

Bro. D. Garcia - Mulanay

# The Cable Tow

Vol. XXV

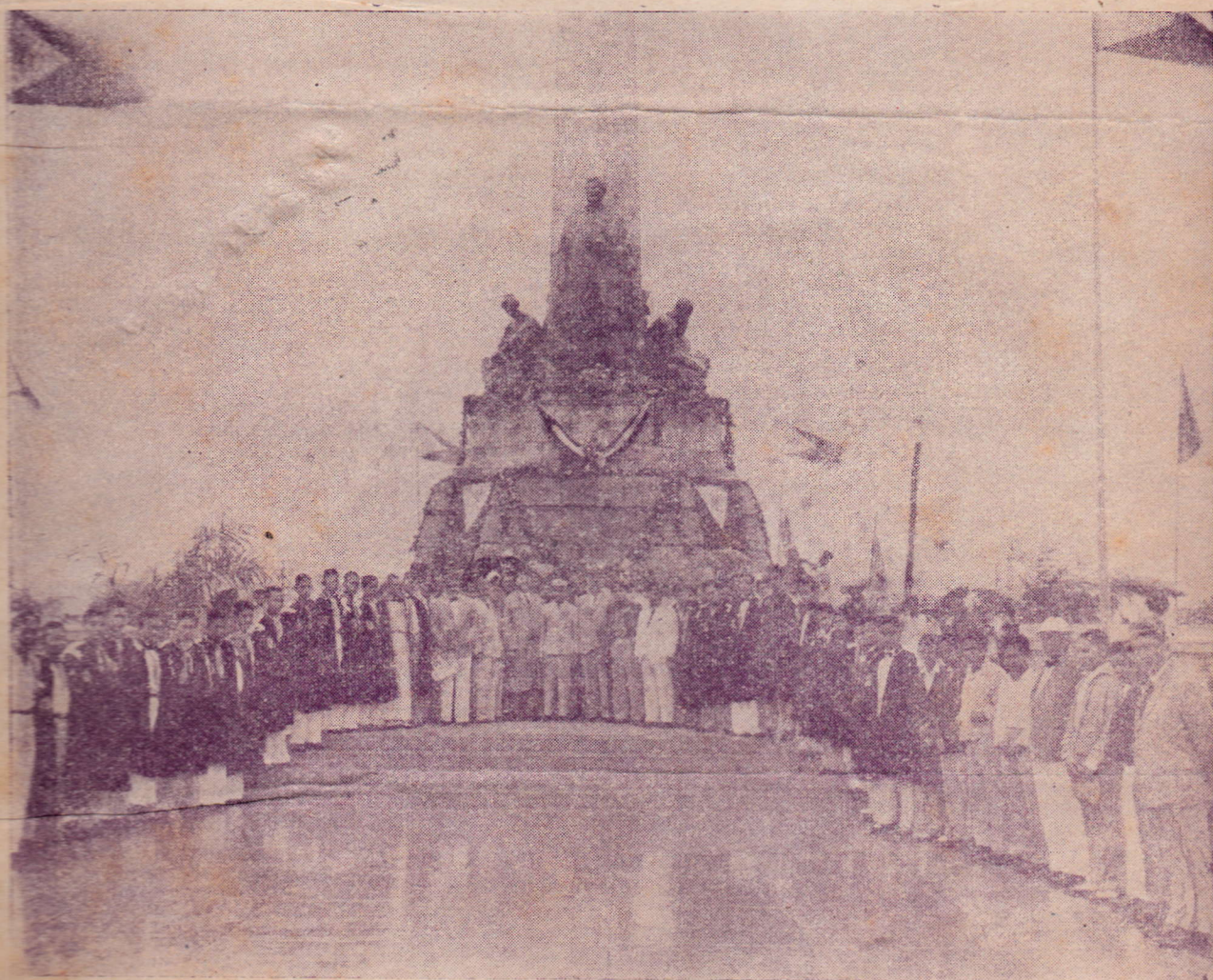
MANILA, PHILIPPINES, JANUARY, 1951

No. 7

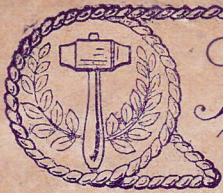
OFFICIAL ORGAN OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

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

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*Pilgrimage of Officers and Members of the Grand Lodge  
of the Philippine Islands, Scottish Rite Masons, and  
De Molays to the Rizal Monument, Luneta, Ma-  
nila, December 30, 1950*



# The Grand Master's Message



## An Expression On Gratitude

**ONE YEAR AGO**, on the occasion of my installation as Grand Master, I appealed to the Brethren to give me their wholehearted cooperation. I then felt as I feel even now, that without their assistance, my administration could not be a success.

My term of office is about over. It has been beset with difficulties but not without fruitful results. Problems affecting subordinate Lodges were brought to my attention; misunderstanding among members of various Lodges arose here and there. However, man is not perfect and with this in mind, I never lost hope that some satisfactory arrangement and solution could be arrived at. It is indeed a source of satisfaction to report—that all may know—that all went well in the end; and this is due in no small measure to the patience and untiring efforts of fellow officers and members of the Grand Lodge as well as the willingness of ever so many Brethren in this Jurisdiction to help whenever help was needed. The good done during my incumbency was for the benefit of the Grand Lodge in particular and Freemasonry as a whole.

And as I vacate the exalted position entrusted to me, I reiterate my sincere thanks to the Brethren who made it possible for me to serve Masonically as best I could; to them, I am grateful if for no other reason than the fact that the spirit of harmony they have shown has been and will always be the strength and support of our Ancient and Venerable Institution.

Grand Master

# THE CABLETOW

## EDITORIALS

### A Hearty Welcome

**WE GREET WITH JOY** the members of the Grand Lodge attending the Thirty-fifth Annual Communication (January 23-25, 1951). It is not hard to realize the difficulties some may have encountered if only to be able to come to Manila for this important Masonic gathering specially when we consider the tense atmosphere in which the Philippines and neighboring countries now find themselves. Under the circumstances, the presence of the members is doubly appreciated.

There are no less than forty-one items in the Agenda for the Communication. The time is short and no part of it should be put to waste—in unces-

sary discussions and petty bickerings. Every effort should be aimed toward blue-printing useful projects and making clearcut decisions.

The members, particularly those from afar should not hesitate to request the assistance of those living in Manila so that their stay here may be more pleasant and cheerful. It may be that a number of members desire to contact other Brethren and see more of the capital city.

To the visiting Brethren we extend our hearty welcome and a real "Mabuhay!"

—Mauro Baradi, M.P.S.

### Photographs In The Lodges

**A** NUMBER OF SUBORDINATE LODGES decorate their halls with photographs and paintings having to do with Freemasonry. Others display pictures of old Lodge buildings as well as those of recent construction. A few are adorned with portraits of famous men and outstanding Masons. This practice should be continued and encouraged, not stopped and criticized. Brethren there are who disapprove the idea for financial reasons, alleging that Lodge funds should not be spent for the acquisition of expensive and non-essential properties.

And our Brethren frequently ask pertinent questions such as: (1) Is it permissible to disburse Lodge funds for such purpose? (2) What pictures may be acquired by the Lodge? The first question raised is not difficult to answer. Time and again it has been discussed among members of the Fraternity and on several instances, answered by the proper officers of Lodges and the Grand Lodge itself. In a particular case, the Grand Lodge held that expenses for photographs which are to become properties of a Lodge may be taken out of the funds provided for entertainment so as to distribute evenly the burden among the members thereof. Care should be taken however, lest such expenditures adversely affect the treasury and seriously cripple the activities of the Lodge. The reply

to the second question is a matter of sentiment and utility. There are subordinate Lodges in the United States with large portraits of Presidents George Washington, Theodore and Franklin D. Roosevelt, and Harry S. Truman because these leaders of men—Masons all—have adopted the Masonic Way of Living; a glance at their likeness brings back to memory their lasting contributions to Democracy and Masonry.

Likewise, in Philippine Lodges, it is fitting to have pictures of Filipino Masons—all national heroes and patriots—including Brothers Marcelo H. del Pilar, Jose Rizal, Apolinario Mabini, and Jose Abad Santos; their sacrifices and achievements on behalf of their country and people are a veritable source of inspiration and encouragement to Masons and non-Masons alike. And when National Heroes Day and Rizal Day are celebrated, their pictures if already acquired by the Lodge, will come in handy.

If we can readily spend hundreds of pesos for programs and social gatherings, we should spend more for Masonic objects and historical paintings; the former may be enjoyed only for a day or two, but the latter certainly last much longer.

—Mauro Baradi, M.P.S.



## Grand Lodge of Free and Accepted Masons of the Philippines Thirty-Fifth Annual Communication January 23-25, 1951

### MY MESSAGE

**I**N THIS UNHAPPY WORLD of ours, threatened as it is by those actively seeking the destruction of its free Institutions, it is indeed consoling to think that in spite of all there are still persons or constituencies who would not yield to these seemingly overwhelming forces, who would not willingly see these institutions die. In these challenging times our Masonic fraternity becomes the hope that lies behind the prostration of every good ideal.

More than ever the world needs the concerted efforts of all Freemasons, guardians of humanity's freedoms and fighter of their cause.

The challenge to be met is big. But we are not to cower in the immensity of the task even as it grows bigger and bigger before us. In the true tradition of masons which records of undaunted men are many of the soul-filling stories of mankind, we draw inspiration from the lessons they teach that a fight for a good cause cannot fail.

**CLIFFORD C. BENNETT**

Grand Master

### Grand Lodge Officers 1950-1951

Clifford C. Bennett	Grand Master
Cenon S. Cervantes	Deputy Grand Master
Sidney M. Austin	Senior Grand Warden
Mauro Baradi	Junior Grand Warden
Vicente Carmona, P.G.M.	Grand Treasurer
Antonio Gonzalez, P.G.M.	Grand Secretary
Sixto B. Ortiz	Grand Chaplain
Marciano C. Evangelista	Grand Orator
Macario M. Ofilada	Grand Marshal
Eriberto Gonzalez	Grand Standard Bearer
Liberato E. Littawa	Grand Sword Bearer
Ricardo Rubin	Grand Bible Bearer
Sesenio Rivera	Senior Grand Lecturer
Pedro Lombos	Junior Grand Lecturer
Bonifacio S. Araullo	Senior Grand Deacon
Carlos Iñigo	Junior Grand Deacon
Primo I. Guzman	Senior Grand Steward
Simplicio T. Toledo	Junior Grand Steward
Michael A. Rivisto	Grand Pursuivant
Robert Price	Grand Organist
Ciriaco Z. Cuenco	Grand Tyler

### ANNOUNCEMENTS

**T**HE 35th 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 23-25, 1951, beginning on January 23 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 Masonic Temple, 520 San Marcelino, Manila, from 5:00 P. M. every afternoon.

\* \* \*

NOTICE is hereby given that the annual meeting of the members 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 23-25, 1951, 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 delegates to the 35th Annual Communication of the Most Worshipful Grand Lodge, F. & A. M. of the Philippine Islands are cordially invited to a Luncheon offered by the INTERNATIONAL HIGH TWELVE CLUB OF THE PHILIPPINES to be held on January 24, 1951, at 12:30 P. M. at the Plaridel Masonic Temple, 520 San Marcelino, Manila.

ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

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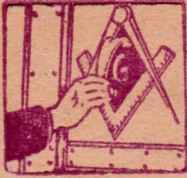
### RIZAL BEYOND THE GRAVE

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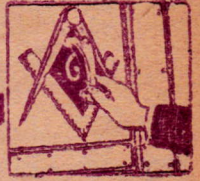
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# WHAT OUR LODGES ARE DOING



## Bagumbayan No. 4 Manila

**T**HIS LODGE HELD the public installation of its officers (1951) on January 10, 1951 at the Jose Abad Santos Masonic Hall, Plaridel Masonic Temple, Manila with M. W. Bro. Conrado Benitez, P.G.M. as Installing Officer and Wor. Bro. Jose C. Velo, P.M. as Master of Ceremonies. More than 300 members of the Fraternity including their families were in attendance. The program follows:

- I. RECEPTION of M. Wor. Bro. Clifford C. Bennett, Grand Master of Masons in the Philippine Islands, accompanied by the Grand Officers and Members of the Grand Lodge.
- II. INSTALLATION OF OFFICERS — M. Wor. Bro. Conrado Benitez, P.G.M. *Installing Officer*, assisted by Wor. Bro. Jose C. Velo, P.M. *Master of Ceremonies*
- III. ADDRESS — Wor. Bro. Pedro Licuanan, Master *Bagumbayan Lodge No. 4, F. & A. A.*

## MUSIC

- IV. PRESENTATION OF THE PAST MASTER'S JEWELS — to Wor. Bros. Jose G. Mendoza and Luis Meneses — Wor. Bro. Emilio M. Javier, P.M. *Bagumbayan Lodge No. 4, F. & A. A.*

## MUSIC

- V. ADDRESS — Wor. Bro. Camilo Osias, P.M. *Bagumbayan Lodge No. 4, F. & A. A.*
- VI. PROCLAMATION of the Brethren elected for life membership for having been active members of the Lodge continuously for thirty years — Wor. Bro. Aurelio B. Aquino, P.M., Secretary *Bagumbayan Lodge No. 4, F. & A. M.*

## MUSIC

- VII. CLOSING REMARKS — M. Wor. Bro. Clifford C. Bennett, *Grand Master of Masons in the Philippine Islands*

## BALL & REFRESHMENTS

Note: Music has been furnished by courtesy of the AFP Band

## OFFICIAL SECTION

### AGENDA

- 1—Opening of the Grand Lodge by the Deputy Grand Master and the other officers of the Grand Lodge
- 2—Reception of the Most Wor. Grand Master and Past Grand Masters
- 3—Prayer by the Grand Chaplain
- 4—Roll call of Grand Lodge officers, Past Grand Masters and Past Grand officers
- 5—Roll call of Lodges
- 6—Quorum
- 7—Announcement of the Committee on Credentials
- 8—Recess for Corporation Meeting
- 9—Admission of Master Masons
- 10—Public reception of Guest Speaker
- 11—Flag Ceremonies — Invocation
- 12—Presentation of Guest Speaker
- 13—Address by the Guest Speaker
- 14—Resumption of Grand Lodge Business
- 15—Messages
- 16—Welcome address to the members of the Grand Lodge by the Most Wor. Grand Master
- 17—Response to the welcome address of the Most Wor. Grand Master
- 18—Roll call and reception of Grand Representatives by the Grand Secretary
- 19—Presentation of the Grand Representatives to the Grand Master by the Grand Marshal
- 20—Welcome address to the Grand Representatives by the Most Wor. Grand Master
- 21—Response in behalf of Grand Representatives
- 22—Reading and approving the minutes of the thirty-fourth annual communication unless dispense with
- 23—Report of the Most Wor. Grand Master and reference thereof
- 24—Report of the Grand Treasurer and reference thereof
- 25—Report of the Grand Secretary and reference thereof
- 26—Report of the Grand Lecturer and reference thereof
- 27—Appointment of Regular Committee on CHAPTERS and on By-Laws of Lodges and of Special Committee on Grand Lodge Officers' Reports
- 28—Presentation of memorials, communications, petitions, motions and resolutions, and reference and disposition of the same
- 29—Reports of Regular, Standing and Special Committees and action thereon
- 30—Grand Oration by the Grand Orator
- 31—Miscellaneous business if any — Special orders if any
- 32—Election of Grand Lodge Officers — Appointment of election tellers and clerks
- 33—Announcement of Appointive Officers of the Grand Lodge
- 34—Recess for Corporation Meeting — Resumption of Grand Lodge business
- 35—Installation on Elective and Appointive officers
- 36—Grand Master's inaugural address
- 37—Presentation of Past Grand Master's Jewel
- 38—Presentation of Diplomas of Merit
- 39—Appointment of Standing Committees
- 40—Appointment of Grand Lodge Inspectors
- 41—Closing of Grand Lodge—Benediction

★ ★ ★ WHAT OUR LODGES ARE DOING

St. John's No. 9  
Scottish Rite Temple  
Manila

**T**HE OFFICERS-ELECT AND OFFICERS-DESIGNATE of this Lodge were installed on January 12, 1951. Brethren from sister Lodges were in hand to witness the ceremonies. The following Brethren: Frank H. Bertell, Herbert E. Warfel and David Innis, P.M., are the worshipful master, senior warden and junior warden respectively. Worshipful Brothers Frank C. Miles and William H. Fonger will serve the Lodge as treasurer and secretary respectively for the year 1951.

The installing officers were Rt. Wor. Bro. Sidney Austin, Grand Senior Warden and Wor. Bro. Ivor D. Butler, P. M. of Manila Lodge No. 1.

LINCOLN NO. 34  
Olongapo, Zambales

**B**EFORE A BIG AUDIENCE, the officers of this Lodge for 1951 were installed publicly on January 13, at the Lodge Hall, Asinan, Olongapo. Rt. Wor. Bro. Cennon S. Cervantes, Deputy Grand Master, acted as installing officer and Wor. Bro. Bonifacio S. Araullo, Senior Grand Deacon, as master of ceremonies.

Refreshments and Dance were preceded by a rendition of the following:

PROGRAM

1. MUSICAL SELECTION
2. OPENING REMARKS AND PRESENTATION OF INSTALLING OFFICERS — WOR. BRO. PURISIMO RAMOS, P. M.
3. INSTALLATION OF OFFICERS
4. VOCAL SOLO ..... MISS LOURDES GLORIA
5. ADDRESS ..... WOR. BRO. POTENCIANO T. NAVARRO, Master-Elect
6. VOCAL SOLO ..... MR. WILLIAM GRANT
7. PRESENTATION TO THE RETIRING MASTER:
  1. PAST MASTER'S JEWEL —  
WOR. BRO. J. B. RALSTON, P.M.  
Grand Lodge Inspector
  2. PAST MASTER'S APRON —
8. VOCAL SOLO ..... MISS LOLITA DINOSO

REFRESHMENT \* BALL

REFRESHMENTS  
KASILAWAN NO. 77

**O**NE OF THE BEST ATTENDED PROGRAMS of this Lodge took place on January 2, 1951 when its officers for the current Masonic Year were duly installed. The program consisted of eight numbers, namely:

1. Opening of the Lodge ..... By the Outgoing Officers
2. Installation Ceremonies
3. Presentation of Past Master's Jewel to Wor. Bro. AGATON DAY by Right Wor. Bro. MAURO BARADI, Junior Grand Warden
4. Presentation of Past Master's Diploma to Wor. Bro. AGATON DAY by M. W. Bro. ANTONIO GONZALEZ, (P.G.M.), Grand Secretary
5. Response by the Recipient
6. Address — Wor. Bro. AGAPITO J. DE GUZMAN
7. Closing of the Lodge — By the Newly Installed Officers
8. Refreshments

\* Installing Officer:

M. W. Bro. ANTONIO GONZALEZ, P.G.M.

\* Master of Ceremonies:

Wor. Bro. JOSE J. DE GUZMAN, P.M.

"HIGH TWELVE" NO. 82

**T**HE OFFICERS OF THIS LODGE for 1951 were privately installed on January 13, 1951 with M. W. Bro. Esteban Munarriz, P.G.M. as installing officer and M. W. Bro. Antenio Gonzalez, P.G.M. as Master of Ceremonies. Since the organization of the Lodge in 1922 there have been twenty-six Past Masters, headed by Wor. Bro. Filomeno Galang who is still very active in Lodge activities.

M. W. Bro. Clifford C. Bennett, Grand Master, addressed the Brethren rallying them to the Masonic colors and appealing to them for concerted action. "We must act wisely and decisively in order to protect the freedoms we have fought for" he concluded.

The following is self-explanatory:

PROGRAM

1. Opening of the Lodge
2. Reception of the Most Wor. Grand Master, Officers and Members of the Grand Lodge
3. Installation of Officers
4. Address by the Master-elect, Wor. Bro. Domingo C. Bascara
5. Presentation of Past Master's Jewel and Past Master's Diploma to Wor. Bro. Genaro Pestana—By Most Wor. Bro. Antonio Gonzalez, P.G.M. Grand Secretary
6. Presentation of Special Award — By Wor. Bro. Genaro Pestana



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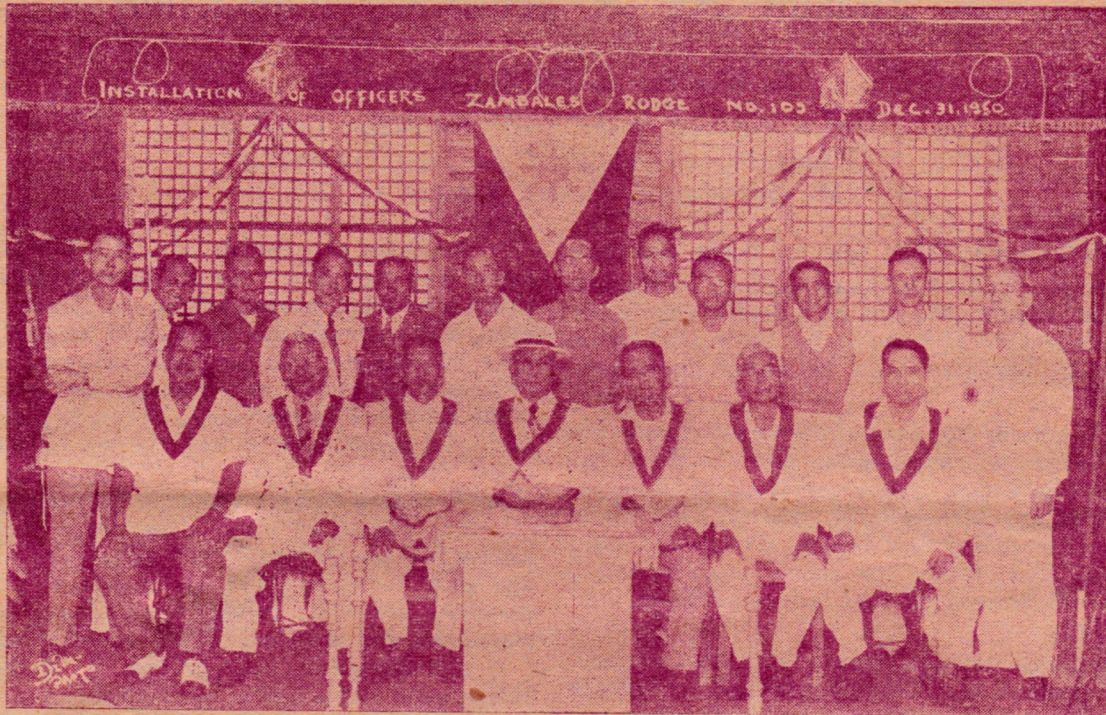
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★ ★ ★ WHAT OUR LODGES ARE DOING

ZAMBALES NO. 103  
Iba, Zambales



**T**HE INSTALLATION of the elective and appointive officers of Zambales Lodge No. 103, F. & A. M., for the ensuing masonic year was held in the Lodge hall on December 31, 1950, with Wor. Bro. Raymundo de Castro as Installing Officer, assisted by Wor. Bro. Jose J. Malinit, as Master of Ceremonies. For the first time after Liberation, the installation was made publicly to which families and friends of Masons were invited.

The following officers were installed:

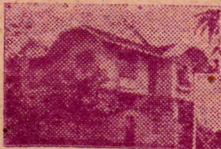
- Worshipful Master* .... Wor. Bro. Juan R. Arbizo PM
- Senior Warden* .... Wor. Bro. Victoriano Fajota
- Junior Warden* .... Wor. Bro. Agerico Miranda
- Treasurer* .... Wor. Proceso Cabal PM

- Secretary* .... Wor. Placido Farin PM
- Chaplin* .... Bro. Mauro Abijay
- Marshal* .... Bro. Ciriaco Labrador
- Senior Deacon* .... Bro. Lorenzo del Fierro
- Junior Deacon* .... Bro. Paulo Mercado
- Senior Steward* .... Bro. Santiago O. Mantes
- Junior Steward* .... Bro. Paule Abastillas
- Auditor* .... Bro. Valentin Sison
- Tyler* .... Bro. Uy Chuy Leng

After the installation, speeches were delivered by the Worshipful Master, Juan R. Arbizo, and Bro. Santiago Dumlao, Division Superintendent of Schools for Zambales. After the speeches, dancing and refreshments followed,

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- \* GARAGE
- \* MEALS



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# PLEDGE OF SERVICE ●●●

## A Mason As A Man Of Conviction

By Wor. Bro. CAMILO OSIAS, P.M.

(Address delivered at the Public Installation Ceremonies  
of Bagumbayan Lodge No. 4, Jose Abad Santos Hall,  
Plaridel Masonic Temple, January 10, 1951)

**C**ITIZENS THERE ARE who are docile and more or less blindly obedient on many matters. They are, for the most part, uninformed; and be it said to their credit they make no pretensions of being in the know. They are not bad citizens; they may even be called good, law-abiding citizens.

Then there are citizens who are possessed of some information but are intellectually indolent and, therefore, they seek no further knowledge. They prefer to avoid inconvenience or taking any definite stand on controversial issues that with or without reason they believe may involve them in some trouble. They follow the line of least resistance. Many of them are fence-sitters and take no sides on fundamental problems.

Then there are citizens who, though fairly well informed, seek to be better informed. They realize that the facts in their possession may be incomplete and are hospitable to new facts, new ideas. They are bereft of any prejudice or bias, willing to be guided by pertinent facts. Devoted to truth they are ever on the quest of new lights upon which to base their beliefs, their conclusions, their convictions. To this group belong all good Masons.

A Mason thus is a seeker of knowledge. He is never satisfied with the knowledge that he possesses. Alone or in company he wants knowledge and more knowledge, knowing that the light of knowledge alone can illumine his path in life.

A Mason is a disciple of truth. He knows that truth makes man truly free. He is a great respecter of that great philosopher who, condemned by his people, ostracized by them, and sentenced that the men of his group or race shall have no converse with him, was adamant in his non-conformism to mere tradition. Strong in his courage, unswerving in the defense of his conviction, he rose to great heights. He said: "I prefer to be a traitor to my people than to be a traitor to truth." Fortunately a Mason can be a devotee of truth without being a traitor to his people.

The Mason is a free man and a lover of freedom. Loving freedom for himself, he wishes others to enjoy freedom and all its blessings. The Mason is a defender of the fundamental freedoms. Never bigoted, never narrow, he lives and serves that men and nations may be truly free.

The Mason is a personification of courage. He is intellectually stable and is not subject to passing whims and caprices. He is a man unafraid in defending his beliefs, his convictions, regardless of time or place.

Why is a Mason independent, happy, and strong? Because he has a philosophy that guides him. He has a philosophy that orients his thoughts. He has a philosophy that directs his actions. He realizes that righteousness exalts a nation. He acknowledges the authority of right and reason rather than the authority of might or position. A Mason is straight and unbending. Fearing neither man nor Satan, bowing only to the Architect of the Universe, he is true and faithful ever to his deep-seated convictions.

## Look At The People Around You

By Wor. Bro. Domingo C. Bascara, Master-elect

(Speech delivered at the installation of officers of  
High Twelve Lodge No. 82, January 13, 1951.)

**A**N ESSAY CONTEST was once conducted among school children on the subject of "My Hero". One or the contestants spent day after day reading the biographies of great heroes, searching for the subject of his essay. He finally consulted an old man who was his pal. The old man replied to him, "Why don't you look at the people around you?" The boy never thought of the people around him as possible heroes. Nevertheless, he did, and as he looked around, he noticed that his father, who was a policeman, was rendering services outside of his official duties and his working hours. He was a pal of the boys in the neighborhood. He helped old women crossing the streets. He was everybody's friend. So it dawned upon him that his own father, an ordinary policeman, was, in his own small town, a hero. He made him the subject of his essay and to his surprise, he won the contest.

The object lesson in this little story is that there is much to admire and to learn from the ordinary people around us

and there is plenty of opportunity to be of service to them. Take the case of a humble carpenter in my hometown. Everybody knew him as Tata Pedro (Uncle Pete). When he saw a house needing minor repairs but was not being fixed either because of neglect or of the poverty of the owner, he would, without saying a word, go and fix it. His tools were the tools of the town. He readily loaned them to anyone who wanted to borrow them. If a neighbor was sick, he would be the first to go and find out what he could do. His love for his neighbors inspired confidence and trust in him. He was the arbiter of quarrels. There was perfect trust in his advices and decisions. Because of his kindness, he became the central personality in the community. Yet, he was only a humble carpenter. But what an example of the masonic spirit he was!

Another man that I know of is a humble waiter in the YMCA restaurant by the name of Floro. He must have been a waiter during the last 35 years. He is now about

## Divorce And The Catholic Church

By Bro. Juan Nabong

**T**HE CONTROVERSIAL QUESTION of divorce has come up again recently before the Joint Code Committee. To Study Proposed Changes in the Civil Code of the Philippine Congress when the only group that opposed the restoration of our old divorce law was that of the Roman Catholics. The league of Filipino women lawyers was in favor of divorce and so were many other groups. The old divorce law that the Catholics opposed, was that passed in March 11, 1917, known as Act No. 2710 wherein a petition for divorce could only be filed for adultery on the part of the wife or concubinage on the part of the husband.

The Code Commission attempted to incorporate that divorce law into the new Civil Code but the Roman Catholic hierarchy mobilized its forces throughout the Philippines and succeeded in having it stricken and repealed from the new Civil Code. What the Catholics agreed to incorporate in the new Civil Code was the provision on legal separation wherein the spouses may be separated without the marriage bond being severed, on the ground of adultery and attempt by one spouse against the life of the other. The obvious defect of this law is that a wife or husband may continue thereafter to live in adultery and bear illegitimate children and thus aggravate the social problems in the community.

The Catholic doctrine on divorce is that "a valid marriage of Christians, consummated by the conjugal act, cannot be dissolved by any human authority for any reason; death alone can dissolve the bond." (Canon 118). However, mixed marriages involving a Catholic and non-Catholic without special dispensation by the Church, mixed marriages before a non-Catholic clergyman or justice of the peace and marriages of Catholics by government officials or non-Catholic clergymen are all null and void according to Catholic law. (Canons 1061, 1070, 1098 and 1099; see also Bouscaren and Ellis, page 463). Catholic law treats marriage before a Protestant minister as a more serious sin than marriage before a justice of the peace.

The inconsistency of the Catholic church on this matter is that while it considers non-Catholic marriages as null and void yet, when the parties ask for the dissolution of their marriage thru divorce, the Catholic Church objects vigorously, stating that such marriages are indissoluble. In an article on "Inside the Church's Divorce Court," for September, 1950, published in The CROSS, local National Catholic Monthly, it was stated that "never in its two thousand years of existence has the Catholic Church granted a single divorce in a consummated marriage between Christians." In practice however, the Catholic Church has a

75 years old but he goes about his business of serving people with the enthusiasm of a young man. He does his work with a smile. One can only interpret that he loves to serve people, meet new faces and make new acquaintances. This man has proven that the humblest service could be meaningful in human relationship and be a source of happiness.

Let us look at the people in this our own lodge. Take the case of our Bro. Angel Pedralvez. He comes regularly to our stated meetings though he resides in San Fernando, La Union, 290 kilometers from Manila. Is he not a good example to many of us in loyalty to the fraternity?

There is Bro. Carriaga, our Secretary, who in his humble friendly way, goes about his business efficiently, courteously and happily. He carries the heaviest burden in our lodge. Many of the past masters would have been greatly handicapped without him. I probably would not have had the courage to accept the Station in the East if I did not know that Bro. Carriaga were around for his unfailing help.

And just think of our dear beloved Bro. Mauro Baradi. Physically, he looks helpless. Who would think that he could have the energy to serve masonry as vigorously as he is doing now! He has few equals in his contribution to our rich literature, both in writing and in his masterful speeches. He is able to do so because of the great soul in him and the indomitable spirit for masonic service that motivates his very life. He is a giant in masonic concepts.

Let us now turn our attention to Bro. Genaro Pestana, our immediate past master. I remember him a few years ago as a shy, retiring, seldom-heard-of member of our lodge. But he loves masonry and he loves his brother and is dedicated to the service of both. Look at him now, how he has grown in leadership, in poise and in his masonic stature. Is he not a true example of growth through love and service?

Indeed, if we only look at the people around us with understanding, with generosity, looking for the best rather than the fault that is in them, we shall find enough lessons in life and examples of masonic virtues that we could emulate. But it is not enough to just look at the people around. It is also necessary for us to look after them.

I had a dear old friend, now gone to the life beyond—that venerable, wise and kindly man, Don Miguel Unson. He once told me, "Basky, I have one thought to share with you as you go up in life." He said, "On your way up, smile at the people you meet because they are the same people who will meet you on your way down." Do we take time to smile and do small kindly acts to people around us? If we only look at them, we will always find small but meaningful opportunities of masonic service to them. If in times of peace and prosperity we look at and look after the people around us, we shall find that in times of crisis and emergencies, such as might come to us in the very near future, they are the people in whom we can find companionship, mutual help and protection, for the people around us are our most valuable friends. This, we should do not only as individual masons but as masonic lodges. This lodge has a tradition of holding public annual installations of its new officers, spending something like ₱1000.00 to ₱1200.00 in the affair. This time we have a private installation with an expense of not more than ₱450.00. But we are trying to collect as much funds from our brethren as though we were meeting the expenses of a public installation. We plan to spend the surplus in doing some charitable service to the people around us, and we are hoping that doing some little services to the people around us might be the central objective of our lodge this year. In this, your help, your encouragement and your understanding is needed. I know you will all do your part, and in doing so, we shall be better masons and our lodge, a better lodge.

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## A Few Thoughts On Jose Rizal

By Bro. Gilbert S. Perez

**E**VERY MAN has some material in his soul with which to build a temple—and many already have the beginnings of a building when the master and his workmen initiate the task of laying out with square and compass a structure that is sound, on the square and strong enough to resist all attacks on its integrity and its usefulness and that develops a fruitful way of life.

Some of us are more richly endowed than others so that the task of the workmen is lighter but I am optimistic enough to believe that there are few indeed who have absolutely nothing with which to trowel with guidance, at least, the first layers of stones that will support the structure.

In studying the life of Rizal, I have always considered him as one who started very early in life to utilize his inner endowments even before the day when he first saw the light of masonry or at a time when the very name of Mason was anathema to the great majority and when it was extremely difficult and dangerous to be identified with it—Rizal went

substitute for divorce which it calls "annulment," but the results are exactly the same as in divorce, namely, the complete and absolute dissolution of an existing marriage.

Take the example of the Magalona-Ledesma case mentioned in the above article of *The CROSS*. Susan Magalona a Catholic, was the daughter of Senator Enrique Magalona while Carlos Ledesma also a Catholic, was the son of a rich Negros hacendero. In her youth before the war, Susan Magalona won a contest for "Miss Philippines," and because of her beauty and popularity, she often appeared in the papers. She was married to Carlos Ledesma before a Catholic Priest at the San Marcelino Catholic Church, in the presence of the highest dignitaries of the Philippine Government. Their marriage was the most widely publicised during that year. What happened to that glamorous marriage?

After liberation, on October 29, 1945, Susan Magalona asked the Manila Ecclesiastical Court of the Catholic Church to annul her marriage to Carlos Ledesma on the ground that she did not give her "free consent" during the marriage. Under our marriage law a woman who did not give her free consent during the marriage and was only forced to do it, but who freely cohabits thereafter with the man as husband and wife, confirms her lack of free consent and the marriage cannot be annulled thereafter under any circumstance whatsoever. Yet the highest Catholic Ecclesiastical Court in the Philippines, after review of the papers by the Diocese of Lipa, annulled her valid marriage on November 8, 1947.

Here was a clear case of an ecclesiastical foreign State existing within a secular State, performing civil functions which she wants to arrogate to herself alone. She is opposed to the State passing a law on divorce based on the plain teaching of Jesus Christ. She would not allow marriages of non-Catholics which she considers null and void, from being dissolved on ground allowed by a good divorce law. In other words, she wants to impose on non-Catholics her doctrine on marriage while she excludes them from having the benefit of her annulment process. Such is the Roman Catholic Church, that denies to others the privilege which she enjoys.

into it not for gain, for power or for ostentation but in order to contribute with all of his heart and soul to the principles of love, charity, and the freedom of the human soul. Who is it who can say that Rizal's contribution to liberal thought and to the brotherhood of man was not strengthened and fortified by the masters and the workmen under whom and with whom he labored at the trestle board?

Personally, I have never thought of Jose Rizal first as a Filipino. I have always preferred to consider him as a world character and as one of that galaxy of liberal leaders who have contributed to the betterment of mankind, and finally coming closer home, as the pioneer leader of liberal thought in the Orient. His whole life was dedicated to the task of freeing his people from the chains of superstition, reaction, and oppression. By his reading, he acquired a first glimpse of the world of freedom. Later on, in his travels, he was privileged to have his first contacts and as the bandage had fallen away from his eyes he could see the light and thereby cherish the hope and the confidence that what was enjoyed by other men could be enjoyed some day by himself and the people that he loved.

There are some who claim that Rizal was irreligious and at one time, an enemy to religion. This is as libelous as it is unjust. It is true that he waged a war against injustice from whatever source that injustice originated but it was not against the source but against the injustice itself that he leveled his Philippine attacks. It is true that he penned a masterly word picture of one who had forgotten his vows and had piled injustice upon injustice but he also painted the picture of a saintly, kindly, just, and lovable Padre Florentino—a picture which belies any false accusation that Rizal was the enemy of any creed or of any religion.

To say that Rizal was wrong in picturing an evil as evil would be tantamount to approving this evil and what is far worse in concealing it as something which never existed.

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*"If our country is to be free, it will not be through vice or crime, not by corrupting youth, not by seducing women, and bribing others. No,—redemption presupposes virtue; virtue, sacrifice; and sacrifice, love".* Rizal's memorable words are as true today as they were yesterday and as it was and as it will be in the distant future. *"I have seen a little light", said Rizal, "and I believe it is my duty to show it to my fellow countrymen".* From the eyes of Rizal, his hoodwink had fallen off not for a time not until Fort Santiago but forever.

No study of the growth of liberal thought in the modern world can be complete unless Jose Rizal is included among the great leaders in this development. However, great reformers have invariably been individuals endowed with one track minds. They have been usually so obsessed with their main objectives that they were oblivious of the life that was around them. They concentrated on their main tasks and few had the capacity or the ability to see any value in anything other than the great task to which they dedicated themselves. An exception to these reformers was Jose Rizal who not only attained his objectives but who also lived richly while realizing them.

As a moralist, we cannot forget his words of admonishment to his countrymen in Madrid when he chided them and told them that what they did when abroad reflected either good or evil and as such influenced the foreign mind with respect to the Philippines and the Filipino people. As a commentary on the relationship of Rizal with his numerous friends, it is pleasing to note that his conduct was such that there was no breadth of scandal, no heartbreaks and disappointments in their relationship with Jose Rizal, the great scholar and above all, the perfect gentleman.

Don Isabelo de los Reyes, in "LA SENSACIONAL MEMORIA", stated that Rizal sacrificed his innate passions to his country. I do not believe that Rizal made this sacrifice. What he really did was to lead them into paths that would not interfere with his greater and more passionate love of country and love of fruitful and happy endeavor. It was not a question of sacrifice; it was merely a task of making his relationships contributive and not merely senseless and debilitating debauchery that would interfere with the tasks to which he had dedicated his life. Not a narrow austerity but a controlled emotional set-up that gave him happiness without harming those things which were dearer to him than life itself.

Some may say that Rizal was a *diligente*, a man endowed with such varied abilities and capacities for enjoying enjoyment in many different lines and fields. However, there is something lacking in the word *diligente*, because it

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While the life of Rizal by Retaña lacks the spiritual values of the "LIFE OF RIZAL" by my old friend, Dr. Palma, one cannot deny that as to documentation it is the best documented volume that has yet been written on Rizal. However, in spite of Retaña's obvious prejudices, he noted this outstanding feature of the character of Rizal and while he seemed to be praising the varied accomplishments of Rizal, we can easily detect a note of malice and a barb of satire in his pseudo-eulogy, for although I recognize most emphatically the outstanding bibliographical values of Retaña's work, the most excellent contribution that Retaña has made to Rizaliana, I am regretfully led to believe that Retaña never completely rid himself of his jealousy and dislike of Rizal even in afterlife when he was writing a biography that was supposed to be an appraisal of the work of a man who in Retaña's earlier years was his pet *bete noir* and his principal obsession.

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*"As a physician, Rizal was not a Mariani; as an artist he was not a Gustav Dore; as a poet, he was not a Goethe; as an anthropologist, he was not a Virchow; as an ethnologist, he was not a Ratzel; as a Filipinista, he was not a Blumentritt; as a historian, he was not a Macaulay; as a thinker, he was not a Nietzsche; as a naturalist, he was not a Buffon; as a linguist, he was not a Hervas; as a Malayologist, he was not Hern; as a philosopher, he was no Zola; as a writer, he was no Melendez y Pelayo, and as a geographer, he was no Reclus."*

But, my dear brothers! Who ever claimed that he was? Certainly, Rizal himself, never had the egotism that would warrant such pretensions or such presumptions. A man who could write to Father Pastello, "if instead of the frail bamboo, I had been a solid molave, I would have rendered better service", certainly would not be guilty of such arrogant egotism. Nor are his countrymen so naive as to exalt him to the rank of *sabio profundo en todas clases de sabidurias*—a profound sage in all kinds and types of wisdom.

However, this veiled "desprecio" of Rizal in spite of its hidden satire, in spite of its veiled sophism, is in reality when properly studied, interpreted, and analyzed, in spite of the real intention of Retaña, was the most remarkable eulogy that has ever been made with reference to Rizal because one who reads will by no means be impressed by Retaña's ironical and multifarious negations. It is not that Rizal was not a Virchow. It is not that Rizal was not a Rola. It is not that Rizal was not a Macaulay. The main source of wonder and admiration which Retaña could have mentioned if he wanted to was that one whom he had formerly considered a mere *Indio presuntuoso y pretencioso* could, in the short space of three decades, have the intelligence, the sagacity, the ability, and the determination to qualify himself so eminently in so many different fields of cultural

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Rizal never aspired to leadership in any of the fields mentioned, not because he lacked the ability or the intelligence but because to do this even in one line of work would not fit into his philosophy of life. His innate enjoyment of the finer things of life would not have permitted him to devote the years of his short life in the complete mastery of any one field. Life and living was too precious and there were too many avenues of happiness that were open to a man of his capabilities to sacrifice years of work that would be needed for perfection and leadership. If he were willing to spend the necessary time he could have become one of the world's greatest historians; he could have become one of the world's greatest scientists. He could have written 20 instead of only two best-sellers. Furthermore, the tasks he had assigned to himself in behalf of his people and his country would not permit him the luxury of spending too much of his valuable time to another equally time-exhausting specialty. Besides there were many others who had the time to do this without having to work for the eradication of evils that prevailed in their country. He had a task to perform and his own life to live and to enjoy. Furthermore, he was the only one who could do this task efficiently and I believe that he realized it. There could be many great historians, past, present, and future; there could be also great scientists for each generation; but there could be only one Rizal and nothing could or should interfere with the fruition of the plans that he had made for the betterment and for the enlightenment of his people. He did not aspire to be a great novelist and his novel might not have been a great one from a literary standpoint, but it was the mightiest plea for justice and for the right that had been written since Harriet Beecher Stowe wrote her immortal *Uncle Tom's Cabin* and paved the way for universal human freedom. More of a political feuilleton than a romance it stirred the souls of men so effectively as an oration of Cicero or a Philippic of Demosthenes and led to the fruition of liberal thought in the Far East, just as effectively as Beaumarchais' "*Barber of Seville*" paved the way for the Liberty, Fraternity, and Equality of a Republican France. Who cares whether

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## Inaugural Address

By Wor. Bro. Marcelino Viduya, Union Lodge  
No. 70, delivered on January 9, 1951

**T**HIS GREAT HONOR my brethren you have conferred upon me I accept with humble gratitude. And the first thing I desire to make public is my expression of appreciation to every brother and well-wisher for their confidence in me. I am well-aware of the great responsibility that falls upon the robe of whoever is exalted to occupy the Oriental chair of a lodge. I approach it in all humility and with much timidity; I know my short comings.

The brilliant and enviable records of my predecessors are hard to excel. I can only assure you that of what I have of time and talent I am willing to give the best to my Lodge and to my brethren. I must, however, depend upon and count on one most essential thing without which no Lodge, or any organization, can exist successfully, and that is the wholehearted support and cooperation of every member of Union Lodge No. 70. Let us therefore, invoke Divine assistance that we may be enabled to work together wisely, harmoniously and beautifully.

We pledge to continue the splendid work begun by our predecessors. The pure principles of Freemasonry have for its aim to help individuals to unfold the best that is in them the better to enable them to "display the beauties of holiness". These principles inculcate spiritual, moral and

or not Rizal was as great a novelist as Melendez y Pelayo— whoever that literary marvel might be, the fact remains that what he wrote has influenced the history of his country and has made a greater contribution to human liberty than any of the greater and better novels penned by better and greater novelists? Rizal might not and would not have written a "Les Miserables" but only Jose Rizal could pen an effective "Noli Me Tangere". Only he knew what lay hidden—unspoken, in the heart of his countrymen; only he had the ability, the courage, and the determination to bring these hidden things out fearlessly into the open.

However, Rizal was a free soul—one who not only loved a book but loved different types of books, who appreciated human friendships and who delighted himself and his friends with his pen, his brush, and his sculptor's mallet. He could seek happiness with his microscope and find an emotional outlet in the study of nature and its wonders. Without this freedom to work for the interest of his country and to seek enjoyment and happiness in varied fields, Rizal would have been sunk in a sea of boredom and ennui. His unusual ability to make the most of the life is what adds to his fame and his stature. When he finished his "NOLI ME TANGERE" and his "FILI" he turned his talents into other directions ever seeking experiences and accomplishments that would add to his richness of life and thereby make a greater contribution to his country and to his people.

A successful physician, yet he writes to Blumentritt from Dapitan and says: "Me voy agricultor porque aqui apenas me dedico a la medicina". When my "maquina de fotografia" arrives, I will take pictures of my "bosque civilizado", park, which I am constructing with its lawns and steps and benches and I shall send copies of them to you, my friend and brother. To his scientist friends in Austria, he sends lizards, butterflies, and other natural history speci-

social virtues. Freemasonry requiring belief in Supreme Deity yet not advocating any particular religion, sect or creed, have made members into better Christians. Its principles have always stood for the four freedoms enunciated by the late President Franklin D. Roosevelt: freedom from fear, freedom from want, freedom of thought or conscience and freedom of speech,—under whose influence masons acting on "their free will and accord" detest tyranny, intolerance, bigotry, arrogance and usurpation. In Freemasonry individuals have become better men to their families. They have become more friendly and more neighborly to the people in their neighborhood. They have become distinct assets to the communities in which they live. Thus by endeavoring to turn a finished product out of an individual, like a rough stone cut and shaped to better fit in the building of a beautiful structure, Freemasonry is contributing in making the world a happier place in which to live as it serves society in all departments of worthy activities, and uplifts humanity through its fraternal fellowships, by its non-ostentatious yet unbounded charities, and with its love of truth and justice.

As your Officers for the year we shall do our utmost to follow this aim of Freemasonry as our guide towards the fulfillment of our obligations, and in solving the problems that may confront us during our administration.

men, another pleasant outlet for happy endeavor. Rizal abhorred boredom because he realized that boredom was a vacuum, and a vacuum had no place in the life of Rizal. Even in his prisons he found ways and means to avoid boredom both in Dapitan with his scientific and teaching activities and in Fort Santiago with his pen. With such men, "prison walls do not a prison make". If he had been deprived of his pen, he would have found some emotional outlet in classifying the different types of hexapods that invaded the loneliness of his prison cell, for a man who loves nature is never entirely alone.

Furthermore, he did not build his life solely out of local material. He interwove into its structure delicate strands of friendship, strands that connected him with fellow scientists, friends, and fellow scholars far across the seas and which enabled him to pluck a note here and there on the strands and receive comforting echoes from the Austrian Alps and from the Spanish Pyrennes. But with all of his cosmopolitan makeup Rizal never once forgot that he was a Filipino; he never wavered once in his love for his people and for his native land. After all, that is the only type of cosmopolitan that is worth a "tinker's dam."

I firmly believe that the example of Jose Rizal, if followed, would contribute a great deal to a better philosophy of life; it would discourage narrow prejudices; it would lead to a greater appreciation of the present life in order that we may be better fitted to enjoy what may be in store for us

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# Fraternal Reviews

South Dakota—1950

By Mauro Baradi, P.M.

Lodges 168

Members 18,462

Gain 506

ON JUNE 13 AND 14, 1951, the Grand Lodge Ancient Free and Accepted Masons of South Dakota held its seventy-sixth Annual Communication in Custer, South Dakota. The opening ceremonies included a presentation of colors (the American and Canadian Flags), address of welcome by Hon. Francis E. Manning, Mayor of Custer, response by Deputy Grand Master Neil C. Dewhurst, introduction and reception of distinguished guests, presentation of Past Grand Masters and reception of District Masters.

M. W. Bro. Harry H. Margolin, Grand Master then delivered his address and referred to the program of his administration including these items: Americanism, Diamond Jubilee Year, Masonic Service Association, George Washington Masonic National Memorial, Service Association, George Washington Masonic National Memorial, Masonry and the Church. He reported that "there was no occasion for disciplinary action to be taken in our Grand Juris-

beyond the grave.

These are the highlights which make the life of Rizal as thrilling as a novel from the pen of a Victor Hugo and a Balzac, a novel which would be read with interest and enjoyment by an American or by a Frenchman, by a Filipino, or by a young Indonesian student. To men like Rizal, death has no sting; death holds no terrors, because those who have really and truly lived, have seen the light and have lived richly, never fear death, a death that is to them nothing more than the beginning of another equally enjoyable series of adventures and of greater joys and happiness in what I sincerely hope and pray to be a more glorious and a better world.

Reformers usually meet their death in the semi-darkness of a foetid sick room, probably as they would have liked to die. Rizal, in the fullness of his young manhood faced death under the open sky, surrounded by the natural wonders of a world that he had loved and enjoyed so much and had studied so thoroughly. With the morning sun shining on his young face, he met death, not as something horrible but just as one other new experience which he met fearlessly and on the square. I am confident that he enjoyed fully the last great adventure of death and of dying as joyfully and just as philosophically as he had enjoyed other new explorations into the mysteries of nature, of life, and of living.

diction toward any Lodge or individual" with the exception of a Lodge which conferred the Master Mason Degree upon three candidates twenty days after they had received their Fellow Craft Degree which "is a gross disregard for our Grand Lodge By-Laws . . ." He made mention of the service of the Craft. He recommended "that a study be given to the feasibility of amending our By-Laws so as to retain all Past Masters as members of the Grand Lodge, without right of mileage, or other remuneration for expense of attendance upon the Grand Lodge, with voting powers when present in person, but to have no right to vote by proxy"; he also recommended "that upon completion of their (District Masters) period of service, they retain the titles of Rt. Wor. Brother, and shall be entitled to Grand Honors; and that the Grand Lodge issue to each of them a Past District Master's card."

The Grand Master concluded his address thus:

*"Masonry was founded with the thought and purpose of maintaining bonds and moral obligations, understanding, and goodwill, and can only endure as long as this philosophy is put into practice in a unified effort. Let us draw deeply upon the moral strength of Masonry. Let us live and speak the truth as we see it. Let our Masonic philosophies and teachings mean more to us than mere lip service to be given only in a Lodge room. Carry it outside the Lodge room and put into practice in our dealings with our fellowmen."*

The Proceedings include various reports, among which are Reports of the activities of the Deputy Grand Master, Senior Grand Warden, and Junior Grand Warden.

W. Brother Fred J. Nichol who delivered the Grand Oration on Tolerance, said:

*" . . . Not merely tolerance of those whose religious opinions are opposed to our own for the Mason's creed, as explained in our Morals and Dogma, goes further than that. No Man, it holds, has any right in any way to interfere with the belief of another. It holds that each man is absolutely sovereign as to his own belief, and that, if there were any right of persecution at all it would in all cases be a mutual right: because one party has the same right as the other to sit as judge in his own case; and God is the only magistrate that can rightfully decide between them."*

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# SECCION CASTELLANA NOTAS EDITORIALES

## SALUDANDO A LOS GRANDES DELEGADOS

**P**ARA LOS DIAS 23 al 25 del corriente mes de enero se ha de celebrar la trigésima-quinta Gran Comunicación de la Gran Logia de las Islas Filipinas, y para entonces vendrán los grandes delegados de nuestras provincias como también de los territorios de Marianas y del Japón. A todos van nuestros saludos y nuestra bienvenida. Deseamos que su estancia entre nosotros sea la mas placentera y que reine una verdadera atmosfera de confraternidad y amor fraterno. Nuestras deliberaciones en la Gran Comunicación quedarán inyectadas de ese espíritu de mútua comprensión que siempre ha caracterizado nuestras reuniones, y que ha sido la clave de nuestros éxitos.

Deseamos a todos los delegados éxitos en su labor!

(Antonio González, P.G.M. - F.P.S.)

## REITERANDO NUESTRAS FELICITACIONES

**A**L TIEMPO en que escribimos estas líneas, todos los oficinales de nuestras Logias Subordinadas han quedado ya completamente instalados, con excepción tal vez de muy pocos. Auguramos para ellos grandes éxitos dado al espíritu de buena voluntad que siempre ha reinado y reina en nuestras filas. Como hemos dicho antes, no todos los que esperaban subir han logrado su propósito; pero estamos seguros que no por eso quedarán desanimados. La voz de la mayoría ha sido siempre obedecida en nuestra institución, y si la mayoría ha acordado elevar a puestos de responsabilidad a otros, ello es porque así lo exigen las necesidades de la Logia. Sigán todos laborando desinteresadamente sin otras miras particulares, y estamos seguros que todos los Hermanos serán reconocidos en sus laudables esfuerzos por el bienestar de sus respectivas Logias.

Y para aquellos a quienes la Logia ha ungido con su confianza deseamos una labor intensa pero feliz. Esperamos que siempre se acordarán que no son los amos, sino mas bien los servidores de la Logia, y que el malle y los otros instrumentos de labor se manejarán por el bien general de la Logia, de la fraternidad y de la comunidad en que se agitan y viven. Auguramos una labor exitosa para el año de 1951 y que siempre contarán con la cooperación de los Hermanos.

(Antonio González, P.G.M. - F.P.S.)

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## LA TRIGESIMA QUINTA GRAN COMUNICACION DE LA GRAN LOGIA DE LAS ISLAS FILIPINAS

**E**N OTRA PAGINA de este mismo número aparece el anuncio correspondiente de la Gran Comunicación de la Gran Logia de las Islas Filipinas para los días 23 al 25 de enero de 1951, principiando el día 23 a las 4:00 p.m.

Se ha preparado un orden de asuntos o AGENDA que también está en una página de esta revista. El lector comprenderá de una ligera lectura de la misma, que la AGENDA es bastante larga, y que se tratará de asuntos interesantes para la Gran Convención.

Como es sabido, la Gran Logia sólo se reúne una vez al año, y es de desear que todas las Logias estén bien representadas.

Grandes Representantes de Grandes Logias en América, Europa y otras partes del mundo se reunirán y serán presentados ante la Gran Convención, y nuestro Muy Ilustre Gran Maestre tendrá para ellos un mensaje de amor fraternal y de bienvenida.

Esperamos que la convención será como siempre de grandes y beneficiosos resultados para la fraternidad en esta Gran Jurisdicción, como también para los intereses masónicos en todas las partes del globo.

(Antonio González, P.G.M. - F.P.S.)

## NO NOS OLVIDEMOS QUE VIVIMOS EN TIEMPOS DE EMERGENCIA

**Q**UE ESTAMOS VIVIENDO en tiempos de emergencia, no hay por qué ocultarlo, ni negarlo. Si la guerra ha de venir o no, no es ahora materia de discusión o elucubración. Sabemos que la guerra ha de venir mas tarde o mas temprano, porque la lucha es de ideologías que no pueden vivir conjuntamente o coexistir. Es la vida o la muerte de una o de otra. El comunismo y la democracia son ideologías completamente contrarias, y no es concebible que puedan coexistir. El buscar su convivencia es lo mismo que pretender mezclar el agua y el aceite. Por eso es nuestra convicción que la guerra ha de venir mas tarde o mas temprano, y por eso vivimos en emergencia. Es nuestro deber prestar toda nuestra cooperación a las autoridades constituidas para hacer mas efectiva las medidas que se van tomando para esta emergencia, como también nosotros mismos, como ciudadanos y como Masones, debemos aprestarnos para la lucha que se avecina.

(Antonio González, P.G.M. - F.P.S.)

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