

The Cable Tow

Vol. XXVI

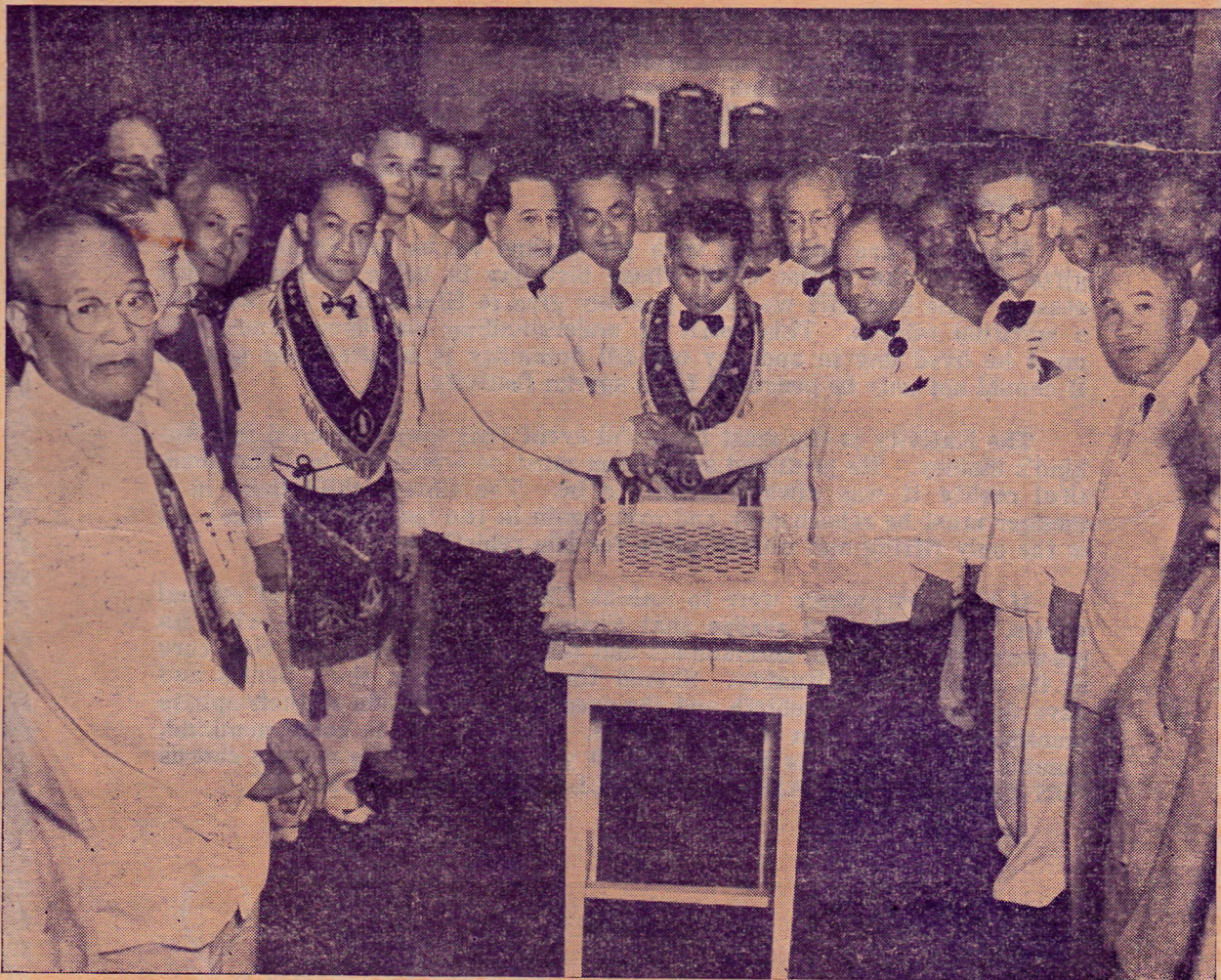
MANILA, PHILIPPINES, DECEMBER, 1951

No. 6

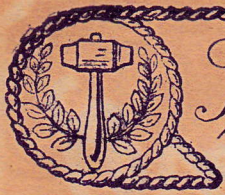
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

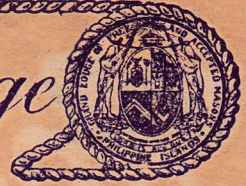
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M. W. Bro. Cenon S. Cervantes on the occasion of the 30th Anniversary
of the founding of Kanlaon Lodge No. 64, F. & A. M.,
Bacolod City, November 29, 1951



The Grand Master's Message



Christmas Greetings

THIS SEASON is fraught with an infectious gaiety which is evinced in throngs of merry-makers everywhere. Good will radiates from every face and the very air is electric with it. Christmas shows humanity at its happiest best and most generous mood.

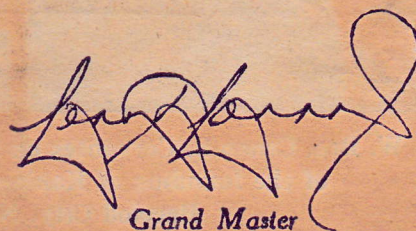
Virtues long dormant are rekindled and spring anew in most hearts. This spirit thrives best in an atmosphere of peace. With the world trembling on the brink of another world war, peoples of all climes and races realize more than ever before the blessings of peace. They can no longer regard it as their due, but a privilege and an obligation to be won and preserved.

Peace is a precious and delicate thing, compounded of all the understanding, goodness and compassion of every day living. It is the only logical road for all mankind to travel, possessed as it is with dangerous lethal arms. It may be difficult but certainly the only safe and enduring way. Christmas, however, has revealed to us the delightful potentialities if the Christian virtues of generosity and friendliness were practised with open hearts.

While we are engrossed with gift-giving, let us not forget to give gifts also to the Christ child whose birthday is being celebrated this season. The best gift we could possibly give to Him and to the world is a spiritual rebirth. This spirit of understanding and open handedness must be lived day in and day out till humanity is uplifted and edified. It should not only be practised for a special festivity.

The Nativity is the most beautiful event that ever happened in mankind's history. Its profound symbolism must be translated into the beautiful reality it was always meant to be. The Christ child born in a manger must be reborn over and over again in the hearts of all men! It is the only fitting and worthy place for His rebirth.

If men everywhere were to rethink Christmas in the light of eternal values, they will then realize that Christendom has been observing its outward trappings and ceremonials and forgetting the essential vital core of its deathless spirituality. Should they really open their hearts and pave the way for His rebirth and the eventual resurrection of their spirits mankind's great dream will come true. And in time to come mankind, humble yet great in its humility, shall yet sing with the angelic chorus "ON EARTH PEACE AND GOOD WILL TOWARDS ALL MEN."



Grand Master

THE CABLETOW

Editorials

Pillars Of The Philippine Educational System

PROCLAMATION NO. 266 (July 20, 1951) of the President of the Philippines declared December 10-16, 1951, as the "Golden Jubilee Week commemorating the establishment of the Philippine Educational System." From December 12 to 15, 1951, eight hundred educators in the Philippines and foreign countries met in Manila as an Educators' Congress with three main objectives, namely:

1. To assess the achievements during the last fifty years of the Philippine Educational System created by Act 74 of the Philippine Commission.

2. To consider the problems of the system, particularly those pertaining to how education in the Philippines may broaden the application and continue implementing effectively the principles of freedom in Filipino social life. From the exchange of ideas, it is hoped that the leaders of education, and the educative agencies that they represent, will achieve close collaboration in promoting wholesome nationalism, improving the quality of living in homes and communities, maintaining good health, attaining an economy of abundance, fostering the arts, letters, and sciences, promoting peace in an atmosphere of freedom under a rule of law, and sustaining a high moral and spiritual life.

3. To stimulate thinking that will throw light on solutions of those problems and, whenever possible, to formulate and suggest effective measures in dealing with them.

The general theme of the Congress was Education for Freedom, a topic of general interest to Masons everywhere. In a more detailed manner, the Congress discussed, debated, and deliberated on seven areas of education as follows:

1. Education for Freedom through Nationalism.
2. Education for Freedom in Homes and Communities.
3. Education for Freedom in an Economy of Abundance.
4. Education for Freedom through Better Health.
5. Advancing the Frontiers of Freedom through the Arts, Letters, and Sciences.
6. Education for Peace in Freedom under Law.
7. Education for Moral and Spiritual Life.

The Sanctity Of The Individual As A Formula For Universal Peace

FREEMASONRY is courageously setting before the world and preaching everywhere the sanctity of the individual. In all ages Masons have always insisted upon this high idealism. These are the days when it must be emphasized as a standard of human behavior. The cornerstone of freedom, of democracy, of proper determination has its strong foundation in the unwavering development of this ideology.

That the world is not yet united in a Brotherhood of human understanding is lamentable. It is a tragedy for mankind that subversive forces are still trying to erase from the human heart and mind and soul the sanctity of the individual. For instance, communism—that philosophy of life predicated on the total annihilation of the individual at the altar of THE STATE, when fundamentally the latter is precisely the agency which stresses and safeguards the inalienable rights of the individual.

In the history of humanity it can not be found an institution other than Freemasonry giving the world the broadest basis of principles upon which all men may be united. Universal peace, understanding and brotherly love are the emphasis of Freemasonry's teachings. On what basis? on the basis of EQUALITY, that no barrier should stand between men and men throughout the world. That is the Masons' doctrine—the SANCTITY OF THE INDIVIDUAL.

The world is still in confusion. It is its misfortune to find itself without that peace it has been fighting for. That there should exist a formula to establish a permanent and universal peace, is our deep-rooted conviction as Freemasons.

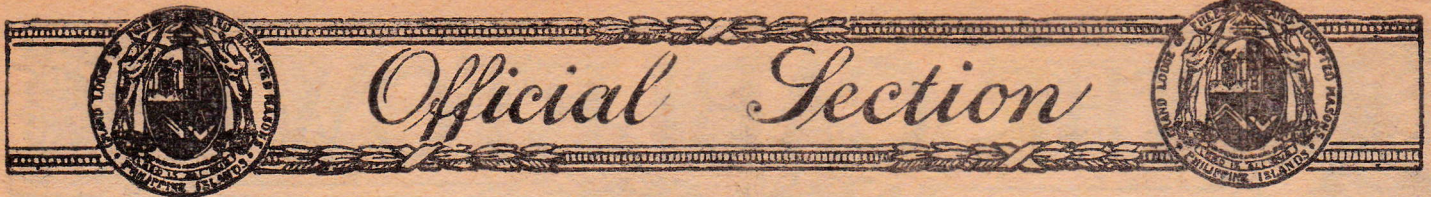
How to find it? Only upon insisting in our Masonic idealism—upon the sanctity of the individual. Let us, then, make it, an integral part of our every day life.

ANTONIO GONZALEZ
Grand Secretary (P.G.M.)

Subsequently, the Congress made the corresponding evaluation, and recommendations thereon; from such findings, one is enabled to make definite conclusions.

By and large, it may be stated that our education under American tutelage has been profitable to our youth and beneficial to the nation. Of course, there have been faults and drawbacks, defects and blunders—all of which should ever remind us to do better now that we are already on our own. On the credit side,

(Continued on page 85)



THE M. W. GRAND MASTER VISITS
MUOG LODGE No. 89

SATURDAY, Nov. 3, 1951 was a red letter day in the history of Muog Lodge No. 89, in Parañaque, Rizal. Our Most Worshipful Grand Master, MWB. Cenon S. Cervantes, accompanied by the Officers and Members of the Grand Lodge visited Muog officially. Many brethren from sister lodges in Manila and neighboring provinces attended the visitation. Over a hundred visiting brethren signed the tyler's register.

On the occasion of this visitation the regular officers of Muog Lodge raised two candidates, namely Bros. Antonio Chua and Jose V. Calderon, both of Parañaque. At 3:00 p.m. sharp, the first and second sections of the third degree were conferred on Bro. Antonio Chua, after which the lodge was recessed till 6:00 p.m. to wait for the coming of the Grand Master and Party.

At 6:00 p.m. sharp the Grand Master arrived, accompanied by Rt. Wor. Bro. Mauro Baradi, SGW; M. W. Bro. Antonio Gonzalez, PGM and Grand Secretary; M. W. Bro. Michael Goldenberg, PGM, and other Grand Lodge dignitaries and Members of the Grand Lodge. Immediately, Muog Lodge received the Grand Master and Party with grand honors. After a short welcome speech by the Master, Wor. Bro. Mateo Ferrer, the Grand Master and Party were conducted to their seats in the East by the Marshal, Wor. Bro. Pedro Lombos.

After the reception, the third degree of Masonry was conferred by the regular lodge officers upon Bro. Jose Calderon.

The lecture, charge, and congratulations were delivered by WB. Mateo Ferrer upon Bros. Antonio Chua and Jose V. Calderon.

Before the closing of the lodge, the Grand Master requested the Grand Lodge Inspector, Wor. Bro. Philip E. Shaouy to report about Muog Lodge No. 89. Forthwith, the Grand Lodge Inspector made a short speech, about Muog, mentioning among other things, that it was the first lodge after liberation to have raised a candidate as a Master Mason. He emphasized the fact that there is perfect peace and harmony in Muog Lodge No. 89 and that its papers were all in order and it is financially very stable.

The Grand Master explained that he would like to make some remarks which could not be mentioned in an untied lodge. He observed that judging from the ritualistic work displayed during the evening, it was evident that a lodge of instruction was in order. He praised the Master, Wor. Bro. Mateo Ferrer as having done creditably his part, and as the only Worshipful Master he has seen, for a long time, who put up the third degree work thru and thru, including the lecture, charge and congratulations. Among other things he suggested that we should educate our families as to the good teachings and doings of Freemasonry.

The lodge was closed at 8:45 p.m.

Then the Craft proceeded to Ibayo, a barrio of Parañaque, in a motorcade where a big dinner was

participated by more than a hundred members and visiting brethren.

After dinner, Bro. Sol H. Gwekoh, the Master of Ceremonies, opened the program with a few explanatory remarks.

The Master of Ceremonies then introduced WB. Mateo Ferrer as the first speaker. Our Master dwelt on the imperative necessity of keeping democracy alive in this part of the world, enjoining every Filipino to exert his best efforts to make our community in particular and the Philippines in general a safe place for democracy and a pleasant spot to dwell in.

The Master of Ceremonies introduced the Grand Master as a man of high principles and honesty, who could have gotten rich after the liberation and a millionaire too, had he chosen the easy and short path to riches. This he did not do, but instead of keeping for himself nearly two million pesos of the Philippine National Bank funds which he concealed very carefully and under very great danger from the Japanese during the enemy occupation, he turned over to the proper authorities after the liberation the same amount without a centavo less. Our Grand Master is indeed a true Mason, who practices the teachings of Masonry.

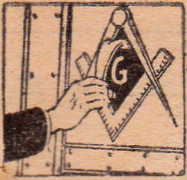
The Grand Master, before delivering his address introduced M. W. Bro. Emilio P. Virata, PGM, who spoke in Tagalog about the liberation work of Masonry in the Philippines and about our patriots who were almost all masons. He particularly mentioned the work of Dr. Jose Rizal, Marceio H. del Pilar, Andres Bonifacio, Apolinario Mabini, Emilio Aguinaldo and the late President Quezon, all of whom imbued by the great teachings of Freemasonry had done their level best to emancipate our country, the Philippines.

The Grand Master next introduced M.W. Bro. Michael Goldenberg, PGM, who spoke lengthily on the harmony and understanding between the American and Filipino Masons, resulting in the establishment of the present Grand Lodge of the Philippines in 1912. He recalled to memory how the present Grand Lodge was established and enumerated the first officers elected to serve.

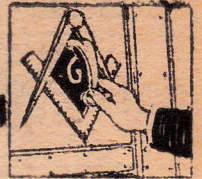
The next speaker was M. W. Bro. Antonio Gonzalez, PGM and present Grand Secretary. He spoke about his experiences and observations during his recent trip to the U.S.A. He described vividly how splendidly the Filipino Masons treated him and his party of Masons on their way; the comforts and accommodation accorded them by American Masons who were officials in ports of entry in the U.S.A. and the great welcome and honor extended them by the Masons in America who considered Filipino Masons more than real brothers in blood. He described the Masonic ceremonies there as very patriotic and spiritual. In a word, Masonry in the U.S.A. is a real active and spiritual building, one of the many things that make America great.

Then spoke our Grand Master. Among other things, he dwelt on "Mental Slavery". "He who does not think freely is a veritable slave," said he. "The very foundation of democracy is freedom of thought. Take away this freedom, and democracy can not stand. Without freedom of thought there is no Freemasonry.

(Continued on Inside Back Cover)



WHAT OUR LODGES ARE DOING



CAVITE LODGE No. 2 City of Cavite

THIS LODGE which holds its stated meeting every first Saturday of the month will close its activities for this year during the Christmas Season. Wor. Bro. F. B. Cruz in cooperation with the other elected officers and members are putting up a Year Book which will contain items of interest not only about the lodge in particular but Freemasonry in general. Wor. Bro. A. L. Galang, P.M., secretary of the lodge has requested brethren from sister lodges to contribute articles for the Year Book.

In the election held during the stated meeting on December 7, 1951, the following officers were elected and appointed to serve for the ensuing Masonic year 1952: (Tentative date for Installation is set for Dec. 22, 1951)

Wor. Master	—	Bro. Antonio M. Donado
Sr. Warden	—	Bro. Sublime N. Francisco
Jr. Warden	—	Bro. J. A. Lowrie
Treasurer	—	Bro. Jose V. Colina
Secretary	—	Wor. Bro. Agustin L. Galang

APPOINTED

Chaplain	—	Wor. Bro. F. B. Cruz
Marshal	—	Bro. James C. Keeling
Orator	—	Wor. Bro. Luis M. Buenaventura
Almoner	—	Wor. Bro. Fernando Medina
Auditor	—	Bro. Bartolome H. Bartolome
Sr. Deacon	—	Bro. Jose Peñaflor
Jr. Deacon	—	Bro. Dominador Crisostomo
Sr. Steward	—	Bro. Chin Ping
Jr. Steward	—	Bro. Robert D. McDuffee
Tyler	—	Bro. Jose L. Jose

Through this column the outgoing and the incoming officers are extending their SEASON'S GREETINGS to all the members of the Craft. Special expressions of gratitude and a sincere wish for a Merry Christmas and Prosperous New Year is hereby given to the members of Cavite No. 2 for their unswerving loyalty and very kind support for the Mother Lodge both morally and materially. Many of those who are abroad are the old reliables and sturdy pillars that make this Lodge what it is now. In their reclining years we wish to assure them that we still cherish in our hearts their sweet memories and always consider them as our benefactors.

BAGUMBAYAN LODGE No. 4

THIS LODGE held a Memorial Service in honor of the departed brethren (since the last war) on National Heroes' Day, November 30, 1951 at the Plaridel Masonic Temple, Manila.

The deceased brethren for whom orations were delivered included: Most Wor. Brothers Jose Abad Santos and Christian W. Rosenstock, Wor. Bros. Joaquin Pardo de Tavera, Francisco Benitez, Ceferino Purisima and Bros. Francisco Carballo, Aurelio Ramos, and Domingo Onrubia.

The program was simple and opened to the public. After the opening of the Lodge of Sorrow came a piano selection; then an oration by Wor. Bro. Pedro Licuanan, Master of the Lodge; reading of Passages and Prayer by the Chaplain; offering of Wreaths by the Master, and the Senior and Junior Wardens; piano selection and orations by Wor. Bro. Luis F. Reyes and Francisco Santiago Sr., and Bros. Jose T. Enriquez and Estanislao Lopez and M. W. Bro. Francisco A. Delgado, P.G.M. All the orators emphasized the Masonic labors of the departed brethren and their loyalty to the tenets of Freemasonry.

NILAD LODGE NO. 12 Manila

THE PUBLIC INSTALLATION of the officers of this lodge was held at the Plaridel Masonic Temple, Manila on December 29, 1951 with M. W. Bro. Michael Goldenberg, P. G. M. as installing officer and Wor. Bro. Placido C. Ramos, P. M. as master of ceremonies. A large number of brethren from sister lodges and friends and families of Master Masons attended the ceremonies. The elective officers for 1952 are: Hermogenes R. Dimagiba, Worshipful Master; Amado Pineda, Senior Warden; Delfin Cruz Simbra, Jr., Junior Warden; Romeo A. Santos, Treasurer, and Patricio E. del Rosario, P. M., Secretary. The main address was delivered by M. W. Bro. Antonio Gonzalez, P. G. M. who made mention of his recent travels abroad and his visits to various Grand Jurisdictions in the United States and Italy. He emphasized the importance of human understanding and amicable relations between nations. "The Masonic way of life", he said, "is an effective way of promoting world brotherhood and enduring peace in our one world."

The program consisted of speeches, vocal and instrumental selections and later, a dance featuring the *rigodon de honor*. Here is the program in full:

1. Opening of the Lodge.
(Master Masons only)
2. Conferring of Past Master's Degree.
(Masters and Past Masters only)
3. Reception of all members and guests.
4. INSTALLATION OF OFFICERS.
5. Address by the Incoming Master, Wor. Bro. Hermogenes R. Dimagiba.
6. Vocal Solo by Miss Lourdes Santos, Lyric-Soprano — "KUNDIMAN NG LUHA"
7. Presentation of Past Master's Jewel to Wor. Bro. Placido C. Ramos by Wor. Bro. C. F. Carlson, P. M., Grand Lodge Inspector.

WHAT OUR LODGES ARE DOING * * *

8. Violin Solo by Mr. Lucio Pineda, accompanied at the Piano by Miss Delia de Jesus.
9. Address by Most Wor. Bro. Antonio Gonzalez, P.G.M., Grand Secretary.
10. Vocal Solo by Miss Lourdes Santos, Lyric-Soprano—"SI MI CHIAMANO MIMI" from La Boheme by Puccini.
11. RIGODON DE HONOR.

REFRESHMENT * BALL

ARAW LODGE NO. 18
Manila

THIS LODGE held its installation of officers on December 29, 1951 at the Plaridel Masonic Temple, Manila. The elective officers for the incoming Masonic year are: Wenceslao Santiago, Worshipful Master; Justiniano G. Castillo, Senior warden; Felipe Pilapil, Jr., Junior Warden; Te Cheng Tiong, Treasurer; and Jose N. Quedding, P. M., Secretary. The Guest Speaker was Bro. Bishop Cipriano Navarro of "High Twelve" Lodge No. 82 who emphasized the importance of mutual understanding and genuine fellowship among men. He alluded to the Golden Rule as the guide not only of Masons but of men and nations.

The program for the occasion was as follows:

1. **Opening of the Lodge** (not public) 5:30 p. m.
2. **Installation of Newly-Elected Officers** of Araw Lodge No. 18, F. & A. M. 6:00 p. m.
 Installing Officer —
 M. W. Antonio Gonzalez, P. G. M.
 Master of Ceremonies —
 W. Bro. Jose M. E. Leon, Jr., P. M.
3. **Introductory Remarks by the Toastmaster** —
 Bro. Justiniano G. Castillo
4. **Address by the Newly-Installed Master** —
 W. Bro. Wenceslao Santiago
5. **Duet** Clarita Litao and Dady Uy
6. **Presentation of Past Master's Jewel** to
 W. Bro. Gregorio M. Domingo —
 W. Bro. Benjamin Araniego, P. M.
7. **Response by Recipient** —
 W. Bro. Gregorio M. Domingo
8. **Tagalog Poem** Eduardo Litao
9. **Presentation of 25-yr. Buttons and Diplomas** on the following Brethren: Ang Tian Su
 M. C. S. Tan Un Liong — Luis Tan Tay Guat
 Yu Sin Teck and Pedro de la Cruz —
 W. Bro. Jose Fetalvero, P. M. (Presenting)
10. **Musical number, solo** Sofia de los Santos
11. **Oration** Hermes Santiago
12. **Quartette**

}	Clarita Litao
	Dady Uy
	Eddy Litao
	Erlinda Marayag
13. **Introduction of Guest Speaker** —
 Bro. Florentino Calderon
14. **Address of Guest Speaker** —
 Bro. Bishop Cipriano Navarro
15. **Distribution of Gifts to Widows, Orphans, and**

Children of Members of Araw Lodge No. 18—
 Bro. Hjalmar W. Grant.

16. **Closing of the Lodge** (not public)
REFRESHMENTS

BATONG BUHAY LODGE No. 27
Manila

THIS LODGE will hold a reception in honor of M. W. Bro. Cenon S. Cervantes and other Grand Lodge Officers on the occasion of Grand Master Cervantes' official visitation on January 3, 1952 at the Plaridel Masonic Temple. The visitation will coincide with the public installation of officers of the lodge who will serve for the incoming Masonic year.

The short program prepared for the occasion is as follows:

1. **Overture** by Serafin Payawal's Orchestra
2. **Reception** of Most Wor. Cenon S. Cervantes, Grand Master of Masons
3. **Installation of Officers**
4. **Remarks** by Wor. Bro. E. R. Tankiang, P.M.
5. **Presentation of Honorary Members Diploma**
 By Bro. Nicanor Roxas

to:

Wor. Bro. Gregorio Cariaga
 " " Rufino Macalinao
 " " Marciano Gatmaitan
 " " Seseño Rivera

6. **Concluding Remarks by the Grand Master**
7. **Dance**

KASILAWAN LODGE No. 77
Manila

WOR. BRO. Primo I. Guzman, P.M. has recently arrived from the United States where he visited lodges of other Grand Jurisdictions and at the same time had a physical check-up. In appreciation of his continued interest in the Fraternity, brethren and friends of Bro. Guzman gave him a welcome party at the Aristocrat Restaurant on December 12, 1951. Among those present were: members of the family of the honoree—Mrs. Ada Guzman; M. W. Bro. and Mrs. Antonio Gonzalez, M. W. Bro. Clifford C. Bennett, Wor. Bro. and Mrs. Agapito de Guzman, Bro. and Mrs. Daniel Lomotan, Wor. Bro. and Mrs. Jose Fetalvero, Bros. F. de Leon, Bernardo Bumatay, V. Chua, Wor. Bros. F. Ilagan, Catalino Cruz, Rosendo Guzman, Seseño Rivera, Bro. G. Monroy, Wor. Bros. J. Racela, Jose Ariola, M. Gatmaitan, B. Araullo, Noli Cortez, and F. Asuncion, Bros. S. Flores, J. L. Ramos, L. Vitug, H. Belen, Jose Aniceto, P. Mariano. G. Capulong, Wor. Bros. P. Cortez, J. Hidalgo, P. Marin, B. Segismundo and A. Day.

Dr. F. B. ACEBEDO
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*** WHAT OUR LODGES ARE DOING

TAGA ILOG LODGE No. 79
Manila

ONE of the important events in the program of activities of Taga Ilog Lodge No. 79 this year (1951) was the official visitation of Most Worshipful Grand Master Cenon S. Cervantes recently. Besides the Grand Master's party, officers and members of Luz-Island-Minera Lodge No. 5 as well as members of other subordinate lodges attended the visitation. The program for the occasion included the conferring of the third degree upon Bros. Estanislao de Guzman and Joseph Wing Tack Wong by a special team.

During the stated meeting of the lodge, Bro. Vicente del Carmen spoke on "Morality".

Later in the evening Most Wor. Bro. Antonio Gonzalez, Grand Secretary, congratulated the newly-raised brethren and expressed the hope that they would prove as assets of the Fraternity. Wor. Bro. Daniel A. Alfon introduced the Grand Master who congratulated the Special Team which conferred the third degree of Masonry and making the observation that there was always room for improvement. The Grand Master further reminded the brethren not to be satisfied in being good Masons within the lodge; "It is important" he continued, "that we as Masons live what we preach and to ever remember the three principal tenets of Freemasonry, namely: Brotherly Love, Relief, and Truth."

On Saturday, December 22, 1951, the election and installation of officers of this lodge took place at the Plaridel Masonic Temple. The following were elected as officers for 1952: Vicente del Carmen, worshipful master; Leoncio R. Salanga, senior warden; Crispulo Tolentino, junior warden; Guillermo Valido, treasurer; and Clemente Bernabe, secretary. The installing officer was Most Wor. Bro. Antonio Gonzalez, P.G.M. and Wor. Bro. Genaro Pestana of "High Twelve" Lodge No. 82 acted as master of ceremonies. Wor. Bro. del Carmen in his inaugural speech frankly stated that without the cooperation of his fellow officers and the members, his administration could not succeed. "Cooperation and harmony should be our watchword", he stated. M. W. Bro. Gonzalez spoke at length on being vigilant as Masons. "The brethren whom I have met in my recent travels abroad", Bro. Gonzalez said, "take their Masonry seriously and they command the respect of those with whom they come in contact." After the meeting, dinner was served at the Plaridel Restaurant.

HIGH TWELVE LODGE No. 82

AT THE STATED MEETING of this Lodge on December 8, 1951 the following were among the matters taken up: affiliation for dual membership of Bro. Gerrit B. Douwsma, a member in good standing of So-journers Lodge, Cristobal, Canal Zone; address, "Impressions from my travels abroad" by Bro. Cipriano Navarro and election officers. The following were elected: worshipful master, Florencio Asiddao; senior warden, Pedro R. Francisco; junior warden, Alfonso F. Navales; treasurer, Mateo Cruz Cornelio, and secretary, Gregorio R. Cariaga, P.M. The installation of officers will be held on January 12, 1952.

MOUNT KALADIAS LODGE No. 91
Dumaguete City, Philippines

THROUGH THE EFFORTS of the Master and the brethren of this lodge, a two-story masonic temple has at long last been erected. The first stated meeting in the Temple was held on October 9, 1951 on the second floor. The first floor is not yet finished. Campaign for funds to complete the building is going on. The building, when completed, will cost about P15,000.

Our lodge lost one of its old members and Oriental Negroes lost one of her worthy sons in the death last November of Bro. Praxides Villanueva. At the time of his death, Bro. Villanueva was the governor of this province.

The present officers of Mt. Kaladias Lodge No. 91 F. & A. M. are as follows:

- | | |
|--------------------|--------------------------------------|
| Wor. Master .. . | Wor. Bro. Pablo Corsino |
| Senior Warden .. | Bro. Eduardo Montana |
| Junior Warden .. | Bro. Vicente Q. Colina |
| Treasurer | Bro. Demetrio Navarro |
| Secretary | Bro. Gerardo A. Imperial |
| Chaplain | Wor. Bro. Lorenzo B. Bernardez, P.M. |
| Marshal | Bro. Juanito T. Magbanua |
| Senior Deacon .. | Bro. Pedro Dimaya |
| Junior Deacon .. | Bro. Rodrigo Feria |
| Senior Steward .. | Bro. Eliseo L. Araneta |
| Junior Steward .. | Bro. Ricardo Somis |
| Lecturer | Wor. Bro. R. Ponce de Leon, P. M. |
| Editor | Wor. Bro. Francisco P. Somera, P.M. |
| Tyler | Wor. Bro. Pelagio G. Villarín, P.M. |
| Grand Lodge | |
| Inspector | Wor. Bro. Frank Lombardo, P.M. |

MARANAW LODGE No. 98
Catbalogan, Samar

IN THE ELECTION of officers of this lodge held at the temple, Catbalogan, Samar, the following were elected: worshipful master, Marciano Lim; senior warden, Nicolas R. Peñamora; junior warden, Jose C. Orteza; treasurer, Eufrazio Salazar, and Secretary Procopio Ch. Perez.

Preparations are well under way to hold an elaborate program in connection with the installation of officers on January 12, 1951.

GREGORIO VELASCO
CERTIFIED PUBLIC ACCOUNTANT

THE SANITARY STEAM LAUNDRY CO., INC.

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PLEDGE OF SERVICE

Thought Of Christmas

By Bro. Jose L. Valencia

AS I think of Christmas, I think of it not as a celebration with the giving and receiving of gifts, with music and songs, and with the display of stars of different designs and colors, although these have certain values. I think of it as the most important, significant historical event that ever occurred in the entire history of mankind since the day that man was

first created. It is the symbol of God's Love and Goodwill to men.

I profoundly believe that Love is the greatest thing in the world. Because of Love, a mother will give her life for the sake of her child. If the Love of God is in the hearts of men, men become brothers and Goodwill exists among them. Without Love in

FRANCISCO BENITEZ — A Tribute

By LUIS F. REYES, P. M.



WE are gathered in this sacred Hall this memorable afternoon, a solemn occasion on which our spiritual solidarity is manifested more than ever before, to pay tribute to the memory of our departed brethren. A tribute prompted by the affectionate regard in which they were held dear in this venerable fraternal body. It is, therefore, a melancholy pleasure to recall from among these lamented brethren the memory of a man of principles, of convictions, whose missionary task was his whole life. Such a man was our sincere friend and faithful brother, Francisco Benitez, the teacher.

His death has wrung grievously the hearts of many, and he will long be missed by his beloved family, the state university, and the Masonic Fraternity in which he was for so many years, until he was summoned by death, a distinguished member. The greatest work done by our mourned brother during his long career in the educational service was the cultural enlightenment and the building of the nation's youth. To this goal he was devotedly dedicated, having won a rightful place in the hearts of his students wherein his memory will ever be dearly cherished and his name will surely be handed down with fervent gratitude from generation to generation. Fortunate is the man whose life has been crowded to the fullest measure with labors well done and worth the doing. This was the life Wor. Bro. Benitez exemplified, a life of high purpose and eminent usefulness.

We wish to believe that Wor. Bro. Benitez, in flesh and blood, is still among us, entertaining us with the wit of his usual familiar and brotherly conversation, captivating our emotions and good humor. We still recall his presence on this floor with his soul aglow at the prospects of greater influence which Masonry must continue to exert in the promotion and maintenance of peace and happiness of our ailing humanity. But, we are faced with the inexorable reality. Yes, death has visited us; it has entered like a thief and has left grief and sorrow in our hearts, particularly in the hearts of his dear loved ones behind. It is in vain that an inner voice like that of the angel who spoke to the holy women on the dawn of the Resurrection of Christ, bids us now to weep not for he is not dead.

All this is only in consonance with the Supreme Will, and DEATH is but the natural process in the unfoldment

of life toward infinite progress and spiritual perfection. It is an incident in the cycle of life whereby men, through illness, old age, or other multifarious causes from the past lays aside his grossest body and enters that part of the cycle of life which conducts him to the subtler realm where his activities are continued and accomplished. In other words, when the immortal spirit can no longer express himself through the material body, or after having performed certain mission on earth, he casts off this vehicle as a worn-out garment. Under this condition, the so-called "dead man" becomes relatively a free man, being released from the bondage, physical illness, sufferings and other limitations of all kinds, to become conscious of the facts of immortality and evolution—the generating forces that will carry and lead him forward and homeward bound.

This breaking up of limitations of matter at death, liberates the soul for a greater horizon of activities and accomplishments. It opens to man the gate to a fuller and truer life, leading him from the unreal to the real, from the ephemeral to the eternal. He discovers that life, free from the dense physical body, acquires vividness, buoyancy, and brilliancy that will enable him to look far and wide. He loses all fear of death, for he begins to realize that there is no real death, but simply the transfer of his consciousness to the invisible world. He becomes conscious of wide and varied experiences which are open for those who take advantage of the life beyond the grave.

This is the actual situation of our beloved friend and brother, Francisco Benitez, who has just departed to the Great Beyond, to be initiated in the Great Spiritual Fraternity. May he have closed his eyes in resplendent light in the celestial realm. May our Divine Father assuage his sufferings and tribulations for whatever shortcomings he might have committed in his earthly existence, making him conscious that he died a death to live a life eternal among the living dead. May he strengthen his faith in the Divine Justice and Bounteous Love of our Heavenly Father, plucking up courage to support the burden of hardships he may encounter in his spiritual journey. Thus, our mourned brother and friend, Francisco Benitez, died a living death, for to die is to live in the Kingdom above. May he rest in peace!

Plaridel Masonic Temple
Manila, November 30, 1951

Rizal And The Filipino Woman

by Juan Nabong, P.M.

IN THE LIFE of Rizal, several women exerted in varying degrees, a leavening influence upon his principles and aspirations. First, there was his mother who exerted a strong moral and spiritual influence upon him. Her unmerited sufferings at the hands of cruel public officials aroused the depths of his soul to fight for the rights of his people. Then there was Leonor Rivera, his boyhood sweetheart. There was Josephine Bracken whom he met in Dapitan, an attractive woman of pleasant countenance, with deep, blue and dreamy eyes and an abundant golden hair. He was deeply enamoured with her. There were several others, but strange as it may seem, whenever he dreamed of an ideal Filipino woman, he thought of her as the incarnation of his beloved country.

See how he described Maria Clara, the epitome of his ideal and the sweetheart of his dreams. In the conversation between Ibarra (who represented Rizal) and Maria Clara, as described in the chapter "An Idyl on an Azotea," in his patriotic novel "The Social Cancer," he described Maria Clara as the "fairy, the spirit, the poetic incarnation of my fatherland, beautiful,

unaffected, lovable, frank, a true daughter of the Philippines, that beautiful land which unites, with the imposing virtues of the mother country, Spain, the admirable qualities of a young people, as you unite in your being all that is beautiful and lovely, the inheritance of both races: so indeed the love of you and that of my fatherland have become fused into one."

This vision of Rizal for his country, he longed to see personified in the women of the Philippines. To him true beauty and loveliness are better represented by spiritual virtues than by physical charm. This dream seemed impossible of fulfillment, when one day, he heard of the courageous stand of some young women of Malolos who boldly refused to obey the order of the parish priest that they desist from opening an elementary night school. When Rizal read of their brave and heroic stand, he was tremendously impressed and it inspired him to write an epic letter to them entitled "To My Countrywomen, The Young Women of Malolos," which has since become a classic and constitutes the alphabet of Filipino virtues and the idealism of Filipino womanhood. When Rizal wrote his fam-

their hearts, men become bitter enemies and very suspicious of one another. As long as men live as enemies, there can be no peace and goodwill in the world. This is the fundamental reason why the world is in such a mess and why life is hard.

When Christmas, therefore, is celebrated in the

sincere belief that it is the symbol of the Love and Goodwill of God to men, homes are glorified, motherhood is exalted, childhood is honored, love and goodwill are displayed, friends are remembered, and all the sanctities of human life will take their rightful, sovereign place in the hearts of men.

IN MEMORIAM

WOR. BRO. HIPOLITO GARMA

Past Master

Pilar Lodge No. 15, F. & A. M.

Imus, Cavite

By Wor. Bro. Pedro Macabagdal



TWO MEN looked through the spectrum. One saw the rainbow and the other saw the sky. But when Wor. Bro. Hipolito Garma looked through the spectrum, he saw not only the rainbow but he saw also the sky.

It was my good fortune to be acquainted with Wor. Bro. Hipolito Garma when he was already on the twilight of his fruitful life. He was then leading the life of a country gentleman—a life worth aspiring for by every man.

As a soldier, he was a retired Colonel.

As a citizen, he was law abiding.

As a husband, he anxiously looked after the happiness of his wife, for her happiness was his own.

As a father, he incarnated the pater familia of ancient Roman Law. "I built this house for my daughter," he told me in mingled pride and humility on one of my visits with him.

As a Mason, he remained steadfast. In the morning

of last October—the 25th it was—he went down to his garden. And there, like Jesus Who prayed in the Garden of Gethsemane, Wor. Bro. Hipolito Garma communed with his Creator. There he received the supreme command from his Master, to deliver that piece of living stone which he had been preparing during his lifetime, for it was then needed in the Celestial Lodge in the building of the Temple of God—eternal in the heavens.

Thus from his garden, where he laid his ashes, Wor. Bro. Hipolito Garma "gave up the ghost." The spirit has returned unto God who gave it. This phenomenon which we call his death and which we all mourn, is only a prelude, a transition into that life which is everlasting. His stint is ended but his labors are not, for we must carry on.

A model citizen, a true soldier, a dutiful husband, a loving father, an exemplary Mason—that was Wor. Bro. Hipolito Garma.

May he rest in peace!

PLEDGE OF SERVICE * * *

ous letter, he has not met nor seen anyone of the young women of Malolos, but he vividly saw and described their courage, and love of country, and to him, a valiant stand for what is right, represented the highest type of human dignity and spiritual power.

In order to impart even inadequately, the thoughts of Rizal about the virtuous and patriotic daughters of the Philippines, we shall try to analyze some of the salient points of his memorable letter to the young women of Malolos, which in a way, was intended for all the women of the Philippines. Rizal, was not satisfied with mere agreeable manners, beautiful ways and modest demeanor in a Filipino woman. He says that this resulted more often in excessive kindness and modesty which was easily taken advantage of by unscrupulous spiritual mentors, thus keeping them in perpetual ignorance. A servile and deferential attitude was repugnant to him as it induced arrogance and tyranny on the part of alien religious teachers. What Rizal wished for his countrywomen, was that they should stand with their head erect, talk with dignity and learn how to fight for their liberty and their human rights. "The tyranny of some is possible only through cowardice and negligence of others," he says. They should not spend their time always on their knees in endless repetitious prayers, big rosarios and grimy scapularies. He admonished them that true religion consisted in having a spotless conduct, firm resolve and upright judgment.

Rizal stressed the fact that each individual was given by God, reason and a will of his or her own in order to distinguish the just from the unjust; that all of us were born without shackles and therefore free, and we should not allow our will and spirit to be subjugated by another, no matter how pretendedly pious the latter may be. To Rizal we were all born with a free mind and that thought is capable of being noble and free and therefore we can control our destiny by controlling our thoughts. This being true, we should not, under any circumstance allow another to substitute his will and judgment for ours, but that with fidelity and courage, we should think and nourish our own thoughts and formulate our own rule of conduct. No one, be he priest or minister, should do this for us.

The character of a child according to Rizal, was more often the reflection of the conduct and indifference of the parent. A woman, if she is to rear intelligent and noble-minded children, ought to impart to them the habit of using their conscience, happen what may. They should not follow blindly so-called spiritual fathers, as we have only one heavenly Father to whom alone we owe unwavering loyalty and obedience. How can a mother guide her children to such a noble path, according to Rizal, if all what she does is to mumble memorized prayers for her children, knows nothing "but awits (psalms), novenas and the alleged miracles; whose amusement consist in playing

panguingue (now mahjongg) or in the frequent confession of the same sins? The mother who can only teach her child how to kneel and kiss hands must not expect sons with blood other than that of vile slaves." Rizal revealed that the real successor of Christ on earth is not to be recognized outwardly by the mere fact that he gives his bare hand to be kissed.

Rizal concluded that if the Filipino woman would not change her mode of being, she should rear no children but merely give birth to them. She must cease to be mistress of the home otherwise she will unconsciously betray husband, child, native land and all. "Consider therefore," he says, what kind of religion they are teaching you. See whether it is the will of God or according to the teachings of Christ that the poor be succored and those who suffer alleviated. Consider what they are preaching to you, the object of the sermon, what is behind the masses, novenas, rosarios, scapularies, images, miracles, candles, bets, etc., which they daily keep before your minds, ears, and eyes, jostling, shouting, and coaxing investigate whence they came and whither they go, and then compare that religion with the pure religion of Christ and see whether that pretended observance of the life of Christ does not remind you of the fat milch cow or the fattened pig, which is encouraged to grow fat not through love of the animal, but for grossly mercenary motives."

He therefore appealed to Filipino mothers as follows: "Awaken and prepare the will of your children towards all that is honorable, judged by proper standards, to all that is sincere and firm of purpose, clear judgment, clean procedure, honest in act and deed, love for the fellowmen and respect for God; this is what you must teach your children." Rizal has long expressed his conviction that he who controls the thoughts of the mother will control the children. He urged the mothers of the Philippines, to be educated and to act free and intelligent in their daily endeavors. "Ignorance is servitude," he says, "and the man who does not think for himself lacks personality. He is like the blind man who allows himself to be guided by the thought of another as a beast is led by a halter." Rizal stated that the reason why the Filipino children

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The Guardians Of The Reputation Of Freemasonry

By RT. WOR. BRO. SIDNEY AUSTIN, D.G.M.

(Address delivered to members of Maranaw Lodge No. 111, November 10, 1951)

PRACTICALLY every Master Mason worthy of his place in our Fraternity readily discovers that TRUE MASONRY does not consist in being on "the receiving line" all the time. He very soon finds out that there is also a matter of "giving" and, strange as it may seem to some people, a true Mason speedily arrives at the conclusion that although it may be nice to receive, yet he derives a far greater pleasure in being able to give.

A good Mason is always grateful to those who render him a service but, at the same time, he is always ready and happy to render to others. In fact, he generally finds that he derives a greater satisfaction in serving others rather than in being served.

When our Fraternity is well served by its votaries it cannot help but grow and expand. It will thrive, it will prosper, it will be a live entity for good in the community but when it is ill served a lodge starves, loses prestige, becomes stagnant and sometimes even dies.

You may not have known it at the time but I am sure that it is not at all necessary to remind you of it now that when you petitioned a lodge for the degrees of Masonry that the Master appointed a committee of three brethren whose duty it was to investigate the truth of the statements you had made in answer to the questions printed on the application form.

It was also their task to ascertain what kind of man you were and to make recommendations to the Master as to what action they considered the lodge should take regarding your application.

You were found to be good men and true and that committee reported accordingly and, following that report, a ballot was taken on your application and you were elected to receive the degrees of Masonry.

It is almost sure that you were not permitted to learn anything about this investigation as it was, or

should have been, conducted with circumspection and with the utmost discretion as is the Masonic custom in such matters.

There is a belief that in smallish towns that it is not always necessary for the members of the committee to make personal contact with the applicant; usually he is fairly well known to one or more of the brethren and his reputation can very easily be ascertained from other reliable sources. However I do not fully agree with that belief. I am of the opinion that a personal contact should be established in all cases, whether in small or large localities.

This is especially true in large towns or cities and the members of the committee should, if they accomplish their duty properly, seek to make a personal acquaintanceship with the applicant.

It cannot be too impressed upon the minds of the committee members that upon the accuracy of their report and on the fidelity of their lodge in particular and of the whole Fraternity in general.

If you are asked to serve upon an investigation committee you should deem it an especial favor for such an appointment tends to demonstrate that your Master has infinite confidence in your good judgment, in your ability to use your good common sense, in your loyalty to the Fraternity, in your capacity to free your own mind of the prejudices and preformed opinions, in your ability to decide whether the applicant will prove to be worthy material and eventually reflect credit upon our Noble Fraternity.

The Master of your lodge must have a sincere belief in your willingness to serve the best interests of Freemasonry and he must also have every reason to know that you will faithfully discharge what is perhaps the **most important** Masonic duty that you will ever be called upon to perform.

were timid and submissive, was because their mothers acted as if they were slaves. It is because of this, Rizal claimed, that she had been hoodwinked and tied and rendered pusillanimous; and "now her enslavers are at ease, because so long as they can keep the Filipino mother a slave, so long will they be able to make slaves of her children." Rizal compared the backwardness of Asia with that of Europe and America and stated that the "cause of the backwardness of Asia lies in the fact that there, the women are ignorant, are slaves; while Europe and America are powerful because there, the women are free and well edu-

cated and endowed with lucid intellect and a strong will."

He therefore urged that the honor of the Filipino woman should be restored as she is "the half of our heart," our companion in the joys and tribulations of life." She should fortify her mind and lift up her ideals and ward off all vain and unpurposeful thoughts. "Let the maiden be the pride of her country and command respect," he says. She should discard all fear, let her behave nobly and not deliver her youth to the weak and fainthearted; she should aid her husband, inspire him with courage, share his perils and refrain from causing him worry always remembering that there is no grief that a brave heart can not bear and there is no bitterer inheritance than that of infamy and slavery. She should instruct her children to jealously guard their honor, love their fellowmen and their native land, and do their duty. They must be impressed that they must prefer dying with honor to living with dishonor. They should look at others straight in the face and not listen to them "with the eyes closed, the head bowed, and the arms crossed over the breast."

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PLEDGE OF SERVICE * * *

Therefore, my brethren, it is up to each and every one of you, as becomes a good and worthy Mason, to accept the great responsibility and to undertake the task seriously and to accomplish it faithfully ever remembering that the well being, prosperity and reputation of the whole Brotherhood will rest upon your findings and decision.

It is quite possible that you may be able to ascertain all the information that you may deem necessary from interviews with intimate friends, employees or employer, associates, even enemies, if any, of the applicant.

However, irrespective of the quality and quantity of the information you may have been able to glean from the foregoing sources, it is imperative, in my opinion, that a personal interview with the applicant should be sought so as to enable you to form some idea of his character from his appearance, conversation, etc.

You should never permit yourself to be satisfied merely because you have discovered nothing against the applicant. You should ever bear in mind that Masonry is important enough to require positive, not negative, virtues.

It is hardly sufficient to find out that he has not been caught and put into jail; he must be, if he is worthy of our Institution, the type of man that the guardians of the law do not want, it is not enough to be told that he has no enemies; you should make it your business to uncover evidence that he has good friends and plenty of them.

However, you should always bear in mind that it is not a Masonic trait to brand a man as unworthy just because he may have made an enemy or two, it should be your job to discover whether such enmity is justified by character and actions that would be prejudicial to the best interest of our great Fraternity were the applicant admitted into membership of your lodge.

It is not only right but you would be failing in your duty to the Fraternity were you to omit making strict inquiries into the reasons which prompted the applicant to develop a desire to become a Freemason.

There are very many reasons why a man should desire to enter the doors of our Organization and most of these can be classified as excellent but the few reasons that tend to indicate that the applicant would not develop into a good Mason and become a credit to the Craft will occur at once to all of you.

The petitioner who seeks membership in our Institution in order to promote his business interests or financial interest is looking for something exquisite but for every unworthy and sordid reasons.

It should not be necessary to mention that the individual who wishes to satisfy his curiosity is not worthy of the knowledge he seeks to acquire; also the person who hopes to cultivate influential friendships through his membership in a lodge in order to secure place and power would strive to prostitute, for his own selfish ends the Institution that he tries to enter.

It will be found that many men will be almost inarticulate as to why they desire to become Masons. Again others will be most voluble when it comes to telling you the reasons why they want to enter the doors of Freemasonry and these reasons will appear

to be confused so that you will have the greatest difficulty in disentangling one from another.

However, I would remind the members of the committee that the end is so important that they should strive to delve deeply enough so that they will eventually be able to understand the secret and inner urges that tend to cause a man to do, or wish to do, certain things, you should always remember that in the "whys and wherefores" that the applicant seeks membership in our Brotherhood will tend, in a great degree, to indicate the kind of Mason he will ultimately turn out to be.

It will be found that among the many good reasons that prompts a man to solicit the degrees are:— a sincere desire to help others; a respect and veneration for a Fraternity which has faithfully been loved and served by so many good men; a patriotism that would tend to prompt a man to die for his country if such should be necessary; a sincere regard and love for one's fellowmen; an ardent desire to be of service and to join in the activities that good men enjoy; an irresistible urge to follow the path where one's father, uncle or blood brother has gone; a desire to seek the moral and social welfare of loved ones.

It certainly cannot be considered a good reason if an individual wants to join a lodge just because he happens to be of the opinion that by doing so he will obtain aid from the lodge should he or his family ever be in need of assistance.

The older an applicant may be, the closer should be the investigation concerning his reasons for wanting to join Freemasonry; a man of say, sixty years of age who applies for the degrees should be made to explain, so that everyone can understand, what caused him to delay his action until he had reached such an advanced age.

This course becomes necessary because there are a few men nearing the three score and ten years who hope that the Fraternity will make a place for them in one of it's homes for the aged. This is especially

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a Masonic Blood Bank, and those that do are either not statewide or are cooperating with the Red Cross.

"2. There are blood Banks now in operation in certain Michigan Lodges, some of which are collaborating with the Red Cross, while others have their own peculiar tie-ups.

"3. There is a concerted effort now being made by the Red Cross to have blood typing done on a community basis throughout the State, and it is believed we should take advantage of this, thus greatly simplifying our problem.

"4. There is a great demand now being made for blood for members of the armed forces."

Among the elective officers of the Grand Lodge are: Grand Lecturer, Grand Lecturer Emeritus, Grand Chaplain, Senior Grand Deacon, Junior Grand Deacon, Grand Marshal, and Grand Tiler. Election by acclamation where there is but one candidate is allowed; and by ballot where there is more than one candidate for that office.

MINNESOTA—1951

Lodges 291 Members 62,524 Gain 1,809

ON March 21, 1951 the 98th Annual Communication of the Most Worshipful Grand Lodge of A. F. & A. M. of Minnesota was held in the Masonic Temple, City of St. Paul. Following the opening of the Grand Lodge by the Grand Master in Ample Form, a prayer was offered by the Grand Chaplain. In the afternoon of the same day, the Grand Master was presented with a gavel from Chain Lake Lodge No. 64.

M. W. Keith M. Brown, Grand Master delivered a lengthy address. He stated that he authorized an appropriation of \$500 for assistance to brethren in the Jurisdiction of Manitoba who were victims of flood; offered aid in the same amount to a brother from Minnesota who had had a stroke in Los Angeles and added: "It appears to me that the quality of Masonic charity is 'strained,' that we rather have the applicant die awaiting investigation than to give to one who is unworthy. I would rather err by being too liberal than to have some one suffer because of doubt of his worthiness. Masonic charity must be more liberal and more flexible in its administration at the time of need." He refused requests for waiver of the physical qualifications for the acceptance of candidates for the various degrees of Masonry due to the provisions of the Code and deplored the fact "that many of our youth drafted into military service, maimed by the fortunes of war, will never be able to participate in our Masonic ceremony unless we change our way of thinking on these matters." He referred to visitations in Foreign Jurisdictions made during his incumbency including his attendance at the 61st Communication of the Grand Lodge of North Dakota, the 77th Annual Communication of the Grand Lodge of South Dakota, the meeting of Canadian brethren at Winnipeg, Manitoba, and the Centennial Communication of the Grand Lodge of California. He also attended the Grand Masters' Conference at Washington, D.C. and the meeting held in the Memorial Building at Arlington, Virginia. There was

pessimism in his reference to the Masonic Home thus: "... The income from our invested funds has gone down and the expenses of operation have increased and the gap between income and outgo increases every year. Now in times of plenty like the present—I say that with my tongue in my cheek—we should build up reserves for the Home so that in times of hardship we will not be faced with an unbearable burden." He likewise made mention of the Official Cipher and a proposal to "get all work under one cover, make the cipher easier to use than it is at present, thereby killing the tendency to use a so-called outlaw cipher."

Among the resolutions adopted by the Grand Lodge were those (1) authorizing the Grand Master to purchase such insurance as may be necessary to protect the Grand Lodge from any liability which may arise out of activities of employees and officers of the Grand Lodge in the performance of their duties as such employees or officers; (2) authorizing the incoming Grand Master to appoint a committee to study and make recommendations for the adoption of a plan for the retirement of full time Grand Lodge employees; (3) authorizing a cost of living increase for the employees of the Grand Lodge in such amount as shall be fixed by the Committee on Appropriations.

The Grand Orator, W. Bro. Guy E. McCune emphasized that

"To be good Masons we must play an active and intelligent role in preserving the great Landmarks of our Democracy. We do not seek through our Grand Lodge to pyramid any power and exert it in high places. I believe a Mason can be a leaven in his community—actively supporting those people and projects which safeguard our way of life. The crying need of our day is for people of integrity—be they Masons or not. Let us give not mere lip service to these principles of Masonry—let us live them in every contact of our private and public lives. Let us cling to our ancient Landmarks and remain free men."

The Grand Lodge of Minnesota recognizes the contribution of the Order of the Eastern Star in the support of the Masonic Home—purchase of furnishings, high type of entertainment and operating and betterment of the Home.

There is The Minnesota De Molay Foundation, Inc. which is planning as rapidly as possible:

"First: To institute training programs to help the Masons now working with youth become better equipped for their duties, and to train new workers to take and active part in this youth program.

"Second: Through encouraging present De Molay Chapters to increase their membership, and through encouraging the organization of new Chapters, to reach at least five thousand boys in the next few years. We must not underestimate the influence such a program can have for Minnesota youth."

Among the reviews of Annual Proceedings of 50 Grand Lodges with whom the Grand Lodge of Minnesota is in fraternal relationship the Grand Lodge of the Philippine Islands is included.

FRATERNAL REVIEWS * * *

INDIANA—1951

Lodges 540 Members 168, 756 Gain 3,623

THE 129th Annual Meeting of the Grand Lodge of Free and Accepted Masons of the State of Indiana was held on May 15, 1951 at the Masonic Temple in Indianapolis.

Unlike other Grand Lodges, the Grand Lodge of Indiana was opened by St. Johns Lodge No. 20, home Lodge of M. W. John E. Baldrige, Grand Master, with the Worshipful Master presiding in the East. The Deputy Grand Master and officers of the Grand Lodge were escorted in the Grand Lodge Hall and were introduced by the Deputy Grand Master. Then the Senior Grand Deacon and Grand Marshal escorted the Grand Master to the East where he was received with grand honors. Among the distinguished guests who were escorted to the East and received with grand honors were representatives from other Grand Jurisdictions, Grand Chapter Royal Arch Masons of Indiana, Grand Council Royal and Select Masters of Indiana, Grand Commandery Knights Templar of Indiana, Grand Imperial Council, Red Cross of Constantine, Grand Council Order of DeMolay, Grand Guardian Council, International Order of Job's Daughters, Grand Chapter Order of the Eastern Star, and Order of Rainbow for Girls.

The Address of the Grand Master M. W. Bro. John E. Baldrige (1950-1951) referred to the condition of the Craft in Indiana as "healthy". The Grand Master reported his visitations to other Grand Jurisdictions including those of Iowa, Ontario, Kentucky, Ohio, Illinois and New Jersey at their Annual Communications. He also attended the Conference of Grand Masters of North America which was held in Washington, D. C. (February 20-21, 1951). Among the opinions, interpretations and decisions made which were approved by the Grand Lodge were as follows:

A unanimous ballot is required for affiliation of non-affiliate.

A Lodge has a perfect right to recess and admit the profane into the Lodge room for purposes of entertainment or enlightenment of the members—in which a Chapter of DeMolay was invited to confer degrees before the Lodge.

As to Dual Membership. "No Indiana Mason can be a member of more than one Lodge at the same time in this Grand Jurisdiction or any other Grand Jurisdiction. The member must make a choice of which membership he desires to retain and that failure to

demit from one of the Lodges would necessitate charges of un-masonic conduct.

"Can an E. A. in a Lodge of E.A., or a F. C. or E. A., object to the conferring of a degree on a candidate when the Worshipful Master, in preparing for the degree, invites objections? Answer: THEY COULD NOT.

The Grand Lodge has brought about a better understanding between the Lodges and the recognized youth organizations, viz: the Order of DeMolay, the Order of the Rainbow for Girls, and the Order of Job's Daughters. A close relationship exists between the Order of the Eastern Star and the Masonic Fraternity.

The Committee on Masonic Education whose duties are: "To promote interest in the attainment of Masonic knowledge among the Craft in this Grand Jurisdiction, and to create and execute methods whereby such knowledge or instruction may be adequately disseminated and made available to the Brethren" reported that they have furnished the Brethren making requests with educational bulletins, speakers, Masonic plays, other Masonic literature and motion picture films.

M. W. Bro. Dwight L. Smith, P.G.M., Grand Reviewer presented his fourth annual report including 70 separate reviews of the Proceedings of 65 Grand Jurisdictions for the years, 1949, 1950, and 1951. The 1950 Proceedings of the Grand Lodge of the Philippine Islands appear in the report.



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FROM OTHER GRAND JURISDICTIONS



Are You Happy?

By DR. W. A. BENFIELD, JR., Pastor
Highland Presbyterian Church
Louisville

(Editor's Note: Christmas is a day of happiness and thanksgiving. This article assists in making a person happy.)

MOST of the fairy tales we heard and loved as children were concluded with the same old refrain. After gruesome experiences with giants and witches and huge monsters, the heroes and heroines were safely united and they always lived happily ever afterward.

Such words belong only in fairy tales, for they are utterly untrue to life as we know it and must live it. Escape from one harrowing experience does not insure freedom from similar experiences, and the solution of one particular problem in life does not provide immunity from additional problems.

This matter of trying to live happily is at the center of everything we do. Poets, philosophers, and religionists have, in one way or another, always described life as the search for happiness. And the question as to whether this is the *summum bonum*, the highest good in life, depends upon what is meant by happiness. And it is here that we find much confusion and many of us are living in superficial ways.

To the little child, happiness is primarily a matter of getting what he wants when he wants it, of satisfying whatever appetite or urge happens to be dominant at the moment. And a part of the great human tragedy is that many adults have remained immature at this point and have no greater vision of happiness than that which is found in an immediate pleasure.

According to his teachings, one would believe many of the people to whom Jesus spoke had the same general idea about happiness that most of us have today. Indeed, in every generation happiness has been identified with material possessions and physical things. Our best dictionaries define happiness as a state of well being, and this usually means such things as good food and nice clothes, warm homes and good health.

The most of us, however, have to be reconciled in one way or another to the fact that in this life we are not always going to be happy. Things do not always work out as we want them. People are not always going to be good to us. We are not always to be free from pain and disease or from sorrow and death. We are not always able to buy everything we want and sometimes we are not able to have that which seems to be essential to our living. And because it is not always possible to obtain the kind of happiness we want in this world, we sometimes turn in thought to the future life and we dream of the happiness of heaven when we will be compensated for all we have missed in this life.

Such an attitude is mentally and spiritually unhealthy. It represents defeat and surrender. It does an injustice to the emphasis of Christ on the present

realities of God's kingdom, and it has resulted in many crude and varied concepts about the future life.

Yes, Priscilla Leonard was right when she wrote:

Happiness is like a crystal,
Fair and exquisite and clear,
Broken in a million pieces,
Shattered, scattered, far and near.
Now and then, along life's pathway,
Lo, some shining fragments fall,
But there are so many pieces,
No one ever finds them all.
You may find a bit of beauty,
Or an honest share of wealth,
While another just beside you,
Gathers honor, love or health.
Vain to choose or grasp unduly,
Broken is the perfect ball.
And there are so many pieces,
No one ever finds them all.
Yet the wise, as on their journey,
Treasure every fragment clear,
Fit them as they may together,
Imagining the shattered sphere,
Learning ever to be thankful,
Though their share of it is small.
For it has so many pieces,
No one ever finds them all.

The Christian Gospel is the message of how God in Christ has come into life so the broken pieces—shattered, scattered, far and near—can be reclaimed. Jesus brought to life a new approach to this matter of happiness, an approach which at times seems to condemn some of our established ideas, but an approach which can be meaningful because it touches those very areas in life where we are often confused and where we must have help, if all the broken parts are to be put together.

We sometimes think that happiness depends on the possession of material goods, but Jesus says, "Happy are the poor." We sometimes think happiness depends on the absence of disappointment and pain and sorrow, but Jesus says, "Happy are they that mourn." We sometimes think happiness depends on the possession of as many friends as possible or upon success and prestige, but Jesus says, "Happy are you when men revile you and persecute you, and utter all kinds of evil against you."

If we are to understand the approach of Jesus to happiness we must be sure that he himself did not minimize, nor did he suggest that we should neglect, the importance of outward conditions or of our physical needs. The compassion of Jesus for those who

Milestones In Freemasonry

By Bert C. Brown

FAITH! It is a peculiar little word. Yet it covers and shields us, from day to day, morning till night; yes, even through the dark night.

When sorrows come it is our strongest shield and buckler. Every Mason is a theologian in the deepest sense of the word. It seems to make us feel a little shy for it is a mighty big word! Yet, a Mason is a theologian, for the faith he possesses, underlies the principles and duties in the life he lives, as a Mason, a good citizen and a good neighbor.

We hear much of the "Crusade for Freedom," and very logically too, but Freemasonry has always crusaded for freedom! It begins in the E. A. degree. There is found the theology referred to above. Here we find the rudiments and principles which makes a good man, still a better man, and these things are founded in theology. No man lives to himself alone. He is connected by family ties, duties to his neighbor

suffer was limitless. He spent much of his time working with those who were sick in mind and body, and he taught us that it was not the Father's will that even one person should be lost from the better life.

As I tried to indicate on last Sunday, the Christian faith gives no place for heedlessness and indifference to the exercise of our talents and abilities in the material things of life. And there is so much for which we who live in this land of freedom and abundance should be grateful. I do not imagine that many children in Korea are very happy today or that many children in other parts of the world can be happy when they are starving to death. It is difficult to believe that many wives living in the Russian satellite countries can be very happy when they live in the constant dread of that midnight knock on the door which will mean another husband dragged out of bed and shipped off to a Siberian slave camp.

No, our Christian faith does not minimize the importance of our physical well being, but in his teachings about happiness Jesus went far beyond this point. To Jesus, true abiding happiness is related to the inward condition rather than the outward circumstance. This is a God-given truth which we here in this land ought long ago to have learned. We are perhaps the most privileged group of people in the world, as far as outward circumstances are concerned. But the fact that we have lived in an atmosphere of freedom, the fact that we have had an abundance of food and clothing, that we have conveniences and comforts has not meant that we have always been happy. We are still human beings who get sick and sad, who suffer and sorrow, people who become depressed and disappointed, who are afraid and who must die.

There is no basis in the Word of God for us to assume that our goal for living here on this earth is to be happy in the sense in which we usually think of happiness. We are not always going to be able to do what we want to do or to have what we want. We cannot completely escape disappointments and suffering and sorrow, not until sin and evil have disappeared.

But there is a higher happiness in which our Lord

and community, but above all duty to God!

Loyalty to his country is another asset of the good Mason. In other words he is not only a theologian, but by his affiliation with this great institution of Freemasonry thereby becoming a Crusader for Freedom! To all these requirements, he solemnly pledges himself—with faith in God—he becomes from this time on, a theologian!

It is always a pleasure to help somebody who is in trouble and needs assistance. Therein do Masons find happiness. They also find happiness in living close to God! And every Mason does just this. Theology may not be as familiar to him as it is to his minister, but nevertheless, you are just about as close to theology as your minister, being a good Mason, you look to God for inspiration and direction! So this brings you up to a new place in the world fulfilling your duties as a man and a Mason leads us to the

lived while he was here on the earth and which he willingly shares with us. We can live confidently, courageously, and victoriously. We can find purpose and meaning in disappointment and suffering and sorrow. This higher happiness is found only in fellowship with God, a fellowship made possible because he came down to earth to share in the suffering and sadness of this sin sick world.

It is to this higher happiness found in the fellowship of God that the Bible is always pointing. Of the happiness, says the first Psalm, of the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornfulers. But his delight is in the law of the Lord and in his law both he meditate day and night. Happy are they, says Jesus, who are conscious of their spiritual needs—happy are they who are grieved over wrong doing—happy are they who become God-molded—happy are they who hunger and thirst after righteousness.

There is a security and peace which can be ours in every experience of life, whatever it may be. It is the security and peace which comes in knowing that in Christ there is an answer to the many things in life that are wrong, it is the security and peace which comes in knowing things can be different and that God gives us the opportunity to have a part in bringing the better way into being. Jesus lived here on the earth in much the same circumstances as those with which we are faced. He was hungry and tired, his friends were sometimes unfaithful, people did not always do what he wanted them to do, he suffered experiences of disappointment and pain and sorrow. But in everything which Jesus did, he lived in the fellowship of his Heavenly Father. And thus he always lived courageously, purposefully, and victoriously.

The title of this sermon is cast in the form of the question—Are You Happy? But the question should be, Are You Living God's Way?

Masonic Home Journal,
Masonic Homes Kentucky

Mind Over Matter

By ALFRED E. MADDEN
In The Masonic Chronicler

THE most dangerous thing in the world today is the human mind. It is also the most important. It is dangerous because of its ability to devise methods of destruction. It is important because it can also devise methods of preservation.

The human mind devised the atom bomb. If and when used again, the atom bomb will be detonated by human minds. As powerful as it is, the atom bomb is a dud until human action — controlled by human mind—unleashes its tremendous power. The human mind, therefore, is much more powerful than its fearful product.

The thoughts that originate in men's minds can blast humanity into eternity or—if properly directed—can bring peace and happiness to a war-weary world.

Mental quirks of the mind—and a lust for power—produced Napoleon, Hitler, Mussolini, and Stalin. Their misdirected minds brought death and destruction to millions of human beings. The lack of thought in the minds of human beings permitted these neurotic madmen to rise to power and—because of that power—bring about holocausts that decided the life or death-fate of large portions of humanity. Why, in the name of common sense—which is also a product of the human mind—were they ever permitted to attain power?

Inside of most human beings is a sincere desire for

burning bush, where Moses, after following God all his life, came face to face with God, even though he did not see Him! He became a theologian too! It is not necessary, always, to see the path that lies ahead. Faith, will lead us to it, even as it led Moses to the burning bush!

Faith is one of the great milestones in Freemasonry, but there are many others. We like to remember the things that have inspired us and brought us to that great big word, theology! It staggers us, to think we can do the same things a theologian could do, yet we never were conscious of it before.

Freemasonry has done this for us, while we were totally unaware of its great possibilities, as we performed our Masonic duties to God, our country and our neighbor. These little milestones are pleasant memories and always take us along the road of life with a faith as great as that of any theologian! It is a bio word, but so is Freemasonry. Both so closely connected to God, that we are as much surprised, as was Moses standing by the burning bush.

These are milestones in the hearts of Masons. They bring to us happy memories and most pleasant thoughts. We are not disparaging the "Crusade for Freedom." It is a most worthy cause in which all Americans should participate, but we can recall the history of these United States of America, in which the Masons of those early days played so many important roles. There was George Washington, whose history of deeds of valor are indelibly impressed upon the children of our day. Washington was a Worshipful Master of a Masonic Lodge in Virginia. His re-

peace. Not peace at any price, but a peace based upon the dignity of the individual. In that desire rests the possible salvation, and ultimate preservation, of mankind.

To develop healthy ideas, the human mind needs proper nourishment. A mind nurtured on death and destruction. A mind nourished by a sincere belief in God, The Golden Rule, and the right to dignity on the part of humans, can produce nothing but an excellent pattern for the Good Life. The pattern is basis and, therefore, is unalterable. We live the thoughts we think!

There are many mental and physical barriers obstructing humanity in its search for a lasting peace. Perhaps Divine Providence placed those barriers before us to test our mettle. If we have what it takes to surmount them the reward will be great. If not, we will perish! The human mind will decide its own fate!

If human beings are fearful of such material things as atom bombs, bombs, bacteriological warfare, and a far-away fellow human being they have never seen, let them look well to the selection of their future leaders. Let them pray to God that they have the mental capacity to select leaders who pray to God for Divine guidance. When that is done—on a world-

cord as a military general was just as illustrious.

Then the framers of our Constitution were largely made up of Masons. Over 90 per cent of them worked long and hard for freedom. So the "Crusade for Freedom" in our day is a far cry to the decade of history over 175 years back in history. It stresses the importance that freedom is a thing we all must work at, even though we inherited it.

We are again reminded of Elijah when he grew so discouraged and lay down under a juniper tree to sleep away his troubles after over 400 of his prophets had been slain. God appeared to him, and said: "Elijah, arise and eat, then get over into the country and keep up your good works for I have work for you to do."

Yes, there is still work for all of us to do.

(The Ohio Mason, October 5, 1951)

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FROM OTHER GRAND JURISDICTIONS * * *

The Meaning And Mission Of Masonry

By Charles G. Reigner F.B.S., Baltimore, Maryland

THE ESSENTIAL fact about Masonry is that it is an elaborate allegory of life. We are not to think about any aspect of the ritual as being necessarily historical in character; rather, we are to view what we hear and see in the tyled Lodge as lessons which are intended to strengthen our faith in God, to give us a right conception of human brotherhood, and to confirm our belief in the immortality of the soul.

There is nothing secret about these basic conceptions. Freemasonry, we should continually remind ourselves, is a **private** society — not a secret society. A secret society, properly so called, is one that seeks to conceal its existence, its purposes, and its history. "Outside of a few signs and grips and some pass words," as one Masonic writer says, "there is very little about Freemasonry that is secret. Its places of meetings are known. There is no secret about its acts and purposes. They are proclaimed from the house-top and emblazoned along the street. The deeds of charity of Freemasonry are recognized by all men and are a matter of comment in every community. The Masonic homes which are to be found in every state of the Union testify to the fact that Masons contribute money which is used to care for the aged, the widow, and the orphan."

Masonry means for each Mason what he makes it mean for himself. The mere fact that a man has "gone through the degrees" does not make him a Mason. The important question always is, Has Masonry gone through the Mason? Have the influences which have been brought to bear on him penetrated not only his mind, but his heart as well? Has his faith in God been strengthened and deepened? Has his sense of human brotherhood been broadened? Has he a deeper conviction that man is not all flesh — that beyond the realm of sense and sight there lies a higher realm of eternal reality?

Fundamentally and basically, Freemasonry is se-

wide basis—the power of mind over matter will prevail and dictators will perish from the earth!

Humanity can, by a return to the spiritual rather than the material, take a step in the right direction. Evaluating a man by his material rather than spiritual worth is a common mistake. Notice how most people look up to persons of power and wealth, both of which may have been secured by taking advantage of fellow human beings. Note, also, if you will, the lack of interest in the "little fellow" who may be living a model life. Our values are being misplaced!

The world needs a genuine religious revival—the like of which it has never seen. Whether Protestant, Jew, or Catholic, humanity should turn toward its God for enlightenment on true values. There are too many Sunday Christians, Saturday Jews, and Monday Mohammedans in today's world. What we really need is a full time God-fearing, God-loving humanity.

The human mind can be a cathedral or a morgue. By permitting Light to permeate its thinkings, and the Golden Rule to steady its designs, humanity can—with the help of its Creator—build a temple of lasting peace.

rious business. It is concerned with the great ends of life. It seeks continually to throw into high relief those great principles of noble thinking and right acting which have characterized thoughtful men in all ages.

The idea of God pervades all Masonry. It seeks continually to make us aware that we are not put into this world to think only of ourselves or to be concerned only with our own selfish interests. It seeks to create that awareness through the moral lessons which are inherent in its symbols, its emblems and its allegories.

To the extent that we leave God out of our calculations, to that extent also do we live the sensual lives of the beasts of the field. How inconsistent, therefore, is the life of a Mason who, at one hour, hears God extolled in the Lodge and in the next hour uses that Sacred Name in vain! So far too great an extent we moderns have lost the sense of over-ruling Providence in our lives. We are impressed with the achievements of the mind of man—all those discoveries and inventions which characterize the age in which we live. The externals too often overshadow our thinking, so that we tend to lose sight of those internal truths which alone lend color and vitality and significance to our daily ways.

All men are brothers, so Masonry teaches,—inhabitants of the same planet, children of the same Almighty Parent. Masonry is Brotherhood. In its fraternal circle it drives home the truth that it is what a man is—not what he says or has or does—that really counts. As Masons we meet on the level.

(to be continued in the next issue)

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* * * FROM OTHER GRAND JURISDICTIONS

No Masonry In Spain

MASONRY no longer exists in Spain as an organized movement; its 5,000 members have been murdered or jailed without trial or have fled, two of the fraternal order's top Spanish leaders charged recently.

The story of persecution that, as told, recalled the history of the Spanish inquisition, was unfolded by Dr. Justo C. Fernandez, Sovereign Grand Commander of the Supreme Council of Spanish Masons, and Col. Vicente Guarner, Lieutenant Grand Commander and former operations officer of the Spanish Republican Army.

Both men, living in exile in Mexico City now, made the accusations against Franco's government following their arrival at Boston, Mass., as special

guests of the 136th annual meeting of the Supreme Council, 33rd degree, of the Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction.

Although pointing primarily toward the oppression of Masons, Col. Guarner warned also that persecution of Protestants has grown recently to a degree which he called "fantastic in its intolerance."

Despite efforts to stamp out every vestige of Masonry, Col. Guarner and Dr. Fernandez, who escaped Spain seven years ago, declared underground Masons still exist and keep the order's Mexican headquarters informed of what goes on under the Franco dictatorship.

—L.A. Scottish Rite Bulletin.

Modern Education Is More Than Memorizing; Stresses Thinking as Well as Knowing

"ECONOMIC OPPORTUNITY for the individual and economic security for the nation depend upon the effectiveness with which knowledge and skill are provided youth for careers that become continually more complicated and technical, under conditions which are constantly changing."

This concept of education for the complex society of today varies greatly from the earlier concept that education was memorization, according to the **Annual Report of the Profession to the Public**, recently released by the National Education Association.

"A person may be well stuffed with information and still be very poorly educated," the **Report** states. "Education for our times includes thinking as well as knowing.

"It seeks to build sound ideals and useful habits. Its purpose is to develop in students the willingness and the ability to do things that contribute to their physical, mental, and spiritual welfare, and which are

in accord with the best interests of the society in which they live."

Although the adjustment of the educational program to meet the needs of children began in the "schools of yesterday," schools today are continuing and intensifying their efforts to develop an educational program for the largest enrolment in their history, the **Report** emphasizes.

Stressing the importance of the individual child in the schools of today the **Report** says: "Emphasis upon the individual requires a study of each child's ability and interest, and the adaptation of school studies and activities to his needs. For many years the curriculum followed and the methods used were adapted to the average child. This took care of about half of the school enrolment.

"Schools for our time must provide for the one-fourth that are above average as well as for the one-fourth that are below average. Special opportunities must be available those who are extremely gifted as well as for those who are seriously handicapped mentally or physically.

"There is some one thing each person can do well. Finding what he can do, and helping him get ready to do it, is a task for the modern school . . ."

"Schools for our times must conserve and develop all the talents of all the children . . . our most valuable wealth."

[The Public and Education — Oct. 17, 1951
—published by the National Education
Association, Washington, D.C.]

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DISCURSO PRONUNCIADO POR EL MUY ILUSTRE HMNO. ANTONIO GONZALEZ, EN LA NOCHE DEL 29 DE NOVIEMBRE DE 1951 EN LA LOGIA KANLAON NO. 64 OCASION DE SU 30.º ANIVERSARIO.

Venerable Maestro

Muy Ilustre Gran. Maestre,

Damas, Caballeros, Hermanos:—

NO HACE dos meses que he estado en los Estados Unidos de America y en Europa para atender algunas convenciones masonicas. Con frecuencia se me ha dirigido allí la siguiente pregunta: ¿Cual es la contribucion mas efectiva de la Masoneria al progreso universal de los pueblos y de los individuos? Mi contestacion ha sido siempre categorica y la misma en todas partes: La reafirmacion de la santidad del individuo en la sociedad y la de los pueblos en el conglomerado universal. Elaboremos un poco. Tres movimientos trascendentales registra la historia de la humanidad que ha afectado hondamente el pensamiento y la voluntad de los hombres. Ellos son el RENACIMIENTO, la REFORMA y la Revolucin Política. EL RENACIMIENTO fue la llama que ilumino no solamente el mundo del arte sino tambien el mundo de la idea.

Filosofias enterradas en el arcano de las antiguas civilizaciones brotaron otra vez a la luz sacudiendo el polvo de obscuras centurias. Renacieron con este movimiento no solamente la civilizacion y cultura de la Roma antigua, sino tambien las de Grecia, la hebra y de otros pueblos orientales de civilizaciones y culturas mas tempranas. Con ese movimiento tomaron contornos firmes y distintos las doctrinas de IGUALDAD y FRATERNIDAD DE TODOS LOS HOMBRES como criaturas de un solo Dios.

Y el RENACIMIENTO fue la chispa que encendio la idea de la REFORMA, movimiento que tomo cuerpo de realidad dos siglos despues. Y la REFORMA dio al mundo la libertad de las conciencias, y con ella la libertad religiosa. Conociendose el hombre igual a sus semejantes en todos los rincones del universo se sintio libre, y sintiendose libre se acerco a su Dios no segun dogmas convencionales hechas a capricho de los hombres; se acerco a su Dios segun los dictados de su propia conciencia.

Y dos siglos mas tarde, enraizada en la idea de la libertad del pensamiento y en la libertad de la conciencia, surgio la idea de la REVOLUCION POLITICA que proclamo al mundo los derechos inalienables de los hombres y de los pueblos, movimiento que dio al traste con privilegios de clases, de castas, de caprichosas categorias. Y estos tres movimientos — EL RENACIMIENTO, LA REFORMA, LA REVOLUCION POLITICA—han hecho de la HUMANIDAD lo que es hoy, una humanidad libre, progresiva, consciente de sus derechos y de sus responsabilidades. Y la fuerza propulsora que encauzara esos movimientos y los diera enfasis para el bien y supremo provecho de la humanidad fue LA MASONERIA. Y por eso es que aquellos que niegan la libertad del pensamiento, o de la idea o de las conciencias, o de la religion, aquellos que niegan

los derechos inalienables de los hombres y de los pueblos, esos no nos quieren bien a los Masones. Estudiemos la historia de las epoyeas mas grandes que registra la humanidad y encontraremos en su fondo el anhelo por la reafirmacion de esas libertades y de esos derechos, lo que al principio aludiamos como la reafirmacion de la santidad del individuo en la sociedad y la de los pueblos en el conglomerado universal. Conoceis la leyenda del cisne? Ella es asi. Fue un cisne, de alas blancas e inmaculadas, que se paseaba majestuoso por un tanque de agua limpia y cristalina. El agua reflejaba en su pureza la figura inmaculada del cisne. Pero hombres crasos e ignorantes arrojaron lodo y fango al tanque enturbiando asi la blancura y nitidez de sus aguas. Y el cisne se mancho, y al mancharse, el cisne se puso triste y se enfermo. Perdio la majestad de su figura impoluta, y murio. Murio de fango, murio de lodo, murio por ignorancia o malicia de los hombres.

Asi es la humanidad. Ella se pasea en este mundo en donde Dios le ha puesto como en un tanque de agua pura y cristalina. Pero la ignorancia y malicia de los hombres se empeñan en arrojar lodo y fango para enturbiar su blancura y nitidez. Pero la Masoneria siempre alerta y luchadora esta allí para impedir que su figura y sus alas de blancura inmaculada se manchen, y para prevenir que sintiendose alguna vez manchada, y no viendose ya limpia e impoluta muera, muera de lodo y de fango como el cisne de la leyenda. Señores, esa es la Masoneria y esa es la mision de nosotros, los Masones. Gracias.

—0—

PARA LA HISTORIA

EN este 55.º aniversario de su cruento martirio, dedicamos este humilde artículo a la sagrada memoria de Rizal, en testimonio de que “no nos olvidamos de los que cayeron durante la noche”.

Reconozcamos, ante todo, con reverencia y gratitud que el Gran Arquitecto del Universo, Dios Nuestro Señor, que siempre vela por la justicia, la verdad y la razon, nos he concedido la gracia de enterarnos de la obra del jesuita P. Pio Pi, “LA MUERTE CRISTIANA DEL DOCTOR RIZAL”, editada en Manila el Diciembre de 1909, y del documento que alegan ser el original de la supuesta retractacion de Rizal, hallado por el paulista, P. Manuel A. Gracia, en un “vault” el 18 de Mayo de 1935 en el Palacio Arzobispal de Manila; a fin de que con Su Auxilio se establezca de una vez y para siempre la Verdad Historica de que

RIZAL JAMAS ABJURO DE LA MASONERIA.

En artículos anteriores, publicados en otros sectores de la prensa, ya hemos probado esta verdad historica por propias afirmaciones o negaciones de ambos Padres. Aquí la probaremos con la misma retracion atribuida a Rizal, publicada por el P. Pi en su citada obra, y con la propia retractacion, tambien atribuida a Rizal, hallada en un “vault”.

La retratacion de Rizal, segun el P. Pi, despues de las correcciones y enmiendas que el mismo hiciera de su puño y letra, es como sigue:

"Me declaro católico y en esta religión en que nací y me eduqué, quiero vivir y morir.

"Me retracto de todo corazón de cuanto en mis palabras, escritos, impresos y conducta ha habido contrario a mi calidad de hijo de la Iglesia. Creo y profeso cuanto ella enseña, y me someto a cuanto ella manda. Abomino de la Masonería, como sociedad reprobada por la Iglesia, como enemiga que es de la Iglesia y como sociedad prohibida por la misma Iglesia. Puede el Prelado Diocesano, como autoridad superior eclesiástica, hacer pública esta manifestación, espontánea mía, para reparar el escándalo que mis actos hayan podido causar, y para que Dios y los hombres me perdonen.

"Manila 26 de Diciembre de 1896
Jose Rizal."

La alegada retractación de Rizal hallada en un "vault" por el P. Gracia, reza así;

"Me declaro Católico y en esta Religión en que nací y me eduqué, quiero vivir y morir.

"Me retracto de todo corazón de cuanto en mis palabras, escritos, impresos y conducta ha habido contrario a mi calidad de hijo de la Iglesia Católica, Creo y profeso cuanto ella enseña y me someto a cuanto ella manda. Abomino de la Masonería, como enemiga que es de la Yglesia, y como sociedad prohibida por la Yglesia. Puede el Prelado Diocesano, como Autoridad Superior Eclesiástica, hacer pública esta manifestación, espontánea mía, para reparar el escándalo que mis actos hayan podido causar y para que Dios y los hombres me perdonen.

"Manila 29 de Diciembre de 1896.
Jose Rizal."

Para fines de argumentación, llamemos documento del P. Pi la supuesta retractación de Rizal, publicada en su mencionada obra, y documento del P. Gracia la hallada dentro de un "vault".

Cuál acabamos de ver, según el documento del P. Pi, Rizal abomino de la Masonería por tres razones:

Primera—Como sociedad reprobada por la Iglesia,
Segunda—Como enemiga que es de la Iglesia, y
Tercera—Como sociedad prohibida por la misma Iglesia.

En cambio, el documento del P. Gracia trae solamente dos razones:

Primera—"como enemiga que es de la Yglesia", y

Segunda—"como sociedad prohibida por la Yglesia"

¿Por qué de la omisión de la razón "como sociedad reprobada por la Iglesia?"

Leemos en el documento del P. Pi:

"y como sociedad prohibida por la misma Iglesia"; y en el documento del P. Gracia, simplemente:

"y como sociedad prohibida por la Yglesia"
¿Por qué de la supresión de la palabra misma?

El documento del P. Gracia cualifica de católica la palabra Yglesia y lee:

"a mi calidad de hijo de la Yglesia Católica"; mientras que el del P. reza sencillamente:

"a mi calidad de hijo de la Iglesia".

¿Por qué la cualificación "católica"?

Claro e inconfundible es que en el documento del P. Pi la palabra iglesia está escrita con I (Latins), al paso que en el del P. Gracia, lo está con Y (griega).

¿Por qué estas importantes discrepancias entre los dos documentos? Explíquenlas los sostenedores de los retractación; y si no pueden explicarlas, reconozcan con grandeza de alma y nobleza de sentimientos que eso de la abjuración de Rizal es un cuento, puro cuento "post mortem", inventado con el insano propósito de difamar su gloriosa memoria.

Un hijo de vecino se atrevió afirmar que Rizal tenía predilección por la Y (griega); pero fué tan solo un atrevimiento infancil. Si el P. Gracia concurre con eal afirmación, diremos con todo candor que ambos, el padre y el hijo, están en un lamentable error a sabiendas o inadvertidamente; pues Rizal en la misma noche del 29 de Diciembre de 1896, cuando, según se le atribuye, escribió y suscribió su supuesta retractación, se despidió de su pueblo escribiendo:

"Adios, Patria Adorada,—no Adyos,—no Patrya;
"Región del sol querida,—no Regyon,—no queryda;

"Perla del mar de Oriente",—no Oryente;

"Nuestro perdido eden",—no perdydo, etc., y en sus obras inmortales tenemos, entre muchos ejemplos: "Isagani, Elias, Simoun, Sisa," palabras en donde no aparece la Y (griega), y sí, la I (latina). ¿Dónde está, pues, la predilección de Rizal por la Y (griega)? ¿Dónde?

El P. Gracia asevera que el documento hallado dentro del "vault" es el original suscrito por Rizal. Si esta aseveración fuera verdad, tendríamos dos originales de la retractación, diferentes entre sí: uno el entregado al Arzobispo Nozaleda por los PP. Jesuitas, publicado en MUERTE CRISTIANA, y copiado arriba; y otro, el hallado dentro del "vault". ¿Cuál de estos documentos es el auténtico? Si es el del P. Pi, entonces es apócrifo el del P. Gracia; y, viceversa; si es verdadero el documento de este Padre, necesariamente tiene que ser falso el del P. Pi; lo cual prueba de un modo irrefutable que ambos documentos son apócrifos y falsos.

El P. Pi asegura que los Sres. Juan del Fresno, Jefe del Piquete, y Eloy Moure, Ayudante de Plaza, atestaron su documento y lo firmaron con Rizal. El P. Gracia asegura a su vez que estos Señores fueron testigos oculares de la retractación, y la firmaron también con Rizal. Ciertamente, las firmas de estos Señores aparecen estampadas en ambos documentos.

JOSE N. QUEDDING
PRIVATE LAND SURVEYOR

Room 406 Chaco Bldg., Manila
Tel. 2-88-83

SECCION CASTILLANA * * *

Pillars of...

(Con't. from page 95)

Luis F. Reyes ... For dynamic and progressive leadership in vocational business education, and for applying that leadership in the revival and rehabilitation of the Philippine School of Commerce.

Camilo Osias (3 gold medals) For continued and devoted interest in and loyalty to the cause of education.

For educational statesmanship through legislation.

For pioneering in textbook authorship.

Cecilio Putong For faithful and inspired service to the educational system from classroom teacher to Under-Secretary of Public Instruction.

Benito Pangilinan For faithful and inspired service to the educational system

Ahora, an el supuesto de que Rizal hubiero abjurado de la Masonería, no hubiere suscrito mas de un documento de retractacion, y un solo documento habrian firmado dichos Señores y no, dos documentos; diferentes: de donde resulta tambien clara y evidente la falsedad de los mismos, y surge mas radiante la Verdad Histórica de que Rizal no se retractó.

En un libro, que trae el cuento tártaro de la retractacion de Rizal, su autor escribe:

"The retraction paper has not been proven a forgery."

¿Cuál es y donde esté, preguntamos, ese papel de la retractacion de Rizal que no se ha probado fuese una falsificacion? No hable por hablar el autor; enseñenos el papel, si es otro diferente de los documentos del P. Pi y del P. Gracia; y si no existe tal papel, reconozca su error y borre da su libro el parrafito que acotamos arriba.

A los que opinan que "la discusion sobre la retractacion es bizantina, puesto que no hay ni habrá medio de llegar a una decision final", diremos con las consideraciones debidas, que con la aparicion del documento misterioso, haliado misteriosamente dentro de un "vault" por el P. Gracia, ha dejado de ser bizantina la discusion, y el documento mismo es la prueba fehaciente que decide de un modo final que RIZAL NO SE RETRACTO, cual quda plenamente probado arriba.

Sería, por tanto, cerrar los ojos a la verdad, rebelarse contra la razon e insultar a la inteligencia, insistir en que el Dr. José Rizal abjuró de la Masonería en la noche del 29 de Diciembre de 1896 o en alguna otra fecha.

V. Luna General Hospital,
Quezon City,
a 30 de Diciembre de 1951.
(Fdo.) LEONARDO GARDUÑO

from classroom teacher to Director of Public Schools.

Venancio Trinidad For faithful and inspired service to the educational system from classroom teacher to Assistant Director of Public Schools.

Isauro Gabaldon (deceased) (2-gold medals) For educational statesmanship through legislation and for siring the famous Gabaldon Law which made possible the construction of public school buildings in remote parts of the country.

For outstanding acts of educational philanthropy.

William Howard Taft (deceased) For educational statesmanship through executive and legislative action, having sponsored the Acts of the Philippine Commission establishing the system of scholarships for Filipinos in American Colleges and Universities, appropriating money for the hiring of the first 1000 civilian American teachers, and establishing English as the language of instruction in Philippine Schools.

Vicente Francisco For distinguished contributions to legal literature.

Luther B. Bewley For long, continuous and untiring service to Philippine education and for being the last American Director of Education.

Teodoro R. Yango (deceased) For outstanding acts of educational philanthropy.

The honors received by these brethren are genuine sources of inspiration; their patience and fortitude in dealing with youth and their tact and foresight in spreading the gospel of education are important assets in nation-building. Moreover, the tributes paid to these same brethren are just causes for Masonic joy. Indeed, members of our Craft are committed to labor for the common good — by cooperating with men and institutions so that the rich as well as the poor, the young as well as the old, may share the radiance of the light of enlightenment.

We congratulate the pillars of the Philippine Educational System and with them, those other benefactors living and dead who have spent the best years of their lives in implementing the noble task of educating the youth in particular and the people as a whole, for active and useful citizenship in a free and independent republic.—Mauro Baradi, S.G.W.

(Continued from page 84)

Masons should endeavor to make the freedom of thought forever alive and untrampled." "Root out mental slavery," enjoined our Grand Master. "Masons should always remember what our Great patriot, Bro. Jose Rizal told the women of Malolos in a letter addressed to them," added the Grand Master.

The gathering dispersed at 11:40 pm. impressed by the inspiring speeches delivered.

MASONIC HOSPITAL FOR CRIPPLED CHILDREN

Dear Brother Masons:

Since the reorganization of the Masonic Hospital for Crippled Children in February, 1950, it has admitted and medically treated seventeen (17) crippled children, coming from all over the country; from the province of Cagayan down to Zamboanga City. And it is interesting to note that among these children only four (4) are children of Masons, the rest are children of non-Masons. Eight of the total number had been treated, cured as far as medical treatment is concerned, and that they have been discharged from our care.

Those discharged are: (1) Romeo Niedao, from Bacolor, Pampanga; (2) Antonio Quintos, from Sta. Ana, Manila; (3) Antonio Villanueva, from Muntinupa, Rizal; (4) Priscilla Redublo, from Batangas; (5) Rosalina San Jose, from Sampaloc, Manila; (6) Felina Magayatan, from Abolog, Cagayan; (7) Renato Romero, from Iloilo City; and (8) Manuel Lavadia from Inalbagan-Isabela, Negros Occidental.

Those still confined and undergoing treatment are: Buenaventura Albao, Pandacan, Manila; Marina Vergara, Albert Brown, Jose Rizal Dimapilis, the last three, wards of Mayon Chapter No. 1, Order of the Eastern Star, Manila; Elizabeth Balanay, from Cebu; Mario Reyes from Sarrat, Ilocos Norte; Cynthia Escudero from Zamboanga City; and Romeo Laquinanum, from Malolos, Bulacan.

The ailments of these children, according to the doctor, are mostly Post Polio and Cerebral Palsy, which diseases generally require long period of time for treatment.

The Hospital maintains and treats an average of nine (9) crippled children at a time, which at present is all it can afford to pay: six (6) are at present at the Mary Johnston Hospital; and three (3) at the de los Santos Clinic. And for a time one at the V. Luna Hospital under special arrangement.

For the hospitalization, treatment and medication of these crippled children, plus the necessary expenses and allowance for the office of the Secretary, for stationery, incidentals, the Hospital had been disbursing on the average, P2,500.00 monthly and every month since February, 1951.

To date, the Masonic Hospital for Crippled Children has a regular membership of around 200: life membership of 18: sustaining membership of 12: voluntary contributors and donors 50; among the donors and contributors, outstanding of them all, is the Estate of William J. Shaw, which donates the sum of P500.00 monthly and every month since July 1, 1951,

and to continue up to December 31, and if we Masons can meet up with the requirements, the Trustees of the said Estate may continue their donation up to June 30, 1952.

ALFREDO J. PASCUAL
Secretary

ANNOUNCEMENTS

THE 36th ANNUAL COMMUNICATION of the Grand Lodge of Free and Accepted Masons of the Philippine Islands will be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, on January 22-24, 1952, beginning January 22 at 4:00 P.M.

MEMBERS are urged not to wait until the last minute to obtain their CREDENTIALS or admission cards or transact essential business, but to attend to these matters as early as they can.

ADMISSION CARDS must be secured from the Committee on Credentials, which will be in session at the Grand Secretary's Office, Plaridel Temple, 520 San Marcelino, Manila, from 5:00 every afternoon.

NOTICE is hereby given that the annual meeting of the Grand Lodge of Free and Accepted Masons of the Philippine Islands AS A CORPORATION will be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, on January 22-24, 1952, when the Directors for the ensuing year will be elected, and such other business as may come up during the meeting will be transacted.

THE Brethren are hereby requested to advise this Office for reservations of rooms in our Masonic Dormitory.

ANTONIO GONZALEZ, P.G.M.
Grand Secretary

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