

The Cable Tow

Vol. XXIV

MANILA, PHILIPPINES, JULY, 1949

No. 1

OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

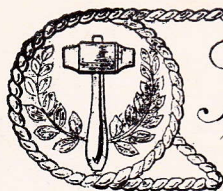
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS
OF THE LODGES OF THIS JURISDICTION

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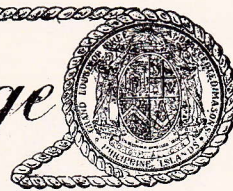


Plaridel Masonic Temple, 520 San Marcelino

Manila, Philippines



The Grand Master's Message



Brother Rizal As An Inspiration

EIGHTY six years ago Bro. Jose Rizal was born to a people who had an urgent need for such a person as he. Were he alive today, Rizal would doubtlessly be much pained over the sorry conditions prevailing in his beloved country, In spite of the many advances of science and Education since his time, much is still left to be desired.

The heretofore peaceful valleys of Central Luzon, rightfully called the granary of the Nation, have now been converted into a veritable Armageddon with the government forces on the one side, and a sizeable group of discontented elements on the other. Many are the theories that have been formulated to account what they may; the fact is that in this unfortunate struggle many a precious life has already been uselessly sacrificed and many a valuable property destroyed. And what is more regrettable still is the fact that the conflict is driving away from the "barrios" our farmhands who leave their personal properties and crops behind in complete abandonment. The exodus appears to be general, according to the recent reports and if the situation is not remedied in time, hunger may be the immediate consequence.

As you will readily see, this conflict is no longer a government problem alone. Affecting as it does the very foundation of our social and economic stability, it has become a problem of the Filipino people as a whole. As Filipino citizens, therefore, and particularly as Masons, we are called upon to do our bit to bring this fratricidal conflict to a stop.

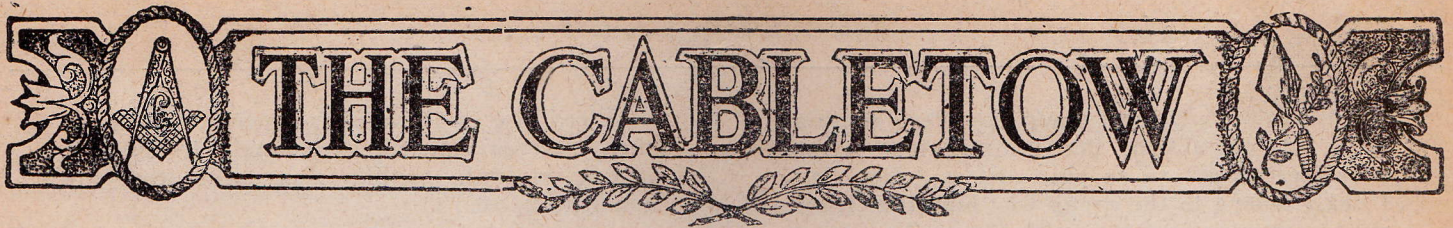
As we all know, Rizal was a Mason. Initiated in Spain under the auspices of Logia Solidaridad, he took active part in masonic work. Imbibing the tenets and doctrines of the Institution, he believed that all men are equal and endowed with inherent right to liberty and freedom. His firm conviction in the sublimity of the masonic principles constituted a determining factor that compelled him to champion the cause of the oppressed and the downtrodden and to vigorously undertake, jointly with such prominent Masons as Marcelo H. del Pilar, Graciano Lopez Jaena and Mariano Ponce—to mention only a few—a campaign to free the Philippines from ignorance, injustice, intolerance, and political and religious tyranny. In his campaign Rizal made use of no weapon other than the persuasion of his eloquence and the power of his gifted pen. He participated in numerous conferences, wrote stirring poems and articles as well as novels. The most well-known among these are his masterpieces the Noli Me Tangere and El Filibusterismo, wherein he valiantly exposed the evils which were then sapping the vitality of his loved "Pearl of the Orient", and denounced in no less energetic terms the ineptitude and corruption of the government officials, and the cruelty and mania for persecution of the members of the religious orders. As climax of that gigantic crusade, Rizal gave up his life at Bagumbayan.

Of course we cannot pretend to do what Rizal did. He was a most extraordinary man, with an extraordinary intellect and will-power, and none of us is expected to equal his deeds. But we must look up to Rizal's achievements in order to draw therefrom inspiration and encouragement.

As citizens we should help, and as Masons we must serve—not by words alone, but by actions also. Service by word will consist in enlightening the people in our respective places of abode on their duties and obligations to God, to their country, to their neighbors, and to themselves, emphasizing the fact that all men are sparks emanating from the supreme light which is God, and as such should consider themselves as true brothers and sisters, irrespective of race, color or creed. Service by action will consist in our serving good examples for imitation by all those who deal with us; by strictly complying with the laws of God and men; by extending our helping hand to the needy and destitute; and by defending or helping in the defense of the oppressed, the wronged, and persecuted.

I realize that the work will necessarily entail sacrifices on our part, but these sacrifices are worthwhile doing for the welfare and security of our country, and, indirectly, of mankind at large. Whatever efforts we may contribute to this desired end will eventually be fully repaid by the satisfaction of having performed our duties, not only as man and citizen, but of having successfully put into practice, as Masons, in consonance with the example shown by our great Rizal, the three cardinal tenets of Freemasonry: Brotherly love, Relief and Truth.

Grand Master



THE CABLETOW

EDITORIALS

"PRIDE OF THE MALAY RACE" IS BANNED

THE Masons in this Grand Jurisdiction vigorously protest the action taken by Government officials in prohibiting the circulation of the "PRIDE OF THE MALAY RACE" in our public schools. This newly-published book is a biography of Jose Rizal by Rafael Palma. The original is in Spanish but translated in English by Justice Roman Ozaeta of the Supreme Court of the Philippines. Heretofore, widely-publicized books on Rizal were written by foreigners. The book in question was written before the war by a Filipino scholar, statesman, and patriot whose integrity has never been questioned; it was adjudged the best biography on Rizal and should be read by those seeking more light on the subject. As a matter of record, the Philippine Textbook Board approved it as "must" reading in the public schools. Then an organization objected to the action of the Board; the Board saw no reason to change, alter, or modify its previous decision and therefore, reaffirmed it.

The Government bought 10,000 copies of the book for its intended use. All of a sudden, the Secretary of Education announced that the book was banned "upon petition of an organization in Manila and after having been discussed in the Cabinet." The organization referred to is the Knights of Columbus. Immediately thereafter individuals, groups, societies, firms, and other establishments condemned the prohibition as an act of injustice reflecting upon the considered judgment of the Textbook Board and an insult to the Filipino people who look upon Rizal as their greatest hero, patriot, and martyr. The Textbook Board knows what is good for the youth. The public likewise knows that the Knights of Columbus is more interested in the extension and protection of the Roman Catholic Church than in promoting and working for the welfare of the people as Filipinos. Verily, the ecclesiastical curse is upon the book and woe be unto the children in our public schools who read it! What an irony there is in our situation, this day and age! The very evils which Rizal fought while alive—bigotry, combination of State and Church, abridgment of the freedom of expression and of the press—again raise their ugly heads to disturb the peace and tranquillity of a people, at long last free and independent, who for centuries have been oppressed by a greedy government officialdom and corrupted by a vicious hierarchy. The sinister hand of intolerance lurks in and outside Malacañan, visible symbol of our sovereignty and fittingly or unfittingly called "the palace of the people", not the abode of a favored few whose loyalty to country has time and again been doubted and challenged.

What is there in the "Pride of the Malay Race" that is objectionable? The unbiased person and even the

THE APPLICANT FOR DEGREES IN MASONRY

OUR Masonic Law Book provides for various qualifications of an applicant for degrees in Masonry. A candidate should not be rejected mainly because he possesses neither title nor degree or because he is not proficient in English. If this be the strict rule, we will be deprived of the company of a number of friends otherwise able and serviceable. And the Fraternity will be branded as an organization not of humble Brothers but of intellectual aristocrats. This should be avoided as much as possible.

A man who is an applicant, among other requirements, should be capable of reading and writing. This is self-explanatory. It does not mean he should be able to read with ease the classics nor write an oration. Furthermore, in the petition for degrees, the applicant is asked whether he has read all the questions contained therein and whether the answers thereto are in his own handwriting. Here again neither one's attainment or rank is asked.

It should be borne in mind that the proceedings and ceremonies in all Lodges in this Grand Jurisdiction may be conducted in English, Spanish, or the National Language. It is a fact that some Lodges have been using the ritual in the National Language with beneficial effects. Some of our leaders of thought while not well versed in English have excellent command of the National Language, a common vehicle of expression in our country, now an independent and sovereign republic.

The prospective member joins the Fraternity precisely because of his desire to acquire knowledge and wish to render service to his fellow men. If the Brethren can help him realize these, then they will never regret having accepted the applicant as a worthy addition to their number and a credit to Masonry itself.

MAURO BARADI, M. P. S.

"liberal" Roman Catholic find none. For here is the story of a fearless leader and true Filipino that is neither highly colored to satisfy the whim of an author nor full of "white lies" to discredit the very subject matter with which it deals. The alleged defect of the book, if it is a defect, is the straightforward manner in which Palma the author related the facts and circumstances regarding the alleged Rizal retraction of Masonry (Chapter 33 of the book) with the inevitable finding that the latter in thought, work, and deed, never retracted from our Ancient and Venerable Institution. Other reputable writers and researchers have reached the same conclusion. An American author gravely doubts the retraction; a Filipino official who for many years have studied the life and works of Rizal categorically states thus:

✻ EDITORIALS ✻

"... We reject any theory, any hypothesis on this issue (the retraction) that is derogatory to the character of a man so pure and so lofty. We frankly belong to the group who hold that Rizal was possessed of an iron will, not easily swayed one way or the other by any consideration and regardless of personal consequences. He had very pronounced moral and religious convictions and he does positive disservice who says otherwise."

And a handwriting expert positively declares that the so-called retraction is a forgery and "that Dr. Rizal never wrote that retraction!"

Why are the protagonists of the Church so sensitive about Rizal's supposed retraction? Will the purpose be served by making others believe that he died as a Roman Catholic even if he was branded as a heretic and refused a Christian burial? Is it of the utmost importance to an organized religion that a man who exposed the rottenness of its top devotees and the scandals of the faithful, became its convert during his last hours on earth? Truth regardless of its source is Truth and neither legerdemain nor deception can change its very nature.

That all may know, we shall mention here some of the things which Rizal did:

(1) Wrote his famous novel, *Noli Me Tangere* (Social Cancer) in Berlin, 1887. Among the principal conclusions in this work, according to Retana, a Spanish author are:

"(a) The liberal educated Filipino, being incompatible with the friar, can not live in peace in his country.

"(b) He is persecuted by every means, even to the extent of simulating false conspiracies which serve as a pretext to complicate him, and then, once captured, he is imprisoned, exiled, shot.

"(c) The country is not for us, but for them, for the friars principally; it is not for those who are born here, if we profess ideas of progress; it is for the strangers, the reactionaries above all who treat us not as fellow citizens but as pariahs.

"(d) The public administration has an honest functionary here and there; but once placed at the service of the friars, he is prostituted.

"(e) The Civil Guard is abusive; it commits such excesses that, for each bandit it captures, it converts into bandits many who were not bound to be so.

"(f) The Spaniards who come to the Philippines, since they come at the impulse of necessity or of fatality, and not because of a noble and high ideal, degenerate, and even those disposed to be good, end up by being mean and bad.

"(g) The Catholic religion, employed as an instrument of domination, resorts to a thousand tricks which convert exalted disinterested sentiments into abominable deceits."

(2) Wrote his equally famous novel, *El Filibusterismo* (The Reign of Greed), the second part of *Noli Me Tangere* in Ghent, 1891. Here are some of Rizal's thoughts culled from the novel at random:

"Resignation is not always a virtue: it is a crime when it encourages tyranny, there are not despots where there are no slaves.

"To keep a people submissive you have but to humiliate them and to degrade them before their own eyes.

"Governments have been instituted for the good of the people, and in order duly to attain their ends they must follow the wishes of their citizens, who are the ones who best know their needs.

"To an immoral government corresponds a demoralized people; to conscienceless administration, rapacious and servile citizens in the towns, bandits and robbers in the mountains. Like master, like slaves! Like government, like country!"

(3) Wrote to Dr. Ferdinand Blumentritt on January 20, 1890 saying:

"... Yes, I will have to die and so with Padre Faura. But it is not right that a Jesuit like Padre Faura should say such nonsense (tonterias), for when I was in Manila and had conversation with him for an hour and a half, he expressed himself differently and he said that what is wrong with my book was that I wrote in it the truth, the bitter truth; he said; 'you have not written a novel, the book is no novel. You have described the sad state of our times.' And now he believes that his God will punish me with death because I wrote the truth!

"... I wanted to hit the friars but since the friars use religion not only as a shield but also as a weapon, a protection, a castle, port, cruiser, convent, etc., I was obliged to attack their false and superstitious religion to fight the enemy who hides behind that religion.

"... God should not be used as a shield and protector of the abuses; much less should religion be used for such purposes. If the friars only had more respect for their religion they would not use so often its sacred name and would not expose it in the most perilous situations. What is taking place in the Philippines

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GRAND LODGE VISITATIONS

THE Most Wor. Grand Master has been very busy making Grand Visitations. Included in these visitations were those made on June 18 to Pangasinan Lodge No. 56 and Agno Lodge No. 75; on July 9, to Sinukuan Lodge No. 16, "High Twelve" Lodge No. 82, Hiram Lodge No. 88, Mencius Lodge No. 93, and Service Lodge No. 95; on July 22, to Angalo Lodge No. 63, Union Lodge No. 70, and Laoag Lodge No. 71.

is terrible. They abuse the name of religion to enrich their landed estates, religion to seduce innocent youth, religion to get rid of the enemy, religion to disturb the peace of married folks and their family if not the honor of the wife. Why should I not combat that religion with all my powers when it is the chief cause of our suffering and tears?..."

(4) Wrote to Father Pastells (Jesuit) on April 4, 1893 expressing the conviction that no church is infallible. Said Rizal in his letter: "All the brilliant and subtle arguments of your Reverence (Father Pastells) which I shall not seek to refute, because I would have to write a treaties, cannot convince me that the Catholic Church should be the one endowed with infallibility. In her also is the human 'finger print'; she is an institution more perfect than others, but human after all with the defects, errors, and vicissitudes of the works of men..."

(5) Wrote to his brother Paciano Rizal on December 29, 1896 at Fort Santiago reiterating his innocence of the crime attributed to him. "I assure you brother," the condemned man said, "that I die innocent of this crime of rebellion. If my previous writings have contributed, I do not deny it absolutely but then I believed I have expiated for the past by my deportation."

(6) Willingly shed his blood and gave his life for his country and people on December 30, 1896 at dawn when he was shot in Bagumbayan Field, Manila by his executioners.

Under these circumstances and many others, was Rizal such a weakling that he would abjure Masonry overnight? He knew he was doomed to die. Common



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The following letter in connection with an Official Visitation to Lodges in the Visayan and Mindanao regions is self-explanatory:

July 13, 1949

The Worshipful Masters,
Officers and Members of

Dear Brethren:

Our Most Worshipful Grand Master, Brother Esteban Munariz, is intending to make an Official Visitation to all our Lodges in the Visayan and Mindanao regions on or about the early part of September, 1949. He expects to visit the following Lodges:

- | | |
|----------------------|-----------------------------|
| Iloilo-Acacia Lodge | No. 11, at Iloilo City |
| Kanlaon Lodge | " 64 " Bacolod City |
| Maktan Lodge | " 30 " Cebu City |
| Dagohoy Lodge | " 84 " Tagbilaran, Bohol |
| Mount Kaladias Lodge | " 91 " Dumaguete City |
| Mount Apo Lodge | " 45 " Zamboanga City |
| Bud Daho Lodge | " 102 " Jolo, Sulu |
| Kutang Bato Lodge | " 110 " Cotabato, Cotabato |
| Sarangani Lodge | " 50 " Davao City |
| Maguindanao Lodge | " 40 " Cagayan, Misamis Or. |

It will take around five days to complete this trip by plane and it will cost P300.00. Kindly advise this office in case you should decide to join the Grand Master's party.

Fraternally yours,

ANTONIO GONZALEZ, P.G.M.

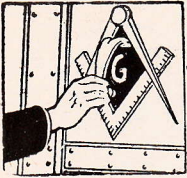
sense dictates that there was more reason for Rizal to stick by his convictions than to please the "holy" men who might have designed his supposed retraction.

What is there to retract in Masonry? Is it because of its three principal tenets of Brotherly Love, Relief, and Truth? Is it because it enjoins Masons wheresoever found to practice the four cardinal virtues namely, Temperance, Fortitude, Prudence, and Justice? Is it because it emphasizes Liberty, Equality, and Fraternity as the foundations of Free Government? Or is it because Masonry has for its three pillars, Faith, Hope, and Charity?

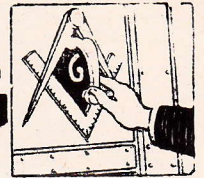
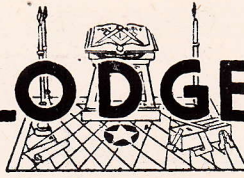
The goal of Masonry is for the common good. It helps a good man to become a better Mason. A member thereof can not conscientiously withdraw from a Universal Brotherhood which stands for righteousness, progress, and square deal, and fights hipocrisy, tyranny, and evil. Retraction or no retraction, the Fraternity steadily marches on spreading the message of One World Brotherhood under the Great Architect of the Universe and practicing the gospel of the Golden Rule.

The "Pride of the Malay Race" should be read by every Filipino and by all peoples aspiring for freedom. For Rizal indeed lived, fought, and died for the principles of Masonry. He had the passion for knowing the Truth; that Truth which shall make men free; free to worship God in his own way, to think for himself, and to serve others cheerfully and selflessly.

—Mauro Baradi, M.P.S.



WHAT OUR LODGES ARE DOING



PILAR NO. 15
Imus, Cavite

THE members of Pilar Lodge No. 15, recently held an ice cream party in the house of Wor. Bro. Candido Sayoc, in honor of Wor. Bro. Teofilo Ragodon, a Past Master of the lodge and Miss Aurora Sayoc and Mrs. Elenita Samson Giron, daughters of Bros. Sayoc and Bernardino Samson respectively, who successfully hurdled the last bar examinations.

An impromptu program was held and the following brethren delivered short but impressive talks: Wor. Bros. Fortunato Ejercito, Alfredo B. Saqui, Marciano Sayoc, Julian A. Medina and Zosimo Topacio who acted as master of ceremonies. Wor. Bro. Ragodon and the two other honorees gave their respective responses. Wor. Bro. Candido Sayoc made a short closing remarks.

* * *

BALINTAWAK NO. 28
Gumaca, Quezon

THE 35th anniversary of this Lodge was celebrated on June 15, 1949. A simple but fitting program was held at the Lodge. Wor. Bro. Pio Sartin, Master delivered the address

while Wor. Bro. V. A. Tañada gave the history of the Lodge. A sumptuous banquet concluded the affair.

* * *

RIZAL'S birthday was celebrated on June 19 with the following activities: 4 p.m.—Members of the Lodge and their guests assembled in front of the Municipal Building; 4:0 p.m.—Starting of the parade with the following participants: Master Masons; students of the Eastern Quezon College; Boy Scout Cubs; Municipal Officials and other guests; the Town Band. At the Rizal Plaza, Wor. Bro. Tañafranca gave an eulogy on Bro. Rizal followed by floral offerings from Mayor V. Victoria, a representative of the Eastern Quezon College, a representative from the Boy Scout Cubs, and Wor. Bro. Sartin, worshipful master.

The public was served with refreshments.

* * *

MT. MAINAM NO. 49
Naic, Cavite

THE private installation of officers of Mt. Mainam Lodge No. 49 at Naic, Cavite, was held on December 30, 1948, which coincided with the anniversary of the greatest hero of the Malay race.

At exactly 3:30 p. m. the members assembled at the hall of the Naic Masonic Temple and immediately after the Lodge was declared open, the Wor. Master ordered the brethren to form in procession to place a wreath of flowers at the foot of the monument of our beloved brother and hero Dr. Jose Rizal, located at the town plaza, where a simple ceremony took place, with Wor. Bro. Teodoro Atienza, Chaplain of the Lodge invoked an oration fitted for the occasion. Then the members returned to the Temple and proceeded with the installation of officers for the ensuing year. Wor. Bro. Dionisio Guevara and Jose Miguelino acted as installing officer and Master of Ceremonies, respectively.

The speeches which featured the simple program held after the proclamation, were made by Wor. Bro. Matias Manalo, who presented the Past Master's Diploma to the retiring Master, Wor. Bro. Eliseo Nazareno, who, acknowledging with thanks this symbol of goodwill, traced the accomplishments of his administration. Wor. Bro. Guillermo Manalo, the newly installed Wor. Master made an inspiring address followed by the no less inspiring and instructive short remarks of Bro. Gorgonio Velasco.

It is noteworthy that the members of Mt. Mainam Lodge No. 49 are doing their utmost to rehabilitate the Lodge which like many others was not spared by the barbarous forces during the enemy occupation. The almost dilapidated condition of the Lodge building together with the destruction and losses of its furniture, tools and ornaments are little by little now being replaced.

And as a fitting symbol of the genuine masonic spirit to cooperate with one another, the members have voluntarily con-

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WHAT OUR LODGES ARE DOING



tributed the amounts ranging from P25.00, P40.00 to P100.00 each, besides the following donations:

The signboard in front of the Lodge building, donated by the present Master, Wor. Bro. Guillermo Manalo.

Two Gloves or Pommels for the pillars, by Bro. Alberto Camarines, Senior Warden.

The Trestle Board, by Miguel Garcia, Jr., Junior Warden.

All electric bulbs needed by the Lodge, by Bro. Alipio Reyes.

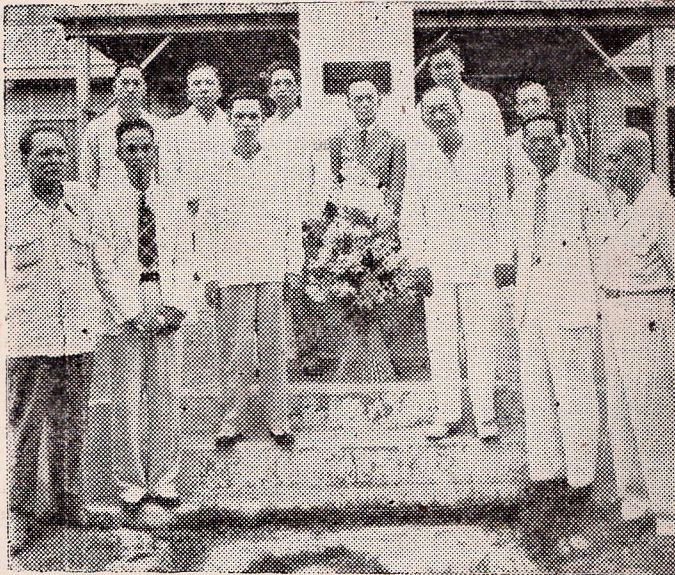
One Cash Book for the use of the Secretary of the Lodge, three light stands, two kneeling benches for the altar and two hatracks, by Wor. Bro. Teodoro Atienza;

The amount of P600.00 donated by the members of the Board of Directors of Naic Electric Co., which is a purely masonic enterprise, was for the repair of the Lodge building.

* * *

PINTONG BATO NO. 51
Bacoor, Cavite

THIS Lodge fittingly celebrated Rizal's birthday, June 19th. After the program of the Lodge, the officers and members



laid floral offerings at the foot of the Rizal monument in Bacoor. Included in the delegation were: Wor. Bro. Francisco Catalan, Sr., master; Wor. Bro. F. R. Gaudier, P.M.; Wor. Bro. F. Pagtakhan, P.M.; Wor. Bro. Calixto Javier, P.M.; Wor. Bro. L. R. Idefonso, P.M.; and Brothers E. Malinis, G. T. Samon, R. Francisco, F. U. Gavino, F. Ignacion, M. Balmaseda and B. Noriel.

MATIAS E. VERGARA
LAWYER

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BAGUIO NO. 67

THIS Lodge celebrated the Natal day of Bro. Jose Rizal in the evening of June 19th. A get-together party was held at City Lunch where a good number of brethren attended.

In the same month, a despedida party was given in honor of Wor. Bro. Roman L. Santos who has been assigned to Tarlac, Tarlac as Division Superintendent of Schools.

Congratulations to the following Brethren born in June: I. E. Dizon, P. San Pedro, P.M.; L. Lizardo, F. S. Reyes, C. Z. Cuenco, P.M. and Richard Green.

* * *

UNION NO. 70

San Fernando, La Union

THIS Lodge held a special program for its foundation day on April 3, 1949 at the Masonic Building, San Fernando, La Union. The program consisted of two parts. In the morning the reception of Brethren and their families including visitors was held followed by: prelude by the Orchestra; welcome address by Wor. Bro. Bonifacio Caedac; roll call and presentation of families of members by Bro. Gil Sanchez; history of Union Lodge No. 70 by Wor. Bro. Agaton Umanos; solo, "Ilocano Love Song" by Bro. Doroteo Aguila; speech, "What

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The Invisible Influence—Alexander Cannon	5.20
The Myth of the Magus—E. M. Butler	8.25
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A Hermit in the Himalayas—Paul Brunton	7.50
A Message from Arunachola—Paul Brunton	6.35
Practical Yoga: Ancient & Modern—Ernest E. Wood	6.90
The Secret Path—Paul Brunton	5.75
A Search in Secret Egypt—Paul Brunton	8.65
The Quest of the Overself—Paul Brunton	8.10
Yoga & Self-Culture—Sri Deva Ram Sukul	8.65
Isis and Osiris—Lawrence Hyde	8.10
Occult Philosophy—Marc Edmund Jones	8.10
The Arch Lectures—Claude Bragdon	4.40
In Tune with the Infinite—Ralph Waldo Trine	5.75
Secret of the Ages—R. Collier	6.60
Meaning of Man—Jean Mouroux	8.80
Sketch of Medieval Philosophy—D. J. B. Hawkins	4.40
Man and the Universe: The Philosophers of Science, Commins & Linscott	5.75

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WHAT OUR LODGES ARE DOING



is Masonry?" by Bro. Marcelino T. Viduya; and declamation in Ilocano by Bro. Guillermo E. Fideldia.

At noon a fellowship luncheon was served with Bro. Miguel Rilloraza, Jr. as after dinner speaker; a *rigodon* was led by Wor. Bro. and Mrs. Luis Fe followed by games. Wor. Bro. Miguel Rilloraza awarded the Diplomas to Honorary Members Wor. Bro. Mauro O. Baradi, Wor. Bro. Tirso Coronel, M. Wor. Bro. Antonio Gonzalez, P.G.M., Wor. Bro. Camilo Osias, Wor. Bro. Regino Padua, Wor. Bro. Enrique Rimando, and Wor. Bro. Sesenio Rivera. After a brief response on behalf of the honorees Wor. Bro. Roman L. Santos, District Inspector gave the closing remarks.

* * *

"HIGH TWELVE" No. 82

THE May pre-stated meeting of this Lodge was held at the residence of Bro. Manuel Magboo, 2410 Ipil, Sta. Cruz, Manila on May 12, 1949. As usual, the host was accommodating and assured the members his beautiful home was open to them all the time.

The June pre-stated meeting was held at the home of Bro. Max Gunders, Treasurer of the Lodge, at No. 4 Verdun Street, San Juan Heights, on June 9, 1949. The delightful party held was due to the untiring efforts of Mrs. Gunders and, of course, the willing heart of Bro. Gunders.

On June 11, 1949, the fellowcraft degree was conferred upon Bro. Cipriano Navarro, E.A. A special team was in hand for the conferral.

Wor. Bro. H. P. Oliveros, master of the Lodge has been awarded a certificate by the Philippine Tuberculosis Society in recognition of meritorious services rendered in the 1948 Educational and Fund Drive of the Society. The Worshipful Master is active in Lodge affairs and charitable work.

* * *

BUD DAHO NO. 102

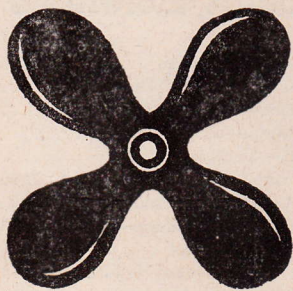
Jolo, Sulu

BRO. F. V. Casimiro, Secretary of this Lodge makes the following report in connection with said Lodge:

Bud Daho Lodge No. 102, F. & A. M., under the Chairmanship of Bro. Artemio B. Cuevas, Junior Deacon for the ensuing Masonic year 1949, celebrated Christmas Day for the children of Masons in this valley. All the children of Masons were requested to participate as well as the parents. The chairman, in his opening remarks informed the sons and daughters present to acquaint themselves with one another and emphasized the fact that they were all brothers and sisters of a big family to which their fathers are members; that in school, in the streets or elsewhere they happen to meet, they should help one another as if they come from the same mother or father—in difficulty and in distress particularly, they should endeavor to give every assistance that could possibly be within their own possibility to the one in need and that also to take recognition of those men among them present so that wherever they may happen to meet them, give them the respect and courtesy due them as if they were their own father and finally, whatever advices they may receive from them, they should obey and follow as if they come from their very fathers and mothers. A prolonged and hearty applause ensued from all the children present whose faces were pregnant with joys and expectations.

Bro. Tating Sangkulia, Senior Deacon for the ensuing Masonic year 1949, Chairman of the extemporaneous program rendered by the children then begun by asking volunteers for any song or speech and called the attention of the children to the various gifts hanging on the X'mas tree from which the volunteer would pick a gift after his performance. The starter was hard to find for it took several minutes before any child found nerve to do so, but after the first song was rendered, especially when the boy had taken his choice gift from the X'mas tree, volunteers were then thick and fast, so much so that brother Sangkulia had to announce that the rendition had to be alternate, boy followed by girl until the program had to be ended owing to the fact that it was getting late already in the night. After the program came to an end, the members of Bud Daho Lodge No. 102, distributed gifts to all the children present until all the gifts prepared were finished. Some of the children had several packages while at least each one had two packages with him. After the gifts were distributed, ice cream and cakes, the best of the kind in the locality were served and the children as well

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WHAT OUR LODGES ARE DOING



as the parents partook of the abundant and delicious refreshments. The program started from 6:00 p.m. to about 9:00 p.m. and was held in one of the new apartments of Bro. B. S. Viray, manager of the Jolo Garage, Inc. and rightly called the king of land transportation in this valley. Brother Viray, by the way is one of the two members of Bud Daho Lodge No. 102 who is entitled to the silver key and the other is Bro. Simeon Obsequio. Bro. Viray is a pride of Bud Daho Lodge No. 102 in particular and we are indeed fortunate to have him with us. During pre-war time, he donated most of the valuable ornaments of the Lodge and had always been very outstanding for his charitableness and financial assistance in any worthy undertaking. From the very rehabilitation of Bud Daho Lodge after the liberation, he offered one of his apartments for the use of Bud Daho Lodge No. 102, F. & A. M. *gratis et amore*, including most of the working tools. Brother Viray has been the Tyler ever since Bud Daho Lodge was organized.

Bud Daho Lodge, in a Special Meeting held on December 28, 1948, installed the Officers-elect and appointed to serve for the Masonic year 1949 with Wor. Bro. Francisco R. Escudero as Installing Officer and Wor. Bro. Roman Padilla as Master of Ceremonies.

The following are the Officers who have been elected and appointed for the Masonic year 1949:

- Bro. Antonio B. Oria *Wor. Master*
- " Martin Alolod *Sr. Warden*
- " Juan S. Paguio *Jr. Warden*
- " Simeon Obsequio *Treasurer*

- Bro. Felix V. Casimiro *Secretary*
- " Tating Sangkula *Sr. Deacon*
- " Artemio B. Cuevas *Jr. Deacon*
- " Tan Ting Lik *Sr. Steward*
- " Ahmad R. Abubakr *Jr. Steward*
- Wor. " F. R. Escudero *Chaplain*
- " Vicente Magno *Marshall*
- " Dalmacio S. Enrique *Lecturer*
- " Natalio P. Amarga *Asst. Lecturer*
- " A. de los Reyes *Auditor*
- " Ching Han Shia *Almoner*
- " Benigno S. Viray *Tyler*

The installation of Officers was semi-public held in one of the new buildings of Bro. B. S. Viray with members of the family of Masons and a few friends. After the installation Ceremonies, the Installing Officer, Wor. Bro. F. R. Escudero made a brief but comprehensive remarks in connection with the Fraternity touching on the early activities of the members of the Institution, particularly at that time when the first president of the United States was in office. He narrated that during that time, when there were but thirteen states, only one of the governors of all the states was not a mason; that of all the signers of the Constitution of the United States, only but several were not masons and that of all the generals under brother Washington during the American Revolution, only one was not a mason. He concluded that the institution is instrumental in the progress of the world today; in the

(Continued on page 13)

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PLEDGE of SERVICE

FORGE ON TO VICTORY

By Wor. Bro. FIDEL IBANEZ

(Address delivered at Pinagsabitan Lodge No. 26, Sta. Cruz, Laguna in connection with the visit of the officers and members of "High Twelve" Lodge No. 82 on July 16, 1949)

THE world is agog to provide a heritage for posterity. This glorious patrimony, brewed in the steaming cauldron of human passions, and fought and defended with the precious blood of humanity, is not only material but also spiritual, and not exclusively a means of living but predominantly a way of life. The urge to imbibe by persuasion or impose by force conflicting ideologies, exhilarate ideas into action. The human breast becomes the contested dominion between the forces of good and the forces of evil, striving as a battle-field for the fatal strife between virtue and vice, between right and wrong, and between freedom and thralldom. Freemasons, our war is waged. The high challenge must be accepted with inflexible determination. *Forge on to victory!*

The one germinative foundation of Freemasonry is broad and enduring, as it is firm and everlasting. It is older than any recorded event in history and yet it would live as long as the world exists. It is in the essence of life itself. As you see the little chicks nestle under the protecting wings of the mother hen, at once you perceive the beauty and wisdom of creation and feel the warm and pathetic essence of life, that everlasting love which is omnipresent among all creatures on earth. Everything before us and around us is a rich fountain of love. Trees group themselves into forests, animals into herds and men into societies. They all demonstrate harmony and affinity, as well as fellowship and brotherhood. The foundation of our institution being noble and enlightened, we are standing on solid ground and trailing the right path, but how shall we pursue our journey to accomplish our mission as freemasons? This is the all-important question we have to answer. It is the greatest and gravest problem we have to solve. The solution of this problem and the practical application of its solution to our daily life are the best and strongest guarantees for our success.

Freemasonry is a living institution. It has traveled over the span of centuries, outstood the vicissitudes of ages and kept pace with the progress of time. More than an ideal to venerate, more than a dogma to postulate, it is a pilgrimage, a means to an end, and a way of life. The tenets of Freemasonry should be inoculated into the mind of the youth at the age of discernment. The youth should be taught to practice them as the fundamental standards of their daily accomplishments. Let those tenets act as their parents at home, their teachers in school, their ministers in the church, their guides wherever they go and their advisors whatever they do. Let them be absorbed into their inner selves and counsel them in their judgments. As they advance in age, with their growth, those tenets would develop in their hearts and minds noble and enlightened sentiment "to do and say the kindest thing in the kindest way". In the advent of years, our most devoted efforts would bloom and yield the most delicious fruits, the consciousness and satisfaction of having contributed our bit for the moral uplift of coming generations.

I shall venture to say a few more words regarding the necessity and wisdom of training the youth in the masonic ways of living as early as the dawn of life when the morning dew of innocence is still unvisited by the midday heat of prejudice. Man is but the product of education and environment. Indeed, the inborn fabrics in ourselves vary in texture in different individuals, but their growth and development are moulded by our education and surroundings. There are persons of strong will, character and conviction, and we admire them. There are also persons who are said to be partial, biased and stubborn, and we are inclined to dislike them. Basically, however, there is no essential difference between conviction and stubbornness. Our education and surroundings are responsible for our frame of mind. Hence, there is compelling necessity to indoctrinate our youth in the tenets of Freemasonry. Upon forming our opinion on a certain proposition, those who do not agree with us may call us partial and biased. However, there is no doubt in our mind that it is our honest and well-considered judgment. We are convinced of the righteousness of our opinion and we are stubborn in sustaining it. In the final analysis, however, whether you call it conviction or stubbornness, it must be conviction to embrace good and shun evil, conviction to do right and abhor wrong, and conviction to uphold justice at all cost. In other words, it must be stubbornness in maintaining our faith in the noble tradition of the glorious history of our institution.

As builders of men, we freemasons have our handicaps and drawbacks. We work in lodges duly tiled and guarded against the approach of cowans and eavesdroppers. In these masonic lodges, the hidden mysteries of Freemasonry are transmitted by the instructive tongue to the attentive ear and safely deposited unimpaired in the repository of the faithful breast. Only candidates of tested honesty, proven integrity and recognized intelligence with unbiased minds are admitted into our fold. Within the secret recesses of our lodges the newly admitted brethren are enlightened by degrees on the great moral science of our institution. If we were to circumscribe our activities within the lodges and limit the disseminations of the tenets of our fraternity among the newly admitted brethren, we are bound to fail as builders of men.

A vast expanse of fertile ground for the work of freemasons is before our eyes and extends beyond the horizon. The great mass of humanity is the most appropriate field for our endeavors. The detractors of our ideals are threatening us from every quarter. We see clouds of distrust portending a devastating storm of moral disturbance, and we feel tremors of disgust forecasting a great social upheaval. The monstrous waves of communism have reached our shores. What shall we do? Shall we cross our arms and just wait for the outcome? In the great drama of human affairs we must desert our comfortable seats among the audience and take active part in the play as leading actors. Apathy is not our abode. Ours is not a world of indifference. We cannot be unmindful of the course of human events. We belong to the active element of society. We must aspire to become the recognized leaders in our respective communities. The defense and dissemination of our ideals must be surging and aggressive. Our dogmas, rules and regulations must be construed and applied in the light of the present structure of the world. They must be enlivened with the spirit of progress and adjusted to present conditions and circumstances.

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SCOTTISH RITE PAGE

AN OPEN LETTER

PHILIPPINE BODIES, A. & A. S. R.

June 30, 1949

Dear Brother:

We selected our new set of officers for the Council on June 16, 1949. Hereunder are the names of the incoming elected officers:

- Commander Mauro Baradi, 32°
- 1st Lt. Commander Teofilo Abejo, 32°
- 2nd Lt. Commander Hermegenes Oliveros, 32°
- Chancellor Abundio C. del Rosario, 32°
- Orator Macario M. Ofilada, 32°
- Almoner Primo I. Guzman, 32°
- Recorder Jose E. Racela, 32°
- Treasurer Jose M. E. Leon, Jr., 32°, KCCH

The following appointments were also made by the Commander-elect:

- Master of Ceremonies Dominador R. Escosa, 32°
- Turcopiler Teofilo Ragodon, 32°
- Draper Jose L. Domingo, 32°
- First Deacon Edilberto Dayao, 32°
- Second Deacon Nicanor M. Espineli, 32°
- Bearer of Beausant Apolinario V. Roldan, 32°
- Bearer of White Standard Ricardo Bahia, 32°
- Bearer of Black Standard Lorenzo Varias, 32°
- Lieutenant of the Guard Jose A. Fernandez, 32°
- Sentinel Vicente P. Flechero, 32°

Installation of these officers will take place on July 21, 1949 at 6:00 o'clock in the evening, at the Plaridel Masonic Temple. It is fraternal-

It is true that for the sake of harmony and affinity of understanding, we have tiled our lodges from politics. But, dynamic forces of evil threatening the life of our noble and ancient institution, assuage our loathsomeness towards politics. At any rate, an unfettered interpretation of the word "politics" gives it a noble and exalted meaning, "the conduct of government". As a vital element of society, masons must wield decisive influence in the affairs of the government. Our governmental machinery must be run by masons who are adroit in the use of the LEVEL, the PLUMB and the SQUARE.

The government and the home are the two great breeding stations of masonic ideals. Both must be controlled by masons. It is lamentable, indeed, to witness the present situation in our country. Governmental policies and even legislations often times fail because they are opposed by, or lack the sanction of, a certain group of people constituting the minority in every community, but influential because of wealth or religion. This situation is wrought by our indifference in the affairs and administration of our government.

Freemasons, the war is on. We have no other alternative but to fight. Enlist the great moral forces of the home on our side. Devise ways and means to awaken the interest of mothers and elder sisters in the moral training of their beloved sons and brothers. Take active part and decisive participation in the conduct of our government. Lead the masses in this momentous crusade for the material and moral salvation of our people. Do not hesitate. Our war is waged. Forge on to victory!

nally requested that you will attend the installation ceremonies. Let us give them a good start on their jobs.

Our next conferral will witness the exemplification of the 20° of the Northern Masonic Jurisdiction. This degree is commonly known as George Washington Degree. You should endeavor to see its presentation. The members of the Special Team under the able management of our amiable Director of Work, Bro. Michael Goldenberg, 33° are doing their best in their work. In this connection, all members of the different teams—4th, 9th, 14th, 30th and 32nd—are earnestly requested to report on Saturday, July 2, 1949 and every Saturday thereafter at 6:00 o'clock in the afternoon, for rehearsals. We know that you are busy, yet, we also know that you always have time to spare for Scottish Rite Freemasonry, especially the Philippine Bodies of which you and I are parts and parcels.

Our biggest surprise may come up this year. All necessary preparations are being made to insure its success. It is a job which requires most, the strong support of every individual member of the Rite. It is not only moral but primarily financial. It will entail enormous sums of money in order to get started. Let us then remember that our yearly dues should now be paid. As to what the big surprise is, we will include it in our letter to you. We assure you that it will mean another very important step in Scottish Rite Freemasonry in this Orient. Lend us your undivided support; send in your contributions and we will not fail.

It grieves us to inform you that one of our brothers, Melchor Ongjoco, 32° has departed to the Great Beyond on June 1, 1949. Funeral services were conducted by Burgos Chapter of Rose Croix. Many attended the ceremonies.

We close with our best wishes to you and your family. Drop us a few lines. We delight to hear from you,

Sincerely and fraternally yours,

JOSE E. RACELA, 32°
Secretary

CAPITOL HOMESITE SUBDIVISION

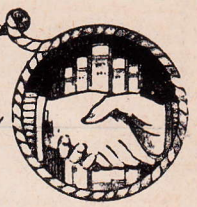
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Fraternal Reviews



By Mauro Baradi, P.M.

SOUTH AUSTRALIA—1948

Lodges 167 Members 18,436 Gain 1,250

THE half-yearly Communication was held in Adelaide, October 15, 1947. It was preceded by the singing of the National Anthem.

The Report of the Board of General Purposes states the highest membership was attained in this Jurisdiction—(18,436 as compared with 17,186 in 1946).

The Grand Master, M. W. Bro. the Hon. Mr. Justice Ligertwood, B. A., LL.B., in his address referred to the fact "That it is not desirable that Lodges become so large in number as to imperil fraternal friendship." He emphasized the necessity of quality before quantity in membership. And he added:

"Unfortunately the Board of General Purposes is too frequently required to deal with brethren who have committed offences referred to in Constitution 127(b). It is the Board's policy to deal with these cases with as much privacy as possible, but members of Grand Lodge should know that if they do occur more often than the Board likes to see. It is a distressing jurisdiction which the Board has to exercise, and each brother should make it his own concern as far as possible to eliminate the necessity for the Board to discharge this particular function. There are two ways in which Lodges can help—the first is to emphasise the great teachings of the ritual and to raise ceremonies above mere form. The second is to see that a proper inquiry is made into the character of proposed candidates particularly in relation to their family life. The Craft has set itself the task of taking a high place in the life of the community and each transgression reflects upon the whole."

The Grand Master conferred the rank of Past Grand Deacon on W. Bro. A. S. Drysdale, of Port Darwin Lodge, No. 41, Master in February 1942 when the Japanese first bombed Darwin. This Brother saved the records of the Lodge and brought them to Adelaide; he also

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kept in touch with the Brethren wherever they were in Australia. Due to W. Bro. Drysdale's efforts the Lodge was resuscitated.

The Grand Lecturer spoke on "The Economics of the Spirit".

After the presentation of Commissions as representatives of sister Jurisdictions near the Grand Lodge of South Australia and greetings by M. W. Bro. Andrew D. Young on behalf of sister Grand Lodges, the Communication closed with a solemn prayer by the Grand Chaplain.

* * *

UTAH—1948

Lodges 27 Members 5,478 Gain 215

THE 76th Annual Communication of the M. W. Grand Lodge, F. & A. M. of Utah was held in the Masonic Temple, Salt Lake City, on January 27 and 27, 1948.

In his address to the Brethren of the Grand Lodge, the Grand Master reported that every Lodge but eight gained in membership and no Lodge was in financial difficulties; that the ladies of the Eastern Star Chapters served many banquets at the various visitations; that in the amended By-Laws of one of the Lodges (Basin Lodge No. 20) the following new section was approved:

"Of each \$100.00 received by the Lodge in fees, \$73.00 shall forthwith be paid over and delivered to the Masonic Fraternal Home Association, to be held by it, in conjunction with other moneys received by it, from this or other Lodges for similar purposes, for capital expenditures to existing Masonic properties or for the construction of new Ogden Masonic Buildings."

The requirements of Section 148, Grand Lodge Code was waived in order to permit a lodge "to confer the Master Mason degree short of the statutory time on a candidate who was leaving the State of Utah to be absent for two years." This was followed by other Lodges.

The loss of a leg due to military service was declared no bar to receiving the degrees in Masonry; that men who were deaf but could hear with hearing aid were eligible to membership; that the manager of a retail store operated by the Utah Control Commission engaged solely in the business of selling spiritous liquor was not eligible to membership. The Grand Master also reported that in one of the Lodges, the Worshipful Master conferred the Master Mason degree upon his three sons.

In the Report of the Trustees of the Masonic Foundation of Utah, it appears that the total assets of the Foundation is \$67,288.44 of which

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FRATERNAL REVIEWS



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The Grand Lecturer in his report says:

"From the visitations I have made I am convinced that all the Lodges are aiming at ritualistic perfection and credit is due to the time and instruction given by our district and Deputy Grand Lecturers."

In the Appendices appear a report of Fraternal Corresponded by Bro. Edward G. Titus which makes reference to "The Cable Tow" as one of the magazines forming his "Five-Foot Shelf."

* * *

WYOMING—1948

Lodges 50 Members 10,480 Gain 398

THE Seventy-Fourth Annual Communication of this Grand Lodge was held on August 23-24, 1948 in the Masonic Temple at Cheyenne, Wyoming.

Twenty Past Grand Masters were present headed by Dr. E. P. Rohrbach (1897).

The Grand Master, M. Wor. Brother James R. Mitchell submitted his report and delivered his address. Among other things he mentioned that several fifty-year buttons were presented during the year, one of the recipients being Bro. S. Dankowski, 89 years old and a Mason for 63 years; proclaimed to all subordinate lodges the observance of the Masonic Birthday of Washington; approved the amendment of the By-Laws of a lodge changing the initiation fee from \$50 to \$75 and that of another lodge reducing membership dues from \$10 to \$7 per year; rendered a decision to the effect that to have a photostatic copy of a lodge Charter to hang on the wall of the lodge room so that the original may be put in a fire-proof safe, is unauthorized.

Concluding his address the Grand Master said:

"Masonry is a way of life in every sense of the word. It is a philosophy that gives us a basis for the solution of all our problems, both collective and personal. It is dynamic, not static, and will grow in strength and effectiveness in direct proportion to its use. It is fundamental, in that all its rules are clear. It is simple, in that the basic principles are few in number. It is practical, because faith in God is its corner stone and its principles are God inspired. Masonry is a way of life to practice, not just to preach, because precept without practice is mockery. Masonry is a way of life, to defend, because that which is right, just, and true is ever subject to the attacks of the powers of darkness and evil. The Light of Masonry was brought to us through great trials and tribulation by those who have gone before us. It is our duty and privilege to preserve that Light so that we may pass an ever-brightening torch of Masonic understanding to generations yet to come. Masonry is a way of life to perpetuate; by offering that Light of understanding to compel the acceptance of it. If we live it and emulate its principles fully in our daily lives, it will become irresistibly desirable to others."

The Grand Lodge approved the applications for recognition the following foreign Grand Lodges:

1. Italian National Grand Lodge, Rome.
2. Grande Loja de Estado de Sao Paulo, Brazil.
3. Grand Lodge Simbolica, Scottish and Sovereign, for the state of Cearam, Brazil, and
4. Grande Loja de Simbolica de Minas Gerais, Brazil.

The Declaration of Principles (adopted 1942) of this Grand Lodge defines Freemasonry thus:

"Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as

widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

"It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but mankind.

"It is benevolent in that it teaches and exemplifies altruism as a duty.

"It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

"It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a lodge is in session, reverence for God is ever present in its ceremonials, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

"It is a social organization only so far as it furnishes additional inducement that men may foregather in numbers, thereby providing more material for its primary work of education, of worship, and of charity."

Among the Grand Lodges in correspondence with the Grand Lodge of Wyoming classified as "Miscellaneous" appears a list of 22 of such Grand Lodges including the "Philippine Islands" whose Grand Secretary and address are: Antonio Gonzalez, P. O. Box 990, Manila respectively.

WHAT OUR LODGES . . .

(Continued from page 9)

subjugation of Nazism and Imperialism and the return of the freedom of speech, the freedom of religious belief and the pursuit of happiness. He then introduced the Wor. Master-elect, Brother Antonio B. Oria who made the following remarks:

"Twenty-one years ago when I saw for the first time the light of Freemasonry, I never thought that I would land in the Oriental Chair.

"The ceremonies to-night, together with the duties of my office, call upon me to exhort the brethren thus assembled to a due exertion of the principles of Freemasonry. To walk uprightly before God and man is the duty of every Mason; to try his actions by the rule as the builder raises his column by the plane and perpendicular, the Mason should stand approved by the jewel which he wears. On the threshold of every Masonic Lodge, every man, whether prince or peasant, is asked to confess his faith in God, the Master-builder of the Universe. For to be indifferent to God is to be indifferent to the greatest realities, that upon which the aspiration of humanity rests for its uprising passion and desire.

PRISCO N. EVANGELISTA
 Certified Public Accountant and Auditor

Residence: 126 P. Villanueva, Int. Rizal City	Office: Room 315 Calvo Bldg. Escolta, Manila
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SECCION CASTELLANA
NOTAS EDITORIALES

Nuestra Mas Energica Protesta

ESTANDO para cerrar esta edición, llegan a nuestro conocimiento informaciones que no pueden menos de causar nuestra PROTESTA. Ello es que se ha ordenado la suspensión de la distribución a nuestras públicas de copias de la BIOGRAFIA de Rizal, escrita por nuestro Gran RAFAEL PALMA y traducida por el Magistrado Sr. Ozaeta. Y por medio de estas columnas enviamos a las autoridades correspondientes y responsables de esta suspensión nuestra mas energica protesta.

No sabemos cuáles habrán sido los motivos de dicha orden; pero mucho nos tememos que ello sea debido a gestiones hechas por ciertas organizaciones que, en su intransigencia ciega en todo aquello que signifique y pueda significar la liberación de las conciencias, se aferran aún en estos tiempos de luz en emplear sus métodos inquisitoriales y obscurantistas de pasados siglos, que son una verguena para la historia de la humanidad. Y es muy lamentable que esas organizaciones traten ahora de eludir su responsabilidad tratando de suprimir lo que ya es un veridicto dictaminado por la conciencia nacional como la VERDAD en el caso de la supuesta retractación de Rizal, pues, creemos, y tenemos razones para creer esto, que la magistral disertación de PALMA en cuanto a la supuesta retractación de Rizal fue y es la causa de la actitud de dichas organizaciones. Y decimos que esto deba ser la causa, pues, años aún antes de la guerra, apenas había recibido Palma su galardón por su gran obra, ya se había notado un fuerte movimiento iniciado por estos elementos para que se suprima de la misma todo el capítulo referente a la retractación de Rizal. Y nos es grato ver ahora que aquel movimiento no produjo los frutos deseados, y que la traducción al inglés hecha por el Magistrado Sr. Ozaeta contiene íntegra y completa

todo el capítulo que refuta magistralmente la supuesta retractación de Rizal.

Y decimos que esas organizaciones tratan ahora de eludir su responsabilidad, pues, ellas fueron las que provocaron esta cuestión, proclamando a los cuatro vientos que Rizal se había retractado antes de ser fusilado por obra y gracia de esos mismos elementos que ahora vociferan su retractación. Y si es lamentable esa actitud, es aún mucho más lamentable el que algunas autoridades se presten a estos manejos sabiendo, como deben saber, que están violando el precepto constitucional de la mas completa separación entre la RELIGION y el ESTADO. No es porque no convenga a ciertos intereses religiosos la publicación de una obra, el que ésta sea o debe ser suspendida, y se prive de su lectura a nuestra propia juventud. Téngase en cuenta que PALMA fue uno de los primeros y mejores educadores filipinos, y nadie puede dudar de su mas acendrado nacionalismo y filipinismo. Nadie puede tildar a Palma de superficial, o imprudente, en sus afirmaciones o informaciones. En historia patria, Palma es uno de los mas conspicuos. Palma estaba preparado como historiador y como critico. Su horizonte intelectual era tan universal y cosmopolita que le ponía por encima de todo prejuicio en sus escritos. La verdad y nada mas que la verdad era su lema. La verdad, aunque produjera escosores, fue siempre su guía. ¿Cómo iba Palma a contradecir a esos elementos que ahora tratan de suprimir de la historia de Rizal el capítulo más luminoso sobre su supuesta retractación, si él no estuviera convencido, como historiador, como profundo critico, y también como filósofo, que dicha supuesta retractación es el embuste más grande que se pudiera fabricar no sólo contra Rizal, sino también contra la historia nacional, contra la historia patria?

Volvemos a repetir aquí que cualquiera razón que hubiera en dicha orden, si la misma tiende a suprimir la publicación del capítulo referente a la supuesta retractación de Rizal, la misma debe merecer la condenación nacional y nuestra más energética PROTESTA.

(Antonio González, F. P. S.)

JOSE E. RACELA

ATTORNEY-AT-LAW

506 "J" T. Earnshaw

Manila

Atty. Olimpio R. Navarro

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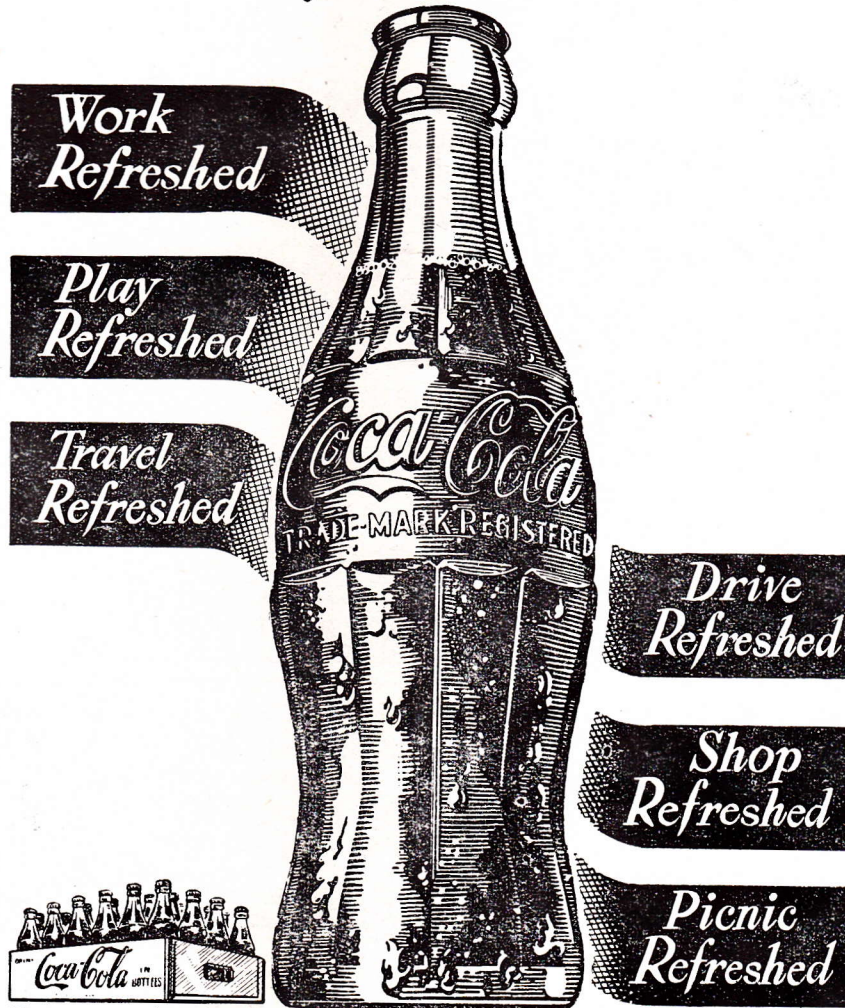
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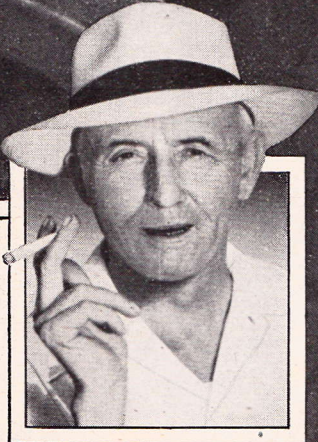
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