

The Cable Tow

Vol. XXIV

MANILA, PHILIPPINES, MARCH, 1950

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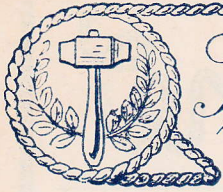
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OF THE PHILIPPINE ISLANDS

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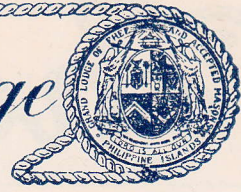
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Most Wor. Bro. Clifford C. Bennett
GRAND MASTER



The Grand Master's Message



M. W. Bro. Jose Abad Santos *

WE are, for the first time, in this Grand Lodge, celebrating the birthday anniversary of our beloved deceased brother Jose Abad Santos y Basco. Your presence and congeniality surely add to the significance of this occasion, and we are very grateful to you all.

I still recollect the time when as Grand Master, Most Worshipful Brother Abad Santos stated something to accommodate the detractors of Masonry. It was on the occasion of his address on Rizal Day, touching on the matter of the supposed retraction of Masonry by our Brother Dr. Jose Rizal. Most Worshipful Brother Abad Santos said:

“Masons are not concerned on how a man dies but how a man lives.”

How meaningful were the words of a distinguished brother! However, as the present Grand Master of this Grand Lodge, I desire to overlook this injunction. We, the living, in this Fraternity, of this Grand Lodge are concerned not only on how our Past Grand Master Jose Abad Santos lived but we are equally concerned in the manner he died. I know that you will agree with me when I repeat his last farewell to his son, his namesake. He said, “Do not cry Pepito. Not everybody is given the chance to die for his country.” In such terse, luminous, dignified eloquence, the patriot, statesman and Mason went down to his resting place. His life which was characterized by simplicity, kindness, love of duty, firmness of conviction and tolerance to the bigoted is worthy of emulation. His supreme sacrifice that his country and fellowmen be free should be our constant guide in our daily routine for ourselves and our neighbors. In so doing, his death and those of others equally deserving will not be in vain. May he continue in his quiet peace!

Grand Master

* Closing Remarks delivered at the commemorative program in honor of Most Wor. Bro. Jose Abad Santos, P.G.M., at his birthday anniversary—February 19, 1950 at Plaridel Masonic Temple, Manila.

THE CABLETOW

Editorials

Our New Grand Master

ONE of the highlights of the Thirty-fourth Annual Communication of our Grand Lodge, was the election of Most Wor. Bro. Clifford C. Bennett as Grand Master (1950-1951). When Brethren extended their greetings for the great honor bestowed on him, he was grateful but humble. He wanted the congratulations to come, if deserved, at the close of his administration, not before.

The Grand Master is essentially a disciple of wholesome labor. What he can not say in words, he expresses it in work. He acquired this trait early in life—and he is only 40, having been born on May 5, 1910 in Nichols, Georgia, U.S.A.

He came to the Philippines in 1932, as a member of the Armed Forces of Uncle Sam. Later he returned to civilian life and engaged in business in the provinces, particularly in Nueva Ecija where he has many friends.

In 1933 he was conferred the Master Mason's degree by Service Lodge No. 95 and three years later became its Worshipful Master. Like other Americans who were in the Philippines during the War, he was interned in Santo Tomas (University) Prison Camp. Upon his release in 1945, he was instrumental in reorganizing Service Lodge and again acted as Master thereof—a position he held until the end of 1946, the year he was appointed Senior Grand Steward of the Grand Lodge. Then he was elected Junior Grand Warden in 1947, Senior Grand Warden in 1948, and Deputy Grand Master in 1949.

Our Grand Master is honorary member of several lodges; a member of the Philippine Bodies, A. & A. S. R.; and of Villaruel Chapter No. 2, Order of the Eastern Star.

He is ever prepared to lend a helping hand. The Brethren appreciate his company because he is "always around." Though frank in his dealings with others, he is always cheerful. He is noticeably tolerant for he readily admits his own shortcomings.

The Grand Master needs our full support now more than ever before. By acting harmoniously as members of an universal Brotherhood, we shall turn weakness into strength. We will fail less and achieve more.

MAURO BARADI, M.P.S.

Rizal In Our Private And Public High Schools

THERE is pending in the present Congress of the Republic of the Philippines, a bill introduced by Congressman Cabarroguis. The bill prescribes as textbooks in all public and private high schools in the Philippines the following: "PRIDE OF THE MALAY RACE" by Rafael Palma, as transcribed by Roman Ozaeta, for the first year; "SOCIAL CANCER" by Rizal, for the second year; and "THE REIGN OF GREED" by Rizal, for the third year. The author in requesting approval of his bill says "that the above mentioned books will acquaint our school children with the virtues, doctrines and principles of Dr. Rizal who, more than any other Filipino, aroused the national consciousness of our people and made the dream of a free life."

By common consent, Rizal is the greatest hero, patriot, and martyr of the Filipino people. He towers high above other men—in mental capacity, great courage, and noble virtues. His love of country so thoroughly demonstrated by his consistent defense of the highest interest and welfare of the native land, is indeed a constant source of inspiration to our people. And he willingly sacrificed his very life for the things he believed in—the freedom and happiness of his beloved Filipinas, the eventual triumph of justice and mercy over oppression and tyranny, and the supreme and infinite power of God who "reigns e'er on high."

There are many reasons why the three outstanding works should be adopted as textbooks for the Filipino youth. Among these are:

1. It is fitting that our young people should know just as much if not more about books on the Philippines written by well known Filipino authors like Rizal and Palma. Observers here and abroad have made repeated statements that our students are very familiar with the lives of foreign heroes but not with the biographies of Filipino patriots; that in our public and private libraries—and there are not so many at that—there are only a limited few who read the famous products of Rizal's

(Continued on page 143)

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February 22nd, 1950

Greeting:

Kindly be advised that our Most Worshipful Grand Master Brother Clifford C. Bennett will make an Official Visitation of "Leonard Wood" Lodge No. 105, in Clark Field, on March 11th, 1950 at 11:00 A.M. The Third Degree of Masonry will be conferred by the members of the Grand Lodge.

The party will leave the Plaridel Masonic Temple at 9:00 A.M.

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

FROM MALACAÑAN PALACE

During the Annual Communication of the Grand Lodge of the Philippine Islands, a cablegram was authorized to be sent to President Quirino then at the Johns Hopkins Hospital at Baltimore, Maryland wishing him speedy recovery.

Recently, the Grand Lodge through M.W. Bro. Esteban Munarriz, Past Grand Master, received from Malacañan Palace the following reply:

"The President is very grateful for your message received at the Johns Hopkins Hospital. Your kind wishes for his speedy recovery have helped him beyond measure."

Directory of Subordinate Lodges 1950-51

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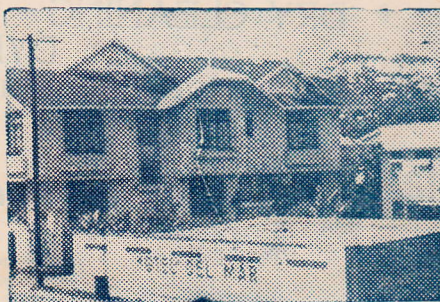
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EDITORIALS

RIZAL IN OUR PRIVATE . . .

(Continued from page 139)

mind and pen. And right here some will say that now, we have freedom of action; we are at liberty to read or not to read anything we want; true, but what kind of Filipinos are they who brag about their intimate knowledge of foreign novels and apologize for their indifference to those of Rizal's?

2. The Palma book on Rizal has been adjudged the best work by a Filipino on the life of Rizal. That the book is imperfect, is admitted; even the author himself knew this, but he wrote it according to facts and information available to him and with the best of motives. Between Palma—tried leader, trusted public servant, and Filipino in thought and deed—and those who speak ill of him and his work, the choice in whom to believe is not difficult to make. The alleged defects of the book are not arguments against its banning but rather, they may be interpreted as recommendations in favor of having it widely read, leaving to the individual the interpretation thereof. Why are we severely critical of our own but deadly silent — even submissive — about those from afar!

3. The Rizal masterpieces should not only be read but owned by Filipinos. It is sheer hypocrisy, not to say mental dishonesty on our part, to parade around receiving the plaudit of the crowd and at the same time allow ourselves wittingly or unwittingly to be employed as agents subtly spreading germs of the cancer which our national hero uncompromisingly fought to destroy.

In the "SOCIAL CANCER", Rizal recorded in compact form conditions then existing in the Philippines: corruption and abuses in the government, the questionable behavior and yet formidable influence of priests, the weaknesses of the Filipinos themselves, and the proper reforms needed.

The "REIGN OF GREED", the second part of the "SOCIAL CANCER" was published four years after the appearance of the latter. Here Rizal graphically des-

cribed the deplorable state of affairs in his country. He referred to the privileged and the powerful who cheated the common folks and the tulisanes who looted and plundered; of defects in the educational system; of plans for revolution. Through one of the characters, Rizal addressed himself to the youth of the Philippines, and if he were alive today, he would again issue the same summons, thus:

"Where are the youth who will consecrate their golden hours, their illusions, and their enthusiasm to the welfare of their native land? Where are the youth who will generally pour out their blood to wash away so much shame, so much crime, so much abomination? Pure and spotless must the victim be that the sacrifice may be acceptable! Where are you, youth, who will embody in yourselves the vigor of life that has left our veins, the purity of ideas that has been contaminated in our brains, the fire of enthusiasm that has been quenched in our hearts? We await you. O youth! Come, for we await you!"

It is no compliment to our youth to be branded as frivolous, superficial, and irresponsible. And to merely deny these, is not enough. An honest endeavor to teach students, the lessons from Rizal's life and labors which is the aim of the Cabarroguis bill, will go a long way in preparing them for useful citizenship.

MAURO BARADI, M.P.S.

Compliments of

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ATTORNEY-AT-LAW

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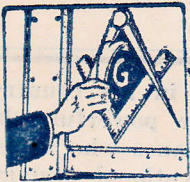
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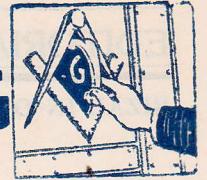
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WHAT OUR LODGES ARE DOING



CORREGIDOR-SOUTHERN CROSS NO. 3 912 Taft Avenue, Manila

THIS Lodge elected the following officers for the current Masonic Year: W. M. L. B. Bramble; S. W. Jack L. Schwartz; J. W. H. G. Lyman; Treas. David Gunnell, and Sec. W. S. Schoening. On February 23, 1950 a special meeting was held; there was a Second Degree Passing of three Entered Apprentices of the Lodge.

The stated meeting of the Lodge is held every first Tuesday of the month.

DAPITAN NO. 21

WITH the Grand Secretary, Most Wor. Bro. Antonio Gonzalez P.G.M., as the Installing Officer and Wor. Bro. Abundio C. del Rosario, Junior Grand Lecturer, as the Master of Ceremonies, the officers for 1950 of this Lodge were installed on Monday evening, January 16, 1950, in due and ancient form, at the Rafael Palma Hall of the Plaridel Masonic Temple.

The following officers were installed:

Wor. Bro. Teofilo A. Abejo, P.M.	<i>Worshipful Master</i>
Bro. Jose P. Osorio	<i>Senior Warden</i>
Wor. Bro. Temistocles Elvina, P.M.	<i>Junior Warden</i>
Bro. Mariano C. Lucero	<i>Treasurer</i>
Wor. Bro. Benjamin T. Araniego, P.M.	<i>Secretary</i>
Bro. Domingo E. Villacorta	<i>Chaplain</i>
Bro. Apolinar E. Bordador	<i>Marshal</i>
Bro. Pedro de Jesus	<i>Senior Deacon</i>
Bro. Fidel Austria	<i>Junior Deacon</i>
Bro. Julian S. Mendoza	<i>Senior Steward</i>
Bro. Vicente Alvarez	<i>Junior Steward</i>
Bro. Martiniano C. Esguerra	<i>Organist</i>
Bro. Lope O. Daex	<i>Almoner</i>
Bro. Victoriano C. Lancero	<i>Auditor</i>
Bro. Petronilo Salazar	<i>Tyler</i>

In his third inaugural address, Wor. Bro. Abejo (he was Master of this Lodge in 1946 and in 1947) said that he will endeavor to give all

the time and the efforts necessary to make Dapitan Lodge what the members, the brethren of sister lodges and the officers of the Grand Lodge expect her to be.

Rt. Wor. Bro. Sidney M. Austin, Junior Grand Warden gave the charge to the three lights and to the members. Most Wor. Bro. Esteban Munarriz, Grand Master, made the closing remarks. The outgoing Master, Wor. Bro. Enrique A. Lolarga thanked the officers and members of the Grand Lodge and the visiting brethren for attending the installation ceremonies and the members of his Lodge for the support that he received from them during his incumbency.

PINAGSABITAN NO. 26 Sta. Cruz, Laguna

DUE to the initiative of the Worshipful Master, Wor. Bro. Cecilio M. Bituin and the other officers of this Lodge and the cooperation of the members, the Temple of the Lodge destroyed during the war, will soon be reconstructed. There is an Honor Roll wherein subscribers to the Building Fund will have their names engraved thereon. The first group of Brethren for the Honor Roll are as follows:

W. B. Rustico de los Reyes, P.M.	₱50.00
" " W. P. Schetelig, P.M.	50.00
" " Zosimo Fernandez, P.M.	50.00
" " Claro Samonte, P.M.	50.00
" Nicasio K. Galipot	50.00
" Juan C. Ng Cha	50.00
" Augusto P. Arenas	50.00
" Evangelino Malacoco	50.00
" Irineo Garcia	50.00
" Pablo B. Aluquin	50.00
" Jose P. Montenegro	25.00

Total ₱525.00

Judging from the enthusiasm of the Brethren, it is expected that paid-up subscriptions will be forthcoming shortly.

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WHAT OUR LODGES ARE DOING



BALINTAWAK NO. 28
Gumaca, Quezon

THE officers of this Lodge for the current Masonic Year were installed publicly at Gumaca, Quezon on January 14, 1950. The installation was one of the best attended meetings ever held by the Lodge.

The program for the occasion was begun by the opening of the Lodge, followed by the conferring of the Past Master's degree upon Wor. Bro. Alberto Olea; fraternal banquet; admission of visitors and friends; flag ceremony; installation ceremonies with Wor. Bro. Delfin C. Medel as installing officer and Wor. Bro. Mariano Ilano as master of ceremonies; inaugural address by Wor. Bro. Olea; song, "Bayang Filipina" by Abraham Tañada; speech "What Masonry Is" by Wor. Bro. V. A. Tañafrañca; folk dance "Petritos" by six elementary school pupils led by Miss Ida Oliveros; speech by Wor. Bro. Primo Carmona, Worshipful Master, Kalilayan Lodge No. 37; closing of the Lodge. During the refreshments and ball, Mrs. Angelita de Escaza and Miss Ida Oliveros sang special songs while Messrs. Francisco Aracaya and Juntreal rendered instrumental music.

CABANATUAN NO. 53

RESOLUTION UNANIMOUSLY AWARDING LIFE MEMBERSHIP TO MEMBERS OF THIS LODGE IN GOOD STANDING FOR THIRTY CONSECUTIVE YEARS

WHEREAS, there are brethren of this Lodge who have been mem-

bers in good standing for thirty consecutive years;

WHEREAS, the length of membership in good standing of such brethren deserve recognition of all Masons withersoever dispersed;

NOW, THEREFORE, BE IT RESOLVED, in accordance with Paragraphs 183-A and 183-B of the Grand Lodge Constitution, THAT any brother who has been a member of this Lodge in good standing for thirty consecutive years, may, at the expiration of that period, be declared and designated a LIFE MEMBER of this Lodge, and shall thereafter be exempted from the payment of annual dues; and furthermore, the Secretary of the Lodge is hereby authorized to issue to him annually as long as he remains in good standing, a certificate proclaiming him to the MASONIC WORLD as a Life Member of the Lodge; PROVIDED, however, that the Lodge shall not by the adoption of this resolution, be relieved from the payment of the Grand Lodge dues corresponding to such Life Membership.

BE IT FURTHER RESOLVED, that the original copy of this resolution be forwarded to the Most Worshipful Grand Lodge for approval, another copy furnished to the CABLETOW for publication, and notice to this effect forwarded to all members of this Lodge.

UNANIMOUSLY APPROVED.

THIS IS TO CERTIFY that the above Resolution was adopted by the Cabanatuan Lodge No. 53, F. & A. M., on January 7, A. L. 1950. in the Valley of Cabanatuan, Nueva Ecija.

CESAR E. VERGARA
Worshipful Master

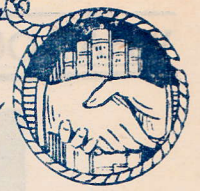
ATTEST:
NARCISO J. MARTINEZ
Secretary

GREGORIO VELASCO
CERTIFIED PUBLIC ACCOUNTANT

The Sanitary Steam Laundry Co., Inc. 908 Arlegui, Quiapo
Tel. 2 - 83 - 40



Fraternal Reviews



By MAURO BARADI, P.M.

CHINA-1949

MEMBERS—RECORD NOT AVAILABLE

GAIN—DATA INCOMPLETE

LODGES—6



M. W. Bro. David Wai-Kwok Au, Grand Master, Officers and Members of Grand Lodge and Visitors at the Consecration of the M. W. Grand Lodge of F. & A. M. of China, Shanghai, March 18, 1949.

It is a great pleasure and a rare privilege for me as Chairman of the Committee on Correspondence to make a report on the 1949 Proceedings of the Most Worshipful Grand Lodge of Free and Accepted Masons of China. The Brethren who had helped—directly or indirectly this Grand Lodge come into being have cause for thankfulness and rejoicing. In spite of trials and tribulations it will be found out that this Supreme Masonic Power and Authority in China has started well. The Proceedings under review consist of three parts which, for emphasis, are hereby set out separately.

PART I

CONVENTION OF MASTER MASONS

A letter of invitation dated November 27, 1948 from Amity Lodge No. 106 through its Worshipful Master and Secretary at the time, as well as forty (40) Past Masters of Blue Lodges in China under the Jurisdiction of the Grand Lodge of the Philippine Islands, was sent to Brethren in China including those of other Blue Lodges therein under several Grand Jurisdictions. The purpose was "to join and participate in the Institution of the Grand Lodge of Free and Accepted Masons of China at a Convention of Lodges to be held in Shanghai on or about January 15th, 1949". Thirty (30) delegates responded to the call and fifteen (15) Brethren under English, Scottish, Irish, and Massachusetts Constitutions came as observers.

At the meeting, preliminary steps leading to the holding of a Convention of delegates were discussed. The chairman pro tem, Bro. Luther M. Jee, P.M., in his opening remarks said:

Some may question the suitability of time for the initiation of this momentous and important undertaking, but it is because of the conviction that if Masonry is to exist in the midst of changing conditions, it should have a better chance of survival as an indigenous movement, that preparation was made to hold the present convention despite

Another matter was taken up—the time, procedure, and other matters relating to the Convention of delegates.

On January 15, 1949 the first session of the Convention was held at the Masonic Temple, 178 Tihwa Road South, Shanghai. Among the action taken was the adoption of a Resolution to the effect

"... that the representatives of these several duly chartered and constituted lodges now in operation in the territory of China and present at this assemblage proceed to the organization of a Grand Lodge of Free and Accepted Masons of China."

The service of divine worship—after the Convention declared a recess—had for its theme: "Temples of King Solomon."

The Convention resumed its third session the same day (January 16) and elected as Grand Master, Bro. David W. K. Au who announced the date for the Consecration of the Grand Lodge and the installation and investiture of the Grand Officers.

PART II

CONSECRATION OF THE GRAND LODGE OF F. & A. MASONS OF CHINA

MARCH 18, 1949 is a historic date in Masonry specially in Asia.

On this day, the Grand Lodge of China was consecrated and the Ceremony for the Installation of its Grand Master and Investiture of the Grand Officers held.

The District Grand Lodge for China under the Jurisdiction of the Grand Lodge of F. & A. M. of the Philippine Islands, was opened in due form on the third degree of Masonry with Rt. Wor. David W. K. Au in the East.

The following were then conducted into the Lodge and saluted with Grand Honors and escorted to the East:

The Grand Master of Masons of the Philippine Islands, Most Worshipful Esteban Munarriz, accompanied by the Deputy Grand Master, Right Worshipful Clifford C. Bennett; the Grand Secretary, Most Worshipful Antonio Gonzalez, P.G.M.; Very Wor-

FRATERNAL REVIEWS

the Grand Orator, Worshipful Mauro Baradi; the acting Grand Marshal, Worshipful Joaquin Pleno; and Grand Inspector, Worshipful Candido Perez.

The Ceremony of Consecration in accordance with the ancient forms and usages of the Order was performed headed by Most Worshipful Esteban Munarriz assisted by Worshipful Mauro Baradi, Grand Orator and Acting Grand Chaplain who delivered the oration for the occasion, and Worshipful Joaquin Pleno, acting Grand Marshal.

Then the Installation Ceremony was held. Most Worshipful Antonio Gonzalez, P.G.M., Grand Secretary of the Grand Lodge of the Philippine Islands conducted the Ceremony and Right Worshipful Joseph K. Kirichok, District Deputy Grand Master for China, Massachusetts Constitution acted as Master of Ceremonies.

The honor of belonging to the first set of Grand Officers of the Grand Lodge of China goes to the following:

<i>Grand Master</i>	David Wai-Kwok Au
<i>Deputy Grand Master</i>	Luther McLean Jee
<i>Senior Grand Warden</i>	Tsen Fu Wei
<i>Junior Grand Warden</i>	Ralph A. Ward
<i>Grand Treasurer</i>	Tsung Tong Zee
<i>Grand Secretary</i>	Alfred Sy-hung Lee
<i>Grand Chaplain</i>	Yu Yue Tsu
<i>Grand Lecturer</i>	Zung Dau Zau
<i>Grand Orator</i>	Stephen Douglas Sturton
<i>Grand Marshal</i>	Jay Charles Oliver
<i>Grand Standard Bearer</i>	Joe Woon Lum
<i>Grand Sword Bearer</i>	Yu Hwa Chen
<i>Grand Bible Bearer</i>	Edward C. Wilford
<i>Senior Grand Deacon</i>	Ting Kai Liang
<i>Junior Grand Deacon</i>	Harold H. Snuggs
<i>Senior Grand Steward</i>	Kuang Huang
<i>Junior Grand Steward</i>	Owen L. Dawson
<i>Grand Organist</i>	Leslie Cheng
<i>Grand Pursuivant</i>	Morris B. De Pass
<i>Grand Tyler</i>	Robert Fan

Most Worshipful Gonzalez delivered the charge to Most Worshipful David Wai Kwok Au; Right Worshipful Clifford C. Bennett, Deputy Grand Master of the Grand Lodge of the Philippine Islands delivered the charge to the Deputy Grand Master; Worshipful Mauro Baradi, Grand Orator of the Grand Lodge of the Philippine Islands, delivered the charge to the Officers of the Grand Lodge; Right Worshipful Phillip M. Streit, Grand Inspector for China and Hong Kong, of the Grand Lodge of Ireland delivered the charge to the Brethren of the Grand Lodge.

After the conclusion of the Ceremony of Installation and Investiture, Most Worshipful Au delivered an inspiring and challenging Inaugural Address portions of which we quote:

"... The Grand Lodge of China's mission is not only to carry on these traditions but to make the gospel of Freemasonry more accessible to the teeming millions who make up the population of this land. It will do so by a Chinese ritual to be adopted later, by chartering lodges in interior cities when circumstances demand and permit, and by a system of education that will prepare the people for a participation in our privileges. China is a land that is already imbued with teachings of our Craft."

"... I know that it is no ordinary Grand Lodge from which we have descended. The Grand Lodge of the Philippine Islands is the first, and until to-day, the only sovereign Grand Body in the Far East. In comparison with some of the Grand Lodges in the old world its history is short but its progressiveness and activities have earned for itself an enviable place in the Grand Jurisdictions of the world. The experiences which our brethren in the Philippines have gone through, the obstacles

which they encountered in erecting their Grand Lodge and their struggles to obtain their rightful place in the Masonic family have provided them with a determination to give every possible assistance to brethren who wish to practise the Royal art and to attain their legitimate aspirations.

"... With the formation of this Grand Lodge we are entering into a relationship that will be bound by even stronger and closer ties of friendship and brotherly love. Can you blame me for leaning heavily on the support of such beloved brethren?"

"The Grand Lodge of China begins its labors from this minute. It has a fertile field to work on. It is descended from a Grand Lodge that is rich in its liberal principles and democratic ideals and it is served by a brotherhood that does not know the meaning of hardship or obstacles. The Grand Lodge cannot fail."

The response was made by Most Worshipful Gonzalez who gave an interesting history of the first Lodge to be instituted in China under the Philippine Constitution and the progress of the Fraternity in China especially those under the jurisdiction of the Grand Lodge of the Philippine Islands.

Most Worshipful Munarriz on behalf of the Grand Lodge of the Philippine Islands spoke saying:

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

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

After fraternal greetings from a number of Brethren were extended, Worshipful Urban John Kelly, Deputy District Grand Master of the District Grand Lodge of England congratulated the Brethren of the Grand Lodge of China and read the message of his District Grand Master, Right Worshipful Albert Victor Farmer. The message stated:

"... In erecting this new Grand Lodge an opportunity is given the Brethren, not only of continuing and extending the practice of Freemasonry, which has been handed on to us from time immemorial, but of exemplifying in their highest form the traditional concepts of those intellectual giants, those literary geniuses, whose classical writings have spread throughout the world.

"May this house, dedicated to God and erected for the good of man, serve the double purpose of continuing the Wisdom of our Ancient Grand Masters, S.K.I., H.K.T., and H.A., and of perpetuating the nobility of mind of Confucius, Mencius and Lao Tsze."

Congratulations and best wishes from other Constitutions were likewise presented and congratulatory cablegrams and letters from different parts of the world, read.

Very Worshipful Tsung Tong Zee on behalf of the Acacia Corporation presented the Grand Lodge of China US\$15,000—the entire holdings of the said Corporation in the American Masonic Temple Association.

FRATERNAL REVIEWS

III

PROCEEDINGS OF THE ANNUAL COMMUNICATION

THE Masonic Temple, 178 Tihwa Road South, Shanghai, China was again the unique setting of the First Annual Communication of the Grand Lodge of China. The date: Friday the Seventh day of October A.D. 1949, A.L. 5949, and the hour: 4:30 p.m.

The Roll Call of Grand Officers and of Lodges was made, followed by the admission of Master Masons, and the Invocation, and the announcement of the receipt of messages of fraternal greetings from Brethren who were unable to be present at the Communication.

Most Worshipful Brother David Wai Kwok Au, Grand Master then addressed the Brethren of the Grand Lodge. With a conviction all his own, he said:

"... We have gone through once again the pangs of civil strife. A new government has been set up for the country bringing new conditions political, economical, social and educational. In the process of adapting ourselves to these new environments and despite these changes, there is much to say for Masonry in general and Chinese Masonry in particular that so many of us are gathered here today to review our work and to plan for the future.

"Masonry too must adapt itself to the new conditions but we can only do so without any sacrifice of our Ancient landmarks and established principles. Whether Masonry in this country is to survive or not, depends on the sincerity of our purpose and the courage of our convictions. We aim not only to survive but also to flourish and this requires the united efforts of all brethren."

The response on behalf of the Brethren was made by Wor. Bro. J. C. Oliver; the welcome address to Grand Representatives, by Rt. Wor. Bro. Luther M. Jee, and the response to the latter by M. W. Bro. Au, representing the Grand Jurisdiction of the Philippine Islands near the Most Worsniptul Grand Lodge of China.

In the Report of the Grand Master to the Grand Lodge, one can not fail to notice the trials which our Brethren in China have undergone and are still facing; and spite of it all, they are bearing their burdens cheerfully and performing their tasks courageously. The Report begins:

"My report covers only the short period of six months. During the interval, although our lodges in Shanghai were able to operate without interruption, the civil war has disrupted communications to such an extent that it was not possible to communicate with all our lodges. Thus the returns from our subordinate lodges are incomplete and we have no way of reporting to the brethren the statistical condition of our Craft for the period under review."

Anent Fraternal Relations, the Report states:

"... The Grand Lodge of the Philippine Islands, our Mother Grand Lodge, is the first Grand Jurisdiction to extend fraternal relations with our Grand Lodge. At our inauguration communication, the Grand Master of Masons in the Philippine Islands, M. W. Bro. Esteban Munarriz, personally delivered to me my patent as Grand representative of the Grand Lodge of the Philippine Islands near the Grand Lodge of China. In conformity with the wishes of many brethren of the Philippine Islands and our Jurisdiction, I was designated as Grand Representative of the Grand Lodge of China near the Grand Lodge of the Philippine Islands. This double honor reflects the intimate and cordial relation which exists between our Mother Grand Lodge and ourselves and I express the fervent hope that such a tie, based on mutual love and respect, will be continued and enhanced until time shall be no more."

The Report advocated the translation of Masonic aims and object, Masonic terms and the Masonic ritual into the Chinese language.

In conclusion, the Grand Master urged his Brethren to be true to Masonry in this wise:

"... We have a new government which has shown us its honesty and reasonableness; under its Statutes recently published, freedom of belief is guaranteed provided no politics enter into it. And no one can accuse Masonry of involving itself in politics, more particularly in our Jurisdiction. I therefore urge you, my brethren, to be true to your Masonry, to live up to the tenets and landmarks of the Craft and to practise outside the Lodge these principles which are inculcated in it. You will thus not only reflect credit to the Grand Lodge but be an honor to the Fraternity in general."

The various Committees of the Grand Lodge rendered their respective reports.

The Grand Oration of Wor. Bro. Stephen Douglas Sturton, Grand Orator was read by Wor. Bro. Jack Foy Wu. Among other things, the Oration dealt with the position of Masonry in China. Dipping into the future, the Oration concluded:

"It would be a very bold man who dare to prophesy as to the immediate, let alone the remote future in these days of sudden changes, but no matter what the future may hold surely we can face it as Masons have faced the past, in loyalty to the Three Grand Principles of our Order, Brotherly Love, Relief, and Truth, in full confidence of each other as Brethren who should never let us down, and trusting to the almighty power of the Grand Architect who reigns supreme in the Heavens as Supreme Grand Master of all."

The election of the Grand Lodge Officers for the ensuing Masonic Year was announced with the following as having been duly elected:

Grand Master	David W. K. Au
Deputy Grand Master	Luther M. Jee
Senior Grand Warden	T. F. Wei
Junior Grand Warden	Ralph A. Ward
Grand Treasurer	T. T. Zee
Grand Secretary	Henry H. Lin

The Grand Master-elect appointed the following:

Grand Chaplain	P. S. Le
Grand Lecturer	Z. D. Zau
Grand Orator	J. L. E. Chow
Grand Marshal	J. C. Oliver
Grand Standard Bearer	T. J. Holt
Grand Sword Bearer	Y. H. Chen
Grand Bible Bearer	A. W. Lindsay
Senior Grand Deacon	T. Kai Liang
Junior Grand Deacon	K. Huang
Senior Grand Steward	Y. T. Tsang
Junior Grand Steward	Jordan D. Liang
Grand Organist	Ernest Tso
Grand Pursuivant	David Kiang
Grand Tyler	Jack Foy Wu

Rt. Wor. Bro. Luther M. Jee and Wor. Bro. Z. D. Zau acted as Installing Officer and Grand Master of Ceremonies respectively.

The First Annual Communication closed at 9:45 p.m., October 7, 1949 and announcement was made that the Grand Lodge of China would meet again on October 6, 1950 in Shanghai, unless sooner convened by proper authority.

The proceedings under review contain an Appendix, namely the "Report on Grand Lodge of China by the Grand Master, Most Worshipful Albert J. Brazee, Jr. to Grand Lodge of the Philippine Islands."



SECCION CASTELLANA
NOTAS EDITORIALES

¡Vivamos Alerta!

LA hidra de la intolerancia y del fanatismo quiere otra vez levantar su dañina y asquerosa cabeza. Otra vez se inicia un movimiento para envenenar la mente de nuestra juventud indoctrinándola con prejuicios religiosos y desobediencias civiles.

Ninguna institución ya sea de carácter religioso, o cívico, fraternal, educacional, o de benevolencia ha de tratar de suplantar la política adoptada por las autoridades civiles y mucho menos de ir contra dicha política así adoptada. Es deber de toda institución que vive aquí y medra en nuestro suelo respetar el programa de gobierno de nuestras autoridades civiles, y todo intento de restar autoridad e influencia a dicho programa es altamente subversivo, por decir lo menos.

Vivamos alerta, y mucho mas nosotros los Masones, a quienes nuestros antepasados han legado este puñado de altos ideales que nos ha traído las bendiciones de un gobierno democrático y que nos ha imbuido, y hecho parte de nuestra vida ciudadana, nacional y cívica ideas de libertad de conciencia y de cultos, de palabra y de pensamiento, de información y de creencias, conquistas que han significado para nuestros padres y abuelos sacrificio de vidas y de hacienda. Y todo esto se quiere borrar por aquellos mismos elementos contra quienes se ha tenido que luchar para ganar esas conquistas para nuestra patria.

Desafiando abiertamente al programa educacional enunciado por nuestras altas autoridades dentro de sus derechos constitucionales, pues, la educación es función estatal y no religiosa, esos elementos han intentado encender la llama de la discordia y de la desobediencia, que si no se ataja a tiempo ha de ser origen de un fuego intenso y destructor que podría conmover la vida nacional en sus fuertes cimientos. La conmoción social es su inevitable secuela. La lucha fratricida es su inmediato resultado. El hermano lucharía contra el hermano, por la preponderancia de una religión sobre otra, o lo que sería peor, por la preponderancia de aquélla sobre la soberanía política de las autoridades civiles.

Volvemos a repetir: VIVAMOS alerta. Pero esto no es bastante. El cruzarse de brazos, ante esta actitud descaradamente desafiadora, sería ridículo y hasta suicida. Es menester que emprendamos una campaña en la comunidad en que vivimos, abriendo los ojos a nuestros vecinos, a nuestros camaradas, a nuestros amigos y conocidos, a nuestros compatriotas en general, haciéndoles ver los males que trae consigo ese movimiento emprendido en mala hora por un puñado de miembros de una religión que quiere imponerse a toda costa sobre

Presentando A Nuestro Muy Ilustre Gran
Maestro Clifford C. Bennett

VA a la cubierta de este número le efigie del Hermano que ahora rige los destinos de nuestra Gran Logia. Nos referimos al Muy Ilustre Hermano Clifford C. Bennett. Joven, muy joven aún, pues, apenas cuenta con cuarenta años de edad, es sin embargo, un veterano en cuestiones de nuestra institución. Se hizo masón en la Logia SERVICE No. 95, años antes de la guerra, y desde entonces ha dedicado lo mejor de su vida, de sus energías, de sus entusiasmos, y de sus esfuerzos a la labor masónica en nuestra patria. Es un enamorado de nuestros ideales; pero es un hombre práctico en su elevado idealismo. Su masonismo lo lleva dentro, muy dentro, a tal extremo que allí donde él está ya privada o públicamente, allí se deja sentir la influencia bienhechora de nuestra fraternidad.

El presente año será de grandes realizaciones bajo su natural empuje, pues, no se limita a la labor de ritual, sino que va mas allá en sus deseos de ver nuestros principios cristalizados en la vida diaria del verdadero masón.

Es muy poco amigo de grandes y sonoros discursos, pues, cree que el masón es mas bien un obrero que se debe distinguir en resultados prácticos que no en inútil verborrea.

Toma en sus propias manos toda labor que tienda al pronto mejoramiento de Logias y masones, y no cesa en su empeño hasta ver realizados sus propósitos. Allí donde hay algo que armonizar, algo que alentar, algo que mejorar, allí va él, sin importarle sacrificios, dificultades o dolores de cabeza. Sabe que no hay problemas que no se puedan resolver si en su solución se emplean los mejores deseos, las mejores intenciones, y el decidido propósito de vencerlos.

En los pocos días que vienen actuando como Gran Maestro, su labor va tomando caracteres muy suyos, inconfundiblemente suyos, y que son recibidos con beneplácito general de los miembros de nuestra augusta orden.

¡Deseámosle grandes é intensos éxitos!

—ANTONIO GONZALEZ, P.G.M., F.P.S.

los intereses nacionales, cueste lo que cueste. Y esa es nuestra misión como Masones en los momentos presentes.

—ANTONIO GONZALEZ, P.G.M., F.P.S.

❖ ❖ SECCION CASTELLANA ❖ ❖

Dando Por El Gusto Al Jesuita Español Padre Manuel De Gracia

Por el Ven. Her. LEONARDO GARDUÑO

LA prensa del 16 del presente mes trajo la informacion de que el jesuita español, P. Manuel de Gracia, expondría al público, por primera vez, en un "symposium" en el Colegio de San Beda el día siguiente, los detalles del hallazgo del papel que dicen ser el documento original de la retractacion de Rizal, y que, segun el Padre, se encontró en un "vault" el 18 de Mayo de 1935, despues del incendio del edificio del Ateneo de Manila. (Cultura Social, pag. 39, Julio, 1935.)

Hemos esperado con ansiedad conocer tales detalles, mas sufrimos un triste desengaño; pues, en la prensa, al hablar de aquel "symposium" despues de su celebracion, no aparecieron los detalles prometidos, sino un arrogante desefio del Padre Manuel:

"I challenge any and all freemasons to prove that Rizal did not make a retraction before his death, any time, any where."
(The Manila Chronicle, January 18, 1950.)

... Antes de proseguir, nos permitirá el Padre Manuel decir que el encontramos pobremente en ayunas de la ética parlamentaria en una controversia, a saber, "quien afirma es quien debe probar", o el Padre está retando tambien a la misma ética. Pasémoslo por alto, sin embargo, en obsequio al Rev. Padre.

Hace ya ahora 42 años mas, que se probó en una polemica en la prensa de Manila, que Rizal no se retractó de la Masoneria. Los jesuitas españoles, encontrándose en situacion desairada porque no podian exhibir el documento original de la retractacion, dieron por terminada aquella polémica, con la callada.

En su obra, "La Muerte Cristiana del Doctor Rizal", editada en Manila el Diciembre de 1909, Cap. III. Nota I, Pag. 10-11, el P. Pio Pi, otro jesuita español, afirma:

1. Que el original del documento firmado por Rizal lo entregaron los PP. Jesuitas al Arzobispo Nozaleda.
2. Que aunque buscado en el Arzobispado (cuando la polémica) el documento no ha sido hallado.
3. Que es posible que alguien en el Palacio Arzobispal haya prestado el documento a alguna persona que no ha tenido el cuidado de devolverlo.

Teniendo el Arzobispo Nozaleda en su posesion el documento, ¿por qué no lo produjo en la controversia? Ninguna razon posible habia para que el prelado lo ocultase. Al contrario, su exhibicion hubiera convencido al mundo entero que Rizal abjuró realmente de la Masoneria, y los PP. Jesuitas hubieran pasado al la Historia con la palma de la victoria, ya que la controversia terminaba desde entonces, de una vez y para siempre, a favor de los mismos. El Arzobispo Nozaleda no produjo, ni podia producir documento alguno de retractacion firmado por Rizal, sencillamente, porque el Héroe y Martir Filipino no se habia retractado.

El P. Pi afirma, ademas, "ignoramos si se ha hecho alguna averiguacion (sobre el documento) con el Sr. Nozaleda". En buena lógica, resulta evidente de esta afirmacion que los PP. Jesuitas no reclamaron del Sr. Arzobispo la entrega del documento para utilizarlo en la polémica. ¿Por qué no lo hicieron cuando tenian gran necesidad del documento a fin de probar la verdad de la retractacion?

Si aunque buscado en el Palacio Arzobispal, el documento no ha sido hallado, resulta asimismo evidente que el "vault" donde dicen se encontró el susodicho documento, no estaba aun en el Arzobispado cuando se hizo la búsqueda; de otro modo, hubieron abierto el "vault" y se hubiesen dado con el buscado documento, y los Rev. PP. Jesuitas no hubieran sufrido la santa paciencia de esperar durante mas de una generacion para encontrarlo.

De existir el documento y alguien del Arzobispado la habia prestado a una persona católica, de seguro que ésta hubiera confirmado la existencia del mismo con su mera exhibicion; pero lo cierto es que el documento no apareció, ni hubo persona alguna que manifestase haberlo tomado prestado. Si por el contrario habia sido prestado a un anticatólico, el documento hubiera desaparecido para siempre y jamas hubiera sido hallado en el "vault", ni en lugar alguno en el Arzobispado. Cualquiera de estas alternativas es de sentido comun.

Para que fuera veridica y digna de crédito la afirmacion del P. Manuel, de que el documento fué hallado dentro de un "vault", como quiera que no habia en el Arzobispado "vault" alguno al tiempo de su busqueda, habría de admitirse que el "vault" contenia ya el documento al recibirlo en el Palacio, admision asaz estúpida para los mismos que sostienen la alegada retractacion. ¿De dónde procedió el documento? quién lo metió en el "vault"? cuándo?

Por otro lado, como el Arzobispo Nozaleda era la unica persona que tenia el documento original, segun el P. Pi, entonces, de ser cierto su hallazgo, habría de admitirse tambien que el mismo Nozaleda fue quien lo puso sigilosamente dentro de dicha caja de hierro. Francamente, no podemos pensar siquiera que tan llustre Prelado ejecutase semejante acto que, dadas las circunstancias, careceria de nombre en el código de la decencia.

Dígnese el Padre Manuel considerar por un momento ser suya la grandezza del Doctor Rizal, y por otro momento imagine poseer aquella vasta cultura; colóquese luego en lugar suyo, y diga duespues con sinceridad si su Reverencia suscribiría un papel que reza: "Me declaro católico, y en esta religion en que naci y me eduqué deseo VIVIR (y morir)", sabiendo a ciencia cierta que Vd. dejaría de existir despues de firmarla. Seamos mas razonables y menos sectarios, Rev. Padre.

A todas luces resulta evidente que los mismos hechos aducidos por los PP. Jesuitas prueban que RIZAL JAMAS SE RETRACTO DE LA MASONERIA, y que el papel hallado en el "vault" es espúreo, apócrifo per se, porque no es el mismo documento firmado por Rizal y entregado al Arzobispo Nozaleda, de creer al Padre Pi, y no siéndolo, huelga y es impertinente, irrelevante e inmaterial todo examen pericial del papel hallado.

No es de un Mason usar de arrogancias o bravatas en su trato con la gente, y mucho menos con los huéspedes de su país; de aquí que en mi concepto de tal, recogiendo el guante arrojado por el P. Manuel de Gracia contra los Masones, le reto a mi vez con la consideracion debida y a todos los PP. Jesuitas españoles a que prueben que Rizal se retractó de la Masoneria y que el papel hallado

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