

The Cable News

Vol. XXV

MANILA, PHILIPPINES, SEPTEMBER, 1950

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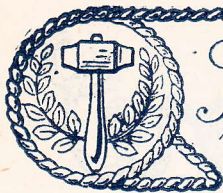
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OF THE PHILIPPINE ISLANDS

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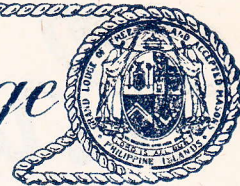
(Entered as second class mail matter at the Manila Post Office)



Wor. Bro. Fidel T. Manalo



The Grand Master's Message



Honorary Membership in a Lodge

THE GRANTING of honorary membership by a Blue Lodge to a Mason is both an honor and a privilege. Not many Brethren can become honorary members of various Lodges; this is so because of the observance of certain rules by the conferring Lodge as well as the nature of the services on the part of the recipient.

The honoree must be unanimously elected as such by the Lodge at one of its stated meetings; through words and deeds, he should be friendly to the Lodge and must have rendered special services to it. The diploma which he receives therefor is at once an expression of appreciation of his worth both as a loyal friend and devoted Mason; it is likewise a reminder—for him to do even more for the Lodge that the latter may continue to be active in spreading the tenets of Freemasonry.

A Mason has indeed, a real opportunity to serve his mother Lodge and the Lodge making him honorary member. He can bring about closer relationship between the two Lodges; promote harmony among the members concerned; and act as representative of said Lodges when occasion requires—to help strengthen the tie which binds the Brethren with our Most Worshipful Grand Lodge and our Ancient and Venerable Institution.

Grand Master

THE CABLETOW

EDITORIALS

Fidel Topico Manalo

THE GRIM REAPER has cut short the earthly career of Fidel Topico Manalo. On September 10, 1950, at the age of fifty-seven, he finally laid down the square and compass that he may enter the celestial Lodge above.

The savant states that men fear death for beyond it is utter darkness. Not so with him whose remains are now at rest, for as a Mason he welcomed death as the true initiation leading to eternity itself.

Physically he is gone. We lost him—robust but quiet, firm but gentle—from our midst. The company which he was wont to keep can no longer count on his presence. Yet, he is not altogether missing; in spirit he is present ever reminding us to do our work well before the day is done.

He was a devoted husband, a loving father. Many a time he was depressed but he faced the situation stoically and bore his lot in silence. To him neither cost nor hardship counted when the welfare of the family was involved. The bereaved wife and children attest to his many sacrifices on their behalf.

As a Mason, he lived up to his obligation. He was conferred the degree of Master Mason in "High Twelve" Lodge No. 82 and five years later became its Worshipful Master, the exalted office he held with real credit to his Lodge and great honor to our Craft. In the Grand Lodge, he was several times Chairman of the Committee on Accounts. He was also an active member of the Philippine Bodies, A & A. S. R. A few days before his demise, he wrote a message to the officers and members of Kasilawan Lodge No. 77 in connection with the twenty-ninth anniversary of its organization. He was an honorary member of this Lodge and Grand Lodge Inspector thereof. To his Brethren he expressed the hope that "the Lodge will continue to glow in the interest of our Ancient and Venerable Institution." Instead of saying "grow", he said "glow" and emphasized it advisedly. He was more interested not in the many Lodge activities or the quantity of membership but in that symbolic light radiating rays of fellowship and harmony in the temple of Brotherhood and spirit of cooperation and understanding in the neighborhood.

The last twenty-four years of Bro. Manalo's life were the most fruitful and the best; for he crowded them with useful toil—practicing the teachings of the

Let's do Something

A PAST GRAND MASTER of our Grand Lodge recently appealed to members of our Fraternity for action. In a voice clear and emphatic, he stated that in the midst of chaos, we must plan wisely and in time of danger, we must act concertedly. "The peace and order situation", he continued, "has grown from bad to worse and life is no longer safe in our country." These are facts, but we have not been frank enough to admit them nor aggressive enough to offer practical suggestions to have them remedied.

We are thus faced with a crisis. To protect our institutions and preserve the Republic, we must not take an attitude of defeatism but come out in the open so our people may know where we stand. What use do we find in brotherhood, freedom, and peace when we see all around us hatred, servility, and lawlessness?

Masonry, it is true, believes that evil will be overcome with good. But as Masons we must translate that belief in terms of honest toil and real sacrifice. Again and yet again we must convince our people that democracy as a way of life has succeeded in enlightened countries and will succeed in ours; that for us to adopt ideologies entirely foreign to it will retard the nation's progress and create confusion in our citizenry.

We have chosen democracy instead of dictatorship; the former unites a people while the latter leads them to destruction. Let us do something tangible and worthwhile to make our choice clear.

—Mauro Baradi, M.P.S.

Fraternity and upholding its principles. In no instance did he ever refuse to lend a helping hand specially to the young and inexperienced in Masonry. To him, to be kind and friendly was a golden opportunity and to serve others unselfishly, a Masonic duty. With this as a goal, he mingled with his fellow men and in this conviction, he cheerfully parted from them.

Here was a man, poor in material wealth because he was busy doing something good. Instead of piling up worldly riches he performed here and there acts of kindness. He lived simply and died peacefully. And we whom he left behind shall remember him as a true Brother and a loyal friend.

—Mauro Baradi, M.P.S.



Wor. Bro. FIDEL T. MANALO



By WOR. BRO. JOSE B. SANTOS

ON THE NIGHT of September 3, 1950, Wor. Bro. Fidel T. Manalo collapsed on the street on his way home. He was carried unconscious to his bed a victim of cerebral hemorrhage. All medical ministrations of his own son and others at home having proven ineffective he was taken to the Lourdes Hospital in Mandaluyong on Saturday, September 9, where supreme efforts were made by medical science to save his life but even these were not equal to the extent of the ailment and Brother Manalo succumbed to it at 11:45 p.m. on the following day, Sunday, September 10, 1950.

Brother Manalo went to his resting place where abideth all peace and harmony, there to remain until that supreme day when the acacia that hovers over his tomb may once again bud and flower as the Creator hath ordained. In

the meantime it is given to us who are left behind, after the tears have dried, to keep within our hearts the cherished memory of one who has been to us a faithful brother and a very trustworthy friend.

For death possesses that marvelous magic that consigns to the dust all the impurities and imperfections of the physical body while it focuses and imprints upon the memory and the innermost consciousness of his brethren all the praiseworthy acts, kindness, friendliness, goodness and beauties of soul of him who now rests in his transient abode.

It is said that nothing dries faster than a drop of tear. Let it be so, but among the brethren of "High Twelve" Lodge No. 82, at least, Wor. Bro. Manalo's cherished memory shall last for all the days to come.

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Sworn Statement
Required by Act No. 2580)

(SGD.) ANTONIO GONZALEZ
Notary Public
My commission expires December 31, 1950

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(SGD.) CLIFFORD C. BENNETT
Grand Master

Subscribed and sworn to before me this 14th day of Sept. 1950, at Manila, the affiant exhibiting his Residence Certificate No. A-41477359 issued at Parañaque, Rizal February 13, 1950.

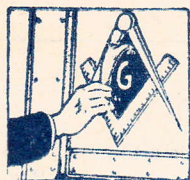
IRREGULAR, SPURIOUS AND CLANDESTINE BODIES IN THE PHILIPPINES

ORGANIZED — 1924-1927-1936

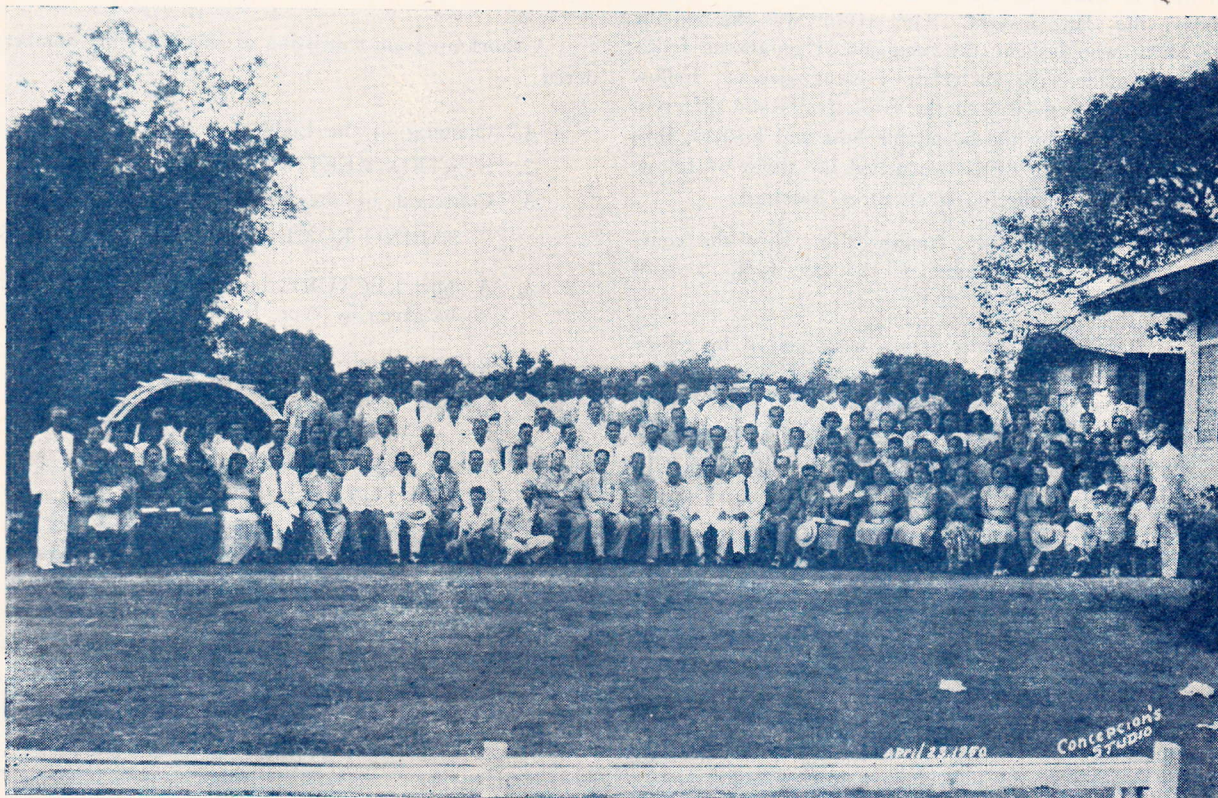
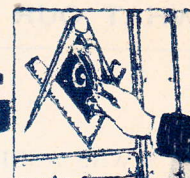
- Supremo Consejo del Grado 33 para Filipinas (Paez)
- Supremo Consejo del Grado 33 del Gran Oriente de Filipinas (Miranda) Calle Cavite
- Supremo Consejo del Grado 33 del Archipiélago Filipino (Casimiro) Pasay
- Gran Logia Nacional de Filipinas (Paez)
- Gran Logia del Archipiélago Filipino (Casimiro)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



WHAT OUR LODGES ARE DOING



Picture taken on the celebration of the 25th Anniversary of the Bagong Ilaw Lodge No. 97, F. & A. M. Noveleta, Cavite. It was attended by the officers and members of the Most Wor. Grand Lodge, members and families of the Lodge and numerous visiting Brethren, and friends.

KALAYAN No. 37

Lucena, Quezon

THIS LODGE has been active of late due to the initiative and zeal of its officers and the wholehearted cooperation of its members. Petitions for degrees which have been received from time to time indicate a growing interest of non-Masons in our Ancient and Venerable Institution. Brethren from sister Lodges who happen to be in Lucena on a visit are cordially invited to the Lodge.

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MOUNT APO No. 45

Zamboanga City

WE EXCEEDINGLY regret to announce the death of two beloved Brethren of this lodge, namely Bros. J. B. Cooley, June 22, 1950, and James W. Strong, June 27, 1950. These Brethren contributed much to cementing the harmony existing among the members of the Lodge. We extend to their families our sympathy and may their souls rest in peace.

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WHAT OUR LODGES ARE DOING ★ ★ ★

SARANGANI NO. 50

AS WAS AGREED unanimously at the regular stated meeting on the 8th ultimo, fellow masons with their respective wives and children went to Ulas, City Davao for a picnic and lechon party last Sunday, the 23rd instant. The affair was headed by Bro. Vicente Mitra who became the recipient of numerous felicitations for having made such an affair a great success. Fellow masons, wives, and children enjoyed the fresh fruits and different kinds of delicacies served by the hospitable host and hostess, Bro. and Mrs. Mitra. Refreshing drinks quenched the thirst of fellow masons and sojourners numbering over three hundred.

Music was supplied by the Radiowealth thru the courtesy of Bro. L. Natera, the manager of the said radio concern in the City of Davao.

Before and after lunch various games were played by fellow masons, wives, and children. Fair prizes in kind were donated by masons, and were distributed to winners of various field games. There was frolic and fun and everyone went home with pleasant memories of brotherhood among fellow masons with their respective families.

* * * * *

MATRONS FOR THE EASTERN STAR subsequently planned to have a general meeting on the 7th of August, this year. They will hold the meeting at the residence of Mrs. Chavez at Claveria St. On this occasion Mrs. Chavez will also be celebrating the first anniversary of the death of the late Wor. Bro. Celestino Chavez, one of the founders of Sarangani Lodge No. 50 in the Valley of Davao.

The affair was high-lighted by the concluding remarks of Wor. Bro. Carlos Iñigo, inspector for Sarangani Lodge No. 50 who emphasized the fact that closer brotherhood, intimacy, and understanding among fellow masons and their respective better halves could be achieved only thru the medium like that affair at Ulas, this city. Bro. Tiburcio Cervantes was the announcer of the happy occasion.

HIGH TWELVE CLUB OF THE PHILIPPINES

THROUGH THE EFFORTS of our Bro. Rev. Mosebrook, the Club was privileged to hear an inspiring speech of Bishop Donald Tippet on August 25, 1950 in the evening at the Plaridel Masonic Temple. Bishop Tippet arrived recently on a lecture tour and visit to other countries.

The Secretary of the Club reported interesting correspondence received from Brethren abroad and the activities of the Club in the forthcoming meetings.

Prisco N. Evangelista

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HIGH TWELVE No. 82

ONE OF THE BEST ATTENDED stated meetings of this Lodge was on August 12, 1950 when the members and Brethren from sister Lodges came for the occasion.

A short program consisting of the following numbers was rendered:

1. Opening of the Lodge
2. STATED MEETING
3. Conferral of the Fellowcraft Degree upon Brothers—
SABINO ROMERO and JUAN P. ANASCO
4. A short LECTURE, but very instructive and interesting,
to be given by Wor. Brother Jose B. Santos, P.M.
5. Refreshments
6. Closing of the Lodge.

LEONARD WOOD No. 105

Clark Air Force Base

IT IS A SOURCE OF SATISFACTION for Brethren to know that recently Lodge meetings have been well attended. The members have demonstrated ever-increasing interest in the affairs of the Lodge. The many petitions for degrees received from time to time constitute a healthy sign conducive to the growth of Freemasonry as a whole.



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ASSISTANCE IN MASONRY

By Wor. Master Bayani C. Fontanilla, Mayon Lodge No. 61 F. A. M.

A MASTER MASON is obligated to aid and assist a distressed worthy brother. This implies that, in Masonry, there is an unworthy brother, who while we are not obligated to help, needs our voluntary help just the same. On our admission to the fraternity we were ushered in to the masonic way of life and conduct. Through a consistent study and application of the masonic tenets, we pledged to improve ourselves in Masonry—from the entered apprentice of our youth, through the fellowcraft of our manhood to the master mason of our mature years of existence. As we view this progressive morality of life, as it relates to our earthly ambitions and the glories of a brighter and better land, we are faced with the challenging thought that Masonry is perfect and that we are imperfect; that Masonry is worthy and we are unworthy. The unworthy mason therefore spares no time and effort to make himself worthy and deserving of the Masonic Faith. The process is slow and tedious but in the end we see unfolded the transformed life of the rough ashlar that we are to the perfect ashlar that we hope to become.

There are brethren who, in spite of their unworthiness, do nothing to make themselves worthy of the high calling of the masonic life. On admission he pledged himself improvement but after that he does nothing to redeem his promise. He thinks that to be a mason, all he needs to do is to pass the degrees and pay his dues regularly which gives the false impression that a mason can be in good standing by paying his dues without paying attention to the more important fact of improving himself in Masonry by regular attendance at lodge meetings, frequent associations with brother masons and helping with lodge activities. And yet he expects to receive financial aid when his finances are low or when he is persecuted or when he desires promotion in his work even if he is not worthy—and when such help is not forthcoming he grumbles with discontent and altogether gives up attendance in lodge meetings and may even go as far as to abhor masonry. Our unworthiness is not in our imperfections because all of us are yet imperfect represented by the rough ashlar but rather our unworthiness consist in doing nothing to improve ourselves or our inability to cut off the rough edges and superfluous parts of ourselves.

Such an unworthy brother mason, while we are not obligated to help, needs our help just the same to the end that he may cast aside the attitude of lukewarmness in himself, kindle the dying embers of Masonry, so that there maybe redirection and flame in his life that will make possible the birth of a vigilant, masonic life. As the Most Worshipful Grand Master Clifford Bennett stated in his message in the Cabletow of June 1950, he said and I quote: *"As master masons, we have been charged to set aright 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 embarrassment is caused, no bitterness created. Oftentimes the character of men is determined by their ability to admit they are wrong when such is the fact"*.

Then the question arises why should we not financially aid an unworthy brother mason? Because in doing so we may produce an undesirable result in that to effectively change an inner attitude of improving one's self in Masonry means to help with money and without that money he may not change. The transformation of an inner attitude is an internal conflict that can only be rightfully resolved by power within the individual himself. Financial assistance, while sometimes good, to an unworthy brother who is building up an internal stamina that shall make him a better man.

many times, should not be made because it may becloud the real issue for essentially it is an external factor that should not be made to tip the balance in that internal struggle of whether he will be a good mason or not. Besides let us remember that Masonry is not a mutual aid club or a bank from which we can draw money if an when our resources hit a new low.

Such an unworthy brother becomes a worthy brother as soon as he comes through triumphant in that internal conflict that shall make him a better man, not with the aid of money but by his own endeavors and with the blessings of God. In this new-found life, fortified as he is by the masonic tenets, he may suffer from physical want that may visibly be seen as misfortune or distress. He expects that as a part of life and the worthy brother who is thus distressed complains not. On the contrary he faces them squarely and resolutely. In this valiant struggle of life the worthy brother asks for no financial assistance or otherwise because asking cheapens him and his efforts to make real the teachings of Masonry. However he has brethren, who seeing him unflinchingly fights his misfortunes, cannot just stand by and let a brother go down. He goes out of his way to aid and assist a distress worthy brother because in helping him he is helping Masonry itself—our ancient and venerable institution. Thus the brethren in Masonry labor each day to make brotherly love, relief and truth not only a concept but a rule of human conduct and in that performance he may suffer from which he asks no help because that properly belongs to the province of another worthy brother. He extends such help without asking or without being asked or prodded because the needs and suffering of another worthy brother automatically create a sensation that disturbs his sensitive chords of brotherly love and relief which cannot be stilled until he helps, and helps spontaneously, a brother who is in distress. That is a response borne not of compulsion but of a common cause and common endeavor. In this light we find justification in the obligation of the Master Mason: I will aid and assist a distressed worthy brother.

(Delivered at the Masonic Gathering of the Bicol Lodges held at Naga on August 5, 1950; also in conjunction with the visitation of the Most Worshipful Grand Master Clifford Bennett, of the Bicol Lodges.)

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PLEDGE OF SERVICE ❖ ❖ ❖

Unmasking the Real Enemies of Democracy

By J. B. HOLT

INTRODUCTION

THE TIMELESS LESSONS of our Christian religion and the illustrations of those lessons in human history converge to show us the way out of present difficulties. I want to discuss a topic most urgent in the Philippine scene today. It is an explosive topic, yet my purpose is to discuss it as coolly and objectively as possible, in the spirit of seeking an answer satisfactory to all for the sake of the land we love.

You remember the story of King Belshazzar and his experience of seeing the handwriting on the wall as recorded in the book of Daniel. I'm sure Belshazzar had received earlier warnings, but he failed to recognize the handwriting until it was too late. His life was required of him that very evening.

The same was true of the rich farmer in the parable told by Jesus. The man had prospered, become rich, built great barns to contain his wealth; then mistaking physical needs as all of life, he said to himself, "*Soul, take thine ease, eat, drink and be merry*". Jesus labelled that man a fool, for he, too, did not recognize the folly of his actions until the night when it became too late.

Both men were purely selfish . . . completely materialistic; both ignored the rights of others who helped produce their wealth; both trampled underfoot any feeling of responsibility toward their fellow men; both were despots—one politically—the other economically; both failed to attain abundant eternal life.

Jesus issued a similar warning to the Pharisees—those who had the education, the position and the power to relieve the terrible oppression suffered by the common people whom they led. In the 23rd chapter of Matthew's gospel we had recorded Jesus' appeal to them:

"Woe unto you, scribes and Pharisees, hypocrites, for you shut up the kingdom of heaven against men: for ye neither go in yourselves neither suffer ye them that are entering to go in . . . woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, justice, mercy and faith: these ye ought to have done, and not to leave the other undone . . ."

Those seem like stinging words of rebuke, but if we note the conclusion of the discourse, I think we'll agree they were not words of animosity so much as words of a heart-broken Lord striving to awaken the leaders of the people to recognize their responsibility. Listen to his conclusion: "*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not . . . behold, your house is left unto you desolate.*"

WEIGHED IN THE BALANCE

SO TODAY, the Philippines are being weighed in the balances. Our democracy and the concern and leadership of those in power are being tested. Warnings are on every hand. Shall we make the error of Belshazzar and fail to heed the handwriting on the wall until it is too late?

As members of a minority group in the nation, we address a heartfelt appeal, coupled with the warning of historical fact, to those with the power to stop the gathering storm

that threatens our Philippine democracy. Specifically, I address my remarks to that group of 10% of the people of the Philippines who own 90% of the land and wealth, and to you as Christian citizens, who thru moulding an intelligent public opinion can help them see the handwriting on the wall before it is too late.

The greatest threat to the Philippines is not Joseph Stalin. The present UN action in Korea serves notice to the world that no small nation need ever fear that aggression from the outside will be allowed again.

The greatest threat to the Philippines does not lie with the Huks, except as the Huk situation is BUT ONE OF THE EXTERNAL MANIFESTATIONS OF A DEEPER ROOT PROBLEM FACING OUR PHILIPPINE DEMOCRACY.

I. OUR NO. 1 PROBLEM IS THE MORAL STEWARDSHIP OF LAND

IF DEMOCRACY is to live and prosper in the Philippines, we must eliminate the feudalistic economy brought here from Europe in the latter Middle Ages—transplanted, nourished—and maintained until today by the Spanish *Conquistadores* and their present-day descendants.

If democracy is to prosper in the Philippines, its benefits—politically, economically and socially—must be made available for all the citizens of this nation.

Why are we facing troubles on every hand today? Because the Philippines is more an aristocracy than a democracy! While on paper we have a democracy . . . and while we pay lip service to the form of democracy, the benefits of democracy have not been translated into the economy of the tenants of Central Luzon nor the workers on great haciendas and in industry.

Entrenched power has not been willing to share the fruits of freedom and democracy with the masses. Remember: 10% of the people own 90% of the land and wealth of the nation. The Roman Catholic Church owns 1/3 of all the tilled land in Luzon. THIS IS AN APPEAL TO OUR CHRISTIAN BRETHREN TO BE GOOD STEWARDS OF THE POWER SUCH POSSESSIONS AFFORD. Jesus said, "*Unto whom much is given, of him much shall be required.*"

CHANGES LONG SOUGHT

IN THE FIRST ADMINISTRATION of William Howard Taft, he immediately saw that land reform was a necessary prerequisite to real democracy and economic progress in the Philippines. He even made a trip to Rome to negotiate with the Pope to bring such reforms about. His success was negligible. From that day to this, every economic mission, including the Bell Mission that left last week, has written plainly that land reform must be accomplished if this nation is to progress.

Put the above facts into the framework of world history. AND HISTORY PLAINLY SHOWS US NOW THAT WE FACE THREE ALTERNATIVES:

1. Land reform thru Christian democratic processes
2. Revolution or,

❖ ❖ ❖ PLEDGE OF SERVICE

3. Relegation to the stigmatic state of a banana republic!

We can avoid the last two and embrace the first if those with the power will quit paying lip service to the form of democracy and the form of Christian faith and translate the true spirit of both into the moral fibre and economy of the nation!

From the beginning, after the defeat of the Spanish, a two-party system was set-up to pave the way for democracy: The Federalists, who wanted to work for statehood; and the Nacionalistas who stood for independence and national development. **BUT—AND THIS FACT IS SIGNIFICANT—THOSE WHO MADE UP THE LEADERSHIP AND CONTROLLED BOTH PARTIES WERE OF THE 10% WHO OWNED 90% OF THE WEALTH.** And from the time of William Howard Taft to the close of the last session of Congress, legislation has favored the great landowners.

Remember how desperately Congress sought for sources of taxes to relieve the school crisis, provide for public welfare, public works, and national development? **THEY LOOKED EVERYWHERE EXCEPT TO THE LAND WHERE THE WEALTH RESIDES.** This must be changed. Let us not close our eyes to history's handwriting so clear before us!...Let those in power take warning for their own preservation if not for the sake of the dispossessed, disappointed and hungrily desperate people.

LET'S DOCUMENT THAT

LOOK AT THE LATIN AMERICAN NATIONS where a similar Spanish-Catholic heritage developed this same type of economy:

In Chile, 1% of the people, own 53% of the land. Similar figures hold in Paraguay, Uruguay, Ecuador, Peru and Bolivia; and in all of them, as in the Philippines, the Roman Catholic Church is the largest single landowner. And in all of them we find the same great gap between the very rich and the very poor and the constant threat of revolution and unrest.

Mexico gives us a clearer example: Prior to the revolution in Mexico, 1/20 of 1% owned 1/3 of all the land in the nation; 2% owned 75% of the wealth; again the Roman Catholic Church was the largest single landowner; 80% of the people were dependent on agriculture for their pittance of a living.

NOTHING WAS DONE VOLUNTARILY SO the Revolution came in 1910, and the reforms began; entrenched power revived and only little was done; in 1930 another wave of reform accomplished more; in 1936 President Cardenas, with a democratic vision and a social passion, expropriated the Church estates and the great haciendas and instigated sweeping reforms that made available 76,000,000 acres of land to 2,000,000 peasants at rates they could afford. Great strides in democratic and economic progress have resulted in Mexico.

Luis Quintanilla wrote: "*Concentration of land ownership meant for use economic and political monopoly, and the result of this aristocratic set-up was national bankruptcy and human misery.*" (Doesn't that have a familiar ring?)

THERE IS A WAY

NOW MEXICO had to have a series of violent revolutions to bring reform. I repeat: **IN THE PHILIP-**

PINES WE CAN AVOID IT IF THE ROMAN CATHOLIC CHURCH AND ITS MEMBERS WHO LARGELY MAKE UP THIS 10% landowner group will voluntarily use the power and position they hold to accomplish it. They can save us from revolution or from falling into the cauldron of Communism as has China thru default of leadership professing the name of Christ!

This is a moral problem. As Christians we pray for the conversion of those in position and power to a Christ-like commitment to the recognition of their stewardship. Ours is the role to convert more and more individuals to this our faith or to be the leaven working thru enlightened public opinion to force such charges **WITHOUT THE RUINOUS REVOLUTIONS** that obstinance will bring.

Has such ever been done without revolution? YES! In Protestant Norway, Sweden, Finland, 19th century England—without revolution—without communism!

How? (1) Thru social legislation that recognized the basic human rights and needs of the masses, and (2) thru voluntarily forming great **COOPERATIVES** in which all democratically participate in the increased profits such a system develops.

Voluntarily—out of enlightened self-interest and Christian love those with great holdings can set up these Co-ops. Some of the worst slums in Manila are on Friar land. Properly organized barangays, financed by the owners of the property in the barrio, could clean up, improve, and thus lift the level of living and in turn increase the financial returns from those properties. The same applies to agricultural land.

THERE IS MUCH OF HOPE

THE POPE IN ROME, with a better perspective on history, has his personal representative in Manila today; and I understand that Mr. Vagnozzi has caused a great split in the ranks of the Knights of Columbus by advocating such reforms. What he is seeking to do among the landowners, Father Hogan of Ateneo is trying to do to industry and labor.

Mr. Romulo, himself, speaking at the YMCA dinner two weeks ago stated: "*Wealth must recognize its social responsibility.*" And he referred to the great reforms that have taken place in Protestant America within the past few years whereby profit-sharing, co-operative, enlightened plans have been introduced into industry and agriculture. The results have been amazing: The living standards of the employees have been lifted, health improved, absenteeism decreased, production soared, and never before in history have the corporation enjoyed such profits nor has the nation's income reached such a high level. **EVERYBODY PROFITS WHEN WEALTH RECOGNIZES ITS CHRISTIAN RESPONSIBILITY TO SOCIETY.**

As Protestant Christians, a minority with little power except that of prayer, persuasion and enlightened reason, we are interested in building the Kingdom of God. We are interested in persons — all persons — that Christ's goal of abundant life for all might become a reality.

We appeal to our Christian brethren in every church to help us bring these reforms voluntarily and democratically. We are confident that there are many of all faiths sympathetic and so inclined. Let us save our nation by a sweeping revival, avoiding revolution, praying, converting, working, seeking earnestly to apply the spirit of Christ and the lessons of history to every facet of Philippine life. **WE HAVE**

PLEDGE OF SERVICE ❖ ❖ ❖

NO OTHER MOTIVE. ONLY CHRISTIAN LOVE COMPELS US TO SPEAK SO FRANKLY. TIME IS SHORT.

* * *

II: UNFORTUNATELY, WE HAVE A SECOND PROBLEM CONFRONTING OUR DEMOCRACY:

EDUCATION—the *perennial school crisis*: It is directly related to the first problem just discussed.

The primary reason we face the school crisis so often is the simple fact that not enough of those who pass the legislation to provide the taxes to adequately man our schools are willing that their property be taxed that much. I merely make two statements. In the lands that have done most and prospered greatest from the public school system, the direct taxes on property are the basic source of income for these schools. Second, eliminate the public schools, and democracy will not develop in our land.

The distressing fact to me is that there is evidence that the most powerful group in the Philippines today is set either on controlling the public schools for their narrow selfish purposes or of letting them deteriorate and eventually be abandoned.

THE ISSUES COME TO LIGHT

THE PRESENT CONTROVERSY over the inclusion of compulsory religious instruction as a part of the public schools clearly brings this threat into focus.

On the bulletin board of our church for the past week, there has been posted a copy of *The Cross*, the National Catholic Monthly magazine. The cover picture is a cartoon showing a giant red octopus with its slimy tentacles strangling the home, religion, business, and the schools to death. The caption in bold letters reads: "**PROTESTANTISM, THE RED OCTOPUS**". The lead editorial is a scurrilous attack upon Attorney Nabong, Attorney Bocobo, and Attorney Baradi, twisting the facts of their opposition to compulsory religious education in the public schools to make it appear that they are opposed to religion itself. **THIS IS STOOPING TO PROPAGANDA METHODS THAT WOULD DO CREDIT TO HITLER AND STALIN THEMSELVES!**

To fail to boldly and publicly correct the bald-faced contradiction of facts would be to share in the lie itself.

THESE OUTSTANDING CHRISTIAN GENTLEMEN ARE NOT OPPOSED TO THE TEACHING OF RELIGION. THEY ARE GREAT CHRISTIAN LAYMEN . . . LEADERS IN FACT.

They oppose the proposed basic change in our educational system because . . .

1. The law is clearly unconstitutional, violating the provision for freedom of religion and the democratic principle that both church and state do better work if separate.

2. The home and the church are the primary teachers of religion where there are differences of interpretation, while the schools help by teaching the moral constants of character education on which all religions agree.

3. Whose religion would be taught if this provision went thru? Here's the rub. The hierarchy would demand their faith, for with a closed mind they recognize no other religion as valid. *Here's a revealing fact:* In Protestant America, where there is provision for voluntary religious instruction outside the curriculum and with due provision

for minority groups, THE ROMAN CATHOLICS DO NOT SEND THEIR CHILDREN TO THE PUBLIC SCHOOLS AT ALL. *Public education is a bulwark of democracy.* There is evidence that there are those here with tremendous power who would either control the schools or set up their own expensive schools for the elite and leave the masses in ignorance AS IS THE CASE IN CATHOLIC SPAIN TODAY.

4. The fourth reason these men object is this: What textbook would be used for religious instruction? The Bible is the source-book of all our knowledge of God as revealed by Jesus, yet they oppose the distribution of this sacred guide-post to humanity.

I hold in my hand a copy of the Universal Declaration of Human Rights as the adopted ideals of enlightened humanity toward which the United Nations strive today. In this other hand I hold the New Testament. The first is a political-economic-social translation of the second. For every article found in this declaration, you'll find in the New Testament a Scripture that laid the foundation and awakened humanity's dreams to the possibility of such attainment. **WHY SHOULD THOSE WHO PROFESS CHRIST PREVENT YOUNG AND OPEN MINDS ACCESS TO SUCH A BOOK?**

5. And that brings up the fifth reason against compulsory religious education in the public schools as proposed: What method of teaching would be employed? Would the approach be made with an open inquiring mind? **AUTHORITARIAN, DOGMATIC TEACHING OF RELIGION PRODUCES A MIND CONDITIONED TO ACCEPT BLINDLY DOGMATIC, TOTALITARIAN POLITICS,**—and nothing is more destructive to responsible democracy.

THE SECOND BALD DISTORTION of truth in the editorial of the *National Catholic Monthly* is this: "*Protestantism, liberalism and communism are the three stages by which our civilization has passed from Catholicism to complete secularism.*" Let's look at that in the light of historical fact. **HAS PROTESTANTISM BEEN THE OPENING WEDGE FOR COMMUNISM?**

Take Italy—99% Roman Catholic—has more Communists than any nation outside Russia itself. Poland, Czechoslovakia, Austria, Hungary—all Roman Catholic—were the first to pass into the Russian orbit, because neither Protestantism nor democracy nor public education have been known in those nations.

Louis XIV, by merciless persecution, chased all the Protestants out of France to make it a Catholic nation. There has never yet been a Protestant revival there, and France today is the most completely secular and sceptical nation in the world.

Let me remind you that *Russia itself has never known democracy, Protestantism nor public education.* It passed directly from the Orthodox Catholicism as a state church, thru revolution to communism and is today the scourge of the world.

Spain today is the most completely Catholic nation in the world. Spain is a dictatorship, and has been refused membership in the United Nations for its lack of democracy, freedom of speech and worship, and complete absence of public schools.

THE FACTS ARE SUFFICIENT. NO ARGUMENT IS NEEDED. I REST MY CASE ON HISTORY.

PLEDGE OF SERVICE ...

FIRST CIRCULAR ISSUED BY MANILA CHAPTER, U.D. ROYAL ARCH MASONS Manila, Philippines

ROYAL ARCH MASONRY, which is also known as the *Capitular Degrees*, is a part of the *York Rite of Freemasonry*.

When the Royal Arch was brought to the North American Continent, over one hundred and fifty years ago, some other degrees were added to the System, supplementing the work of the Lodge and the Royal Arch. The degrees of Mark Master, Past Master and Most Excellent Master are all a part of the Capitular or Royal Arch System.

The degrees of the Lodge, the Chapter, the Council and the orders conferred by the Commandery, are all arranged into a system or *Rite* which is referred to as the *American or York Rite of Freemasonry*.

Royal Arch Masonry was first established in the Philippines with the formation of Luzon Chapter No. 1, R.A.M., in Manila, holding its first stated convocation under its Charter which it received from the General Grand Chapter, Royal Arch Masons of the United States of America on June 10, 1907. The following is quoted from the "Year Book" of Luzon Chapter No. 1, R.A.M., for the year 1940-1941:

"In establishing our Royal Arch Masonry here, we commenced the erection of an Arch and a Temple, both of which are, of course, symbolic and are supposed to represent the strivings of our souls to build a better life; a service to Humanity. We are striving to complete the Temple by placing the symbolic Keystone in position, that voussior which, being the last to be set in place, is regarded as binding the whole together. During the past thirty five years we have been laboring here in the hope that the fruit of that labor might be of some benefit to our fellow men.

While we have progressed through the years, there still remains much to be done. Perhaps we will not live to see the Temple completed, and should we die, may those coming after us take heart and gain inspiration from what we may have accomplished, and themselves, go onward to better things and greater heights.

May we have so lived and shaped the ashlar of our symbolic temple, that when we do obey the last summons, it may be said of us—'Well done, thou good and faithful servants.'

ORGANIZATION

LUZON CHAPTER NO. 1 can well be proud of what it has done for Capitular Masonry among its Companions in this country, and now Manila Chapter, U.D., has been organized so that others may join hands with the workers in the quarries and assist in carrying on the work of erecting the symbolic Arch and Temple started so many years ago.

Most Worshipful Brother Christian W. Rosenstock, P.G.M. of the Grand Lodge of the Philippine Islands, invited a number of Master Masons to meet with him in his office at the Plaridel

Masonic Temple, 520 San Marcelino, Manila, Philippines, to discuss the formation of a new Chapter of Royal Arch Masons in Manila. He informed these brothers that he had been requested by Most Excellent Companion, Earl E. Dusenbery, General Grand High Priest of Royal Arch Masons of the United States of America, to form a new Chapter of Royal Arch Masons in this place and to let it be known that our Filipino brethren, who were otherwise qualified, would be welcomed in this new Chapter as Royal Arch Masons in this place.

That memorable meeting which was held on December 19, 1949, was the beginning of the formation of Manila Chapter, R.A.M. Several other preliminary meetings were held and on January 11, 1950 a petition was signed asking the General Grand High Priest for a dispensation to form this new Chapter. That petition reads as follows:

PETITION FOR DISPENSATION

TO THE MOST EXCELLENT GENERAL GRAND HIGH PRIEST of the General Grand Chapter of Royal Arch Masons of the United States of America;

We, the undersigned, being Royal Arch Masons in good standing, and having the prosperity of the Royal Craft at heart, are anxious to exert our best endeavors to promote and diffuse the genuine principles of Royal Arch Masonry and, for the convenience of our respective dwellings and other good reasons us thereunto moving, we are desirous of forming a new Chapter at Manila, Philippines, to be named MANILA CHAPTER.

We, therefore, pray for a Dispensation empowering us to open and hold a regular Chapter at Manila aforesaid, and therein to discharge the duties and enjoy the privileges of Royal Arch Masonry, according to the landmarks and usages of the Order, and the Constitution and Laws of the General Grand Chapter.

And we do hereby nominate and recommend Companion Christian William Rosenstock to be our first Excellent High Priest; Companion Francisco A. Delgado to be our first King; and Companion Antonio Gonzalez to be our first Scribe.

And should the prayer of this petition be granted, we do hereby promise a strict conformity to the Constitution, laws, and edicts of the General Grand Chapter of the United States of America, so far as they may come to our knowledge.

Dated at Manila, Philippines, on the 11th day of January, A. I. 2480, A. D., 1950.

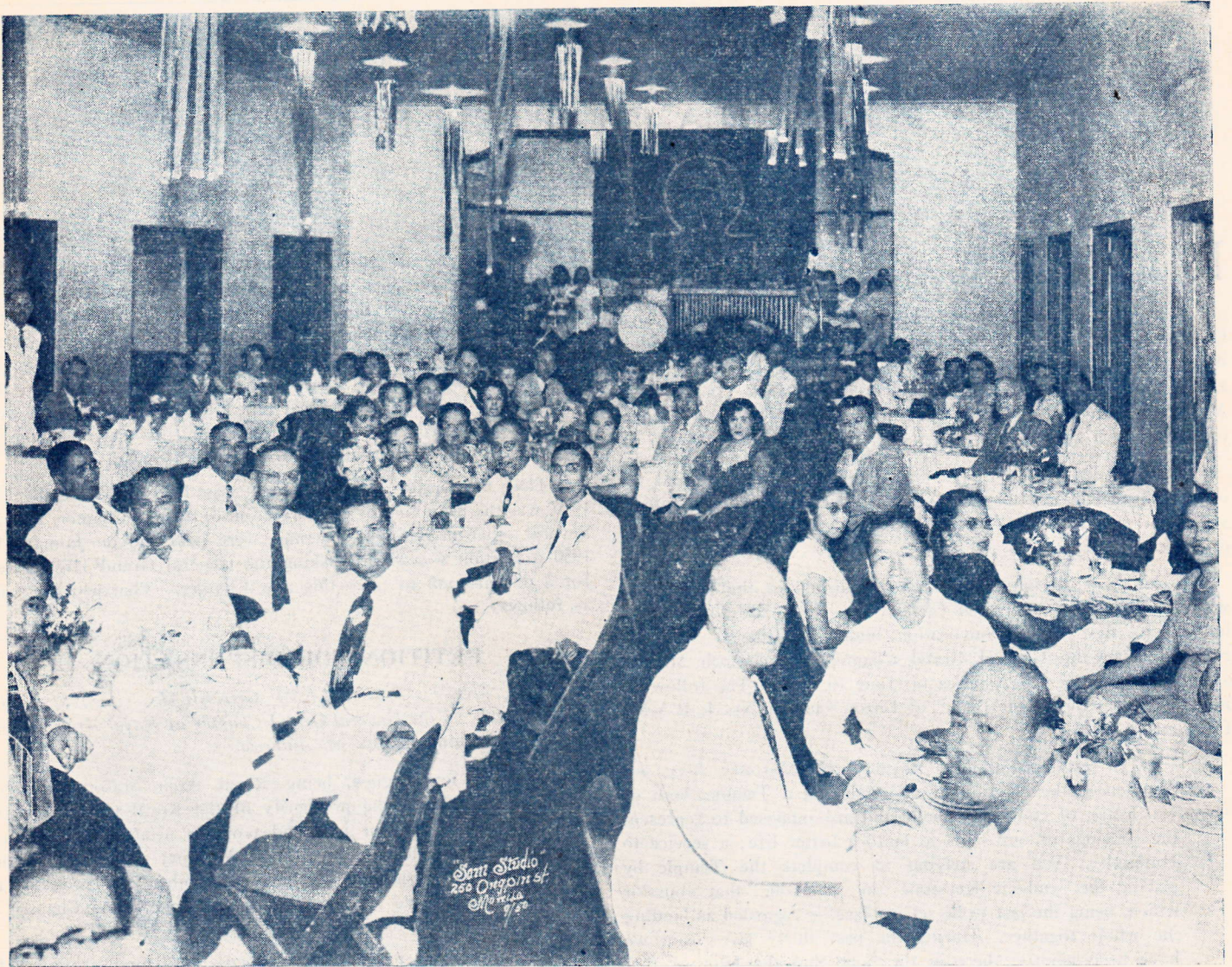
PETITIONERS

THE FOLLOWING TWENTY-THREE COMPANIONS signed that petition:

Christian W. Rosenstock—P.G.M.
Francisco A. Delgado—P.G.M.
Antonio Gonzalez—P.G.M.
Albert J. Brazee, Jr.—P.G.M.
Esteban Munarritz—P.G.M.

ROSARIO VILLARUEL CHAPTER, O.E.S. ❖ ❖ ❖

HONORING SISTER MARY BENNETT ON HER BIRTHDAY



THE PICTURE appearing above shows part of the lively gathering that, on September 9, 1950, offered a dinner-danzant to honor Sister MARY BENNETT, the charming wife of our present Grand Master, C. C. Bennett on the occasion of her natal day.

Under the auspices of Rosario Villaruel Chapter, O.E.S., COSMOS Lodge No. 8 and SINUKUAN Lodge No. 16, and sponsored by the our HIGH TWELVE CLUB, the affair was held at the Social Hall of PLARIDEL MASONIC TEMPLE, with a big attendance of Sisters and Brothers. Musical numbers were rendered by the WELFAREVILLE STRING BAND, and speeches were given by Mrs. Pilar R. Gonzalez on behalf of Rosario Villaruel Chapter, O.E.S. (its present Associate Matron), and Wor. Bro. Richard for COSMOS Lodge No. 8, and Wor. Bro. Cuadrato for SINUKUAN Lodge No. 16. Wor. Bro. C. Carlson acted as toast-master, with M. W. Bro. Esteban Munarriz presiding.

A beautiful cake was presented to the honored guests, and from the members of Rosario Villaruel Chapter she received a valuable ring.

Mrs. Mary Bennett expressed her heartfelt thanks for the honor bestowed upon her, and for the gifts received. The affair lasted until mid-night.

Araullo, Bonifacio S.
Cipriano, Mateo D.
Day, Agaton
Domingo, Jose L.
Dumpit, Inocencio
Flechero, Vicente F.
Garcia, Joaquin
Guzman, Primo I.
Inigo, Carlos

Leon, Jr., J.M.E.
Macalinao, Rufino
McPhate, Fielding H.
Oliveros, Hermogenes
Pestana, Genaro
Racela, Jose C.
Stone, Ernest
Tan Kiang, Antonio
Tan Kiang, Eduardo R.

(Continued on next issue)

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Fraternal Reviews



FLORIDA—1950

By **MAURO BARADI, P.M.****Lodges 235****Members 46,351****Gain 3,071**

ON APRIL 18 TO 20, A. L. 5950, A. D. 1950 the Grand Lodge of Florida met at the Temple, Jacksonville, to hold its one hundred and twenty-first annual communication.

In his address, M. W. Bro. A. Wayne Connor referred to the Masonic Home of Florida as "the outstanding object of our fraternal regard and affection." He thanked the Grand Chapter of the Order of the Eastern Star which contributed substantial amounts to the Home. He stated that a hospital service fund (\$38,000.00) was voluntarily raised by way of a contribution of \$1.00 for each dues-paying member; this fund assisted sick and afflicted Brethren and dependent members of their families. He referred as an unusual masonic event the presentation of an illuminated scroll to most worshipful Harry S. Truman making him an Honorary Life Member and Past Grand Master of the Grand Lodge of Florida; the setting: City of Key West, Florida on December 3, 1949. The Grand Master attended the conference of Grand Masters on February 20 and 21, 1950 wherein the following subjects were discussed: (1) FREEMASON'S OBLIGATION TO MAINTAIN TRUE AMERICANISM; (2) FREEMASONRY IN CHILE; (3) FREEMASONRY VERSUS COMMUNISM AND FASCISM; (4) A LEGISLATOR LOOKS AT FREEMASONRY; THE LIQUOR INDUSTRY AS A BAR TO MEMBERSHIP; (5) THE PRESERVATION OF MASONIC PRESTIGE; and (7) SHOULD THERE BE A WAITING PERIOD AFTER MEMBERSHIP? The Grand Master declared that the Grand Lodge has gone on record as approving and morally supporting the Order of De Molay and Order of Rainbow for Girls; he issued, among others, the following rulings: an applicant with three fingers missing can not become a member of the craft; an applicant must wait twelve months from date of rejection to re-apply; a man of Hindu birth may receive the degrees of Masonry but his qualifications should be examined carefully; the history of a Lodge may be printed and sold to membership within own territory provided book carries no advertising matter; Worshipful Master, Senior and Junior Wardens of a particular Lodge can not resign after installation. In concluding his address, the Grand Master said:

CONCLUSION

GOD HELP THE NATION that fails to heed the handwriting on the wall:

- ... handwriting scrawled in blood across China, Korea and Eastern Europe;
- ... handwriting engraved on the tablets of history in Spain, France and Latin America;
- ... handwriting—unmistakeable—seen in burning embers and charred remains at Tarlac and the troubled fields of Central Luzon.

Free discussion, facts, orderly change and a Christian sense of responsible stewardship requisites of a healthy democracy. I pray for the day when with mutual respect, love and cooperation we shall work together and will God build our beloved Philippines into a peaceful, productive, Christian democracy.

"Let Masonry throughout this Grand Jurisdiction of ours be known and remembered for loyalty to its teachings, answering principles and purpose—to its charity, both spiritual and material, one to another; 'By their fruits ye shall know them.'"

Of interest to Brethren is the Report of the Museum Committee which was adopted, viz:

"... An album, containing location, data and photographs of cornerstones laid with masonic ceremonies in this state, has been prepared and is subject to inspection. We are sorry to state that this record is far from complete. The representatives present can be very helpful in behalf of this work by making a memorandum concerning this situation and finally bringing the subject before their respective Lodges. This Committee desires location records of all Masonic Cornerstones in Florida.

"We wish to remind all Brethren that Masonic relics and keepsakes are still desired for museum purposes."

The Committee to examine text books of public schools reported that

"1. Nothing of a subversive nature was found in any text book in use in the schools of Florida from the first to the twelfth grades inclusive . . .

"2. We find an utter lack of patriotic and inspiring literature such as would cause a school boy or girl to feel a pride in and a love for his or her country. The great heroic sagas of fifty years ago are gone. WE MUST BRING THEM BACK."

Carlos Inigo

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SECCION CASTELLANA

NOTAS EDITORIALES

! Un Gran Masón Ha Muerto !

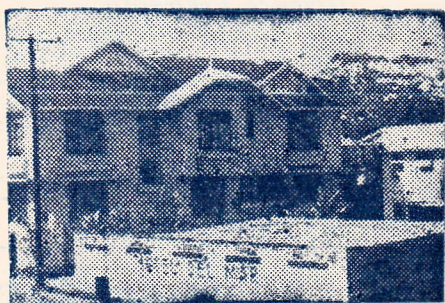
ORLAMOS la cubierta de esta revista con la fotografía de un gran Masón que ha pasado al Oriente Eterno. Es nuestro Venerable Hermano Fidel Manalo. Y decimos que fue un gran Masón por sus convicciones arraigadas, por su vida ejemplar de masón humilde y luchador, por su lealtad a la ideología masónica y a sus Hermanos, a sus amigos, a sus conciudadanos, por su lealtad a su Logia y su Gran Logia, la Grand Logia de las Islas Filipinas, por su lealtad a sus convicciones.

Joven aún se hizo Masón acicateado por las sublimes enseñanzas de esta Fraternidad Universal. Siguió desde entonces su intensa vida masónica, y no cejó en sus labores. Escaló los cargos mas elevados de su Logia, la HIGH TWELVE No. 82, y allí dejó rastros indelebiles de su fructifera actuación. En la Gran Logia de las Islas Filipinas fue un obrero incansable. Ocupó cargos de responsabilidad como Inspector de diferentes Logias, como miembro de importantes Comites, y ultimamente como presidente del importante Comité de Cuentas. En todos sus empeños se distinguió por su labor incansable y meticulosa.

Supo querer y hacerse querer. Fue humilde SIN BAJEZA, fue grande sin vanidad, fue fuerte sin ostentaciones, fue digno sin orgullo, fue amigo de todos y enemigo de nadie.

Baja a la tumba dejando allí sus vestiduras de carne para cumplir con el ciclo de vida material; pero su alma enamorada de lo infinito ha remontado su vuelo para llamar a las puertas de la inmortalidad. ¡Dios le acoja en su seno de Amor y Misericordia! (Antonio González, P.G.M.—F.P.S.)

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Mas Sobre Cuestiones Jurisdiccionales

SOSTENÍAMOS en nuestro editorial del mes pasado que en la cuestión jurisdiccional sobre la residencia del candidato se había de distinguir estos tres conceptos: (a) el de mera estancia; (b) el de propia residencia; y (c) el de domicilio.

En nuestra Ley Masónica estos tres conceptos tienen el mismo significado que en la Ley Civil, de modo que en la interpretación de estas disposiciones de Ley Masónica podemos aplicar lo que las autoridades civiles han dicho en la aplicación de la Ley Civil. Así en el tratado sobre Derecho Internacional por BEALE leemos lo siguiente:

"Residence for the similar word habitancy is a conception quite parallel to that of domicile; but as the common law did not rest any legal rights upon the existence of residence, the law never worked out, as it did in the case of domicile, a technical residence by operation of law. Residence may therefore be taken as indicating a merely factual place of abode. The difference between three conceptions, that of **sojourn**, **residence**, and **domicile** (not including domicile by operation of law) is one purely on intention. To become a sojourner, no intention whatever is necessary, merely the fact of personal existence in the place. For residence there is an intention to live in the place for the time being. For the establishment of domicile the intention must be not merely to live in the place but to make a home there."

Creemos que con esto y lo que hemos dicho en nuestro editorial el mes pasado, este punto está bastante dilucidado.

Pasemos ahora a considerar otra importante cuestión en materia de jurisdicción. Ella es la cuestión de si o no una Logia puede renunciar a su jurisdicción sobre una solicitud de grados o sobre un candidato que desea solicitar grados en Masonería.

Esto nos lleva directamente a la consideración de las disposiciones de la sección 2, artículo III, Parte III, de la Constitución. El párrafo 154A de dicha sección contiene la disposición constitucional de que una logia dentro de cuya jurisdicción un candidato a grados tiene su residencia puede autorizar a otra Logia a recibir y a actuar sobre la solicitud de grados de dicho candidato, siempre que éste lo solicite por escrito y exprese buenas razones para ello. Añade dicha disposición constitucional, que la solicitud del candidato en este caso deberá ser endosada a un comité nombrado al efecto para investigar si la Logia tiene o no jurisdicción sobre el candidato y si o no las razones alegadas son buenas y suficientes. Este comité deberá someter su informe en la tenida ordinaria siguiente. La solicitud entonces podrá ser concedida

por una mayoría de votos. Esto es lo que en derecho masónico se conoce por renuncia de jurisdicción (waiver of jurisdiction).

De modo tal que una Logia, que tenga jurisdicción sobre un candidato por el hecho de que éste esté residiendo dentro de su jurisdicción dentro de los seis meses anteriores a la solicitud y dentro de la jurisdicción de la Gran Logia de las Islas Filipinas dentro de doce (12) meses anteriores a la fecha de dicha solicitud, puede renunciar a dicha jurisdicción en la forma y manera dispuestas en el párrafo 154A de dicha sección 2, artículo III, Parte III, de la Constitución. Pero el siguiente párrafo 156A de la misma sección 2, artículo III, Parte III de la constitución, provee terminantemente una excepción a esta regla general, y ella es que cuando un candidato ha sido rechazado por Una Logia en esta Jurisdicción, su nueva solicitud se ha de presentar SOLAMENTE a dicha Logia, siempre y cuando el candidato continúe residiendo allí. En este caso no puede haber RENUNCIA DE JURISDICCION, pues, los términos de la constitución son claros y terminantes. Se provee terminantemente que toda nueva solicitud del candidato habrá de ser sometida a la misma Logia que lo rechazó, y esta Logia no puede en modo alguno renunciar a su jurisdicción en este caso.

De estas disposiciones constitucionales se habrá de concluir pues, que para la renuncia de jurisdicción sobre la solicitud de grados de un candidato se habrá de tener en cuenta dos periodos, a saber: (a) el periodo anterior a cualquier rechazamiento, o sea, cuando el candidato nunca ha sido rechazado por la Logia que tenía jurisdicción sobre él; y (b) el periodo posterior a la fecha en que dicho candidato ha sido rechazado por dicha Logia. En cuanto al primer periodo, o sea, el periodo (a), la Logia puede renunciar a su jurisdicción sobre el candidato en la forma y manera prescritas en el párrafo (154A), sección 2, artículo III, Parte III, de la Constitución. En cuanto al segundo periodo, o sea, el periodo (b), la Logia no está autorizada a hacer ninguna renuncia de jurisdicción, pues, lo prohíbe terminantemente el párrafo 156A, sección 2, Art. III, Parte III, de la constitución.

Aparece, pues, claro que si un candidato ha sido rechazado, el mismo no tiene ya otro recurso que el solicitar de la misma Logia en donde fue rechazado si él desea otra vez someter alguna solicitud de grados.

La renuncia de jurisdicción en este caso no está permitida

Y la razón es muy obvia. No es justo que se le permita a un candidato ir de Logia en Logia para ver cuál de ellas pueda ser mas liberal en la interpretación de la cualidades que debe poseer un candidato que desee unirse a nuestras filas. Es de conocimiento general que no todas las Logias tienen el mismo criterio sobre cuáles son las cualidades de un candidato para que el mismo tenga derecho a unirse a nosotros. Algunas son muy estrictas y otras son muy liberales. Además, no todos los miembros de todas las Logias tienen los mismos conocimientos acerca de las cualidades personales del candidato. Si una Logia ha rechazado a un candidato es de suponer que, por lo menos, algún miembro de esa Logia sabe que dicho candidato posee algo que le descualifica para ser miembro de la Fraternidad. Ese miembro tiene derecho a rechazar al candidato. Si se permitiera que la Logia renuncie a su jurisdicción sobre el candidato después que éste ha sido rechazado, se le priva a ese miembro de su derecho a rechazar al dicho candidato. Es decir, una pluralidad o una mayoría de hermanos de dicha Logia, mediante la renuncia de jurisdicción, podría privar al miembro opuesto a la admisión del candidato ya rechazado a que se oponga mediante su voto a la nueva solicitud del mismo candidato. Y esto no es justo ni razonable.

También mediante dicha prohibición se hace imposible una especie de mutua competencia entre Logias. Y hasta se hace imposible recriminaciones entre las mismas. Algunas veces, por una mera cortesía podría suceder que se conceda la renuncia de jurisdicción sobre un candidato rechazado, si no hubiera la prohibición mencionada. Si esto sucediera y si el candidato por dicha renuncia fuese elegido, el resultado podría ser funesto para aquellos miembros que estaban opuestos a su admisión, y esto podría repercutir contra y afectar las buenas relaciones de paz y armonía entre las Logias. Esta prohibición tiene por objeto evitar todo esto. Y por eso lo consideramos sabia y prudente.

Continuaremos en otros artículos hablando mas sobre cuestiones jurisdiccionales. (Antonio González, P. G. M.—F.P.S.)

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MEMORABLE EVENTS OF YOUR LIFE—

- * FAMILY AFFAIRS
- * SOCIAL FUNCTIONS
- * OFFICIAL PARTIES
- * SCHOOL EVENTS & OUTDOOR ACTIVITIES

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