. Teodoro M. Kalaw, in his splendid compilation of Masonic records and achievements, entitled La Masoneria Filipina, speaking in his introductory chapter of the origin of Philippine Freemasonry says:

"It is not possible to say definitely who was the first Mason to place foot on Philippine soil. * * * It is said that when the English took Manila about the years 1762-1764, some of them founded a lodge here, but its existence was as uncertain as its duration, and of it scarcely a remembrance or evidence remains."

Again on the occasion of a Scottish Rite luncheon held in the Masonic Temple, Manila, about 1924, the speaker of the day was a visiting brother from Honolulu who had sometime previously returned from a trip to Spain where he had been engaged in research work in the old Archives of the Indies in writing a thesis having to do with the history of Manila contemporaneous with the British occupation. That brother in his talk informed us that he had seen and taken notes from records in the Archives at Sevilla of considerable correspondence, as I now recall, originated by the Archbishop of Manila and having to do with a meeting or series of Masonic meetings or Lodges held by the British in the Cathedral of Intramuros, thereby so profaning the edifice as to render it possibly unfit for further ecclesiastical use.

Another distinguished Masonic writer in alluding to the establishment in 1856 of Primera Luz Filipina as the first organized Lodge in the Philippines, disposes of the English tradition in this language:

"This (Primera Luz Filipina) was therefore the pioneer Masonic body in the Philippine Islands, unless there is truth in the legend that the British army of occupation of 1762 had a regimental Lodge."

Such in brief are the only direct allusions to the origin of Philippine Masonry in its relation to the British occupation of Manila in 1762.

The task confronting one in attempting to delve into past records in search of further light is simply stupendous. The paucity of definite reliable information is simply appalling. Practically no records exist of any particular value. It is only by piecing together stray bits of information gleaned here and there, often by accident, that one is able to paint the picture at all.

* * *

Malden, the leading British Masonic writer on Masonry in Madras, from whence the troops came who invested Manila, says:

"The earliest period of Freemasonry on the Coromandel Coast may be aptly described as the Prehistoric Period. Of the five Lodges warranted by the regular Grand Lodge of England not a vestige remains. Not only are there no records in existence in India, but no returns are to be found in the archives of Grand Lodge. We have,

however, a few references to them, or some of them, in other places, from which the history can be inferred. But it must be remembered that the Madras Presidency was at this time the scene of wars and all kinds of interruptions to Masonry. And it is a matter of wonder that the craft should have existed at all amid such unfavorable surroundings."

Passing from the question of paucity of records to the fact of the uncertainty or rather unreliability of existing data, Gould takes as his authority Lane, for saying:

"No less than 40 'Regimental,' 'Military,' or 'Army' Lodges, and several others bearing the titles of 'Royal Navy' or 'Marine' are shown by Mr. John Lane, in his valuable work, to have been warranted by the English provincial authorities abroad, which were never registered in the books of any Grand Lodge."

Other authors approach their subject in a similar vein. Is it then to be wondered at that any attempt to write the story in this present XXth Century should be fraught with dangers and pitfalls for the unwary-danger, in drawing erroneous conclusions; pitfalls of untrustworthy records? Will the reader, therefore, please proceed with that truly Masonic virtue-Charity-ever foremost in his mind, remembering that I have approached my self-appointed task with no thought of preparing a public discussion? It was of little consequence to me what the findings might reveal as I had no theory to prove or even the tradition to maintain. I was merely seeking light.

THE EXPEDITION TO MANILA

It will be remembered that it was the closing period of the Seven Years War. England was already fighting France. Pondicherry, the principal French stronghold on the coast of Madras (the coast of Coromandel, as all writers called it then, and as many still do today), had fallen to the superior strategy of British arms. Britain had declared war against Spain on January 2, 1762. She struck at Spain through Cuba and then came the decision to attack the Philippines. This particular incident is covered in the writings of various authors. Fortesque, the official Army hisorian says:

"But in India there were troops lying idle since the fall of Pondicherry, which could be employed against Spain. In June (1762) Admiral Cornish received secret orders for an expedition, which he communicated to the authorities at Calcutta; and on the 1st of August the fleet sailed away to eastward with a force of one thousand Europeans, half of them of Draper's regiment, and two thousand Sepoys, under General Draper. On the 24th of Septem-

ber, after much delay owing to stormy weather and the extremely defective condition of Cornish's ships, the expedition entered the bay of Manila and anchored off Cavite."

Just recently the writer has come across a most valuable collection of books under the general heading of Indian Records Series published for the Government of India and consisting almost wholly of reprints of original records from the East India Company's archieves preserved at Fort St. George, Madras, and at the India Office. The compiler of those records, by way of introduction to the events in question, says:

"The British Government resolved in 1762 to send a naval military force under Admiral Cornish and General Draper against the Spanish settlement of Manila, and the East India Company was invited to co-operate with troops. An organizing commission was appointed at Madras, consisting of Pigot, Cornish, Lawrence, Draper and Tiddeman. Lawrence was opposed to the scheme from the outset, as he considered that men could not safely be spared. The local government nominated Dawsonne Drake to be prospective Deputy Governor of Manila, and gave him John Lewin Smith, Henry Brooke, Claude Russell, and Samuel Johnson as Council. Draper, now a Brigadier-General, arrived from England at the end of June, and selected Captain Robert Fletcher as his Brigadier-Major. Major Robert Barker commanded the artillery."

The report of Admiral Cornish following the capture of Manila gives first hand information as to the naval aspect of the enterprise. He says:

"I completed the Elizabeth, Grafton, Lenox, Weymouth and Argo, with such of the troops and military stores as they were to take on board, and on the 29th (of July, 1762) sent them away under the command of Commodore Tiddeman. * * * I sailed (from Madras) the 1st of August (1762) with the ships under-mentioned, viz: Norfolk, Panther, America, Seaford, South-sea Castle store-ship, Admiral Stevens storeship, Osterly Company's ship, leaving the Falmouth, at the request of the president and council to convoy the Essex India ship, who was not ready to sail, having the treasure to take on board for the China cargoes, and to bring to Manila such of the company's servants as were to be put in possession of that government, if the expedition succeeded * * * the 23rd we recover the land again. The next day entered the bay of Manila, and, in the close of the evening, anchored off the port of Cavite. (Here follows a description of the reconnoitering operations and a report of a conference had with General Draper and

some of the officers resulting in the determination to attack the city at once.) In consequence of these resolutions, I immediately made the signal on board the Seahorse for the squadron to join me, and for the troops to prepare to land. About seven in the evening, the 79th regiment, with the marines, in the boats, under the direction of the Capts. Parker, Kempenfelt and Brereton, push for the shore; and under the fire of the three frigates, effected the landing at a church called the Moralta (Malate?), about a mile and a half from the walls. * * * The next morning the General took an advanced post about 200 yards from the glacis; and there, under cover of a blind, intended his battery against the face of the south-west bastion. The number of troops being small, I landed a battalion of seamen, consisting of about 700 men, under the command of Capts. Collins, Pitchford, and George Curry. (Next follows an account of the landing of stores, preparation of camp, the attack and the bombardment of the city causing a breach in the walls.) On the 6th (of October, 1762) at day light in the morning, the General's regiment, with the sea-battalion, mounted the breach, made the attack, and soon got possession of all the bastions, which completed the conquest. I immediately went on shore, and, with the General, had a meeting with the Spanish governor, and some of his principal officers, when a capitulation was agreed upon, that the town and fort of Cavite, with the islands and forts dependent on Manila, should be given up to his Britannie Majesty, and that they should pay 4 millions of dollars for the preservation of the town (i. e. Manila) and their effects."

Then, General Draper, himself, kept a very complete journal of his operations, altogether too lengthy to be quoted here, which he transmitted to the Earl of Egremont with a covering letter dated at Manila, Nov. 2, 1762, almost immediately after the capture of the City. In his letter he says:

"On the 6th of October, 1762, we took the capital (i. e. Manila) by storm, after twelve days operations, which are detailed in my journal. * * * I have this day delivered up Manila, one of the richest cities and islands in this part of the world, with the port of Cavite, to Dawson Drake, Esq.; and the other gentlemen appointed to receive them on behalf of the company (i. e.. The East India Company). * * * I have appointed Major Fell of the 79th regiment to be commandant of the garrison; which must consist of all the troops brought from Madras, as the great extent of the place, its very numerous inhabitants, and unsettled country, with the impor-

tance of the Cavite, demand at least this force for an effectual security."

This letter accompanied his report styled "Journal of the proceedings of his Majesty's forces on the expedition against Manila." We will quote from the Journal just enough to show the personnel of the landing force:

> "The troops allotted for this enterprise were the 79th regiment and a company of the Royal Artillery. The auxiliaries furnished by the gentlemen at Madras consisted of thirty of their artillery, 600 seapoys, a company of Caffrees, one of Topazes, and one of pioneers, to which they added the precarious assistance of two companies of Frenchmen, inlisted in their service, with some hundreds of unarmed Lascars for the use of the engineers and park of artillery. As a compensation this feeble supply of men they favoured us with some very good officers in every branch of the service. Rear-Adm. Cornish reinforced our little army with a fine battalion of 550 seamen and 270 good marines. So that the whole force for the land operation amounted to 2300 men."

* * *

From these various accounts it will be seen that the forces engaged in the capture and occupation of Manila consisted of these five principal groups:

1. The 79th Foot (Draper's Regiment).
2. Various companies of Artillery, Pioneers, etc. (European).
3. Various units of native Indian troops.
4. Two companies of Foreign Deserters, in one account mentioned as "French and German deserters."
5. A sea battalion (about 700 men) composed of seamen and marines—in all about 2,370 men.

At this point let us leave the troops for the moment within the gates of Manila, and turn back to Madras in the endeavor to trace the masonic history of those stirring times—a period which it will be remembered our Masonic writers characterize as the Prehistoric Period.

* * *

REGIMENTAL HISTORIES

A historical inquiry into the antecedents of the military units doing duty in the Madras Presidency in those stirring times is, of course, in order. However, the changes in numbers and designations of regiments by successive reorganizations of the Bristish Army does not make this task as simple as it might otherwise seem. Among the regimental records,

we find that "The Queen's Own Cameron Highlanders" (late 79th Highlanders) is the only Territorial Regiment having but one Line Battalion.

* * *

The only record at Freemason's Hall, London, with reference to the 79th Regiment of Foot, otherwise known as the Cameron Highlanders, shows that it held a warrant from the "Ancients," that is the junior of the two Grand Lodges of England, the one established in 1751. It is carried on the records as "Atholl 191 B," English Constitution, date of warrant February 13, 1803, and was erased from the rolls September 5, 1838. These dates are, of course, long after the capture and occupation of Manila and in fact the "lodge" referred to was not held in Draper's 79th Regiment, because that had been disbanded after its return from Manila; nor even in the next regiment to bear that number (a regiment of Liverpool Volunteers organized in 1778; and disbanded in 1784), but in the third regiment bearing the same number, raised by Alan Cameron, much later.

However, the 79th Regiment although the only one to sail as a unit in the Manila expedition was not the only British regiment in India during the period under consideration. The first battalion of a present Dorsetshire regiment was the first in point of time. It was the late 39th Regiment of Foot and bears as its motto Primus in Indis (First in India)—and allusion to having been the first King's regiment to serve in India. It saw service there on various occasions.

* * *

Of the old 39th Foot regiment Wor. Bro. W. K. Firminger had considerable to say in a paper read by him at a meeting of Lodge "Defense," held at Freemason's Hall, Calcutta, on July 23, 1924.

* * *

Still a third King's regiment with a Masonic history saw service in India prior to the Manila expedition. It was the duke of Gordon's First Regiment, or 89th Foot, as it was then designated. It has, however, since lost its identity as such and is now amalgamated with and forms the 2nd Battalion of the 87th Regiment. In other words, the old 87th is now the 1st Battalion of the present 87th; while the old 89th is now the 2nd Battalion of the present 87th. Furthermore, three different British regiments have ranked in succession as the 89th Foot. The first alone concerns us:

> "This 89th (Highland) Regiment of Foot of 1759-65. This was a regiment of Gordon Highlanders raised under an order dated 13th October, 1759, by Major Staates Long Morris, from the 36th

Foot, afterwards a general and Governor of Quebec. Morris had married the Duchess-Dowager of Gordeon, who was a daughter of the Earl of Aberdeen, and Grandmother of the Duke who raised the 92nd Gordon Highlanders. Within a few weeks a body of Highlanders, 960 strong, was collected at Gordon Castle, and soon after shipped at Portsmouth for Bombay, where they arrived in November, 1761. After serving in various parts of India, the regiment, or a portion of it, under the command of Major Hector Monro, afterwards the celebrated Sir Hector Monro, arrived at Patna, in time tho assist in putting down the mutiny among Colonel Carnac's troops at that place. It afterwards fought at the famous victory at Buxar, 23rd October, 1764. The regiment was brought home and disbanded in 1765."

In this regiment, or rather in its successor, curiously enough is one of the only two military Lodges still existing holding a charter under the Grand Lodge of England, Lodge Social Friendship No. 497, constituted in March 21, 1844.

While Masonic writers are all silent as to any Masonic history of the original 89th Highland Regiment, and no records appear to exist, it is nevertheless a fact, worthy of further consideration, that this regiment was raised in 1759 with the assistance of the Duke of Athol at a time when "Athol of Masonry" represented by the junior grand body styled "The Grand Lodge of England according to the Old Institutions," was very active in disseminating its observances through the instrumentalities of army Lodges.

CONCLUDING NOTES

There is never any end to research work. One reference leads to another and so ad infinitum. The volumes of dusty tomes and faded manuscripts in the various great world repositories are simply limitless, and some time a halt must be called for the purpose of marshalling the facts already obtained.

One cannot read to any extent the history, military, political, and Masonic of those stirring times without being constantly impressed by the way the 39th Regiment of Foot—Primus in Indis—continually injects itself into the mental picture. Malden says, but gives no authority for making the statement, that the first deputation to constitute a Lodge in Madras seems to have been issued in 1752, and while Hughan accepts it without question, yet he admits that neither Malden nor Lane has succeeded in tracing it much further and adds by way of explanation the probablility that brethren from England, Ireland and Scotland, who

were residents for a time in British India early in the Eighteenth Century, did not hesitate to open Lodges and confer degrees without applying for permission to their respective Grand Lodge. They also fail to fix a date, yet assume without mentioning it, that it was under the obedience of the Grand Lodge of England. Of course, it might well have been in point of time and it is an undeniable fact that later it did owe obedience to that Grand Body. Nevertheless his own assumption is weakened by his prefatory statement that "of the five Lodges warranted by the regular Grand Lodge of England not a vestige remains. Not only are there no records in existence in India, but no returns are to be found in the archives of Grand Lodge."

Now, we know, as a matter of fact, that the 39th Regiment, together with a detachment of Royal Artillery, sailed for Madras early in March. 1754, and remained there until about October, 1756, when part of the regiment—some three companies—was detached to Bengal, and there served under Clive. The remaining companies were meanwhile engaged in operations around Madras. In 1758 the regiment was reassembled, probably at Madras, prior to their return home, whereupon Carnac with many other officers together with 350 men volunteered to serve the East India Company and remained in India. This respectable contingent, which remained over, of course, lost their identity as members of the 39th Regiment and became merged into the various units of the East India Company's Army to which they were assigned—probably the Infantry and the Artillery.

With the admitted existence of Gibraltar Lodge No. 128, Irish Constitution, established in the 39th Regiment while it was at the "Rock" in 1742; and recognizing, as we must, its Masonic acivity in founding many dispensation Lodges in various parts of Hindustan, it does not require much of a strain upon the imagination to ascribe the formation of a Madras Lodge in 1754 to the activities of those masons in the 39th Regiment who were members of Gibraltar Lodge.

In all our assumptions we must keep constantly in mind the stirring events of the time, the delays and difficulties in communication between Madras and England, which was by sailing vessels proceeding via the Cape of Good Hope; and the fact that the military officer rather than the civilian was the preponderating factor in the affairs of the Presidency. It is not surprising, therefore, to find that the officers, and probably practically the entire membership, was composed of fighting men. The first Provincial Grand Master was Captain Edmund Pascall. While he was an officer in the Coast Army and did not come to Madras with the 39th, still we find in the military histories that two new battalions of Euro-

pean Infantry were formed in 1758—at the time when some 350 officers and men of the 39th had decided to remain over and enter the Company's service—and that Captain Pascall was a company commander in one of those battalions.

What is more natural than the Masons of Gibraltar Lodge No. 128, with their recognized enthusiasm and love for the craft, on their arrival in Madras in 1754, should have undertaken to initiate their brother officers there into the mysteries of the order, and to form a lodge among themselves. That there was a subsequent interruption of Masonic activities in Madras is certain because so many of the troops were absent in the Philippines between 1762 and 1764. And in support of this we find an appointment of Pascall as Provincial Grand Master by Lord Blaney in February, 1767, which Preston in his "illustration" calls a "revival," and from which Brother Malden assumes that Pascall had previously held the same office and therefore places the Lodge under English obedience from its conception. It seems more natural and logical to assume that it was a "revival" of Masonry in Madras—interrupted by the Philippine campaign—to which Preston refers, rather than a "revival" of Pascalls's appointment, as Bro. Malden assumes. If he was master of the lodge before the troops sailed he certainly was in line for appointment as Provincial Grand Master when the interest in Freemasonry was revived after their return.

The succeeding Provincial Grand Master was a brother officer by the name of Matthew Horne. As in the case of Pascall, little is known of Horne's early history. Later in life he received considerable undesirable publicity as the jailor of Lord George Pigot, Governor of Madras. Many important facts of his career are inscribed on a tablet to his memory in the church at Trichinopoly where he is buried.

* * *

With the activities of the members of Gibraltar Lodge No. 128 in the 39th Regiment of Foot in the neighborhood of Madras during the years immediately preceeding the expedition to Manila and the absorption into the Madras Army of a large percentage of that Regiment; with Masonic activities in Madras under the Provincial Grand Mastership of Pascall and later of Matthew Horne (the later serving throughout the Manila campaign); with the statement that records exist in the Archives of the Indies at Sevilla establishing the existence of Masonic activities in Manila by members of the expeditionary force; it seems probable (without regard to any of the other alternative possibilities) that the Masonry existing within the army of occupation at Manila between 1762 and 1764 was a creature of Gibraltar Lodge (perhaps irregularly formed

when measured by present day standards, but nevertheless in accordance with the standards and customs of those times) either by the direct establishment of a lodge at Madras among the European officers who accompanied the expedition in sufficient numbers to constitute themselves into a Lodge at Manila.

Irrespective of other considerations, we believe we have at least demonstrated that Brigadier-General Matthew Horne, second Provincial Grand Master of Masons on the Coromandel Coast (Madras Presidency), is entitled to rank among the early Masonic visitors to our shores.

And in conclusion let us express the hope that in due time all doubts may be set at rest. Meanwhile, if the data herein collected, incomplete and inconclusive as it is, may serve only as a foundation or stepping-stone for the future superstructure so as to make the task a little easier for him who may care to build hereafter, the writer will feel amply repaid for his time and trouble consumed in what has been purely a labor of love.

Masonry is capable of application to the affairs of men; it can be taken into the home as a guide to harmonious living, it can be applied to matters of business . . .; it can be used as a stay upon the passions . . .; it can inculcate temperance, fortitude, prudence . . . .

TOWARDS A GREATER DEVELOPMENT OF BODILY AND SPIRITUAL REFINEMENTS

Rafael Palma

1930

We are gathered once more to consider the problems affecting Masonry in the Philippines, review the progress attained during the past year and renew our loyalty to those fundamental principles that have always constituted the corner-stone of our fraternal association.

Ever since the progress of science and machinery has vitally touched the social and economic life of peoples everywhere, the world has lived in the throes of constant turmoil, going through the processes of experimentation with new mechanical devices in industry, with new theories of government and of legislation in politics, with new norms of conduct and of action in its domestic and social life, and with new truths and discoveries in its scientific and intellectual attitudes and re-

actions. There has been a continuous renovation and change of values and ideals among men and nations. Prophets of disaster naturally represent our age as a rudderless ship lost in the tempest. God-forsaken, without guide nor goal, it plunges on with the relentlessness of fate, into the abyss of destruction. The restraints of religion having lost their hold on man, no better substitutes seem to have been found to steer the conduct of man and of society. The individual lives in utter heedlessness, without fear or respect for law, whether human or divine. The children rebel against their elders: parental authority has become a myth. The social atmosphere is surcharged with revolt, infidelity, and anarchy, which, if not held in check, would surely make our civilization erected at great cost and untold sacrifice by our predecessors, crumble unto the dust.

It seems to me, however, that this dark picture fails to interpret and depict the true spirit of our age. Religion has not disappeared in our day; niether has it diminished in intensity and fervor. Its form has changed, but its substance still remains intact. Religion before our times was based on the instinct of fear, on the awe which seizes man in the thought of the Unknown. Amidst the destructive forces of the visible world he felt utterly hopeless and thought only of appeasing them. The unseen world was believed to be peopled with hostile and evil spirits. God in His most spiritual significance, was Someone who made man suffer for small sins in this life and subjected him to eternal tortures in the after life.

But religion has ceased to be an instrument of terror. It has become as it should have always been an influence of the Divine in the world and affairs of man which purges our soul of vicious ways ennobles our thoughts, and inspires us to realize the most heroic deeds and the most worthy examples. The modern man is no less religious just because he abstains from putting on his Sunday clothes or fails to attend church services with regularity. For he has learned that down in the depths of his own heart is a temple wherein he can pray and worship God at every hour of the day. God has ceased to fill his heart with superstitious terror; instead he is inspired by confidence and love for God as his Father and Creator. Thus, instead of conceiving God as constantly enraged by his sins and errors man now considers Him as an affectionate and inspiring Being who impels and urges him to inquire and study the cause of his own weaknesses and miseries that he may minimize them. Man now realizes that God has placed him on this earth not to make him sing hymns and praises of the power and greatness of God which He does not need, but to work in making the world better than he originally

found it.

God is an Unfathomable Enigma and the only way of knowing Him and of approaching Him is by reading His works and His laws as if Nature were a huge open book which He has placed within our reach that we may learn the secret of living in peace and happiness.—In vain has man endeavored to reach the nature of God, for everytime he tried it he found himself lost in a mass of contradictions and absurdities. *Even worse it is to think of God as his own likeness, for such a belief* has produced the divisions of peoples and nations of the world, and it has given rise to the most bloody religious wars ever fired by fanaticism and bigotry. Even in our day, the world is not altogether free from the hostility and hatred arising out of the diverse interpretations which each religion has given to God and His designs over man and this planet.

Masonry, for such reason does not elaborate the idea of God but simply recognizes His existence. God is the supreme architect of the Universe who has ordained laws for the physical and spiritual world and extends his help and grace to all creatures and to all races regardless of their religious differences, whether they be Jew or Gentile, Mohammedan or Christian, Protestant or Catholic.

As the conception of God becomes less anthropomorphic and religion becomes more individualistic, so the family has undergone a change in form, its constituent elements disintegrating from the nucleus of which they are a part. In the past, the father-husband was the center of gravity of the system. The sons and the wife had scarcely any individuality of their own. They were submerged in the authority of the former. Now-a-days, the center of gravity has shifted from parent to children. Parents are charged with duties and responsibilities towards their children for children have been brought into the world out of choice and pleasure of their parents. Not only the children but also the wife are gradually given rights and privileges which come from the conception of their separate individualities.

Also, the conception of the state is becoming more and more atomistic. In the old days the King (or head of the state) was sovereign and in him resided the whole authority of the nation. All the rest of society were his mere vassals or subjects, and even those exercising high functions of state were doing it upon delegation from the king. Today, the individual is regarded as the lord of the state and he delegates his power to public officials of his own choice.

We thus see that all of our fundamental institutions—the family and the state, government and religion—have changed in form, following the inexorable laws of evolution. Ever since the doctrine of indivi-

dual freedom was recognized freeing the human conscience and thought, the institutions established for the service of man have received the inevitable shock of a new order of things of a new system. What others consider as a decay of our present society, as evidence of revolt and anarchy, as corruption of the ways and manners of youth are but the effects of the passing away of old truths and the coming into being of new ones. It is quite natural that those people who believed that the truths which constituted their faith were unshakable than the usages and customs which they have practiced were the best: that the standards of good and of evil that they have considered appropriate for the maintenance of the old order were applicable for all times and places—such people become disillusioned and chagrined when confronted by the surge of new practices and usages which are gradually replacing those of their time and that they predict the definite downfall of our society because it is founded on new truths and doctrines which are incomprehensible to them. But we who have faith in the bounty of Divine Providence in the constant progress of the human race and in the possibilities of human liberty cannot but believe that humanity will come out improved and triumphant in this test and that the present restlessness and instability of beliefs and institutions would eventually lead to a sound and fruitful renovation, both material and spiritual of the whole world.

One of the hobbies of those who would welcome the reestablishments of the old system is to blame our age for being materialistic, as if materialism were something degrading to man or something that stood in the way of his spiritual advancement. Materialism in itself is not bad. Man is subject to the laws of matter, with which he is inseparably linked. If we understand materialism as the natural desire of man to live comfortably, the accumulation of riches and material goods, the enjoyment of the blessings and labors of civilization, we should feel proud of this age of materialism. The history of progress has been written thanks to the efforts of man to enjoy life and dominate the material world by marshalling the forces of nature and subduing them to his own use and service. From the domestication of animals and the laying out of the first irrigation scheme down to the introduction of the first weaving machine and the building of the first locomotive and steamship up to radio-activity and the aeroplane of our day, what a myriad of wonders have been witnessed by the human eye! Man has not ceased to invent and to build, endeavoring to draw the utmost good from the gifts of Nature. Each invention, each new contrivance, has meant in most cases economy of time and labor; in others duplication of value and utility of

things; and in all, an increment of comfort and the well-being of the human race.

How can we ever thank God enough for allowing us to live in an age so replete with achievements and useful discoveries of the material world? Science and Invention have conquered the depths of the sea and the altitudes of the sky; have placed within our command the air and electricity, to produce light, heat and power; have made us hear and be heard at long distances; they have converted humanity into a living reality, into a single body and soul through the elimination of physical boundaries and the multiplication of means of contact among governments and peoples.

But all of these conquests in the material sense have served not only to satisfy the material necessities of man but also his moral and spiritual longings. There is an intimate relation between the material and the spiritual. There is no principle of antagonism or contradiction between the two. Material progress leads most naturally to spiritual progress. Precisely by reason of the greater control which man has attained over the material world he has been able to expand spiritually, allowing everybody to share in the enjoyment of the higher and finer things of life. Thus, for example, the benefits of education of intellectual leisure, of reading and travel were reserved in the olden days exclusively to the privileged classes. Today these benefits reach the common people. The laboring classes, deprived since antiquity of fortune and privilege, have succeeded during our times in obtaining rights which they never dreamt of to conquer; such rights as the minimum wage law, the eight hour labor law, their insurance against, or indemnity for accidents. Never before, as in our day, have greater efforts been exerted in popular education; never before have huge financial outlays been set aside by governments for the preservation and improvement of the health and well-being of the masses and for the control and alleviation of public calamities. Notwithstanding all that may be said against the spirit of greed and exploitation of the rich, never, as in our times, has there been more charity, on their part, more evidence of philanthropy and humanitarian impulses as evinced in the promotion and establishment of charitable institututions, of privately-endowed schools and hospitals, of libraries and institutes of research—everything that may contribute to uplift civilization and reduce the miseries and sufferings of humankind.

No, our civilization is not doomed to decay and ruin; on the contrary, it is far on the road towards a greater development of the refinements of the body and spirit, towards a greater attempt of bringing into harmony and conciliation all the diverse elements that have been since

time immemorial, hostile and at odds with each other. It is enough to observe the progress attained in the betterment of international relations. Humanity is getting tired of war and misunderstanding, and now endeavors to find the formula that will lead to justice and lasting peace.

We need not, therefore, look into the future with tear-bedimmed and despairing eyes, because behind the temporary disarrangements and disorders felt in certain quarters, behind the waves of criminality and obscenity, the impudence and licentiousness of youth, erroneously considered as exclusively the products of our age, when in reality they have been bequeathed to us from past epochs—behind all this are happy indications that all the forces and agenies for good are ever alert and vigilant o check the increase of evil or nulify their ravages on society.

One beautiful April morning last year, I set out, in company with a few friends, to scale the summit of one of the hills surrounding the City of Baguio. I wanted to escape, for a few hours, from the reek and riot of civilization and drink deep in the inspiration of the colossal works of the Creator fashioned with a master hand in the great open spaces. When I reached the top, I beheld a vision of unforgettable beauty. On one side was Baguio, proud and glorious, revealing in the morning light the gracefulness of its artificial lake, the gleaming spires of its churches, the smile of its terraces and gardens and the hum and bustle of its busy streets. On the other side was Trinidad Valley, sleeping under the shadow and dream of idyllic times, lost in the insignificance of its nipa houses and of its fruit and vegetable expanse.

The two towns presented to my mind a singular contrast. Baguio represented the creative power of man, the march of civilization, the triumph of the materialism of our epoch. Barely twenty-five years ago, Baguio was more insignificant than Trinidad. It was nothing more than a settlement of destitute Igorots, with rugged lines where existence seemed to linger on a long sleepy spell of tedium and loneliness. The noise and the conflicts of life were hardly known there, only the murmurs and sighs of its pine trees that rose like giants in its valleys and dales. In an unbelievably short time Baguio has wakened to civilization, the power and effort of man having shaken it out of its lethargy and isolation. Instead of a few Igorot shacks, we have now spacious government buildings, public halls, beautiful parks and gardens, churches, schools, and academies, private mansions and villas in their scenic colorful settings of foliage and flowers in perpetual bloom, a busy commercial section, splendid streets and wide avenues that glisten in the morning sun—all of which combine to make of Baguio the beauty and pride of our country.

Nature improved, beautified, and enriched by the hand of man—such is Baguio. And in it is mirrored the image of our civilization of today. It is no to him supreme and overwhelming; it is man reborn, challenging, unafraid, harnessing, with the aid of his developed genius, the forces around him and making them serviceable to the ever increasing needs of his life and the progress of his fellows. It is no longer man as a mere creature of his environment; it is man, the conqueror, the builder, the "doer of things," always seeking truth and happiness.

MASONRY AND INTOLERANCE

Joseph Henry Schmidt

1933

There is an intimate relation between the material and the spiritual . . . . Material progress leads most naturally to spiritual progress. Precisely by reason of the greater control which man has attained over the material world he has been able to expand spiritually, allowing everybody to share in the enjoyment of the higher and finer things of life.

As I face this assembly of leaders of Masonry in these fair Islands, the thought comes to me that there could be no better representation of the universality of Masonry than this gathering. I see before me men of the race that gave to the world a Rizal, sons of the country that produced a George Washington, and Brethren whose cradle stood in China, the land of the great sage Confucius. Many nationalities. ,many races, many religions are represented here, and yet all worship the same God, all are firm believers in the same basic principles and tenets, all pursue the same Ifty ideals and purposes. And what has brought this miracle about but Masonry, that institution which unites men of every country, sect, and opinion and causes true friendship to exist among those who might otherwise have remained at a perpetual distance?

Any gathering like this is a reminder that Masonry is waging a victorious war against one of the worst enemies of human progress and happiness, intolerance, and I have chosen this as my subject for the Grand Oration this year.

Masonry has ever upheld and preached toleration in religion and politics. The petitioner for the degrees is not questioned as to his religious beliefs, except that he must express a belief in a Supreme Being. The Old Charges require Masons merely to be of "that religion in which all men agree, leaving their particular opinions to themselves". Thus Jew and Christian, Buddhist and Mohammedan, Parsee and Shintoist meet in Masonic Lodges on equal terms, each respecting the other's creed and ideas. "No private piques or quarrels must be brought within the door of the Lodge—the Charges command—far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the catholic religion above-mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will." Mindful of these precepts, our Brethren have ever kept party politics and controversial subjects out of the tiled Lodge, and have shown toleration and respect for the honest opinions and beliefs, religious and political, of others, though not sharing them.

The history of intolerance is as old as the human race. Intolerance comes more natural to the average man than toleration, just as selfishness is more natural to animate beings than altruism. Masonry has adopted the symbolism of the common gavel which we are taught to use for the noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, of all base and ignoble instincts. And just as in us, a constant struggle is going on between our selfish instincts and our nobler qualities, so is Masonry as a whole engaged in a silent but relentless war against intolerance, the elimination of which from mankind is one of the great objectives of our Fraternity.

A recent writer distinguishes the intolerance of laziness, the intolerance of ignorance, and the intolerance of self-interest. The very nature of our institution is opposed to laziness, because Masonry is strenuous work and loyal service. To drive ignorance from the world is one of the endeavors of the Craft. And the suppression in us of selfish motives and tendencies is part of our Masonic education.

The form of intolerance from which Masonry has suffered most in its long and eventful history, and in the stamping out of which it is most interested, is religious intolerance.

"No evil—one of our foremost Masonic authors has said—has so afflicted the world as intolerance of religious opinion. The human beings it has slain in various ways, if once and together brought to life, would make a nation of people; left to live and increase, they would have doubled the population of the civilized portion of the globe, among which civilized portion it is chiefly that religious wars are waged. The treasure and the human labor thus lost would have made the earth a garden, in which, but for his evil passions, man might now be as happy as in Eden."

Reading the Old Testament, we are appalled by the acts of ruthlessness committed in the name of Jehovah by the hosts of Moses, Joshua, and the kings of Israel. Religious intolerance seemed to be the motto of the conquerors of the land of Canaan and of those who held sway in the Holy Land, until one came who preached a new gospel, the Gospel of Love.

The gentle Nazarene came and went, leaving behind him a religion that was all love and toleration, that knew neither infidel nor heretic, a religion for which men and women deemed it a happiness to perish in the flames or in a Roman circus. But, it was not many centuries after the death of the Martyr of Golgotha that the virgin Hypatia was torn to pieces in the streets of Alexandria by a rabble urged on by Christian zealots, because she was faithful to the old gods. And later, the word heretic was invented, and for slight differences in the interpretation of the Scriptures, Christian murdered Christian. History records the massacre of the disciples of Vilgard in southern Italy in the tenth century, the burning of the thirteen Cathari at Orleans, in France, in the 11th, and numerous other executions of heretics in subsequent years.

To systematize the persecution and extermination of Christians whose religious views did not coincide exactly with those of the established church, an institution was organized of which I shall speak at length, as no other that has ever existed has carried religious intolerance to a greater extreme and committed more atrocious crimes in the name of Christ: the Inquisition.

There is some dispute as to the exact date when the Inquisition came into being. History records that the first rules of inquisitorial procedure were laid down at the councils of the Church at Verona (1183) and Toulouse (1229). At the latter council, sixteen decrees relative to the investigation and punishment of heresy were passed and the bishops were declared to be natural judges of the doctrine. Later, however, the bishops were deemed to be too lenient in their attitude towards offenders against the faith, and the Cistercian and then the Dominican Orders

were put in charge of the work of persecuting heretics.

After temporary checks and reverses, the Inquisition took a firm foothold in Spain, Portugal, Italy, France, and other countries of Europe and held nearly the entire Christian world under its bloody bondage for six centuries.

In Spain the Inquisition was first established in 1233. At the beginning it met with bitter opposition. The Spanish monarchs exhibited tolerance towards the Jews and Mohammedans and thereby incurred much criticism from Rome. However, the priests did not remain idle, and massacres of Jews and Mohammedans, instigated by them, began in the 13th century and continued throughout the 14th and 15th. Finally, in 1480, King Ferdinand and Queen Isabela founded a National Inquisition for Spain, without the aid of the Papacy. Inquisitorial tribunals were established throughout the peninsula and the Spanish possessions in Italy, and a reign of terror was initiated.

Llorente calculates that during the administration of the infamous Inquisitor-General Torquemada alone, covering eighteen years, 10,220 persons were consigned to the flames, 6,860 were burnt in effigy, 97,321 received sentences of imprisonment for life, confiscation of property, disqualification from public office, and other severe penalties, and 114,400 families were irretrievably ruined. No wonder that a small army of "familiars" consisting of 50 mounted men and 200 on foot, had to guard Torquemada on his travels. From the Iberian peninsula, the Inquisition spread through the domains of Spain and Portugal. Wherever the Catholic missionaries had carried the cross of Christ, there the Inquisition implanted its system of tribunals and spies, its practices of denunciation, torture, and spoliation, its autos da fe and burning piles. The avowed aim of the Inquisition, that of preserving the purity of the Roman Catholic religion and with this end in view, to ferret out, punish, and destroy all heretics and other offenders against the faith was, of course, bound to bring it into violent collision with Freemasonry after that institution had been condemned by the several papal bulls fulminated against it. This leads us to the persecution of Freemasonry in Spain.

As many of you know, in 1738, Pope Clement XII excommunicated all Freemasons in the bull "In eminenti", and two years after, in 1740, Philip V. King of Spain, published a royal decree which was the first blow struck at Freemasonry in Spain. Many Freemasons were arrested and sent to the galleys where, laden with chains, ill fed and worse treated, they were compelled to toil at the oars without compensation.

In 1751, immediately upon the publication of a further papal bull, Ferdinand VI of Spain issued a still more severe edict against the Order, and now the Inquisition began to wage a merciless war against Freemasonry. We read in the "Ritual del Maestro Mason", an official publication of the Spanish Grand Orient, that "The persecutions reach their height in Spain in 1751, as a result of the new anathema launched by Benedict and the denunciations of an ambitious, malevolent friar named Jose Torrubia, who, desirous of obtaining a bishopric as reward for his services, had promised to exterminate Freemasonry. He quickly rose to revisor and censor of the Holy Office, which latter ordered him to enter a lodge under an assumed name, after receiving from the Papal penitentiary a dispensation authorizing him to take any oath which might be required of him. This Torrubia actually did, and soon thereafter he began to visit lodge after lodge in the peninsula until he had gathered all the information he required for the execution of his infamous plan. Having achieved his purpose, he presented to the Tribunal of the Inquisition a terrible denunciation of the labors of Freemasonry, accompanied by a list of ninety-seven lodges, with the membership roll of each. As a result of this denunciation, hundreds of Freemasons were arrested and many were tortured by the Inquisition"

During the brief respite that followed this persecution, Freemasonry spread in Spain; but towards the end of the 18th century, new persecutions occurred. Then the conquest of Spain by Napoleon I and the abolition by him of the Inquisition gave Freemasonry there a new lease on life. But when the reconstruction came, the "Holy Tribunal" was reestablished, and in 1814, King Ferdinand VII of Spain ordered all Masonic Lodges closed. During the next few years, the persecutions of Masons became extremely cruel and violent. In 1819, a Lodge was surprised at Murcia; the brethren, nearly all persons of distinction, died from the tortures inflicted upon them by the Inquisition, except the illustrious lawyer Brother Romero Alpuente, whose strong constitution enabled him to withstand the cruel sufferings and who was released, the same as the other persons who were imprisoned because they were Freemasons, by virtue of a decree of the Provisional Government of 1820.

In 1820, Ferdinand VII of Spain fixed death on the gallows as the penalty for membership in the Masonic Order, and when a Lodge was raided at Granada, in 1825, all the members were hanged and the candidate, who had not yet been initiated, was sent to the galleys.

In 1828, the Marquis of Lebrillana and Captain Alvarez de Sotomayor perished on the scaffold because they had not come forward and denounced themselves as being Freemasons!

In 1829, a Lodge was raided at Barcelona; the Master was hanged, some of the brethren were sent to prison for life, and others were sentenced to less severe penalties.

In 1832, at last, the liberal government, organized with the aid of Freemasons, issued a general amnesty for all offenders of this class and Masonry flourished once more. A new period of trial began in 1849 and many persons were deported or sent to prison for their conneciton with the Masonic Order, until the September revolution (1868) came and put a final stop to these persecutions.

As regards the Philippine Islands, religious intolerance was responsible for many persecutions, including those of Masonry in 1896 and 1897. The evidence against most of the members of our Fraternity who were publicly executed, or murdered, tortured, imprisoned, or banished during that period, was limited to activity in Freemasonry, which the enemies of our institution very conveniently associated and confounded with the armed movement against the government then in progress.

Toleration goes hand in hand with civilization and enlightenment, and its progress in the world during the last few centuries has been rapid and gratifying. But there are still many dark spots on the surface of the earth where religious intolerance of the worst kind prevails. The caste system which still is the curse of modern India is founded largely on religious intolerance. Benjamin Constant points out that caste rests on the religious idea of an indelible stain resting on certain men, and the social idea of certain funcitons being committed to certain classes. The Brahmans boast that Parasurama, their great hero, "cleared the earth thrice seven times of the Kshatriya caste and filled with their blood the five large lakes of Samauta". The Brahmans, the priestly caste, rule society, and caste still is the chief dominating factor in the life of the ordinary native of India. Millions upon millions belong to the lowest castes, generally spoken of as "pariahs" or "untouchables", whose very shadow and touch defile, and who are destined to live despised and oppressed. It will, perhaps, take centuries to wipe out these ancient prejudices and bring India closer to the realization of the ideal of Masonry, the Brotherhood of Man.

Masonry has at all times been an enemy of other prejudices based on intolerance which divide mankind and prevent the triumph of the lofty purposes of our Institution. Races and nations still boast of their superiority over others and strive to keep these in a state of bondage and submission. In many countries, class prejudice is still rampant. Prejudice in any form is intolerant of the opinion of others; it refuses a fair trial to those whom it accuses, and condemns them unseen and un-

heard.

The war against intolerance must begin not in the Lodge, nor in society, nor on the public forum; but as is the case with all Masonic endeavor, the initiatory movement must take place within us. One who has not yet learned to practise toleration is not fit to preach it. The man who is incapable of listening with patience to the opinions of others, though diametrically opposed to his won, and to weigh and judge them impartially and without prejudice, and who can not respect an honest conviction in another, must not urge others to do that which he himself can or will not do.

It is quite natural for a man to consider his opinion as the best, to look upon his people or nation as the wisest and bravest on earth, and to be fond and proud of his mother tongue; but this should not lead him to speak disparagingly of that which others love and esteem, for similar reasons and with the same right. As members of the nation or race to which we belong, we are too prone to look at the prejudice, and to minimize our own, while we give scant weight to degree than we. It is part of our Masonic training and education to suppress the urge to impose our own religious and political beliefs upon others who have opinions worthy of respect. As Albert Pike says: "What is truth to me is not truth to another. The same arguments and evidences that convince one mind make no impression on another. This difference is in men at their birth. No man is entitled positively to assert that he is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion. Each thinks it impossible for the other to be sincere, and each, as to that, is equally in error."

Brethren, let us not relent or let up in the war against intolerance that is, or should be, constantly going on within us. Let us respect each other's opinions and beliefs. Let us look for the good in our fellow man and not for the bad. Let us seek out the points upon which we may agree and not those concerning which we disagree and clash. Let toleration seal our lips and stay our pens when a strict adherence to our tenets and principles does not make it mandatory for us to speak. In other words, let us be Masons!

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WHITHER ARE WE DRIFTING?

1937

Victoriano Yamzon

Most Worshipful Sir and Brethren of the Grand Lodge:

"Eternal spirit of the chainless Mind!
Brightest in dungeons, Liberty! thou art,
For there thy habitation is the heart—
The heart which love of Thee alone can bind;
And when thy sons to fetters are consign'd—
To fetters, and the damp vault's dayless gloom,
Their country conquers with their martyrdom,
And Freedom's fame finds wings on every wind."
—Lord Byron

Over a century ago the immortal bard of England sang the strains which the liberty loving world can never forget. Here, at our Twenty-fifth Annual Communication, I invoke the poetry of his majestic Lyre, and under the magic spell of his inspiring song I shall speak to you this evening.

No deep Masonic lore permeates the topic of this year's oration. It draws inspiration from no school of philosophic thought. Its lessons are not culled from hidden mysteries revealed only to the masonic scholar. But the practical philosophy which it breathes and its fundamental application to our present day existence as men and as Masons should appeal to you and to me; and it shall be my purpose as your Grand Orator

this evening to direct your attention to one or two phases of our current problems during this critical period of the life of our ancient and honorable Craft.

It was not mere coincidence alone which brought us together under the roof of Plaridel Temple. The building in which we are gathered is consecrated to the memory of one of the Founders of the Philippine Freedom and brings back memories of sacrifice seldom equaled in the history of human liberation.

It is, therefore, fitting and proper that we who from far and near have come hither for common counsel should dedicate ourselves anew to the lofty masonic ideals for which Marcelo Del Pilar so nobly and courageously strived. Did he not with unfaltering faith teach us the love of liberty protected by law? His belief in reason and justice was boundless. He spurned cowardice. His courage knew no bounds. Liberty of thought and freedom of conscience was his creed. He adored one God—a Supreme Being before whom all nations must bow, to whom all men must pay obeisance—the Father of the Universe. He carried the apostleship of freedom to the highest pinnacle of sacrifice. To him there could be no despots in a land where there is equality and fraternity. Dying on the eve of his return to our shores, far from those dearest to his heart, clothed in rags but courageous in his convictions, he breathed the last earthly sigh as Fate crowned his temples with the halo of immortality.

O him also might it have been written:

> "Let us think that his dying eyes read a mystic meaning which only the rapt and parting soul may know. Let us believe that in the silence of the receding world he heard the great waves breaking on a farther shore and felt already upon his wasted brow the breath of the eternal morning."

Those of us who linger behind can read in the story of Plaridel's heroic sacrifices in behalf of freedom the lessons taught by our ancient and honorable Craft. Do we emulate his virtues and render homage to his memory? Or do we by our won abject indifference encourage those very excesses against which Brother Del Pilar fought with such tremendous moral courage?

Eighteen months ago the Philippine Independence Act came to life upon the placing of Brother Franklin Delano Roosevelt's signature. This new charter of Philippine liberty brought to life a Constitutional Convention. To it Masonry gave its outstanding contribution by sending Craftsmen versed in the traditions of the Order. Rafael Palma and Conrado Benitez, Manuel Roxas and Jose Laurel are worthy brethren who with but meager tools at hand builded better than they knew. Their-

names will be spoken with veneration wherever good men are respected. They drew material from sources unpolluted. Their unsullied faith in a Divine Creator was their greatest inspiration. They incorporated a Bill of Rights in our Constitution. They framed a scheme of government patterned after democratic ideals in keeping with masonic precept. They decreed that the Philippines shall be a republican state and that sovereignty shall reside in the people. They also decreed that Church and State shall remain distinct and separate.

A Mason sitting in the White House certified his acceptance of the Constitution. The stamping of his signature was the signal for nation-wide celebration. From lofty towers, church bells pealed in joyous rejoicing. Te Deums were sung in humble thanksgiving. God in His bounteous Omnipotence decreed that a new Nation come to life under the auspices of peace and order, without the shedding of a single drop of human blood!

It never was intended by the framers of our Constitution that a dictatorship be created. But, my Brethren, as you look around you, what do you behold?

We see the National Assembly surrendering essential powers of government, yielding practically all to the Chief Executive, leaving unto itself nothing but the mere shadow of authority.

Dictatorship threatens to raise its ugly and vicious head among us.

Masonry frowns upon dictatorship because it denies equality before the law. Masonry dislikes dictatorship because it creates a government by compulsion. Masonry abhors dictatorship because persecution is its twin sister and bloodshed its logical consequence. Of timely application is the following comment by Glenn Frank on Calvin and Current Politics published in the Manila Tribune of Friday last (January 22, 1937):

> "One of the most vivid pictures of the utter undesirability of an all-dominant state that I have looked upon in years is the masterly picture Stefan Zweig, in his The Right to Heresy, paints of the iron rule John Calvin imposed on the city of Geneva nearly four hundred years ago.
>
> "With but little rewording of his sentences for the sake condensation, here is part of the picture:
>
> "The rhythm of the town was as regular as that of a clock, a chill tick-tock—monotonous, orderly and dependable—but this the sacred energies which can never thrive except where there is freedom.
>
> "Terrible was the price which the city had to pay for the establishment of such order and discipline.

"There was a vandal expropriation of the individual in favor of the community. The extraordinary was sacrificed to the ordinary, creative liberty to a thoroughly tamed servility. The individual, the extraordinary, vanished without leaving a trace.

"So universal a control of private life was instituted that private life could hardly be said to exist.

"But how, we ask, could a republican city, accustomed to decades of Swiss freedom, tolerate a dictatorship so rigid? Calvin's secret was not a new one; his art was that which all dictators before and since have used. Terror. A despotically imposed systematic reign of terror paralyzes the will of the individual, making community life impossible. Like a consuming disease, it eats into the soul, and soon universal cowardice gives the dictator helpers everywhere.

"It was not by means mainly of barbarous sentences and executions and tortures that Calvin broke the Genevese sentiment of liberty; but, rather, by systematized petty tyranny and daily intimidation.

"Whenever a state inaugurates a reign of terror, the poisonous plant of voluntary denunciation flourishes like a loathsome weed; when it is agreed on principle that denunciations shall be tolerated and are even desirable, otherwise decent folk are driven by fear to play the part of informer.

"Back of these scattered sentences, Zweig throws a mass of detailed facts that give added force to his picture of the blighting effect of the iron discipline of a totalitarian state.

"We have seen something of this Calvin terror in the minds of men in some of the countries of Europe in the last two decades." We ourselves have seen part of this dismal picture in our Islands. We see the executioner enforcing the sentence of death on three innocent priests because they spoke the truth. We see Masons in Cavite in front of the firing squad because they dared raise their voice on behalf of the oppressed. We see Jose Rizal, victim to the sacred cause of liberty, fall on the field of Bagumbayan, arms outstretched like the cross of glorious martyrdom, his face radiant with the early rays of the morning sun.

Last night, accompanied by two of our Canton brethren I drove around the oval near which Brother Rizal's remains lie in peaceful slumber beneath the stars. The peace of the summer night fell like magic upon our hearts. What a gorgeous spectacle to behold! Yonder, out in the bay, the stately warships rode majestically at anchor, flashing their

mysterious signals against the evening sky. Hither, above an endless row of benches there rose a huge altar dedicated to the Almighty on high. Before that altar, men and women from hither and you will kneel in adoration of the Living God. In that tabernacle, under the open skies, by day and even by night, they shall pray on bended knees before the mighty symbol of church power which for several centuries has held more than half the Christian world in its iron grip. What matters it, my Brethren, that this same Church was the instrument of oppression several centuries ago? What matters it, my Brethren, that here under the aegis of our own Constitution, Church and State are presumed to be distinct and separate?

When His Eminence, Dennis Cardinal Dougherty and his retinue reach our shores a few days hence, they will be met amidst hosannas and hallelujahs by both civil and ecclesiastical authorities. From Manila's historic Cathedral His Eminence wearing the robes of his holy office will be escorted in full regalia to Malacanang Palace, where the Papal colors will fly entwined with Old Glory and the Flag of the Philippines. We point with pride to the vaunted separation of Church and State and yet even now the colors of the Church of Rome are displayed side by side with America's Flag and the Flag of Aguinaldo.

We Masons have no cause for quarrel with those who are disposed to set aside a given day for religious worship. As members of the Craft we believe in the efficacy of prayer. At our own altars we have enshrined amidst solemn ceremonies the Holy Word of God. The enthralling words to which I listened enraptured when first I placed my feet on the mysterious threshold of our ancient and honorable Order consisted in the solemn injunction that—

> "No man should enter upon any great or important undertaking without first invoking the blessings of Almighty God."

In the liturgies of the Fellowcraft degree I placed my hands upon the Holy Bible and took the oath of that degree with God as my witness. No less imposing were the solemn words of the ritual in the sublime degree of Master Mason.

But when despite constitutional inhibitions our learned professors at the State University suspended classes for three successive days as a courtesy to the Eucharistic Congress, should we not as Masons ponder on the consequences of such an act?

When in the name of Philippine hospitality, Malacanang Palace is surrendered to the Papal Legate, should we not, my Brethren, consider what would otherwise be a most gracious act as a travesty of our Cons-

titution?

For many, many years Malacanang Palace has always stood as the symbol of civil, not ecclesiastical, power. Spain's governors entrenched themselves amidst its environs with all the pomp and circumstance of royal splendor. America's representatives occupied it in keeping with the traditional simplicity of the Pilgrim Fathers. But history tells us that once did the walls of the governor's mansion reflect the fires of hatred and persecution, when a zealous Archbishop, at the height of his religious frenzy, with a Crucifix in his hand marched in battle array from the Church of Saint Augustine to the offices of Governor Bustamente, and murdered in cold blood the representative of Spanish authority in these Islands.

These are facts within the recollection of many a Mason among us. They are facts of history which no one can dispute. Will history repeat itself?

Brethren of the Grand Lodge, I am your Orator this evening. May I, therefore, plead with you for more manhood in masonry? I plead with you for more masonry among men. I plead with you for greater vigilance. The very life of our Fraternity in this jurisdiction is at stake. We are beset by enemies from within as well as from without. Through concerted action and harmonious feeling, let us break down the barriers of ignorance and allow Light and Truth to shed their luminous luster upon a benighted people. Only thus can we justify the existence of Masonry in these far flung isles, where Liberty may reign under the auspices of a democratic republic under the protecting guidance of Providence which rules the destinies of all men and nations.

Masonry frowns upon dictatorship because it denies equality before the law. Masonry dislikes dictatorship because it creates a government by compulsion. Masonry abhors dictatorship because persecution is its twin sister and bloodshed its logical consequence.

FOR A VIGILANT AND DYNAMIC MASONRY

Mauro Baradi

1949

I—INTRODUCTION

This is a significant and memorable occasion for Masonry. Under a constitutional mandate of our Most Worshipful Grand Lodge, we have gathered together in Annual Communication for the purpose of transacting its regular business. To Manila, the capital of a new and sovereign

nation we have come, 575 strong, representing as we do no less than 101 Lodges, 97 of which are chartered and 4 under dispensation, having a total membership of over 7,000. These Lodges are situated not only in the Philippines but in China, Japan, Guam and other islands of the Pacific, all under this Grand Jurisdiction.

II—ALL MEN ARE BROTHERS

Here we are in the Temple of Brotherhood. This historic hall where we meet is named after Most Worshipful Brother Jose Abad Santos, Past Grand Master of our Grand Lodge; a man who stood by his convictions and was sacrificed on the altar of freedom. He is truly an outstanding hero of the last World War. He is a Mason through and through.

Within these precincts are assembled men of various races, divergent creeds, and different nationalities not in a spirit of suspicion but in an atmosphere of mutual trust. For Masonry does not advocate the superiority of any race; neither does it emphasize the excellence of any faith nor the greatness of any country; rather it teaches the individual that all men are brothers who should meet on the level and that all nations are neighbors. Just glance at the roster of our Grand Lodge Officers for 1948 and you will find Americans, Filipinos, Chinese, an Englishman, and a Swiss, all working together harmoniously.

With eagerness and enthusiasm we have heard messages read, speeches delivered, and reports submitted. The seriousness of our deliberations, the extent of the resulutions passed and nature of petitions presented are eloquent proofs not only of the efforts we have exerted in the interest of the Lodges but of our determination to make of Masonry in this Grand Jurisdiction, prosperous and triumphant.

III—MASONRY IS PROGRESS

The record of our Ancient and Venerable Institution speaks well of its origin and development. Its past points to the practicability of its ideas and the continuity of its actuations. In spite of the persecution, prosecution, and punishment of its adherents on questionable and flimsy grounds and under adverse circumstances, it has taken root in the world, and its membership considerably increased. Such is our Craft. It is progress.

We need not go far to illustrate our point. Postwar Masonry in the Philippines furnishes an illustration. We who have suffered and are still suffering from the disastrous effects of the last global conflict are fami-

liar with the facts. To mention a few will suffice.

When after a period of over three terrible and seemingly endless years of enemy occupation, our country was liberated early in 1945 by the armed forces of Democracy, the Brethren who survived the holocaust found themselves in a destitute condition. Some lost their loved ones and all their property and some knew not what to do; and the others deprived of home and shelter knew not where to go. The immediate problem had to be solved which was relief to the distressed worthy Brethren, their widows and orphans. Officers of the Grand Lodge at the time, with characteristic foresight, made the corresponding appeal to friends across the seas. We had a feeling of anxiety for those close to us and genuine solicitude for those in want. But true to Masonic tradition, the encouraging reply was not long in coming. The honor roll of those who responded is impressive as it is inspiriting. It consists of more than 38 Grand Lodges in the United States and Canada, besides other organizations and individuals. The substantial sums contributed were received through the Grand Lodge of California and the Masonic Service Association of the United States. To each and everyone of these benefactors, we reiterate our gratitude and express our thanks. Their liberality and benevolence we will not soon forget but shall long remember. Theirs is a treasured memory, a golden tie that binds us together in the name of Masonry.

Another problem was the reestablishment of subordinate Lodges. It was but natural that the members wanted to resume their labors as soon as possible. The ban on Masonry issued during the war only made them more eager to start anew. The task was not easy. Travelling was still dangerous and distance, a hindrance. Members far away could not be contacted and even those in Manila and its environs gave no definite addresses. Doubt and hesitation would have caused further delay in the work if not another setback to the undertaking. To advance was more preferable than to retreat. The obstacles were overcome and within a comparatively short period. Most of our Lodges including those in China were reorganized and others constituted.

Still another item in the agenda had yet to be disposed of, namely, the repair or reconstruction of Lodge buildings or the erection of new ones. Practically all Masonic documents, jewels, and paraphernalia were looted, libraries burned, and temples ruined. This involved a question of financing. In all the Lodges the situation was the same. Everybody was broke. Many were down but not out. And the remedy: borrow and build, or despair and quit. Masons are not quitters. Their honor was at stake and they gave until it hurt. What appeared impossible to do would be

done again. And so it was done with the result that bigger buildings have risen where small ones stood before; and new and imposing structures have been erected which ordinarily could not have been built at all.

Our program of rehabilitation, reconstruction, and reorganization is far from being finished. And more men, money, and material are still required to complete the enterprise. But we have had the will and we worked hard and we have accomplished something.

IV–WHAT PRICE VIGILANCE

At this good hour, therefore, we can say that Masonry is on its feet again. However, there is more work ahead than that which has already been finished. To proceed with dispatch and efficiency, we should be informed about our source of strength and the cause of our weakness. The conditions obtaining in the Lodges and the data about our membership should be known whether pleasant or discouraging, cheerful or damaging. No attempt should be made to hide those that need to be uncovered lest some day the camouflage might prove detrimental to all of us. Our watchword should be: Vigilance.

My extensive travels throughout the Philippines as far as Aparri, Cagayan, in the North and Jolo, Sulu, in the South have given me the opportunity of personally meeting the Brethren and seeing their Lodges as they are. I have spent days in towns and even barrios in many provinces. I have gone to the chartered cities. Since April 1945, when I joined the first postwar official visitation of the then Acting Grand Master of our Grand Lodge to a subordinate Lodge in Manila, up to January 23rd of this year when I was a member of the party of our present Grand Master which attended the celebration of the 25th Anniversary of the organization of another Lodge in Paranaque, Rizal, I have been enabled to visit all our Lodges in the Philippines. I have delivered speeches and given lectures on Masonry to the Brethren no less than 298 times.

In the course of these visitations, we found that some Lodges are merely existing, not thriving. The attendance is discouraging and the business to be attended, routine. A circular letter sent to absentee members states: "You have not been to the Lodge for quite sometime and we do not know the reason why. Your continued absence is hampering our progress." And here is another: "Our newly obligated Brethren are curious to find out why our membership is big but the attendance negligible. You can improve the situation by coming ever so often and be an example to young members." Reminders such as these are

unnecessary if we but comply with our solemn obligation as Master Masons to maintain and support the Masonic Law and acknowledge and obey all summonses from our Lodges. Those who have Masonry at heart need neither coaxing nor begging in order to attend meetings or accept assignments.

Masons consider "harmony" as the support of their organization. This is affirmed at the opening of the Lodge and reaffirmed when closing it. Nevertheless, there are Brethren who speak the word but neglect its observance, who know the meaning but forget its significance; if it suits their purpose, everything is smooth; if not, misunderstanding ensues. "Harmony" is not for the sake of one person but for the benefit of all; misconstrued it brings "harm-on-you" and non-Masons quick in detecting the error will capitalize it as a trait of the Mason.

There are Brethren who come to the Lodge not to participate in its work but simply to sit, see, and remain silent. When requested to do something, they say they have no time; they pass the buck so that Brother George may do the work for them; they take away "r" from brother and become a bother to others.

Likewise, Brethren there are who always attend parties outside the Lodge but excuse themselves from being present at its stated meetings except during election time. They are only too glad to pay contributions for picnics, family gatherings, and other forms of amusements. To social functions they give freely; to charity, they part with their substance miserably.

Of late, the number of Brethren suspended for non-payment of dues has increased. This may not appear alarming now but will become more serious as the years go by; their plight will not show some attention to them and see whether their membership is worth restoring. Who knows but that they will be of greater assistance to our Institution! While non-payment of dues carries with it the penalty of suspension from all rights and privileges of Masonry, let us not be too harsh to delinquent members nor should we cast them off entirely. If they do not take the initiative toward restoration due to embarrassment, other Brethren should or the Lodge may remit the dues as it sees fit. Have we not helped friends and even enemies before?

What of our dormant Brethren? In some cases their lukewarmness is due to a misapprehension on their part; they surmise that they are no longer welcome to the Lodge or that friends have been speaking ill of them. This is incorrect. The Lodge is open to all men who truly serve and to Brethren who try to understand.

Those who opine that there is an incompatibility between holding

a high office in and out of the government and that of going to Lodge meetings are also mistaken. Masonry is humility, and merit, not rank is the yardstick with which a Brother's real worth is accurately measured. It is a forward step to bring back to the fold those who in the past have been assets to the Craft.

V—WRONG IMPRESSIONS CORRECTED

Slowly but steadily, the wrong impression about Freemasonry are being corrected and the doubts as to its purpose, clarified. No less than a Master of a Lodge has publicly stated that the families of Masons are the latter's enemies. "Our wives", he said, "are told over and over again not to enter Lodges or witness Masonic celebrations because they will get contaminated with heresy and irreligiousness." And our children, easily convinced, side with their mothers and follow suit. As Masons it is high time we put our homes in order. Our close attachment both to Lodge and home; to Brethren, families, and neighbors is evidence of the earnestness of our Masonry. Instead of apologizing for being Masons and concealing our colors, let us explain and live the message of the Fraternity to believers and unbelievers alike.

From various quarters come the accusation that Masons are anti-Christians if not freethinkers or atheists. This again is a deliberate flasehood calculated to hoodwink the people so that they may not see the light.

In the first place, the overwhelming majority of Masons in this Grand Jurisdiction profess Christianity. Some Brethren take it that according to Christ, Christianity is a religion of love for God and men—not for those belonging only to a blessed sect, a chosen class, or a favored set of men; that this same Christianity is a faith not manifested merely in name, form, ceremony, and lip-service but interpreted in terms of good work via the Golden Rule which is the key to the more abundant life.

In the second place, freethinkers are skeptics and Masons are just the opposite; the latter know what they believe in; they comprehend the extent of their relationship to God and appreciate the value of their kinship to those around them.

In the third place, Masons are not atheists. No man can become a Mason unless he believes in God and a future life. No Masonic Lodge is complete unless it has an altar; and this altar is not adorned with the likeness of anyone nor draped with any flag because before it, Brethren of many creeds and from all countries kneel down to take their solemn obligation in the presence of Almighty God; on this same altar dedica-

ted to God is the Holy Bible—opened for all to read and learn—serving as the rule and guide of men's faith. Within the Lodge the Masons pray to Him whom they reverently address as Great Architect of the Universe, Supreme Ruler, Almighty Father, Supreme Grand Master, Lord, or God. This certainly is not atheism by any stretch of the imagination. It is not a tacit but an express recognition of the existence of a Supreme Being, an eternal God.

Because Masons are tolerant, others take advantage of the situation and the lose no time in attacking the Fraternity. Masons are partly to blame; our tolerance has become at times a manifestation of indifference. We say: "So long as I am good, I do not care what others do"; or we proclaim. "I will mind my own business. Let the rest of the world take care of itself".

"What do you get out of Masonry?" asked a curious observer. "Neither wealth nor power, but the joy that comes to me in helping others specially those in distress", a Brother replied. This in part, explains why Masons have been called by some as "a queer lot of people, giving away something for nothing".

Here is a Brother who liberally parted with his wealth to rebuild a church and beautify its surroundings. While the giving continued, church authorities thanked him sincerely but when the donor died, they denied him a "Christian burial".

"I retract my Masonry. From now on, I have nothing more to do with it". This written declaration from a Brother if voluntary is his own affair; he is entitled to it. However, the whole Fraternity should not be branded as bad because of such retraction.

And it is something else when a Brother is approached on his dying hour to sign an improvised or skillfully prepared retraction "for the benefit of his soul". If he refuses to sign, he is told he will not be saved; if he affixes his signature to the paper, he is glorified. A retraction made under such circumstances do not do honor to the sponsors of the scheme. It is not the sudden change of a man's belief or faith that saves; it is the kind of life lived and quality of service rendered that really matter.

Devices are being used so that a Brother may be prevailed upon to keep quiet when he should speak aloud. He is warned not to be zealous in exposing anomalies otherwise he loses important connections or his job altogether; that he sould say "yes" to propositions requiring "no" for a reply to avoid reprisals. These make for mental dishonesty and continued vassalage, a form of cancer which Masonry is trying to eradicate.

These ominous signs are for Masons to analyze carefully and there-

after act accordingly. Theirs is a continuous and relentless crusade against forces curtailing man's freedom and undermining his dignity. Masonry harbors no grudge against anybody after the truth but it does not hesitate to war against falsehood and deceit, intolerance and injustice. A Fraternity based on the law of love cannot allow its detractors to sow seeds of dissension in its ranks. It is essential that in order to protect the good name of Masonry and make its position secure, the Brethren wheresoever found should be ever-alert and resourceful.

VI—THE COMMON ENEMY, COMMUNISM

Man's enemies are legion. They include avarice, bigotry, casuistry, dishonesty, extravagance, fear, gullibility, hypocrisy and ignorance and a long list of crimes and offenses. Fortunately, these can be fought and overcome by the individual himself through the agencies of education and enlightenment, the cultivation of will-power, and the exercise of patience.

A more dangerous adversary, however, is becoming very aggressive every day. This foe is Communism. Its poisonous tentacles have reached far and wide. It can not be checked by an individual nor by many persons. Men and nations must band themselves securely as a bulwark against this menace if they expect to continue living under a regime of justice, liberty, and democracy.

The original Communist Manifesto, among other things, provides for "the overthrow of the burgeioisie, the dominion of the ploretariat, . . . and the introduction of an economic and social order without private property . . ." Note the words used: "overthrow", "dominion", and "social order without private property".

Communism wherever found is working according to plan. It preaches discontent, resorts to revolution, and fosters domination. Its influence has been felt here to such an extent that the Congress of the Philippines as in other countries' congresses and legislatures has created the corresponding investigating body called the Special Committees on Un-Filipino Activities. And because Communism runs counter to our republican form of government, it is undemocratic; because its doctrines are the antithesis of ours, it is un-Filipino.

Communism is dictatorship. The Communist State is controlled by a single and self-perpetuating political party under the iron rule of one man. In the Philippines sovereignty resides in the people. Communism espouses violence in furtherance of its aims. The Philippines not only renounces war but employs peaceful means to enforce its policies. Communism is committed to the elimination of the "burgeioisie" and

the proletariat while the Philippine State is after the well-being of all the people.

Communism does not recognize ownership of private property. It stupefies religion and denies freedom of speech. It enslaves the mind and abuses the body. The Constitution of the Philippines which is the supreme law of the land emphasizes the contrary view; in its Bill of Rights we find the following:

"No person shall be deprived of life, liberty or property without due process of law, nor shall any person be denied the equal protection of the laws.

"Private property shall not be taken for public use without just compensation."

"No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights.

"No law shall be passed abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and petition the Government for redress of grievances."

"No involuntary servitude in any form shall exist except as a punishment for crime whereof the party shall have beep duly convicted."

The Philippine Constitution is a Masonic document embodying Masonic experiences and ideals. Among those who took a leading part in its preparation and adoption are Masons themselves. It is not surprising therefore, that Masonry and Democracy are on the same side on the question of Communism.

Masonry is the great Peace Society on earth. It stands for orderly government not anarchy; for the dissemination of truth not propaganda. Its members are expected to abide by the laws and be loyal to their country. To accept another ideology is disloyalty to their Republic and disservice to the Fraternity.

In view of these pronouncements and our unequivocal stand, it behooves us as Masons to arrest the rising tide of Communism as effectively as we can. We will fight it. We will face it not only by familiarizing ourselves with its theories and dissecting its revolutionary methods but also—and this is the important thing—by leaving no doubt in the minds

of our people through our thoughts and deeds, that Democracy is more preferable and dependable.

VII—SERVICE AND SACRIFICE

The Mason is a builder. He builds not only with human hands using the carpenter's tools but also invests in sympathy and sows seeds of kindness for the common good. He knows that an edifice made of stone and marble may be destroyed or is bound to wear out in the end. And this is the reason why he is more interested in building the temple in the hearts of men.

Other organizations are dissolved after a number of years. Masonry is indissoluble. There are those established for pleasure and profit. Masonry is service and sacrifice.

Among the first questions propounded to the candidate for the mysteries of Masonry is whether or not he is sincere in his wish to be of service to his fellowmen. His answer if in the affirmative is meaningless if not reaffirmed by actual performance. In the various charges given to him, to say nothing of his obligation, service and sacrifice are again emphasized.

The Entered Apprentice is reminded of his duty to his neighbor which is four-fold, namely: (1) by acting with him squarely; (2) by assisting him kindly and justly; (3) by cheering him up when he is down and sympathizing with him in time of discouragement and sorrow; and (4) by observing the Golden Rule. The Fellow Craft is told to be tolerant and dignified as befits a worthy Brother. And the Master Mason is urged to infuse universal benevolence which is synonymous with generosity.

Thus, when a man becomes a Mason, he should be charitable in his thoughts, in his heart, and in his dealings with the needy and the disconsolate. If a man comes to the aid of another, he should do so not to enrich himself but to share what he has with him. And the Mason who gives neither expects material gain nor personal favor in return. The reward if it can be called as such is the pleasant thought and real satisfaction of having parted with something freely and voluntarily for the sake of someone.

In a world where there are still greed for riches and lust for power, the Masonic tenet of selflessness must take a firmer hold among men in order to check the disastrous effect of selfishness and minimize human pain.

Charity is the supreme virtue of man and the distinguishing mark of the Mason. Masonry has expressed it in many ways—schools for the

promising, Masonic farms for the industrious, pension funds for the deserving, health resorts for the convalescing, hospitals for the crippled, brace-making factories for the mained and disabled, help to the unfortunate, and homes for the aged—and will continue doing to since charity is part and parcel of its being.

The Masonic Fraternity inculcates sacrifice as a virtue because its very foundation is built on it. And in the Philippines this cornerstone is no less firm when we consider the daringness and heroism of those who bravely fought for the principles of Masonry and gladly died asserting the inalienable right of their country to be free. Too often have we talked about the partriotism of these Brethren. We have made capital out of their splendid achievements but lost more by forgetting to emulate their noble examples. The freedom we have waited for so long has come. It has been won with blood, sweat, and tears. Ours is to prize, preserve, and protect it from within and without for our children and their children's children. We should never forget this sacred responsibility.

Fault-finders may attribute numerous defects in our Ancient Institution. Let them present a substitute that is workable. The impatient may dislike most things Masonic. Let the Mason agree to disagree with him. While critics attribute countless defects of the Mason, let him answer not with counter-criticisms but in upright living. While slanderers by all means, fair or foul, seek to destroy that which Masonry has built, let the Mason never tire in well-doing for the good that is done will bear fruit and be remembered long after the enemies are gone. This quality of service, the Mason should keep on rendering. This spirit of sacrifice, the Mason should always bear in mind. For as the Holy Writ fittingly says: "And now abideth faith, hope, charity, these three: but the greatest of these is charity."

VIII—WHITHER ARE WE GOING

In more ways than one, the Master Mason is like the seasoned Mariner. Each is a traveller in life. Both are duly prepared in their own calling. They strive to be proficient and are mature in thought, ever-ready for action. The task they set out to do may be pleasant or tedious. The voyage they undertake may be calm or stormy, over a chartered course or on boisterous sea. But they know their duties and are aware of their responsibilities.

These they have assumed voluntarily and without mental reservation before the pilgrimage is made. Both have a particular mission to accomplish, a definite goal to reach. In any event, they know whither.

they are going and are bound to arrive at their destination in God's appointed time.

But there are countless others who lack sense of direction and still others who have gone astray; they follow other paths paved with good intentions but crowded with vanity. Thus when the day is done and the journey is over, there comes the inevitable: the gnashing of teeth, swift retribution, and bitter regret.

What we need today is not more worlds to conquer but more men as brothers; not huge fortunes to accumulate and cherish but moral virtues to possess and practice.

A long long time ago Christ whose teachings are included in Masonry and whose lessons are enforced by the Fraternity, uttered these words of wisdom and solemn injunction:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also."

To each one of us we ask: Shall we woo wealth or find finer friendship? What does the inner man say?

IX—THE CALL OF THE HOUR

The call of the hour is for the moral regeneration of mankind. Yes, before it is too late, let us forget our pettiness and join hands with all those willing to cooperate in bringing about a spiritual renaissance that shall draw us closer to God who molds the destinies of men and passes final judgment on the conduct of the nations.

Now, as never before, many are looking for wise leadership, one which is sane, sound, and safe. The Masons loyal to the Craft can do much to assist in the search or furnish that leadership themselves.

Peoples far and near have prayed for peace. They have been and are still longing to live in concord with their neighbors sans fratricidal combat and free from constant fear. The Masons steeped in the teachings of Masonry can offer the alternative to fulfill that desire; they can give to the world the Masonic Way of Life based on the tenets of Brotherly Love, Relief, and Truth. These are a trinity of principles simple in application and wholesome in effect; their scope is not limited but all-encompassing; their utility have been tested and proven in the lives of men for centuries; they have not been found wanting in the balance

and if universally followed, will prove immensely beneficial to all nations and fully satisfying to all peoples.

X–CONCLUSION

This then is the kind of Masonry we ought to have in a chaotic and contracting world; a Fraternity that is wide-awake in and outside the Lodges and truly dynamic in its sphere of multifarious activities.

Convinced in the verity of the Masonic Creed of Faith, Hope and Charity and conscious of the factors which have changed good men to better Masons, let us resolve firmly and fearlessly, to go on and march forward with Freemasonry. Under its indestructible banner we shall not hesitate, we must not falter.

Let us redouble our efforts and pool the resources at our command toward making our community a richer field for honest toil and the world, a more peaceful place in which to live.

On motion of Most Worshipful Brother Antonio Gonzalez, seconded by Worshipful Brother Jose Racela, and carried, the oration was accepted with thanks and ordered printed in the proceedings.

FREEMASONRY AND THE FOUR F'S

Mauro Baradi

1950

I. INTRODUCTION

One year ago, I spoke in this temple. As Grand Orator, I pleaded "For a Vigilant and Dynamic Masonry." The conditions obtaining at the time have not improved and the present outlook is not encouraging. Under the circumstances, I urge you as men and appeal to you as Brethren to be ever on the alert so that neither sabotage nor subtlety may succeed in nullifying our labors on behalf of the Fraternity.

Tonight, it is again my privilege to address you on this the Thirty-fourth Annual Communication of our Most Worshipful Grand Lodge. How splendid it is to be in company with five hundred (500) and more members of our Craft on this momentous occasion! You who—leaving the burdens of office and disregarding the rigors of travel—have come

from places far and near as representatives of sister Lodges; you who speak and act on behalf of almost eight thousand 8,000 Master Masons, all charged with the responsibility of keeping the Masonic light shine with more luster in the Community.

II. A TWO-FOLD PURPOSE

The three great tenets of a Mason's profession are so well known to us that it is unnecessary to mention, much less discuss them here. It is of no consequence that they be repeated by word of mouth. What is important is their practical application by the Brethren from day to day so that a two-fold purpose may be served; first, to habituate ourselves to purposeful living; and second, to sow the seed of service wherever we are, that this may bear fruit of a similar kind.

Nor do I need to enumerate the four Masonic virtues which make for useful citizenship and prosperous nationhood. These are also familiar terms in our vocabulary.

III. THE FOUR F'S

With your indulgence, I desire instead, to dwell on a few qualities which have transformed men to better Masons. I refer to "Freemasonry and the Four F's". These four F's are: 1, Faith, 2. Fidelity, 3. Freedom, and 4. Fellowship. The acquisition and practice of these excellent marks of manhood will enrich our Masonic Way of Life and enable even non-Masons to clearly understand the teachings of our Venerable Institution.

1. Faith. The layman generally believes in the teachings of religion. He associates faith with religion and vice versa. Thus the Christian believes in the Christian faith, the Jew in the Jewish faith, and the Mohammedan, the Mohammedan faith.

The Bible defines faith as "the substance of things hoped for, the evidence of things not see." The definition is as brief as it is clear.

It is indispenable that an individual must have faith, the details and ornaments of which are left to his own judgment.

Our Universal Brotherhood does not ask the particular creed of him who knocks at the door of Masonry; it only requires him to believe in God and a future existence. This is the basis of its dogma. Furthermore, he must be at least twenty-one (21) years of age when the petition for degrees is presented.

No man inherits Masonry at birth; he does not become eligible to it during baptism and while yet a minor. Under such circumstances he is still immature, incapable of making binding decisions.

Inside the Lodge—and we should not forget that the Lodge is erected

to God—the prayers addressed to the Deity do not specify a special appellation but such names as: the Great Architect of the Universe, Supreme Ruler of the Universe, Almighty Father of the Universe, Supreme Grand Master, Almighty God, or God.

The Great Light of our Brotherhood is the Holy Bible. Being the rule and guide of our faith, it is on the altar of every Lodge; in it are recorded the wonders accomplished by faith: how the sinful woman was saved by her faith; how through faith "we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear"; how by faith the people of God "passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned; by faith the walls of Jericho fell down, after they were compassed about seven days"; of God's children who through faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens"; how through faith "women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection"; and how the Great Master told his disciples thus: ". . . for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you."

A notable exponent of the Masonic faith was Marcelo H. del Pilar likewise known as Plaridel. He detested the tyrannical rule of the monastic orders of his day. He believed that oppression can not continue indefinitely. He left the Philippines for Spain to fight for reforms. There he joined our Fraternity and later became Master of Solidaridad Lodge of Madrid. Being instrumental in the organization of Filipino Lodges in his country, he is rightly called the father of Filipino Masonry. As a Filipino and a Mason he suffered indescribable hardships but his passion for righteousness and justice encouraged his fellowmen to work unselfishly for home and country. He died away from his loved ones but his faith was unshaken to the end; he left a legacy of determination to our Brethren when he said:

> "We must exert all efforts so that our Venerable Order may extend its influence to the remotest corners of our beloved Philippines, so that we may imbue the popular customs of our people with the love of Liberty, Equality, and Fraternity."

Herein do we discover the power of faith; faith expressed in terms of honest efforts, good works, and noble services.

2. Fidelity. The true Mason strictly adheres to duty. His devotion to a deserving cause is likened unto his fidelity to truth. His fealty to things that dignify his own kind and elevate the human soul distinguishes him from others. He compromises not with questionable propositions because of his conviction that the good and the right always remain so wherever found and applied.

Fidelity is not merely thought of; it must be expressed in tangible form. In other words, it is not the intention but the result that counts.

So important is the Mason's fidelity to his promises and responsibilities that it is strongly emphasized in the several obligations which he solemnly takes at the altar. These obligations, family, country, or neighbor. He is expected to be loyal to Freemasonry, his Lodge, and his Brethren and helpful to their widows and orphans and those wtih whom he associates.

When a Brother pays his dues promptly, attends stated meetings regularly, participates in the labors of his Brethren actively, and obeys other Lodge summonses cheerfully, he is not doing these as a matter of course but out of fidelity to his sacred vows.

Most of the ills of mankind are caused by insincerity – in dealings between neighbors, peoples, and nations. Even among friends there is unfaithfulness, among leaders face-saving, in high offices chicanery, and between heads of states, trickery. Each one tries to take advantage of the other at the expense of innocent persons. And the relationship formed is superficial, the profit obtained becomes an investment in double-dealing which may ripen into war. This unfortunate state of affairs will continue as long as man concerns himself more about his privileges and immunities and less of his duties and responsibilities.

We have been hearing plenty regarding conflicting ideologies and "isms". It is not unlikely that through threat, pressure, and propaganda some may switch from one camp to the other. But men who have chosen to be loyal to established principles can not, should not be so easily shaken in their beliefs, otherwise nothing can be certain because then a sea of doubt will spread everywhere and life becomes an encumbrance and a drudgery.

The task of Masonry is definite. It is to build tmples in the hearts of men and nations. Every Mason understands this and is willing to pay the price to implement it.

We remember now the eleven (11) Masonic martyrs of Bagumbayan; the Brethren who sacrificed dearly rather than betray the trust they had pledged to keep. These are the types of men that give courage to their Brethren and glory to the Craft. Four (4) of them were special-

ly active in Masonry: Faustino Villaruel was first Master of Walana Lodge (founded May, 1892); Moises Salvador y Francisco was member of Solidaridad Lodge in Madrid and later became Master of Balagtas Lodge No. 149; Domingo Franco was initiated in Nilad Lodge No. 144, then of the Gran Oriente Nacional de Espana and transferred to Balagtas Lodge; and Numeriano Adriano also of Nilad Lodge whose own home in Nagtahan, Manila was the very place of frequent meetings among Masons. All the eleven (11) were arrested and imprisoned on a charge of "treason against the government and religion", tortured in Fort Santiago, and publicly executed in the historic field of Bagumbayan on January 11, 1897. The stool-pigeons and spokesmen of an oppressive rule were flattered with the hope that when Masons die, the ideals of the Fraternity which they have embraced die with them. These adversaries of human progress were disillusioned because man may come and go but the spirit of Masonry lives forevermore.

3. Freedom. Every man should not only be free but should enjoy freedom. This, however, is not without restriction for in so exercising it, respect must be had for the rights of others.

The Mason loves and fights for freedom; to him it is self-determination; to think and act for one's self.

Jesus who gave the world the new law on love said: "Ye shall know the truth and the truth shall make you free." Note that he said "know"; not accept, receive, or borrow the truth from others. In the case of the former, there is an element of honest search involved but as to the latter, truth is presented like a gift to the recipient and because he is told something is true, it must be so.

The votaries of Masonry are enjoined to value freedom dearly. The petitioner for degrees "freely and voluntarily" offers himself as a candidate for the mysteries of our Institution; he assumes his obligation of his own free will and accord. He is endowed with reason—to think, inquire, discover what is good or evil, right or wrong. The doctrines of the Craft—he interprets for himself; its teachings he must learn mainly through his own experience.

It is an admitted fact that by the large, the most progressive countries are those wherein Masonry is not banned but is allowed to thrive; where freedom and not narrow-mindedness is the general rule. A lesson from the past should not be forgotten; that no man no matter how wise and powerful could be entrusted with the keeping of the freedom of others. This is why our Fraternity insists on freedom of interpretation; it allows Masons to have honest disagreements, differences of opinion. Thus in essentials, unity and in non-essentials, liberty. Without liberty,

we stagnate, we degenerate.

In one of his momentous addresses to the Congress of the United States, while still President of that great Republic, Brother Franklin Delano Roosevelt said:

> "In the future days, which we seek to make secure, we look forward for a world founded upon four essential human freedoms.
>
> "The first is freedom of speech and expression—everywhere in the world.
>
> "The second is freedom of every person to worship God in his own way—everywhere in the world.
>
> "The third is freedom from want—which translated into world terms, means economic understandings which will secure to every nation a healthy peaceful life for its inhabitants—everywhere in the world.
>
> "The fourth is freedom from fear—which, translated into world terms, means a worldwide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of aggression against any neighbor—anywhere in the world."

Thus spoke the President and the Mason who knew, understood, and felt the significance of freedom; freedom not only for the few, the well-to-do, and the mighty but for peoples of every creed, race, and nationality.

The Philippines, in spite of its bitter critics, has never been wanting in Filipinos who fought and died for freedom. This is specially true in the case of our heroes who were mostly Masons.

Here was Andres Bonifacio, a poor Manila lad. By nature, he was self-reliant, rebellious to anything dictatorial, abusive, and tyrannical. It was not surprising therefore, that in due time he joined Freemasonry; through its tenets and teachings he saw the possible redemption of his race. When Masonry was proscribed by religious authorities and monastic orders, Brother Bonifacio organized and became Supremo of the Katipunan society. In 1896, he led the Cry of Balintawak which echoed and re-echoed throughout the Philippines resulting in the Revolution against Spain. He died fighting for freedom and monuments erected in his honor evidence the undying admiration of his own people.

And here too is the case of Jose Abad Santos, outstanding Filipino hero of World War II. He was Grand Master of the Grand Lodge of the Philippine Islands in 1938; Chief Justice of the Supreme Court of the Philippines from December, 1941 to May, 1942; designated as delegate of President Manuel L. Quezon with power to act after the latter left

the Philippines for the United States via Australia. When the President asked M.W. Bro. Abad Santos if he would like to join the trip to America, the latter replied as a great man and courageous Masaon saying: "I prefer to remain, carry on my work here, and stay with my family." Early in April, 1942 he and his son were captured by the Japanese who learned that our Brother was not only Chief Justice but actual head in the Philippines of the Commonwealth Government. For adamantly refusing to renounce his oath of allegiance to his country and the United States, he was tortured. Like Brother Rizal before him, he would rather die than give up his convictions. Thus in the afternoon of May 7, 1942, a Japanese broke the tragic news that he was going to die. The condemned man called his son who was apprised of the impending tragedy. Hearing his son crying, the father said: " . . . This is a rare opportunity for me to die for our country; not everybody is given that chance." A short prayer and a pause—then a volley of shots and Brother Abad Santos died a hero's death. His grateful Brethren enclosed his grave—in Malabang, Lanao, Mindanao—with a fence as simple as his own life—on which is written just a few words: "Jose Abad Santos, P.G.M., F. & A.M., Philippine Islands." His was a glorious death consecrated on the altar of freedom; an outstanding example of a Mason's love for his home, people, and native land.

4. Fellowship. Fellowship consists of two useful words: fellow, meaning a companion, comrade, an equal, a partner; and ship which may include a vessel or its personnel, a fortune, an airplane. As a suffix of nouns however,—ship denotes condition, character, office or skill. So that when we refer to fellowship we have in mind a community of interest, feeling, or like sympathies. This is richly illustrated in the Holy Book where Saint John, the Evangelist, speaking of fellowship, says:

> "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth:
>
> "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The petitioner for degrees expresses a sincere wish to be serviceable to his fellow creatures. During the perambulation in the first degree, this biblical passage on unity which is a psalm of David, is read: "Behold how good and how pleasant it is for brethren to dwell together in unity . . ."

When the candidate is clad as a Master Mason he is presented with the working tools of the third degree, especially the trowel. To Masons, the trowel is a symbol: to spread the cement of brotherly love and af-

fection. And the five-points of fellowship which are impressed upon him deal with charity, worship, secrecy, service, and counsel.

The altar is in the center of the Lodge. Around it the Brethren sit. The purpose is obvious: it is equidistant from all classes and conditions of men "from the wise and sophisticated in the East, from the physically strong and stalwart in the West, from the artistic in the South, and from the ignorant but willing to learn in the North." Indeed, continuously and consistently, Masonry has struggled and claimed for man what constitutes his three-fold heritage namely, liberty, equality, and fraternity.

Let us consider this fellowship in actual practice. In 1940, Most Worshipful Brother Harry S. Truman was elected Grand Master of the Grand Lodge of Missouri. It was through the infuence of this distinguished Brother that the American Masonic Commission to Europe was enabled to extend relief to Freemasons in occupied countries; it was through his intimate understanding of, and love for his fellowmen that relief to the Far East including the Philippines was granted. This man and Mason is a tower of strength for he represents the best in American manhood and citizenship.

This genuine concern for others has been reaffirmed by no less a personage than M. W. Bro. His Majesty The King, Past Grand Master of the United Grand Lodge of A. F. & A. M. of England. On March 23, 1948 at the Royal Albert Hall, London, and in the presence of more than seven thousand five hundred (7,500) Master Masons, he obligated, invested, and installed M. W. Bro. the Duke of Devonshire as Grand Master. As regards the policy which Freemasonry can pursue in the future, M.W. Bro. His Majesty The King addressed the Grand Master and the United Grand Lodge in this wise:

> "I believe that a determination to maintain the values which have been the rock upon which the Masonic structure has stood firm against the storm of the past is the only policy which can be pursued in the future . . . I can not better impress this upon you than by quoting from the Book on which we have all taken our Masonic obligations:
>
> " 'Remove not the ancient land-
> mark which thy fathers have set.' "

Thus he enjoined his Brethren and he reminds us now, to preserve and never to infringe, our ancient landmarks among which are: "That all Masonic teaching is based on the recognition of a natural law; . . . that only freemen, of good habits and mature age, can be made Masons; . . . and that all Masons are equal, as sons of the Great Father of Humanity."

On the very first day of this Grand Lodge Communication, we have been honored by the presence of His Honor, Fernando Lopez, Vice-President of the Republic of the Philippines. Following his reception and the Flag Ceremonies which inspired all who witnessed same, the Vice-President delivered an address which Masons would do well to remember. He said:

> " . . . My friends and members of the Grand Lodge of the Philippine Islands, frankly, I have no vivid picture of the ceremonials and structure of your organization, but I am conscious that your deliberations and efforts are not intended for your self-interest. They are motivated rather by your desire for the general welfare of the community and society . . . "
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> X X X
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> "Here in the Philippines, the Grand Lodge has greatly contributed to our social and governmental order by spreading brotherhood among men and by translating the fundamental precepts of Freemasonry into real service to humanity and society. You have stood firm in the prosecution of your principles—liberty, equality, justice, truth and fraternity, which are the indispensable factors of true democracies. These principles are part of the four freedoms enunciated by the late President Roosevelt. It cannot be denied that on the basis of cosmopolitan and international measurement, you are doing your share together with the millions of Freemasons the world over."

Let us strengthen the ties of our kinship; multiply as fast and as steady as we can our friendship; and in one concerted and honest endeavor, let us all build an unsinkable, non-destructive, and an enduring ship in which we may all live, and move, and have our being—the enemies of none and brothers of all—that ship which we can truly call "One-World Fellowship."

IV. THE CHALLENGE

The Masonic Way of Life is neither one of comfort and ease nor of popularity and wealth. For he who treads this path may not escape provocations, even conflicts engendered by intriguers and mapped out by Machiavellians. Many a time the Mason finds himself misunderstood, deserted; very much alone in the espousal of causes wherein his Brotherhood is involved. And when pressure and pull from extraneous sources are set in motion, the tendency is to give up principles and all in order to join a bigger company and enjoy the allurement of demagogues. It is precisely under such circumstances when a man's mettle is tried that

the Mason should come out stronger, for then he could display those great virtues he has been taught to practice.

Yes, the Mason is a soldier—ever-ready to do battle, not necessarily behind the trenches or in the front lines but in the neighborhood and among the uninitiated. For he sees around him day in and day out, during war and in peace, a continuous struggle between honor and corruption, fealty and treachery, duty and irresponsibility. As an ally and defender of the just and the good and enemy of the wrong and the evil, he has no time to lose. He should act now, in the immediate present for this is all he has at his disposal, and not tomorrow or later on, which to him may never come. Remember, a man's life is but an infinitesimal span of the bridge that leads to eternity.

In lieu of despondency in the Masonic fold, let us have the zeal with which we have been charged, for our Ancient and Venerable Institution. Bigotry, which in the past had enslaved our forbears must never again be permitted to confuse and divide our people in order to make them once more mere pawns of scheming busy-bodies and submissive vassals of foreign powers. Our Brotherhood spares no efforts in bringing about an atmosphere of tolerance and mutual trust and counts not the cost in supporting an era of enlightenment and human understanding. The gospel of fear so acquiescently accepted by the gullible must be replaced with the doctrine of fortitude; the former breeds cowardice and inaction while the latter impels the individual to think and do good.

Yesterday we heard, saw, and participated in a war said to end all wars. We suffered and are still suffering its consequences. Today before the deep wounds are healed and bitter memories forgotten, rumors come thick and fast of yet another war—this time to destroy civilization and wipe out man from the surface of the earth. The outlook is anyone's guess. It is gloomy for those who keep on imagining the horrible things that may happen and doing little or nothing to prevent their coming; but hopeful for those who with faith in Divine Providence, go on practicing the right and sharing with others the vivifying influence of cooperation and helpfulness.

V. CONCLUSION

The chaos in which we find ourselves is disgusting and disgraceful. Yet, no excuse is valid, no apology is justified for any attempt to explain this mess. Why? Because it is man-made, the result of our egoism and greed.

The opportunity is ours to let our lights penetrate the domain of darkness to find those who have chosen to misunderstand and hate other

men; not to curse them but to convince them to walk the better path of life where man is brother to man; not to look down upon them with disdain but to treat them with forbearance. Some day they may change their ways for a nobler one where "all men shall form one great family of brethren, and one law alone, the law of love, shall govern God's whole Universe." This is the hope of the Mason. It is the goal of Freemasonry wherein the four F's: Faith, Fidelity, Freedom, and Fellowship abound.

It was moved and unanimously carried to thank the Grand Orator for his inspiring and excellent oration, and to accept it and have same printed in the proceedings and the Cabletow.

PRESENT CHALLENGES TO MASONRY

Marciano Evangelista

1951

We are living in a revolutionary age. Great and powerful social forces are at work around us. The world is in flame with powers seeking to exterminate the factors which give us peace, happiness and liberty, threatening to shatter the very foundations of the social fabric of our national life and undermining the moral integrity of our beloved and honorable Fraternity.

At no other time in our masonic history than this that we are called upon to be militant in our attitude, aggressive in our program and vigilant in our relationships: so that the priceless treasures of human rights might not perish from the earth; for the destiny of our Order depends entirely upon what we do to-day. The sword of Damocles is hanging over our heads, the handwriting written in our masonic halls are being read before our eyes and that we are facing the danger of losing our most precious possessions of spiritual values handed down to our generations by the sacreifices of the lives of our ancient brethren who had gone before us. By living in our daily contacts with men the principal tenets of Brotherly Love, Relief and Truth that we can hope to survive the catastrophe confronting humanity at this crucial time.

May we make a reexamination of the various philosophies of life seeking to find if we may the answer to the supreme question of man's true mission in life. Men, there are who believe that "life is to eat and be merry, for to-morrow, we shall die." Wealth rank, power and educa-

tion is the yardstick with which others measure their fellowmen. But we as Free and Accepted Masons are taught to honor all men without regard to race, color and creed. We honor all men because we believe that men are created equal and made in the image of God. And if man is made in the likeness of God, he was in that very fact the child of God and God is his Father. Unlike in ancient days, the old gods were despotic supermen, mythical duplicates of the cruel human kings and conquerors. Freemasonry teaches the Fatherhood of God and the Brotherhood of Man. Upon this foundation, we build our "spiritual building not made with the hands, eternal in the heavens." We believe that our Heavenly Father makes light to shine upon the just and the unjust, upon the rich and the poor and upon the high and the low and rasts out no man who comes to Him for forgiveness and love. In the spiritual atmosphere of that sublime belief, we work and live and from that point of view, we honor all men.

Thus, Freemasonry proclaims to the world, that man, being made in the image of God, is destined for a definite mission to serve God and humanity. The Psalmist says:

> "When I consider the heavens, the work
> of Thy fingers, the moon and the stars,
> which Though hast ordained, what is man that
> Thou art mindful of him? and the son
> of man that Thou visitest him? for Thou
> hast madest him a little lower than the
> angels and Thou hast crowned him with glory
> and honor. Thou madest him to have dominion
> over the works of Thy hands: Thou hast put
> all things under his feet." (Psalm 8:3-6)

The Holy Writ tells us that "even the Son of Man came not to be ministered unto, but to minister and to give His life, a ransom for many." He lived on earth under the deep consciousness of having a mission to fulfill. So are we should go about doing good, ever remembering that by presenting our bodies a living sacrifice and holy that we can be acceptable to God, inspired by the spirit of love for God and Man. St. Paul admonishes us:

> "Though I speak with the tongues of men
> and of angels, and have not charity, I
> am become a sounding brass or a tinkling
> cymbal; and though I have the gift of prophecy
> and understand all mysteries, and all
> knowledge; and though I have all faith, so

that I could remove mountains, and have not
charity, I am nothing. And though I bestow
all my goods to feed the poor, and though
I give my body to be burned, and have not
charity, it profiteth me nothing." (1 Cor. 13):

It is love, sympathy and compassion of God in the heart of every-mason which gives power to subdue all temptations and evil influences that would destroy human personality and honor. So magnetic and powerful is God's love that men who have followed masonic principles and teachings have been willing to offer at the altar of freedom the sacrifice of their lives so that the sacred cause of equality, liberty and fraternity may forever kindle the souls of men. The unfortunate sight of sufferings, starvation, poverty, ignorance, sickness and distress in our world to-day can be accounted for to selfish men who refuse to listen to their cries and who withhold their hands to minister to their needs. It is for us therefore to show to the world that it can look to Freemasonry for comfort, for light, for hope and for service.

By the design of the Divine Providence, the Philippines is geographically situated in a strategic and advantageous position as if the Grand Lodge of Free and Accepted Masons of the Philippines is commissioned by God with the important task and sacred mission to make masons of the nations of the Far East by spreading its teachings and propagating its sublime principles among the peoples of our neighboring countries. Let us pray to Almighty God that we leave not this Communication without possessing that vision carried out to the full measure of our devotion.

As we travel thru the rough and rugged roads of life, we shall discover that the only way to greatness is thru Service. "For whosoever will be chief among you, let him be your servant." Not he who oppresses and subjugates, but he who makes life safe and happy shall be remembered by his fellowmen. Not he who kills and conquers, but he who liberates man from oppression and despotism shall be honored by his people.

Finally, for our service to be effective and lasting, it is necessary that we should keep fellowship with our Supreme Architect of the Universe: "for no man should ever enter upon any great and important undertaking without the blessing of God." Otherwise, we could not have served without praying, and could not have prayed without serving. Life which is begun in prayer and continued in prayer cannot but be happy and successful. Lest we may be like Peter who was so absorbed with the beauty of the glorious vision at the Mount of Transfiguration.

wished to build tabernacles so that he could live in continued communion with God, yet forgetting perhaps that he must go down the valleys below where needy men were waiting for the hands to minister to them. It may not be neccessary for to climb to some distant height to enjoy such mountain-top experience, but in the depths of our soul, we may catch the light and inspiration from God below where men walk in darkness, in despair, and in sin so we too, transfigured as it was, may go down the valleys looking for light, for hope and for salvation. Here, we may have to go out of our way to raise a fallen brother, without the hope of fee or reward, except that reward of having the greatest satisfaction of learning that we have done something good for others and of the utmost joy of a duty well performed. And on that last day when we have laid down our working tools and go to that Great Beyond and appear before our Heavenly Father to give a strict accounting of our stewardship, we shall hear; "Well done, thou good and faithful servant, thou hast been faithful over a few things. I shall make you ruler over many things enter thou into the of thy Lord." Inasmuch that you have done this unto one of these my little children you have not done it unto them but unto me."

At no other time in our masonic history than this that we are called upon to be militant in our attitude, aggressive in our program and vigilant in our relationships, so that the priceless treasures of human rights might not perish from the earth, for the destiny of our order depends entirely upon what we do to-day

MASONRY AND EDUCATION

Camilo Osias

1952

M. W. Grand Master, My Brethren:

I have been honored with the appointment of Grand Orator for the Grand Lodge. The program for the 36th Annual Communication corresponding to me is the number which, in rather formal - almost alarming terms, is labelled "Grand Oration by the Grand Orator." If I may take certain liberties - and I generally do - I think this should be amended to read, "A SINCERE HEART-TO-HEART TALK TO BROTHER MASONS by One of Them." (Applause)

This past Masonic year has been eventful in my checkered career. I received great honors that I never expected to receive from the Masonic fraternity and from the field of education. I have been accorded the title of Grand Orator; I have been a rewarded the 33rd and Last Degree;

and by the report of Bro. Baradi in the Golden Jubilee of Education, despite the fact that I am a minority man, I received the greatest number of medals.

The presumption is, having become bemedalled in the field of education - by the way those were pinned by the President of the Philippines who does not belong to the right party (Applause) - and I may yet replace him someday (Laughter) - the presumption is that I know some thing about education. Right or wrong, I am presumed to know a little bit of education, and therefore, I have decided to speak to you this afternoon on "Masonry and Education."

Education, like politics, is everybody's business. Education is the handmaiden of Masonry. Freemasonry can thrive only where there is enlightenment. Masonry, therefore, has been behind all legitimate movements that make for human enlightenment and humanity's uplift.

To us assembled in this memorable gathering, there are three words prominent in our vocabulary: Civilization, Culture, and Education. When I was at the head of the Department of Education, I assigned a committee to make a research for me, gathering definitions and comments from the best sources, on these three words. I received a very voluminous report – a rather comple study – but reading the report I became more confused because there were so many conflicting definitions about Civilization, Culture, and Education. So I decided to cast aside the report and made my own definitions. I give you unauthorized definitions of the three words for our discussion of the subject which I have chosen.

Let us say that Civilization is the totality of human knowledge and experience. That includes, of course, the good and the bad, the strong and the weak points, all the different features of human knowledge and experience. It is a broad, all-inclusive term. I define Culture as that part of civilization which we generally consider good. That presupposes some eliminations, some choice, some discriminating selection to be made. Then I define Education as a narrower term than Civilization, narrower than Culture, because, it is that chosen part of human knowledge and experience which enlightened minds deem worthy for conservation and for transmission from generation to generation. Education, thus, is a small circle within a little larger circle called Culture, which in turn is within a vast all-encompassing circle called Civilization.

The Filipino people have been recognized as lovers of education. Filipino parents make all manner of sacrifices for the education of their children. Filipino parents, however, have not always been discriminating in the choice of the educational institutions to which they send

their children. But I believe there is hope for a people like ours who in times of peace and war – at all times – seek to foster education in the country and make sacrifices for the advancement of their children. I speak to you on "Masonry and Education" because I should like my brethren to help our people exercise care and discernment in choosing the proper philosophy of education that should govern the aim, the content, and the method of education for this nascent Republic of the Orient.

There have been many definitions of education advanced. Some may be gleaned from works on literature, the arts, and the sciences. At one time, education was subject-centered and that meant that the subject was the important thing. As time advanced, education was made child-centered. Not the subject, but the child received the focus of attention. And now I propose that we go a step further and make education not only child-centered but life-centered. I advocate education that advances the individual and society – not the individual or society compartmentalized but integrated.

I was trained in the philosophy that made efficiency the summit of educational endeavor. I embraced that philosophy and when I returned from abroad, I sought to impart it and continued to labor in that thought until the First World War came upon us. That war witnessed the free nations of the world combine their forces, coordinate their resources to defeat Germany, admittedly the most efficient single nation in the world then. There is no blinking the fact that Germany was efficient in the promotion of the Arts and Sciences, and it was efficient in fostering the industries and also the instrumentalities of war. So efficient did it become that it almost conquered the world. When, therefore, the free and democratic nations of the earth combined their forces to down Germany, serious doubts began to assail me. I began to re-examine concepts that have long prevailed. If nations seemed to disbelieve a country that had become the acme of efficiency, then there must be something more than efficiency that humanity prizes. An education, concerned as it is with all areas, all important areas of life, must educate men and women for something broader, nobler, more vital and I said to myself that the aim of education must be efficiency plus.

At about that time the peerless and fearless leader of the Filipino people, Manuel L. Quezon, now gone to his eternal rest, conmmissioned me to go abroad and see what I could see, and return with the idea that I might be of help not only to the education of our country but to the cultural, political, and economic movements in the Philippines. So I assigned myself the task of seeking to find what have made nations great;

what the peoples everywhere most prize; what humanity is seeking to achieve for its highest and completest self-realization.

All this naturally provokes the idea of defining the general objective of education. If efficiency which has been placed upon a high pedestal, if efficiency that has been deified by Germany is not acceptable in all the world, what then does the world want? I convinced myself that if the enlightened peoples who did not embrace the ideology that Germany had with its aspiration to conquer the world, to exalt Germany over the world – Deutschland iiber Alles – then there must be something in the culture or kultur in Germany which cannot be acceptable to humanity. Therefore, I concluded that if the peoples of the world combined themselves to forestall domination of German culture, there must be something to be coupled to efficiency. I became convinced that the efficiency that that nation exalted defeated the spirit of liberty, and therefore, it was contrary to the philosophy of Masonry. Masonry is freedom; Masonry thrives on liberty. Masonry is for enlightening and emancipating people and peoples. Masonry must get behind education for efficiency plus freedom. Education should educate young boys and girls to become men and women who are not only efficient but free. And to efficiency, we must add freedom as an objective of educational endeavor in any adequate philosophy of education.

But let us not stop there. There must be something more than efficiency and freedom, and I finally concluded that education must aim for efficiency plus freedom plus happiness. Humanity from time immemorial has prized happiness. Happiness has been called the highest good. Therefore, education must be a process of securing for the individual, for the nation, for humanity at large the highest and fullest measure of efficiency, of freedom, and of happiness. These then, my brethren, should constitute the trinity of general objectives of education. As I read the literature about our Fraternity, that is the type of education which Masonry can indorse and should indorse.

Then, naturally, we have to seek specific objectives to enrich or implement those three: Efficiency, Freedom, and Happiness. We educate boys and girls to become men and women, more efficient, more free, and more happy. But we must have specific objectives, and in this quest of ours, the Constitution of the Philippines comes to our aid. In the educational provisions of the Supreme Law of the land which, by the way, owes its formulation in no small measure to members of our Fraternity some of whom are present in this gathering today, we have the provision which says: "All educational institutions shall be under the supervision of and subject to regulation by the State . . . All schools

shall aim to develop moral character, personal discipline, civic conscience, and vocational efficiency and to teach the duties of citizenship . . . " These constitute the polestar of educational endeavor in all institutions of learning.

Before proceeding further let me remind that the Constitutional provisions begin with the statement: "All educational institutions shall be under the supervision of and subject to regulation by the State." Every word, every phrase is meaningful. And you will appreciate the significance of my remarks from an incident that actually happened when I was at the head of this country's educational set-up. One institution made the claim that the government authorities had no right to supervise a certain department or collegiate branch of said higher institution because it derived its authority from a higher source, one which antedated the Constitution. I asked for reasons in writing. A long and learned memorandum on the subject was received. I called some of the Directors of the Bureaus under me and asked them to prepare a reply. They submitted equally learned and lengthy document. I read it and decided to make my own reply. I dictated a short one which substantially ran thus:

> "I read with great care the memorandum; it is scholarly, it is comprehensive, it is logical. But the issue reduced itself to one. Is a Seminary an educational institution? The only answer is yes. Then since it is an educational institution, the government has the right to supervise that department or any department of a university because it happens that I am one of the members of the Constitutional Convention who penned that Constitution, and I understand English, and the Constitution says, "All educational institutions . . . (Long applause)

I bring that unwritten episode to you because there is danger in the land. There are people who have not imancipated themselves from the colonial mentality. They utilize education for thought control and conscience control, and I say that all free men should be vigilant and see that education is free, because humanity at its best espouses education that stands squarely for Efficiency, Freedom, and Happiness. (Applause)

My brethren, it is to the credit of the Filipino people that something great and enduring was achieved by the elite of our race, in the Barasoain Assembly years ago, when the chosen representatives approved the Malolos Constitution. That Constitution in its Article III, wrote indelibly the principle that provided for the complete separation of the Church and the State, and for freedom of worship. And it is significant

that that was the Article that was most lengtily debated, and when a vote was taken after a long debate, it resulted in a tie. The delegates debated some more, and then another voting was had, the tie was broken by the vote of one man, Don Pablo Tecson, of Bataan. So, because of that one man, because of the triumph of the majority, we have the principle of the separation of Church and State and freedom of religious

We have now pending a Bill signed by two esteemed colleagues of mine in the Senate reviving the old question of compulsory religious instruction in the public schools. For two years that I was in the Minority, I had to exercise vigilance in order for them not to railroad it. I was fortunate enough not to be asleep, and I was able to prevent the enactment of the Bill. By the vicissitudes of politics the Minority party became the Majority in the Senate and I became Chairman of Education. The Bill will have difficulty in getting by. And now, we do not yet have a clear majority in the Senate: one member belongs to the Citizen's Party, eleven are Nacionalistas and twelve are Liberals, and some of my own fellow-Nacionalistas do not understand my moves of late. Now I will tell you my stand. Of course the Liberals thought that they could conquer me. Who knows that I may conquer some of them. (Laughter) That remains to be seen, and will be seen on the 28th. But I hope you, my brethren, who have faith, whatever you read in the papers whatever you read about me, I hope you will have confidence in me. In the last elections we did not do badly. I only regret that instead of having nine candidates for the Senate we did not have 24. (laughter) All our ticket won. I repeat I hope that you will not lose faith. My brethren, you cannot lose faith in a period when the foundations of the country are being threatened. They are being threatened from within and from without. Our friends on the opposite side of the fence, and our foes who advocate Communistic ideology, are doing their best to circumvent the provisions of the Constitution. They almost succeeded by the inclusion of the provision in the new Civil Code which violates the spirit and letter of the Constitution. I do not worry very much because if any legislation or any code contains provisions contrary to the provisions of the Constitution, of course the Constitution, being the Supreme Law of the land, must prevail. But it is a warning to you and to me and to every citizen of the land.

Now we are become free and independent at long last. We have worship, and that victory was achieved by Filipino intellectuals who have been trained under the influence of the Church in an epoch when the Church and State were one. That principle was implemented, was made a living reality by our contact with the Government and people

of the United States. And remember that in both the Constitutional Convention that approved the Malolos Constitution and the Constitutional Convention that approved our present Constitution, there were brother Masons who had a great part and played a great role in writing large and for all time this great principle so dear to every Mason and which sould be observed in the life of any enlightened Republic.

made education an instrumentality to advance the cause of sane and sound nationalism in our country. This is well but we must go further. The twin principles of education must be the principles or nationalism and internationalism. Paradoxical as it may seem, now that we have become independent, we must think more of inter-dependence; we must think not only of nationalism but also of internationalism. I have no fear in fostering nationalism through education; nationalism that is sane and sound, nationalism that is human and humane, nationalism that is pacific and constructive; not the nationalism that is a menace to the peace and security of the world, not the nationailsm that is narrow and inhuman; not the nationalism that is dangerous because it is chauvinistic or militaristic, and not the nationalism that is inimical to the spirit of Masonry which has a universality all its own. So let us advance the principle of nationalism with the hope that nationalism of the right kind is a stepping stone to internationalism. Speaking in the language of the street, I cannot concieve of internationalism without develop nationalisms any more than I can understand an interprovincial road without two or more provinces to connect. So there is no conflict between nationalism and internationalism. I say that we must continue to foster the philosophy of nationalism in our education and ever keeping in mind the universality of Masonry itself, because while we are teaching our boys and girls to become good Filipinos, Masonry comes to the aid of Filipinos to become good human beings, to become children of God. In fact, Masonry's contribution is to bring in bold relief the consciousness of a common Father and the necessary sequel to that thought is that all men must be brethren. So when we think of the brotherhood of man under the fatherhood of God, it is Masonry that must implement and sanctify that consciousness.

My brethren, in our country today, we need Masonry to give added luster to human life and to human strivings. I said and I say now education must be piloted by a life-centered philosophy and we must have education that shall dignify the individual and make him a proper citizen not only of the country that gave him birth, but of the world which we are trying to fashion into one and united world.

I will not take my seat without adverting at least to the fact that

while we aspire with all men and women of goodwill everywhere to have one world, we are far from the realization of that challenging aspiration. Totalitarianism had a serious setback in the last World War and I hope it would be the last World War. But the spirit of fascism is still a menace to the world. And we are facing communism, an ideology which is contrary to the provisions of our Constitution which guarantees the right of life, liberty, and property, an ideology which runs counter to the deep spirituality which Masonry fosters and which is enshrined in the very Preamble of our Constitution.

My brethren, the times call for vigilance. Let us be awake. Let us make Masonry active, militant, dynamic. Let us make it practical that it may function in life. Let us see to it that we, as Masons, shall not permit its teachings utilized as an instrument to enslave the minds and the consciences of man, but to bring light to all mankind. (Applause)

PEN PAL, ANYONE?

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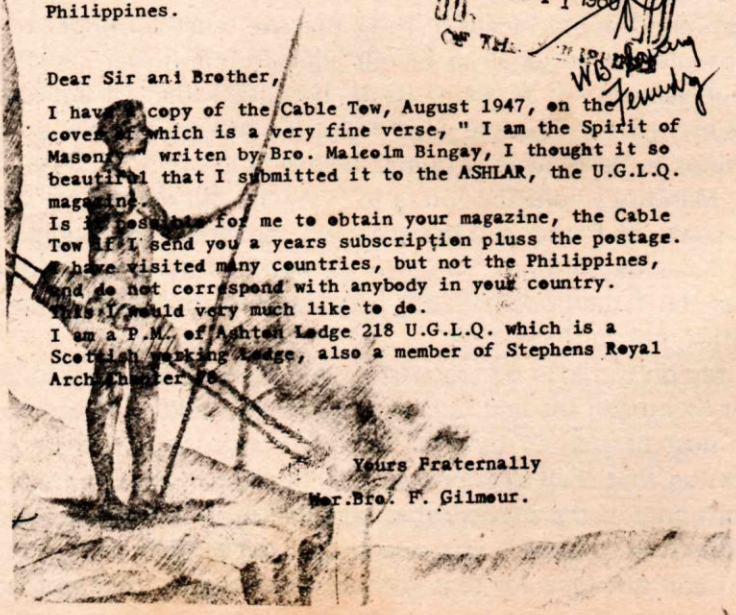
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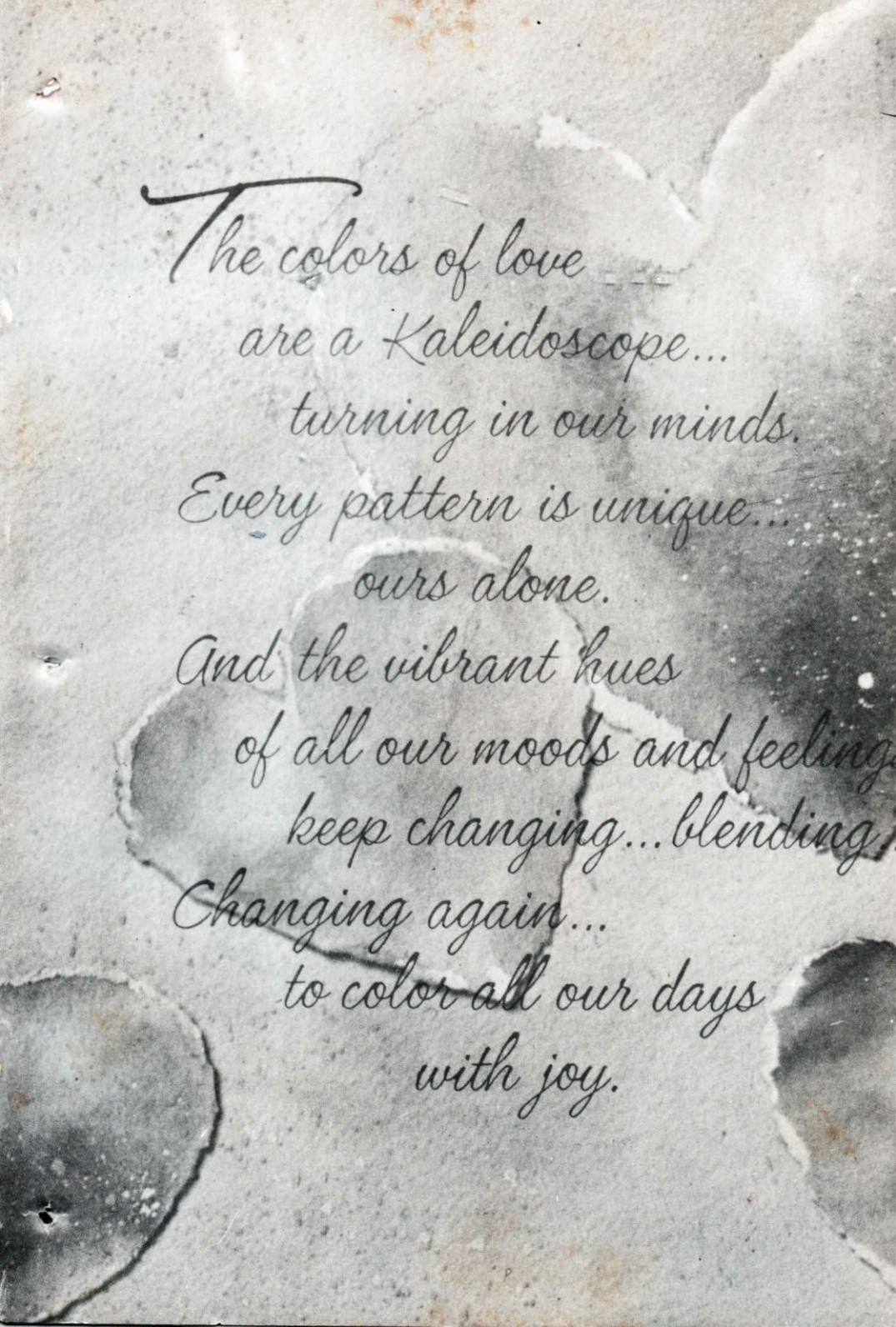
GRAND LODGE
FEB 11 1986

Dear Sir ani Brother,

I have a copy of the Cable Tow, August 1947, on the cover of which is a very fine verse, " I am the Spirit of Masonry " writen by Bro. Malcolm Bingay, I thought it so beautiful that I submitted it to the ASHLAR, the U.G.L.Q. magazine.
Is it possible for me to obtain your magazine, the Cable Tow if I send you a years subscription pluss the postage.
I have visited many countries, but not the Philippines, and do not correspond with anybody in your country.
This I would very much like to do.
I am a P.M. of Ashton Lodge 218 U.G.L.Q. which is a Scottish working lodge, also a member of Stephens Royal Arch Chapter 78.

Yours Fraternally
Bro. F. Gilmour.




The colors of love
are a Kaleidoscope...
turning in our minds.
Every pattern is unique...
ours alone.
And the vibrant hues
of all our moods and feelings
keep changing...blending.
Changing again...
to color all our days
with joy.

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