

The Cable Tow

Vol. XXIV

MANILA, PHILIPPINES, APRIL, 1950

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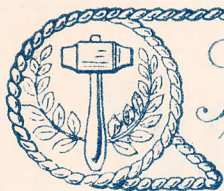
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

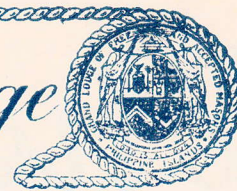
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Most Wor. Bro. George Rogers Harvey
PAST GRAND MASTER



The Grand Master's Message



Freemasonry In Japan *

ONE year ago, it was my privilege to be with the party headed by Most Worshipful Brother Esteban Munarriz—then Grand Master—which officially visited Blue Lodges in Japan under the jurisdiction of the Grand Lodge of the Philippine Islands. This, our second official visit to Japan since the surrender is indeed a great privilege and a rare opportunity. The progress which the Blue Lodges here have thus far attained is indeed commendable; it evidences the foresight and industry of the officers and members of the Lodges alike; it serves as a dependable guide for other Brethren to follow.

Today, we are living in a troubled world. This state of affairs, however, far from discouraging us, should serve as a challenge to Masons everywhere. For where strife and hatred exist, Masonry can not exist. Therefore, as members of an ancient and venerable Institution fittingly identified as the great Peace Society of the World, let us keep up the the good work of helping build temples in the hearts of our fellow men; and Japan is a fertile ground for such an undertaking.

It is my hope that the wholesome influence of our Craft will spread steadily among the peoples of Japan and those of other countries in order that universal peace and good will may be speedily realized.

Grand Master

* Message in connection with the official visitations of the Grand Master to Blue Lodges in Japan (April, 1950).

THE CABLETOW

Editorials

George Rogers Harvey

THE Grand Lodge of the Philippine Islands has awarded a gold button to M. W. Bro. George Rogers Harvey. This honor conferred upon a limited number of Brethren assumes treble significance in the case of Bro. Harvey. He has been a Master Mason for more than fifty-four (54) years, having been raised as such on March 9, 1896; Grand Master of our Grand Lodge in 1915; and one of the outstanding Masons in this Grand Jurisdiction by virtue of his long, continuous, and meritorious services to the Grand Lodge.

The Grand Lodge Proceedings show the great efforts exerted and fruitful labors accomplished by this distinguished Brother—all in the interest of our Fraternity. His was the privilege of presiding at the First Annual Communication of our Grand Lodge held in Manila on February 4, 1913. On that historic occasion and in his capacity as Deputy Grand Master, he rendered a report wherein he gave a blueprint of Masonic relations and conduct summarized thus:

"The formation of the Grand Lodge of Free and Accepted Masons of the Philippine Islands should be a matter of sincere congratulation on the part of every Mason in these Islands. The purpose of its formation is to promote and maintain harmony and unity in our Masonic relations, and to increase the usefulness of our fraternity in the Orient. No contention should exist either among Masons or Lodges, except a noble contention or emulation in promoting the happiness of our fellow man, and the true interest, dignity, and welfare of our ancient and honorable Order."

Three years later at the Fourth Annual Communication (February 8, 1916), he addressed the Grand Lodge as Grand Master and concluded:

"Brethren, the hour is near when I shall surrender this exalted office to my successor. I want to express my appreciation of the great confidence which prompted you one year ago to confer upon me the greatest honor in Ancient Craft Masonry. I have endeavored to direct the affairs of the Grand Lodge so as to preserve the high standards of the Fraternity and to prevent any complaint of partiality, injustice, or laxity in the observance of the ancient customs of our beloved Institution. I regret that I have not been able to do more for our splendid cause. My record in the way of accomplishment is made, and it is before you for such approval or disapproval as you may see fit to give it."

(Continued on page 159)

Can A Buddhist Be A Mason?

A petitioner for the degrees of Masonry must answer the following: Do you believe in God and a future existence? A point was raised about a Buddhist.

Buddhism is one of the leading religions of the world. It is found in India, Tibet, Burma, China, Japan, and Ceylon with more than 150,000,000 adherents. Authorities tell us that Buddha (or Gautama) was the latest of a series of teachers (Buddhas) possessing perfect enlightenment and wisdom; that the religion he founded is a way of life "by which each person works out his own salvation", a faith with several Supreme Beings and embracing a whole system of philosophy and metaphysics.

Can a Buddhist be a Mason? This query assumes increasing importance as time goes on in view of the recent formation of the Grand Lodge of China and the establishment of Blue Lodges in Japan under the Grand Lodge of the Philippine Islands.

It is interesting to note that before the last World War, M. W. Bro. David W. K. Au, then District Grand Master for China addressed a similar question to our Grand Lodge, viz:


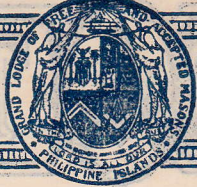
"Whether a petitioner for degrees, who is a Buddhist by religion with 'several' Supreme Beings instead of one, is qualified as a candidate or not. In other words, can the expression of a belief in a Supreme Being as is required of every candidate be extended to mean a 'body of Supreme Beings'?"

This was referred to the Committee on Jurisprudence which gave the reply through M. W. Bro. George R. Harvey, Chairman. It was held that

"A petitioner for the degrees of Masonry in this Grand Jurisdiction must be a believer in God and a future existence. A belief in God implies a belief in Him as the Supreme Being and not as one of several Supreme Beings. It is my opinion that a belief in a body of Supreme Beings does not meet with the requirement of our Constitution that a petitioner for the degrees must be a believer in God. (Section 2, Art. III, Part III [Par. 154] of the Constitution). I am of the opinion that we should act with much care and caution about the petitioner's belief in God as the Supreme Being."

Thus in passing over a Buddhist's petition for the degrees of Masonry "much care and caution" should be exercised.

—MAURO BARADI, M.P.S.


Official Section


GRAND LODGE
 OF
 FREE AND ACCEPTED MASONS
 OF THE
 PHILIPPINE ISLANDS

Manila, March 27, 1950

Dear Brother Secretary:

For your information and guidance, the following recommendation was submitted to the Grand Lodge at its 34th Annual Communication, and the same was unanimously approved:—

HONORARY MEMBERSHIP

Our Lodges have granted Honorary Membership to Brethren who have distinguished themselves for services rendered either to the Fraternity at large or to the individual Lodge concerned. To be an Honorary Member is a great honor. It shows that the honoree is well established in the hearts of the members of the Lodge. It is a recognition of his worth, masonically and otherwise. This practice is now well extended, and many of our member are being thus honored.

To enable us to have a complete record in our files of all Honorary Members of our subordinate Lodges, the Secretaries are fraternally requested to submit to our Office, at their earliest possible convenience, the names and addresses of their Honorary Members and the dates of their election. The Secretaries are also requested to submit a report to the Grand Lodge Secretary's

Office as soon as an Honorary Member is elected in his Lodge, stating therein his name, Masonic titles, date of election and permanent address.

It is fraternally requested that you comply with the instructions of the foregoing recommendations.

Fraternally yours,

ANTONIO GONZALES, P. G. M.
Grand Secretary

Republic of the Philippines
 Department of Public Works and Communications
 BUREAU OF POSTS
 Manila

SWORN STATEMENT

(Required by Act No. 2580)

THE undersigned, Clifford C. Bennett, Managing Editor of the CABLETOW, published monthly in English and Spanish at Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act No. 2580, as amended by Commonwealth Act No. 201:

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(SGD.) **CLIFFORD C. BENNETT**
Grand Master

Subscribed and sworn to before me this 17th day of April, 1950 at Manila, at Manila, the affiant exhibiting his Residence Certificate No. A-4147359 issued at Parañaque, Rizal, February 13, 1950.

(SGD.) **ANTONIO GONZALEZ**
Notary Public

My commission expires December 31, 1950

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 Book No. 17



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April 19th, 1950

TO ALL GRAND LODGE OFFICERS

Greetings:

Kindly be advised that our Most Worshipful Grand Master will make the following Official Visitations:—

MAY 1, 1950, at 8:00 A.M. at DAGUPAN CITY

Joint Official Visitation to—

- "PANGASINAN" Lodge No. 56
- "AGNO" Lodge No. 75

OFFICIAL SECTION • • •

Directory of Subordinate Lodges 1950-51

(Continued from last issue)

NUEVA ECIJA LODGE No. 73

W. M. Felipe I. Chico, S. W. Marcelo Capalungan, J. W. Carlos S. Domingo, Treas. Ponciano D. Rivera, Sec. Pedro Medina, Cabanatuan, Nueva Ecija (2nd Saturday).

AGNO LODGE No. 75

W. M. Jose C. Soria, S. W. Pedro Romasoc, W. J. Cerilo Casareno, Treas. Juan N. Kagaoan, Sec. Rodolfo U. Arciaga, Natividad, Pangasinan, (3rd Saturday).

KASILAWAN LODGE No. 77

W. M. Agaton Day, S. W. Agapito de Guzman, J. W. Pacifico Marin, Treas. Primo I. Guzman, Sec. Jose F. Fetalvero, 2363 Int. 32 Juan Luan, Tondo, Manila (2nd Monday), 520 San Marcelino, Manila.

TAGA-ILOG LODGE No. 79

W. M. Eusebio Salazar, S. W. Vicente del Carmen, W. J. Leoncio R. Salanga, Treas. Guillermo Valido, Sec. Clemente Bernabe, 1849 Sulu, Sta. Cruz, Manila (4th Saturday) 520 San Marcelino, Manila.

MOUNT LEBANON LODGE No. 80

W. M. Philip E Shaouy, S. W. Carl R. H. Mark, J. W. Stanley J. Willimont, Treas. Pedro T. Balinghasay, Sec. Teofilo Ragodon, 70 Lim An St. (Salud) Rizal City, 912 Taft Avenue (1st Thursday).

F. D. ROOSEVELT MEMORIAL LODGE No. 81

W. M. Cenon Trias, S. W. Victoriano Perianes, J. W. Estanislao Gabarda, Treas. Dominador Villanueva, Sec. Pedor Ramirez, 1425 G. del Pilar, Singalong Subdivision, Manila, (3rd Saturday) 520 San Marcelino, Manila.

HIGH TWELVE LODGE No. 82

W. M. Genaro Pestana, S. W. Domingo Bascara, J. W. Florencio Asiddao, Treas. Alfonso T. Navales, Sec. Gregorio Cariaga, 2526 M. Natividad, Sta. Cruz, Manila (2nd Saturday) 520 San Marcelino, Manila.

DAGOHOY LODGE No. 84

W. M. Anacleto Sevilla, S. W. Fortunato Bagaipo, J. W. Rosalio C. Mardin, Treas. Felicisimo Maisog, Sec. Simplicio G. Doron, Tagbilaran, Bohol (2nd Saturday).

ABRA LODGE No. 86

W. M. Vivencio Casia, S. W. Gregorio Festejo, J. W. Ildefonso Castillo, Treas. Esteban Buenavista, Sec. Evaristo Langbayan, Bangued, Abra (_____).

HIRAM LODGE No. 88

W. M. Godofredo P. Ricafort, S. W. Bonifacio S. Araullo, J. W. Macaraio C. Navia, Treas. Inocencio C. Dumpit, Sec. Ramon Ramos, 2 Taft Avenue, Manila (1st Friday) 520 San Marcelino, Manila.

MUOG LODGE No. 89

W. M. Pascual Salgado, S. W. Mateo Ferrer, J. W. Juan Lopez, Treas. Pedro Lombos, Sec. Teodorico B. Santos, La Huerta, Parañaque, Rizal (3rd Saturday).

MEMORIAL LODGE No. 90

W. M. Buenaventura Eugenio, S. W. Francisco Gaspar, J. W. Apolonio V. Zabat, Treas. Rufino Angeles, Sec. Apolonio Fuertas, Muñoz, Nueva Ecija (2nd Saturday).

MOUNT KALADIAS LODGE No. 91

W. M. Pelagio G. Villarín, S. W. Manuel B. Utzurum, J. W. Pablo Corsino, Treas. Eduardo Montana, Sec. Pedro D. Dimaya, Silliman University, Dumaguete City (2nd Tuesday).

MENCIUS LODGE No. 93

W. M. James V. Limpe, S. W. Mathew S. Tee, J. W. Edward K. Cheng, Treas. Rafael Go, Sec. Richard Khoo, 504 Sto. Cristo, Manila (2nd Thursday) 520 San Marcelino, Manila.

MAY 1, 1950, at 1:00 P.M. at TARLAC

Joint Official Visitation to—

"ISAGANI" Lodge No. 96

"VICTORY" Lodge No. 116

The Grand Master and party will leave Manila by train on April 30th, 1950, at 1:30 P.M. and will arrive at Dagupan at 6:53 P.M. The Grand Master's party will stay overnight at Dagupan to visit "Pangasinan" Lodge No. 56 and "Agno" Lodge No. 75 at 8:00 A.M. the next day.

At 10:00 o'clock, The Grand Master's party will take the train to proceed to Tarlac and there will arrive at 12:00 noon on the same day. At 1:00 P.M., the Grand Master will make joint Official Visitation to "Isagani" Lodge No. 96 and "Victory" Lodge No. 116, until 3:30 P.M. Then the Grand Master's party will take the train from Tarlac at 4:00 P.M. to return to Manila.

THE COST OF ROUND TRIP FARE IS—P11.80

On May 4th, 1950, at 6:00 P.M., the Most Worshipful Grand Master will make a joint Official Visitation to the following Lodges:

"ISLAND-LUZ-MINERVA" Lodge No. 5

"NILAD" Lodge No. 12

"LUZON" Lodge No. 57

"KASILAWAN" Lodge No. 77

at the Plaridel Masonic Temple, 520 San Marcelino, Manila.

Kindly govern yourselves accordingly.

Fraternally yours,
ANTONIO GONZALEZ, P.G.M.
Grand Secretary



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OFFICIAL SECTION

SERVICE LODGE No. 95

W. M. Daniel Adamson, S. W. Abundio C. del Rosario, J. W. Deogracias E. Lerma, Treas. Clifford C. Bennett, Sec. Aurelio D. Rosario, 1310 O'Donnell, Sta. Cruz, Manila (4th Tuesday) 520 San Marcelino, ISAGANI LODGE No. 96

W. M. Anastacio B. Querimit, S. W. Cornelio Reyes, J. W. Manuel R. Verde, Treas. Alejandro Lorenzo, Sec. Guillermo Espinosa, Tarlac, Tarlac, (1st Saturday).

BAGONG ILAW LODGE No. 97

W. M. Primitivo P. Ricafrente, S. W. Maximo Santiagué, J. W. Daniel D. Lisanin, Treas. Ramon Zapanta, Sec. Miguel G. Luna, Novleta, Cavite or c/o Dept. of Commerce and Industry, Manila (1st Saturday).

MOUNT HURAW LODGE No. 98

W. M. Simeon Damian, S. W. Jose Montejó, J. W. Vicente Oreo, Treas. Cayetano Froilan, Sec. Teodorico Noble, Asst. Sec'y Nicolas R. Peñamora, Catbalogan, Samar (1st Friday).

KEYSTONE LODGE No. 100

W. M. Vitaliado B. Arrieta, S. W. Epimaco B. Jangaon, J. W. Venancio P. Reyes, Treas. Macario Odamar, Sec. Federico E. Palma, 83 Ampioke Street, Balut Is., Manila (2nd Saturday) 520 San Marcelino, Manila.

BUD DAHO LODGE No. 102 (No Report)

ZAMBALES LODGE No. 103

W. M. Proceso Cabal, S. W. Roman Saladino, J. W. Agerico Miranda, Treas. Agustin Abad, Sec. Jose J. Malinit, Iba, Zambales (1st Saturday).

BATAAN LODGE No. 104

W. M. Claro C. Bagalso, S. W. Gabriel Labog, J. W. Felix G. Mendoza, Treas. Daniel Bascara, Sec. Jesus Heras, Puerto Rivas, Balaña, Bataan, (1st Saturday).

LEONARD WOOD LODGE No. 105

W. M. Homer W. Hales, S. W. James E. Matthews, J. W. Percy E. Kennedy, Treas. Warren J. Ballou, Sec. 1st Lt. C. T. Anderson, Clark Air Force Base, Apo 74, Pampanga, Philippines.

CAMARINES NORTE LODGE No. 107

W. M. Andres Marquez, S. W. Marciano Tondo, J. W. Avelino T. Sayoc, Treas. Jose Santos Seeping, Sec. Bartolome Ortega, Daet, Camarines Norte (last Saturday).

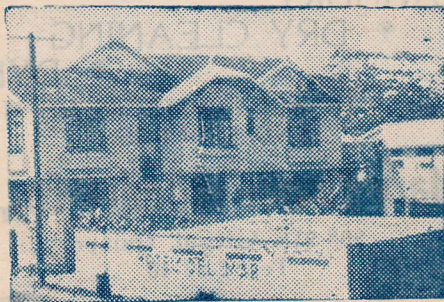
KUTANG BATO LODGE No. 110

W. M. Jose M. Burdeos, S. W. Casimiro A. Pasco, J. W. Francisco C. Tizon, Treas. Francisco S. Go, Sec. Bernardo Bagamaspad, Cotabato, Cotabato (3rd Saturday).

MARANAW LODGE No. 111

W. M. Benito Ong, S. W. Aniano Alcantara, J. W. Valerio Rovira, Treas. Sy Ponso, Sec. Zacarias N. Orbe, Iligan, Lanao, (2nd Saturday).

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W. M. Rafael Bobadilla, S. W. Matias Costelo, J. W. Basilio Viado, Treas. Valeriano Fajardo, Sec. Menandro Vida, 41 Molina Street, Cavite City (4th Saturday).

VICTORY LODGE No. 116

W. M. Timoteo D. Agustin, S. W. Cosme T. Valdez, J. W. Vivencio Balaing, Treas. Nicolas G. Lim, Sec. Inocencio G. Lactaon, Camiling, Tarlac, (_____).

MILTON C. MARVIN LODGE No. 117

W. M. Jasper Louis Horton, S. W. William E. Harber, J. W. Henry Atencio, Treas. Donald Fuller, Sec. Duane Cole Cooper, Station 14, Guam, Guam. (Address thus c/o The Secretary, Milton C. Marvin Lodge No. 117, P. O. Box 158, Agana, Guam.)

OKINAWA LODGE No. 118

W. M. Harry Cowing, S. W. Hans H. Sachers, J. W. Alfred Luna Nixon, Treas. H. J. Allen, Sec. Robert A. Wendell, Okinawa Engineer District, APO 331.

MARIKINA LODGE No. 119

W. M. Florencio Ilagan, S. W. Isaac Eustaquio, J. W. Daniel Santiago, Treas. Julio Gregorio, Sec. Demetrio Estrella, Marikina, Rizal. (_____)

YOKOSUKA NAVAL MASONIC LODGE No. 120

W. M. James Frederick Weir, S. W. Frank Raymond Nelson, J. W. Alonzo Bain Shattuck, Treas. Randall S. Edwards, Sec. Edgar Carrol Totman, Naval Dispensary, Navy 3923 c/o FPO San Francisco, California (_____)

SAIPAN MEMORIAL LODGE No. 121

W. M. Albert Dudley Prickett, S. W. William Alfred Moore, J. W. Norman B. Shipley, Treas. Homer Fults, Sec. Richard V. Lawshe, Public Works, Box 140, Saipan, M. I., Navy 3245, c/o FPO, San Francisco.

QUEZON CITY LODGE No. 122

W. M. Liberato E. Littawa, S. W. Joaquin Pleno, J. W. Angelo S. Baylon, Treas. Tiburcio E. Juiogue, Sec. Petronilo I. Vallejo, c/o Auditor's Office, Quezon City (_____)

ARMED FORCES LODGE No. 123

W. M. Edwin C. Coffin, S. W. Robert J. Sauter, Jr., J. W. William H. Davenport, Treas. Harold B. Benedict, Sec. James H. Lynchk, G-1 Sec., Hq. Marbo, APO 246, Camp Edusa, Dededo, Guam.

FAR EAST LODGE No. 124

W. M. Col. Elmer O. Hinman, S. W. William J. Eichorn, J. W. Kenneth R. Pearson, Treas. William E. Piercey, Sec. Major Karl F. Ehrlich, 155 Station Hospital APO 503, c/o Postmaster, San Francisco, California.

TOKYO MASONIC LODGE No. 125

W. M. Michael A. Rivisto, S. W. Guy Hawhee, J. W. G. R. Pearson, Treas. Roy Clarke, Sec. H. R. Weetman, (Lt. Col.) Hq. & Sv. Gp., GHQ, FEC. (_____)

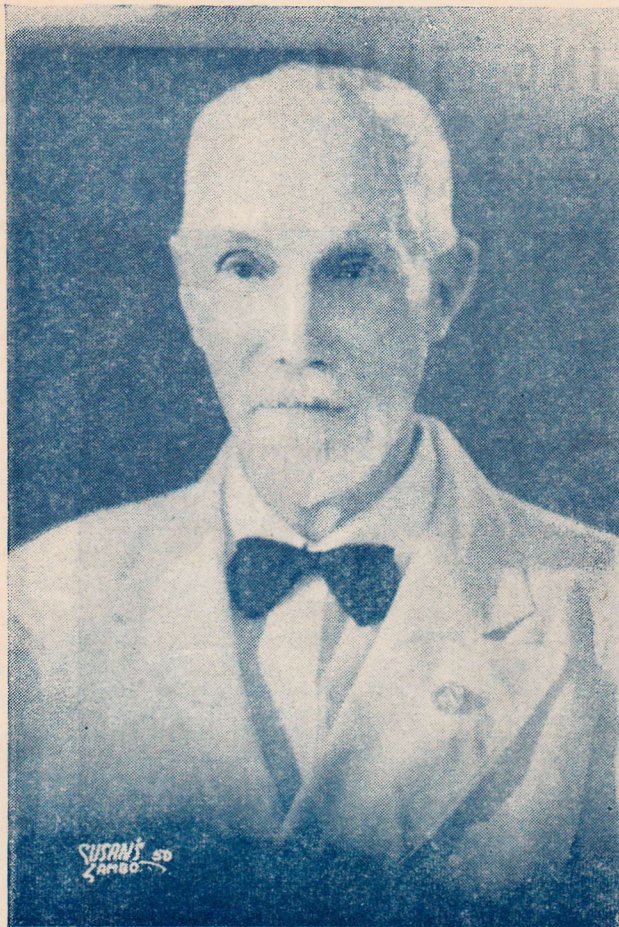
SQUARE & COMPASS LODGE No. 126

W. M. Richard B. Willis, S. W. William T. Haskell, J. W. Horace M. Justus, Treas. Harold L. Smith, Sec. Joseph Penley, FEAMCOM, APO 323.

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OFFICIAL SECTION



BRO. JAMES WILSON

60 Years A Mason

ON Thursday evening, January 26th, 1950 at the closing session of the 34th Annual Communication of the Grand Lodge, Worshipful Brother Sidney M. Austin Senior Grand Warden, presented a Grand Lodge of the Philippine Islands' 60-year Gold Veteran Button to Brother James Wilson of Mount Apo Lodge No. 45, Zamboanga City.

Brother Wilson thanked the Grand Lodge for the Gold Veterans Button and hoped that he would be able to wear the Button and attend the Lodge meetings as regularly as he has done in the past.

Brother Wilson said he had great faith in Freemasonry. He continued, "Thank God, my brethren, for the faith of Freemasonry:—a faith that lays hold of that immortal part within us, which it stoutly testifies shall never, never, never, die—the Master Grip which lifts the Fallen Brother, from the putrid state of dust and despair, to walk in newness of life; Happy is the man who lays the wisdom, strength and beauty of Masonic faith to heart, and lives by it; He will have little to regret, and much to make him glad, when the evening shadows fall. By the Level, and on the Square, God bless you brethren is my prayer, And keep you ever in His care Till we all come Home—over there."

Brother James Wilson was raised a Master Mason on Tuesday, January 28th, 1890 in St. John's Lodge No. 16 Falkirk, Scotland, affiliated with Pentalpha Lodge No. 202, Los Angeles, California, in 1894 and transferred to Mount Apo Lodge No. 45 Zamboanga City in 1918, and was its first Worshipful Master and has attended the meetings regularly during all those years.

Brother James Wilson was presented with a 50-year Gold Veteran Button in 1941 but this fell into the hands of the Japanese at the invasion, so the Grand Lodge thought it fit to present Brother Wilson with a 50 year gold Veteran Button.

Brother Wilson's Scottish Rite membership is with the Los Angeles Valley Bodies, California, 1909 class.

EDITORIALS

(Continued from page 155)

The verdict of his Brethren then was and still is one of unanimity: "He proved equal to his task and brought glory to the Craft." But in surrendering his exalted office he entered a wider field of service where his rich and varied Masonic experiences have touched the lives of Masons and non-Masons alike and influenced them to do better and accomplish more.

Many a man gives up before the race is run. Some are content to rest on their laurels years before their earthly journey is over; they are satisfied with the thought that they have done enough. This can not happen to Bro. Harvey. His past though crowded with achievements is but an incentive for him to go on and on until he is unable to use his working tools any longer.

A man of Bro. Harvey's stature, dogged in his determination and firm in his conviction is no quitter. His is a life dedicated to work. As a Mason he thoroughly believes that Masonry, from first to last is work.

Tribute after tribute may be paid Bro. Harvey. Eloquent praises, written and unwritten are proper and timely. He deserves them all. It is well that he hears and reads them while alive. He has a heart that is appreciative and sympathy that is wide. May his remaining years be pervaded with pleasant memories and filled with cheerfulness!

Bro. Harvey is familiar with those words of com-

fort and assurance as recorded in the Book which is the rule and guide of his faith:

"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord."

And these very words may be directed to him personally some day, somewhere.

—MAURO BARADI, M.P.S.

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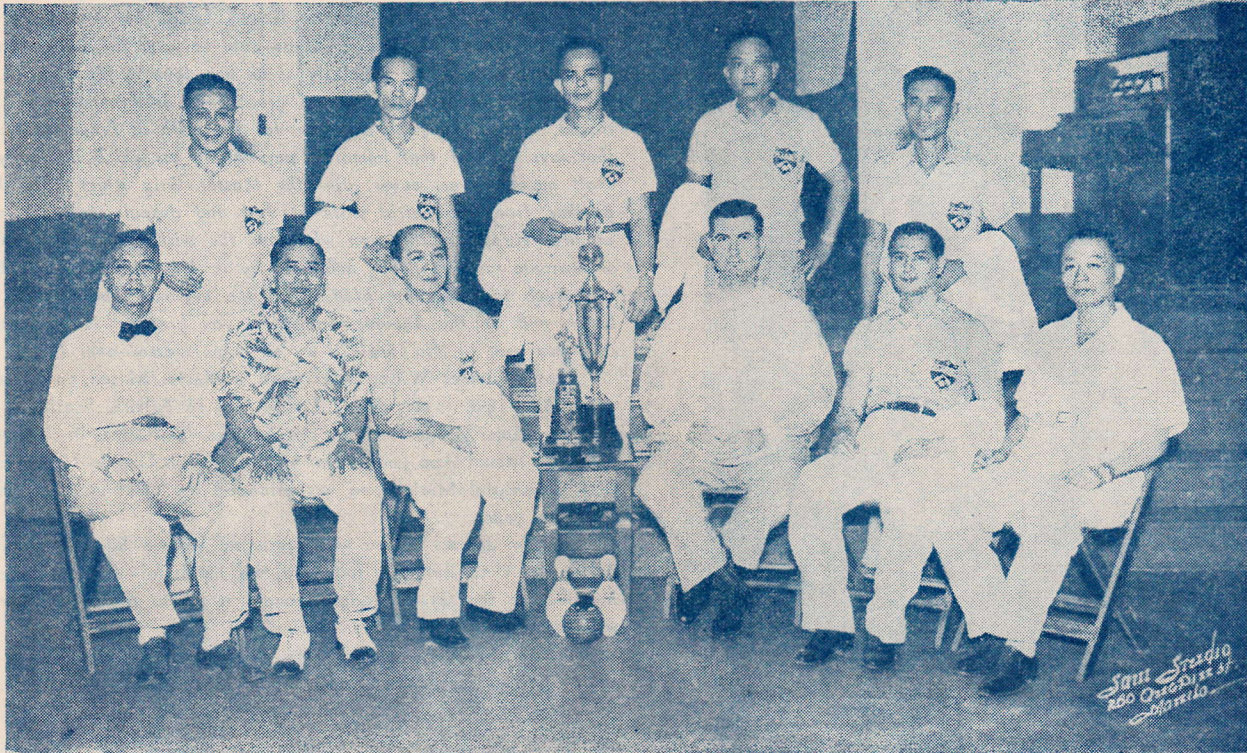
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WHAT OUR LODGES ARE DOING • • •

PLARIDEL BOWLING TEAM

1950 CHAMPION
National Bowling Association *



Sitting (l. to r.) D. R. Escosa (Recorder), A. Day, A. Ustaris, C. C. Bennett (Manager) R. M. Umali (Captain) and F. Lee
Standing (l. to r.) A. Clemente, F. Viar, A. U. Palis, M. V. Mariano and P. Valdez

*1. Plaridel Bowling Team 2. De La Rama Lines 3. Downtown YMCA 4. Rui-Dal Bowling Team 5. Dart Recreation Hall
6. Luisa & Sons Recreation Hall 7. Philippine Constabulary 8. Avenue Recreation Hall 9. Avenue Bombers 10. Flash Recreation Center.

BAGUMBAYAN No. 4 Manila

BAGUMBAYAN Lodge No. 4 went on holiday on Sunday, April 2, 1950. The members, their wives, and children held a reunion at the Social Hall of the Plaridel Masonic Temple, 520 San Marcelino St. and put up an impromptu program under the able leadership of Dean Agustin Pañares of the Cosmopolitan Colleges.

Led by no other than the Founder of the Lodge 36 years ago, M. W. Bro. C. W. Rosenstock and his charming daughter, two hundred members, their wives, and their children, responded when the roll was called. The affair was opened with very lively community singing followed by the calling of the roll by the secretary. The children's pro-

gram followed which included such numbers as piano selection by a Bernardino daughter, ballet dance by the Aquino sisters, curacha dance by the Lopez children, and various dances by other Bernardino children. The children's program was concluded with refreshments for themselves while the old folks danced the guarachas, apalachicolas, and waltzes.

The affair was concluded with the dance of the chain of indissoluble friendship in which every one present joined in the chain from the youngest 2-year olds to the oldest octogenarians. The end of the perfect day came at 7:00 in the evening when the reunion broke up, peace and harmony prevailing. The minutes of the affair was faithfully recorded to the last word and strain of music by the secretary in two reels of recorder tape to be played at the next reunion which the members and their families requested should be held more often.

CARLOS IÑIGO

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THE MALABANG PILGRIMAGE

MAGUINDANAO No. 40

MARANAW No. 111

FEBRUARY 19, 1950, birthday of the late Most Worshipful Bro. Jose Abad Santos, PGM was celebrated by a Masonic pilgrimage to Malabang, Lanao, headed by Wor. Bro. Ubaldo D. Laya, Master of

• • • WHAT OUR LODGES ARE DOING



Maquindanao Lodge No. 40 and Wor. Bro. Benito Ong, Master of Maranaw Lodge No. 111.

The party started early in the morning on a chartered bus of Maria Cristina Transportation, picking up some brethren along the way. The group reached Malabang at about 10:30 o'clock, stopping in the home of Bro. Manuel Anton, a businessman of that place.

Thereafter the party proceeded to the spot on which the late Chief Justice Abad Santos was executed by the Japanese.

With Bro. Pedro D. Melendez, Secretary of Mindanao Lodge of Perfection as Master of Ceremonies, a short program was conducted. Bro. Sumabong gave the invocation and Wor. Bro. Laya delivered an address on the significance of the pilgrimage. The master of ceremonies also gave brief remarks, paying tribute to the late hero and patriot.

Other members of the party were Bro. Sy Ponso, Kingsan Dy Pico, Jam Chiong, Valerio Rovira, Maximo Echeverri, Zacarias Orbe, Honorio Ylizarde, Santiago Ballesta, Alejandro Bunuan, Mariano Alcantara, Felix Caburian, Florencio Bone. They were joined in Malabang by Lt. Col. Aniano Alcantara and Capt. Macaurog Arumpac both of Maranaw Lodge but now stationed in Cotabato.

The spot of execution has been marked with a fence placed by Maranao Lodge No. 111 in 1948.

MAYON No. 61

BRO. FRANCISCO L. REYES, member of Dalisay Lodge No. 14 wrote to us that he attended the conferral of 1st degree which was held at Legaspi City by Mayon Lodge No. 61 last March 19, 1950. The neophite was Bro. Maximo T. Buan, the Regional Supervisor of Filipino, Inc., Manila.

Among the visitors who attended in that celebration, was Bro. Cecilio Munar of Keystone Lodge No. 100, who was also a sojourner in this valley.

After the Lodge meeting, sandwich and refreshments were served.

UNION No. 70

San Fernando, La Union

WITH Hon. Roman Campos, Judge of the Court of First Instance of La Union, as guest speaker, the birthday anniversary of the late M. W. Bro. Jose Abad Santos was fittingly celebrated in the lodge hall of Union Lodge No. 70, San Fernando, La Union, on Sunday, February 19, 1950, from 9:00 o'clock to 12:00 o'clock noon with a literary-musical program in compliance with Grand Lodge Circular No. 1, s. 1950. Brethren from different towns of the province and their families and visitors from without were present at the occasion.

In his invocation, Brother Doroteo Aguila, Chaplain of the lodge offered this prayer among other things:

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WHAT OUR LODGES ARE DOING • • •



Bud Daho Lodge No. 102, F & A M
Jolo, Sulu, Feb. 26, 1950

"We thank Thee Our Creator for the blessing to let Most Worshipful Brother Jose Abad Santos rest in peace. As this Master Builder of the past used the tools and instruments of the craft for such work of perfection, so may we use them for the more noble and glorious purpose of constructing in our day a new order wherein the races and nations of the earth may sa work and build in harmony that confusion and discord, mistrust and suspicion may be neither heard nor felt and only peace on goodwill prevail."

From the speech of Judge Roman Campos on the life of Chief Justice Jose Abad Santos, the brethren drew as from a fountain an inspiration to devote their lives to the public service that our country may be a better place to live in.

The program which was opened to the public is as follows:

1. 9:00 o'clock A. M. Opening of the Lodge

2. Reception of the Guest Speaker, Hon Roman Campos, Judge of Court of First Instance and party
3. Invocation Bro. Doroteo Aguila, Chaplain
4. Introduction of the Guest Speaker . . . By Wor. Bro. Miguel Rilloraza, Sr.
5. Speech . . . Chief Justice Jose Abad Santos as Public Servant—Hon. Roman Campos
6. Vocal Solo . . . Mrs. Donata D. Aguila
7. Address . . M. W. Bro. Jose Abad Santos as a Mason—By Bro. Marcelino T Viduya
8. Speeches Bro. Melecio Palma
Bro. Agaton R. Yaranon
9. Closing Remarks Bro. Gil Sanchez
10. Closing of the Lodge

The program was followed by a luncheon tendered by the brethren in honor of the Guest Speaker and visitors in the Viernes Restaurant

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Pledge of Service

MORE ABOUT RIZAL'S DISPUTED RETRACTION

By

Juan Nabong, P. M.

IN the absorbing discussion regarding the alleged retraction of Rizal on Masonry, the exact words of the retraction were never discussed publicly in order to find out just what has really been retracted and the circumstances under which the retraction was made. It is believed that a closer study of the wording of the retraction would prove enlightening and would simplify the issues under discussion. For unless the premises are clearly defined, the discussion is liable to branch out to irrelevant matters and produce conclusions which are fallacious for being based on incomplete facts. Let us therefore read just what the retraction says, so that our thinking may be definite on the matter. The disputed retraction reads as follows:—

"I declare myself a Catholic and in this religion, in which I was born and educated, I wish to live and die. I retract with all my heart anything in my words, writings, publications and conduct that has been contrary to my character as a son of the Church. I believe and profess what it teaches, and I submit to what it demands. I abominate Masonry as the enemy that it is of the Church and as a society prohibited by the same.

"The Diocesan Prelate, as the superior ecclesiastical authority, may make this spontaneous manifestation of mine public and in order to repair the scandal that my acts may have caused and in order that God and men may forgive me.

"Manila, December 29, 1896.

(Sgd.) Jose Rizal"

It is clear from the foregoing, that what Rizal really retracted, were his "words, writings, publications, and conduct" that have been contrary to his character as a son of the Church. He did not expressly say that he retracted Masonry. He only said that he hated Masonry.

Now what would the retraction indicate in the light of its substance, if it is really true that Rizal retracted? The obvious conclusion, if the retraction of Rizal is true and genuine, would be to say that he completely and with all his heart, repudiated all his important writings which include his two famous books entitled "NOLI ME TANGERE" and "EL FILIBUSTERISMO". If the words of the retraction are true, there is no other conclusion to deduct than that he eschewed entirely what he said there, and that even if what he wrote and published were true, he was withdrawing them for being contrary to the Church. This would brand Rizal as a renegade to his convictions and as wanting in strength of character that he was not willing to die for them, nor for the country which he said he loved. If the retraction then is true, then for what did Rizal really die, after writing his LAST FAREWELL?

The retraction of Rizal's books and other publications would be of greater value to the Roman Catholic Church and to its lost prestige than the alleged retraction on Masonry, for the books and writings of Rizal are the ones which have exposed and damaged the reputation of the Catholic hierarchy in the Philippines and were the cause of his persecution and ultimate martyrdom. Rizal's being a Mason did not injure the Roman Catholic Church as Masonry never injured any Church anytime. What was most bitter and injurious to the Roman Catholic hierarchy were the words and writings of Rizal in his two books and if they were to choose between abolishing the books of

Rizal and his Masonic affiliation, we believe that they would prefer the obliteration of the works, writings and publications of Rizal and leave his Masonic affiliation as of insignificant and secondary value.

That it is not possible for Rizal with his strong conviction and unyielding loyalty to the truth, to retract, may be gathered from the fact that while he was still in Hongkong, prior to his coming to the Philippines, and being sure that he would be killed by the Spaniards and the friars here, he left two letters in his own handwriting to Dr. Marquez of Macao, which constituted his voluntary and spontaneous Last Will and Testament to the Filipino people. In one of those letters he said in part:—

"x x x I do not regret what I have done; and if I were to begin now, I would do the same as I have done because that is my duty. Gladly do I go to expose myself to peril, not as an expiation of my faults (for in this matter I do not think I have committed any) but to crown my work and to attest with my example what I have always preached.

"A man ought to die for his duty and for his convictions. I maintain all the ideas I have expressed concerning the condition and future of my country, and I shall die willingly for her, and even more willingly to secure justice and tranquility for you."

In the second letter, he said in part:—

"x x x But what shall I do? I have duties to my conscience above all x x x. I desire, furthermore, to let those who deny our patriotism see that we know how to die for our duty and for our convictions. What matters death if one dies for what is loved, for the country, and for the beings that are adored?"

These letters were opened after his death and his martyrdom confirmed the truth of his legacy to the Filipino people. When he said "I do not regret what I have done, and if I were to begin now, I would do the same as I have done because that is my duty," how could he retract his writings and Masonry for if he were to relive again his life he would do again the same things he did before? Then again he said "I maintain all the ideas I have expressed concerning the condition and future of my country, and I shall die willingly for her, and even more willingly to secure justice and tranquility for you," how could he retract with all his heart, his "words, writings and publications" when the retraction does not conform to the great sacrifice he made for his country? Did Rizal give up all his convictions as a loyal son of the Fatherland in order to become a true son of the Catholic Church? Did he, upon approaching death, become more of a Roman Catholic and less of a Filipino? Did he sacrifice all his love for his country for love of the Roman Catholic Church?

Then again, in the second letter when he said "But what shall I do? I have duties to my conscience above all x x x" what did he mean duties to his conscience? Did he mean duty to his religion or duty to the convictions and principles that he held in his love for his country?

Then finally when he said "I desire, furthermore, to let those who deny our patriotism see that we know how to die for our duty and con-
(Continued on page 165)

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• • • • From Other Grand Jurisdictions • • • •

"SPAIN BUDGETS \$90,909 TO PERSECUTE FREEMASONS"

IN a number of articles, and particularly in the last few Bulletins, we have referred to the persecution of Masons and all others except Roman Catholics in those countries where Roman Catholicism controls the whole or a vast majority of the people. Where the ruler is not necessarily Roman Catholic, persecution is not carried nearly so far.

This latter is true of many South American countries. Following, we quote about one-half of a full-page article under the above title, appearing in the Scottish Rite News Bulletin of November 5, 1949:

"The new Budget in Spain (Article 2 of the first chapter) sets aside \$90,909 for the use of a special tribunal for the suppression of Freemasonry. This startling information has been brought to light by J. Alvarez Del Vayo, Foreign Minister in the Spanish Loyalist Government, in exile, in an article in *The Nation* of September 24, 1949. Mr. Del Vayo poses this pertinent and penetrating query: 'Do the American Senators who favor a loan to Franco want to finance the persecution of Protestants and Freemasons?'

"Here is a list of just a few of the tyrannies of the Roman Catholic Franco regime in Spain:

"(a) Protestants are denied the right to propagate their faith, although Roman Catholics have that right in Protestant countries;

"(b) Protestants must hold their services in inconspicuous buildings on a side street, and no sign or insignia indicating it is a church is allowed on the building;

"(c) Protestants are not permitted publicly to bury their own dead with the rites of their own church;

"(d) Worshipping by gatherings in private homes is forbidden;

"(e) Publication and sale of the Protestant version of the Bible is forbidden; likewise, Protestant hymnals, religious papers and books;

"(f) Protestant books sent in from abroad do not pass the censor;

"(g) Spanish Protestants are not allowed to have their own schools, although in Protestant countries Roman Catholics may have their own schools provided they pay for them;

"(h) Protestant children are subject to compulsory Roman Catholic instruction in state schools;

"(i) Refusal of government permits to reopen Protestant chapels;
 "(j) No new permits for services have been granted to Protestants for almost two years;

"(k) Permits to build new Protestant chapels are not granted;

"(l) No Protestant is allowed to hold a government position, teach school, or serve as an army officer, though there are one or two Protestants in government positions, an exception to this rule, but they hold these position merely as a "blind" to disguise the actual practice;

"(m) The abolition of Freemasonry and the persecution of Freemasons.

"The foregoing does not include all the injustices practiced by the Franco Roman Catholic regime against Protestants, but they are enough to show the enormity of the regime's offense against Protestants and Protestantism, Freemasons and Freemasonry. If Franco wants the financial aid of Protestant America, let the Congress of the U.S.A. stipulate in no uncertain terms that Franco first remove these discriminations against Protestants and Freemasons."

We would add that we, and Masons and Protestants generally, are as much opposed to the persecution of Masons and Protestants in Spain as they are to the persecution of Roman Catholics and Protestants in Soviet controlled satellite nations of central and southern Europe. One appears to be just as bad as the other.

But we have heard no Cardinal, Archbishop, Bishop, priest, or any prominent Roman Catholic layman condemn any of the brutalities and harsh conditions imposed on Protestants, Masons, Oddfellows, Knights, of Pythias, and other non-believers in the Catholic religion in Spain.

By their silence they show their sympathy. That silence also indicates what would happen to Protestant America, settled and welded into a great nation by Protestants and Masons entirely, if Catholics ever succeeded in making America Roman Catholic or becoming the dominant power.

All Protestants, Masons and other non-believers in Roman Catholicism should take due notice thereof, and govern themselves accordingly.

(El Paso Bulletin, El Paso, Texas, Feb. 1950)

ITEMS OF INTEREST IN FRATERNAL REALMS

PAST GRAND MASTER TRUMAN INSTALLS NEW GRAND MASTER

PRESIDENT Harry S. Truman presided at the convocation of the Grand Lodge of Missouri on September 29, and, in his capacity as past grand master, installed James Bradford in the office of grand master, and also the other officers. The ceremony took place in the Scottish Rite Temple at St. Louis.

President Truman, until the Installation of Grand Master Bradford, declared the ceremony open so that non-Masonic members of his party could be present. Rabbi Samuel Thurman, of St. Louis, was installed grand chaplain. The President called attention to the fact that he and Rabbi Thurman have been friends for 40 years. He asked the reporters to read the prayer which Rabbi Thurman delivered on the day of President Truman's inauguration. It came from his heart, said the President, and is an appeal for lasting world peace.

The President wore a lambskin Masonic apron, embellished with purple velvet and edged with gilt braid. From his lapel hung the jeweled badge of a past grand master; and in the button-hole of his lapel was a pin of a veteran of World War I.

DID YOU KNOW

THAT Edward VII, former King of England, and grand master of England from 1875 to 1901, was initiated a Mason by the King of Sweden, on November 9, 1869, when he was Prince of Wales, and was only 28 years old?

That Frederick the Great was made a Mason in a Lodge in Brunswick, in 1738, the same year that John Wesley was admitted into the

(Continued on next page)

Bro. JOSEPH FORT NEWTON, Litt. D.*

BRO. Dr. Newton was an active member of the Grand Lodge of Iowa.

He was Rector of the Philadelphia Episcopal Church of St. Luke, at the time of his death. He has delivered many addresses and has written many articles on Masonry, both in America and in England. Due to repeated requests from many brethren, he has written such books as, "THE BUILDERS", "THE MEN'S HOUSE", "THE RELIGION OF MASONRY" and a number of other Masonic books and publications.

Following is an impression of the late brother about Freemasonry. He says, "*Freemasonry appeals to me, first, by its fellowship; and next to the home and the House of God, it is the most blessed influence in my life. Its simple and profound faith, its wise and practical philosophy—uniting the wisdom of love with the love of wisdom—illumine my mind, as its genius for fraternity warms the heart. But still more Masonry appeals to me as an agency for the organization of moral faith, practical brotherhood, and social idealism, the worth and power of which we have not yet realized.*"

He passed to the Great Beyond in January this year.

"Life is a count of losses,

Every year;

For the weak are heavier crosses,

Every year;

Lost Springs with sobs replying

Unto weary Autumns' sighing,

While those we love are dying,

Every year."

(Continued on next page)

PLEDGE OF SERVICE

(Continued from page 163)

victions. What matters death if one dies for what is loved, for the country, and for the beings that are adored," could it be possible that Rizal gave up his desire to die for his country in order that he may die a Roman Catholic? If, during all his life he loved his country so dearly that he was willing to die for her, did he easily give up such love which was to cause his death in order that he may please the Catholic Church which did not save his life from being killed at all? Such possibilities are so contrary to the facts that in the light of all the circumstances, the alleged retraction becomes a "pious fraud" according to Palma and a calumny against our hero whom we all know died truly for his country and his convictions.

In the alleged retraction, Rizal was said to have stated that he abominated Masonry as it was the enemy of the Church. These are words of the Roman Catholic hierarchy but never of any Mason. No Mason considers Masonry an enemy of any Church. Masonry is the best friend of the Church as no one can become a Mason without having faith in God, which is the very thing that the Church teaches. What Masonry fights against is ignorance, oppression, tyranny, superstition and false belief and anything that would lessen the value of human personality. Surely no Church will protest against this fight if really it is teaching the truth.

Let us see now why the alleged retraction is either a fabrication or a forced death-bed retraction. The Jesuits are interested in having Rizal retract since he was deported to Dapitan. When Despujol ordered his deportation, he authorized Rizal to lodge either in the Mission House of the Jesuits in Dapitan or in the official residence of the commander of the district. The Jesuits, however, upon his arrival in Dapitan, made it a condition precedent, that if he wanted to stay in the Mission House, he should first retract all his writings and publications against the Roman Catholic Church and feeling insulted, Rizal preferred to stay in the house of the commander where no such humiliating condition was required of him.

From that moment, however, the Jesuits continuously besieged his soul and induced him to retract. They first sent Father Francisco Sanchez, a professor of Rizal in his childhood as well as Father Obach while Father Pastells from Manila exchanged communications with him. Notwithstanding their continuous efforts, Rizal remained firm in his beliefs up to the end.

Then again, after he was convicted to die and after the death sentence was read to him on December 29, 1896 at 7:00 o'clock in the morning, to be executed at the same hour on the following day, the Archbishop of Manila and the Jesuits worked vigorously upon him in order to secure a death-bed confession and a signed retraction. Father Simo the leader of the society took charge of the spiritual assault upon him. The first ones to work on him were Fathers Miguel Saderra Mata and Luis Viza and after 9:00 o'clock in the morning Father Rosell took their place and the latter was relieved at 10:00 o'clock by Fathers Vilaclara and Ballaguer, followed thereafter by Father March and at luncheon Father Faura, director of the Manila Observatory arrived. A little after dusk Father Ballaguer came again and took up the religious question anew. In one of the discussions, Rizal was alleged to have said "Look here, Father, if to please Your Reverence I should say yes to everything and should sign everything you present to me without feeling it or believing in it, I would be a hypocrite and would offend God, x x x "What would you have me do, if I cannot dominate my reason?"

According to the story of the Jesuits Rizal once asked for the formula of the retraction. This is an implied admission on the part of the Jesuits that even if Rizal retracted, it was a prepared statement coerced upon him, because the retraction appears to have been dictated

Fraternal Reviews

By MAURO BARADI, P.M.

TENNESSEE—1950

Lodges 374

Members 64,875

Gain 3,623

ON January 25, 1950 (A.L. 5950), the 136th Annual Communication of the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee began. The place: Grand Lodge Building, Nashville.

All the Grand Officers were in attendance, including sixteen (16) Past Grand Masters; also distinguished visitors from Canada, Illinois, Kentucky, Missouri, North Carolina, Ohio, Pennsylvania, and Tennessee.

M. W. Lucien Campbell Connell submitted his address. In dealing with charity he said:

"It is so wonderful to be able to render a service to those in distress, whether it be a warm hand clasp of a pat on the back or only a smile, but there are so many of us that think Charity is spelled (Money). Surely the main pillar of the temple is charity (Love) and how pleasant it is to practice charity—'Though I speak with the tongues of men and of angels and have not LOVE then I am nothing.' But so often we mistake the use of the word, so often we misconstrue just what we mean by charity."

The address also referred to the removal of a Lodge secretary, a Worshipful Master, and a Junior Warden from their respective offices.

From the Grand Secretary's report it is noted that forty-seven (47) certificates and buttons were issued to 50-year Masons. The oldest Mason in point of membership was raised on May 11, 1876 or 73 years ago.

The Jurisprudence Committee recommended that

"Beer may not be served in any Lodge hall or Masonic temple, or in connection with any Masonic gathering, or in a building controlled by a Lodge or in which a Lodge has interest."

The ways and means committee recommended

"That the sum of \$70,000.00 be appropriated to the Board of Control for the support and maintenance of our old Masons, widows and orphans. This amount shall be paid to the Board of Control in twelve equal installments of \$5,833.33, payable on the first day of the month for the previous month.

The election of Grand Lodge Officers held on the second day of the Annual Communication resulted in the election of Elbert Carlton Coleman as M. W. Grand Master for the current Masonic year.

because the Jesuits had a ready formula for his death-bed retraction. The statement of how Rizal asked for the formula of the retraction gave the Jesuits away. It revealed the preconceived plan and strategy of the friars in making Rizal retract everything he lived and died for. This is confirmed by his alleged statement "if to please Your Reverence I x x x should sign everything you present to me without feeling it or believing in it x x x". The delay in giving him the formula, altho Rizal was allegedly insiting for it, indicated that they were working carefully on the wording of the retraction and wanted to be sure that it was comprehensive enough to include the words, writings, and publications of Rizal which were the ones which placed them in a scandal before the people and before history. The Jesuitical narration further stated that Rizal made the following statement: "Give me a pen, Father, dictate what is necessary to confess, and I shall write it. Tell me what I ought to say." Then they alleged that at 11:30 in the evening he signed the disputed retraction.

(To be Continued)

BRO. JOSEPH (Continued from previous page)

* Joseph Newton, passed away in January this year. Dr. Newton was the rector of the Philadelphia Episcopal Church of St. Luke, at the time of his death. Bro. Newton is one of the best known Masonic authors. He is the author of "The Builders", "The Men's House", "The Religion of Masonry" and a number of other Masonic books and publications.

ITEMS OF INTEREST . . . (Continued from previous page)

Fraternity, and but two years before he ascended the throne?

That Baron Frederick von Steuben received Masonic light in Germany, and later became a member of Trinity Lodge, No. 10, in New York, N. Y.?

(The Eastern Star News, Charlotte, N.C.)

SECCION CASTELLANA
NOTAS EDITORIALES

Nuestros Plácemes Al M. I. Hermano George R. Harvey

VAN nuestros plácemes a nuestro Muy Ilustre Hermano GEO. R. HARVEY por sus cincuenta años continuos de vida masónica. La Gran Logia de las Islas Filipinas le ha concedido una medalla o botón de oro para conmemorar este acontecimiento, que nos llena de orgullo a todos los masones de esta Gran Jurisdicción. Ornamos nuestra cubierta con su venerable efigie, y en otra página de este mismo número van citaciones de su laboriosa vida masónica.

El M. I. Her. Geo R. Harvey ha sido uno de los mas esforzados arquitectos de nuestra Gran Logia. Aún en su infancia, la Gran Logia de las Islas Filipinas fue reconocida por casi todas las Grandes Logias de América y Europa debido a la labor acabada, y genuinamente normalizada según antiguos pautas, de sus caudillos, y uno de ellos, y de los mas conspicuos, fue y continúa siendo el M. I. Hermano Geo R. Harvey.

Nuestra jurisprudencia masónica está llena de sus opiniones que han causado admiración en el mundo masónico internacional. El ha vertido sus conocimientos de jurisprudencia masónica en los valiosos volúmenes de nuestras actuaciones, que sirven ahora de norma y guía para la propia y debida interpretación del derecho masónico en nuestra jurisdicción. Nunca se ha alejado de las propias pautas sentadas por los antiguos linderos y aceptadas regulaciones masónicas en el mundo internacional. Y por eso han sido y siguen siendo sus opiniones las mas luminosas en nuestra Ley Masónica.

Su lealtad para con la Gran Logia de las Islas Filipinas ha sido admirable y ejemplar. Ha defendido con tesón nuestros derechos y privilegios, como en el caso de China, y ha ganado para nuestra fraternidad masónica en Filipinas la universal aprobación. Aunque vive distante de nosotros, sigue siendo nuestro miembro, y se honra en llamarse y en ser conocido como uno de los ex-Grandes Maestros de esta Jurisdicción.

Enviamos un fuerte abrazo fraterno al M. I. Hermano Geo. R. Harvey a través de las distancias que nos separan, y le deseamos muchos años mas de vida masónica.

—ANTONIO GONZALEZ, P.G.M., F.P.S.

Las Obras De Rizal

NOS place anotar que nuestros legisladores están estudiando la manera de hacer obligatorio el estudio de las obras de Rizal en nuestros institutos de enseñanza. Pero nos duele saber que aún un puñado de nuestros compatriotas se opone a lo que nosotros creíamos hasta ahora era la común aspiración de nuestro pueblo. Y es aún mas doloroso saber que este puñado de nuestros propios compatriotas se opone a esta legitima aspiración de una gran mayoría nada mas que porque se sienten leales a los dictados de una iglesia que siempre ha antagonizado a la labor pro patria de Rizal. Confunden los intereses religiosos de una secta con los mejores intereses de la comunidad. Confunden su lealtad religiosa con su lealtad civil, y anteponen lo primero a lo último. ¿Qué diría Rizal si viviese y observase que en vano ha pasado un buen puñado de años sin que la conciencia religiosa de algunos sepa distinguir lo que es debido a la comunidad política y lo que es debido a los intereses de su propia secta?

Creíamos que las obras de Rizal se aceptaban por todo el pueblo como su evangelio cumbre, que sus obras y predicaciones se habían adentrado en la conciencia individual y colectiva de nuestro pueblo por encima de conveniencias religiosas, que aún hasta los mismos católicos los consideraban como la piedra fundamental en su labor libertadora. Pero ahora notamos que ese puñado de compatriotas, movidos por una mano inconfundiblemente maquiavelica, ha vuelto a surgir en mala hora en nuestro suelo tratando de echar abajo la obra cultural de Rizal. Pues si se ha de considerar que las obras de Rizal no son aptas para materia de estudio en nuestros colegios, su labor cultural y evangelica ha perdido todo su valor. ¿Es esto lo que se trata de hacer con dichas obras por aquellos que desde un principio han antagonizado a Rizal en su intensa labor pro patria? ¿Se quiere borrar su labor eminentemente moral, para que prive una vez mas un sistema religioso que ha ahogado nuestras conciencias y privado a nuestro pueblo de las bendiciones de un gobierno fundado en las predicaciones de Rizal? Esperamos que nuestros legisladores no se prestarán a ser sus victimas.

—ANTONIO GONZALEZ, P.G.M., F.P.S.

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