

The Cable Tied

Vol. XXIII

MANILA, PHILIPPINES, MARCH, 1949

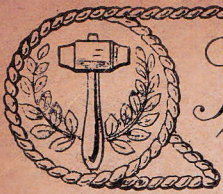
No. 9

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

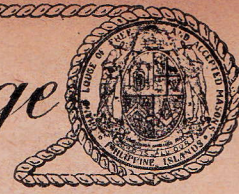
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS
OF THE LODGES OF THIS JURISDICTION
(Entered as second class mail matter at the Manila Post Office)



The Grand Master's Party upon arrival at Haneda Air Port, Tokyo, Japan,
March 14, 1949.



The Grand Master's Message



The Grand Lodge of China, A Reality*

OUR Annual Communication before last has authorized the establishment of this Most Worshipful Grand Lodge of China. That grant which is a year old has now become a reality. The Most Worshipful Grand Lodge of the Philippine Islands has not only given you that grant but has come in person to see that it is properly constituted.

Brethren of the Grand Lodge of China, your brothers in the Philippines are very proud of your accomplishment. Although it means a reduction in the membership of your Mother Grand Lodge, it surely denotes that unassailed maturity which you have just attained. It is always the pride of a mother to see her sons grow and become matured, and, in the course of time, these children become able to conduct their affairs in the most responsible and honorable way. Your Mother Lodge is that Mother who does not lean back upon the accomplishments in the past, but rather continues to strive towards the end that all her dreams may be realized.

What are those dreams? They are the processes that would lead to the conversion of the whole of humanity to the doctrines about her life. On the whole, the dream is Universal Brotherhood under the Fatherhood of God. I do not mean the conversion of all peoples in this world leading to their affiliation with Masonry, but rather the acceptance, universally, of Masonic tenets and principles that the same world be relieved of its present ills.

The principal mission of Masonry is that of making every man consider himself as a member of a big family, and that being a component part of that big family, he should always maintain uprightness of heart and love for fellowmen. As the great philosopher Confucius taught his people—"Nothing is more natural, nothing more simple, than the principles of that morality which I endeavor, by salutary maxims, to inculcate in you. It is humanity: which is to say, that universal charity among all of our species, without distinction. It is uprightness: that is, the rectitude of spirit and of heart, which makes one seek for truth in everything, and desire it, without deceiving one's self or others. It is, finally, sincerity or good faith; which is to say, that frankness, that openness of heart, tempered by self-reliance, which excludes all feints and disguising, as much in speech as in action."

Brethren, I have just repeated the doctrines of the great philosopher. This conduct of the Chinese is clearly manifested in all their actions. This is the secret of your success. I commend you on this behavior and I would be the first to encourage you in the pursuit of such honest endeavor, for such will be a credit not only to the Grand Lodge of China or to the Grand Lodge of the Philippines, not only to the whole fraternity, but to the whole of humanity as well.

Before closing, permit me to express my heartfelt thanks for the very cordial reception you have accorded me and the members of my party. I regret that we cannot stay longer, but I hope that in the near future we may be together again. Accept also the warm greetings of your brethren from the Sister Lodges in the Philippines.

I thank you.

E. MUNARRIZ
Grand Master

* Address delivered at the Consecration of the Grand Lodge of F. & A. M. of China, at the Masonic Temple, Shanghai, China, on March 18, 1949.

THE CABLETOW

EDITORIALS

PHILIPPINE INVASION OF JAPAN

THE recent visit (March 14 to 17) of Philippine Masons headed by Most Wor. Bro. Esteban Munarriz to Japan was memorable and historic. It was the first of its kind ever made to the land of the "Mikado" by a Grand Master and other officials of a Grand Lodge after the war. It was at the same time a Philippine "invasion" of Japan.

The invasion was not a surprise nor was it sudden. It came with the full knowledge and express consent of the invaded. There was no force employed, no guns fired, no bombs dropped, and no casualty of any kind listed. For the men who landed were Masons who came not armed to the teeth but possessed of goodwill and mutual respect. Theirs was a crusading spirit to disseminate democratic ideas coupled with an earnest desire to help spread the principal tenets of Freemasonry in a land where years before there was neither freedom nor liberty.

From the time of the arrival of the delegation at the Haneda Airport up to the hour of departure from Tokyo, the members were kept busy. Each day was crowded with Masonic functions and social parties. Our American Brethren and their ladies exerted every effort to make our stay delightful. We were accommodated in every way possible. For the fellowship of our distinguished Brother MacArthur, and his officers and men we are thankful; for their kindness, we are grateful.

The party was afforded the opportunity to make a tour of several Japanese cities and other places of interest. On March 16 we visited Yokosuka Naval Base and the temple housing Yokosuka Naval Masonic Lodge No. 120 which is under our own Grand Jurisdiction. On top of a hill in the Base, the temple stands proclaiming to the people around it, the beauty of fellowship and the wholesome effect of mutual understanding. The Commander of Fleet Activities, Bro. Captain B. W. Decker, himself a very active member of the Lodge was an amiable host. In the evening of the same day, the delegation motored to Yokohama where Far East Lodge, U.D. (now No. 124) was constituted. The officers of the Lodge were then publicly installed with our Grand Master and Grand Secretary as Installing Officer and Master of Ceremonies respectively. The spacious auditorium of Nasugbu Beach School where the ceremonies took place was filled to capacity by Brethren from various Grand Jurisdictions, their ladies and friends. The occasion was solemn and inspiring. Many Brethren in Japan expressed the hope that visits of Philippine Brethren be made more often.

Thus Philippine Masonry was brought in person and spirit to another neighboring nation. The work has just begun. The field is as vast as the opportunity is grand. Are we in this Jurisdiction determined to continue the task and ready to accept the challenge? Hesitation is a sign of weakness; a firm resolve is a proof of strength.

—Mauro Baradi, M.P.S.

COPIES OF THE BIBLE TO MASONS

SOME Blue Lodges present copies of the Holy Bible to newly-obligated Master Masons. This is not a mere gesture but an expression of appreciation for the decision the recipients made on becoming members of the Masonic Fraternity. The idea of such presentation has been suggested as early as 1926 and accordingly adopted in this Jurisdiction as may be gleaned from the Proceedings of our Grand Lodge for that year.

More copies of the Bible should be in the hands of Brethren. If possible, every Brother should have one. It is a good habit to read the Book of Books more often, understand its message, and practice its teachings.

We need not be ashamed of letting others take notice that we prize the Holy Writings; nor should we be apologetic for familiarizing ourselves with their contents. Our concern should be that we only know so little about the Scriptures which we have heard so much. This is due partly to a mistaken notion. Some say Masonry is not a religion; others allege the Holy Bible is part of the furniture of a Lodge. Even granting that these are true, yet the fact remains that we proclaim the Holy Bible to be one of the three great lights in Masonry and that it is the rule and guide of our faith and practice. How then can Brethren shrug their shoulders and disclaim any interest in this Great Book?

Much is to be gained by studying the Bible. More is to be lost by not befriending it. To be familiar with a rule, we should know the source; to follow a guide, we should intimately acquaint ourselves with it.

A Brother who put the Bible on the altar was asked where it should be opened during the work in the first degree of Masonry (Entered Apprentice). His reply: "Anywhere." It should have been more accurate to say: "Psalm, Chapter 133"—"Behold, how good and how pleasant it is for brethren to dwell together in unity! . . ."

An officer of another Lodge could repeat a portion of the biblical passage referred to in the Second Degree (Fellow Craft) but forgot the name of the particular book and the number of the chapter. To be sure, the book is Amos, the chapter is the 7th: "Thus he showed me; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand . . ." (verse 7)

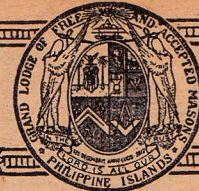
The worshipful master of still another Lodge has read from the Monitor on numerous occasions, the Scripture for the Master Mason's degree but remembers not the reference which is from the book of Ecclesiastes, Chapter 12: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; . . ."

There are many more reasons why Masons should possess and know the Holy Bible. Let us at least endeavor to make it a constant companion in life.

—Mauro Baradi, M.P.S.



Official Section



OFFICIAL VISITATION OF OUR NEWLY-ELECTED GRAND MASTER

THE first official visitation of Most Wor. Bro. Esteban Munarriz, as Grand Master of the Grand Lodge of the Philippine Islands, took place on February 9, 1949 at 6:30 p.m. at the Plaridel Masonic Temple, Manila. The Lodges visited were Dalisay Lodge No. 14 and Solidaridad Lodge No. 23, with Wor. Bro. Jose L. Domingo, PM and Wor. Bro. Enrique Teotico, PM as masters-elect respectively. The main feature of the visitation was the inspiring address of the Most Wor. Grand Master who emphasized the need for tolerance among the Brethren and their neighbors; to practice charity in genuine form; and to be humble in our daily conduct. "These virtues", the Grand Master stated, "are the distinguishing marks of the Mason and if we make them part and parcel of our lives, we have everything to gain and nothing to lose."

The program consisted of: opening of the Lodges; reception of the Grand Master and his party; brief remarks of Wor. Bro. M. D. Cipriano; speech of Wor. Bro. Mauro Baradi, PM (82), Grand Orator; presentation to Most Wor. Bro. Albert J. Brazee, Jr., Past Grand Master, of a Diploma of Honorary Membership in Dalisay Lodge No. 14, by Most Wor. Bro. Antonio Gonzalez, PGM, Grand Secretary; response by Most Wor. Bro. Albert J. Brazee, Jr.; remarks by Right Wor. Bro. Jose G. Generoso, PGSW, Gran Logia Regional de Filipinas, Past Master of Solidaridad Lodge No. 23; Message of the Grand Master, Most Wor. Bro. Esteban Munarriz; and closing of the Lodge. Refreshment were served the guests and visiting Brethren after the program.

GRAND LODGE OFFICERS HONORED

BRETHREN of Blue Lodges under this Grand Jurisdiction gave a Grand Ball in honor of the Grand Officers of the Grand Lodge of the Philippine Islands at the Plaridel Masonic Temple Social Hall, Saturday, March 5, 1949 at 7:30 p.m. All the Grand Lodge Officers headed by Most Wor. Bro. Esteban Munarriz accompanied by their ladies were in attendance. No less than 300 Masons, their families and friends were present.

The members of the committee On Entertainment and Public Function of the Grand Lodge were mainly responsible for the success of the occasion. They are: W. Bro-

**PLARIDEL MASONIC TEMPLE CLUB
TENNIS COMMITTEE**

March 3, 1949

Brethren:

In line with the desire to give the members of the Fraternity ample means and opportunities for amusement and recreation not only to refresh the body and mind but also to tighten the bonds of fellowship and sportsmanship and enhance social intercourse among the brethren, the Grand Lodge ordered the construction of two TENNIS COURTS within the PLARIDEL MASONIC TEMPLE compound, in addition to the bowling alleys and basket ball court.

The undersigned Committee was created in order to map out social and athletic activities. As a first step the Committee proposes to conduct a TENNIS TOURNAMENT sometime in the early part of next month as soon as sufficient number of entries are received. The players will be classified according to ability as well as to age. The TOURNAMENT will be among individual players as well as among Lodges.

Several sport-loving brethren have signified their conformity to donate valuable prizes. With your cooperation we are hopeful that the TOURNAMENT will be a big success. We therefore request you to give this matter the widest publicity among the members of your Lodge and help us secure as many entries as possible.

Those desiring to take part in the TOURNAMENT may send in their entries to the Athletic Committee or to Wor. Bro. Lázaro Carmona, c/o Plaridel Masonic Temple, 520 San Marcelino, Manila, giving their ages, experience and the name of the Lodge where they belong.

ATHLETIC COMMITTEE
Grand Lodge of the Philippine Islands
Macario M. Ofilada
Mariano Gonzalez
Carlos Inigo
Teofilo A. Abejo
Olegario D. Arriola

thers H. P. Oliveros, Scsenio Rivera, Jose A. Fernandez, Macario M. Ofilada, and Angel Montes.

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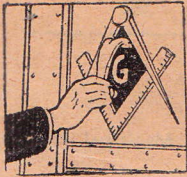
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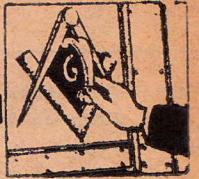
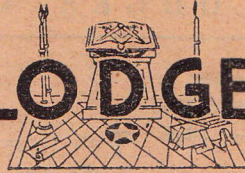
2202 Rizal Avenue

Tel. 2-71-31

Manila



WHAT OUR LODGES ARE DOING



ST. JOHN'S No. 9
912 Taft Avenue, Manila

FOR the information of the Brethren under this Grand Jurisdiction and St. John's Lodge No. 9 in particular, please note the new addresses of the following members thereof: R. E. Trapeur, 4212 Costello Avenue, Sherman Oaks, California; and Orville Harrah, P. O. Box 892, Hollister, California.

DALISAY No. 14
Manila

BRO. Francisco L. Reyes of this Lodge and an old timer of Tide Water Associated Oil Co., Manila who has been transferred to take charge of the latter's Branch Office in Legaspi City wrote that he was a visitor at the installation of Mayon Lodge No. 61 on January 15th. The installation was witnessed by members and brethren of other blue lodges.

Buffett was served at the Recreation Center Club by the newly-elected officers of the Lodge headed by Wor. Bro. Bayani C. Fontanilla.

BAGONG BUHAY No. 17
City of Cavite

THIS Lodge's trestle board for February, 1949 contains the following: Stated Meeting, Saturday, February 19, 1949, 7 p.m.; Third Degree, Saturday, February 5, 1949, 5:30 p.m. on Bro. Marvin A. H. Knighton and Bro. Jim Boo Chan.

The Bulletin of the Lodge for January-February, this year contains inspiring messages from the Outgoing Grand Master and the Incoming Grand Master.

Most Wor. Bro. Albert J. Brazee, Jr., PGM said:

"The Province of Cavite in which your Lodge is situated, as you well know, was the first place where Masonry was fostered and nurtured in these Islands, and it is a credit to your Lodge for being one of those stable foundations of this Jurisdiction which enabled this Grand Lodge to grow to manhood."

Most Wor. Bro. Esteban Munarriz, Grand Master-elect wrote:

"I am fully aware of the great responsibilities which you have placed upon my shoulders and only the assurance of your unstinted support and cooperation has given me the courage to accept such trust.

"You may rest assured that I will spare no efforts in the performance of my duties to merit your continued confidence in me."

DAPITAN No. 21
Manila

WITH Rt. Wor. Bro. Esteban Munarriz, Deputy Grand Master (1948) as installing officer and Most Wor. Bro. Antonio Gonzalez, P.G.M. as master of ceremonies, the officers and members of this Lodge were installed on January 21, 1949, 6 p.m. at the Plaridel Masonic Temple. The problem which was simple and short included: opening of the

"I'll bring
the Coke"

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is quality you trust

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WHAT OUR LODGES ARE DOING



Lodge; installation of officers; music; address by Wor. Bro. Enrique A. Lolarga, master-elect; address by the guest of honor, Most Wor. Bro. Albert J. Brazee, Jr., Grand master; music; and closing of the Lodge. Refreshments were served thereafter.

BATONG BUHAY No. 27 Manila

ON January 18, 1949, at 8 p.m. the officers of this Lodge were publicly installed at the Plaridel Masonic Temple with Most Wor. Bro. Antonio Gonzalez, P.G.M. as installing officer and Right Wor. Bro. Esteban Munarriz, then Deputy Grand Master, as master of ceremonies. Addresses dealing with present-day Masonry were delivered by Wor. Bro. Angel S. Montes, master-elect, Wor. Bro. Jose A. Fernandez, P.M., and Most Wor. Bro. Albert J. Brazee, Jr., then Grand Master who likewise presented the Past Master's Jewel to Wor. Bro. Jose A. Fernandez.

After the installation, refreshments were served and dance was held.

SARANGANI No. 50 Davao

FIRST DEGREE—Jan. 19, 1949

THE Lodge conferred the First Degree of Masonry on Rev. Crispin Faune of the local Evangelical Church, and on Dr. Francisco S. Manalo of the NAFCO. It was one of the best attended degree works of the Lodge, with no less than 45 members attending. After the labor the usual refreshment was served at the Oriental Hotel of which Bro. Lee-Nai San is the manager.

PICNIC—January 30, 1949

UNDER the sponsorship of Sarangani Lodge No. 50, F. & A. M., local masons and their families and friends numbering about 200 persons went picnicking to Malipano Island, about one hour by launch from Sta. Ana Port. They had a whole day affair, featured with swimming, hunting, dancing, singing and eating, and plenty of sweet music by the F. H. Rivera & Co. Orchestra, with smiling brother "ATONG" Rivera at the control. It was a successful affair in the sense that, besides individual accomplishments which netted some with baskets of talaba, some wild pigeons and species of wild orchids, the PICNICKERS enjoyed each others company to the extent of feeling as though they really belong to one big family.

The "big man" of the day was Brother Councilor Desiderio Dalisey who furnished the transportation at his own personal expense. If present plans do not miscarry, the next get-together may be an excursion to King-king, Pantukan, where Brother Estioko and Ceniza are reported making the preliminary plans.

PINATUBO No. 52 San Narciso, Zambales

THIS Lodge held its public inaugural program at the Municipal Hall, this town on January 1, 1949.

Wor. Bro. Purisimo Ramos of Lincoln Lodge No. 34 and Wor. Bro. Segundo Domingo of the same Lodge acted as installing officer and master of ceremonies respectively.

Speakers included Wor. Bro. S. F. Fontilea, outgoing master and Wor. Bro. Antonio Fogata, master-elect.

The following were the newly-elected officers of Pinatubo Lodge No. 52, installed: Worshipful Master, Antonio Fogata, Sr.; Senior Warden, Benjamina Fuertes; Junior Warden, Jose P. Buenaventura; Treasurer, Leon Afenir, (P.M.); Secretary, Silvestre F. Pontilea, (P.M.); Senior Deacon, Jose L. Dumlaio; Junior Deacon, Ciriaco F. Villanueva; Marshall, Teofilo Concepcion; Senior Steward, Paulino Espiritu; Junior Steward, Ildefonso Aranas; Organist, Gregorio Tiburcio, Sr.; Chaplain, Luis Cova; Auditor, Crisostomo Galeng; Orator, Julian Farrales; Lecturer, Lazaro Cawagas; Tyler, Apolonio Academia.

The program was graced by many notables from the town and by the families of members. Among those invited to take part in the program were Miss Carolina Renol and Ricardo Bactad who rendered a duet; the Villanueva Sisters accompanied on the organ by C. Villanueva, their brother, another duet. The San Narciso Rhythm orchestra assisted both in the Installation Ceremonies and in the danzant which followed.

CABANATUAN No. 53 Cabanatuan, Nueva Ecija

THIS Lodge held its installation of officers for 1949 on January 15, 1949 at the Javier Building, this town. Wor. Bro. Amadeo R. Quintos, Inspector of the Lodge and Wor. Bro. Benedicto Q. Bringas, Nueva Ecija Lodge No. 73 acted as installing officer and master of ceremonies respectively.

The following program was rendered:

Part I—1. Installation of Officers;

Part II—1. Opening Remarks by the Toastmaster, Bro. Cesar E. Vergara, S.W.; 2. Vocal Solo, Miss Nena Fernandez; 3. Address of Acceptance by the Master-elect, Wor. Bro. Lazaro Francisco, reelected; 4. Piano-Accordion Solo, Mr. Ernesto Reyes.

PRIMERA LUZ FILIPINA No. 69 Binakayan, Kawit, Cavite

ON its stated meeting last December this Lodge held its annual election of officers for the year 1949. The following elected and appointed officers of the Lodge were installed by Worshipful Brother

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WHAT OUR LODGES ARE DOING

Rafael Trias, Inspector of the Lodge in the presence of Most Worshipful Brother Emilio Virata and the members of the Lodge and their families.

Worshipful Master, Julio Balmes; Senior Warden, Artemio Domingo; Junior Warden, Jose V. Sapinoso; Treasurer, Florentino S. Bautista, P.M.; Secretary, Francisco C. Ferre, P.M.; Marshal, Jose T. Cajulis; Chaplain, Vicente Marquez, P.M.; Orator, Florencio A. Medina; Master of Ceremonies, Bernardo Pulido; Senior Deacon, Demosthenes C. Marquez; Junior Deacon, Jose M. Legaspi; Senior Steward, David C. Marquez; Junior Steward, Guillermo K. Matro; Organist, Adelaido Encarnacion; Auditor, Vicente Gan; Tyler, Peblo C. Marquez.

On New Year's Day, its first stated meeting of the year, Worshipful Master Julio Balmes based his plan of activities for the year 1949. This surely will be a year of activity. The first lecture of the year, "The Cabletow", was given by Worshipful Brother Vicente Marquez.

UNION No. 70

AFTER the business meeting on Saturday, March 5, 1949, an impromptu program was rendered in honor of Wor. Bro. Bonifacio Cacdac, presently Master of Union Lodge No. 70, on the occasion of his promotion as Academic Supervisor for the Division of Abra. This promotion came to Wor. Bro. Cacdac after rendering successful service for 28 years in the Bureau of Public Schools. He served as classroom teacher, principal teacher and district supervisor. He served in the latter capacity in the district of Rosario, La Union.

Bro. Juan S. Matias, S.W. of the lodge informed the assemblage of the happy news of Wor. Bro. Cacdac's promotion. Bro. Matias extolled Bro. Cacdac's qualities. In the present time when competition is very keen, promotion comes only to those fully qualified and who have proven well deserving. Bro. Marcelino T. Viduya, J.W. extended his warm congratulations to Bro. Cacdac on his well deserved promotion, saying that he is not only the one to share the honor, but his lodge as well. Other speakers of the occasion were Bro. Anacleto N. Laudencia and Wor. Bro. Miguel Rilloraza who also praised Bro. Cacdac on his work as a teacher and supervisor.

In response to the manifestations of praise and good will of the brethren, Wor. Bro. Cacdac said that he owed the promotion partly on his constant practice of the philosophy of life of godliness. He compared himself to the clinging vine which has chosen a strong trunk, a branch of godliness, that of masonry, on which to cling. He assured his brethren that though he would be in Abra, he would endeavor to be present at stated meetings and lodge work.

Refreshments in the form of luncheon was served after the program.

"HIGH TWELVE" No. 82 Manila

THE 26th anniversary (1923-1949) and stated meeting of this Lodge was held jointly on Saturday, March 12, 1949 at 5:30 p.m. at the Plaridel Masonic Temple with the officers and members of Marikina Lodge No. 119 and Quezon City Lodge No. 122 as guests. More than 300 Brethren were in attendance.

With Wor. Bro. Hermogenes P. Oliveros, master-elect of "High Twelve" Lodge No. 82 as presiding officer, the following program was rendered: opening of the Lodge; reception of guests; reception of the Most Worshipful Grand Master, Officers and Members of the Grand Lodge; Flag Ceremonies; stated meeting; welcome address and lecture on "The Holy Bible and the Mason" by Wor. Bro. Mauro Baradi, P.M.; greetings by Wor. Bro. Catalino S. Cruz and Wor. Bro. Petronilo Vallejo, masters-elect of Marikina Lodge No. 119 and Quezon City Lodge No. 122 respectively; remarks by Most Wor. Bro. Esteban Munarriz, Grand Master of the Grand Lodge of the Philippine Islands; closing; refreshments.

The Grand Master appealed to all the Brethren present to cooperate wholeheartedly in the prosecution of the goal of the Fraternity—universal Brotherhood. He said that only by understanding and trusting one another could we expect an enduring peace. "The Masons," he continued, "should be leaders in this field as Freemasonry is the Great Peace Society of the World."

SERVICE No. 95

THIS Lodge put on a most interesting exemplification of the third degree on Monday evening, March 14th. On this occasion, Bro. Davis was raised to the Sublime Degree of Master Mason.

The degree team was as follows: W. M.: S. M. Austin; S. W.: J. Fetalvero; J. W.: J. M. E. Leon, Jr.; S. D.: B. S. Araullo; J. D.: V. Flechero; S. S.: J. L. Domingo; J. S.: J. E. Racela. These Brethren are all Past Masters who had more stuff inside their heads than they did on top.

Every member of the team was, in a varying degree, a living example of a "shining dome" and, collectively, they were promptly named the "Calvos."

As one would expect from these brethren, the work was well done. It was perhaps, rather unfortunate that the candidate possessed a full crop of hair; had it been otherwise, the picture would have been complete. We understand that the "Calvos" are now seeking a bald-headed (sign of wisdom) "victim" on whom they will be able to do their stuff.

WE TAKE GREAT PLEASURE
in Announcing that ..

JUAN PILI

ONE OF THE COUNTRY'S
LEADING TAILORS HAS
NOW JOINED OUR FIRM,
AS HEAD OF OUR
TAILORING DEPARTMENT

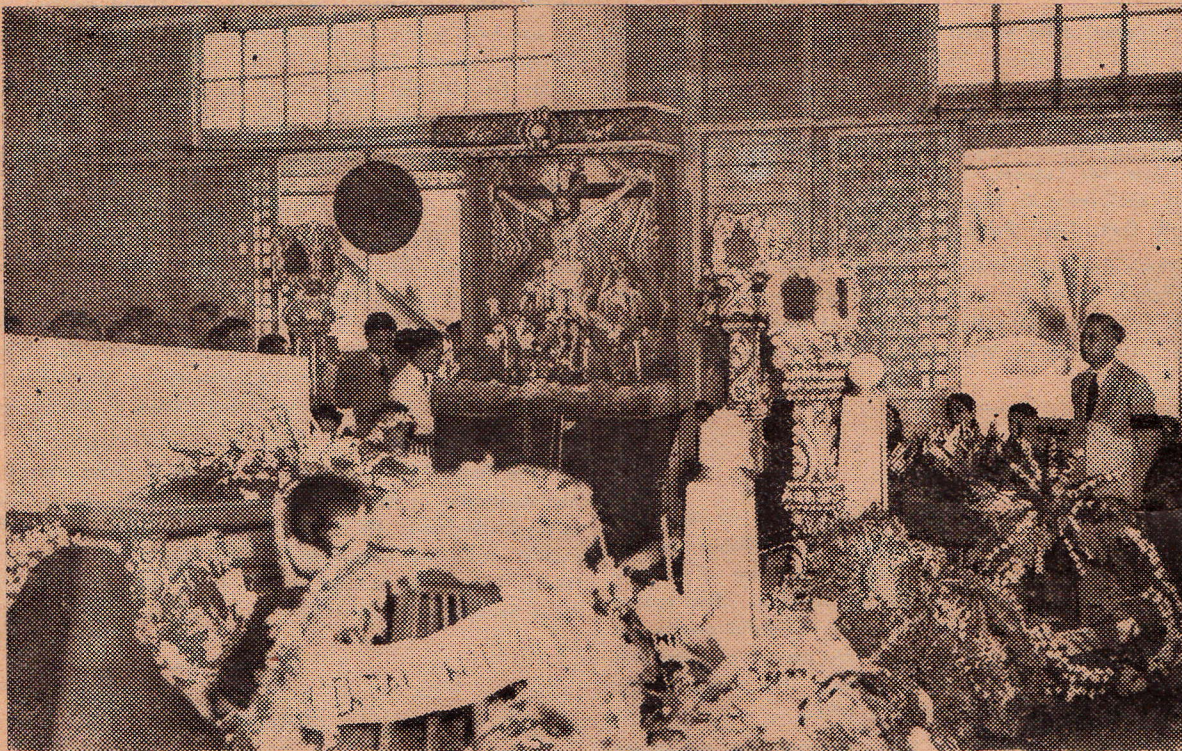
THE MANAGEMENT

SORIENTE - SANTOS

WHAT OUR LODGES ARE DOING

ISAGANI No. 96

Tarlac, Tarlac



The Most Wor. Grand Master (standing at extreme right) paying tribute to the memory of the late Wor. Bro. Horacio Morales (master-elect of Isagani Lodge No. 96 for 1949) at the latter's home in Moncada, Tarlac, on February 10, 1949.

ONE of the tragic and irreparable losses of this Lodge was the death of the late Wor. Bro. Horacio Morales, master-elect for 1949. Hundreds of people from different walks of life flocked to his spacious and comfortable home in Moncada upon learning of the demise of this beloved Brother of the Craft on February 9, 1949. The following day, the 10th, Officers and Members of the Grand Lodge headed by Most Wor. Bro. Esteban Munarriz rode in automobiles from Manila to pay their last respects to the honored dead. The Grand Master spoke briefly but meaningfully in the name of the Grand Lodge and paid tribute to Wor. Bro. Morales who in life was a model husband, a helpful neighbor, and a true Mason.

It will be recalled that only last December 27 he was installed with his fellow officers of Isagani Lodge No. 96. By common consent the event was one of the biggest attended and most colorful of its kind ever held after the war and the setting was no less than in Moncada, Tarlac, at the beautiful park named after another worthy Mason, the

late Bro. Luis Morales, deceased father of Wor. Bro. Horacio Morales. Indeed the Morales family, well known for its hospitality and civic spirit, left no stone unturned to entertain their visitors and thus assured the success of the installation. It was Most Wor. Bro. Antonio Gonzalez, P.G.M., Grand Secretary and Rt. Wor. Bro. Munarriz, then Deputy Grand Master, who acted as installing officer and master of ceremonies respectively.

The untimely and unexpected death of our Wor. Master left a void in our Lodge. No longer do we feel the wholesome impact of his presence and the cheerfulness of his smiles, qualities which have endeared him to everyone whom he met.

To the bereaved widow and beloved children and kin of the deceased, the members of Isagani Lodge No. 96 extend their heartfelt sympathy with the assurance that the Lodge will do everything in its power to make their sufferings less burdensome.

CAPITOL HOMESITE SUBDIVISION

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PLEDGE OF SERVICE



ORIGIN AND HISTORY of CLANDESTINE MASONRY IN THE PHILIPPINES

By MICHAEL GOLDENBERG, 33° P.G.M.

(Continued from last issue)

NEW SPURIOUS LODGES ORGANIZED

In 1920, several disloyal brethren, mostly from the newly affiliated Sinukuan Lodge No. 16, formerly of the Grande Oriente Español, without authority from anywhere, organized among themselves the "Gran Logia Nacional de Filipinas." This movement was headed by Timoteo Paez, 32°, one of those who had been reobligated into the Philippine Bodies. Later, in 1924, this group of deserters organized the so-called "Supremo Consejo del Grado 33 para Filipinas" with Timoteo Paez as its spurious elevated 33° and Grand Commander. Bruggmann was lavish in conferring "thirty-third" degrees. Although some misinformed masons have joined them, the organization did not progress and grow here and were practically dormant and losing ground. Both Paez and Bruggmann decided to unite for the purpose of reorganizing the Supreme Council of Paez in order to revive their activities and also pretend that it was regular because of the Spanish connection of Bruggmann. They wanted it to appear that they were the same Spanish lodges that existed here before unification in order to facilitate recognition. They were unsuccessful in their efforts for recognition. Their activities were again revived in the Post-War period when they illegally established lodges in the State of California and other sections of the United States with the object of securing members from resident Filipinos and others who are not aware of their true status in Masonry. They are strong in California and without these lodges the organization could not exist in the Philippines. They even adopted the name "Cable-Tow" for their monthly publication published in California, so as to create confusion with our present monthly, the official organ of the Grand Lodge, similarly called "Cable-tow," published in Manila. We sincerely believe that the Grand Lodge of California should spare no efforts to stop the existence of such illegal and clandestine bodies in their jurisdiction as other Grand Lodges have done in their respective jurisdictions. As far as the Philippines is concerned, everyone here is aware of their status and therefore Filipinos here cannot easily be fooled. I am confident, however, that if they are closed in America they will die a natural death here.

FURTHER NEW SPURIOUS LODGES ESTABLISHED

In 1921, another source of irregular lodges were established in Manila by a mason named Walter Bruggmann, a 30° reobligated member of the Philippine Bodies who felt disgruntled because he was not received for membership in Rizal Consistory. His symbolic lodge in Tarlac province, formerly under Spain, was then regularly chartered under the Grand Lodge

of the Philippine Islands. Seemingly, without any other reason, he made a trip to his homeland, in Switzerland, then purposely went to Spain. In Spain he induced the Grande Oriente Español to induct him a 33° and empower him to charter lodges anew in the Philippines. After his arrival here, he immediately contacted the Paez outfit and endeavored to induce them to join his organization. But with all this, Paez did not combine with this new connection from Spain declaring them invaders. Spanish lodges, however, were again established but Bruggmann failed to make headway, although he did establish a District Grand Lodge. The first batch of spurious lodges, Grand Lodge and Supreme Council established here under Timoteo Paez fought immediately the Bruggmann lodges and declared them irregular, etc. But shortly after, when Spain withdrew her authority, Bruggmann established his own Supreme Council and a Grand Lodge. After this, they (Paez) again decided to be friendly in order to absorb this new outfit. After several years of practically dormant existence for both, they finally decided to amalgamate with each other and these former Spanish lodges started by Bruggmann were eventually united with the Paez outfit. The "Gran Logia Nacional de Filipinas No. 1" of Timoteo Paez et al., combined and amalgamated with Bruggmann's "Gran Logia Soberana del Archipiélago Filipina" in May, 1927. After this, all the lodges and higher bodies which Bruggmann organized agreed to disband his own new Supreme Council and decided to be subordinate to the Supreme Council under Paez—the "Supremo Consejo del grado 33 para Filipinas." Bruggmann on the other hand, as the so-called delegate from Spain, who was obliged to surrender his authority, joined the Paez outfit in this unity pact. Shortly after this, he personally withdrew and became inactive altogether. Both Timoteo Paez and Walter Bruggmann are now deceased but the united organization is still in existence. They are now depending upon their new activities in America to support them over here.

Besides these two irregular bodies, there existed here for many years, a Negro Lodge named Oriental Lodge, Prince Hall Constitution, who were given a charter by Bruggmann and are now working under the Paez outfit and it is called Taliba Lodge No. 8. Further dissension among these Spurious Bodies, caused the organization of two other clandestine "Grand Lodges," the "Gran Logia del Archipiélago Filipino" and the "Gran Oriente Filipino," headed by an expelled mason from one of the lodges under the regular Grand Lodge of the Philippine Islands. These are so unimportant that it is hardly worth writing about.

It is a known fact that unless a masonic lodge could trace its unbroken lineage and descendance thru its own Grand Lodge and from it

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CORNERSTONE AND TEMPLE CONSECRATION

By C. F. ARKONCEL, 32^o, P. M.

THE laying of the cornerstone of a Masonic Temple or a public building had always been considered a great cause for Masonic jubilee in Masonic countries of the world. The contagion was such that, even the anti-Masonic orders of religion had, in imitation, applied the ancient ceremony to churches and buildings dedicated to religious purposes. In the countries dominated by or infested with anti-Masonic elements, it was considered next to impossible to erect a Masonic Temple; and if Freemasons were ever able to erect one, it was considered the superiority of reason over passion; supremacy of truth over error; and the triumph of good over evil. So the Freemasons held a perfect communion among themselves, and in a great jubilee, but with solemn and impressive ceremonies, they laid the cornerstone and consecrated it to the glory of the ever-living God, before whom they, in deep humility, made a free confession of their unshaken belief in His infinite wisdom, power, and loving kindness. In the United States of America, its influence is such that if some people were given a free hand to demolish all the buildings, the cornerstone of which were laid and consecrated by Freemasons, they would leave a vacant space 357 times bigger than the combined areas in Nagasaki and Hiroshima which were atomic-bombed by order of President Truman in order to prevent further loss of American lives.

Heretofore, Masonic Temples were dedicated to Noah who was saved during the biblical deluge in the Ark of the Covenant; then to Moses, the Chosen of God; then to King Solomon, the Wise, the Great Son of the Great King David; then to Zerubbabel, the Builder of the Second Temple; and finally to the Holy Saints John at Jerusalem; St. John, the Baptist who was the Greatest Teacher of Righteousness, and St. John, the Evangelist, the Greatest Apostle of Love. But in all the ceremonies, they were consecrated to the Omniscient, Omnipresent, Omnipotent Supreme Grand Master who created the world and presides over the destinies of men and nations.

Every Masonic Temple is, therefore, a Temple of God. It is dedicated to the Ten Commandments, the Golden Rule, the Christian and cardinal virtues, to the good things in the Holy Bible. It reaches Love, Liberty, Equality, and Brotherhood among men and nations. It stands for civilization, the progress of mankind, and the improvement of man and society.

thru other Recognized Grand Lodges direct on back to the Grand Lodge of England, the first Grand Lodge to issue authority for the formation of regular Grand Lodges, it cannot be a regular lodge. Besides this, it has to be recognized as such by regularly established Grand Lodges of the world. The same is the case with Scottish Rite Bodies who are obliged to trace their origin to the Supreme Council of the 33^o Southern Jurisdiction of the U.S.A., the Mother Council of the World.

These are the facts from records on hand and personal recollection of these events during my 35 years of continuous active membership in regular masonry in the Philippines.

It abhors war, anarchy, terrorism, oppression, atheism, and superstition, but favors world peace, security, decency, honor and good government. It does not support destructive regionalism or radical nationalism, but advocates good international relations, good will, fellowship, affection and harmony among peoples and nations throughout the world. It signifies that we are all brothers and sisters, all children of only one great merciful Father. It may have enemies, does not want to have any, but is friend to all. In this Temple one can think, speak, and act as a freeman, and he does not have to accept the infallibility or primacy of any individual, except that of God himself who guides us on the rough road to perfection and rewards us according to our merits. Under the roof of this Temple, one may or may not believe in Hell or Purgatory, which truly exist among sinners and criminals with guilty conscience in our jails, concentration camps, stockades, penitentiaries, and other places of suffering; but surely in this Temple, there is that Heavenly Mercy obtained thru the mediation of honest work and prayer, not thru intermediaries, but direct to the Supreme Being. In many things of life, change is the unchanging law of nature; so in this Temple one may keep or change his chosen religion or political affiliation, of course, within the limits of self-respect, honor and propriety.

Every Freemason, or non-Mason should therefore, love, defend, and preserve this Temple, and should do or speak no evil against it or its members. It is your Temple, my Temple, everybody's Temple, the Temple of the great and good men of the past, Temple of our forefathers, ancestors, parents, brothers, sisters, children, and our children's children until the Heavens are no more. You can enter this Temple; it is your privilege to become its member, but people are not solicited to become its members. Freemasonry, or membership in this Temple had, in the past, been transmitted from generation to generation, among kings, potentates, prime ministers, presidents, statesmen, jurists, field marshalls, generals, and admirals, great men of science and art, and even cardinals and archbishops. There had been malicious gossips that Freemasons or members of this kind of Temple are godless and irreligious, people who kick, spit, and trample upon Jesus Christ on Holy Fridays; but no sane people believe such idle talks. Christ himself was an ancient Freemason, a loyal and respected member of this kind of Temple, and remained so, even until after his death on the Cross at Calvary, as shown in the present teachings of Christianity. The Great Mohammed, Buddha, and Confucius, whose believers now comprise more than 3/4 of the world's population, professed certain principles, tenets, and dogmas of Freemasonry which had been transmitted to their faithful followers, unimpaired even unto this day. The consummate statesmen who designed and accelerated the happy termination of the Second World War, were all eminent members of this kind of Temple; and now peace is restored to the world thru the vision and understanding of these illustrious Freemasons, with the aid of the great skill of generals and admirals and work of officers and enlisted men

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JOSE ABAD SANTOS CHAPTER

Manila

THE officers of this Chapter were publicly installed (second term, 1949) at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila on February 20, 1949, 6:30 p. m.

Those installed were Manfred Hecht, master counselor; Miguel Iñigo, senior counselor; Dick Charles, junior counselor; Ners Elviña, treasurer; Eduardo Limbo, scribe; Ernesto Lolarga, senior deacon; Armando Gatmaitan, junior deacon; Teddy Bonifacio, senior steward; Alfonso Latorena, junior steward; Markalee, Nestle, Jr., chaplain; Phil Bennett, marshal; Manuel Buenafe, sentinel; Sonny Abangan, orator; Ramon Avena, standard bearer; Tony Gonzalez, Jr., Almoner; Mamerto Buenafe, Jr., organist; Gerry Davis, 1st preceptor; Alex Pineda, 2nd preceptor; Enrique Lolarga, Jr., 3rd preceptor; Danny Adamson, Jr., 4th preceptor; Jake Goldhagen, 5th preceptor; Celso Lolarga, 6th preceptor; and Nonito Arroyo, 7th preceptor.

A varied program—speeches and music—was rendered, namely:
1. Opening of the Chapter

who were likewise Freemasons. The present and gradual democratization of the remnants and followers of Hitlerism, Mussulinism, Tojoism, and even communism, is a practical application of Masonic science and art by Freemasons who nobly think and work to raise those people from the low level of ignorance, greed, and brutishness, to the higher elevation of wisdom, strength, and beauty in a better way of life based on the Holy Scriptures. Our greatest national hero, Jose Rizal, who now belongs to the ages, was a true and loyal member of this kind of Temple, and he kept his loyalty even until after his glorious death at Bagumbayan, as evidenced by the useful lessons contained in his immortal literary works. The architects of our past government, President Aguinaldo, General Arthur MacArthur, Governor-Generals Taft, Harrison, Wood, Roosevelt, McNutt, General Douglas McArthur, Presidents Quezon, Laurel, and Roxas, were Freemasons and eminent members of this kind of Temple; and the principles of Freemasonry still pervade and adorn the workings of our government machinery. The present Republic of the Philippines, itself, is a masterpiece of Masonic architecture designed by American and Filipino Freemasons who, anonymously remaining behind the scenes, work mutually on the perfect points of good fellowship to promote not only the interest of their respective countries, but also the welfare of the entire world.

Lastly, every Masonic Temple is a Holy Temple; Temple of Christianity, Religion, and Prayer; Temple of Honor, Rectitude, and Virtue; Temple of Righteousness, Patriotism, and Charity—a Temple loved and revered by the great and the good; the great and the small; the rich and the poor; the high and the low; the young or the old—a Temple of God-minded people all over the world, in all epochs, generations and ages, until the end of Boundless Eternity, the limitless duration of which is only known to the Great Architect of the Universe.

2. A Short Talk—De Molay and What It Stands for—Artemio Bayas, Outgoing M. C.
3. Installation of Officers—"Dad" James Stevenson, Installing Officer
4. Violin Solo—DeMolay Alex Pineda, violinist
5. Introduction of the Guest Speaker—"Dad" Johnny Wilson, Advisor, Jose Abad Santos Chapter, Order of DeMolay
6. Address by the Guest Speaker—"Dad" Enrique A. Lolarga, President, Manila Council, Boy Scouts of the Philippines
7. Piano Solo—DeMolay Mamerto Buenafe Jr., pianist
8. Surprise Number—Speeches by Bros. Mauro Baradi, Andrew Grueber, and Pascual.
9. Closing Remarks—"Dad" Michael Goldenberg, Deputy of the Grand Council of the Order of DeMolay in the Philippines
10. Closing Prayers (Interpolation)

REFRESHMENTS

FRATERNAL REVIEWS

By J. W. FERRIER, Sr.
(Continued from last issue)

But whether the proposed amendment to the same grand statutes providing that "no candidate shall be initiated who is engaged in the manufacture or sale of alcoholic beverages," and another to the effect that engaging in such manufacture or sale shall constitute a Masonic offense, were adopted seems in doubt. The Jurisprudence Committee to whom same was referred recommended approval and their recommendation was adopted (p. 98, Proceedings), but at page 99 of the same, when the Jurisprudence Committee proposed the adoption of such amendments, they were lost.

The Grand Lodge, on recommendation of the Committee on Fraternal Relations, voted to enter into such relations with the following Grand Lodges:—

- Grand Lodge of Tamaulipas, Tampico, Mexico;
- Grand Loggia Nazionale, of Roma, Italy, and
- Grand Lodge of Greece, of 19 Archarmon St., Athens, Greece.

An offer of a certain three brothers, two of whom were Masons, to give the Grand Lodge of South Carolina 140 acres of land for the erection thereon of a Masonic Orphanage, was referred to a Committee with authority to take up the matter with the proposed donors and to express to them the great appreciation of the Grand Lodge for their generous offer.

The proceedings closed with the usual statistical tables, and with a review of the proceedings of 60 Grand Lodges, among which, we find a lengthy one with copies of quotations from the proceedings of the Grand Lodge of the Philippine Islands for 1946.

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SCOTTISH RITE PAGE

FREEMASONRY THROUGH GOOD DEEDS

[REMARKS OF BRO. M. D. CIPRIANO MADE ON THE OCCASION OF HIS INSTALLATION AS VENERABLE MASTER OF LAKANDOLA LODGE OF PERFECTION, A. & A. S. R., AT PLARIDEL TEMPLE ON FEBRUARY 28, 1949.]

PERMIT me, to begin with, to express and convey to all and every one of you my profoundest gratitude and appreciation for the honor of having elected my humble self to the highest position in this Lodge of Perfection. My first reaction, when I was asked by the Venerable Master whether I accepted my election or not, was to decline it, because, due to my limitations and shortcomings, I fear I might not be able to live up to your fondest hopes and expectations.

On second thought, however, I decided to accept said election for I considered the will of the brethren, expressed in a lodge meeting thru a clean and orderly ballot, to constitute a mandate which a Mason, particularly if he be a Scottish Rite Mason, cannot, and must not, elude or evade. With your help and support, therefore, and with the guidance and inspiration of the Supreme Being, I propose to perform my duties as Venerable Master of Lakandola Lodge of Perfection as faithfully and honestly as my limited capabilities will permit, having for objective the dissemination of Freemasonry by means of good actions and deeds and the promotion of harmony and mutual understanding.

In this connection, let me call your attention to a very important point. I believe I can say without fear of contradiction that we made ourselves Masons not for mere curiosity, nor for the vanity of having our names listed in the roll of Masons together with those of the world's greatest men; but we made ourselves Freemasons for the noble purpose of contributing our share to the materialization of that long dreamed-of brotherhood of all men, irrespective of race, color and creed, so that there may be on earth lasting peace and contentment.

This objective we may help to be attained if we will only endeavor to live not only in peace and harmony but in intimate unity in life with our neighbors in our respective communities, by willfully imparting with them even a little of what we know and possess; by assisting

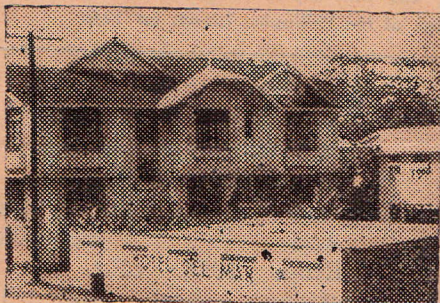
them, when requested, to solve their problems of life; and by extending our wholehearted support, moral or material, to any undertaking that will redound to the general welfare. If this be not possible because the Capital "I" highly predominates in us, we can also do our bit by simply minding our own private affairs and keeping our mouth shut on whatever we see in, or hear from others. To refrain from meddling into others' business—and gossiping is not excluded—is not an easy task; but if we can only succeed in doing this, we will then effectively contribute to the realization of the Freemasonry's goal.

As to our relations with one another as Masons, let us try our best to strengthen and solidify the bond which binds us together, by doing unto a fellow-brother what we would like to be done unto us, and by making the teachings learned in our respective lodges our everyday life, ever remembering that the name of our Institution is constantly at stake by what we do, by what we say, and by way we behave. As Masons, therefore, let us be, in and out of the temple, fine examples of good citizenry and camaraderie.

Brethren, too many and great are the evils that plague the world today. The cold war between the so-called East and West blocs in the United Nations Organization goes on unabated. In some states in Continental Europe the freedom of worship, of speech, and of assembly has been suppressed. There, a vast number of people lie prostrate under the heels of totalitarianism, hidden behind the iron curtain. In South America, revolutions and coups d'etat flare up now and then. In the Far East, the same evils bearing the same pattern as those obtaining elsewhere in the world are at hand. And the Philippines is not free from them either. It may be said therefore, that the world is now again in danger. The efforts of the different religions to combat and eradicate these evils seem to be fruitless. Freemasonry alone appears to be the last hope. Like a lighthouse which guides sea voyagers to safety in the darkness of the night, let Freemasonry be in this dark and gloomy hours of the world a very powerful lighthouse radiating in all directions concord, peace, security, hope and happiness. And we, as individual Masons, let us each in turn be a little lighthouse also in our respective places of abode constantly diffusing and spreading around goodwill, helpfulness, and love.

Again, my brethren, many thanks.

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From Other Grand Jurisdictions



A GRAND LODGE FOR CHINA

By RALPH A. WARD

Junior Grand Warden, Grand Lodge of F. & A. M. of China

FOR a century or more China was Masonically "open territory." In China were a number of Lodges, each subordinate to a Grand Lodge in some Jurisdiction such as Massachusetts, Scotland, Ireland, England and, before the first World War, in one or another European country. The earlier memberships of these Lodges were almost exclusively of citizens of the regions in which the respective Grand Lodges were located. Gradually they admitted citizens of other countries, including China. Many American and other foreign Masons resident in China increasingly wished to have Lodges in this country which admitted to their membership more Chinese who were worthy and well qualified, duly and truly prepared.

Thus there developed during the past quarter of a century or more a large and important number of Chinese who were exceptionally well versed in the Craft and met their full Masonic obligations, alongside their Masonic brethren of other nations in Lodges in China which were chartered by various and long established Grand Lodges in other countries.

Visionful Masonic leaders, both foreigners in China and Chinese, long looked forward to a day when there would be a sovereign Grand Lodge of China as in other countries and in major regions of countries like the many states of our United States of America. Time might come when there should be Grand Lodges for various provinces of China as for American states. But for the long present, perhaps always, there should be a Grand Lodge of China.

China, as Masonically "open territory" has been a region of special interest to Masons who enjoy opportunities for visiting Lodges of differing Jurisdictions without needing to travel far. In Shanghai, for instance, one could in the same month and in the same Masonic Temple, or another nearby Temple, attend meetings of Lodges under three or four different Jurisdictions. It was a broadening school of Masonry.

But Masonry was thus too easily a foreign institution in this country which has at least a fifth of the population of the world. The benefits and privileges of Masonry should be widely the opportunities of qualified Chinese as of other men. Chinese men as Masons should also make their potential contribution to world-wide Masonic fellowship and service.

We were approaching the time, perhaps belatedly, when after more than a century of Masonry as a foreign institution in China, it should become indigenous as in the United States and other countries, preserving with fidelity our ancient landmarks among this great portion of mankind.

Moreover, in these post World War stormy seasons of nationalism and partisan political strife and potential international tensions within China as within other countries, Masonry had special promise for wholesome survival and growth in China under a Sovereign Grand Lodge of China rather than exclusively scattered in Lodges, all of which were subordinate to foreign Grand Lodges.

District Grand officers of foreign Lodges in China have increasingly

seen the prophetic opportunity for Masonry in this influential part of the world, and looked with favor on the founding of a Grand Lodge of China.

Historically, Grand Lodges have been founded on the initiative of three or more subordinate Lodges. While there was a significant number of Chinese in other foreign Lodges in China yet the far larger number was in the six China Lodges under the Grand Lodge of the Philippine Islands. These six Lodges formed a natural and promising nucleus for the proposed new Grand Lodge.

District officers, Masters, Past Masters and other officers of these six Lodges took initiative in consulting similar officers in subordinate Lodges in China under other foreign Grand Lodges looking to the formation of a Grand Lodge of China. The proposal was thus actively considered in numerous informed meetings during upwards of three years since the close of World War II.

There were friendly reasons why the Grand Lodge of the Philippine Islands, under post war conditions, was specially sympathetic towards this proposal and its Grand officers encouraged officers of its subordinate Lodges in China to proceed with initial steps in this direction. Grand officers of other Jurisdictions also were sympathetic.

In this background there was held in Shanghai, January 15, 1949 a Masonic Convention to which Lodges in China were invited to send representatives to consider formation of a Grand Lodge of China. The six subordinate Lodges of the Grand Lodge of the Philippines sent delegates instructed to vote to establish the proposed new Grand Lodge should the Convention think it wise and Masonically promising. Representatives from subordinate Lodges of other constitutions also were formally or informally authorized to attend the Convention either to "observe" sympathetically or to participate with abstention from voting.

The Convention, with the duly authorized representatives voting unanimously, took action to form the Grand Lodge of China. The six Lodges which sent instructed delegates gave three more than the historical three necessary for organizing a new Grand Lodge in territory where no Sovereign Grand Lodge existed. The list of organizing Lodges was officially kept open to allow time for local subordinate Lodges of other foreign Grand Lodges also to become founding members of the new Grand Lodge if they so desired and their respective Grand Lodges approved. Very able Masons in China, in correspondence and personal conferences with Masonic authorities in other countries, had prepared a constitution based largely on that of the Grand Lodge of California. This was considered and discussed for hours in the Convention and, with slight changes as suggested, unanimously adopted.

The friendly and preliminary negotiations have planned on a future formal concordat between the Grand Lodge of China and other Grand Lodges whereby the existing subordinate Lodges of foreign Grand Lodges now in China will continue under their former charters if they so desire.

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NOTAS EDITORIALES

LA GRAN LOGIA DE CHINA

NUESTROS Hermanos de la Gran República de China han dado un paso, para nosotros el mas sabio, en su labor y carrera masónicas—la organización de la Gran Logia de China. Allá por el año de 1930, algunos Hermanos de China volvieron sus ojos a esta Gran Jurisdicción, buscando ayuda para la organización de la primera Logia subordinada a esta Gran Jurisdicción de las Islas Filipinas. Eran Hermanos que la habían recibido la Luz Masónica en Logias bajo otras Obediencias; pero deseaban tener su propia Logia en donde pudieran trabajar a base de sus propias costumbres e idiosincracias, y con cierto grado de libertad e iniciativa. Su petición fue prontamente oída. Luego, en el curso de los años, vinieron otras peticiones para la organización de mas Logias, y ultimamente, antes de la pasada guerra, llegaron a seis, situadas en diferentes partes y localidades de China. Su labor masónica fue meritoria. El carácter de los miembros que la constituyeron, sus ideales, sus entusiasmos, sus conocimientos masónicos causaron la mejor de las impresiones, el mejor de los comentarios. La Gran Logia de las Islas Filipinas que auspició este movimiento de los Hermanos en China se sintió orgullosa de su decisión.

Después de la guerra, estos Hermanos y estas Logias entraron inmediatamente en pronta actividad. Pero las condiciones de las post-guerra cambiaron la razón de ser de muchas cosas. Y de entre ellas, las condiciones de la masonería en China. Se hacía necesario no ya la mera organización de Logias subordinadas a nuestra Gran Logia; se hacía sentir la necesidad del establecimiento de una Gran Logia de China y en el territorio político de la Gran República de China. Alertas a esto, los Hermanos de China, también bajo los auspicios de la Gran Logia de las Islas Filipinas, tomaron la resolución de organizarse en una Gran Logia de China, e inmediatamente obtuvieron nuestra aprobación, y nuestras bendiciones.

Su constitución fue legítima, de acuerdo con los principios básicos de la Orden, y nuestra Gran Logia no solamente la reconoció en su última Gran Reunión, sino que la auspició como su primera hija, la primogénita que salía de sus propias entrañas.

Cumpliendo con una resolución de la Gran Logia en su trigésima tercera comunicación anual, nuestro Muy Ilustre Gran Maestro, con una imponente delegación de MASONES y Grandes Oficiales de la Gran Logia, presidió las ceremonias de constitución de la primera Gran Logia de China el día 18 del presente mes de marzo.

Delegaciones y representaciones de Grandes Jurisdicciones hermanas con Logias subordinadas en China estuvieron presentes en tan solemne ocasión. Fue la primera de su género por aquellos lugares y la concurrencia de masones fue compacta, intensa e imponente. Fue una concurrencia cosmopolita, de diferentes nacionalidades, pero de un solo ideario, el ideario masónico que reúne a todos los hombre de diferentes pueblos y de diferentes razas y colores en una fuerte masa o conglomerado común de hombres de buena voluntad en sus esfuerzos de sembrar en los corazones de todos la semilla de la mutua inteligencia y comprensión, recordando que la humanidad toda es una fraternidad universal bajo la paternidad de

**NUESTRO M. I. GRAN MAESTRO,
ESTEBAN MUNARRIZ**

PORTA ahora el Gran Malleto, símbolo de la mas alta autoridad masónica en la Gran Jurisdicción de las Islas Filipinas, el M. I. Hermano Esteban Munárriz. Bien conocido por su humildad y sencillez, se ha hecho conocer en los círculos masónicos por su espíritu de comprensión y por sus especiales dotes de afabilidad, de servicio, de extrema buena voluntad.

Muy antiguo en las filas de la fraternidad, nunca se le ha visto al M. I. Hermano Munárriz desfallecer en sus múltiples labores masónicas. Habiendo ocupado diferentes cargos y oficios en su propia Logia—Dalisay No. 14—muchas otras Logias han contado con él para el éxito de las labores en sus respectivos talleres. De espíritu dinámico, progresivo, nunca toma sus determinaciones sino después de madura reflexión. De carácter independiente y nada contumaz, siempre busca el consejo, la opinión, el parecer de sus Hermanos.

No conoce el fenómeno incomprensible del vértigo o mareo que trae consigo para algunos el escalar alturas; antes al contrario, sube a ellas dejando la impresión de que el masón es el mismo en cualquier estación que ocupe, desde la mas elevada hasta la mas insignificante. Huye del alboroto y del espectáculo ruidoso; es mas bien quieto, maduro, pausado, suave, y amante del silencio. Cuando habla su voz es un murmurio, una brisa que envuelve suave pero sonora, un remanso que atrae, que poetiza... Es enemigo de palabras vacuas, de frases altisonantes, del discurso de oropel. Le atrae el discurso sencillo, breve, vacío de ropajes de fabricada literatura, desnudo de frases preparadas, de palabras rebuscadas, y de oratoria florida. Sus discursos, su oraciones, sus conferencias son como su graciosa personalidad, sencillos, brutalmente francos, breves, a veces tajantes, y siempre directos y al grano.

En esas pocas líneas hemos tratado de pintar la ilustre personalidad del que ahora es la mas alta autoridad masónica en esta Gran Jurisdicción. Deseamos para él el éxito mas rotundo en su árdua labor como Gran Maestro. (ANTONIO GONZALEZ, F.P.S.)

un Gran Arquitecto.

No detallaremos aquí los precisos contornos de aquella memorable ocasión; pero sí diremos que el acto de consagración fue la culminación de la labor histórica por la propia y básica organización de la Masonería en la República de China.

Maneja ahora el Gran Malleto de la Gran Logia de China, el M. I. Hermano David W. K. Au, muy conocido por nosotros, y por el mundo masónico internacional. Fue, por cerca de diez años, nuestro Representante, el portavoz de la Gran Logia de las Islas Filipinas en China, el Ilustre Gran Maestro de nuestra Gran Logia de Distrito de China, hasta el momento de la consagración de la Gran Logia de China. En sus manos, y con la ayuda eficaz de sus Grandes Oficiales, estamos seguros que la Gran Logia de China será un completo éxito. Y de ello estamos satisfechos y orgullosos.

Emiamos en estas páginas nuestras felicitaciones a los Hermanos de China como también nuestros mejores deseos. (ANTONIO GONZALEZ, F. P. S.)



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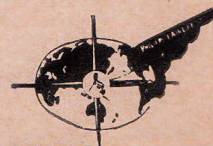
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