LOPEZ, QUEZON

Bro. D. Garcia

The Cable Tow

Vol. XXV MANILA, PHILIPPINES, MAY, 1951 No. 11

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

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

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

The Grand Master, M. W. Bro. Cenon S. Cervantes, and his party upon arrival at Haneda Airport near Tokyo, Japan, April 27, 1951.

Plaridel Masonic Temple, 520 San Marcelino Manila, Philippines

The Grand Master's Message

HOPE

A WRITER once pronounced "that there is no greater sin than despair." Despair deadens the faculties and immobilizes further activity. It infects others with contagious inaction and depression of spirit. Nowadays it stems from the undisclosed fear due to the chaotic world situation. For people who have just suffered through a war and have not fully recovered from its effects, the reaction is but understandable.

HOPE is the buoyant force that animates builders and their dreams. Life goes through an eternal cycle of destruction and reconstruction. Yet the responsibility rests upon the people that the destruction be temporary and, ironically though it may be, inspiring.

The spiritual resources of a people is the decisive factor in any battle — be it physical, ideological or internal. Those of us who are living witnesses of the dark days of the Occupation can testify to the greater depths of spiritual resiliency and determination on the part of our people to push through the struggle to a triumph.

Hostile powers realize this and so by propaganda seek to undermine the Government through its people by fomenting unrest. The Government has met this insidious attack by creating hope for the landless. The uprooted tenants foresee a better future for themselves and their children.

The war and its disruptive influences brought in its wake wrecked souls. The most hated and despised lot were the traitors who sold out their country and exposed their countrymen to the basest indignity for a mess of pottage. However, history has proven that men with the barest trace of human goodness are not irreparable. There is vast hope for their eventual and lasting reformation. The greatest and most revered Saints were men who did evil before a Power transformed their lives. There is always a portion in any man's soul that remains forever inviolate and incorruptible. If he allows that to grow, though that portion be "as a mustard seed", the latent potentialities within him may yet gain a powerful ascendancy and assure his final redemption.

HOPE is vital in personal and community life. People who plan and work in hope attain their goals sooner. For people who are looking around for sure investments in these days of inflations and devaluations we say, "Invest in Hope. It won't cost you a cent but it is priceless. It will carry you lightly through many a weary day and year."

For final assurance, we call forth the spirit of a great Mason, Franklin Delano Roosevelt, who championed freedom's cause through a crisis and rallied stricken nations with the heartening words "There is nothing to fear but fear itself."

Grand Master

THE CABLETOW

EDITORIALS

The Grand Secretary

IN POINT OF SPECIFIED DUTIES, the Grand Secretary of a Grand Lodge has the greatest number. For example, our Constitution (Grand Lodge of the Philippine Islands), enumerates no less than seventeen (17) of such duties. It is important to have an amiable and efficient Grand Secretary. The reason is obvious. In the words of M. W. Bro. Carl H. Claudy, Executive Secretary of the Masonic Service Association:

> *"The Grand Secretary who has at his tongue's tip the actions, resolutions, edicts, practices of the Grand Lodge for many years, who knows and understands all Lodge Secretaries, is the most valuable servant a Grand Lodge can have and his value increases with every year he serves.*
>
> *"Grand Masters come and Grand Masters go—the continuing Grand Secretary is the cement between the administrations, the assurance of continuity of thought, the cable tow by which Grand Officers are helped to climb their steepest hills."*

The Grand Secretary also serves as liaison officer between the officers and members of the Grand Lodge and the officers and members of subordinate lodges. At times he is the bridge connecting the gap between the subordinate lodges and the Grand Lodge. He should know something of practically everything in his Grand Lodge, ever ready to answer pertinent questions and even willing to satisfy the curiousities of others. With a great deal of patience and sympathetic understanding, he could help the Grand Master in protecting the good name of our Ancient Institution and in promoting its best interest.

The progress of the Grand Master's administration is best attained with the full cooperation of the Grand Secretary; in fact, the latter is invariably given credit by the Grand Master for contributing to the success of his administration. The case of our own Grand Lodge is in point. As early as 1914 (February 3), Most Wor. Bro. H. Eugene Stafford, our First Grand Master in addressing the Brethren of the Grand Lodge at the Second Annual Communication at the Masonic Temple, Calle San Luis, in the City of Manila said:

> *"To the Grand Lodge Officers, whose efficient support and particularly to Grand Secretary Bellis (Amos G.) whose untiring aid and loyal assistance has been of incalculable service during the past years, I extend a most appreciative acknowledgement and profound gratitude."*

Of interest to the Brethren in this Grand Jurisdiction is a booklet entitled: GRAND LODGE FACTS AND FIGURES (revised edition November 25, 1948) published by The Masonic Service Association; on page 23 thereof is a list showing Grand Secretaries' Length of Service.

As of 1948 the following Grand Secretaries were still serving as such: Walter L. Stockwell, North Dakota, assumed office April 1, 1910; O. Frank Hart, South Carolina, assumed office December 14, 1910; Isaac Cherry, New Jersey, assumed office April 19, 1917; Harry S. Johnson, Ohio, assumed office June 9, 1924; Luther T. Hauberg, Montana, assumed office August 20, 1925; William F. Weiler, Wisconsin, assumed office November 1, 1927; Elmer F. Strain, Kansas, assumed office October 1, 1928; Richard C. Davenport, Illinois, assumed office December, 1928; Thomas Earl Doss, Tennessee, assumed office August 18, 1930, and C. A. Sturgeon, Oklahoma, assumed office December 23, 1930. The average number of years of service for each is 27 years.

Fortunate is the Grand Lodge with a capable Grand Secretary; but more fortunate still is the one who has such officer that is willing to forget self in order to constantly serve others in a spirit of goodwill and humility—the enemy of a few or none, the servant of all.

—Mauro Baradi, M.P.S.

Visiting Subordinate Lodges

MISUNDERSTANDINGS HAVE ARISEN in connection with Brethren who visit subordinate Lodges. A Brother for example, takes the view that he could visit a lodge as a matter of right; that his being a Master Mason is in itself a pass to enter a Lodge. Some Lodges, on the other hand, are not careful in admitting visitors; tylers oftentimes either forget the significance of their office or are negligent in the performance of their duties. Even if a particular Lodge is holding a special meeting the purpose of which is to discuss a matter which is private and confidential in nature, visitors are still allowed to enter and the reason given is to prevent discussion and avoid embarrassment. These in themselves are no valid reasons or excuses.

The Grand Lodge Constitution is clear on this point. It gives specific provisions prescribing the duties of a Lodge with regards to visitors. In the first place, it is incumbent upon a Lodge to make due inquiry or examination before admitting a visitor; the

Official Section

CIRCULAR No. 8
Series of 1951

TO THE MASTERS, OFFICERS AND
MEMBERS OF OUR SUBORDINATE LODGES
SUBJECT: EXAMINATION IN OPEN LODGE

GREETINGS:

The undersigned has been reliably informed that some Subordinate Lodges have the practice of advancing their candidates from the First to the Second Degree or from the Second to the Third Degree without subjecting the said candidates to *examination in open Lodge*, as to their proficiency in the preceeding degrees taken.

As this matter is of paramount importance and should be given due emphasis, the attention of all subordinate Lodges is called to Section 7, paragraph 168, of Article III, Part III of our Constitution, which is still in full force and effect, viz:

> "SEC. 7. *No Lodge shall advance an Entered Apprentice or a Fellow Craft to a higher degree until, after a strict examination in open Lodge*, he shall have given satisfactory evidence that he is entirely proficient and well qualified in the degree or degrees which he has already taken; and no Entered Apprentice or Fellow Craft shall be advanced to a higher degree in any Lodge other than that in which he shall have received those, or either of those degrees, unless by the official consent of such Lodge, if it then be in existence." (Underscoring supplied)

DONE in the City of Manila, Republic of the Philippines, this 21st day of May, 1951.

(Sgd.) CENON S. CERVANTES
Grand Master

ATTEST:
(Sgd.) ANTONIO GONZALEZ, P.G.M.
Grand Secretary

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visitor should produce a written evidence "under the seal of his Lodge" showing his good standing as a member of his Lodge. Among other points to be considered are that a visitor may not visit another Lodge if the Master thereof or a member for that matter, has grounds to believe the Brother should not be admitted therein; and the Master's decision is final.

To avoid possible conflict and unnecessary discussion, it is suggested that Lodge visitors should know in advance when and when not to visit a Lodge. This is a matter of propriety and delicacy. As is well stated by our Masonic Law, "the right to visit masonically is not an absolute one, but a favor which any lawful Mason in good standing, has the right to ask, but which the Lodge may refuse." For her part, the Lodge visited should see to it that the laws, rules, and regulations on Lodge visits should be observed and enforced.—MAURO BARADI, M.P.S.

CIRCULAR No. 9
Series of 1951

TO ALL MASTERS, OFFICERS AND
MEMBERS OF OUR SUBORDINATE LODGES
SUBJECT: SMOKING

GREETINGS:

During the official visitations made by the undersigned, it has been noticed that some Lodges permit SMOKING during the second section of the Third Degree. In order that there would be no misunderstanding on this matter, the provision of the Constitution, as found on pages 145-146, is quoted hereunder for the government of all, viz:

> "Edict No. 6, issued by Grand Master Frederic H. Stevens in 1923, prohibits smoking within the Lodge Room during the opening and closing ceremonies as well as during degree work.
>
> "It having been observed that many Lodges have been rather severe in the interpretation of this prohibition, the wisdom of which is acknowledged by all, the undersigned desires to express his opinion to the effect that in order not to impose too great a hardship on the many Brethren who smoke, the provisions of the edict above mentioned should be construed liberally.
>
> "*Smoking* should, however, be *absolutely prohibited* during the *opening* and *closing ceremonies* and the *actual degree work which*, for the purposes of the edict mentioned, *should not be considered to include the lectures. Smoking may*, therefore, *be allowed* while the *Lodge is transacting business* at its stated meetings, while the *lectures* of the *three degrees* are being delivered, and while the Lodge is at *refreshment.*" (Proc. 1928, page 18—Underscoring supplied)

DONE in the City of Manila, Republic of the Philippines, this 24th day of May, 1951.

(Sgd.) CENON S. CERVANTES
Grand Master

ATTEST:
(Sgd.) ANTONIO GONZALEZ, P.G.M.
Grand Secretary

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Grand Secretaries Length Of Service

Name	*State*	*Date Assumed Office*
STOCKWELL, Walter L.	North Dakota	1910 April 1
HART, O. Frank	South Carolina	1910 December 14
CHERRY, Isaac	New Jersey	1917 April 19
JOHNSON, Harry S.	Ohio	1924 June 9
HAUBERG, Luther T.	Montana	1925 August 20
WELLER, William F.	Wisconsin	1927 November 1
STRAIN, Elmer F.	Kansas	1928 October 1
DAVENPORT, Richard C.	Illinois	1928 December
DOSS, Thomas Earl	Tennessee	1930 August 18
STURGEON, C. A.	Oklahoma	1930 December 23
LEACH, Convers E.	Maine	1931 December
THOMAS, Woodlief A.	Arkansas	1934 November 21
LAGUENS, D. Peter, Jr.	Louisiana	1935 February 23
ORTON, Alpheus E.	Kentucky	1935 October 16
NEWTON, F. Homer	Michigan	1936 November 10
ANDERSON, John H.	Minnesota	1937 January 21
DRESSER, J. Melvin	New Hampshire	1937 May 19
PETERSON, E. C.	Nevada	1937 June 11
HUFF, George W.	Florida	1937 August 10
BELEW, George H.	Texas	1937 December
COFFMAN, I. Wade	West Virginia	1938 March 8
CURTIS, Sid F.	Mississippi	1938 August
GALT, Methew, Jr.	Pennsylvania	1938 October 6
JONES, Chester R.	Delaware	1939 October 10
SHAFFER, Claud	Maryland	1939 November 22
HILTON, Frank H.	Massachusetts	1940 May 23
RUSH, Clyde I.	Idaho	1940 September 12
GROUT, Aaron H.	Vermont	1941 January 8
LOCKLIN, Daniel W.	Georgia	1941 April
STRAIN, Elvin F.	South Dakota	1941 June 11
CLARK, Irving E.	Wyoming	1941 August 26
WILSON, Lloyd E.	California	1941 October 17
BUNDY. Harry W.	Colorado	1943 August 31
GIBSON, Emery Roy	Utah	1944 January 24
READER, Harold L.	Missouri	1944 May 1
PREISSNER, John I.	Washington	1944 November 1
CLAYTON, Aubrey H.	Dist. of Col.	1944 December 27
HILLMAN, James N.	Virginia	1945 February 15
PROUDFOOT, H. D.	Oregon	1945 June 13
DELZELL, Earl B.	Iowa	1945 June 21
HYLAND, N. Arthur	Rhode Island	1945 October 1
McIVER, Wilbur L.	North Carolina	1946 April 17
GREISEN, Carl R.	Nebraska	1946 June 6
LANGSTON, LaMoine	New Mexico	1946 September 1
IRVING, George R.	New York	1947 May
STUBINGER, Charles H.	Alabama	1947 November 18
HALING, Earle K.	Connecticut	1947 December
SMITH, Dwight L.	Indiana	1947 December 29
IVEY, Joseph A. E.	Arizona	1948 April

(The Masonic Service Association: Grand Lodge Facts and Figures, p. 23)

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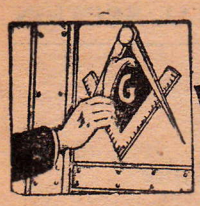
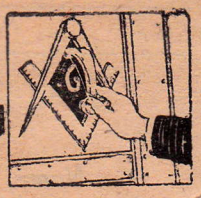


WHAT OUR LODGES ARE DOING



CAVITE NO. 2
Caridad, City of Cavite

TO IMPLEMENT the provisions of Grand Circular No. 3, S. 1951, this Lodge celebrated MASONIC HEROES DAY on May 7, 1951 with M. W. Bro. Clifford C. Bennett, P.G.M., inspector of the Lodge as Guest Speaker. The Guest eulogized the exemplary lives of Filipino heroes who by and large were Masons and appealed to the Brethren to emulate their example. *"It is not enough that we remember the heroes in our speeches"*, said the speaker. *"The important thing is to honor them by our deeds."*

The program for the Day was as follows:

I. OVERTURE .... *Caridad Orchestra*
Eliodoro Domingo, Conductor

II. INTRODUCTORY REMARKS ... . *Wor. Bro. A. L. Galang, PL M, Secretary*

III. INVOCATION ... ... *Bro. Jose V. Golina*
Treasurer

IV. VOCAL SOLO ... . *Miss Angelina London*
Accompanied by the Orchestra

V. JOSE ABAD SANTOS AS A MASON ... ... *Wor Bro. L. M. Buenaventura*
Past Master

VI. VOCAL SOLO ... ... *Miss Betty Samonte*
Accompanied by the Orchestra

VII. ORATION .... *Master Manuel Rodriguez*
(Democracy vs. The Forces of Evil) *Medalist in Oration*

VIII. SONG .... *Miss Adoracion R. Solis*
Accompanied by the Orchestra

IX. ADDRESS .... *M. W. Bro. Clifford C. Bennett*
Grand Lodge Inspector for Cavite Lodge No. 2

X. VOCAL SOLO ... ... *Miss Anita Lubag*
Accompanied by the Orchestra

XI. CLOSING REMARKS ... *Wor. Bro. F. B. Cruz*
Master

XII. BRINGING DOWN OF THE NATIONAL COLOR TO THE WEST—THE PUBLIC STANDING WITH RIGHT HAND OVER THEIR HEARTS.
ORCHESTRA—PHILIPPINE NATIONAL ANTHEM.

REFRESHMENT

MASTER OF CEREMONIES—WOR. BRO. F. MEDINA,
Past Master

WE OWE IT TO OUR SELVES TO TAKE OUR FAMILIES ALONG AND GET

Acquainted with one another

* * *

SINUKUAN LODGE NO. 16
F. & A. M.

Under The Grand Lodge Of The Philippines
Plaridel Masonic Temple
520 San Marcelino, Manila

—RESOLUTION OF CONDOLENCE—

WHEREAS—*That Bro. Pacifico S. Pablo, W. M., of Sinukuan Lodge No. 16, F. &. A. M., under the jurisdiction of the Grand Lodge of the Philippines, has brought to the attention of the brethren at its stated meeting on May 11th, 1951, the sad news that Lt. Jose Artiaga, Jr., son of our late and beloved W. B. Jose Artiaga, Sr., was killed in action in Korea during a hectic battle last April, 1951;*

WHEREAS—*That the death of Lt. Jose Artiaga, Jr. is significantly shocking to his wife, children, mother, brothers, sisters, relatives and friends, and likewise to the members of Sinukuan Lodge No. 16, F. & A. M., to which his late father has been associated and collaborated with heart and soul during his lifetime;*

WHEREAS—*That Lt. Jose Artiaga, Jr. met his death in defense of a constitutional form of government of the people, for the people and by the people, for which all free-loving nations are fighting to maintain and to uphold its sound moral principles of liberty and freedom and trying to preserve peace and harmony all over the world for the benefit and happiness of future generations;*

WHEREAS—*That Lt. Artiaga's Jr., worth emulating gallantry and military disposition displayed during the crucial moment of the battle are a manifestation of courage, loyalty and devotion to duty; that the phostumous citation in his honour as a reward and token of his meritorious services rendered, is indeed a source of pride and consolation to the United Nations in general and to the Philippines as well as to the Artiaga claim in particular; that his passing, although afflicting and unpleasant, and as God has willed it, prayers to Almighty God are imperative for the eternal repose of his soul which will also serve to atone and to solace grief and sorrow;*

THEREFORE, *be it resolved, as it is hereby resolved, that Sinukuan Lodge No. 16, F. &. A. M., to adopt a resolution expressing sincere condolence and heartfelt sympathy for the irreparable loss suffered, and that we are associating with them furthermore in their bereavement; and furthermore, be it resolved that this Resolution be transmitted and delivered in the name of the Sinukuan Lodge No. 16, F. A. M., by a three-member Committee composed of W. B. Gregorio Velasco, P. M., Chairman; W. B. Policarpio Cuadrato, P. M., and Bro. Jr. Warden, Bro. Gabino de Castro, as members, to Dona Guadalupe Manahan Vda. de Artiaga, Sr., to the widow of Lt. Jose Artiaga, Jr., and to Bro. Geronimo B. Cruz, brother-in-law, for their perusal and information.*

APPROVED unanimously on May 11th, 1951 at 9:45 o'clock P. M.

(Sgd.) PACIFICO S. PABLO
Worshipful Master

ATTEST:
(Sgd.) POL. CUADRATO
Secretary

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WHAT OUR LODGES ARE DOING * * *

PINAGSABITAN NO. 26
Sta. Cruz, Laguna

THIS LODGE at its stated meeting held on April 7, 1951 unanimously adopted the following resolution:

"RESOLVED, *That a vote of thanks and deep appreciation be and is hereby extended to Right Worshipful Brother Mauro O. Baradi and Worshipful Brother H. P. Oliveros for their kindness and generosity in donating to the Lodge, the Winding Stairs by Right Wor. Bro. Baradi; two (2) Columns and an Electric Wall Clock by Wor. Bro. H. P. Oliveros and for the favors and services rendered by them to Pinagsabitan Lodge No. 26, F. & A. M. The Secretary is hereby requested to furnish a copy of this resolution to each of the said distinguished brothers.*"

Wor. Bro. Augusto P. Arenas and the other officers of the Lodge have taken a lead in making this year one of the most fruitful years of the Lodge. Any Brother who intends to visit the Lodge at some future date may communicate with the Secretary, W. B. Raymundo Elchico.

MAKABUGWAS NO. 47
Tacloban, Leyte

IT IS WITH DEEP REGRET to announce that a portion of Tacloban, Leyte experienced a great fire last month (April). Residential and commercial buildings occupying almost seven blocks were destroyed leaving nearly a thousand families homeless and distitute. Among our Brethren who suffered are: Brothers Gregorio J. Mariano, Pedro Capucion, Bernabe S. Ribo, Gaw Hoc Lai and Hilarion D. Herrera. The Lodge has already taken steps to help these brethren in distress.

Any Brother in this Grand Jurisdiction desiring to help in any way in order to alleviate the suffering of our Brethren aforesaid may communicate with the Secretary, W. B. Gonzalo N. Varona, Box 173, Tacloban, Leyte.

CABANATUAN, NO. 53
Cabanatuan, Nueva Ecija

ON APRIL 7, 1951, this Lodge met to transact its business. Among the highlights of the meeting was a resoluion unanimously adopted by the Lodge congratulating W. B. Lazaro Francisco for his having been proclaimed on April 1, 1951 as the foremost Tagalog novelist of 1951.

The resolution reads:

WHEREAS, *Worshipful Brother Lazaro Francisco, Past Master of Cabanatuan Lodge No. 53, F. & A. M., has been the recipient of a gold medal awarded by the "KALIPUNANG PAMBANSA NG MGA ALAGAD NG SINING", an association of Art Enthusiasts, on April, 1, 1951, at Bigaa, Bulacan, during the celebration of the birth of the immortal Francisco Baltazar;*

WHEREAS, *on the gold medal, this appellation is distinctly inscribed: "LAZARO FRANCISCO, PANGUNAHING NOBELISTA NG TAON—1951", and which clearly expresses the praiseworthy achievements of the said Brother in his zeal for the dissemination, diffusion and enrichment of the national language;*

WHEREAS, *the rare distinction proffered to Worshipful Brother Lazaro Francisco does not only belong to him but also to MASONRY in particular and to this, his mother lodge in general;*

NOW, THEREFORE, BE IT RESOLVED, *That Cabanatuan Lodge No. 53, F. & A. M., in token of its appreciation and in strong recognition of the indefatigable service Worshipful Brother Lazaro Francisco has rendered and continues to render to the cause of the national language, do hereby congratulate and acclaim him to the MASONIC WORLD in view of his newly acquired honor, and shares with him in his triumph.*

BE IT, FURTHER RESOLVED, *That the original of this Resolution be presented to Worshipful Brother Lazaro Francisco, and a copy furnished the editor of the "CABLETOW" for publication.*

UNANIMOUSLY APPROVED.

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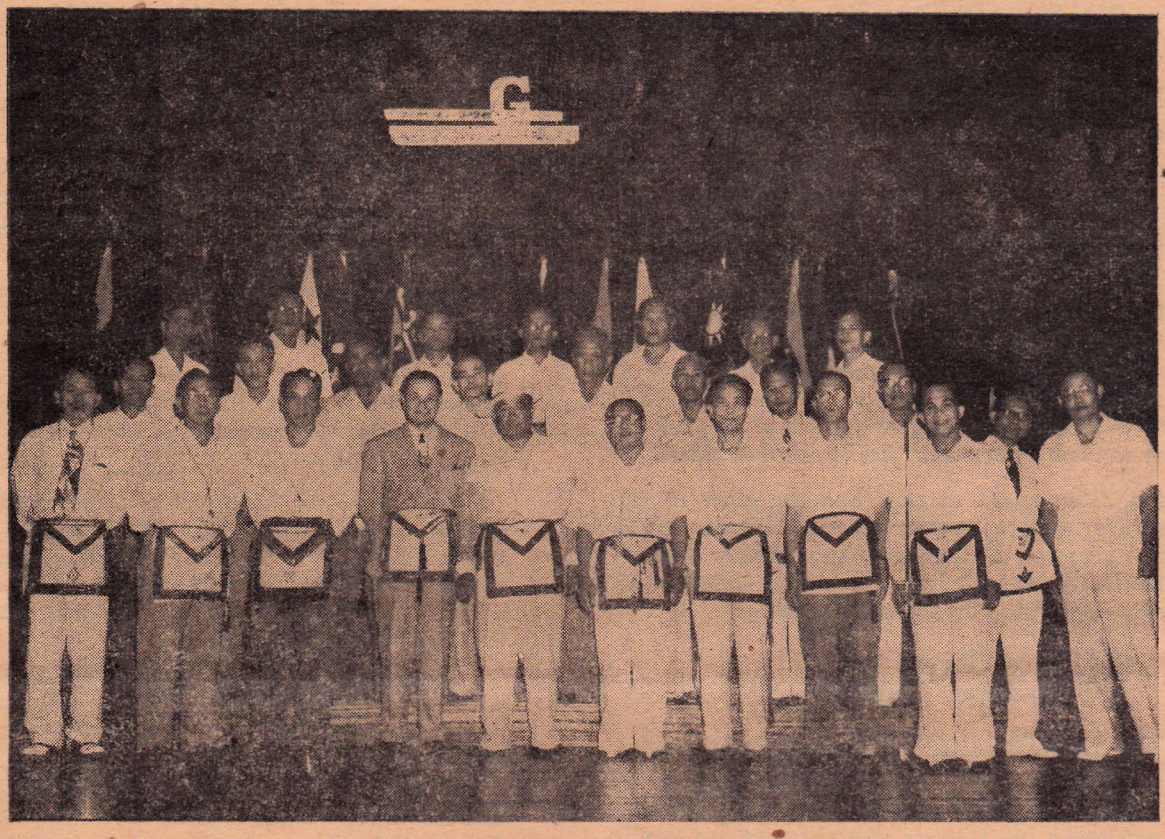

Officers and Members of F. D. Roosevelt Memorial Lodge No. 81
(1950—1951)

SIXTO LOPEZ (Batulao) No. 129
Balayan, Batangas

THE OFFICERS OF THIS LODGE for the current Masonic vear, headed by W. M. Venancio Duarte, S. W. Ceferino Eguito, and J. W. Agaton A. Salazar were duly installed last month in Balayan, Batangas. Among the speakers for the occasion was Wor. Bro. L. S. Gamboa, Worshipful Master of Tamaraw Lodge No. 65 (Calapan, Oriental Mindoro). Wor. Bro. Gamboa in his speech dealt with the problem of preserving peace in the Philippines and preventing as much as possible internal strife. "*We must forever be vigilant and make a pattern for enduring peace so that we may completely enjoy the harmonious and manifold blessings of freedom—the watchword of our generation*", he said. He concluded thus: "*It is the Mason's fraternal duty as a free man to foster the spirit of brotherhood which is instrumental in destroying national barriers to peace and solidariy and which will eventually create an atmosphere of good will towards all men.*"

Brethren who may wish to contact members of this Lodge may contact Bro. Dominador Pasia of Tuy, Balayan, Batangas.

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PLEDGE OF SERVICE

Loose Stones

By Wor. Bro. Jose T. Malinit, P. M.

TWICE A MONTH our Masonic Bulletin, Zambales Lodge No. 103 comes to us for our information and serious thought. In it any Mason will see how the old Craft attracts as a loadstone men from all walks of life. Men are drawn to Masonry as moths to light. To continue the figure, they soon have their wings of hope singed and they drop down. These are the loose stones that weaken the superstructure of our Ancient Institution and render it vulnerable to its numerous detractors.

What is in Masonry that weakens the hearts of many and causes them to forsake their obligations? Is this condition due to the fact that Masonry fails to instill in the minds of candidates its real aims as a moral force? Is it because Masonry, to those who leave its folds, fails in its mission of friendship and brotherly love? Lodges have been known to admit new members in a cursory fashion only to lose them just as fast. Is this condition due to the fact that perhaps many Masons make Masonry as tool whereby they promote their self-interest? And failing to get the desired objectives the disillusioned, neglect their tools, divest themselves of their lambskin aprons, and drop out to seek wages in more lucrative institutions?

This situation presents a challenge which requires serious reflection on the manner in which new members are admitted in the Institution. It demands serious consideration of the norms of conduct among brother masons and the application and implementation in our lives of the tenets of brotherly love, relief, and truth, if the Ancient Craft is to remain a potent factor in the disemination of friendship and understanding among us and our fellow men. In spite of our conventions, the speeches we hear therein, and our happy faces after labor and refreshment, there is a rumbling undertone that mars the symphony of brotherhood.

Of what are you in search, my Brother?

Further light in Masonry.

Let us understand one another. Does this mean further promotion of our self interests? Is Masonry an insurance system or a mutual aid association? Not so, in our humble way of thinking; and yet a Mason will stretch forth his hands and go out of his way to succor the distressed. More than the honor of an office, more than the aristocracy of higher degrees, it is an endless search for knowledge in Masonry, not its rituals alone, but what it stands for as a humanitarian institution, what its principles and precepts are, and how these are made meaningful in our every day lives and conduct. A Mason is a Craftsman clothed in a lambskin apron which continually reminds him to erect his Masonic and spiritual edifice agreeably to the rule and guide of the Holy Book, which is his Masonic Threstle Board. This is the motive that is dominant in a Mason's mind. Above the material, the external, is the spiritual, the internal consideration. This is the thing that renders Masonry a potent factor that unites men of every clime and every country. This is the reason why Masonry has endured throughout the ages.

Shortcomings Within The Lodge

By Wor. Bro. Vicente Albo

(Excerpt of speech delivered before members of Dapitan Lodge No. 21, February 19, 1951.)

WE ARE FAMILIAR with the motto: *To err is human, to forgive divine.* In some of our regular meetings I noticed two things: small attendance, and lack of brotherly understanding.

About 20% of our total membership attend lodge meetings. This includes officers of the lodge. Brethren from subordinate lodges are the ones who contribute to the size of our meetings.

Brethren there are who are not familiar with lodge proceedings; they have to depend upon others who teach them what to say and do.

As an old member, I come to the lodge somewhat lonesome. I do not know the new members and the latter are not introduced to the old brethern. There should be more social get-together in order to afford each member opportunities of knowing others closer and better.

Even a number of Past Masters are becoming indifferent. After serving the lodge as Master for one year, they feel they should no longer be active therein. This is not the proper attitude. Past Masters should take the initiative in the various activities of their lodge. Their experience and familiarity with the rituals and proceedings of the lodge are good assets to be imparted to others.

Never entertain the idea that because you are paying your monthly dues regularly you have complied with your duties and obligations as a Mason. When you became a Mason you assumed an eternal duty to labor for the good of your lodge and the well-being of the Fraternity.

I have been a Mason now for more than 25 years but never aspired to become Master of the lodge in spite of the encouragements of brothers. I would rather cooperate as a mere member than to become Master of an uunsuccessful administration.

I have seen members of this Lodge coming in and going out. I have been invited many a time by some brothers to transfer to some other Lodges, but I am firm in my conviction that if a mason wants to be a good mason it doesn't matter in what Lodge he is in. I was brought from darkness to light in this Lodge and I expect to see this same Lodge until death do us part.

My brethren, let's forget the past; let's care for the present and work for the future of Our Lodge; let's come

PLEDGE OF SERVICE * * *

Masonry As A Unifying Force

By Wor. Bro. Lazaro Malababab
Batangas Lodge No. 35

(Speech delivered in connection with the consecration of Sixto Lopez (Batulao) Lodge No. 129, Balayan, Batangas, April 7, 1951)

WE ARE GREATLY HONORED by the official visitation of the Most Woshipful Grand Master on this historic occasion and feel it a privilege to witness the consecration of a new lodge. The members of Batangas Lodge No. 35 are indeed happy to meet the Grand Lodge Officers and members. Such visitation is an inspiration and an incentive to us to become better workers and with the guidance of the Grand Master, would enable us to render better service to the Great Architect of the Universe.

Likewise, we are pleased to meet the brethren representing other blue lodges in this program and to them we equally extend the same greetings. We appreciate and heartily welcome their participation in this joint official visitation which gives every one of us an opportunity to see each other, exchange views on varicus matters and thus further strengthen our bond of friendship and brotherly affection. We wish to assure the brethern, in this connection, of our cooperation and willingness to serve the interest of our cause to the best of our ability. May this masonic reunion of the brethren render great benefits to the fraternity.

Brethren of Sixto Lopez Batulao Lodge No. 129: Your sister lodge in Batangas joins you in the consecration of your new lodge. You now enjoy your independence as a distinct lodge under the jurisdiction of the Most Worshipful Grand Lodge of the Philippine Islands. We congratulate you on this accomplishment and wish you the best of success. Your happiness in this occasion is our real happiness; and whatever masonic progress you may be able to achieve in the course of time will also be our progress, the success of the fraternity and the pride of the masonic Institution under which we all work.

The birth of your lodge in this section of the province is akin to the rising of the sun in the East with its rays spreading light over this beautiful valley. Under ordinary moisture conditions, when the spread of its light and heat is regular and uniform, the planters have all the reasons to expect better harvest. It also holds true with your lodge which now represents the sun. The members thereof represent the rays spreading light over this territory. With your close adherence to the principles and tenets of the masonic Institution, Freemasonry has all the reasons also to expect good results.

Your choice of the name of your lodge fell on two great characters: Sixto Lopez and Batulao. I congratulate you on the selection of these names for the name of your lodge, the Sixto Lopez Batulao Lodge No. 129. These names are educational as well as inspirational in nature. I need not tell you who Don Sixto Lopez was, the part he played in the Philippine Revolution and the principles he maintained. You knew him well, his philosophy and his ideals. Sufficient it is for me to say that he was well known for his unquestionable character and firm determination to stand for the right. Batulao is the name of a mountain in this territory and is well known for its beauty and peaceful behavior — unlike Hibok-hibok mountain or Taal Volcano. May your lodge, the Sixto Lopez Batulao Lodge No. 129 be true to the greatness of the man and the beauty and peacefulness of the mountain upon whose characterictics, apparently, the name of your lodge was based.

I realize the difficulties one often meets at the start of a new undertaking. You may face the same difficulties, being yet at the start. However, I have faith in the integrity and firmness of the organizers of this lodge. They are well seasoned and I am confident that they will stand the test. Whatever your problems may be, just bear in mind that with faith, patience and endurance all will be accomplished. MARCH ON to your goal!

To our guests who are not masons, we convey our deep appreciation and hearty thanks for their cooperation in making this program a success. It is a real pleasure to have them with us on this occasion. This attitude of our friends highly inspires us to work harder in the interest of mankind. Before we part, however, permit me to give an off-hand information on what MASONRY is, its activities and its objective. It is a universal brotherhood—non-political and non-sectarian. It lays emphasis on morality, develops character, loves and practices truth, divests hearts and consciences of all the vices and superfluities of life, helps the needy as far as practicable, considers all human species as one family created by one ALMIGHTY parent and obeys laws and orders. Peace, harmony and universal progress of all mankind is its mission.

Politically, the Masonic Institution has no string with which to tie the brehren. A member is free to choose a man he prefers to vote for, without "if" or "but" attached to his choice. It stands, however, for a just, clean, honest and free election which is well exercised by the fraternity in the election of its officers with no nomination, no electioneering.

Contrary to what some people think, Masonry is not a religion, but believes in GOD and in Jesus Christ. The BIBLE is its rule and guide in all its doings. In its fold there are members of different religious beliefs. In it one will find Roman Catholics, Protestants, Aglipayans, and others. They work together on a common cause and get along well with one another without discussion whatsoever about their respective religious faith. The organization does not, and never will induce any of its members to give up whatever religion he professes so as to take this or that particular kind of religion. Even in their homes, a mason does not, and is not expected to, bother the members of his family with regards to religion. In short, it gives all, Masons or non-Masons, absolute freedom of religion and independence of thought. Such is the kind of organization which has just been consecrated and which this gathering is enthusiastically celebrating.

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with more frequency to our stated meetings; let's give our 100 per cent help and cooperation to our new administration; let's make our gatherings more lively; and let's try to feel more at home and among brothers. Let's make this year a successful year for Dapitan Lodge. Let Dapitan Lodge be the guiding star for her sister Lodges. Let's give our Lodge a new life; let's work like one man to make our Mother Lodge successful.

Fraternal Reviews

By MAURO BARADI, P. M.

WEST VIRGINIA — 1950

Lodges 164 **Members 41,956** **Gain 1,518**

ON OCTOBER 11 AND 12, 1950, the 86th annual communication of the Most Worshipful Grand Lodge of A. F. & A. M. of the State of West Virginia was held in the Lodge room of the Masonic Temple at Huntington. Besides the regular officers of the Grand lodge, 9 Past Grand Master were in attendance. Among the 51 Representatives of other Grand Lodges was Bro. Carl Lavender, Representative of the Philippine Islands.

The Grand Master, M. W. Bro. Daniel C. Bageant delivered a lengthy address. He announced that the Grand Lodge contributed for relief for the flood victims in Manitoba. Being unable to attend the conference of Grand Masters held in Washington, D. C. on February 19 and 20, 1950, he requested the Deputy Grand Master to do so; it was stated that in the conference the following subjects were discussed: Freemasonry's Obligation to Maintain True Americanism, Freemasonry in Chile, Freemasonry Versus Communism and Fascism, A Legislator Looks at Freemasonry, The Liquor Industry As a Bar to Membership, The Preservation of Masonic Prestige, Should There Be A Waiting Period After Membership? The Grand Master reported on The Masonic Home and commended the loyalty and devotion to duty of the Board of Governors; also on the Sunshine Fund and appealed to the representatives of the various lodges for support. The Grand Master concluded his address thus:

> *". . . We must give serious thought to the position of Masonry in the world today. Drastic changes have taken place during recent years, and are still occuring with alarming frequency. Many of the Grand Lodges of Europe have been abolished. Masonic property has been confiscated. Masonic leaders have been imprisoned, tortured and killed. You have heard of these things many times before, I mention them now because we must always remember that such things have happened and can happen again. It has been truly said that 'eternal vigilance is the price of liberty' and that 'the true danger is, when liberty is nibbled away, for expedients and by parts.' These quotations should cause serious reflection to thinking minds. A casual glance about us gives ample evidence of constant threats to our liberties; threats to our churches, our order and our way of life. We must be ever vigilant, lest that which we have inherited be lost. We must take every precaution to see that nothing interferes with the orderly conduct of Masonic affairs in this country . . ."*

During the second day of the Communication, Grand Master Bageant directed that the Grand Lodge be convened as a Lodge of Sorrow in memory of two Past Grand Masters and 616 brethren in that Grand Jurisdiction who had passed away in 1949. Subsequently the election of officers was held resulting in the election of R. W. Okay S. Sheets as Grand Master.

Included in the Report of Committee on Foreign Correspondence is a review of the Philippine Islands, viz:

> *". . . On his (Grand Master Munarriz) visits to the Lodges throughout the Islands the Grand Master reported progress and great interest in Masonic affairs. He also visited the Lodges in the Marianas (not visited), Okinawa, China and Japan. In Tokyo he had a lengthy audience with Brother General MacArthur who expressed the necessity of spreading the Masonic principles throughout Japan and thus help to reform the ideology of the Japanese people."*

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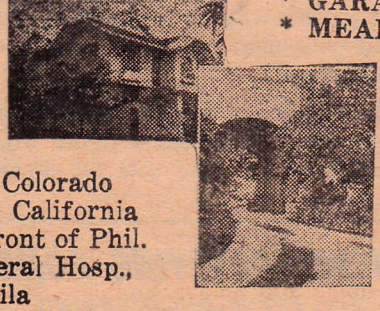

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FROM OTHER GRAND JURISDICTIONS

The Great Pyramid Of Gizeh Problem

By Percy P. Barbour, M.P.S., Georgetown, Colorado

Introductory Note:—Through the courtesy of Brother Walter A. Quincke, F. P. S., I came into the possession of an article by Brother H. Olden, "The Great Pyramid and Size of the Earth," published in the May, 1949, issue, of the "*Masonic Journal of South Africa*," edited by Brother William Moister, F.P.S., which is the immediate stimulus for the following text.

While it is not intended to be specially critical of Brother Olden's article, it is critical of Smyth's "Our Inheritance in the Great Pyramid," from which so many such articles stem, however indirectly. If I were to critize Brother Olden, I should first question his opening statement that the Pyramid was built by the Hyksos. The building of the Pyramid has generally been accredited to Cheops, the Greek form of the name Khufu, of the fourth dynasty and the Hyksos to the thirteenth dynasty several centuries later. (Breasted). There is a story of a cow herder, rather than a sheep herder, Gustaspes (Bu . . cow. German Kuh). one of a group of Aryan-language-speaking people (Japhetic) from Hur going to Egypt, taking over the government, and as there was no war he put the army to building the Pyramid. His name, contracted to Gupa by his friends, spelled Khufu by the Egyptian scribes, was altered to Cheops by the Greeks—almost its original form.—*P.P.B.)*

THE SOLUTION of the problem of the great Pyramid needs a *new* approach. Trying to prove the occurance of past events by positions in the passageways is becoming threadbare; as though the passages were the *only* features of the building. On the contrary, there is, without doubt, some meaning expressed in the position, thickness and sequence of the layers of which it is made.

If we would question the "pi" theory of its height, all we need to remember is that at the time of its proposal, the subject of "squaring the circle" was quite popular. So, anything approaching the numerical value of "pi" was considered the *real thing;* even to the extent of stating that the Pyramid was built by Divine command to incorporate in it a quantity which the builders *could* not have known because it was not discovered until recent times. However, if it had been the intent to use the ratio, it is likely that some such value as 22/7 was actually used.

Seeking to prove the divinity of Christ by designating some point in a passageway as representing the date of his birth lacks sound reasoning; nor is calling non-christians vile names logical argument.

Because the lengths, or sums of lengths, expressed in a certain unit of measure, resembled a figure which the investigator had in mind is not *proof* that the architect *intended* to express the investigator's figure. Some investigators have made just such assumptions and have then adjusted their measurements, even their units of measurement, to fit their preconceived notions. Some have also gone to the site to *find* corrobation of their hypotheses.

As an illustration, we may cite, one investigator who went to Jerusalem, spent several years there, and returned with a model of King Solomon's Temple which resembled a German Castle on the Rhine more than that described by eye-witnesses (?) in Kings and Chronicles. It is most surprising that his model is acceptd as a *true* copy.

There is a fund of glamour attending the post-prediction of calamities of which cult-writers have made extended use to bolster their theologies; some of them are dogmatic as though they were stating facts.

On the other hand, there is nothing in Geometry to excite one's emotions or avidity, and to many, even Masons, the subject is "dry as dust" and perhaps as engaging. Yet, whatever the designer of the Pyramid wished to express, ideals, secrets or message, if any, he sought to preserve, had to be depicted by Geometry with lengths, areas, ratios or proportions and position. That he had something to transmit we may not doubt.

Some writers go so far as to involve the square root of "pi", a quantity not expressible by Geometry, whereas the square roots of two and five are easily shown by Geometry.

So, let's give the Pyramid builder a "break" and presume that he used quantities or values that he could produce and see by Geometry, since we do not know that he had a method of extracting the square root of an indeterminate quantity.

Among the thousands of lengths in, and involved in, the Great Pyramid would it not be surprising *not* to be able to find any, the first few figures of which reminded him of the orbit of Neptune or the Satelites of Jupiter? But the correspondence of a few figures does not prove that they were placed therein to depict Neptune or any planet. It were better to consider them as coincidences rather than elements of design, even though it suppress the miracolous.

In proposing any theory regarding the Great Pyramid we ought to be logical and draw our conclusions last. So far, the procedure has been to make an hypothesis and then

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seek to substantiate it by finding those features which bear it out.

The Pyramid is composed of geometrical figures, triangles, squares and rectangles, primarily, with but three semicircular depressions in the top of a wainscot of the Ante Chamber.

Now, as we are to begin with Geometry, let's consider some quite simple propositions. First, the base is, for general purposes, a square. Any deviation therefrom, in actual construction, we may allow as being made to stress some quantity; for instance, a difference in length of sides may be related to some other feature such as the height. However, we should bear in mind that the structure was designed as a *whole;* that is, there is to be found an intimacy or relationship in its various parts. The base or any horizontal section, assuming it to be a perfect square; in it we draw the diagonal and find it to be proportional to the square root or two. In a right triangle, the square on the hypothenuse is equal to the sum of the squares on the other two sides. In the square, the diagonal becomes the hypothenuse of a right tri angle whose sides are equal, and if the sides are proportional to unity, then the square on the diagonal is proportional to two, since the square of unity is one squared.

Second, consider the King's Chamber, the principal room in the interior, not in size but owing to its polished granite surfaces; the *only* room in the Pyramid thus finished; it is almost exactly twice as long as wide. Its level floor has for us the same proportion; drawing its diagonal we find it to be proportional to the square root of five; that is, the diagonal of the floor is the hypothenuse of a right triangle, one side being proportional to unity and the other proportional to two; the square of unity is one and the square of two is four, their sum is five or the square on the diagonal. Thus the length of the diagonal of the floor is proportional to the square root of five.

The numerical value of square root of two is nearly 1,4142136 and the numerical value of square root of five is nearly 2,23606797, ten thousand times their sum is 36502.81 plus. Now, the sum of the lengths of the four base sides is reported as 36521.2 inches. No two of the sides are equal and none of them level. If they were level, at the altitude of the highest corner and the other corners remaining at their reported positions, the sum of the lengths would be nearly 50 inches less. A level surface through the highest corner is the largest one which will lie completely within the building; any lower one must intersect a projection outside the structure.

So that, with the unit of measure selected (by Smyth), neither his 36524.2, nor our 36502.81, can be a *horizontal* section entirely within the structure. Both are idealized sections and, as Smyth states, there is some altitude within the limits (projected) where the sum of the four sides will equal the quantity specified. This is as true for one as for the other.

We should not mislead ourselves by pretending that the idealized section or pyramid, is necessarily the true one; but it is made to minimize computations and to iron out unevennesses some of which are not known. And we will use it as though it were true.

From a Geometrical point of view, it is quite as logical to presume that the architect made use of the square roots of two and five, or incorporated them into the structure in one way or another, as it is to presume that he used the number of days in a hundred years and the ratio of circumference of a circle to its diameter. It is perhaps better to presume that he compromised by using quantities indicating a knowledge of both. Practically, the differences in length of east and west sides as well as the north and south sides of the base, which being equal, and one five-hundredth of the vertical height of the pyramid, is of far more significance, perhaps.

If we do not find the square root of five expressed in lengths, so nearly in numerical agreement in at least three instances, we might as well forget the matter; but the height of the west wainscot in the Ante Chamber is 111.8 inches or 50 times the square root of five; the length of the upward passageway is about 3355 inches or 1500 times square root of five; a peculiarly marked "line" or joint in the entrance passageway is about 2238 inches from the north (lower) end of Grand Gallery or 1000 times square root of five; also, the presumed length of the passageway from entrance to junction of passageways is close to 500 times square root of five. The correspondence of these lengths, as multiples of the square root of five, 50, 1500, 1000 and 500, can hardly be accidental.

The outward appearance of the Pyramid today is that of a pile of stones built in layers of different thicknesses, each thickness being square-cornered. These layers are peculiar in that they decrease in thickness, from the base upward to a certain height; then there is an abrupt increase of thickness with a series of diminishing thicknesses to another certain height, and the scheme is again repeated; this occurs eight times and there are thus seven major "bands" of layered stones of abrupt and marked increase of thickness.

There are also seven inward projecting "overlaps" in the walls of the Grand Gallery dividing them into eight panels. Is the number seven, or fifteen, the sum of seven and eight significant? Perhaps!

(To be Continued)

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Hiram Abif, The Widow's Son

"So now I send you a wise man who has understanding, Huram Abif."—No character in the annals of Freemasonry is so dependent on tradition as the celebrated architect of Solomon's Temple.

THE word "Abif" (sometimes written "Abiff," but far less often than with the single *f*) has in one way or another caused considerable controversy among both Biblical and Masonic scholars.

Those who are familiar with Hebrew speak learnedly of its derivation from Abi or Abiew or Abiv—the consonants *w* and *v* being approximations, apparently, of a Hebrew sound not easily rendered in English letters. Our familiar King James Bible translates the word in two ways: "Huram my father's" and "Huram his father" which in itself has led to some confusion as to whether our Hiram Abif was the only Hira or the father of another. Scholars, however, are fairly well agreed that "my father" as a translation of "Abif" is correct if the words be understood as a title of honor. Hiram the Widow's Son was "*father*" in the same sense that priests of the church are so known; the same variety of father that was Abraham to the tribes of Israel. Abif, then, is a title of respect and veneration, rather than a geneological term.

Just when the Legend of Hiram Abif came into our symbolism is a study by itself, of which only a few bare facts can here be included. Common understanding believes that Hiram Abif has always been in our system, and descended to us from the days of Solomon. But critical scholarship will have none of "common understanding" and demands proof, names, dates places, documents before setting a date to any happening.

Our oldest Masonic manuscript (Regius poem, dated approximately 1390) traces Masonry not to Solomon but to Nimrod and Euclid, in a still earlier time. And there is no mention of Hiram Abif. The Dowland manuscript, dated about 1550, mentions him but only as one of many. Not until the King James version of the Bible appeared (1611) do we find Hiram Abif known as such with any degree of familiarity.

Yet here a curious fact is to be found: sometime after the new Bible made its appearance—late in the sixteen hundreds, when the King James version had become well known—interest in King Solomon's Temple was so keen that many models were made and exhibited, and handbooks about it printed and distributed. Such specific interest in this particular building from the then new Book may easily have come from the familiarity of operative and some speculative Masons with the Temple symbolism and, by inference, with Hiram Abif.

Anderson's explanatory footnote of Hiram Abif in his Constitutions (1723) is as follows (spelling and capitalization modernized and the Hebrew letters omitted):

"We read (2 Chron. ii, 13) Hiram, King of Tyre (called there Huram), in his letter to King Solomon, says, I have sent a cunning man, le Huram Abi not to be translated according to the vulgar Greek and Latin. Huram my Father, as if this architect was King Hiram's father; for his description, ver. 14, refutes it, and the original plainly imports, Huram of my Father's, viz, the chief Master Mason of my father, King Abibalus; (who enlarged and beautified the city of Tyre, as ancient histories inform us, whereby the Tyrians at this time were most expert in Masonry) tho some think Hiram the King might call Hiram the architect father, as learned and skillful men were wont to be called of old times, or as Joseph was called the father of Pharaoh; and as the same Hiram is called Solomon's father, (2 Chron. iv, 16) where 'tis said

Shelomoh lammelech Abhif Churam ghnasah,
Did Huram, his father, make to King Solomon.

But the difficulty is over at once, by allowing the word Abif to be the surname of Hiram the Mason, called also (Chap. ii, 13) Hiram Abi, as here Hiram Abif; for being so amply described (Chap. ii, 14) we may easily suppose his surname would not be concealed: And this reading makes the sense plain and complete, viz., that Hiram, King of Tyre, sent to King Solomon his namesake Hiram Abif, the prince of architects, described (1 Kings vii, 14) to be a widow's son of the Tribe of Naphthali; and in (2 Chron. ii, 14) the said King of Tyre calls him the son of a woman of the daughters of Dan; and in both places, that his father was a man of Tyre, which difficulty is removed, by supposing his mother was either of the Tribe of Naphthali, and his deceased father had been a Naphthalite, whence his mother was called a widow of Naphthali; for his father is not called a Tyrian by descent, but a man of Tyre by habitation; as Obed Edom the Levite is called a Gittite, by living among the Gittites, and the Apostle Paul a man of Tarsus. But supposing a mistake in transcribers, and that his father was really a Tyrian by blood and his mother only of the Tribe either of Dan or of Naphthali, that can be no bar against allowing of his vast capacity, for as his father was a worker in brass, so he himself was filled with wisdom and understanding, and cunning to work all works in brass; and as King Solomon sent for him, so King Hiram, in his letter to Solomon, says, And now I have sent a cunning man, imbued with understanding, skillful to work in gold, silver, brass, iron, stone, timber, purplt, blue, fire linen and crimson; also to grave any manner of graving, and to find out every device which shall be put to him with thy cunning men, and with the cunning men of my Lord David thy father. This divinely inspired workman maintained this character in erecting the Temple, and in working the utensils thereof, far beyond the performances of Aholiab and Bezaleel, being also universally capable of all sorts of Masonry."

(To be Continued)

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SECCION CASTELLANA

NOTAS EDITORIALES

Nuestra Fraternidad Masonica En El Japon

NO MUCHO DESPUES de la ocupación del Japón por las fuerzas americanas, hemos estado recibiendo solicitudes para la formación de Logias en dicho territorio. Primero en Yokosuka, después en Yokohama, luego en Tokyo, Fukuoka, Kyoto, Nagoya y también en Tachikawa, se han estado formando Logias, ahora siete en total, de las cuales, cuatro ya con carta permanente y tres con carta-dispensa.

Tiempo después se nos ha sometido la proposición de abrir las puertas a los japoneses de nacionalidad. Esto ya merece una detenida e imparcial consideración.

Es de conocimiento público que la Masonería estaba aquí proscrita durante la ocupación japonesa. No se nos permitió abrir nuestros templos, y el PLARIDEL, el domicilio de la Gran Logia, fue tomado por los japoneses. Es bien sabido cómo algunos de nuestros Hermanos fueron arrestados, otros sujetos a las conocidas torturas o métodos inquitoriales de los oficiales japoneses. Nuestro Delegado Gran Maestro Her. José P. Guido fue decapitado con tres de sus hijos. Nuestro Muy Ilustre Gran Maestro Her. MacFie murió días después de la liberación por una bala mortífira que atacaba Santo Tomás. Nuestro Muy Ilustre Hermano José Abad Santos fue fusilado por no querer suscribir a lo que él consideraba una imposición japonesa. Varios otros Hermanos fueron fusilados y otros torturados. Sus propiedades quemadas si no destruídas o desaparecidas. Aún recordamos, cuando fuimos a visitar a nuestros Hermanos de América recluidos en Santo Tomás, cómo aparecían como esqueletos vivientes. Algunos murieron de inanición; otros apenas si podían mantenerse en pie. Les faltaba comida y alimentos. Parecían momias con alientos débiles de vida.

Todo esto se ponía frente a la proposición sometida. Los Hermanos podían perdonar. De todos modos eran Masones y Cristianos. Pero era humanamente imposible olvidar. Había, pues, que estudiar la proposición en todos sus ángulos, y ver la situación en Japón con objetivos reales.

Es sabido que nuestra institución tiene por objetivo preparar a pueblos y a individuos para afrontar el cambio constante de un mundo que se mueve de prisa. Habremos de afrontar el reto que trae consigo sucesos de la vida real y contemporánea, con nuestras lecciones de amor, de verdad, de ayuda moral y espiritual, de lealtad, de honor, en fin, de esos valores morales y espirituales que son la esencia y fundamento de nuestra orden. Habremos de afrontar nuevas situaciones valerosamente, teniendo una fe mística en nuestros valores éticos.

Por otro lado, notamos que también el pueblo japonés era víctima de sus propios autócratas. También los japoneses fueron sometidos a las mismas prácticas que en todas partes observan la dictadura y el absolutimo rampantes. Un pueblo no preparado en nuestros métodos de vida se hacía fácil presa de los autócratas. Japón estaba en los márgenes de un suicidio moral. Y por eso fue que algunos de sus caudillos políticos y espirituales volvieron los ojos a nosotros, los Masones, los defensores de la justicia, los legionarios de la Luz y de la Verdad, los luchadores incansables por los derechos de los individuos y de los pueblos.

En algunos sectores del Japón había deseos sinceros de absorber nuestros métodos de vida, de democracia y de libertad. Algunos japoneses habían estudiado por años en universidades de América y de Europa. Sabía y conocían la esencia de la DEMOCRACIA; pero estaban bajo el peor de los gobiernos, el gobierno de los autócratas. Varios hasta bendecían el despertar de una nueva era, la aurora de un nuevo día en su vida nacional.

Era una situación la de aquéllos que había que afrontar sin pasiones, mirando tan sólo el porvenir. Altas oficialidades de América en el Japón eran de opinión que el abrir las puertas a los japoneses era ayudarles para una vida de reorientación mental y moral, y que nuestra institución masónica no podía ignorar este deber. El desoir a la voz de millones de seres humanos en aquella situación era igual que sentir la futilidad de nuestros esfuerzos masónicos para guiar a la humanidad por los senderos que conducen a un mundo moral mejor y sin tinieblas. El rehusar a la proposición sometida equivalía a una negación de la eficacia de nuestras doctrinas o que éstas no podían reorientar la mentalidad de un pueblo sumido en las oscuras tibieblas de la ignorancia y del error. El reto estaba lanzado y había que aceptarlo.

Se decidió, pues, que nuestras leyes masónicas no podían interpretarse como que eran una barrera para prohibir la entrada de japoneses en nuestros talleres. No había vallas ú obstaculos basados en la propia nacionalidad. Cada caso se había que resolver de conformidad con nuestras regulaciones y con la voluntad de los miembros de las Logias.

Pero nuestros Hermanos en Japón son muy estrictos. Tan sólo cuentan con cincuenta y cuatro miembros japoneses y todos éstos profesan nuestros mismos principios de libertad y democracia, y sostienen los fundamentos e ideales de nuestra sagrada orden.—

(Antonio Gonzáles, P.G.M.—F.P.S.)

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