

# The Cable Tow

Vol. XXV

MANILA, PHILIPPINES, JULY, 1950

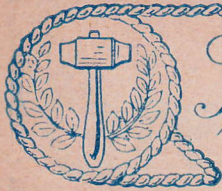
No. 1

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

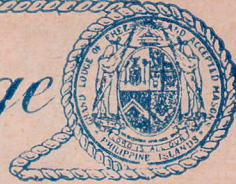
Published for and in the interest of the Members of the Lodges  
of this Jurisdiction

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# The Grand Master's Message



## Presentation of Bibles

*WAY* back in 1926 our Grand Lodge approved a recommendation that the Custodians of the Work be instructed "to prepare suitable forms for the appointment of a 'Masonic Father' and the presentation of a copy of the Holy Bible to newly obligated Master Masons." This is however optional, although such presentation should be encouraged for obvious reasons.

Regular Lodges are always furnished with the Holy Bible which we have come to know as the rule and guide of our faith.

We believe in a Supreme Being and the immortality of the soul. These are clarified as we familiarize ourselves with the Bible.

Our ritual contains verses from the Holy Scriptures. The ceremonies and degree work make reference to biblical incidents and we mention characters whose deeds are recorded in the book of books.

In times of trial and tribulation we may consider the Holy Bible as a source of strength — its verses are fountains of wisdom and advice. In prosperity and success, verses also abound reminding us to be thankful and modest.

We gain much by owning and knowing the Holy Bible.

Grand Master

# THE CABLETOW

## EDITORIALS

### The Mason And Religion

**A** MAN who believes in God and a future existence can become a Mason. This is one reason why men even of different creeds worship at the altar of Masonry. While adherents of sects and denominations find disagreement on matters spiritual, Masonry gathers around its altars men of many faiths who consider themselves as Brethren bound by the ties of Brotherly Love, Relief, and Truth.

The Mason does not agree with the view that a person should belong exclusively to a particular religion in order to be righteous. He does not share the conviction that true religion is to be found only in one church outside of which there is neither solace nor salvation. For man should know what is best for himself and although he may differ from others, he too is in quest of the ideal life not interpreted in theological and philosophical terms alone but in actual experience and constant application. Oftentimes the Mason is branded as anti-religious because he embraces not a single creed but believes the truth in every faith. What is true is always so wherever truth is found and whoever possesses it.

How can a man claim to be upright when he considers as enemies those who do not fully conform to his religious beliefs? How can he win the respect of others when he is selfish and bigoted? No Mason is worthy of the name if his mind is prejudiced and his heart unforgetting: for the Fraternity of which he is a member is an Universal Brotherhood that teaches toleration as one of the Mason's chief duties.

Why is there so much fuss and quibbling about this or that system of worship when the problem is capable of being solved satisfactorily? Let us not forget that the Holy Bible, a Great Light in Masonry, not only shows us the way but provides for every individual, a safe and sound advice. Let us ponder over these precious words of wisdom:

*"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain.*

*"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."*

(James 1: 26-27)

In the same manner, Masonry through its own decalogue enjoins the Mason to do good, thus:

*"Thy religion shall be, to do good because it is a pleasure to thee, and not merely because it is a duty.*

### Bangers From Within

**T**HE simple celebration of July Fourth this year was in keeping with the spirit of the times. Neither the pompous parades and colorful ceremonies nor the impressive but costly display of armed might could effectively help to stem the tide of dissatisfaction among the masses. For even as we try to believe there is normalcy in the land, we witness or hear lawlessness and disorder on a large scale.

The troubles being caused by guardians and agents of the law on the one hand and poverty-stricken groups and restless dissidents on the other, help fan the fire of discontent affecting our national life; this situation can not go on much longer lest we wake up one day only to find we have lost the peace we have been yearning for these many years. A re-examination of Philippine life is in order; a full inventory of the entire governmental set-up is urgent; both the people and the government should cooperate with one another in a thorough-cleaning of the national edifice and a merciless purging of the government service. Then will the people's trust in chosen leaders be re-established and their confidence in the government strengthened.

Let us not allow the forces of division to further divide us. Let us march together and toil hard in the consciousness that we are one people with a common destiny; a Republic, truly sovereign and free.

—Mauro Baradi, M.P.S.

*"That thou mayest become the friend of the wise man, thou shalt obey his precepts!*

*"Thy soul is immortal! Thou shalt do nothing to degrade it!"*

And in his obligation, the Mason pledges to extend a helping hand to needy Brethren, their widows and orphans. To a Brother, this is not merely a goal to reach but a rule to practice. As Rizal, the Mason very well expressed it:

*"On my part I shall work faithfully and peacefully, I shall devote all my energies to my country. I care not what others may say of me. I have my duty. I envy no one. I rely in God and in the destiny of my country."*

It is therefore clear that the Mason is not averse to religion. His Lodge is erected to God; within it, he meditates and prays and outside of it, he fraternizes with and assists his fellowmen. To the Mason, indeed, all men are Brothers and God is the Almighty Father.

—Mauro Baradi, M.P.S.



GRAND LODGE OF FREE AND ACCEPTED  
MASONS OF THE PHILIPPINE ISLANDS

M. W. Grand Master Clifford C. Bennett made the following official visitations:

July 8th, 1950 at 6:00 P.M.  
"ARAW" Lodge No. 18  
"KEYSTONE" Lodge No. 100  
Place—Plaridel Masonic Temple, Manila

July 15th, 1950 at 6:00 P.M.  
"ANGALO" Lodge No. 63  
"UNION" Lodge No. 70  
"LAOAG" Lodge No. 71  
"ABRA" Lodge No. 86  
Place—San Fernando, La Union

Thirty-five Brethren joined the Grand Master's party for San Fernando, La Union, by train arriving therein at 4 p.m. July 15th. The reception was public featuring the invocation by Bro. Gumersindo Ramos, welcome address by Wor. Bro. Juan S. Matias, master of Union Lodge No. 70, brief remarks by Wor. Bros. Paulino Ganda of Angalo Lodge No. 63, Alberto Suguitan of Laoag Lodge No. 71, and Vivencio Casia of Abra Lodge No. 86; presentation of Certificates of Honorary Membership to Wor. Bros. Camilo Osias and Regino Padua, the latter giving the response; speeches by Rt. Wor. Mauro Baradi, Junior Grand Warden of the Grand Lodge, M. W. Bro. Antonio Gonzalez, Grand Secretary and the address by the Most Worshipful Grand Master. Dinner was served the Brethren and visitors.

THE MASONIC SERVICE ASSOCIATION  
OF THE UNITED STATES  
700 TENTH STREET, N. W.  
WASHINGTON, D. C.

July 5, 1950

Mr. Clifford C. Bennett, Grand Master  
Plaridel Masonic Temple  
520 San Marcelino  
Manila, P. I.

Most Worshipful Sir and dear Brother:

Your very pleasant and delightful letter of June 26th is before me and I am happy indeed that you find membership in the Masonic Service Association something to cherish and continue.

In these very difficult days, days more difficult I suppose in the Far East than we can even visualize here in the United States, it seems to me that the more closely together the Grand Lodges of the United States and those in countries closely allied to this nation stand as a unified fraternal front before the world the better it is for that troubled planet.

I have, as you know, a very warm affection for the Grand Lodge of the Philippines and the splendid men who have led it and who have permitted me to call them my friends. Your letter therefore is an extra joy.

With most cordial greetings to all whom I know or who may know of me in your Grand Lodge, I am

Very sincerely and fraternally yours,

(Sgd.) CARL H. CLAUDY  
Executive Secretary

245 Purdue Avenue,  
Berkeley 8, California,  
June 26, 1950.

Dr. Mauro Baradi, M. P. S.,  
C/o "The Cabletow,"  
520 San Marcelino Street,  
Manila, Philippines.

Dear Sir and Brother:

It is with great pleasure that I acknowledge the receipt of the April number of "The Cabletow," which contains your very gracious editorial in praise of me and my work as a Freecason. Needless to say that I appreciate the good opinion of my Masonic Brethren and their approval of my labors in the Fraternity of Free and Accepted Masons. It has been my purpose to live and work in accordance with the ideals and teachings of our most ancient and honorable institution.

I have enjoyed the confidence and esteem of my Brethren and friends in Freemasonry, and I very greatly prize the honors which have been bestowed upon me. I heartily thank you and all my Brethren and friends of the Philippines for your kind words of praise and approval of my efforts as a Mason.

With kindly greetings to all my dear friends and longtime neighbors in the Philippines, I remain,

Very sincerely and fraternally,

(Sgd.) GEORGE R. HARVEY 33°  
Past Grand Master of F. & A. M.  
of the Philippine Islands.

GRAND LODGE OF FREE AND ACCEPTED  
MASONS OF THE PHILIPPINE ISLANDS

July 17th, 1950

Greetings:

On August 5th, 1950 at 5:00 P.M. the Most Worshipful Grand Master will make another Joint Official Visitation to the following Lodges:

"ISAROG" Lodge No. 33  
"BULUSAN" Lodge No. 61  
"MAYON" Lodge No. 61  
and "CAMARINES NORTE" Lodge No. 107

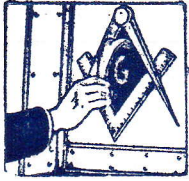
AT NAGA CITY

Regarding this visitation at Naga City, you are hereby advised that the Grand Master and party will go to that place by train, leaving Tutuban Station at 5:30 A.M.—San Lazaro Station at 5:39 A.M.—Sta. Mesa Station at 5:51 A.M.—Paco Station at 6:07 A.M. to arrive at Naga City at 3:44 P.M., here to stay overnight, and to return the next day, August 6th, 1950 at 10:08 A.M. to arrive Manila at 8:35 P.M.

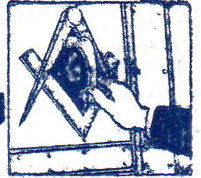
The cost of a round trip ticket is ₱18.34.

Fraternally yours,

ANTONIO GONZALEZ, P.G.M.  
Grand Secretary



# WHAT OUR LODGES ARE DOING



MALINAW NO. 25  
San Pablo City

LA UNION NO. 70

**T**HIS Lodge held an elaborate program on the observance of the 89th birthday anniversary of Bro. Jose Rizal at the City of San Pablo on June 19, 1950; and the place: Lodge Building on T. Azucena Street.

The first part of the program included the following numbers:

- I Opening remarks by Wor. Bro. Cirilo D. Constantino, Master of the Lodge.
- II Community singing, "MARIA CLARA'S SONG", led by Bro. Angeles B. Lacsam.
- III Reading of the seven convincing arguments of Dr. Rafael Palma in his book "The Pride of the Malay Race" proving that Rizal did not retract or abjure masonry, by Wor. Bro. S. L. Magpantay.
- IV Duet, "O ILAW", by Bro. E. H. Dolojan and N. A. Villapando.
- V Speech in Tagalog, "Bakit si Rizal ay Dakila?", by Wor. Bro. Irineo I. Exconde.
- VI Community singing, "MABUHAY", led by Bro. Angeles B. Lacsam.
- VII Speech in Spanish, by Wor. Bro. Eusebio Diwatan.
- VIII Vocal solo, by Bro. Angeles B. Lacsam.
- IX Reading of an article, "Spain Budgets \$90,909 to Persecute Freemasonry", in the April, 1950 issue of the Cabletow, by Wor. Bro. Irineo I. Exconde.
- X Song, selection, in Ilocano dialect, by Bro. Juan Aporongao.
- XI Song, selection, by Bro. Luis de los Reyes.
- XII One minute silent prayer for the soul of Dr. Jose Rizal.
- XIII Community singing, "PAMBANSANG AWIT NG FILIPINAS", led by Bro. Angeles B. Lacsam.

The second part consisted of social get-together and refreshments. Everybody profitted much from the celebration.

## IRREGULAR, SPURIOUS AND CLANDESTINE BODIES IN THE PHILIPPINES

ORGANIZED — 1924-1927-1936

- Supremo Consejo del Grado 33 para Filipinas (Paez)
- Supremo Consejo del Grado 33 del Gran Oriente de Filipinas (Miranda) Calle Cavite
- Supremo Consejo del Grado 33 del Archipiélago Filipino (Casimiro) Pasay
- Gran Logia Nacional de Filipinas (Paez)
- Gran Logia del Archipiélago Filipino (Casimiro)
- Gran Logia "Soberana" del Archipiélago Filipino (Mendoza) (Miranda)

ORGANIZED — 1947

- Supremo Consejo del Gran Oriente Filipino (Ex Dimasalang)
- Gran Logia de la Republica Filipina (Ex Dimasalang) (J. Estella)

**T**HE Master Mason's degree was conferred upon Bro. Mauricio U. Peralta after the joint official visitation of the M. W. Grand Master of the Grand Lodge of the Philippine Islands on July 15, 1950. The Special Team conferring the degree was composed of Grand Lodge Officers as follows:

### FIRST SECTION

Wor. Master . . . . .	Rt. Wor. Bro.	Cenon S. Cervantes
Senior Warden . . . . .	" " "	Sidney M. Austin
Junior Warden . . . . .	" " "	Mauro Baradi
Treasurer . . . . .	" " "	Vicente de Leon
Secretary . . . . .	" " "	H. Perez Santos
Chaplain . . . . .	" " "	Marciano Evangelista
Senior Deacon . . . . .	" " "	Charles Carlson
Junior Deacon . . . . .	" " "	Bonifacio Araullo
Senior Steward . . . . .	" " "	Jose E. Racela
Junior Steward . . . . .	" " "	Enrique Rimando

### SECOND SECTION

King Solomon . . . . .	Rt. Wor. Bro.	Sidney M. Austin
Hiram of Tyre . . . . .	" " "	Sesenio Rivera
Junior Warden . . . . .	" " "	Mauro Baradi
Secretary . . . . .	" " "	" "
Senior Deacon . . . . .	" " "	Mariano Gonzalez
1st Fellowcraft . . . . .	" " "	Tirso Coronel
2nd " . . . . .	" " "	Jose E. Racela
1st Ruffian . . . . .	" " "	Bonifacio Araullo
2nd " . . . . .	" " "	Carlos Inigo
3rd " . . . . .	" " "	Pio Salomon
Sea & way Ferryman . . . . .	" " "	Enrique Rimando
LECTURE . . . . .	Most "	Esteban Munarriz, PGM

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WHAT OUR LODGES ARE DOING ★ ★ ★

CHARGE . . . . . Rt. " " Cenon Cervantes  
 CONGRATULATION . . . Most " " Antonio Gonzalez,  
 PGM

HIGH TWELVE NO. 82  
 Manila

The Team was highly praised for its efficiency in the rituals and accuracy in the floor work.

The joint visitation was undoubtedly one of the most successful ever held in this part of the country since liberation.

MUOG NO. 89  
 Parañaque, Rizal, Philippines

ON June 17, 1950 Muog Lodge held its stated meeting and Rizal Birthday Celebration at the Parañaque Masonic Hall. After the transaction of regular business of the lodge, the simple celebration followed. It consisted in reading a paper entitled "Remembering Rizal with Pride" by Bro. Sol H. Gwekoh of "MUOG". After the address, a long applause ensued. Then came remarks, questions, and answers about Rizal from the members.

The Lodge members were enlightened by Bro. Gwekoh's speech.

ONE of the best attended and most successful stated meetings of this Lodge was held at the Palma Hall, Plaridel Masonic Temple on Saturday, July 8, 1950. The main features of the meeting were the third degree conferral upon Brother Benjamin T. Intal, F. C. and the inspiring and challenging lecture entitled, "Masonry and Prayer." By unanimous consent, Bro. Baradi was requested to write his speech for distribution to and information of all Masons in general and the Lodge members in particular.

The short program consisted of the following:

1. Opening of the Lodge
2. Third Degree conferral upon Brother Benjamin T. Intal, F.C.
3. Refreshments
4. STATED MEETING
5. LECTURE — By Rt. Wor. Bro. MAURO BARADI, P.M., Junior Grand Warden of the Grand Lodge of the Philippine Islands.
6. Closing of the Lodge.

BUD DAHO No. 102  
 Jolo, Sulu



IN accordance with Grand Lodge Circular No. 3 dated June 7, 1950, this Lodge celebrated the 89th birthday anniversary of Bro. Jose Rizal on June 19th. Members' families and friends were in attendance. Eulogies on Rizal were delivered stressing the strength of his conviction and his uncompromising fight for reforms in his country.

The program for the occasion included: flag ceremony, remarks by Wor. Bro. S. Enrique, violin solo by Mr. Felino Escudero, speech by Hon. S. Hasan Bagis, vocal solo by Bro. Roman Estrella, speech by Bro. Juan B. Celeste and vocal solo by Wor. Bro. D. S. Enrique.

Refreshments followed the program.

# PLEDGE OF SERVICE

## TO FATHER MANUEL A. GRACIA, M. C.

By LEONARDO GARDUÑO

(Translated from the Spanish Original)

**T**HE details published by Fr. Manuel A. Gracia, C.M. in the "Daily Mirror" of March 11, 1950, relative to the finding of a paper inside a "vault" in the Archbishopric of Manila do not prove that Rizal retracted from Masonry, nor do they prove that the paper which was found was the document of retraction supposedly signed by the Martyr of Bagumbayan. Father Gracia has not refuted the facts and affirmations which appear in "Muerte Cristiana del Dr. Jose Rizal" (Christian Death of Dr. Jose Rizal), of Fr. Pi, which consecrate the historical truth — not the legend — of the non-retraction of our National Hero and Pride of the Malay Race. With such details, Father Gracia to explain — but does not explain — the fact that the document was not found, many years ago, during the controversy in the Manila press, as he says "that in 1933 the archives of the Archbishopric was a sort of a warehouse where the valuable documents were materially heaped in a few shelves and where to look for a document was just as hard as trying to find a needle in a haystack and therefore there was nothing strange that the precious document should not be found at the time".

The Jesuits did not look for the document in 1933 but thirty (30) years before, and most certainly the archives were not then as crowded nor did they contain the number of papers which turned them into the warehouse described by Father Gracia nor would the clerks of the Archbishopric have tolerated that those in charge of the archives should pile the papers and documents in any corner crowding them in such a way that no document could be found in it. If Father Gracia stumbled on the MASONRY file which contained the document why could it have been hidden from the Jesuit Fathers? If Fr. Gracia's heart beat a tattoo upon the sight of such file undoubtedly the Jesuit Fathers' hearts and all the faculties of their souls would have opened to the glory and joys of Paradise and would not have failed to spur them to a frantic search of the few shelves and they would have certainly found the document so anxiously sought after.

Years ago, Father Gracia stated without any restraint that the document was found inside a "vault"; but now that he cannot reply to my questions, "where did the document come from, who placed it in the "vault" and "when", in view of the fact that Archbishop Nozalela the only person who had it according to the Jesuit Fathers kept "mum" at the time of the controversy, he (Father Gracia) now tries subtle evasions by saying that a fireproof "vault" was constructed in the Archbishopric in the year 1935 wherein the MASONRY file was placed for safeguarding. Between finding the document inside a "vault" in 1935 and constructing a "vault" which is fireproof in 1935 and placing in it the document, there is a very clear difference. It would seem that Father Gracia is unmindful of these details which result in a fiction too hard to believe.

Now then, Father Pi says in his volume "Muerte Cristiana del Doctor Jose Rizal" Chap. VII, page 36:

*"The retraction or abjuration, all in the handwriting of Rizal, was verbatim as we set down hereunder xxx: (the underlining is mine).*

*"I declare myself Catholic and in this religion in which I was born and raised, I want to live and die.*

*"I retract with my whole heart all that by word, writing, printed matter and conduct I have done against my quality of son of the Church. I believe and profess everything that she teaches and I submit to all she commands. I abhor Masonry, as a society reproved by the Church, as an enemy of the Church and as society forbidden by the same Church.*

*"The Diocesan Prelate, as superior ecclesiastical authority, may make this spontaneous statement of mine public in order to make reparations for the scandal that my acts may have caused; and so that God and men may pardon me.*

Manila, December 26, 1896  
Jose Rizal

*"Me declaro catolico y en esta religion, en que naci y me eduque, quiero vivir y morir.*

*"Me retracto de todo corazon de cuanto en mis palabras, escritos, impresos y conducta ha habido contrario a mi*



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Echague, Manila

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## PLEDGE OF SERVICE ❖ ❖ ❖

*calidad de hijo de la Iglesia. Creo y profeso cuanto ella enseña, y me someto a cuanto ella manda. Abomino de la Masoneria, como sociedad reprobada por la Iglesia, como enemiga que es de la Iglesia y como sociedad prohibida por la misma Iglesia.*

*Puede el Prelado Diocesano, como autoridad superior eclesiastica, hacer publica esta manifestacion, espontanea mia, para reparar el escandalo que mis actos hayan podido causar; y para que Dios y los hombres me perdonen.*

*Manila 26 de Diciembre de 1896—Jose Rizal."*

So that if the supposed retraction or abjuration of Rizal, after the changes and corrections which he made in his own handwriting became final as quoted above according to Father Pi, then we must conclude that any other paper which would differ from the document witnessed by Father Pi could not be nor is the supposed retraction supposedly signed by the Martyr of Bagumbayan.

The document of Father Gracia, found in the "vault" reads as follows:

*"I declare myself Catholic and in this Religion, in which I was born and raised, I want to live and die.*

*"I retract with all my heart all that by word, writing, printed matter and conduct I have done against my quality of son of the Catholic Church (Yglesia). I believe and profess everything that she teaches and I submit to all she commands. I abhor Masonry, as an enemy of the Church (Yglesia), and as a society forbidden by the Church (Yglesia). The Diocesan Prelate, as superior ecclesiastical authority, may make this spontaneous statement of mine public in order to make reparations for the scandal that my acts may have caused and so that God and men may pardon me".*

*"Manila, December 29, 1896  
Jose Rizal"*

*"Me declaro catolico y en esta Religion en que naci y me eduque quiero vivir y morir.*

*"Me retracto de todo corazon de cuanto en mis palabras, escritos, impresos y conducta ha habido contrario a mi calidad de hijo de la Yglesia Catolica. Creo y profeso cuanto ella enseña y me someto a cuanto ella manda. Abomino de la Masoneria, como enemiga que es de la Yglesia, y como sociedad prohibida por la Yglesia....Puede el Prelado Diocesano como Autoridad Superior Eclesiastica hacer publica esta manifestacion espontanea mia para reparar el escandalo que mis actos hayan podido causar y para que Dios y los hombres me perdonen.*

*Manila 29 de Diciembre de 1896.  
Jose Rizal."*

I call the attention of Father Gracia and of Mr. Lopez del Castillo y Kabanguis to the word "Iglesia" (Church) which is written with an "I" in the document of Father Pi whereas it is written with a "Y" in the document of Father Gracia.

Textually the supposed retraction of Rizal according to Father Pi reads as follows:

### Carlos Inigo

Insurance Underwriter

THE LINCOLN NATIONAL LIFE INS., CO.  
THEO. H. DAVIES & CO., FAR EAST LTD.  
General Agents

615 Ayala Building, Manila

*"I abhor Masonry as a society reprovod by the Church (Iglesia), as an enemy of the Church (Iglesia) and as a society forbidden by the same Church (Iglesia)." (The underlining is mine).*

but the alleged abjuration of Rizal according to Father Gracia completely omits this reason:

*"as a society reprovod by the Church".*

It also omits the adjective "same" placed before the word "Church" and simply says:

*"and as a society forbidden by the Church (Yglesia)", whereas in the document of Father Pi it reads:*

The document of Father Gracia adds the qualifying adjective "Catholic" before the word "Church" (Yglesia) thus:

*"in my quality of son of the Catholic Church (Yglesia)", whereas Father Pi's document merely says:*

*"in my quality of son of the Church (Iglesia)".*

Will you kindly explain, Father Gracia, why in your document the word Church (Yglesia) is spelt with a "Y"? Will you also explain the other discrepancies as detailed above between the two documents? I shall await with patience your explanation with the understanding that your silence will be interpreted as your avowal of the fact that the document found in the "vault" as the falsification of the handwriting and signature of Rizal, carefully planned and carried out years ago but only revealed to the public a generation later so as to give the paper enough time to acquire the yellowish tint of age.

If the document of Father Pi is authentic, then in all justice that of Father Gracia must be apocryphal and in turn if the document of the latter is authentic then that of the former must perforce be spurious. In consequence, both documents jointly prove the falsehood of the retraction story.

Divine Providence who has always watched over Truth has made use of two illustrious Spanish priests of the Roman Church, the Jesuit Father Pi and the Vicentian Manuel Gracia in order to demonstrate that RIZAL NEVER ABJURED from Masonry. The detractors of our Hero and Martyr should respect this clear manifestation of God's will and keep their mouth shut forever.

A few more words with due respect and consideration for Mr. Jose Lopez del Castillo and Kabanguis. As the supposed retraction of Rizal was verbatim as quoted above according to Father Pi and inasmuch as therein the word Church (Iglesia) is written with an "I", where did you get the idea that Rizal wrote the word "Iglesia" using with predilection the letter "Y". Could it possibly be a happy concoction of your prolific imagination? Or did you simply wish to be an unsolicited witness of Father Gracia? Kindly read the supposed retraction of Rizal as it appears in the aforementioned work "Muerte Cristiana del Doctor Jose Rizal" and "La Masonizacion de Filipinas, Rizal y su Obra" and you will see that in both the word "Iglesia" is written with an "I" and not with a "Y".

Finally, if Father Gracia's upbringing requires that he should use strong language when he talks, discusses or writes, that is his privilege and concern. I would not stoop to the same level, although I would tell him in all frankness and candor that an Institution which makes use of cheating, lying and of enslaving conscience and thought in order to attain an objective is certainly not Masonry but rather a different one. Masonry is the real champion of the existence of God and of the true belief in Him, of Justice and Reason, of the rights of mankind and the freedom of peoples and forms free men, worthy citizens of the Republic.

## REMEMBERING RIZAL WITH PRIDE

By BRO. SOL H. GWEKOH

**I**F RIZAL were alive today, if he were one of us sharing the vexing problems in the Philippines nowadays, and the leader that he was would be doing his level best to solve the varied troubles confronting the government and the country, we would not be much concerned as to think of him and to recall to mind his monumental achievements and accomplishments in his brief but fruitful life.

But his separation from us for almost 54 years now has made us yearn for him the more with the passing of time, that we have come to realize how sadly we have been missing him, how unfortunately that not being alive today he could not contribute his genius to make this country a better place to live in—peaceful and productive—and its populace happy and contented.

We remember Rizal most when our country faces a crisis, when it seems that nobody could extricate the native land from the grave situation. Others are reminded of Rizal twice a year—on June 19, his birthday, and again on December 30 when he bravely faced the firing squad of Spanish soldiers on the field of Bagumbayan to die a martyr's death. Patriotic Filipinos, however, (and the Freemasons in the Philippines in particular), have Rizal in mind and in the heart all the time of their life because to them Rizal is the personification of everything noble and sublime, the elevated and the ideal. The exalted Freemason that he was, Rizal built a monument to himself in the hearts of his fellowmen.

We are proud to have had a Rizal in our race. The pride that we draw from him is not confined to that rare moment of heroism and martyrdom in Rizal when he gave up his dear life to see the aurora of freedom begin to appear in his country. But more than that, we are exceedingly proud of our Rizal because as the genius of the Malay race he made great use of that extraordinary gift for many things that had singled him out from the rest.

In this brief talk (tonight), I propose to bring back to mind those salient points in Rizal's life that make us adore him, elevate him on the same high level as the illustrious men of other nations, and even worship him as a certain section of our people has made of Rizal a saint.

In the estimation of Dr. Adolfo B. Meyer, director of the Royal Museum of Dresden, Rizal was a many-sided individual that produced in him a historian, a sociologist, an economist,

an ethnologist, a physician, a surgeon, an educator, a naturalist, a psychologist, a theologian, an engineer, an agriculturist, a philologist, and an artist among others. Of course, above all, Rizal was a patriot who to this time stands "first in the hearts of his countrymen." As a physician Rizal's fame was known here and abroad, and as a scientist he discovered three animals.

Did you know that Rizal the polyglot knew 21 languages? He could speak and write fluently in Spanish, German, English and French; he had a working knowledge of Hebrew, Arabic, Russian, Greek, Latin, Swedish, Dutch, Portuguese, and Italian; and he studied Chinese and Japanese. His knowledge of these languages helped him greatly in his travels abroad for he could contact and talk to these people and learn much about them.

As an artist Rizal was always alert and interested in things beautiful. He began his career as an artist by drawing with his pencil and moulding in wax or clay those objects that appealed to him. He was only six when he astounded the official of his home province, Laguna, headed by no less than the gobernadorcillo, Calixto Llamas, with his large colored reproduction of the escutcheon of Spain which he made in one night to serve as a decoration during the Guardia Civil's feast of San Rafael, Calamba. The officials were at first skeptical of his ability, but when they asked Rizal if he could do it "the boy merely nodded and asked for cloth which he was to use. With the colors he got from the achuete, sili, etc., the little boy that night produced an escutcheon that was approved by even the most critical."

As a painter we are also proud of Rizal. One of his most outstanding works is a church curtain of Dapitan, entitled "Christ Crucified" which showed "a mastery of expressive lines" and "can be compared with the nature works of Leonardo da Vinci although drawn at the early age of 14."

The musician in Rizal brought about one song, entitled "Alin Mang Lahi" (Any race) which he composed in Tagalog and his playing of the flute. It is not these accomplishments of Rizal that are admirable in him, but the fact that having had no ear for music he was able with his indomitable will to overcome later this weakness. Rizal himself admitted his shortcoming for music when he said, "*Sa lahat ng aking pinagaralan dito lamang ako nasira.*" But he strove to learn and did succeed, which success he demonstrated in the reunion of his old companions at a house gathering in Spain when he played solo a part of one of the best known operas of those days with his flute.

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## PLEDGE OF SERVICE ❖ ❖ ❖

Rizal lived barely 35 years but during the brief existence he wrote about 50 poems which embodied his love and admiration for the people he held close to his heart, his religious ideas, and his views on life, nature and art. His best known poems are *TO THE FILIPINO YOUTH* (A LA JUVENTUD FILIPINA), which was written when he was 18 and which won the first prize in the poetry contest organized for Filipinos by the Manila Lyceum; *MY RETREAT* (MI RETIRO), which was written in response to a request from his mother; and *MY LAST FAREWELL* (MI ULTIMO ADIOS) which is considered his masterpiece.

Of *MY LAST FAREWELL* it is said that this poem of 14 stanzas of five lines each "epitomizes all his poetical sentiments." "It is almost unequalled in literature for its pathetic sincerity and noble feeling." It has been translated into English of which there are 20 versions, and into Chinese, French, Malay, Arabic, German, Japanese, Swedish, Hungarian, and in all these important Philippine dialects: Tagalog, Pampango, Ilocano, Bicol, Bisayan, Pangasinan, Palawan, and Moro. Dr. Frank C. Laubach thinks of this poem as "one of the most touching poems ever penned in any language with perfect finesse." His other outstanding poems "are so pregnant with meaning and so rich in their imagination that as one reads them carefully innumerable questions in the lines arise."

Rizal wrote only two novels which readily placed him among the greatest novelists of his time. These are the *NOLI ME TANGERE* and *EL FILIBUSTERISMO*. The *NOLI ME TANGERE* was adjudged "the greatest novel in fifty years."

Differences in these two novels are evident as one reads them. As Wenceslao Retana indicated, "in *NOLI ME TANGERE* all is fresh, ingenious, impetuous; it is a novel that impresses one in such a way that it is never forgotten; it is a work of feeling. *EL FILIBUSTERISMO* is a work of deep thought; and in literature it must be remembered that sentiment is preferred to thought. *NOLI ME TANGERE* is a picture of the whole country, rich in color and in fantasy, entwined with dreams of a delicate poetry. *EL FILIBUSTERISMO* came to be a series of philosophical-political treatises with a novelistic trend; every speech that appears in the works ends in a patriotic dissertation. *NOLI ME TANGERE* is the unbosoming of an enlightened poet, passionately patriotic, artistically revolutionary. *EL FILIBUSTERISMO* is a series of meditations; it lacks the mixture of humor, or semi-sweet irony that produces such an effect in the first book. It despises the attacks of the religious fanatics, threatened with voltarean sharpness. The ambient air of the tropics is not felt, charged full of melancholy which is to be breathed in the *NOLI ME TANGERE*. Rizal wrote his first novel having constantly before his dreamy fantasy the vision of his country as it was. In the second, he wrote thinking of the redemption of his race, elevating the philosopher above the artist. *NOLI ME TANGERE* is a novel; *EL FILIBUSTERISMO* is a tract on the National anarchy."

For his first novel, *NOLI ME TANGERE*, Rizal received this glowing tribute from no other than the celebrated Filipino poet in Spanish, Cecilio Apostol, who said:

*No flores de la tumba en el misterio,  
Del español el triunfo momentaneo;  
Que si una bala destrozó tu cráneo,  
Tambien tu idea destrozó un imperio.*

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(If a Spanish bullet destroyed Rizal's brain, his ideas in the novel brought about the destruction of an empire).

As a little child in his native town of Calamba in Laguna, Rizal spent much time playing outdoor. For that matter he learned to love, and in fact he knew, "every bird and insect and flower by name." He was fond of the giant dragon flies, the yellow butterflies, and the moths that flew only by night.

Rizal was a man of great ideas; a man of vision; a genius, and endowed with a marvelous versatility and a prophetic insight. Like all other geniuses, Rizal lived ahead of his time, thereby pointing the way to the Filipinos and for the Philippines. "Living in the later half of the nineteenth century, he envisioned a Philippines thoroughly democratized; a country imbued with freedom, a land prosperous and happy because of the transcendental influence of science and the ever nascent learning of the world."

Now, to us (freemasons), Rizal was the most noble member of our brotherhood. In life he followed and practised the precepts of this fraternity of world renown. Take for example that time when he was in exile in Dapitan. To his pupils Rizal made it a point to stress the following exhortation: "Now that you are still young, in the process of growth, you should learn to be upright men. Learn the art of good and correct conversation; study and practice good manners and right conduct."

He also addressed an important letter to the young women of Malolos in which he "asked them to teach their would-be children to be virtuous, courageous and patriotic. He told them to awake their children's minds to a love of honor, truth and faith, to clarity of vision, good manners and gentlemanly conduct, love of one's neighbor, and reverence to God."

Rizal left to us a legacy in the form of a code of morals which embodied the regulations for his "Philippine League" (La Liga Filipina) which organization he had formed shortly before his deportation to Dapitan. This code follows:

- Don't gamble.*
- Don't be a drunkard.*
- Don't break the laws.*
- Don't be cruel in any way.*
- Don't be a rabid partisan.*
- Don't be merely a fault-finding critic.*
- Don't put yourself in the way of humiliation.*
- Don't treat anyone with haughtiness or contempt.*
- Don't condemn anyone without first hearing his side.*
- Don't abandon the poor man who has right on his side.*
- Don't forget those who, worthily, have come to want.*
- Don't fail those without means who show application and ability.*
- Don't associate with immoral persons or with persons of bad habits.*
- Don't overlook the value to our country of new machinery and industries. And—*
- Don't ever cease working for the prosperity and welfare of our native land.*

These (brother masons) are some of the outstanding achievements and accomplishments of Rizal which when we think of him come to mind. With them we can indeed be proud of Rizal because no man in any race has been as prolific as our own Rizal and very few men have won the admiration of the entire world for their deeds. And, of these chosen few, Rizal is one of them.

## BAKIT SI RIZAL AY DAKILA?

*(Talumpating binigkas ng Kap. Irineo I. Exconde sa pagdiriwang ng ika-89 na araw ng kapanganakan ni Dr. Jose Rizal, sa Logia Malinaw Bldg. 25, San Pablo City, Junio 19, 1950)*

**A**NG bawa't bansa sa kanyang kapanahunan nang pagkakaalipin o pagkamang-aalipin, ay pinapalad na magkaroon ng isang anak na katangi-tangi sa pagtatanggol ng karapatan ng kanyang mga lipi o mga kabansa. Ang ating bayang Filipinas ay kabilang dito. Si Rizal ay isinikat at tinanglawan ang Kapilipinuhan.

Kung sa kalawakan ng isang gubat na mayroong matataas at mapagmalaking mga kahoy, ay pinapanakang ang isang taong napapagod at nagugutom ay nakakatuklas at nagkakapalad na makakita ng isang punong halaman, sagana sa bunga na nakakapawi ng kagutuman, ay gayon din ang lupang ito na nagkapalad na litawan ng isang tanging anak na napaibabaw at tumanglaw sa lahat. Nang si Rizal ay ipanganak sa Kalamba, ang Filipinas ay alipin at walang sariling kaisipan ang mga tao. Noon ang nag-hahari ay kasakiman sa kayamanan, sa katarungan, sa karapatan at sa katwiran. Kasama rin dito ang kasakiman sa kaluluwa ng bawa't tao. Ang ating ari-arian ay nasa kamay ng mapang-ahiping mga Kastila na pinangunguluhan ng nagpapanggap at nagtuturing na alagad ni Bathala. Ang katarungan ay hawak ng mapagkungwaring marunong na mga alagad ng pamahalaan. Ang karapatan ay nasa kamay lamang ng mapupung balat ng Kastila na unuugit ng pamahalaan at ng mga nag-aari ng sambahang panalanginan. Noon ay wala tayong sariling pananampalataya o sariling pagkilala kaya, sa isang tunay na LUMIKHA. Sa isang sabisabi ay ang ating bayan at ang mga anak niya ay pawang nasa banig ng kaalipinan.

Wala tayong sariling isipan noon. Tayo'y tagasunod lamang sa kaisipan at kagustuhan ng iba. Kung sakaling sa atin ay may magtaas ng ulo, gawa ng pag-aalinlangan sa isang bagay, ang ulong yaon ay sa malaon at sa madali ay di na muling makaiitlaw. Yao'y nawala at di na mulat makapag-iilang-iling. Ang unang natin ay tulad ng mamumulaklak na palayan, jaghihip ng hangin ay sunsunuran. Sa ganitong anyo ng ating bayan tayo'y silangan ng isang magiting na Rizal.

Sa kanyang mga magulang ay minana ni Rizal ang kanyang kagitingan sa pagtatanggol ng katutubong karapatan ng bawa't isang tao. Ang isa sa kanyang mga ninuno na tinatawag na Capitang Juan, na naging taga-ugit ng Bayang Biñan, ay balita at di malimutan ng mga tao, ang kanyang makatarungan at maayos na pamamalakad ng pamahalaan ng Biñan. Ang ama ng kanyang ama na si Don Francisco ay balita sa pagsasalita at paglalalahad ng mga katotohanan sa harap ng pamahalaang Kastila at ng simbahan. At ng kanyang ama na Don Francisco din ang tawag ay balita rin sa kagitingang magsiwalat ng katotohanan sa harap ng sinoman.

Pagkatapos na wala na si Rizal na mapag-aralan sa Biñan, ay pinagkaisahan ng kanyang mga magulang na siya'y papag-aralin sa Maynahan. Siya'y ipinasok sa Ateneo de Manila. Dito'y naging kasamahan at naging maeskuela niya ang mga mag-aaral na Filipino at Kastila at mga mestiso. Sa paaralang ito, una niyang nakilala at nadama ang pagkakaibang palagay sa kayumanggi at puti. Dahil sa bagay na ito ay malimit na siya'y mapalaban ng away sa mga puti kahit hindi siya ang inapi o inaapi kungdi ang kanyang kapwa Filipino. Sa lahat ng paligsahan ng paaralan lalo na sa natutungod sa katha at panunulat, siya ay sumasali. Ang panalo ay laging kanya. Sa paligsahang ito ay nakilala rin niya na ang palagay sa kayumanggi at sa puti ay magkaiba. Gayon man

ay ipinakilala niya sa mga puti na ang kayumanggi ay di sahol sa utak ng karunungan na laging ipinagmamalaki ng mga puti. Ang karunungan ay di nakikilala sa kulay ng balat.

Lumipat siya sa Santo Tomas, mataas na paaralan na pag-aari ng mga Dominico. Dito'y lalo niyang napuna ang palagay sa mga Filipino. Kung sa Ateneo de Manila ay mayroong pagtatangi-tangi sa puti at kayumanggi ang guro naman at mga mag-aaral ay mag-kakaibigan datapuwa't sa Paaralang Sto. Tomas ay wala ang ganitong palagayan at ang palagay sa mga Filipino ay lalo pa manding kaabaaba. Dahil sa ganitong anyo o kalagayan, nag-aral siya ng panggagamot sa Sto. Tomas at ang kanyang pag-aaral ng "FILOSOFIA" ay kanyang ipinagpatuloy sa Ateneo de Manila. Sa Sto. Tomas ay sumali rin siya sa mga paligsahang isiginawa ng paaralan. Kung siya'y sumasali sa aling mang-paligsahan ay siya ay laging napupuna ng mga guro at taga-hatol sapagkat sa anumang paksa ng paligsahan ay di nawawala sa kanyang panulat o pananalita ang natutungan ng simbahan ng isang tao o ng isang bansa. Simula noon ay lagi na siyang sinusubaybayan ng may mga kapangyarihan sa pamahalaan at sa simbahan.

Ang kanyang tagumpay sa pag-aaral at sa paligsahan ay nagbunga ng kainggitan sa mga nakasasakop sa atin. Ang kanyang pakikipagbabag laban sa pagtatangitangi sa kayumanggi at sa puti ay di minamabuti o minagaling ng mga Kastila, kaya't ang kanyang kapatid na Paciano at ang kanyang Ina ay nag-isip na siya'y ialis upang sa ibang bansa siya magpatuloy ng pag-aaral. Ngunit paano siya makaaalis ng Filipinas kung walang kaphintulutan ang mga Kastila, pamahalaan at simbahan? Sa ibang pangalan inilagay ang pasa porteng kailangan at si Rizal ay lihim na nakasakay sa Vapor na papuntang Europa.

Dumating siya sa Barcelona, Espanya, na noon ay pinamumugaran ng mga taong mayroong mga makabagong palagay sa karapatan ng tao sa harap ng batas at sa harap ng pananampalataya. Sa una-palang pagtanggap sa kanya ng mga Filipino na haroron na at mga Kastila na kaibigan ng mga ito ay ipinaliwanag niya ang kailangang pagbabago ng mga palakad na ginagawa sa Filipinas. Dito niya sinulat ang maikling akda na "AMOR PATRIA" o Pag-Ibig sa Bayan.

Sa Europa nakilala niya ang Kapatirang Masoneria, na siyang taga-taguyod at taga-pagtanggol ng karapatan ng isang tao sa harap ng batas at sa harap ng MAKAPANGYARIHANG LUMALANG o LUMIKHA SA LAHAT. Dito'y naging kasamahan niya ang ilang niyang kababayan at mga Kastila na nakakakilala ng wasto at wagas na karapatang taglay ng isang tao.

Si Rizal ay dakila. Sa kanyang pakikipagkawala at pakikisama ay di niya kinalilingatang iginalang at ipagatanggol ang karapatang ng bawat isa. Sa kanyang pag-anib sa Masoneria ay ganito rin ang sagisag ng kanyang kaisipan. Ang kanyang panunlat ay naging mahayap at matalas sa pagsisiwalat at pagbaka sa kabuktuan at di wastong pamamalakad ng pamahalaan at ng simbahan sa Filipinas. Di siya nangimi at nag-alinlangan man lamang na ipaliwanag ang mga karapatan ipinagkakait sa kanyang bayan ng mga dayuhang Kastila. Ang kanyang kadalisan ng puso sa kanyang paniniwala, ang kanyang kagitingan sa kanyang pagtanggol ng karapatan ng kanyang bayan at ang kanyang malugod na pagtanggap ng kamatayan dahil sa karapatan ng kanyang bayan at ng kanyang bayan at ng kanyang mamamayan ay pangbihirang sangkap ng kadakilaan ng isang tao. Si Rizal nga ay **DAKILA**.

◆ ◆ PLEDGE OF SERVICE ◆ ◆

### A TRIBUTE TO JOSE ABAD SANTOS\*

By PEDRO D. MELENDEZ

WE are gathered at this moment to pay homage to the memory of a departed brother. We stand on hallowed ground for on this very spot, about eight years ago, fell at the hands of a merciless enemy, a hero and a martyr, the late Chief Justice Jose Abad Santos whom we honor not only because he was a distinguished member of our fraternity but because he is among our great Filipinos.

I have known him as a friend and as a superior, having once been connected with the Department of Justice when he was the Secretary. And this I can say that he was a true friend and an understanding superior. His norm of conduct as a citizen and a public servant was guided only by the highest ideals of loyalty to duty and devotion to the cause of truth, justice and democracy.

Asked by the conquering power to cooperate, he was offered the highest position in the government, knowing as the enemy did that he was entrusted by President Quezon to take charge of the administration of the affairs of the state, he refused. Rather than be disloyal to the cause of freedom and democracy, he serenely faced death on this place.

In his life and labors, he was guided by what he conscientiously believed was just and true and nothing could swerve him from that faith. Not even the promise of greatness nor threat to his life could alter his decision.

It is fitting that we have made this pilgrimage in order that we may drink from the fountain of inspiration which his life and example should ennoble us.

Mankind is prone to forget and we are apt to cast into the limbo of oblivion the great truths that we learn in life. Man's memory is fleeting indeed and the truths that linger long in him are only those which are written in blood.

Even as our great national hero, Dr. Jose Rizal, had written with his blood at Bagumbayan field the truths about the graft, corruption, oppression and injustices committed by the ruling powers during the Spanish regime, so on this sacred spot was written by the shedding of the blood of our beloved brother, Chief Justice Abad Santos, the great truth that should ever inspire us in our individual and national life—that our liberties can only be enjoyed and maintained at great sacrifices.

Let us therefore resolve that the cause for which our hero and martyr gave his all shall constantly guide us in our labors as members of the craft and as citizens of our country.

\* Delivered at Malabang, Lanao on the occasion of a pilgrimage by members of Maranao Lodge No. 111 and Maguindanao Lodge No. 40, F. S. A.M.

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### THE DEATH OF OPERATIVE FREEMASONRY

By IRA CLEGG

IN 1717 THE GRAND LODGE, at its organization in London, received the one comprehensive ceremony or ritual which had been common to all classes of the Operative Freemasons. We may call this ceremony a degree. This they continue to use, with no material change in the operation that is known to us, for the space of two years.

In 1719 the ritual of this degree was broken up and divided into two parts. One part was given to the Entered Apprentices; the other, with some additions, to the Fellow-Craft.

From that time until the year 1723 the system of Speculative Freemasonry, which was practiced by the Grand Lodge, consisted of two degrees. That of Fellow-Craft was deemed the apex of Freemasonry, and there was nothing esoteric beyond it.

During the year 1723 Dr. Desaguliers and his brethren perfected the system and presented the Grand Lodge with the Third Degree, which they had recently worked up into a satisfactory condition.

This arrangement of the ceremony was accepted by the Grand Lodge, and being introduced into the ritual, from that time forth Ancient Craft Freemasonry, as it has frequently since then been called, has consisted of these three degrees.

From 1717 to 1722 we find by Anderson's records that the Operative Freemasons must have taken an active part in the transactions of the Grand Lodge, for during that period they received a fair proportion of the offices. No one of them, however, had been elected to the chief post of Grand Master, which was always bestowed upon a Speculative member.

But from the year 1723, when, as it has been shown, the Speculative system had been perfected, we lose all sight of the Operative Freemasons in any further proceedings of the Society. It is impossible to determine whether this was the result of their voluntary withdrawal or whether the Speculative Freemasons no longer desired their cooperation. But the evidence is ample that from the year 1723 Speculative Freemasonry has become the governing and indeed the only feature of the Grand Lodge.

Operative Freemasonry, the descendant and the representative of the Medieval Guilds, ceased then and forever to exist. But though dead, the impress of its signature was left in the implements of the Craft. These were preserved in the new system, but applied to spiritual uses. The technical terms of the building art gave rise to a symbolic language. These and other ineffaceable memorials show that the later association of Speculative Freemasonry has been erected on the foundation laid down for all time by a purely Operative Society.

\*—From Mackey's Revised Encyclopedia of Freemasonry: The Masonic History Company.

Masonic Historiology June 6, 1950.

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# Fraternal Reviews



by MAURO BARADI, P.M.

## GEORGIA, 1949

LODGES 440

**T**WO days (October 25 and 26, 1949) were devoted to the holding of the 163rd annual communication of the Grand Lodge of Georgia. The opening ceremonies were: calling of the assembly to order, opening of the Annual Communication by M. W. Bro. E. Russell Moulton, Grand Master, presentation of the flag of the United States by the Senior Grand Deacon, the pledge of allegiance by the Brethren and a devotional rendered by the Grand Chaplain, Reverend J. T. Phillips.

Subsequently the Grand Master delivered his address wherein he made mention of his schedule of activities and visitations; Among the decisions he rendered were:

*"Re—Question of the literacy of a candidate—Statement from the Lodge that 'he can read some and write a little' barely qualified him legally for the degrees. Ruling—Advised that it was a question for . . . Lodge to determine. (Masonic law requires each applicant to fill out the petition in his own hand writing.)"*

*"Upheld action of the Lodge in that they could not entertain a petition of an applicant who had not lived in their jurisdiction 12 months."*

*"Re—E. A. Mason initiated in 1940. Ruling—The brother is under the perpetual jurisdiction of this Lodge, and must file application and proceed just as if he were a new candidate for the next degrees."*

*"Re—Reception of a petition from candidate for the degrees before he reached his majority and initiating him 13 days prior to his 21st birthday. Ruling—Candidate must petition again as if he were a new candidate. Referred to Code Section 131."*

*"Re—Eliminating meetings in certain months—Ruling—Meetings can not be eliminated until By-Laws of Lodge are changed by regular procedure."*

Included in the Grand Master's recommendations were: the provision for travel expense fund for Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Editor of Masonic Messenger and Committee Members; the limiting of advertising in the Masonic Messenger "to prevent Catholic reprisals against our friends, and provide a budget sufficient for its publication".

In concluding his address, the Grand Master appealed for:

*" . . . a little more patience, a little more charity for all — a little more devotion, a little more love; with sincerely appreciation, and gratitude to our Masonic predecessors — our founding fathers, and a silent ignoring of pretended authority; a brave looking forward to the future with more faith in our fellow man, and the Craft will be ripe for a great of light."*

The Grand Lodge has a Penny Box Fund for the purpose of defraying expenses of students of promise desiring college education or special training above high school. Many Lodges contributed to the Fund which totalled as of 1949, \$5,977.48.

The second day of the Communication was devoted to mainly reports of the Committees. The result of the election of officers showed the election of M. W. Bro. J. Everett Thrift as

## SASKATCHEWAN

LODGES 203

MEMBERS 15,927

GAIN 460

**T**HE 43rd Annual Communication of the M. W. Grand Lodge of Saskatchewan, A. F. & A. M. was held at Hotel Saskatchewan, Regina, on June 15 and 16, 1949.

The Brethren at the opening of the Communication joined in singing *O' Canada*; followed by a Flag Ceremony and the singing of the National Anthem and *God Bless America*.

The Grand Master, M. W. Bro. Fred C. Wilson in his Address dealt among others, with the sending of food parcels to the Masonic Brethren in Britain; he reported his attendance at the First Conference of All-Canada Grand Lodges stating "that each meeting, presently set for every other year, will become increasingly valuable, will contribute much to our National and Masonic unity and will promote mutual understanding and closer co-operation among the several Grand Lodges, without in any way interfering with the sovereignty of each Grand Lodge." He also made reference to the decision of the Committee on Jurisprudence which permits a Blue Lodge to sponsor a De Molay Chapter adding "that our Freemasonry and youth program provides greater scope and greater opportunity for service to the Youth of the community."

The Report of the Committee on Condition of Masonry quoted section 129 of the Constitution of the Grand Lodge, thus:

*"A Master elect shall not assume the Master's chair until he has given evidence of his proficiency to a Board of Installed Masters . . ."*

*"Since reports of ritualistic inefficiency are rare", the Committee report continued, "it is hoped that all Masters elect will be prepared to meet the most exacting requirements of Examining Boards by knowing their duties as Masters and being competent to confer the various degrees as well as to open and close the Lodge in each Degree in accordance with the established work."*

The second day of the communication was devoted mostly to Reports of Committees and the Installation of Officers with R. W. Bro. W. H. Moor as Grand Master. The Retiring Grand Master was presented with a suitably engraved Past Grand Master's Collar Jewel and a set of Past Grand Master's Cuffs.

Grand Master. There were also the presentation of 50-year buttons and thereafter the Grand Officers were installed.

The Proceedings contain a report of the Committee on Foreign Correspondence by W. B. Dewey H. Wollstein who generously devoted a page for the "Philippine Islands—1949."

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## WHY A ROYAL ARCH MASON?

(From a leaflet published by the Grand Chapter, R. A. M., of New York)

**E**VERY Master Mason aspires to attain the summit of Ancient Craft Masonry. Many feel with regret that it is not practicable for them to share in all the light shed by the several bodies; but all wish most earnestly to receive all the light and instruction which pertain to the *Ancient Craft*—the origin and foundation of the Institution.

In the life of every Master Mason, moreover, there comes a time when he realizes that he has not yet attained that goal, that he is not yet in possession of all the rights and light of a Master Mason, as these were known and understood by his ancient brethren.

*But he does not realize that the goal of his aspirations is near at hand—in the Royal Arch Degree.*

All Symbolic Masonry has its source in the Grand Lodge of England. Section I of the Constitution of the United Grand Lodge of England declares that "pure, ancient Masonry consists of three Degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

The Degree of Royal Arch Mason is founded upon the destruction of the first and the building of the second Temple. The ceremonies of the degree have an interesting and graphic historical setting, and a profound and reverential moral significance. The Royal Arch Degree is the complement of the Master's Degree, the unfolding into a second volume of the history of that which was lost to its final recovery. Without the Royal Arch, the Master's Degree is like a song half sung, a tale partly told, or a promise unfulfilled.

The preparatory Degree conferred in the Chapter are those of Mark Master Mason, Past Master and Most Excellent Master.

All are beautiful, all are interesting, all teach valuable lessons, but the Most Sublime Degree of Royal Arch Mason is more august, sublime and important than all that precedes it. It brings to light many essentials of the Craft contained ONLY in this Most Sublime Degree and explains many cryptic passages of the first three Degrees incomprehensible to the Master Mason. Without a knowledge of these the Masonic character cannot be complete.

It has been said that "The Royal Arch stands as the rainbow of promise in the Ritual; it stands as the promise of the resurrection; of that which was lost and that which shall be recovered."

The value of Royal Arch Masonry will be justly appreciated by all who are Exalted to that Most Sublime Degree, particularly by those who are seeking to complete their Masonic education. It reveals the full light of Ancient Craft Masonry, presents it as a complete system in accordance with the original plan and confers at last the rights and light of a Master Mason in fact as well as in name. It truly leads to a fuller understanding of the purposes and spirit of Freemasonry, for standing upon this towering summit we are able for the first time to perceive the completeness of the Ancient Craft and to understand how all its forms and ceremonies, from the Entered Apprentice to the Master Mason's Degree, are the preparation for the final goal, the Most Sublime Degree of Royal Arch Mason.

Our membership consists only of those who have been regularly initiated, passed and raised to the Sublime Degree of Master Mason in a just and duly constituted Lodge of Free and Accepted Masons, who are properly vouched for, in good standing in their respective Lodges and in the community in which they reside.

We would have all such receive the light and instruction which can be communicated only in the Royal Arch Degree. Any Royal Arch Mason can give full information on how to proceed to the end.

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**EFEMERIDES DE JULIO**

**P**ARA los pueblos e individuos imbuidos de ideales de democracia el mes de julio es de trascendental significado. Los principios de libertad nacional e individual quedaron definitivamente consagrados con la declaración de independencia americana el 4 de julio y con la destrucción de la BASTILLA el 14 del mismo mes. La destrucción de la Bastilla no tiene otro simbolismo si no que significó el comienzo de las luchas para el entronizamiento de los derechos individuales como legado inalienable para todo hombre y todo ciudadano.

Pero para nosotros los filipinos ese mes, y mas particularmente el día 4 de julio, tiene esplendores de gloria, pues, en ese día surgió de nuevo la libertad nacional, después de varios años de lucha.

Masones fueron los que iniciaron el movimiento que culminó en nuestra emancipación nacional. Masones fueron los que después en el terreno de la paz se esforzaron en obtener lo que de derecho nos pertenecía, y los ideales masónicos jugaron papel importante en la realización de nuestras aspiraciones políticas.

Este mes de julio es, pues, de remembranzas para todo masón, y de consagración para todo el pueblo filipino. Renovemos nuestra fe en nuestra ideología, revitalicemos nuestros esfuerzos por el establecimiento del ideal masónico de fraternidad universal, y así seremos dignos del legado de gloria que recibimos de nuestros antepasados. (Antonio González, P.G.M.—F.P.S.)

**OTRA VEZ LA CUESTION RELIGIOSA  
EN NUESTRA LEGISLACION**

**N**OS ha llamado poderosamente la atención el que la cuestión religiosa viene otra vez a dividirnos en materia de legislación. Se quiere inyectar el veneno de las diferencias religiosas en la mente de nuestros legisladores so pretexto de que la mayoría del pueblo filipino es o pertenece a la religion catolica. Lo quiere hasta pasar por encima de la constitución nacional, nada mas que para infiltrar en nuestra legislación doctrinas sostenidas por la religion católica, pero que nada tienen que ver con nuestras actuaciones civiles.

Tenemos completa fe en el espíritu de patriotismo de nuestros legisladores, y esperamos que no se olvidarán que en el momento mismo en que nuestra legislación quede insuflada con doctrinas impuestas por el clero de Roma, desde ese momento habrá nacido en nuestra República el gobierno de la curia romana, el gobierno de una Iglesia que pretende ser un ESTADO político en nuestro propio ESTADO soberano.

Respetamos y somos tolerantes para con todas las religiones; pero lucharemos en todos los terrenos para que haya completa separación de la RELIGION y EL ESTADO, que está ahora amenazada por elementos mal aconsejados. (Antonio González, P.G.M.—F.P.S.)

**PALABRAS ALENTADORAS DEL GRAN MAESTRO  
DE LA GRAN LOGIA DE CHILE**

**R**EPRODUCIMOS aquí algunos conceptos vertidos por el serenísimo Gran Maestro de la Gran Logia de Chile, Il. y Pod. Hermano Orestes Frodden, ante la Asamblea de Grandes Maestro de los Estados Unidos de América en la reunión del 19 al 22 de febrero de 1950 por sus atinadas observaciones:

“Pensemos por un momento, Venerables Hermanos, en la fuerza espiritual que representaría en el mundo entero, una Masonería congregarada en torno a algunos ideales de realización común.

“No se trata de constituir un poder central, de establecer un ritual único y una organización comun, lo que se opone a la soberanía e independencia de distintas potencias; se trata solamente de ponernos de acuerdo en algunos ideales que nos son comunes y principalmente en algunos puntos de fácil realización que pertenecen al patrimonio de toda la fraternidad, de poder encontrar cuando menos una fórmula de convivencia, de paz y de armonía.

“Inspirada en estos principios, la Gran Logia de Chile concurrió a propiciar la celebración de la Primera Conferencia Interamericana de la Francmasonería Simbólica, la que tuvo lugar el 14 de Abril de 1947, en el Oriente de Montevideo (Uruguay), con la asistencia de representantes de las Grandes Logias Latinoamericanas, en la que se creó un nuevo organismo denominado CONFEDERACION INTERAMERICANA, con el objeto de reunir en un solo cuerpo a la Francmasonería continental, con el ánimo de armonizar su ingente tarea y de propender a la mas tangible unidad de nuestros grandes cuerpos.

“No se trata de autorizar una autoridad superior a las Grandes Logias Confederadas, pues, ello no es posible, ya que las Grandes Logias son autónomas y soberanas; simplemente se trata de constituir una oficina coordinada de toda la Masonería Americana, con el fin de robustecer un plano de unión y disciplina que dé fortaleza y prestigio a la institución.

Esperamos se realicen tan nobles y alentadores propósito. (Antonio González, P.G.M.—F.P.S.)

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