

The Cable Tied

Vol. XXIV

MANILA, PHILIPPINES, JUNE, 1950

No. 12

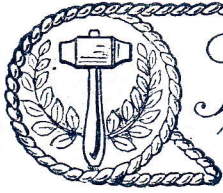
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

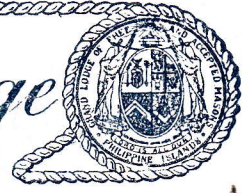
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*Floral offering of
SINUKUAN LODGE No. 16 F. & A. M.
Under the Jurisdiction of the Most Worshipful Grand Lodge of the Philippine
Islands on the occasion of the 89th Birthday Anniversary of Dr. Jose Rizal at the
Luneta on June 19th, 1950*



The Grand Master's Message



On Brethren's Irregularities

SOME brethren resent being corrected for their mistakes or irregularities. There are others who approach the Altar to deposit their ballots without giving the sign before depositing same; who smoke during the opening and closing ceremonies and the actual degree work, when they should not; who enter into conversation or read newspapers during Lodge meetings; who talk unkindly about those they could not agree with.

We all commit mistakes but we have no excuse for making them ever so often; much less should we feel hurt when we are reminded of our wrong doings.

As Master Masons, we have been charged to set right the ungentlemanly acts of our less informed brethren; this we should do in the proper spirit — not to punish or chasten the erring but to reason with them. In this way no embarrassments are caused, no bitterness created.

Oftentimes the character of men is determined by their ability to admit they are wrong when such is the fact. And it is well to remember that

"The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise."

Grand Master

THE CABLETOW

-:EDITORIALS:-

The Filipino Youth To Rizal

IN 1879, at the age of 18, Rizal wrote a prize-winning poem dedicated to the Filipino youth. This month on the day of his birth (the 19th), the Filipino youth through President Quirino dedicated to the memory of Rizal the newly-reconstructed replica of the house in Calamba, Laguna where eighty-nine years ago he was born.

It was the late President Roxas, a Mason like Rizal, who issued an executive order authorizing the collection of funds from the students of public and private schools to reconstruct the home of our national hero. For elementary pupils, the contribution was five centavos each; for high school students, ten centavos; and for collegiate, twenty centavos. The quotas, some say, are small but in this particular case real values lie in the enthusiasm and spirit of the contributors. The youth, therefore, may feel they are part owners of the national shrine; they have demonstrated that when it comes to undertakings affecting the country's good, there is no rich or poor, high or low, all are Filipinos alike.

Here is an instance where the young people meant to be as one, acting for a common purpose just as the Filipino people should be united for national survival, the very cause for which Rizal sacrificially fought.

And yet what is happening among us today? We proclaim the greatness of Rizal but nullify it by placing obstacles to the reading of his works. We quibble about the insignificant instead of solving problems of importance; we insist on others behaving properly but we ourselves are examples of dishonesty; we preach austerity but spend lavishly; we resent being advised and criticized but ally ourselves with crime and vice. We appear for solidarity and cooperation but lend ourselves as instruments of division and dissatisfaction.

In Rizal's time when Spain was still the ruling power in our country, he found many weaknesses of our own people. These he exposed in his immortal book "The Reign of Greed". Brother Rizal said:

"Our ills we owe to ourselves alone, so let us blame no one. If Spain should see that we were less complaisant with tyranny and more disposed to struggle and suffer for our rights, Spain would be the first to grant us liberty, because when the fruits of the womb reaches maturity woe unto the mother who would stifle it! So, while the Filipino people has not sufficient energy to proclaim, with head erect and bosom bared its rights to social life, and to guarantee it with its sacrifices, with its own blood; while we see our countrymen in private life ashamed within themselves, hear the

The Royal Arch In The Philippines

AS it is well known, the renaissance of Speculative Masonry took place in the year 1717. Until then, there was no known system of degrees as it is now practiced. The York Rite, the Scottish Rite, or any other rite was unknown. When Freemasonry was still operative, there was but one degree, or rather one ceremonial for the admission of members in the Order. Although there were already at that time entered apprentices, fellowcrafts and master masons, their classification, however, was due mainly to the number of years they had been working and the skill shown by them in their work. There was no prescribed ceremonial either for making anybody an entered apprentice mason or his passing to fellowcraft, nor for his being raised as master. These degrees came only after the renaissance in 1717. Some five or six years following the renaissance, efforts were noted to have been exerted for the establishment of a degree system, and ritual, dividing first the Craft into entered apprentices, fellowcrafts, and master masons, and then into capitular degrees which began to appear. The intelligentsia having then had the situation under control, the ritual and its symbolism attained the maximum development. The intensification of the speculative phase in these systems of degree gave the Institution a highly moral and philosophical character. Moral and ethical values were taken as bases for the implantation of the several degrees, and they supplied at the same time the minds and hearts of men spiritual nourishment of sublime significance. The teachings of the Renaissance, the Reformation and the Revolution — that

(Turn to next page)

voice of conscience roar in rebellion and protest, yet in public life keep silence or even echo the words of him who abuses them in order to mock the abused; while we see them wrap themselves up in their egotism and with a forced smile praise the most iniquitous actions, begging with their eyes a portion of the booty— why grant them liberty? With Spain or without Spain they would always be the same, and perhaps worse! Why independence, if the slaves of to-day will be the tyrants of to-morrow? And that they will be such is not to be doubted, for he who submits to tyranny loves it."

On this the anniversary of Rizal's birthday, let us seriously endeavor to minimize the evils which beset the nation. The youth and adults — all of us — should do our part in building a Republic wherein a people, free and sovereign may live.

—Mauro Baradi, M.P.S.



June 19, 1950

Dear Sir and Brother:—

Kindly be advised that our Most Worshipful Grand Master, Brother Clifford C. Bennett, will make the following official visitations on the following dates to the following Lodges:

July 1, 1950, at 7:00 P. M.
MUOG LODGE No. 89
Paranaque, Rizal

July 8, 1950, at 6:00 P. M.
ARAW LODGE No. 18
KEYSTONE LODGE No. 100
Plaridel Masonic Temple

July 15, 1950, at 6:00 P. M.
ANGALO LODGE No. 63
UNION LODGE " 70
LAOAG LODGE " 71
ABRA LODGE " 76
San Fernando, La Union

Regarding the joint visitation at San Fernando, La Union, you are hereby advised that the Grand Master and party will go to that place by train, leaving Tutuban Station, Manila, at 9:00 o'clock in the morning, to arrive at San Fernando, La Union, at 4:00 P.M., there to stay overnight and to return next day, July 16, at 8:00 A.M. to arrive at Manila at 3:30 P.M.

The cost of a round trip ticket is P7.98.

Faternally yours,

ANTONIO GONZALEZ, P.G.M.
Grand Secretary

THE ROYAL ARCH

(Continued from previous page)

chain of historical events depicting human progress through the paths of culture and civilization — have played an important role in the formulation of the rituals and their symbolism. Freemasonry advanced since then in high idealism. God and the soul, humanity and its ideals, social and patriotic service, liberty in all its aspects were then made topics of the rites, their fundamental bases, their philosophy, their morals and the reason of their existence.

The York Rite was thus born. When, how, or in what way, history will tell us. Suffice it to say that since the implantation of speculative Masonry, this Rite became preminent. We know that its essence is death and resurrection, unfulfilled desire and its realization a loss and its discovery, through which a philosophical and moral system surges and evolves.

In this connection, it is necessary to recall that in the covenant for the unification of the Grand Lodge of England in 1813 it was clearly provided that the Ancient Masonic Institution would consist of the degrees of entered apprentices, fellowcrafts, and master masons, the latter including the ROYAL ARCH. This means that the system would not be complete unless

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) (J. Estella)
Gran Logia de la Republica Filipina (Ex Dimasalang) (J. Estella)

the Royal Arch be made an integral part thereof.

We are now giving momentum in the Philippines to the ROYAL ARCH, and our aim is to complete the York Rite system in this jurisdiction. Due to the foresight and initiative of Most Worshipful Brother Christian W. Rosenstock, there was duly organized a new chapter named MANILA, and steps are being taken to form more chapters in the provinces and localities. For the purpose, Most Worshipful Brother Rosenstock was designated Deputy Grand High Priest of the Grand High Chapter for the Philippines, Japan, and Guam. It is hoped that under his capable leadership there will soon be sufficient number of chapters organized in the different parts of this masonic territory. A distinguished and respectable array of Masons, such as Most Worshipful Brothers Francisco A. Delgado, Albert J. Brazee, Jr., Esteban Munarriz, the present Grand Master Most Worshipful Brother Clifford C. Bennett, and others, are leaving no stone unturned to propagate the ROYAL ARCH in this jurisdiction, and there is no doubt that their endeavors will soon result in the establishment in the Philippines of a Grand Chapter of Royal Arch Masons.

Our most heartfelt congratulations to them.

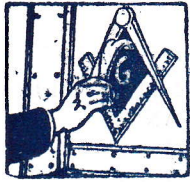
(ANTONIO GONZALEZ, P.G.M., F.P.S.)

MAURO BARADI

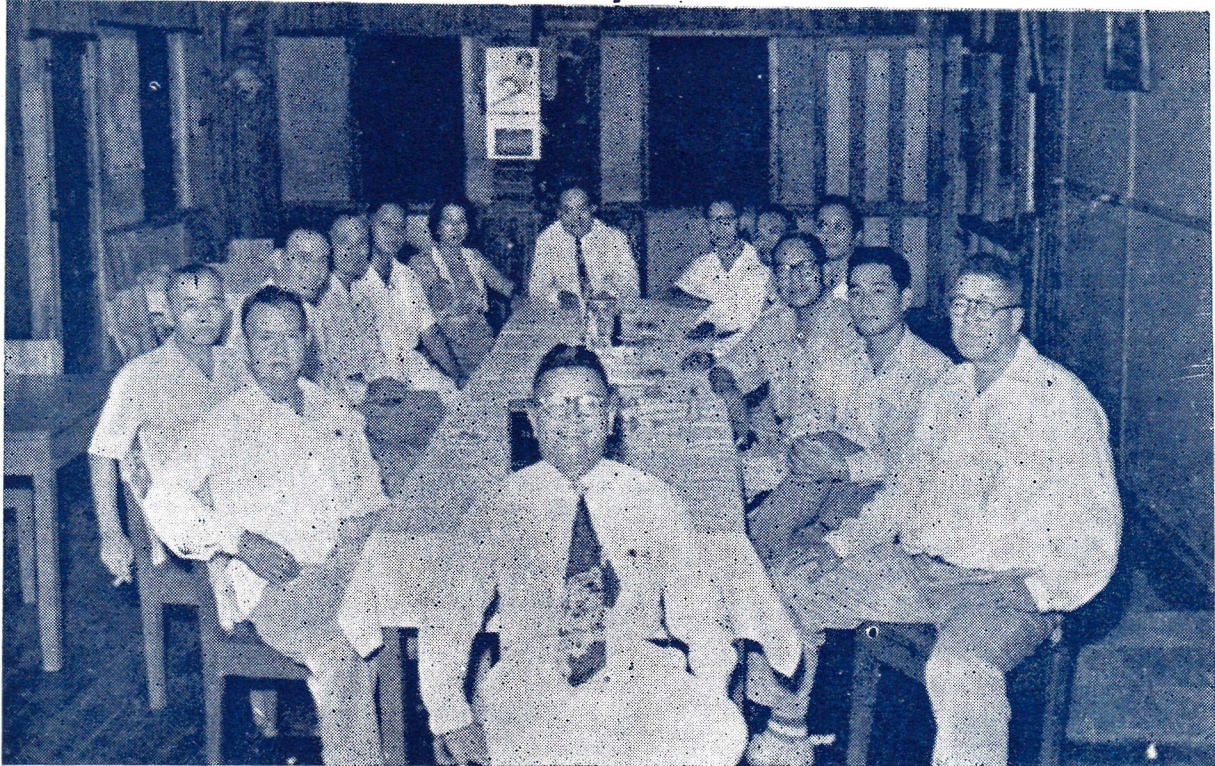
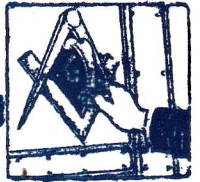
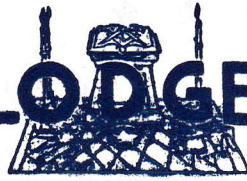
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WHAT OUR LODGES ARE DOING



*Banquet in honor of Bro. Jose Rizal
by Members of Mayon Lodge No. 61 and Sojourners
Legaspi City
June 19, 1950*

BAGUMBAYAN NO. 4

BAGUMBAYAN Lodge No. 4, by a resolution duly adopted and approved by the M. W. Grand Master changed its time of meeting from 8:00 P.M. to 6:00 O'clock P.M. Beginning at the stated meeting of June 14, 1950, the lodge met at the newly adapted time.

Before the stated meeting on June 14, a special meeting was held to confer the Sublime Degree of Master Mason on two Fellowcrafts of the Lodge. The meeting started at 2:40 o'clock in the afternoon and lasted well into the time of the stated meeting. The newly raised brethren had the experience of attending the stated meeting of the Lodge and early in their lives as Master Masons exercised the right to vote on the petitions of two candidates for the Degrees of Masonry in the Lodge. The voting on the candidates helped clarify in the minds of the newly raised brethren the question, "Why does it take too long for the Lodge to pass on the petitions of those who desire to join the Craft?"

Several visiting brethren helped in the Degree work and some stayed up to the end of the stated meeting.

**MAKTAN NO. 30
Cebu City**

UNDER the leadership of the Worshipful Master the activities of this Lodge have increased. Members are exerting efforts to make every stated meeting lively and instructive.

For the information of Brethren of this Lodge and other Lodges, the stated meeting of Maktan Lodge No. 30 takes place on the second Friday of every month.

LINCOLN NO. 34

OFFICIAL VISITATION TO ZAMBALES LODGES

ON June 3, 1950 the Most Worshipful Grand Master, Bro. Clifford C. Bennett, accompanied by Officers and Members of the Grand Lodge made his official visitation to the Masonic Lodges in the province of Zambales, namely, Lincoln Lodge No. 34, Pinatubo Lodge No. 52 and Zambales Lodge No. 103. The visitation was held at Lincoln Lodge No. 34 in Olongapo, Zambales.

The Grand Master's Party arrived at Olongapo at almost one o'clock in the afternoon and was met at the Manila Check Point by a delegation of members of Lincoln Lodge headed by the Worshipful Master.

An important feature of the visitation was the conferring of the Master Mason's Degree upon Bro. Walter B. Davidson, Captain, USN, Commanding Officer of the U. S. Naval Station, Subic Bay, a Fellowcraft of Lincoln Lodge. The degree was conferred by a Special Team of Grand Lodge composed as follows:

First Section

- | | |
|--------------------------------|----------------------|
| <i>Worshipful Master</i> | Clifford C. Bennett |
| <i>Senior Warden</i> | Mariano Gonzalez |
| <i>Junior Warden</i> | Bonifacio S. Araullo |
| <i>Senior Deacon</i> | Sydney M. Austin |
| <i>Junior Deacon</i> | Vicente R. Mendoza |
| <i>S. Steward</i> | H. Perez Santos |
| <i>J. Steward</i> | Rosendo Guzman |
| <i>Working Tools</i> | Basilio Castro |

WHAT OUR LODGES ARE DOING ★ ★ ★

Second Section

King Solomon	Cenon Cervantes
Hiram, K. of Tyre	Sydney M. Austin
Secretary	Vicente R. Mendoza
Senior Deacon	Mariano Gonzalez
1st Fc	Gregorio Robles
2nd Fc	Jose N. Domingo
Sfg. & Wfg. Man	H. P. Santos
1st Ruffian	Bonifacio S. Araullo
2nd Ruffian	Antonio Manalo
3rd Ruffian	Homer Hale
Lecture	Esteban Munarriz
Charge	Cenon Cervantes
Congratulations	Antonio Gonzalez

Following is the program of the Visitation:

Part I

1. Opening of the Lodge at 3:30 p.m.
2. Reception of the Most Worshipful Grand Master of the Grand Lodge of the Philippine Islands and Officers accompanying him at 4:00 p.m.
3. Welcome Address in behalf of the three Lodges by Wor. Bro. Desiderio Hebron, Master of Lincoln Lodge No. 34.
4. Conferring of the Master Mason's Degree upon Bro. Walter B. Davidson, a Fellowcraft of Lincoln Lodge No. 34, by a Special Team of Grand Lodge.
5. Five-minute Speeches:
 - (a) *Wor. Bro. Desiderio Hebron*
Master of Lincoln Lodge No. 34
 - (b) *Wor. Bro. Justiniano Felarca*
Master of Pinatubo Lodge No. 52
 - (c) *Wor. Bro. Jose Malinit, representing*
Zambales Lodge No. 103.
6. Address of Most Wor. Bro. Clifford C. Bennett, Grand Master of Masons in the Philippine Islands.
7. Closing of the Lodge.

Part II—(7:30 P.M.)

SUBSCRIPTION DINNER at the California Restaurant.

Part III—(8:30 P.M.)

RECEPTION AND BALL in honor of the Most Wor. Grand Master and Members of the Grand Lodge at the Hall of Lincoln Lodge.

- Main Features:
- (a) Grand March led by the Grand Master.
 - (b) Speech by the Grand Lodge Orator, Bro. Marciano G. Evangelista.
 - (c) Folk Dance.

SARANGANI No. 50

RESOLUTION OF THE EXPRESSION OF GRATITUDE OF SARANGANI LODGE NO. 50, F. & A.M., DAVAO CITY, TO

BRO. JOHN A. HARKNESS AND BRO. GLEN FOR THEIR VALUABLE DONATION OF AN AMERICAN FLAG.

BE IT RESOLVED, AS IT IS HEREBY RESOLVED: *That Sarangani Lodge No. 50, F. & A. M., Davao City, offer an expression of gratitude to Bro. John A. Harkness and Bro. Glen for their valuable donation of an American flag.*

BE IT FURTHER RESOLVED: *That such fraternal act of these two brethren be an over-living example among masons;*

AND BE IT FINALLY RESOLVED: *That copies of this resolution be furnished Bro. John A. Harkness' mother Lodge, Leonard Wood No. 105, F. & A. M., Clark Field and the CABLETOW.*

RESOLUTION OF THANKS OFFERED TO COTANGBATO LODGE NO. 110, F. & A. M., COTABATO, COTABATO, IN APPRECIATION ON THE SPLENDID PARTICIPATION OF ITS MEMBERS IN THE INSTALLATION OF OFFICERS OF SARANGANI LODGE NO. 50, F. & A. M., FOR THE MASONIC YEAR 1950.

BE IT RESOLVED, AS IT IS HEREBY RESOLVED: *That Sarangani Lodge No. 50, F. & A. M., Davao City, offer an expression of gratitude to the members of Cotang Bato Lodge No. 110, F. & A. M., Cotabato, Cotabato, for their splendid participation in the installation of its officers for the masonic year 1950.*

BE IT FURTHER RESOLVED: *That special mention be made of the very proficient performance in the ceremonies of Wor. Bro. B. Bagamaspad, P.M.*

AND BE IT FINALLY RESOLVED: *That copies of this resolution be sent to the CABLETOW.*

MAYON NO. 61

BANQUET IN HONOR OF BRO. JOSE RIZAL BY THE MEMBERS OF MAYON LODGE NO. 61 AND SOJOURNERS ON JUNE 19, 1950, LEGASPI CITY

THE Luna Hotel in Legaspi City was the scene of a Banquet given in honor of Bro. Jose Rizal, who was born on June 19. The banquet was attended by Wor. Bro. and Mrs. Bayani C. Fontanilla, Wor. Bro. Victor D. Pineda, Wor. Bro. Leon B. Tiansay, Wor. Bro. Andres F. Navarro, Sr., Bro. Kua Eng Chiong, Bro. Alejandro Cruz, Bro. Francisco F. Reyes, Bro. Teodoro Luna, Wor. Bro. Agapito L. Lorete, Bro. Francisco Marbella, Bro. Loreto Samson, Bro. Cayetano C. Limpo, Bro. Giuseppe F. Altamonte.

After the banquet, speeches were heard from the brethren present. Wor. Bro. Navarro said that Rizal did not change his conviction and that the fault lies in the fact that religious institutions are not well-informed of the truth. Bro. Altamonte said that Rizal showed unselfishness during his lifetime. He asserted himself as a human being. Wor. Bro. Tiansay said that Rizal died for liberty and freedom. He suggested that more books by Rizal and for Rizal must be in circulation so that the people will know more about Rizal. Bro. Lorete said that if Rizal retracted why was he buried outside the Catholic Cemetery in Paco? Bro. Kua Eng Chiong said that Rizal was a mason and that to become a mason is to become a better man. Wor. Bro. Pinera spoke of Rizal as a believer of liberty and freedom, therefore he believed in democracy. He also spoke about the propaganda movement in Spain before the end of the Spanish regime in the Philippines; that at that time there was more freedom, (free speech and free press) in Spain than in the Philippines because the Propagandists in Spain could publish and make speeches about the sad plight of the Filipinos. The last speaker was the Wor.

GREGORIO VELASCO

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★ ★ ★ WHAT OUR LODGES ARE DOING

Master, Wor. Bro. Bayani C. Fontanilla who said that Rizal Day is a day of consecration and a day of study. He urged the brethren to study the ideals and principles for which Rizal died. He also said that we should make these ideals and principles live. Bro. Samson recited Rizal's "Ultimo Adios."

MAYON NO. 61

THE Past Master's Degree was conferred by the Grand Senior Warden, Rt. Wor. Bro. Sidney M. Austin upon five Past Masters of Mayon Lodge No. 61, F. & A. M. on April 1, 1950, namely, Wor. Bro. Bayani C. Fontanilla, Wor. Victor D. Pineda, Wor. Bro. Kenneth P. MacDonald, Wor. Bro. Severo G. Dia, and Wor. Bro. Andres F. Navarro. Sr. Rt. Wor. Bro. Austin was assisted by Wor. Bro. Dominador R. Escosa, Inspector of Mayon Lodge and Wor. Bro. Leon B. Tiansay.

Coming all the way from Manila to confer the Past Master's Degree upon Past Masters of Mayon Lodge, is something that the brethren can't help but appreciate and admire in the Rt. Worshipful Brother and in our untiring Inspector. Their coming, too, was a sign that masons wherever they are dispersed are brothers. Their coming gave the masons in this valley a renewed enthusiasm in the Fraternity. It is hoped that similar visits by Grand Lodge officers be more often. Mayon Lodge will always welcome all brothers.

After the Past Master's conferral, the brethren of Mayon Lodge and the sojourners gave the Grand Lodge visitors a banquet at the Luna Hotel. Interesting conversations were heard from the brethren during the banquet. The party ended at half past ten o'clock in the evening, with everybody happy for having met the Grand Senior Warden.

Rt. Wor. Bro. Sidney M. Austin left for Manila the following morning because of an important engagement in the city.

UNION LODGE 70
San Fernando, La Union

CONGRESSMAN Miguel Rilloraza, Representative of the First District of La Union and member of Union Lodge No. 70, was entertained by the brethren of his Lodge with an impromptu program at the Viernes Restaurant, on May 7, 1950. This dinner was tendered in his honor on the occasion of his elevation to the highest elective position the electorate of his district could bestow on him.

Among the speakers were Bro. Marcelino T. Viduya, Bro. Doroteo Aguila, Bro. Melecio Palma and Wor. Bro. Juan S. Matias. Congressman Rilloraza, in his talk before his brethren, enjoined his brethren not to hesitate to send him suggestions or pointers which might be incorporated into a bill which would redound to the best interest not only of the province in particular but also the country in general.

Wor. Bro. Angel Tadeo, Grand Lodge Inspector of Isagani Lodge No. 96 and Provincial Treasurer for Tarlac was tendered an ice cream party by members of Union Lodge on Wednesday afternoon, May 17, 1950 in the Viernes Restaurant. Wor. Bro. Tadeo is in this valley in conjunction with his duties as Supervising Treasurer which is given by the Department of Finance in addition to his duties as Provincial Treasurer.

Among the speakers of the occasion were Wor. Bro. Miguel Rilloraza, Bro. Marcelino T. Viduya, Wor. Bro. Doroteo A. Parong, Bro. Rodolfo A. Pinzon, Bro. Doroteo Aguila, Wor. Bro. Juan S. Matias, Mr. Cornelio Español, Assistant Provincial Treasurer and the guest of the day, Wor. Bro. Tadeo. In his talk, Wor. Bro. Tadeo enjoined the brethren of the Lodge to take active participation in helping the government to maintain peace and order, to rally behind the provincial Governor in his program of maintaining peace and order.

WITH Bro. Marcelino T. Viduya and Bro. Doroteo Aguila, as principal speakers, Union Lodge No. 70, F. & A. M. fittingly celebrated the 89th birthday anniversary of the late Dr. Jose Rizal, foremost patriot and hero with a literary-musical program on Monday, June 19, 1950 at 4:00 o'clock P.M., in the Lodge Hall, San Fernando, La Union.

The program began with the unveiling of the picture of Dr. Jose Rizal, followed by the offering of the acacia leaves by the brethren and floral offering by the families of the brethren and visitors.

In his opening remarks, Bro. Aguila said among other things: "What is necessary is not to know about Dr. Jose Rizal, to know about his teachings and the principles for which he fought and died. What is necessary is to put into application the principles which he lived for and advocated in his books and other writings. We must live the Rizal way and help whatever we can in the government program of cleaning the government of graft and corruption. We need men in the government who could interpret Rizal's ways and not to interfere with the smooth functioning of the government. The government is our government and it is our duty to see its smooth functioning. In closing, Governor Aguila admonished the audience to bear in mind the lesson which Rizal learned from the moth and the light which is to live for light and truth."

In his speech, Bro. Viduya extolled the virtues and strong character of Dr. Rizal. Among other things, he said: "Masonry stands for truth, for patriotism. It fights against despotism. These were also the principles for which Dr. Rizal fought and died. Dr. Rizal towers over all Filipino patriots because his teachings are applicable in the past, in the present and will still be applicable in the future. He is the architect of our present government. He believed that the Filipinos should have liberty and free-



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WHAT OUR LODGES ARE DOING ★ ★ ★



dom which could be acquired not by rebellion, but through education. It is through education that we acquire a knowledge of our rights, freedom of speech and of the press."

The Program for the occasion follows:

1. *Unveiling of the picture of Dr. Jose Rizal* — Mrs. Donata Aguila
2. *Offering of acacia leaves by Masons*
3. *Floral Offering by the Public*
4. *Song — Philippines My Philippines* — by the Audience
5. *Opening Remarks* — Hon. Doroteo Aguila
6. *Violin Solo* — Mr. Nicasio Rodriguez Jr.
Accompanied on the Guitar by Mr. Bibiano Gaerlan
7. *Duet* — Florendo Sisters
8. *Declamation in Ilocano* — Mr. Mariz Gaerlan
9. *Vocal Solo* — Miss Natividad Coloma
10. *Dance* — Mr. Guillermo E. Fideldia
11. *Vocal Solo* — Miss Nora Florendo
12. *Speech* — Dr. Marcelino T. Viduya
13. *Vocal Solo* — Mr. Lucino Almeida
14. *Violin Solo* — Professor Agustin Estacio
15. *Closing Prayer* — Reverend Gumersindo Ramos
16. *Song* — "Philippine National Hymn" — by the Audience

DAGOHOY NO. 84

WOR. Bro. Frank Lombardo, Past Master of this Lodge (Tagbilaran, Bohol) left for the United States last May and while there will avail himself of the opportunity of visiting Masonic Lodges.

The Brethren of this Lodge in particular wish Bro. Lombardo a successful trip and safe return to the Philippines.

WALANA NO. 13 STATED MEETING
APRIL 22, 1950

RESOLUTION COMMENDING CONGRESSMAN LEON CABARROGUIS (A BROTHER FROM WALANA LODGE) FOR THE INTRODUCTION OF A BILL IN CONGRESS MAKING "THE PRIDE OF THE MALAY RACE", "EL FILIBUSTERISMO", AND THE "NOLI ME TANGERE" OFFICIAL TEXT BOOKS IN THE PHILIPPINE PUBLIC SCHOOLS.

WHEREAS, it is within the knowledge of this Lodge that Congressman Leon Cabarroguis (L) is the author of a bill in Congress requiring all high schools in the Philippines to use "The Pride of the Malay Race", "El Filibusterismo" and the "Noli Me Tangere" as official text books;

WHEREAS, it is also within the knowledge of this Lodge that due to opposition of the Catholic elements in this country, the consideration of this vital measure was temporarily shelved in Congress;

WHEREAS, it is our sincere opinion that with the introduction of this measure by its distinguished author, a wonder cure has been discovered for our present and graveous national malady; WHEREAS, this measure, if passed into law, (we hope, we pray and we insist) would unite, instead of divide, the Filipino people because the gist of the teaching of Rizal as found in these books is the correct embodiment of a national consciousness, that is, love

★ ★ ★ WHAT OUR LODGES ARE DOING

for the Philippines and the welding of its people into one compact group with one common purpose or aspiration, and its people tied as a broom and working with perfect unison in order to free the Philippines and its people from the shackles of foreign tyranny and oppression;

WHEREAS, it is the sense of this Lodge to forward this resolution to Congressman Leon Cabarroguis, the distinguished author of the above mentioned bill, for the noble purpose of commending him in his efforts to perpetuate in the minds of our youth, the hope of the fatherland, as Rizal said, the great teachings of our immortal hero, and for the ultimate purpose of enabling said Congressman to fight with great vigor in pushing thru into law this masterpiece of all historical legislations;

WHEREFORE, be it RESOLVED, as it is hereby RESOLVED, to forward this resolution with its subsistence already cited.

UNANIMOUSLY APPROVED.

SERVICE No. 95

BRO. Gus A. Real, an active member of this Lodge was married to Margarita Meyer in No. 3 Chapel at Clark Field Air Force Base on April 23, 1950 by a Protestant Chaplain in a simple but impressive ceremony.

Brothers Dan. Adamson, A. D. Rosario and S. M. Austin, all of Service Lodge, accompanied by Mrs. Austin left Manila early on this date to attend the ceremony.

During the ceremony it was noticed that every time an "amen" was pronounced that Bro. Matthews responded with a "so mote it be" which indicates that this has become almost second nature with him and tends to show that he must be a very regular and enthusiastic attendant at Lodge meetings.

It was also remarked that the bridegroom said "I will" when he should have said "I do" but he was married just the same.

There was a good attendance at the church and the ceremony was followed by a reception in the Social Hall of Leonard Wood Lodge and Bro. Hale, Master of No. 105, and his staff produced a wonderful wedding cake, it was so nicely designed that it seemed a shame to cut it.

After the reception the newlyweds left for Baguio where they will spend their honeymoon.

We take this opportunity to extend to the newly married couple our most sincere and heartfelt felicitations and most earnestly hope that they will find solace and happiness together in their new state.

BAGONG ILAW NO. 97

EARLY this year, the newly elected and appointed officers of this Lodge were installed by Most Wor. Bro. Emilio P. Virata, with Wor. Bro. Jose R. Villanueva, P. M., Ibarra Lodge No. 31, as master of ceremonies. The officers installed are:

- W. Bro. Jose A. Alvarez --- --- --- --- Master
- " " Primitivo P. Ricafrente --- --- --- Sr. Warden
- " " Maximo Santiagucl --- --- --- Jr. Warden
- " " Ramon Zapanta --- --- --- Treasurer
- " " Miguel G. Luna --- --- --- Secretary
- " " Vicente M. Vallido --- --- --- Chaplain
- " " Cipriano J. Cipriaso --- --- --- Marshal
- " " Quirino P. Ricafrente --- --- --- Sr. Deacon
- " " Daniel D. Listanin --- --- --- Jr. Deacon

- " " Nicolas Fernandez --- --- --- Sr. Steward
- " " Jose de los Reyes --- --- --- Jr. Steward
- " " Roberto J. Cipriaso --- --- --- Auditor
- " " Ciriaco Eleido --- --- --- Tyler

After the ceremonies, Wor. Bro. Simplicio Toledo, Inspector of the Lodge, Wor. Bro. Vicente Mendoza, Master of Bagong Buhay Lodge No. 17, Wor. Bro. Jose R. Villanueva and M. W. Bro. Emilio P. Virata, P.G.M., delivered appropriate remarks.

The Secretary of the Lodge requests the brethren of sister Lodges for information regarding the addresses of Bros. Florencio Regalado and Toribio Matalote. Any brother who may know the present whereabouts of the aforesaid brothers may please communicate with Wor. Bro. Miguel G. Luna.

BUD DAHO NO. 102

Jolo, Sulu

UNDER the initiative of Wor. Bro. D. S. Enrique, Master of this Lodge, plans have been laid out to enliven the interest of the members in Lodge activities. The Worshipful Master is assisted by the other officers of the Lodge including Brothers Tating Sangkula, S. W., F. V. Casimiro, J. W., Simeon Obsequio, Treas., and Rufo Navarrete, Acting Secretary. The latter officer took the place of Wor. Bro. Antonio B. Oria who declined the position due to absence from Jolo.

The election of the Lodge officers (December 3, 1949) was reported in time to the Grand Lodge by Bro. F. V. Casimiro then Secretary of the Lodge.



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BROTHERHOOD OF MAN

Excerpt from Speech by
 WOR. BRO. DESIDERIO HEBRON
 Master, Lincoln Lodge No. 34
 June 3, 1950

OFTEN we have heard it said that Masonry teaches the brotherhood of man under the fatherhood of God. But what is this so called "Brotherhood of Man?" Permit me M.W.S. to make a brief dissertation on the subject.

Brotherhood, as one famous author said, may be described as the normal development of the social instinct, or it is the wise commonsense adjustment of one's self to one's fellows. This definition, my brethren, leads us to a moot question as to whether man is a social being from the start, or whether he comes into existence, according to some psychologists, as a lonely individual who later assumes social relation with those about him.

We are not going to take side with the psychologists for we believe as masons, that man is already a social being from the time he was born. This is proven by the fact that as a human babe comes into the world, it finds itself, from the first, in the midst of a family, bound by indissoluble ties to father, mother, brother and sister. After the child grows up, it discovers itself to have neighbors about him. When he goes to school he learns that there are hundreds of other little people like himself. And later when he engages in an occupation, he finds millions of other human beings to whom he is tied by all manner of common interests.

Following this line of thought that man is a social being from the outset, we can rightly infer that men are already brothers by nature. And as such they can never be happy or live in harmony with the laws and forces of their being, until they learn to love each other, and to cultivate the fraternal spirit. Just as a man must be in right relation with the food he eats, in order to maintain health, so much he likewise be in right relation to his fellowmen, if he would live in happiness.

The practice of brotherhood does not necessarily demand that one should be in complete harmony with his fellow. For although one may be just as opposite in temperament, likes and dislikes, with his neighbor, or he may differ in race, religion, belief and ideal with him, yet he can be a brother to him nevertheless.

He can give him exact justice in all his dealings with him. He may refuse to do evil with him or speak ill of him. He can maintain an attitude of good will, or help him as circumstances permit, or refuse to place any obstacle on his path. That attitude, my friends, is brotherly just the same. It carries with it the magnanimity of heart, the tolerance and the forgiveness which are the concomitant factors of a true brotherhood.

The spirit of brotherhood is the crying need of the world today. It has to be solved, if we were to avoid another catastrophe and untold miseries for ourselves, and for the generations yet to come. It is my personal conviction that if masonry, the world over, could be made a formidable bastion and fountain of irresistible power for the exercise of brotherhood; or, that if even non-masons could only learn to live together as brothers, there will be peace and contentment on the surface of the earth. There shall then be truth in what William Morris said, "that brotherhood is heaven and lack of brotherhood is hell."

It becomes our bounden duty as masons, therefore, to propagate and cultivate the principles and practice of brotherhood, which is one of the corner stones of our masonic edifice. May

I caution, however, that we should endeavor to practice it, not only with masons alone, which we are more inclined to do, but also with non-masons as well irrespective of race, rank, religion or creed. For only thus can each of us contribute, though in an insignificant measure, to the peace of the world which we all dream of.

It is beyond my intention, my brethren, to lecture you on brotherhood, but simply to enjoin you to live a brotherly life, for a man living a brotherly existence is worth a thousand lectures on the subject of brotherhood.

You have also heard it said that the world is perishing today for lack of brotherly attitude. Glowing examples of it could be found in the actions of some members of the United Nations Organization. The ever present distrust, suspicion, intrigue, lust for power and greed among nations, have invariably taken its place instead.

It is encouraging, however, that in this "New World" which our Foreign Secretary Romulo termed the South East Asian Countries, there exist for the present, harmonious cooperation and amicable understanding, born out of common interest and common aspiration, and engendered, perhaps, by the prevalent spirit of brotherhood. If such amiable atmosphere which pervaded the recent Baguio Conference, could only be transferred to the halls of the United Nations Assembly, there would be no race, among nations, of armaments for destruction, annihilation or even extermination. There would no fear that the long standing cold war would inevitably develop into a shooting war. There would be tolerance, masonic charity and universal peace.

It is a coincidence, however, that by the results of the S.E.A. Union the first beam of light, ushering in peace and concord among nations, took its origin in this region called the East. It will do well for the West to travel East to gather an inspiration! The principle under which the S.E.A. Conference was convened is truly masonic in nature. As a result we notice that, despite the difference in language, race and religion among the participants, there existed a unanimity of purpose and an international accord in the solution of their common problems. Such is the attitude and influence of real brotherhood.

May I mention here in passing, that the structure of our government is imperiled by the creeping tide of foreign ideology into our shores. As true masons, we are expected to defend and protect our Constitution and our democratic way of life, if our country is to survive. We earnestly hope M. W. S. that your official visitation to the different lodges under your Grand Jurisdiction, will strengthen and invigorate the faith of the brethren in our masonic way of life, that to this end, our institution and our form of government will long endure.

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THE IMPORTANCE OF DIGNITY IN MASONRY *

By Rt. Wor. Bro. SIDNEY M. AUSTIN, S. G. W.

SOME time ago I was asked to define the word "Dignity" and, much to my embarrassment, I found that I was unable to render a satisfactory reply and at the first opportunity, I took the trouble to look it up in a large standard dictionary and read the following definition of the word:—"GRAVE OR NOBLE BEARING; FORGIVENESS OF CHARACTER OR MANNER; REPOSE AND SERENITY OF Demeanor; THE STATE OR QUALITY OF BEING EXCELLENT, WORTHY, OR HONORABLE."

In fine, the general understanding or conception of the word seems to be that of consciousness of worth, as demonstrated by simple, unostentatious bearing or behavior which might, with certain limitations, be abbreviated to the terse but significant phrase that reminds us that we are Masons and to act accordingly.

It is generally agreed that Freemasonry is built around (1) A sincere belief in, and great reverence for the GREAT ARCHITECT OF THE UNIVERSE; (2) A story from the OLD TESTAMENT; (3) A UNIVERSAL BROTHERHOOD and its component parts of BROTHERLY LOVE, RELIEF and TRUTH and its sole mission in the world is the building up of Character in men so that they may become better husbands, better fathers and better citizens. If we as Masons do not achieve these ends then we fail in our obligations to our Great Fraternity. I feel sure that you will agree with me that these characteristics are wholly compatible with the "STATE OR QUALITY OF BEING EXCELLENT. WORTHY, HONORABLE."

Although a certain section of the public deride Masonry and in their ignorance imagine that Masons are a society of GODLESS men who practice mystic rites in secret, nevertheless, the general public, noting the fact that men of high standing in their communities are mostly Masons, have been led to develop the conception of FREEMASONRY as that of a society of men who meet and act in secret, devoted to performing of good works and to the taking care of the widow and orphans as well as taking a most active and prominent part in charitable works in their respective communities. That, too, I suggest is wholly in consonance with this definition "IMPRESSIVENESS OF CHARACTER OR MANNER".

The fact that FREEMASONRY in its very nature, structure and performance is inherently dignified seems hardly to require enlargement or explanation here. All sorts and types of men make up this world of ours, all sorts and types of good men become FREEMASONS, however, as may be expected, many a really good man and true has been gifted with but little natural dignity but lack of dignity is not, of itself, either a crime or an injury to others. Only when lack of dignity effects the aim and accomplishments of others does it ever become of any great moment or importance.

Freemasonry appears dignified or the reverse (1) In public; (2) In Lodge meetings; (3) During the conferral of degrees.

Public appearances of Freemasonry are generally restricted to Corner-stone layings, Funerals, Attendance in a body at church, Occasionally in a Lodge picnic or outing, Public Installation of officers and when Official Visitations are made in public. All these ceremonies are dignified or otherwise according to:—(1) The dress and demeanor of the brethren. (2) Their knowledge of the proper performance of the required ritual. A picnic or family outing is not an occasion when the dignity of Masonry should be considered except in the proper behavior of the individuals, which of course

needs no mention here beyond reminding the brethren that on all occasions they carry the reputation of Freemasonry with them and that they should govern themselves accordingly.

I would ask you, my brethren, to try to conjure up a mental picture of what an undignified spectacle it would be should a Master conduct a Funeral Service dressed in, say, yellow shoes, pink shirt, blue tie, rumpled hair and wearing a decrepit felt hat, that, of course may never be seen and is given here simply to illustrate a point. Most Grand Lodges rule that dress at Funerals should be of a "sobre character". In temperate zones dark clothing is generally worn whereas in tropical climates white clothing with black tie and black arm-band is considered proper. Unfortunately not all Masters enforce such regulations and we must admit that ever occasionally a Mason turns up at a funeral dressed as if he were to a picnic or beach party, therefore, we should, as dignified Masons, be particularly careful on such occasions and always bear in mind that we carry the dignity of Freemasonry with us in everything that we do and every where that we go.

A Funeral Service read in a slovenly manner by one who has not taken the time to go over the ceremony often enough to know how to pronounce the words is highly undignified and cannot be but a reflection on the Lodge and to the Fraternity to which such a Lodge and Master belong.

All the foregoing is also true of a Corner-stone laying ceremony, perhaps even more so, as the public generally attend in greater numbers for a Corner-stone laying than they do at funerals, therefore, it is even more important that Freemasonry should be dignified on such occasions. A Lodge delegated to lay a Corner-stone is highly honored by the Grand Master; it undertakes to perform a very old, symbolic and beautiful ceremony for the benefit of those who will build and use the building. Because Freemasonry assumes the responsibility of beginning the new structure, it is of paramount importance that the task be performed with dignity. If Freemasonry values not her own ceremonies who, among the general public, can be expected to hold them dear.

Freemasonry provides certain forms and ceremonies for

* Speech delivered on the occasion of the Grand Official Visitation to Dagupan Lodge No. 56, April 1, 1950.

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the opening and closing of a Lodge. These ceremonies are deeply symbolic, they serve to remind the brethren of man's utter dependence upon the Deity; of the authority of the officer; of the obligations of all Freemasons. Performed with respect in the silence of the members present; done unhurriedly and with reserve, the closing ceremony becomes beautiful. Rushed through in a hurry in order to get down stairs to the "feed", done in the presence of brethren untying aprons, talking among themselves, even laughing at some out of place witticism, it is definitely ruined as to the accomplishment of its purpose and becomes an agent for harm, not good, in the hands of those who thus tend to make a mockery of what should always be done with "REPOSE AND SERENITY OF Demeanor".

It is not given to all Lodges to have the good fortune to be able to meet in beautiful rooms, in decorated Lodge Halls, with expensive church organs for music and vaulted ceiling and stained glass windows to impress those who attend.

But there never was a Lodge Hall, no matter how small, no matter how ill furnished, no matter how poor, which could not reflect the dignity of cleanliness and order. Those of us who are old in the Craft and have visited much will tell any younger Mason who inquires of every beautiful and impressive Masonic events which have been held in small and unostentatious country Lodge Halls. When the spirit of Freemasonry pervades a consecrated Lodge Hall, no further decorations are needed, very many have seen the dignity and worth of a Masonic ceremony in the poorest and meanest surroundings and found both lovely because of the solemnity and dignity of the underlying spirit.

It is most unfortunate indeed that Dignity is so often confused with stiffness and formality. The cry that Masonic meetings should always be dignified meets with the answer. "But then there is no good fellowship, no fun, no laughter, and men won't come to Lodge."

Nothing could be further from the actual truth. The church is normally dignified and very formal in worship but we all know of friendly churches where human contacts and the smile and hand-clasp of friendship help carry the message of the pulpit. Freemasonry can be, should cherish equally the goodfellowship and the friendly contact which tend to make for a real, not theoretical, brotherhood.

A very important adjunct to dignity is "DECORUM". The dictionary defines decorum as "PROPRIETY or BECOMINGNESS". Decorum in Lodge, then, is that which is becoming the

location, the occasion, the purpose of the meeting. If a Lodge Hall be used for an evening's entertainment with Lodge closed, as, for instance, in a father and son night, the laughter, jokes, talking, fun, amusement, offend no idea of decorum, whereas the same conduct during the conferral of a degree would be wholly out of place.

Lodge activities with Lodge opened are (1) Business meeting (2) Opening and closing and degree work and (3) Refreshment and social hour. Primarily, decorum in all three must be based on thought that a Masonic Lodge is open; It has been opened and will be closed with prayer; The Great Light lies open upon the Altar. But there is absolutely nothing in a reverent attitude towards the Bible and open Lodge which precludes good nature and humor in a business meeting, however, there is everything in the fact that Lodge is open to preclude lack of respect to officers, to ceremonies, to the Great Lights.

During refreshment periods, good fellowship, the meeting of friends and the clasping of hands, calling of one's fellows by first name, or even nickname, are wholly proper, however, it is certainly less than dignified during even so informal a ceremony as the welcoming of a visitor or a Past-master by a Master of a Lodge. The Minister of your church may be counted among your best friends but you would hardly expect him to stand up in his pulpit and say "Hello, Juan, I am glad that you managed to get out of bed this morning in time to attend service".

Neither should a Master so address a Past-master; much more inkeeping which the dignity of an open Lodge is "Past-master A.B. I welcome you to this meeting and it is my pleasure to invite you to take a seat in the East."

Some Lodges permit smoking during business meetings; some do not. What is customary and usual, or according to Grand Lodge law or custom, is the proper and dignified thing to do; but there can be absolutely no defense of smoking during the conferral of a degree, unless by those who would also defend smoking in church during divine service.

In Lodges which permit smoking during business meetings occasionally a careless, and thoughtless brother approaches the Altar with a cigar or cigarette in his mouth. The Master who does not agree that a salute before Freemasonry's Altar and God's Holy Word is much more respectful if made without the accompaniment of tobacco is less than regardful of his own dignity as Master and that of the Lodge over which he presides.

A few Lodges fail in dignity through the unfortunate actions of well intentioned but rather thoughtless brethren and officers who permit the preparation of candidates to degenerate into a witless attempt to "frighten" the man who has petitioned the Lodge for the degree of Freemasonry. The "Lodge Goat" has done a lot of harm by sending candidates into the Lodge Room apprehensive of what is going to happen, when they should go into it in a reverent and humble but wholly confident attitude frame of mind.

In this connection I would ask you to bear with me for a while and listen to what a Past Grand Master of the State of

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Massachusetts thought fit and proper to write on this particular subject, and I quote: — *“Altogether too many candidates present themselves at our doors expecting to be made sport of—that the ceremonies are to be characterized by fun and frolic, if not by farce and buffonery. Part of this is gathered from the comic papers, part from idle jest, and part, I regret to say, from the insinuations and pretended intimations of brethren. Part of this cannot be helped, but certainly that part when comes from the thoughtless remarks of our brethren themselves can, and ought to be, prevented. Little does the average candidate dream that he is about to receive serious and solemn instruction, but he is, by symbolism, to be taught a moral philosophy based on monotheism, the belief in one GOD, the Creator, Preserver and Benefactor of the world and all contained therein, and developed to the climax of teaching that greatest and most expansive concept which GOD has permitted the mind of man partially to comprehend, the immortality of the soul. With no admixture of sadness, but with all the joys of righteous and happy living do we develop and unfold this moral philosophy to the candidate. How unlikely indeed are we to succeed in our services to him if, even though the surroundings savor of dignity, the candidate expects momentarily sudden mirth at his expense. How much more will our teachings sink into his heart and mind if he has no thought except that he is to be received as a gentleman into the company of gentlemen; any more, as a neophyte into the company of those who are about to take him by the right hand and call him their brother. Bantering and baiting of candidates is all wrong, it injures the reputation of Masonry, it reacts upon the thoughtless brother who utters the illtimed jest, it lowers the moral one of all concerned”* end of quote.

Such is the nature of our degree work that it is almost impossible to make the ritual undignified except by ignorance. Officers who know the work achieve dignity by the mere fact of proficiency. But slovenly work, work ill memorized, work which cannot impress a candidate, cannot be dignified.

As for the second section of the Master's degree, it may be said without fear of successful contradiction that it will be dignified if the Lodge knows the inner meaning; it becomes something unbecoming a high school fraternity when it is performed and witnessed without such knowledge.

The Master who will take a few minutes before every Master's degree to expound the esoteric of the meaning of the tragedy, to show that it is at once the hope, the assurance, the certainty of immortality of the soul and the life everlasting, cast into a Masonic mould of antiquity that no man knowth, he will have no trouble with lack of dignity among either officers who confer the degree or the brethren who witness it.

It is the Sublime Degree because what it teaches is the Sublimest conception of the name of GOD.

Let the brethren fully understand that and it becomes Sublime to those who do, and see, the story, nothing really Sublime can be undignified.

Freemasonry is a great heritage of the race, it has been, is now, can be, to a great multitude a power in life, a comfort in affliction, a glory of hope.

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◆ ◆ ORDER OF DEMOLAY ◆ ◆

Jose Abad Santos Chapter

THIS Chapter held an impressive public installation of its officers for the second term (DeMolay Year 1950) at the Plaridel Masonic Temple on June 18, 1950. The Jose Abad Santos Hall where the ceremonies were held was packed full of members of the families of the DeMolays, Masons and other visitors.

The program consisted of: Opening of the Chapter, Music, Opening Remarks by Artemio G. Bayas, P.M.C., Installation of Officers, Florencio Ilagan, Jr., P.M.C., Inaugural Speech, Ernesto Lolarga, M.C., Music, Speech Mrs. Beth Barnes, Mother Adviser of Rainbow Girls, Piano Solo by Miss Rosemary Iñigo and Closing Remarks by “Dad” Antonio Gonzalez. Refreshments and Dance followed the program.

In his Inaugural speech, Ernesto Lolarga said:

“ . . . No one thing has impressed me more than the first precept I learned when I first joined the Order of DeMolay. It has made me aware of the everlasting devotion due my parents. It is to this, that our efforts are likewise dedicated to mothers whose love never falters.”

The present officers as installed are: master councilor Ernesto Lolarga; senior councilor, Miguel Iñigo; junior councilor, Teddy Bonifacio; senior deacon, Mamerto Buenafe, Jr.; junior deacon, Fernando Bautista; senior steward, Pablo S. Tungol, Jr.; junior steward, Roberto Iñigo; marshal, Antonio Felizardo; chaplain, Ibarra Santos; standard bearer, Manuel Buenafe; sentinels, Patricio Senador; almoner, Antonio Gonzalez, Jr.; Orator, Cenon Cervantes, Jr.; organist, Jose Abejo; first, second, third, fourth, fifth, sixth and seventh preceptors: William Richard, Mario Racela, Aurelio Corcuera, Ramon Avena, Feliciano Iñigo, Isaias Garcia, Jr., and Celso Lolarga, respectively.

The Advisory Council members are: “Dad” Antonio Gonzalez, Chairman, and “DADS” Mariano Gonzalez, Jose E. Racela, Joaquin Garcia, Teofilo Ragodon, Sescenio Rivera, Marciano C. Evangelista, Carlos Iñigo, and Mariano Gatmaitan — all members of the Philippine Bodies, A. & A. S. R., the sponsoring Bodies of the Jose Abad Santos Chapter. “Dad” Genaro F. Pestana is the Chapter Advisor.

“Dad” Michael Goldenberg is Active Member of the Grand Council of the Order of DeMolay, in the Philippines and “Dad” Mauro Baradi, the Grand Inspector of the General District in the Philippines.

Freemasonry can be belittled, mocked, derided by men who think of her not in terms of dignity.

Freemasonry can be ennobled, raised up, and honored by men who understand that the dignity of the Order is found in “GRAVE AND NOBLE BEARING”, “IMPRESSIVENESS OF CHARACTER AND MANNER”, REPOSE AND SERENITY OF DEMEANOR”.

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Fraternal Reviews

By MAURO BARADI, P.M.

QUEBEC

Lodges 99

Members 16,613

Gain 398

ON October 12 and 13, 1949, A. L. 5949, the Grand Lodge of Quebec held its 79th Annual Communication at the Masonic Temple, Sherbrook Street, Montreal.

M. W. Bro. L. F. Crothers, Grand Master, delivered an enlightening address. In answering what Masonry is doing, he enumerated the following:

The blood bank has been the means of assisting many in an emergency.

Nearly all lodges contribute to the Red Cross, the fund for the Blind, Disabled Veterans, Poppy Day appeal, Children's Memorial Hospital and many other worthy causes of that nature.

Five lodges are forwarding Bundles to Britain.

Seven lodges hold Christmas Trees for the children of their respective communities.

Two lodges purchase certificates in the Shriners Hospital and present them to widows of deceased members. The value of each is Sixty Dollars.

One lodge has a very worthy project under consideration, but prefers not to have it mentioned now.

One lodge visits a Home for the Aged twice a year, holding a concert and providing refreshments.

Another visits a Tubercular Sanatorium at various times in the year and arranges programmes.

Another is providing bursaries for students in college.

"The alternatives we face," he continued "are freedom or non-freedom." And he further stated that

"We can have mankind dedicated to the best cultural values; upholding human dignity; assuring juridical impartiality and preferring the persuasion of tolerance to the compulsion of force. Or we can have men moulded and shaped by the dictates of a supreme leader or gang.

"However soft the language may be we can have no faith whatever in the honesty of persons professing belief in human rights and at the same time subscribing to the doctrine of distatorship, revolution and assassination.

"In the Volume of the Sacred Law God has shown us the sacredness and dignity of the individual. Man was created in His image, in each of us there is that spark of the Divine which makes us immortal beings. Never trade that heritage for one of bondage or we shall suffer as Esau did who lost his birthright to a deceiving brother.

"Guard well your portals and a Fraternity which stands for freedom."

The Committee on Benevolence and Charity reported that in 1948, it dealt with 34 applications for assistance to brethren and widows in need; that the amount voted for benevolence was \$5,650; that the total benevolence disbursed by 76 lodges for 1948 was \$13,134.66.

The Grand Master presented five brethren with Veteran's medals (50 years) and subsequently 19 more brethren qualified for the honor.

In the election of officers, M. W. Bro. Crothers, was re-elected Grand Master for the ensuing masonic year.

Notas Editoriales

INCONGRUENCIAS

NOS place saber que todos los elementos de nuestra comunidad, ya sean civicos, religiosos, fraternales, politicos, o de cualquier otro color presten el debido homenaje a nuestro HEROE y MARTIR, el Her. José Rizal. Nos place también saber que en los diferentes programas preparados para el dia de Rizal, se han exaltado las virtudes civicas del Héroe, y se ha hecho hincapié en sus ensañanzas y doctrinas. Y nos place saber todo esto, pues, de lo contrario, el dia de Rizal hubiera sido vacuo para los filipinos.

En tanto se venera la figura del Héroe filipino en cuanto sus predicaciones son para nuestro pueblo un evangelio. Las doctrinas vertidas en sus libros y panfletos, la filosofia contenida en sus enseñanzas, y hasta sus criticas tienen para nosotros los filipinos excelisitudes evangelicas. No es posible separar la venerable figura de Rizal de su labor pro patria. No es posible separar la figura de Rizal de su patrias predicaciones. No es posible mirar a Rizal y desdenar sus principios y doctrinas. No se puede decir que se enaltece la memoria de Rizal, pero se desecha al mismo tiempo su labor monumental, sus principios vertidos en sus múltiples publicaciones.

Estos pensamientos asaltan nuestra mente a raiz de algunos acontecimientos habidos al conmemorar el dia de Rizal pasado, — el 19 de junio. Ciertos elementos católicos se sumaron a otras organizaciones para tributar publicamente el honor debido a la memoria del Héroe. Este gesto es incongruente. Y decimos que es incongruente porque esos mismos elementos catolicos han desfilado ante nuestro Congreso Nacional para impedir que las enseñanzas de Rizal y especialmente su NOLI ME TANGERE y EL FILIBUSTERISMO sean materia de enseñanza en nuestros centros docentes. Protestaron contra esta idea en el mismo Congreso.

Como pueden ahora esos elementos ser consecuentes si por un lado atacan la ideologia de Rizal, y por otro tratan de dar la impresion al publico que veneran su memoria? INCONGRUENCIAS. Ese gesto tiene la sonoridad vacua de una ostentación absurda. Veneren esos elementos la memoria de Rizal inculcando sus enseñanzas en el corazón de nuestra juventud, y la Patria y el publico les estarán agradecidos.

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SECCION CASTELLANA NOTAS EDITORIALES

EL *Royal Arch* EN FILIPINAS

EL renacimiento de la Masonería en su forma especulativa data del año 1717 como es bien sabido. Hasta entonces no se conocía ningún sistema de grados en la forma en que hoy se practica. Los sistemas del Rito York, o del Rito Escoces, o de cualquier otro Rito eran hasta entonces desconocidos. Cuando la Masonería era entonces operativa no se conocía mas que un grado, o mas bien ceremonial, que se practicaba cuando se recibía a alguien como miembro de la Orden. Si bien existían aprendices y compañeros, y Maestros, éstos mas bien se clasificaban por el número de años que trabajaban y la habilidad desplegada en sus trabajos. No existía entonces ningún ceremonial en virtud del cual se hacía uno aprendiz, y después se le pasaba a compañero y por último al grado de maestro. Estos grados vinieron ya después del renacimiento de 1717. Cinco o seis años después de este renacimiento es cuando se notan esfuerzos para establecer un sistema de grados y es cuando aparecen delinéandose rituales, estableciendo primero la división en aprendices, compañeros y maestros, y mas tarde los capitulares propiamente dichos.

Entonces fue cuando los elementos intelectuales se hicieron dueños de la situación y el ritual y sus simbolismo tuvo su desarrollo máximo. Como es bien sabido, la intensificación del elemento especulativo en estos sistemas de grado ha dado ese carácter altamente moral y filosófico a la institución. Valores morales, valores éticos, vinieron a servir de base a los varios grados, y los mismos vinieron a ofrecer a la mente y al corazón de los hombres un alimento espiritual de alto y elevado significado. Las enseñanzas del Renacimiento, de la Reforma, de la Revolución, esa cadena de acontecimientos históricos que marcan la marcha de la humanidad por los senderos de la cultura y civilización, vinieron a jugar papel importante en los rituales y sus enseñanzas. La Masonería se movió desde entonces en un ambiente de altos ideales. Dios y el alma, la humanidad y sus ideales, el servicio social y patrio, la libertad en todos sus órdenes, fueron desde entonces objeto de los ritos, su piedra básica y fundamental su filosofía, su moral, su razón de ser. Expli-

car cómo ocurrió todo esto no es el objeto de este breve editorial. La Historia Masónica puede ilustrarnos si a ella recurrimos.

El Rito York surgió desde entonces. Cuando, como o en qué forma, ya es objeto de la Historia. Bástenos indicar que desde la implantación del elemento especulativo en la Orden, este Rito se hizo prominente. Ya sabemos que es su esencia una **muerte** y una **resurrección**, el **truncamiento** de un deseo y su **realización**, una **perdida** y su **hallazgo**. Al rededor de eso, surge un sistema filosófico y moral. Y con relación a este sistema, es de absoluta necesidad recordar que en los articulados para la unificación de la Gran Logia de Inglaterra en 1813 se hizo constar claramente que la Antigua Institución Masónica habrá de consistir de los grados de Aprendiz, Compañero y Maestro, incluyendo en este el grado de ROYAL ARCH. De esto, la deducción lógica es que el sistema no queda completo a menos que este último se confiera como parte de los grados.

En Filipinas estamos ahora dando impetu al grado de ROYAL ARCH. Ello es para completar el sistema del Rito York en esta jurisdicción. Gracias a la labor sabia y fecunda de nuestro M. I. Hermano C. W. Rosenstock, en meses pasados se organizó aquí en debida forma un nuevo capítulo llamado MANILA, y se están dando los pasos para organizar mas capítulos en provincias y otras localidades de nuestra jurisdicción. A este efecto el M. I. Hermano C. W. Rosenstock fue nombrado DELEGADO del Gran Capítulo para Filipinas, Japon y Guam, y esperamos que bajo su habil caudillaje pronto tengamos un suficiente número de capítulos esparcidos en nuestro territorio masónico. Un nutrido grupo de Masones, como los M. I. Hermanos Francisco Delgado, Albert J. Braze Jr., Esteban Munarritz, nuestro M. I. Grand Maestro, C. C. Bennett, y otros mas están dedicando sus energías y entusiasmos a esparcir este Rito en nuestra Gran Jurisdicción, y no dudamos que con su efectiva labor pronto estableceremos un Gran Capítulo en Filipinas.

Es nuestra esperanza que sus propositos se realizarán en un futuro cercano. Y para todos ellos van nuestros placemos.

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