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Vol. XVI Manila, P. I., October, 1938 No. 5

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

ALWAYS A HELPER

Colonel Henry Gilhouser
Grand Orator

(An interview with him appears in the Spanish section of this issue)

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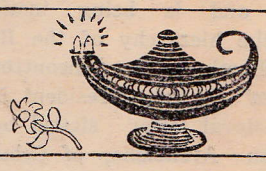
Vol. XVI — **Manila, P. I., October, 1938** — **No. 5**

Editorial



LET IT BE TO OUR CREDIT

THERE is opportunity for every Master Mason in the Philippines to use his influence in the November elections to the end that the Ballot may be used by his fellow citizens to the best interest of their country. It is not suggested that we Masons should play politics, or that we should in any manner or form throw our support behind a candidate simply because he is a Mason. Quite the contrary of this is expected of us, since we are not supposed to drag, or cause to be dragged, into the arena of partisan discords the name of our honored Fraternity.

As Masons, however, we are expected always to play our role as good citizens and good citizenship requires as a fundamental duty the proper use of the Ballot, the mainstay of democracy to which there is no substitute as an instrument of the popular will. Anything done against the purity of the Vote is a direct assault on our rights and liberties as men born free. It is not enough, as such, that we cast our votes right; it is our duty also to exert our influence as leading citizens of our communities toward the observance of an unimpeachable conduct at the polls.

No Mason can go wrong if he sticks to the principles of his Fraternity, but principles have time and again been forgotten in the heat of partisan strifes. Here is where our counsel will be needed to bring brothers back to their senses and that counsel, therefore, must not be withheld when our good name is at stake. None of us can successfully shun the political contests of our day; in fact, we have a part in those contests and we should play it without hesitation. Inclusion, not exclusion, is the essential nature of our strivings for reform.

Therefore, let us resolve now to make our Masonic participation in the November elections, and in all other affairs in which the common benefit is the issue, both to the lasting credit of our Fraternity and the preservation of our democratic institutions.

SUPREMACY OF CIVIL AUTHORITY MENACED

By CAMILO OSIAS
Bagumbayan Lodge No. 4

The social cancer that existed under the Spanish regime so ably combated by Rizal in his writings has not been eradicated. The old evils attendant upon the union of the Church and the State again have come to the fore. The supremacy of civil authority under the new order is menaced.

No less a personage than the President of the Philippines has called public attention to "one of the most menacing evils that can confront the government and people of the Philippines, the interference of the Church in the affairs of the State." This warning is based upon the compulsory religious instruction bill which recently merited executive veto and which, the President is now convinced, was instigated and is being instigated anew by the hierarchy of the Roman Catholic Church. The "incontrovertible evidence" to the President is the recent "pastoral letter signed by the Metropolitan Archbishop of Cebu and the Suffragan Bishops of that ecclesiastical province."

The Archbishop Bill

For a proper appraisal of the issue, it is well to set forth pertinent facts and recall contemporary events.

On June 15, 1936, the Archbishop's Committee on Education for the Archdiocese of Manila petitioned the Secretary of Public Instruction, Honorable Sergio Osmeña, to "issue an authoritative interpretation of the optional religious instruction provision of the Commonwealth Constitution, Article XIII, Section 5, and Administrative Code Section 928, and also to issue new regulations, through the Bureau of Education....."

After giving their own views as to how the constitutional provisions should be interpreted, the members of the Archbishop's Committee requested the Secretary of Public Instruction to promulgate regulations incorporating, among other things, the following provisions:

"1. That wherever the religious instruction of any denomination is requested by parents for their children attending any public school, and where such religious instruction is provided by the parish priest or minister of that denomination in the place where the public school is situated, then, periods for such religious instruction shall be fixed as part of the regular time schedule for those pupils whose parents request such religious instruction, and such classes shall be regarded as part of the school curriculum.

"2. That the principal teacher of the school be assigned the responsibility, either personally or through other members of the teaching staff, of requiring those pupils whose parents request religious instruction, to attend the classes designated by the parents, under the ordinary school discipline, and, shall notify parents of the attendance of their children at such classes, through the regular periodical report cards.

"3. That the principal teacher of the school shall also be assigned the responsibility (a) of distributing request forms, to be supplied by the Bureau of Education, for the convenience of parents in exercising their choice; (b) of accepting and filing such requests when received through the children or otherwise, which requests shall remain valid until withdrawn in writing by parents or guardians; and (c) of arranging for the hours and rooms, in case religious instruction is offered by more than one denomination in the same school. If in the latter case for any reason a satisfactory arrangement cannot be made the matter should be referred to the division superintendent.

"4. That public school teachers shall be permitted, if they so wish, to act as designated teachers of religion for any denomination, for those pupils whose parents request instruction in that denomination, and, provided the school regulations sufficiently safeguard the rights and consciences of other parents who may not desire such instruction for their children. Such safeguards should provide that the public school teacher shall volunteer his or her services in writing to some specific church or religious denomination and that such offer shall be accepted also in writing by the parish priest, minister or other properly constituted local representative of such church or denomination, and both the offer and acceptance shall be filed with the division superintendent of schools.

"5. That in the curricula of state normal schools, teachers' training colleges and university courses leading to a diploma or degree in education there shall be included optional courses in religion and moral philosophy denominational in character, whenever such courses are offered and provided for, (according to academic standards approved of by the Department of Public Instruction), by the bishop or governing body of any religious denomination established in the town where such institution is situated; and, students selecting and attending such courses shall be awarded academic credits on the same basis as for other subjects on these curricula.

"6. That otherwise, except as herein specifically provided for, it shall continue to be unlawful for any public school teacher to conduct religious services or teach religion in public schools, or require attendance at religious instruction classes; and it shall be unlawful for any public school teacher or any official connected with the Department of Public Instruction to influence public school children for or against any church or religious denomination, or in any way to obstruct or interfere with the fulfillment of the provisions and regulations governing religious instruction in public schools."

The petition was accompanied by a draft of a compulsory religious instruction bill embodying the points above indicated. Its title is "AN ACT PROVIDING FOR COURSES IN ETHICAL CULTURE AND RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS UNDER THE CONSTITUTION, ARTICLE XIII, SECTION 5." The bill contains seven sections. Section 1 provides that there be included in the public school curriculum a course in ethical culture required in all primary, intermediate, and high schools. Section 2 provides that, if requested by parents or guardians, re-

(*Continued on the next page*)

SUPREMACY OF CIVIL AUTHORITY MENACED

(Continued from the preceding page)

ligious instruction is to given in lieu of ethical culture. Section 3 prescribes in detail what principal teachers or other designated teachers must do to carry out the provisions of Section 2. Section 4 seeks to legalize a public school teacher to act as a teacher of religious instruction classes. Section 5 provides for the inclusion of ethical culture or religion in the curricula of state normal schools, teachers' training colleges, and universities. Section 6 provides that "otherwise than in the cases specifically provided for in the foregoing sections 3 and 4, no public school teacher shall either teach religion or conduct religious services or criticize the doctrines of any church or religious denomination in the public school building. Nor shall any public school teacher nor anyone officially connected with the Department of Public Instruction attempt to influence any public school pupils in favor of or against any religion or religious denomination, nor shall he or she attempt to exert any influence, directly or indirectly, to prevent or discourage public school pupils from attending classes in religious instruction, nor obstruct or discourage the compliance with the provisions of this law." Section 7 makes the Act effective immediately and repeals all former acts or any other specific statutory provisions inconsistent with the provisions of this Act.

Secretary Vargas Refers Papers

The Secretary to the President, Honorable Jorge B. Vargas, referred several papers including the draft of a bill left with him to Vice-President Osmeña. The following communication dated July 29, 1936, is self-explanatory:

> "I enclose a letter addressed to you and left with this office by the Rev. Father E. J. McCarthy. With this letter, there were handed to me a draft of an Act providing for courses in ethical culture and religious instruction in the public schools, and a mimeographed pamphlet containing tentative reports of the Archbishop's Committee on Education.
>
> "Before taking final action on the papers presented, His Excellency, the President, desires that you give these several matters your careful consideration submitting to him your views, comment and recommendation as to the appropriate action to be taken."

Vice-President Osmeña's Memorandum

After careful consideration by the Bureau of Education on the various provisions of the Bill and the Secretary of Public Instruction, Vice-President Osmeña on September, 30, 1936, submitted a comprehensive memorandum to his Excellency, the President. In the memorandum, clear and specific observations were made on the points contained in the letter of the Archbishop's Committee. Secretary Osmeña showed the unconstitutionality of the proposal and indicated, besides, that "the proposition involves material changes in the policy heretofore followed by the government." Emphasis was given upon the principle of the complete separation of the Church and the State as the building principle observed in the government since the advent of American Sovereignty, a "basic principle which has time and again been reiterated by executive, legislative and judicial pronouncements."

Vice-President Osmeña concluded with the following paragraph:

> "In view of the facts and considerations above set forth, this Department is of the opinion that it would not be possible to adopt the procedure recommended in the letter of the Archbishop's Committee on Education and which are also embodied in a proposed bill referred to elsewhere in this memorandum without violating certain provisions of the Constitution."

Nation-wide Agitation

Widespread agitation for the teaching of religion in the public schools was conducted with increased vigor throughout the land. From the pulpit, on the platform, and in the press the campaign went on unabated for months. The hierarchy of the Roman Catholic Church and their organs were particularly zealous and active. It resulted in the approval of various resolutions of Catholic bodies and some municipal councils. These resolutions clearly indicated that there was discontent over the practice and procedure in vogue and dissatisfaction over the existing statutory provisions. A complete change was wanted and compulsory religious instruction was advocated. In fact bills categorically demanding compulsory religious instruction were suggested or presented.

Assemblymen's Petition

On November 8, 1937, a petition bearing the signatures of 63 Assemblymen, was addressed to the Vice-President and Secretary of Public Instruction specifically making the following requests:

> "(a) That the classes in religious instruction for those pupils whose parents have made the necessary request be held during the 'academic hours when the children are obliged to attend classes.'
>
> (b) That the rooms be those that are used by the pupils.
>
> (c) That the school authorities should see that order, discipline, and punctuality are maintained during the time assigned for religious instruction and that during such time no games, literary activities, or cleaning of buildings and grounds, etc., be permitted.
>
> (d) That the parents who have once requested that their children be given religious instruction be not required to renew such requests every year."

The petition was unusual and unprecedented (a) in that it was signed by a considerable number and (b) in that it contained the following paragraph: "We respectfully request that favorable action be taken on this our petition and that we be informed of the action taken by the Department before the close of the present legislative sessions on or about the end of the present month of November."

(To be continued)

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History of the Grand Lodge Library

By A. E. TATTON, P. M.
CHAIRMAN, LIBRARY COMMITTEE, G. L., 1937.

(*Conclusion*)

The Grand master in his message, under the heading "Branch Library at Plaridel Temple," said:

> For the benefit of the members of the Lodges meeting in the Plaridel Masonic Temple, most of the books and seven large book cases of the Grand Lodge were transferred from the Escolta Temple to the Plaridel Temple, a library and reading room were established. Wor. Bro. Leonardo Garduño was appointed an additional member of the Library Committee and was placed in charge of the branch library mentioned, and I desire to thank him for his efforts in this connection. It is hoped that the use made of this library and reading room by the Brethren will warrant the expenses incurred in fitting it up and inaugurating it.

The Finance Committee to which was referred the resolution submitted in 1934 reported as follows:

> We have provided for in the proposed Budget for the year 1935, the amount of ₱600.00 for the Grand Lodge Library for purchase of necessary equipment (chairs), books, subscriptions to periodicals and wages of Library attendant. We, therefore, recommend that the M. W. Grand Lodge consider this subject as closed.

At this same session a resolution, presented by Wor. Bro. Marciano Sayoc and three others, was submitted to the Finance Committee but due to lack of time was not reported on. It was carried over to 1936. The resolution reads as follows:

> Whereas the need, felt for some time past, of having the benefits of an organized library has at last been filled by the inauguration of the Grand Lodge Library in the Plaridel Temple at 520 Calle San Marcelino, Manila, on December 27, 1934, thanks to Rt. Wor. Bro. Samuel R. Hawthorne, Deputy Grand Master; and
>
> Whereas M. W. Grand Master Manuel Camus has appointed as Librarian Wor. Bro. Leonardo Garduño who has been performing the duties of said office in a satisfactory manner since September 14, 1934; and
>
> Whereas the instruction of the members of the subordinate Lodges concerning our Institution should not be limited to the more or less perfect exemplification of the ritual but their Masonic culture should be as great as possible; and
>
> Whereas in order to achieve this end, a source of Masonic information and references is required: Now, therefore, be it
>
> Resolved, That the following Regulations be, and the same hereby are, adopted:
>
> Grand Lodge Library
> Regulations
>
> SEC. 1. The Library shall be housed in the Plaridel Temple, No. 520 Calle San Marcelino, Manila, and shall be the depository of the books, manuscripts, newspapers, reviews, etc. belonging to the Grand Lodge, with the exception of the books, documents, etc., necessary for the daily use of the Grand Secretary's Office, which shall be kept in said office.
>
> SEC. 2. The library shall be open from 3 to 9 P.M.
>
> SEC. 3. The Librarian shall be responsible for the books and other property received by him for the the use of the Library, and it shall be his duty:
>
> (a) To keep an inventory of the books, manuscripts, documents, periodicals, reviews, etc., of the Library, the original whereof shall be turned over to the Grand Secretary's Office.
>
> (b) To furnish such Masonic information or references as may be reasonably requested by the subordinate Lodge or members of same, and to aid the Grand Secretary in research work.
>
> (c) To prescribe rules for the use of the books, manuscripts, reviews, etc., in the Library, subject to the approval of the Grand Master.
>
> (d) To submit a report on the activities of the Library to the Annual Communication of the Grand Lodge and make such recommendation as he may consider necessary.
>
> SEC. 4. He shall have such clerks as may be necessary and as the Grand Master may approve.
>
> SEC. 5. He shall receive a monthly remuneration of ₱150.00.
>
> Resolved, further, That a vote of thanks be also tendered to Bro. Leonardo Garduño for working until now gratuitously for the Library, giving it of his time, effort, and money.

In 1936, the Finance Committee recommended, 1st, that part of the resolution pertaining to Grand Lodge Library regulations be referred to the M. W. Grand Secretary as he is the Grand Librarian in charge of the Library; 2nd and 3rd, that the parts proposing a vote of thanks to M. W. Grand Master Hawthorne and Wor. Bro. Garduño be adopted.

The recommendations were approved.

The budget for 1936 set aside ₱240 only for the use of the Library. This action was probably based on the fact that, of the ₱600 appropriated for the Library in the 1935 budget, only ₱182 had been actually expended.

This resume of the activities of the Grand Lodge Library and the intermittent attention which it had received from Grand Lodge brings us up to the month of July 1936, when the writer had a talk with the Grand Secretary concerning library matters. A few new books had just been received, from the house of Macoy in New York. The writer was asked to examine the contents of the library, take an inventory and make such recommendations as seemed necessary. This was done. A verbal report was made to M. W. Bro. Kalaw in which it was recommended that the Masonic books on hand be classified and catalogued in accordance with the system used in the House of the Temple in Washington, D. C., known as the "Boyden Classification of the Literature of Freemasonry and Related Societies." The writer being familiar with the system offerred to classify the books under this system. The offer was accepted and a clerk was detailed by the Grand Secretary to perform the mechanical work incident to the proper cataloguing and preparation of books for circulation.

The inventory of books found in the Grand Lodge office disclosed the fact that there were on hand only 175 Masonic books, the larger number of these being monitors, digests, books of constitution, etc., of sister Grand Lodges.

There are a few non-fiction books in good repair but it is doubtful whether

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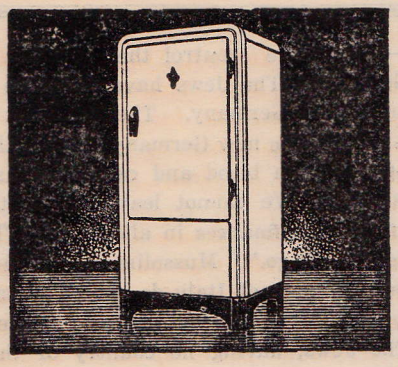

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(Sgd.) TEODORO M. KALAW
Grand Secretary
Grand Lodge of the Philippine Islands

Subscribed and sworn to before me this 15th day of September, 1938.

(seal) (Sgd.) ANTONIO GONZALEZ
Notary Public

My Commission expires on Dec. 31, 1938.

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Book 12
Series 1938

History of the Grand Lodge Library

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any use would ever be made of the majority of them if they were taken up and placed on the library shelves.

Several hundred copies of bound Proceedings are on hand and are constantly being added to. Their use as circulating library books is doubtful. In fact there are more volumes than can be accommodated in the bookcases available for use.

At this writing all Masonic books on hand with the exception of the proceedings of sister Grand Lodges have been classified, catalogued and prepared for circulation. A shelf list, for use in taking inventories, has been prepared showing the location of the 252 Masonic books on the shelves of two cases in the Grand Secretary's office. A dictionary Catalogue has also been prepared in three divisions; 1st, an author list, with the last name of the author used for filing purposes; 2nd, a title list, in which the cards are filed under the first word of the title, disregarding the articles, "a", "an" and "the;" 3rd, a subject index in which the cards are filed alphabetically by subjects. There are over 200 subjects with entries on 269 cards.

The Newark circulation system has been installed and one of the clerks in the Grand Lodge office has been designated as Circulation Clerk.

Rules governing the loan and care of books approved by the Grand Secretary have been framed and hung in the Grand Lodge office. A copy of these rules will be found on page 220 of the May, 1937, number of *The Cabletow.*

Those entitled to loan privileges will be required to sign a borrower's card on which is a pledge binding them to a strict compliance with library rules and to pay for all losses, and damage to books while in their possession.

Owing to the small number of books actually on hand with only one copy of each available for circulation the loan privilege for the present has been restricted to Master Masons resident in the city of Manila and its immediate environs. In time it is hoped that the number of books acquired will permit of loans being made by mail to member of provincial lodges when the books desired cannot be furnished by their Lodge Libraries. At the present rate of acquirement it will be a long time before "traveling libraries" can be utilized.

OUR PERSECUTED BROTHERS

By SAMUEL WELLS STAGG
Corregidor-Southern Cross Lodge No. 3
(Specially written for The Cabletow)

The recent newspaper reports to the effect that the German Consul in Manila has ordered the German Club to expel all Jews from its membership brings the age old Jewish question directly before the Filipino people. As Masons we are interested in this question for we are told to treat all men as our Brothers. More especially are all Jewish Masons our brethren.

The first fact we note is that this remarkable race of people suffer almost universal disapprobation. Not only are they seemingly universally unpopular but this has been true for at least three thousand years. Jews were unpopular and were mistreated and enslaved long before the time of Christ. For hundreds of years Jews were denied all the rights of citizens. They were the objects of heavy and discriminatory taxes. They were herded together like animals in certain parts of the city and not permitted to live anywhere else. They have been murdered by the thousands by mobs. They have been particularly the object of the Roman Catholic persecution. Thousands of them were put to death in Spain and Portugal by the Inquisition.

The Jews have had no nationality or citizenship as a people since the fall of Jerusalem in 70 A. D. Since that time they have been scattered thruout the world. They were not given political rights until recent years. France led the way in Europe in 1811. Jews were allowed to sit in the British Parliament in 1858. There has never been any governmental persecution of Jews in the United States.

In recent years the persecution of the Jews has recurred in most savage and cruel form in Germany, Spain, Italy and Russia.

We seem to deal here with a people who are universally unpopular. Nobody seems to like a Jew. Even in the the United States where there is no official discrimination, and where each individual is judged by his merits, as a class, the Jews are not popular.

One of the few places in the world where the Jews are perfectly welcome and where there is no racial discrimination against them whatever is here in the Philippines. We have many fine Jews in Manila. They are accepted on a basis of complete equality. Manila is recognized as a haven of refuge by the Jews tnemselves. The Jewish community has doubled during the last two years and a leader told me recently that the Jews will triple their number here this coming year. There are about 13,000,000 Jews in the world. There are 1,500,000 Jews in New York City alone.

If you name the ten world leaders in any walk of life you will find the Jews have more emminent men, in proportion to their numbers, than any other race of men. Jews have always been noted for their learning, for their high intelligence, and for their prosperity.

When we note the fact that this race has survived and prospered in the face of the most pitiless persecution ever endured by a human group, you will see that the Jews are not only a peculiar people but they are an amazing people.

Why is this race so universally disliked? I will review the leading attempts to explain this fact.

1. There are those who believe that the Jews are under the special anger of God for having rejected and crucified Jesus Christ. "He came unto His own, and His own received Him not." Those who held this view believe that God is punishing the Jews to force them to repent and to accept Christ.

I thank that the anti-Christian tendencies of the Jews has contributed much toward developing ill will toward them in Christian countries, but I cannot accept this explanation for the universal unpopularity of the Jew, for the simple reason that the Jew has been persecuted as severely by the Mohammedans as he has by the Christians. In Mohammedan countries the Jew was forced to wear a badge of shame. I point out the fact that even in countries where religious toleration is an established fact the unpopularity of the Jew persists.

2. In highly nationalistic countries, the Jew is unpopular because he is essentially an internationalist. The Jew has not had a homeland for nearly two thousand years. Consequently, it is said, the Jew has lost his capacity for patriotism, that he does not fit into a nationalistic scheme of things. He is always a dissenter and a trouble maker. Hitler used this argument with powerful effect. He said —"The Jews control the finances of Germany. The Jews have no sense of loyalty to Germany. They can not be a part of the new Germany because they are of alien blood and cannot be assimilated. We cannot leave the control of German finances in alien hands. The Jew must go." Mussolini is also finding the Jews of Italy do not fit in easily with his highly nationalistic schemes. The Jews, having no country of their own, are essentially internationalists.

3. The Jews are extremely clannish and race-conscious. Even in America, the Jews form their communities and live clannishly in certain sections of the city. They rarely intermarry. They maintain their peculiar customs and mannerism tenaciously. These facts set them apart as a peculiar people and contribute to their unpopularity. However, it is only fair to point out the fact that Jewish clannishness and race consciousness has been enormously enhanced by persecution. For centuries Jews were compelled to marry Jews, for they were not permitted by law to marry any one else.

4. The charge is also brought against the Jews that they are overly aggressive in money matters, that they cannot be trusted; they deal sharply; they are litigious and tricky, keeping the letter but evading the spirit. That Jews follow sharp practices in business is generally believed, yet you seldom see a Jew in jail. It must be kept in mind that for centuries making money was the only activity permitted the Jew. He could not hold office. He was not permitted to enter the professions. He could not teach. The only thing he was allowed to do was to make money. The Jew quickly found that if he had money he could buy safety. So that making money was not only his only profession, but the possession of money was the only guarantee he had for the safety of his life and family. It is no wonder then that the Jew thru the centuries has developed skill as a money maker.

5. The charge is also brought against the Jew that he is an economic parasite. He never produces anything. He is a middle man. He thrives on the productive efforts of others and yet produces nothing himself.

(Continued on the next page)

OUR PERSECUTED BROTHERS

(Continued from the preceding page)

6. The Jews are also called political agitators and trouble makers. Goebels, the Reich minister of Germany, charged that 80% of the communist agitators of Germany were Jews. It was a Jew, Trotsky, who conceived and founded the Russian revolution.

There are many other charges brought against the Jews but these perhaps furnish an insight into why this remarkable race of people is seemingly in universal disfavor.

There are some fine things also to be said in favor of our Jewish friends. It has been my high privilege to know intimately a number of noble Jews, men of the finest culture and gentility, men whose friendship I treasure.

I have already pointed out the fact that the Jewish race produces more genius per capita than any other race of people. This is probably due to the fact that in the long centuries of persecution, only the most fit have survived thus raising the racial standard.

I have often been impressed with the beauty and strength of Jewish family life. A truly Jewish home is one of the best managed homes to be found in the world. The respect for the women of the household is traditional. The respect for age, the obedience of the children, and the religious and moral training of youth, in a Jewish home might well be emulated by Christians. A Jewish divorce is rare.

Very few, if any, people in the world are more industrious and hard-working than the Jews. One of the reasons that the Jew often beats his competitor, is that the former is always at it. He never stops.

Again, I would point out the fact that every Jewish community is a bulwark for the defense of democracy. The Jews from long centuries of privation and persecution know full well the value of free speech, a free press, the right of assembly and so forth. One can count on Jewish influence against dictatorship and in favor of human freedom.

It is to be hoped that our Jewish Brothers who are finding a beautiful haven of refuge with us in the Philippines will restrain those mannerisms and faults which may turn them into public disfavor here. I believe that we have some very fine representatives of this race in the present Jewish community who are fully aware of the danger I have pointed out.

I should like to say to my Jewish brethren also that their future in this country lies in keeping the Church and State separate, that if the Catholic church comes back to power, it will put and end to Jewish happiness and peace in the Philippine Islands, as it has in every other part of the globe where it could do so.

My heart flames with indignation, and I utterly condemn the reported act of the German Consul in demanding that all Jews be put out of the Manila German Club. This request constitutes an audacious affront to the American government and to the Filipino people. Every human being living in these Islands is living under a constitutional guarantee that he will be protected from all forms of racial and religious persecution, yet these Nazi officials have the affrontery to try to introduce their Godless, inhumane, Jew-baiting tactics into this free country. I believe that such an affront should be met with a prompt warning to the Consul that such activities are not welcome here, and should he persist, he should be given his passport and sent home. If the German Club is now to become a center for the propagating of Nazi dictatorial policies, contrary to the existing constitutional government, the club should be suppressed as a subversive institution. We commend the High Commissioner for the prompt action taken on this matter.

Finally, what attitude should we as Masons take toward those who would persecute a race?

First, let us utterly refuse to judge any man by his race or color. Denunciations of an entire race are as unintelligent as they are unjust. Let each individual stand on his own merits.

Second, let us cooperate with all agencies that seek to keep this country one which believes that no man should be discriminated against because of race, color or religion.

Funeral Services Over Bro. Anderson

The funeral services over the remains of Bro. Hubert C. Anderson, former manager of the Manila Hotel and popularly known among tourists as "Andy," were held at the Central Student Church on Thursday afternoon, September 8th, under the auspices of Corregidor-Southern Cross Lodge No. 3.

About five hundred Master Masons attended the solemn ceremonies presided over by M. W. Bro. Frederic H. Stevens, P. G. M. Acting as honorary pall bearers were Bros. Paul V. McNutt, High Commissioner, President Quezon, Field Marshal Douglas MacArthur, Jose Paez, Clyde A. DeWitt, Rafael R. Alunan, R. S. Rogers, Ramon Araneta, Howard M. Cavender, Leon Rosenthal, Frank Courtney, Frank Chamberlain, and Francisco Mendoza.

Rev. Walter B. Foley, pastor of the Union Church, delivered the eulogy. He described Bro. Anderson as a man who came in contact with humanity as no other man in the Philippines, and eulogized the virtues of the deceased as a soldier, federal official, and hotel manager, which capacities afforded him an exceptional opportunity to study man. Bro. Foley described death as the beginning of the life which passes from everlasting to everlasting, knowing no end, and one of many occasions on which humanity meets divinity.

The Most Worshipful Grand Master Jose Abad Santos, in a brief remark, stated that death is but a reminder that life is not an end in itself.

The actual pall bearers were Bros. H. T. Gewald, Seldon W. O'Brien, P. G. M., Henry Gilhouser, Grand Orator, Tom Hill, L. Hayden and E. J. Baumgardner.

SICK COMMITTEE

The following brethren have been appointed by the Most Worshipful Grand Master to serve as members of the Sick Committee during the month of October, 1938:

Floro A. Santos (4)
Albert J. Brazee, Jr. (8)
Aurelio L. Corcuera (12)

FRATERNAL REVIEWS

By A. E. TATTON, P. M., FRATERNAL REVIEWER

ARIZONA, 1937

The Grand Lodge of Free and Accepted Masons of Arizona had on December 31, 1936, 39 subordinate Lodges with a total membership of 5,635, showing a net loss of 66 members during the year. The figures as shown in the review of Arizona for 1936 were in error, there should have been 5,701 members as of December 31, 1935, instead of 5,677 as shown. Grand Masters: retiring, James R. Malott; incoming, Barnet E. Marks of Phoenix. Grand Secretary, Harry A. Drachman, Box 229, Tucson, Arizona.

The 55th Annual Communication of the Grand Lodge of Arizona was held in the City of Globe on March 10 and 11, 1937. Our Grand Representative, since October 27, 1917, Wor. Bro. H. D. Aitken, was present. Grand Master Malott in his Annual Address referred to the loss of two Past Grand Masters by death during the year, M. W. Bros. Edwin S. Miller and George A. Bridge.

During his term of Office, M. W. Bro. Malott visited all the Lodges of his jurisdiction but was unable to visit outside of the State. The Deputy Grand Master represented him at the Annual Conferences and other meetings in Washington, D. C., and Alexandria, Va.

Among the various recommendations made by the Grand Master was the establishing of an official organ of the Grand Lodge, but the Committee on General Policy to which the matter was referred considered it inadvisable and their recommendation was sustained by Grand Lodge. He also recommended that membership in the Masonic Service Association be continued and that Grand Lodge continue to support the Sojourners Club at Tucson and the Wayfarers Club at Prescott. These two entities are carrying on a real masonic work by contributing to the assistance and relief of the brethren suffering in the hospitals where they are located. The Grand Master found that the income from interest on investments of the several trust funds was decreasing due to low interest rates and recommended amendments to the Constitution for the purpose of providing a special relief fund of $2,500.00 to be used only when the income from investments was insufficient to cover relief needs. The necessary action was taken by Grand Lodge.

The Grand Orator, Wor. Bro. Arthur C. Taylor, delivered a short but stirring address taking as his subject, "Our Responsibility." His theme is well summarized in this short quotation.: "We must carry from out these doors a responsibility that we will take a larger share of the problems of our community, our state, our nation, upon ourselves, if it should so happen that we be placed in positions of authority; that we shall endeavor to so conduct the authority delegated to us in a democracy that the credit to which we are due will reflect upon the organization whose emblem we wear upon our coats. It is not the organization that dignifies the wearer, or signifies that he is entitled to the respect or admiration of those around him—it is the actions and works of the wearer by which the organization shall be known."

Grand Lodge adopted the recommendation of the Committee on Correspondence granting recognition to the Grand Lodge Nationale of Denmark, Grand Lodge of Norway, Grand Lodge of Sweden, and Gran Logia Independiente "Cosmos" Ancient Free and Accepted Masons of Chihuahua, Mexico.

This is another Grand Lodge in which the reviews are written by the Grand Representatives of the various Grand Lodges near that of Arizona, the Chairman of the Committee on Correspondence being editor, compiler and proof-reader. When submitting the reviews to Grand Lodge, M. W. Bro. Henning commented on the advantages of having the work done by many instead of by one. He gave credit to the few brilliant scholars in other jurisdictions who are outstanding but he said "I have no hesitancy in having a comparison made of our work with that of the average reviewer." We agree with him. The reviews are ably written. Fifty three reviews were submitted taking up 101 pages of which over two and one half pages are alloted to the review of our 1936 volume. Wor. Bro. Hedrick D. Aitken, our Grand Representative, was very generous in his treatment of our Proceedings. He noted the presence of their Grand Representative, Wor. Bro. Thomas G. Henderson; covered all the principal items and quoted Grand Master Hawthorne's remarks on our failure to effect a reconciliation in the matter of suspended relations. We are glad to be able to report that as this goes to press, fraternal relations have been resumed by the Grand Lodges of Massachusetts, England, and Scotland.

Wor. Bro. Aitken in concluding his review on our volume stated: "Having read the proceedings from cover to cover, I have found it replete with everything that would indicate a Grand Lodge whose membership is fully awake to the trend of the times, with many suggestions and discussions of legislative improvements, keeping always present a firm resolution to conform with the Ancient Landmarks of Freemasonry, and the Sacred Laws of the Divine Creator."

Thank you, Bro. Aitken, we will do our utmost to maintain our adherence to that resolution.

We wish to take this opportunity to pay a tribute of gratitude to the Grand Secretary of the Grand Lodge of Arizona, M. W. Bro. Harry Arizona Drachman, P. G. M., for his "kindness and high conception of service." We quote another Brother of this Jurisdiction who has expressed our sentiments as follows: "Last year (1936), a member of this Jurisdiction died while vacationing in Tucson, Arizona. Our Grand Master, M. W. Bro. Conrado Benitez, sent a radio to M. W. Bro. Drachman requesting him to assist the widow in making arrangements, have one of their Lodges conduct the funeral service, and to send us the undertaker's bill. The Grand Secretary got busy and did everything possible to comply with the request. We learned later that the service was elaborate in accordance with the wishes of the widow; that the ceremonies were conducted in an impressive manner by Tucson Lodge No. 4, and that the undertaker's bill which amounted to $735.00 was personally guaranteed by M. W. Bro. Drachman. This was paid later by the brother of the deceased in Manila.

(Continued on the next page)

FRATERNAL REVIEWS

(*Continued from the preceding page*)

"Where can we see a man, except in Masonry and in Bro. Drachman's shoes, going out of his way and guaranteeing that amount for another man over twelve thousand miles away and whom he had never met in his life? There is the man, the Grand Secretary of Arizona!"

Wor. Bro. Thomas G. Henderson of Cosmos Lodge No. 8 represents the Grand Lodge of Arizona near ours.

CALIFORNIA, 1937

The Grand Lodge of Free and Accepted Masons of the Jurisdiction of California, founded in 1850, had on July 31, 1937, 582 subordinate Lodges with a total membership of 127,304, showing a net loss of only 427 members during the past year. Grand Masters: retiring, Rollie W. Miller; incoming, James T. Fraser of Eureka. Grand Secretary, John Whicher, Masonic Temple, San Francisco, California.

The Grand Lodge of California held its 88th Annual Communication in the Masonic Temple in the City of San Francisco on October 12-15, 1937. The Grand Master's message is a concise summary of matters, coming before the Grand Lodge, under twenty-two sub-headings. Under the General Condition of the Craft he notes a decisive and encouraging trend toward a more healthy and steadier condition in all the Lodges. Attendance has increased, petitions for degrees more numerous, with substantial reductions made in delinquent dues. He mentioned the passing of Past Grand Master Thomas Flint and Past Grand Orator Ira F. Thompson. He stated he had given the larger part of his time during the year to visiting as many of the districts and Lodges as possible, including a trip to the Hawaiian Islands. He was unable to make the trip to Scotland but he appointed Past Grand Master William Rhodes Harvey as the representative of the Grand Lodge of California at that great celebration. He attended the Annual Conference of Grand Masters at Washington, D. C.

The Grand Secretary reported that requests for recognition had been received from six Grand Lodges, three in South America and three in Mexico, and referred to the Committee on Policy and General Purposes, but the reports of that Committee make no mention of the action taken, if any, upon the requests.

Two Lodges were consolidated after the reports on membership were made so that the next report will show only 518 Lodges. From the Grand Secretary's report we learn that during the past twenty years suspensions for nonpayment of dues have totaled 33,565 of which only 6,427 were restored, or approximately twenty per cent.

The Annual Oration, by the Grand Orator, Bro. William B. Ogden, had for its subject, "Our Heritage." The impression that it made was such that the Grand Secretary was ordered to have it printed in pamphlet form and a copy sent to all the Lodges in the jurisdiction, with directions that it be read at the first meeting after its reception.

Grand Lodge laid eleven cornerstones during the year as follows: an armory, a college, a Scottish Rite Temple, two Masonic Temples, two High Schools, a post office, two churches, and a City Hall. Two Masonic Temples were dedicated.

Three resolutions were presented having for their object a return to the old system of a full-time paid Grand Lecturer but the recommendation of the Committee that no action be taken and the so-called new system remain in effect for the coming year was adopted by Grand Lodge.

The reports covering the two Homes in California make wonderful reading. The Decoto Home on August 31, 1937, had as guests 201 men, average age 74.61, and 151 women, average age 73.39. The children at the Covina Home were 85 boys and 63 girls on July 31, 1937. The Chairman of the Masonic Homes Endowment Board reported that it was his privilege to announce that the Permanent Endowment Fund now exceeds a total of One Million Dollars. Good work.

The Committee on Clandestine Masonry made another very interesting report. Under the heading "Filipino Masonry" we find recorded activities of the Caballeros de Dimas-Alang, the Gran Oriente Filipino, and Legionarios del Trabajo. Some very interesting facts concerning the last named organization are brought out.

California observed its 18th Annual Public Schools Week in 1937. The report of the Grand Lodge Committee composed of thirty members, covers the matter very thoroughly. The object of this observance is "to advance and keep at highest level the cause of popular education, and to insist that the public schools shall be fitted in all things for their gigantic tasks."

Eighty-seven pages of the Proceedings under review are devoted to the Report of the Committee on Correspondence of which Bro. Jesse M. Whited is the Chairman, but who alone writes the reviews. He presents his fourteenth report but it is the first which we have had the pleasure of reading. Our 1936 volume was not received in time to be fully reviewed. We receive mention, however in the report which accompanies the reviews. Under "Who's Who in China," he quotes from the New York review, concerning the suspension of relations over our refusal to join the advisory council in 1934, in which the membership of our Lodges in China were classified according to race, vocation, and educational capacities. He quoted the paragraph from the Annual Address of Grand Master Benitez in regard to the establishment of classes for illiterate persons. Bro. Whited remarks that this "presents one of the finest pieces of work it has been our good fortune to read." We shall await with considerable interest a full review of our Proceedings by this gifted reviewer.

In the past the reviews of the California Grand Lodge Proceedings have ended with the statement that "California is one of the few Jurisdictions that do not exchange Grand Representatives." We have noted however that they do commission Grand Representatives near other Grand Lodges when so requested. Arizona, New Mexico, and the York Grand Lodge of Mexico are three Grand Lodges that we have found so far where California is represented. There are now only three Grand Lodges left, other than California, that do not exchange Grand Representatives, viz., Iowa, Pennsylvania, and Wyoming. We hope they will adopt the system some day.

(*Continued on the next page*)

Scottish Rite Essay Contest

First Prize— — — —	₱100.00
Second Prize — — —	40.00
Honorable Mention —	10.00

ANNOUNCEMENT

In line with the speech on "Social Movement" delivered by the President of our Commonwealth during his 60th birthday celebration at the Rizal Memorial Stadium on August 19, 1938, Lakandola Lodge of Perfection considers itself fortunate in receiving a generous offer tendered by the Deputy of the Supreme Council in the Philippines in the form of a reasonable amount in CASH to be awarded as prizes for the best, and second best original essays submitted on the subject "CHARACTER BUILDING" based on Masonic principles. Participation in this contest will be restricted to Scottish Rite Members of the Philippine, Cebu, and Iloilo Bodies only.

Rules and Regulations

1. All Scottish Rite Masons of the Philippine, Cebu, and Iloilo Bodies in good standing, owing allegiance to the Supreme Council of the 33.o for the Southern Jurisdiction of the United States are eligible, irrespective of whatever degree they may have attained, or to whichever Lodge they may belong.

2. The essays must be based strictly on Masonic principles, must not exceed 2500 words, and should be submitted in either English or Spanish. They must be typewritten on one side of the paper 8-1/2 x 11 inches, double-spaced, and threefold to fit inside of an ordinary long-sized envelope.

3. Each contestant must sign his essay with a nom de plume or pen name and submit it in a sealed envelope bearing the nom de plume typewritten on the outside, and identified by another separate sealed envelope inside, bearing the true name and address of the author and the name of the Lodge of Perfection to which he belongs. Any writing, mark or sign found on an essay submitted which might tend to disclose the identity of the author will ipso facto disqualify his essay.

4. All essays must reach Manila in time to be in the hands of the Venerable Master of Lakandola Lodge of Perfection, Jose C. Velo, 32.o, whose office address is Insular Book Company, 430 Rizal Avenue, Manila or P. O. Box 3141, Manila, not later than 5:00 o'clock in the afternoon of December 15, 1938. All contestants must observe these rules with care, as only those essays actually in the hands of the Venerable Master, within the time specified above will be considered.

5. On the stated meeting of Lakandola Lodge of Perfection which will be held on the evening of December 15, 1938, the Venerable Master will appoint a Committee on Awards of five Scottish Rite Masons, well versed in both English and Spanish, who will judge the MMs submitted, within not less than thirty nor more than sixty days thereafter (at a time to be announced later) the prize winning essays will be announced and awards made. The decision of said Committee shall be final.

6. The Venerable Master will retain unopened the sealed envelopes containing the real names of the contestants until the PRIZE WINNING ESSAYS are announced. At the time of such announcement, in the presence of the Committee, or a majority thereof, the Venerable Master will open the envelopes and ascertain the names of the writers of the winning essays as well as of any who may be considered worthy of an honorable mention.

7. All essays shall become the property of Lakandola Lodge of Perfection for the purposes of publication in any Masonic journal, or otherwise, including full rights of having them translated. Due credit, of course, will be given the author. The WINNING ESSAYS, and such others as the donor of the prizes may select, shall be published in the Far Eastern Freemason. It is the intention of the donor and of Lakandola Lodge of Perfection to present the original winning manuscript to the President of the Philippine Commonwealth. No MMs, therefore, will be returned.

JOSE C. VELO, 32o, V. M.
Lakandola Lodge of Perfection

Fraternal Reviews

(*Continued from page* 91)

During the past five years (1933-1937) the Proceedings of the following Grand Lodges were not reviewed for years shown due, evidently, to their non-receipt:

For 1933—Arkansas, Connecticut, Indiana, Minnesota, Missouri, North Dakota, Oregon, South Carolina, New South Wales, Lessing zu den Drei Ringen.

For 1934—Maryland, Mississippi, North Dakota, New Brunswick, New South Wales, Lessing zu den Drei Ringen.

For 1935—Cuscatlán (El Salvador), Oklahoma, Oregon, Quebec, New South Wales.

For 1936—Connecticut, Cuscatlán (El Salvador), Lousiana, Maine, New Hampshire, New Mexico, North Dakota, Oklahoma, Utah, Wisconsin, Queensland, South Australia, Czechoslavakia (N. G. L.).

For 1937—Arkansas, Georgia, Kentucky, Minnesota, North Dakota, Tasmania, Czechoslovakia (N. G. L.), Panama, Vienna.

ADDITIONAL

During the same period, no Proceedings were received from any of the following Grand Lodges:

England; Ireland; Barranquilla, Bogota and Cartagena (Colombia, S. A.); Oriental Peninsula — (Mexico); Puerto Rico; France (N. G. L.); Minas Geraes, Para, Rio Grande do Sul, and Sao Paulo (Brazil, S. A.); Portugal.

Only one volume has been received from each of the following Grand Lodges during the past five years; Chili (1935), Ecuador (1933), Belgium (1934), Alpina—Switzerland (1935), Netherlands (1935), Amazonas y Acre (1933), Bahia (1935), Ceara (1934), Parahyba (1933), Rio de Janeiro (1935), Venezuela (1935).

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P. G. M. QUINTIN PAREDES WELCOMED

The welcome dinner in honor of Past Grand Master Quintin Paredes, Resident Commissioner of the Philippines to Washington, D. C., was held under the auspices of Sinukuan Lodge No. 16, at Plaridel Temple, on August 25, 1938. Over 200 Master Masons welcomed the guest of honor. The affair was a complete success, due to the preparations made by Wor. Bro. Constancio San Jose, Master of the Lodge.

The welcome address was delivered by Past Grand Master Antonio Gonzalez, who extolled the fine qualities of Bro. Paredes as a citizen, as a public official, and as a Mason. Concluding, Bro. Gonzalez, quoted La Fontaine on Fidelity, the story running thus: Filemon and Baucis served Jupiter and Mercury faithfully and as compensation, the gods granted the couple the privilege of living together unto eternity, and so when they were already ripe with age, the husband was changed to the oak whose strength and durability became proverbial, and the wife to the fir, whose fine texture and foliage makes her the pride of the forest.

The Most Worshipful Grand Master, Justice Jose Abad Santos, praised the Master and members of Sinukuan Lodge for the success of the meeting, saying that as the Master and many of the members of the Lodge are working in the Manila Railroad, they are experienced in "railroading" men. In precise words he admonished the brethren to be instrumental in making Masonry lead in all activities that uplift society.

The guest of honor spoke of the great influence Masonry has played in his life as a citizen and as a public servant, and pledged to continue to be loyal to the precepts and tenets of the Order. He also mentioned the cordial relations existing between the Government and Freemasonry in the United States, citing the case of Washington-Alexandria Lodge in Virginia, of which the Father of His Country had served as Master. The land on which the Lodge stood, judged from present standards, proved to be too small, and the lot adjoining it belonged to the County of Alexandria and right in it the city hall was to be erected; besides, the lot was also too small for the city. To solve the vexing problem, the citizens of Alexandria and the members of the Lodge agreed to combine their buildings in said lots, thus enabling the city hall to have a bigger front; the city put up its offices in the front part of the building, and the Lodge in the interior. Brother Paredes said that the chair which Washington used when he was Master is incased in a glass to preserve it for posterity, because visitors were in the habit of cutting small pieces from it and taking them away as souvenirs.

Bro. Felipe Buencamino, who nad been a partner of the guest of honor for many years in a law firm, and also as a colleague in the National Assembly, played his role of toastmaster in a masterly way.

Profs. Angela A. de Gonzaga and Nelia Manalo delighted the audience with exquisite operatic arias, with Prof. Vicenta Marifosqui-Eloriaga as piano accompanist.

Credit for the success of the affair is also due to the members of Sinukuan Lodge who generously cooperated with the officers, and to Wor. Bro. Honorio Musni who arranged for the musical program.

THE YEAR OF THE WORD

By EMERSON EASTERLING, F. P. S.
Ashland, Oregon
(Specially written for The Cabletow)

Freemason, the Oxford dictionary informs us, came into use somewhere between the middle of the twelfth century and the middle of the fifteenth. It signified an operative mason, or practical builder in stone, until 1646, when it included as speculative member of the Free and Accepted Masons.

In the year 1723 it came to mean only a member of our Fraternity. In this year it was that Dr. Anderson's Book of Constitutions was printed.

Under "mason" we learn that the term came from the French language, carrying over the Old French *masson*. Its etymology is obscure.

In 1483 the word mason appeared in the English signifying an operative or guild mason.

* * *

In 1686 the word lodge in the sense that we know it as a Lodge of Masons, or lodge building, came into public use. As a workshop for operative masons the word lodge had been in use along with freemason and mason.

Though lodge means a variety of things, ranging from an Indian wigwam to a grape arbor, its essential significance is of a tabernacle.

And as a copy of the Solomonic Temple, antitype of that sacred tabernacle of Aaron, we distinguish our Lodge.

* * *

In the year 1704 the word apron, as applying to the garment worn by bishops, deans, Freemasons, etc., came into use. Utilitarian aprons had been worn by workmen and servants and so called from Middle English times, being derived from Old French *naperon*, and changing in time from naperoun and napron to apron, and napron becoming an apron.

* * *

Collar, signifying the ornamental chain forming part of the insignia of orders of knighthood, appeared in English in 1488. From Anglo-French it came into Middle English as *coler*, meaning a neck-piece.

* * *

The word insignia came into use in the English language in 1648. It means badges or distinguishing marks of office or honor, emblems, being, not as is so oftenly taken, a singular, but a plural word, borrowed from the Latin without any change. The singular is insigne.

* * *

VERNACULAR SECTION

KUNG MANGASAWA ANG TAGALOG

Ni TEODORO M. KALAW

Ang aking ilalahad ngayon sa inyo ay kung papaano ang likas na kagawián kung mangasawa ang tagalog. Ang tagalog, gaya rin ng taga ibang bansa, ay may dalawang paraan sa pag-ibig. Ang *ligawang* biro-biro at ang *totohanan*. Ang ligawán ay parang aliwan, galawan o laruan lamang, na lingid pa o nakakublí, sa mga magulang. Ang totohanan ay may ibig nang sabihin, na kung tawagin ay *pangangasawa*. Ang dalaga ay bukod sa pilí na ng binata ay pilí pa rin ng mga magulang at ng boong kamaganakan. Ito ang karaniwang nangyayari lalo na sa manga bayang sunod pa sa matatandang ugalí. Talós na ninyo and kilalalang kawikaán:

Nalilipol ang ari
Nguni't ang lahi'y hindi.

Ang gustong sabihin nito ay hindi kailangan ang mayaman, sapagkat ang kayamanan ay maaaring maparam. Ang kailangan ay mabaít, masunurin, magandang ugali, sa pagka't ang mga hiyas na itó ay nagtatagal at naiingatan. Ganito rin ang ibig sabihin nang sawikain:

Maputi man at durog,
daig nang garingang subok.
Minamana kung ari
Lumilikás kung lipi.

Kaya nga kailan man at ang binata ay nangasawa na, ay sapagka't kagustuhan na nang lahat. Ngayo'y sasalaysayin ko kung papaano ang pangangasawa. May maraming hakbang na tatawirin.

Una ang:

Kung Mamarapatin

Ito'y isang sawikaing may kahulugan. Pagsapit nang gabí. ang binata ay magsasadya sa bahay ng dalaga at pagpasok ng pintuan, agad maninikluhod, nakahalukipkip ang dalawang kamay, yuko ang ulo at tanda ng paggulang ay bibigkasing marahan ang ganitong pangungusap: *Mano pó.*—At ang ama o ang ina ay sasagot:—*Kaawaan ka ng Panginoong Dios. Magtindig ka at umupo.* Kasunod na sasabihin ng ama o ng ina sa anak na dalaga—*Handugan mo siya ng hitso at sigarilyo.* At ganito nga ang gagawin ng dalaga. Sa pamula'y ang paguusapan nang binata at nang dalaga ay mga bagay na waríy walang kabuluhan, hanggang sa humantong sa isang sandaling maselang, na ang binata ay mapipilitan na magsalitang katál ang tinig na: *kung mamarapatin.* Ito'y bilang pagtatanong kung kapahintulutan nang makahingi ng kamay sa ama at ina. Sasagutin siya nang dalaga na humingi nang palay sa kanyang mga magulang, na ang ibig ipakahulugan ay pagsangayon o pagpapahintulot sa ganang kanya. Matapus ay gagawin naman ang

Pagpapakilala

Magsisimula na ang binata nang pagdadala ng kahoy na panggatong at nang tubig na inumin sa bahay ng dalaga, at sa gabi, kasama ang kanyang mga kamaganak at iba pang taong kinaaalang-alanganan, ay haharap sa mga magulang ng dalaga, upang humingi ng palay. Kung sakali't ito'y magbigay nang palay ay tanda ng pagsangayon. Ngunit' kung mangatuwiran na walang palay na tuyó upang bayuhin, ay talagang tiyak na pagkabigó.

Ipagpalagay natin na ang mga magulang ng dalaga ay sumangayon sa pagkakaloob ng palay, ang mga nagpakilala ay magsisiuwi na, at pasisimulan naman ang kung tawagi'y:

Paglilingkod o Paninilbihan

Matitirá ang binata sa bahay ng dalaga, upang sa loob ng pitong araw ay manilbihan, sapát na panahon na ipagmamasid ng mga magulang ng dalaga sa muni't kaugalian at sa kakayahan ng binatá. Sa kinabukasan ng gabing mairaos ang pagkakaloob ng palay, ang ama ng dalaga ay tatanong sa binata:

—¿Bakit ikaw ay naglilingkod dito, sino ang nag-utos sa iyo?

—Ang sarili ko pong kalooban,—ang isasagot ng binata na malaki ang takot at pangamba.

Pagkaraan ng pitong araw na paglilingkod ay ipatatawag ng mga magulang ng dalaga ang mga magulang ng binata, upang pagkaisahan ang lahat na mga kabagayan at ng mga pangunahing kailangan sa pagdaraos ng kasal. Sa pagkakatipon ng dalawang angkan, ay iuulat nang ama ng dalaga sa mga magulang ng binata:

—Ang inyong anak ay kasalukuyang naglilingkod dito, ¿ano ang inyong nasasaloob?

—Na'alaan kaming sumunod sa inyong ipag-uutos: Kung kami'y mayroong ipagkulang sa inyo, ay nahahanda kaming tumanggap ng kaparusahan.—Ganito ang isasagot nang mga magulang ng binata. Tuloy pag uusapan ang

Bilang o Bigay-kaya

Ang bilang o bigay-kaya ay parang ambag sa bagong kasal na maaring maging salapi o ibang bagay kaya, at ipaliliwanag ng mga magulang ng dalaga na yaon ay upang maging patuntungan lamang ng kanilang kabuhayan. Kung inaakala ng mga magulang ng binata na ang bilang o bigay-kaya ay totoong malaki, ay sasabihing tapat at dalisay ang ganito: *Hindi po namin kaya. Patawarin ninyo kami.* Sa kabilang dako, kung sangayon naman, ay idaros ang tinatawag na

Pamulungan

Ang pamulungan ay isang paraan upang ang mga kamag-anak at mga kaibigan ng binata ay magsipagsadya sa bahay ng dalaga na may dalang pitong manok, apat na inahín at tatlong praskong alak sa niyog o hinebra. Sa ganitong pagkakatipon ay magiging masiglá ang salitaan, magsisikain at magsisipaginuman, na ang mga pina-

(*Nasa dahong* 99 *ang karugtong*)

SECCION CASTELLANA

NOTAS EDITORIALES

NACIONALIZACION DEL PROFESORADO

SE nos había informado que en la Asamblea Nacional se presentó un proyecto de ley al objeto de nacionalizar el profesorado en Filipinas. Desgraciadamente el proyecto no fue actuado; pero esperamos que en las próximas sesiones se convierta en ley.

Ya hemos sostenido en otro número de esta revista la necesidad y conveniencia de nacionalizar el profesorado en Filipinas. Insistimos ahora en lo mismo a raiz de ciertas informaciones que llega a nuestra mesa de trabajo y que, de ser ciertas, probarían la urgente necesidad de la pronta cristalización de este proyecto de ley.

Se nos informa que en ciertos colegios y, por cierto, regentados por extranjeros, es decir, por elementos que no han jurado lealtad a las instituciones nacionales, se inculca en la mente de la juventud ideas que son incompatibles con el espíritu de ideal de democracia que informa nuestro sistema de gobierno y legislación. Por su manera de ser absolutista, por sus simpatías por regímenes dictatoriales, por sus inclinaciones fascistas, estos elementos no pueden en modo alguno adherirse incondicionalmente a nuestras instituciones de democracia, y no es de extrañar que, aunque veladamente, envenenen la mente de nuestra juventud, previniéndola contra los ideales que ahora constituyen el armazón de nuestra fuerte y sólida vida nacional.

Es necesario que el Estado se prevenga contra este peligro. No es bastante que las autoridades supervisen estos colegios, examinen sus libros de texto o intervengan en su debida regulación. La misión de los colegios en Filipinas es hacer hombres según los ideales que informan nuestra Constitución y nuestras instituciones nacionales, y es completamente absurdo esperar que estos elementos extraños, que no han jurado lealtad a estas instituciones como filipinos, preparen a nuestra juventud conforme a estas normas y para las futuras responsabilidades de una vida eminentemente nacional enraízada en los principios de libertad y democracia en que ahora se mueve.

La nacionalización del profesorado no es mas que un paso hacia la firme preservación del ideal democrático en Filipinas.

LOS TRECE MARTIRES DE CAVITE

LA epopeya de nuestras luchas libertarias en el pasado siglo diecinueve registra un episodio intensamente trágico, la ejecución de los trece mártires de Cavite. Ello comenzó con un gesto heroico de sublevación en los pueblos de San Francisco del Monte, Noveleta y Kawit. El malestar social se hacía cada vez mas pronunciado, pues, un régimen absurdo se hacía imposible para el pueblo filipino que, aunque sufrido y respetuoso para con las autoridades, no podía soportar un yugo que le ahogaba.

Pero Cavite iba a pagar generoso por el gesto de sublevación de sus hermanos y comprovincianos. Y fue un día de jueves, el 3 de septiembre de 1896. Una costurera apellidada Sayat delató a su ama, la señora del gobernador político-militar, la existencia de algunas personas sospechosas de conspiración. Y fue entonces que comenzó la tragedia. Se fraguó a la media noche el arresto de los vecinos Severino Lapidario, Alfonso Ocampo y Luis Aguado. Y en los días siguientes, el 4 y 5 de septiembre, se arrestó a los otros. Se formó luego un consejo de guerra y se procedió después a un juicio sumario para dar apariencias de legalidad a una farsa, o mejor, a una obra ya premeditada de destrucción y asesinato. Y pronunciada que fue la sentencia de muerte, al medio día del 12 de septiembre de 1896 se ejecutó a los trece mártires que son ahora todo un símbolo para la patria.

Cayeron aquellos trece compatriotas en Cavite y esta provincia fue desde entonces el nidal de las libertades patrias al recoger asi aquellos cuerpos que aún vibraban desfallecientes ante la visión de una patria desgraciada.

(Continua en la página 98)

De Charla con Nuestros Hombres

Nuestro Gran Orador, el Ven. Hermamo HENRY GILHOUSER, nos comunica sus impresiones a raiz de una visita hecha a los Hermanos de Cavite cuando se conmemoraba allá el día de los TRECE MÁRTIRES.

Nos encontramos en Cavite al atardecer. Fue el 12 de septiembre pasado. Era la hora del crepúsculo. Una lluvia impertinente frustró nuestros deseos de quedar al pie del monumento erigido en el *istmo* a la memoria de los TRECE MÁRTIRES DE CAVITE.

El Ven. Hermano H. GILHOUSER se acerca a nosotros ansioso de saber algo de aquella conmemoración.

—Yo he oído hablar mucho acerca de los TRECE MÁRTIRES DE CAVITE; pero desconozco la verdadera história, o mejor, el episodio histórico relacionado con su muerte.

—Ahora quizás se entere usted por lo mismo que se está celebrando aquí un acto en su memoria.....

—Sé que una de las principales calles en Cebú se llamó de los TRECE MÁRTIRES en honor a ellos. Sé también que esto mismo se hizo en Cagayán, Misamis. He estado inquiriendo muchas veces algo acerca de su identidad, algo de su vida; pero no me han sabido dar una información inteligente.

—Pues preste usted mucha atención a lo que aquí se diga y se haga, y su curiosidad quede tal vez satisfecha.....

—Ojalá así fuera.....

Y nos despedimos de él, pues, teníamos que hablar al pie del monumento. La lluvia había amainado y a requerimiento de los señores encargados de aquella conmemoración se procedió al número de los discursos.

Al día siguiente nos viene entusiasmado a vernos el Ven. Hermano GILHOUSER y nos dice que ha tenido la mejor oportunidad de conocer la vida masonica en los valles de Cavite y que, por ello, estaba muy agradecido a los hermanos de por allá y especialmente a los de la logia BAGONG BUHAY No. 17.

—¿Cómo—le preguntamos — ha estado usted en la tenida celebrada el 12 en los talleres de la logia BAGONG BUHAY?

—Si, señor,—nos contesta—y siento que se haya usted ausentado, pues, fue una de las mas interesantes e instructivas!

—.....

—Fue una tenida conjunta de las logias PINTONG BATO, PILAR, IBARRA, PRIMERA LUZ FILIPINA, BAGONG ILAW, ZAPOTE, MOUNT MAINAM y BAGONG BUHAY con ocasión de la visita oficial de nuestro M. I. Gran Maestre. Se hizo coincidir con la celebración del día de los TRECE MARTIRES en San Roque, Cavite.

—¿Y cómo fueron los discursos?

—Excelentes. El de nuestro M. I. Gran Maestre fue de lo mas inspirador.

—¿De qué habló?

—Del patriotismo y heroísmo de los TRECE MARTIRES relacionándolo con las enseñanzas de nuestra orden.

—.....

—Habló también del estado caótico en que se encontraba el mundo, diciendo que esto era un verdadero desafío a la masonería, pues, nuestro lema de AMOR FRATERNAL, SOCORRO y VERDAD se echaba abajo por dictadores que quieren usurpar el poder y la autoridad.....

—.....

—Y también observó que en nuestra misma querida Filipinas se está echando el guante de desafío a la masonería, pues, aqui se ha estado haciendo esfuerzos para que la educación de nuestra juventud se ponga en manos de organizaciones religiosas y que, aunque esto quedó de momento frustrado, el peligro aún no ha pasado, y que se hacía necesario mas vigilancia de nuestra parte.

—.....

—También recuerdo muy bien el discurso del representante de la logia PRIMERA LUZ FILIPINA. Me gustó por su tema. Habló de la urgente necesidad de ir constantemente en busca de mas luz y de mayores conocimientos. Creo que está en lo cierto al afirmar que necesitamos visitar con mas frecuencia nuestras logias.

—.....

—Vengo perteneciendo a nuestra orden por unos treinta años, poco mas o menos; pero, como la mayor parte de mi vida en estas Islas lo he pasado en el Sur, allá por Visayas y Mindanao, he tenido muy poca ocasión de estár en contacto con los Hermanos de Manila y de los pueblos limítrofes.

—¿Y ya ha llegado usted a saber algo acerca de la vida de los TRECE MARTIRES?

—Oh, sí, bastante. He llegado a saber que siete de entre estos héroes fueron masones. Su historia, así como algunos incidentes en relación con su ejecución me fueron relatados, y creo que he aprendido mucho de esta visita hecha a San Roque.

—.....

—Me ha sorprendido saber que en Cavite existen mas logias en total que las actualmente existentes en todo Mindanao y Suló que, como usted sabe, tiene un área aproximada de unos 40,000 millas cuadradas!..... nada, tan grande como toda Luzon.....

—.....

—Y también que el número de logias en Cavite es mayor que el número de logias en todas las Islas Visayas que, como es sabido, tienen tantos habitantes como Luzón!

—.....

—Esto, desde luego, habla muy en favor de la provincia de Cavite

—.....

—Este descubrimiento me ha interesado mucho, porque yo he estado sosteniendo algunas veces la proposición de que es preferible tener menor número de logias economicamente fuertes que un gran número de logias economicamente débiles.

—.....

—También me he enterado durante mi visita que había un movimiento por crear otra nueva logia en Cavite y que este movimiento contaba con las simpatías y recomendación de los Hermanos de aquellos valles.

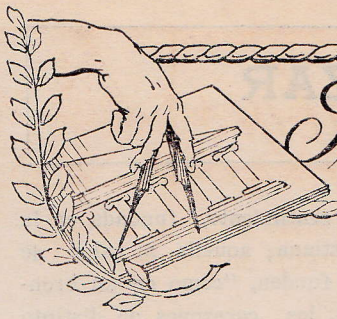
—.....

—Desde luego que si Cavite puede tener así un buen número de logias, no veo razón alguna de porqué podian existir dificultades para establecer otras logias por todas las Islas Filipinas.

—.....

—Recuerdo muy bien lo que se dijo allá al efecto de que Cavite era la cuna de las libertades patrias. Yo podría afirmar que a todas luces aparece evidente que Cavite es también el baluarte de la masonería en Filipinas.

Y diciendo con énfasis estas palabras, se despidió de nosotros el Ven. Her. GILHOUSER manifestándo una vez mas sus ansias de visitar de nuevo aquellos valles de Cavite.



Sobre la Plancha de Trazar

OBSERVACIONES DE ELIAS

El deber primario del Estado es ver y ciudar de que nuestra juventud no beba de las fuentes de educación agua contaminada con el virus destructor de la intolerancia.

—Decía usted en su último artículo que es un error creer que, con el veto de su Excelencia, el Presidente del Commonwealth, de la ley de enseñanza religiosa, tal problema había quedado completamente solucionado.

—Sí, señor. Y no he cambiado ni un ápice de mi opinión. Insisto en ella. No debemos juzgar ligera y superficialmente ninguna cuestión, sobre todo aquéllas que son fundamentales, porque afectan a la base misma en que descansan las instituciones que intervienen, ya directa, ya indirectamente, en la vida político-social y moral de los pueblos. Debemos, al considerarlas, descender hasta lo más hondo de sus raíces. Toda institución, al surgir a la vida, adopta principios que constituyen su propia esencia. De ellos no podrá prescindir, so pena de destruírse a sí misma, de perecer.

Como usted sabe, es tal la raigambre de ciertas instituciones en la vida, tanto de los pueblos, como de los individuos, que no aceptarían la muerte, no ya por defender sus enormes intereses creados, sino por instinto de conservación; instinto que, naturalmente, les compelería a entablar una lucha contra cualquiera fuerza que tendiera a causar su fenecimiento.

La Iglesia llamada católica, como usted sabe, de entre las muchas que existen en toda la haz de la tierra, es la única que, desde que se instituyó en escuela, aspira e insiste, pretendiendo ser la verdadera depositaria e intérprete de las enseñanzas del Cristianismo, en dirigir el mundo, tanto en lo espiritual como en lo temporal.

Sin retrotraernos a épocas remotas de la historia, en las que encontraríamos pruebas patentes de mi aserción, hallaríamos muchas de ellas en la historia de nuestro propio país, si, sacudiendo por un instante el yugo de nuestras creencias, abriésemos las páginas del libro de casi cuatro siglos de enseñanza religiosa-católica a que estuvimos sometidos. Si nuestras preocupaciones y nuestra ceguera tales que no nos permitiesen, por creerlo pecaminoso, un sacrilegio, leer dichas páginas de nuestra historia, bastaría, para hallar el fundamento de lo que afirmo, dirigir un momento nuestras miradas en nuestro derredor, y dejar que ilumine, siquiera momentáneamente, esa chispa de luz, reflejo de la divinidad, la razón, que es la que nos coloca en el orden superior de la escala de lo creado, distinguiéndonos de las bestias.

En efecto; apenas se había apagado el estruendo que produjera en las filas de la Reaccion el veto de su Excelencia, el Presidente, como sacudidos por un rayo, altos dignatarios del catolicismo reuniéronse en junta en la histórica ciudad de Cebú, y en la reunión redactaron la Carta Pastoral de la que todos tenemos conocimiento, carta que es de tal gesto y tono que hubo de obligar a su Excelencia, el Presidente, a contestarla con la misma energía sin equívocos, con que se escribió aquélla. Publicada la contestación de su Excelencia, otra vez, y como un reto al primer Magistrado de la nación, reuniéronse en junta en la ciudad de Manila otros jerarcas de la Iglesia para tratar del asunto. Durante la reunión, adoptaron resoluciones que tenían por objeto organizar y alinear mejor sus fuerzas para afrontar la situación creada por el veto del Presidente a la indicada ley. Como una declaración de guerra, en los púlpitos vibraron voces reveladoras de la firme resolución de los dignatarios de la Iglesia de continuar luchando por los principios que entrañaba la ley vetada. Prácticamente, desde que se publicó el veto, existe un estado de guerra entre el *Commonwealth*, bajo la hábil dirección del Presidente Quezon, y los poderes eclesiásticos. La misma Carta Pastoral, arriba mencionada, confirma ésta aseveración nuestra. Uno de los párrafos de dicha carta es el siguiente:

> "The presidential veto has not disheartened us. Far from it. Rather it has roused us to greater effort, and has deepened our conviction with regard to the necessity of a legislation facilitating for parents of families the carrying out of the constitutional provision in their favor. We cherish the hope that our leaders, ever devoted to the common good, and incapable of remaining indifferent to the interests of our future citizens, will bear all difficulties, and in the near future a measure will result, which, without in the least infringing upon either the letter or the spirit of the Constitution, but by adapting the Constitution to the will of the people, and not the will of the people to the Constitution, will provide them with the desired efficacious religious instruction."

Más clara y precisa declaración de los propósitos de la Iglesia no pudo haberse hecho.

—¿No cree Vd. que, después del vibrante y enérgico discurso del Presidente, pronunciado ante una ingente multitud, al volver de su viaje al Japón, y en vista de que desde entonces los representantes de la Iglesia enmudecieron como señal de acatamiento al veto, la tan debatida cuestión está resuelta?

—Quien así crea, o vive dormido, o desconoce en absoluto la historia de la Iglesia y de sus hombres. Ese mutismo que se observa entre ellos desde que se anunció por el Presidente su actitud inequívoca y resuelto de bajar a la arena de la lucha para sostener su veto, dista mucho de ser una aceptación *in corde* de la resolución justa y sana del más alto Magistrado de la nación. A pocos les es dado prever el futuro. Hombres de visión, carácter e independencia de espíritu, como nuestro actual Presidente, hay pocos. Él, algún día, ha de dejar la dirección de su pueblo. Algún día, Dios quiera que no sea tan pronto, ha de seguir el camino que seguimos todos los mortales. Algún día, pues, alguien, que no sea de su temple de acero, álguien que no

(*Continua en la pagina siguiente*)

SOBRE LA PLANCHA DE TRAZAR

(Continuación de la pagina anterior)

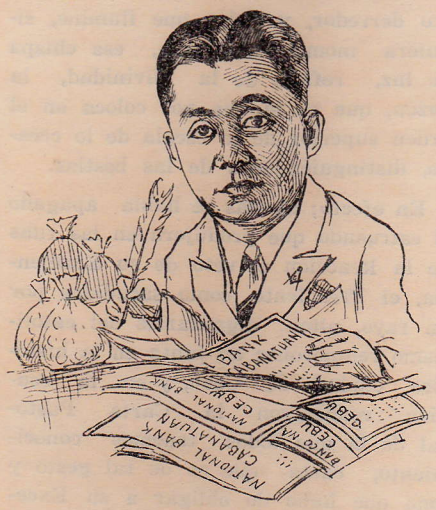
sepa ahogar o domar sus sentimientos e intereses personales, álguien que sea esclavo de sus creencias, cerrando los ojos ante la realidad y creyendo obrar de acuerdo con la voluntad de Dios, ocupará la primera magistratura de la nación; entonces, entonces, este conflicto sordo que hay entre las fuerzas liberales y las reaccionarias saldrá a luz para tomar los caracteres de una verdadera guerra con su cohorte de elementos de destrucción; entonces, entonces, el vehemente anhelo de nuestro ilustre Presidente, de evitar que lamentemos en nuestro país las tragedias que el mundo está presenciando en otros países, habrá sido vano.

—Si es así, ¿qué haremos para evitar las tragedias de que Vd. habla?

—Bajo los principios que hemos adoptado como normas del Estado, el único camino que cabe seguir es vivir siempre alerta, en perpetua vigilancia, haciendo que nuestra juventud se eduque de acuerdo con dichos principios, los principios de la democracia. La democracia, como usted sabe, consiste en el gobierno de las mayorías. El orden y la estabilidad de este gobierno descansan en la tolerancia de las minorías. Tolerancia, sí, pero no ésa impuesta, no ésa que es condescendencia, sino aquélla, hecha sentimiento, fundada en la caridad cristiana; aquélla, al calor de la cual, se funden, "como en un bronce inmortal, los corazones de distinto timbre." Sin esta tolerancia, la salud de las democracias sería un mito.

Si, pues, queremos gobernar nuestro país bajo la égida de la democracia, el deber primario del Estado es ver y cuidar de que nuestra juventud no beba de las fuentes de educación agua contaminada con el virus destructor de la intolerancia. Para ello, con mucha sabiduría y clara visión del futuro, nuestra Asamblea Constituyente, al formular nuestra Constitución, puso en manos del Estado un instrumento eficaz, incorporando en dicha ley fundamental el precepto contenido en el artículo 5, título XIII, de la misma, que dispone: "Todas las instituciones de enseñanza estarán bajo la supervisión del Estado y sujetas a su reglamentación x x x." Hasta aquí por ahora.... Otro día continuaremos...

Ven. Her. CENON S. CERVANTES



De simpatía un imán,
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LOS TRECE MARTIRES DE CAVITE

(Continuación de la página 95)

Desde entonces se hacía intenso el sentimiento de la propia nacionalidad en nuestro pueblo. La epopeya surgió muchísimos años antes. Algunos afirman que fue antes del año de 1870. Emergió de las ansias de afirmación de nuestros derechos a la propia subsistencia como nación. Tal vez se quiso destruir en nosotros la noción o el sentimiento de patria; pero el pueblo filipino se rebelaba calladamente, afinando con el ritmo de sus sordas agitaciones la nota de patria en la conciencia nacional. El resurgir de una nacionalidad consciente de sus deberes y responsabilidades, consciente de sus derechos y prerrogativas, en este rincón del mundo, fue la suprema aspiración de aquel puñado de compatriotas, y que fue toda una revelación del genio de la raza. La ejecución de los trece mártires de Cavite fue una de sus mas gallardas manifestaciones.

¡Que sea su memoria un soplo espiritual que nos comunique alientos de vida en nuestra labor como hombres y como masones!

KUNG MANGASAWA ANG TAGALOG

(Karugtong ng nasa dahong 94)

kapunong abala ay ang mga kamaganak ng binata.

Pagkatapos ng *pamulungan* ay katungkulan ng binata na dumalaw sa lahat na kamag-anakan ng dalaga, upang ipagbigay alam ang kaarawan ng kasal at ipamanhik tuloy sa kanila na huwag sanang magkukulang sa pagdalo sa bahay ng dalaga. Ang lalaki at mga kamaganak ng lalaki'y kung tawagin ay *mamamaysan* at sila ay totoong abalá sa paghahanda. Ang babai at manga kamaganakan ng babai, ay kung tawagin ay *babaysanin,* at sila ang susuyuin.

Ang Asawa ay Siyang Maybahay

Apat na bagay ang aming hinihingi sa babaí, sabi ng isang sawikaing intsik: Una, na ang kabanalan ay mamahay sa kanyang puso; ikalawa, na ang kahinhinan ay magningning sa kanyang noo; ikatlo, na ang katamisan ay dumaloy sa kanyang mga labi; at ikapat, na ang kasipagan ay damahin ng kanyang mga kamay.

Nguni't ang pananagutan ng asawang pilipina ay lalong malaki, at sa pamamahay, sa tahanan, ay walang katulad sa buong daigdig. Una'y ang Dios, sumunod ang babai, sabi ng isang matandang sawikain. Samakatuwid, ang lalaki ay sa huli. Kung maaari nating sang-ayunan na ang pamilya'y siyang diwa at buhay ng isang bansa, ay maidurugtong natin na ang asawa o ang ina ay siyang pinakahaligi ng pamilyang iyán at maaari rin nating ipalagay na sa Pilipinas, sa kaginhawahan at sa kasawian ng bayan, ay malaki ang naitutulong ng babaí. Dahilan sa bagay na ito, ay mabibigat na pananagutan ang kanyang tinatagláy. Kaya, sa mga lalawigang tagalog, kung tawagin siya ay ang *maybahay* o ang *may-ari ng bahay.*

Tapus na ang Mundo

Pag nakapag asawa na ang dalaga, ay wala na sa kanya ang laya. Siya ay mabubuhay na laman para sa kanyang asawa, anak at pamilya.

May isang matandang kantahing kundiman na nagsasabi nang ganito:

Sa mundo'y wala nang mahirap hanapin
paris ng humirang ng kakasamahin,
ang kasamang ito'y pakaiisipin
at baka sakaling loob mo'y di sundin.

Tanang kaibiga'y kusang lilimutin
dating kasayaha'y pilit aalisin,
bawa't manga kilos ay pag-iisipin
at baka masawi sa asawang giliw.

Araw mo'y natapos sa kadalagahan
at haharap ka na sa katahimikan,
tuloy lilisanin ang lahat ng layaw
dahil sa asawang dapat panimbangan.
Siya'y Kasama, Hindi Alipin.

Nguni't ang kalagayan ng babae sa tahanan, kung batbat man ng mga tungkulin at pananagutan, ay hindi kalagayan ng alipin, kundi kasama, na katambal ng lalaki. "Hindi kinuha ng Dios ang babae sa ulo ng lalaki —ang sabi ni P. de Castro—sapagka't ang balak niya nang likhain, ay hindi upang makapag-utos sa lalaki; hindi hindi kinuha ang babae sa manga paa ng lalaki, sapagka't hindi rin balak Niya na yurakan at alipinin ng lalaki; hinugot Niya sa tadyang na malapit sa puso, upang pakaibigin ng lalaki at pakisamahan bilang katambal sa tahanan."

Sabi ng makatang ilokana na si Leona Florentino sa isang bagong nag asawang lalaki:

—Isinusulit at ipinagkakatiwala namin sa iyo, butihing lalaki, ang maramdaming bulaklak na iyán, upang iyong alagaang paris ng pag-aalaga ng isang maghahardin sa kaniyang pinaka mamahal at pinaka masamyong bulaklak. Mahalin mo siyang parang isang anak. Ibigin mong parang isa kayong puso na di magkakahiwalay kailan paman.

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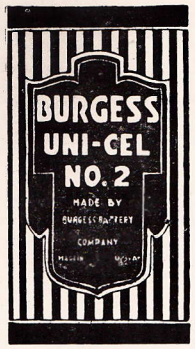

All Batteries Are Not Alike—Insist on the Battery with the Stripes

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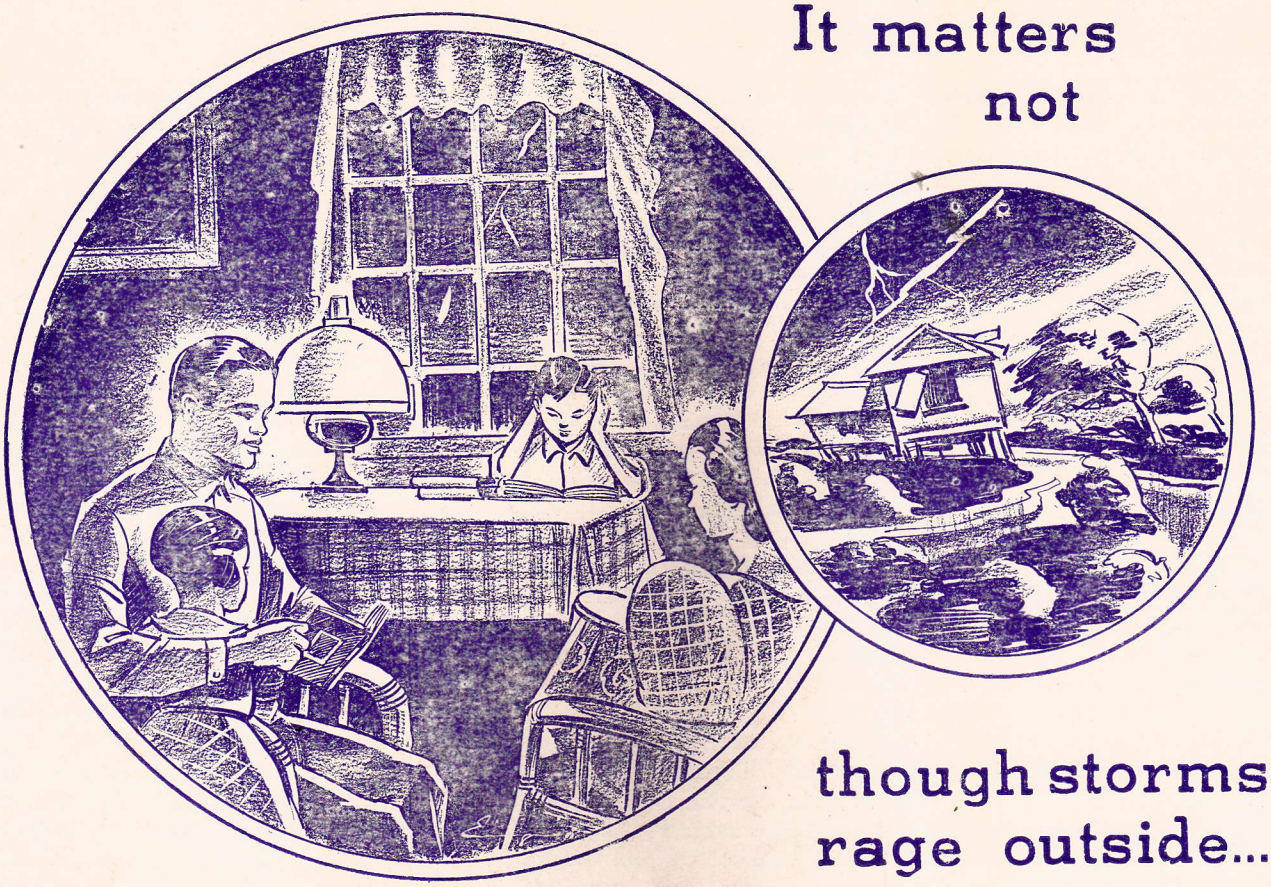
BACOLOD MANILA BAGUIO



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