

The Cable Tow

Vol. XVI

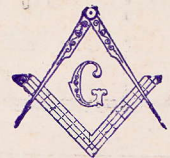
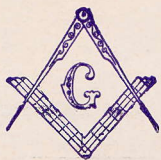
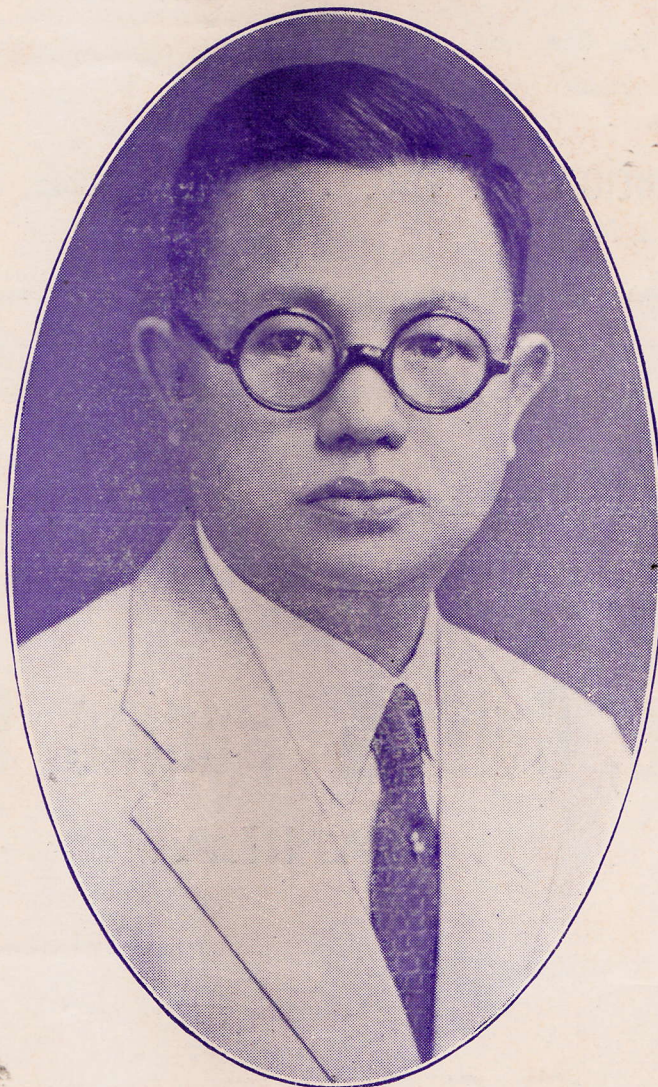
Manila, P. I., November, 1938

No. 6

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

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

A LEARNED JURIST



Wor. Bro. Diego Lacsina, P. M.

Judge of First Instance of Cavite

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

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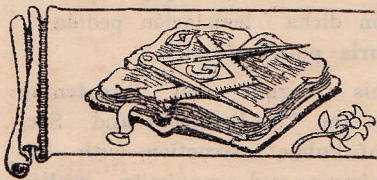
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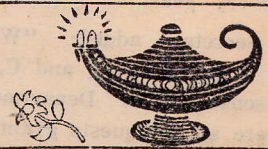
Vol. XVI

Manila, P. I., November, 1938

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Editorial



RIZAL'S WARNING IS STILL GOOD

THE director of our Bureau of Education has said *finis* to the idea of including Rizal's famous "Letter to the Women of Malolos" in the list of readings for our public schools, but to our mind the end is not yet as far as our enlightened public is concerned. The worthy director has stated nothing apodictic, and unfortunately for him his peace of mind is not necessarily the condition to a universal assent in the matter of our youth's education.

The notable fact about the famous letter in question is that it opens the eyes of our women to the evils of superstition as engendered by the Catholic clergy, and while the letter was written some fifty years ago its pointers are as food for thought today as they were at that time. It is still a fact that to many of our women kneeling and kissing the priest's hand are all that is necessary to wash away their sins.

The danger of blind obedience to those rules of the church designed to keep the devout in darkness, is not by any means past. We saw the danger exemplified during the recent controversy over the compulsory teaching of religion in our public schools, when an attempt was made to deprive us of the right to think as citizens of this country by implying that loyalty to the church is our first duty.

Rizal's writings will not pass in importance, at least as long as the forces of sectarian bigotry are ac-

tive in our midst. While the instinct of greed is with the human managers of church business, while there is accumulation of wealth in the hands of religious orders, while church authorities openly take the lead in glorifying the flag of fascism in this country, there is hope that the people will not forget the writings of Rizal.

Indeed, our director of education appears to be ill-advised in going against the public view as the position he takes in the matter of Rizal's "Letter to the Women of Malolos" seems to imply. In arguing, for instance, that the Letter contains certain things likely to offend certain people, he forgets entirely that Rizal's "The Social Cancer" and "The Reign of Greed" are both banned by the church and yet are among the books in our public school libraries.

Our Bureau of Education can at least avoid so scandalous a contradiction as that, if it must appear as knowing its logic. To say *finis* to a matter of national concern is at any rate not the proper attitude to take for an office that must remain receptive to the flow of new ideas. If the Rizal Letter, as claimed, contains errors of language in the translation, let the Bureau place it in the hands of competent editors for revision. But let our students read it that they may profit from its message.

As Filipinos we can say that all the writings of Rizal are good enough for us, and the public will say that they are good enough for the Bureau of Education if that Bureau is Filipino as we have reason to suppose it is.

SUPREMACY OF CIVIL AUTHORITY MENACED

By CAMILO OSIAS

Bagumbayan Lodge No. 4

(Continued)

Secretary Osmeña's Answer

Secretary Osmeña replied to the Assemblymen's petition on February 2, 1938, stating that it has been the policy of the Department of Public Instruction and the Bureau of Education to comply strictly with the provisions of the Constitution governing the teaching of religions, that religious classes are held in classrooms used for the regular subjects, and that parents who have presented requests for their children to be given religious instruction are not required to renew such requests every year.

The Secretary added: "With regard to proposals A and C, it is the sense of this Department that were such requests granted, the teaching of religion in the public schools would become obligatory instead of being optional as contemplated in the Constitution. The Government, in such a case, would become an active agent rather than a passive, non-promoting factor. The Government will in a sense be responsible for religious education in the schools without the least authority to control and direct it. Such a situation in the opinion of this Office would not be in harmony with the aims and purposes of the Constitution."

The Secretary emphasized the need of bearing in mind the "fundamental principles in regard to the separation of Church and State," and made it clear that it is "the policy of the Department to maintain without changes the present regulations and practices which are deemed of fundamental character relative to religious instruction in the public schools."

Ten Assemblymen's Reply

To the answer of Secretary Osmeña the petitioning Assemblymen made a counter reply but their number had dwindled down to ten. They renewed their expressions of discontent alleging that the teaching of religion in the government schools is beset with "serious and real difficulties in contravention of the Administrative Code and of the Constitution of the Philippines itself."

In support of their contention they asserted (a) that school authorities assign inconvenient hours for the religious classes outside the regular hours which usually take place half or one hour before or after the regular classes, (b) that the classes in religion coincide with other activities in the school, and (c) that the school authorities make unnecessary and unreasonable requirements for the identification of the signatures of the parents or guardians of the pupils.

Further Developments

It seems fair to conclude that up to this point the petitioning Assemblymen were of the belief that the problem could and should be solved administratively. Soon after the Assemblymen's counter reply became known, further developments took place in rapid succession. Throughout the archipelago the campaign to bring about a radical change in the policy of the government on religious instruction and to have a new legislation on the subject became more intense.

Archbishop O'Doherty in a speech delivered at the Holy Ghost College expressed sentiments which were generally interpreted as an attack upon the Secretary of Public Instruction. The speech was ably seconded by other ecclesiastical authorities and newspapers sympathetic to the hierarchy of the Church.

Meanwhile renewed activities were observed among certain members of the National Assembly. A majority of the members of the Committee on Public Instruction decided to report out a bill on the subject over and above the Chairman and ranking members of the Committee. It was unprecedented in Philippine legislative annals. There were evidences of a desire to push through the bill and quickly to final passage.

From without the Assembly pressure was brought to bear upon the members. From bishops and other ecclesiastical authorities and bodies were received letters and telegrams. With singular and menacing boldness the Roman Catholic Church authorities made no secret of their intervention. As an example may be cited the following telegram of Bishop McCloskey

of Iloilo dated April 22, 1938, addressed to Vice-President Osmeña:

"Sinceramente reconozco alto respeto confianza depositados en Su Excelencia por feligreses nuestros mas tengo que manifestarle persuadido de ello que tal vez se pone en peligro su personal prestigio dada su conducta ayudando enemigos masones protestantes oponiendose bill enseñanza religiosa. Hasta el presente sigo con la misma confianza estimacion en Su Excelencia por lo que suplico encarecidamente decidido apoyo aprobacion dicha legislación pedida mayoría pueblo filipino."

To this arrogant and threatening telegram the Vice-President and Secretary of Public Instruction, with his usual calmness and equanimity, replied calling attention to his answer to the petition of Assemblymen on the subject "which reflected the points of view of the Executive Department on this subject" and to the mistake of the Bishop in believing that the government, as such, takes into account in the administration of public affairs, what you call friends or enemies and can make any distinction between Masons, Protestants or Catholics."

The reply of the Vice-President concluded with the following statesman-like pronouncements:

"Lastly, considering the nature of the campaign which is now actually being waged throughout the country to obtain at all cost changes in the law permitting optional religious instruction in the public schools, I must say to you frankly that neither praises nor threats will have any weight in the consideration which I am bound to give to all matters that are submitted to me; that I shall support the Constitution and obey the laws of the land without fear or vacillation and that my norm of conduct can be no other than complete loyalty to the public interest and the public welfare."

These and other documents which could be produced showed beyond
(Continued on the next page)

SUPREMACY OF CIVIL AUTHORITY MENACED

(Continued from the preceding page)

doubt that Archbishop O'Doherty, Bishop McCloskey, and others of the hierarchy of the Church were waging a determined fight against the Department of Public Instruction.

As previously stated, the majority of the members of the Committee on Public Instruction on April 8, 1938, reported out bill No. 3307 entitled "An Act Providing for a Course in Character Building and Good Manners and Right Conduct or in Religion in the Public Schools, and for Other Purposes."

The Committee Bill consisted of eight sections. Section 1 provides for the inclusion of a course in character building and good manners and right conduct in the curriculum of all the public schools of the Philippines, from the lowest grade to the highest year of the high, or vocational school. Section 2 provides that, upon written request, religious instruction is to be given to the children in lieu of character building and good manners and right conduct. Section 3 provides that religious instruction shall be credited by the public schools. Section 4 provides that parents or guardians may file a petition for their religious instruction only once. Section 5 provides that no public school teacher or any person connected with the Bureau of Education shall influence pupils in favor of or against any religion or exert any influence preventing or discouraging pupils from attending religious instruction. Punishment shall be forfeiture of one's month salary or dismissal from the service in case of violation. Section 6 makes it unlawful for a religious teacher to ridicule religious doctrines or practices. Section 7 provides for the repeal of all Acts or parts of Acts or rules and regulations inconsistent with the provisions of the bill. Section 8 provides for the effectivity of the bill.

The debate on the measure began on April 22, 1938. Both sides presented strong arguments. Proponents and opponents vied with one another in defending their respective sides exhausting practically all the arguments and availing themselves of all parliamentary tactics consistent with the rules of the Assembly.

To the arguments presented by the proponents as to the need of enacting the bill, its constitutionality, and its importance, the opponents of the measure maintained that it was unnecessary and inopportune, that the bill provided not optional but compulsory religious instruction, that it was a backward step, that it was a repudiation of Rizal's writings, that it was violative of the highest tenets of education, destructive of the unity of our people, productive of discord and division, contrary to the principles of the separation of Church and State, inimical to public policy, subversive of democratic principles, repulsive to the spirit of religious liberty, and clearly contrary to the Constitution.

During the protracted debate, not always free from bitterness, the proponents saw the futility of defending the Committee Bill. They, therefore, submitted an ingeniously drafted amendment by substitution.

Both the title and the text were altered. The title of the Bill became "An Act to Carry Out More Effectively the Provisions Contained in Section Nine Hundred Twenty-eight of Act Numbered Twenty-seven Hundred Eleven, Known as the Administrative Code, and in Order to More Effectively Carry Out the Provisions of Section Five, Article Thirteen of the Constitution, Regarding Optional Religious Instruction." The bill contained only four sections. The proponents of the bill claimed that it was no longer unconstitutional and that it was merely to carry out the provisions of the Constitution and the Administrative Code more effectively.

The opponents contended that the amendment by substitution was equally objectionable and pernicious, that it was still unconstitutional, that it would mean that ministers or priests could paralyze the orderly working of the public schools, that it would be the commencement of outside interference that may prove destructive of the public school system, that the teachers would be placed in a most precarious situation, that it was an unwarranted invasion of the Executive, that it was a reversal of national policy on the subject, and that it was destructive of religious liberty.

The vote to pass the bill to the Committee on Bills on Third Reading took place on May 3, 1938. With this Committee, three members voted in the affirmative and two members in the negative. The latter gave written explanations of their dissenting votes. The bill was reported back to the floor of the Assembly and vote taken upon it on May 13, 1938.

President's Veto

The religious instruction bill passed in the Assembly was vetoed by President Quezon. In his message on June 3, 1938, he announced that "after a conscientious study" he came "to the conclusion that it is unconstitutional."

The executive veto was based on the following grounds:

"FIRST—Contrary to the provisions of Article VI, Section 12, paragraph (1), of the Constitution, the real subject of the bill is not expressed in its title.

"SECOND—In violation of the cardinal principle of Constitutional Law that a discretionary power granted by the Constitution to the Executive may not be abridged by either Legislative or the Judicial branch of the government, the Bill restricts the discretion vested by the Constitution in the Superintendent of Schools to fix the hour for religious instruction in the public schools.

"THIRD—The Bill substantially changes the policy embodied in Section 928 of the Administrative Code regarding optional religious instruction, the maintenance of which is ordained by the Constitution."

After an illuminating exposition of the history and meaning of the pertinent statutory provisions on optional religious instruction, and a terse discussion of the provisions of the bill passed, the President concluded thus:

"To me, it is very clear that the National Assembly can in no manner amend the present law without violating Section 5, Article XIII, of the Constitution. Any attempt directly or indirectly
(Continued on the next page)

SUPREMACY OF CIVIL AUTHORITY MENACED

(Continued from the preceding page)

ly to give to religious teaching in the public schools an importance lesser or greater than is now accorded to it by law, would be unconstitutional. Even without recurring to the statements of Mr. Taft above adverted to, the letter and spirit of Sections 927 and 928 of the Administrative Code which, by reference, have been made a part of the Constitution clearly indicate, in my opinion, that the intent and purpose thereof is merely to tolerate the teaching of religion in the public schools and not to give it such prominence or encouragement, as contemplated in the bill under consideration.

"In view of the foregoing, I am returning Bill No. 3307 of the National Assembly without my signature."

Ending the Controversy

It was the general hope that with the executive veto the controversy on the religious issue which divided the members of our law-making body into two camps and which tended to divide the people of this country was definitely ended. And the Assemblymen who voted for or against the bill showed a fine disposition to respect and abide by the action of the President. The people as a whole did likewise. They were satisfied with the press statement issued from Malacañan in connection with the veto apprising the public of President Quezon's recognition "that religion is a power for good" and of the President's expressed hope and wish "THAT RELIGIOUS QUESTIONS WILL NOT BE PERMITTED TO DIVIDE THE PEOPLE AND CAUSE CONFLICTS OF A SERIOUS CHARACTER."

Hierarchy Revives Issue

There was widespread rejoicing in the land when the President's veto became known. In many quarters it was received with thanksgiving. The generality of the inhabitants and of the press either praised the action of the Chief Executive or acquiesced in it.

Not so with the hierarchy of the Roman Catholic Church. Like a bolt from a clear sky, following an episcopal conference on June 16 and 17, the Metropolitan See of Cebu issued a pastoral letter that was bold and challenging. It openly announced dis-

agreement with the veto of the President, calling it "but an official opinion." It added: "The presidential veto has not disheartened us. Far from it. Rather it has roused us to greater effort, and has deepened our convictions with regard to the necessity of a legislation facilitating for parents of families the carrying out of the constitutional provision in their favor."

Here was a direct and open avowal of discontent with the government's educational policy, a formal notice served to the Chief Executive authority, a presumptuous attitude regarding matters executive and legislative.

President Quezon's

Reaction

The President was quick to see the danger and the threat. Immediately after the text of the pastoral letter was published in the papers on June 23, the President, with characteristic vigor and frankness, issued a reply.

"I am amazed," his statement began, "at the boldness of the Metropolitan Archbishop and Suffragan Bishops of the Ecclesiastical Province of Cebu in taking up at an episcopal conference a matter concerning the constitutional duties and prerogatives of the officials and branches of the government of the Commonwealth."

He reminded the ecclesiastical authorities "That the separation of Church and State in this country is a reality and not a mere theory, and that as far as our people are concerned, it is forever settled that this separation shall be maintained as one of the cardinal tenets of our government." He was explicit in warning them "that any attempts on their part to interfere with matters of the government will not be tolerated."

After stating that "the Catholic bishops, some of whom are not Filipinos, are assuming too much when they pretend to speak for our people as they do in the pastoral letter when they say the majority of the Filipino people are demanding the enactment of the bill which I have vetoed," and after making clear that under existing legislation and the Constitution it is not permissible, "that any hour needed

for public school purposes be devoted to religious instruction," his Excellency, the President of the Philippines, issued the following warning and appeal:

"It is my earnest conviction that the Filipino people will not heed the call to drag them into a religious controversy such as would result if the threat of the ecclesiastical authorities, as stated in their pastoral letter, to wage anew another campaign to change the present status of optional religious instruction as provided in the Constitution, is carried out."

Danger Yet!

The President's stand in his reply to the pastoral letter merited general acclaim. Speaker Montilla said: "President Quezon's statement is definite and final and the religious issue will no longer be taken up again by the Assembly." Floor leader Romero and other Assemblymen praised "the masterly way in which the Chief Executive handled the subject."

The only discordant voices came from certain church circles, for the papers reported that a certain priest scored the President's statement from the pulpit. The danger thus is not over. The goal of the hierarchy of the Roman Catholic Church is control of Education. **WILLIAM TEELING IN POPE PIUS XI AND WORLD AFFAIRS** gives this important intelligence:

"Thus it will always be certain that the Pope will try to get control of the education of Catholic children throughout the world, so that they may be brought up with the definite ideas of Catholicism. The Vatican will also insist on its own authority in religious matters, and will always watch with great jealousy the growth of the power of the Catholic Church in any one country on lines which tend towards undue independence."
(P. 2)

We are further enlightened by the following excerpt from the same work:

"The Pope pointed out that three societies concurred in the work of education, 'three necessary societies, distinct from one
(Continued on the next page)

Supremacy of Civil Authority Menaced

(Continued from the preceding page)

another yet harmoniously combined by God, into which man is born; two, namely the family and civil society belong to the natural order; the third, the Church, to the supernatural.

“Consequently, education, which is concerned with man as a whole individually and socially in the order of nature, and of grace, necessarily belongs to all three societies in due proportion and corresponding according to the disposition of divine providence to the coordination of their respective ends: education belongs preeminently to the Church, by reason of a double title in the supernatural order inferred on her exclusively by God Himself.” (Pp. 285-6)

Civil Authority Supreme

Education in this country belongs preeminently to the State. The Filipino people in their Constitution ordained that “All educational institutions shall be under the supervision of and subject to regulation by the State.” The supremacy of civil authority was expressly embodied in the very first law enacted by the National Assembly under the Constitution. In Commonwealth Act No. 1, the executive and legislative voices of the people spoke with convincing finality in these words “The civil authority shall always be supreme.” (Art. 1, Sec. 2, Part. d.)

It is significant that this principle was incorporated in the National Defense Act. If civil authority is supreme over military authority in this country, there should be no question as to the supremacy of civil authority over ecclesiastical authority.

Whenever and wherever the supremacy of civil authority is menaced in the Philippines, the duty of every Filipino citizen should be plain. It is his bounden duty to uphold the hands of the President as the highest representative of executive authority, to stand by his government committed to the principle of the separation of the Church and the State, and to be loyal to the Constitution which is the supreme law of the people of the Philippines.

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 November, 1938.

Hermogenes Alonzo (14)
Esteban de Guzman (21)
Ricardo San Agustin (23)

Bro. M. GONZALEZ A WIDOWER

The beloved wife of Wor. Bro. Mariano Gonzalez, Pastmaster of Nilad Lodge No. 12, crossed the Great Beyond on October 5th, a victim of high blood pressure. Interment took place on October 8th with many of the brethren attending.

We send our heartfelt condolence to Wor. Bro. Gonzalez for his bereavement.

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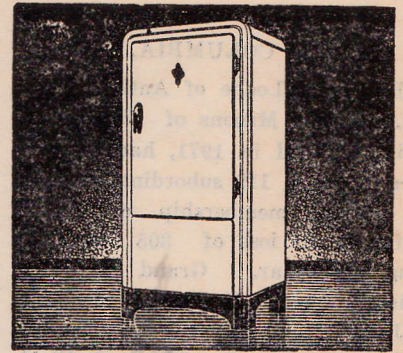
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FRATERNAL REVIEWS

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

BRITISH COLUMBIA, 1937

The Grand Lodge of Antient Free and Accepted Masons of British Columbia, founded in 1971, had on December 31, 1936, 119 subordinate Lodges with a total membership of 13,705, showing a net loss of 305 members during the year. Grand Masters: retiring, Samuel McClure; incoming, Dr. J. S. Henderson of Vancouver. Grand Secretary, Dr. W. A. DeWolf-Smith, Box 910, New Westminster, B. C.

The 66th Annual Communication of the Grand Lodge of British Columbia was held on June 17 and 18, 1937, in the Crystal Ball Room of the Hotel Vancouver, in the City of Vancouver, B. C. Our Grand Representative, R. W. Bro. W. R. Simpson, was present and in the election of officers for the ensuing year was elected to the position of Junior Grand Warden. Congratulations, Bro. Simpson.

Wor. Bro. John Bennett, an Alderman of Vancouver, welcomed his brethren on behalf of the Mayor and City Council. Following the reading of letters of greetings, the Grand Chaplain, R. W. Bro. Canon H. G. King was requested by the Grand Master to address the Grand Lodge. His subject was "The Freemasonry of Humanity." The main theme being the narrowed conception of the Supreme Being thru which has been developed what he terms "The most persistent error of humanity, the cult of tribal gods." We quote: "The World Today:—Still under the delusion of the cult of tribal gods! German leaders boastfully proclaim their supposed Nordic superiority and attempt to restore their old-heathen divinities. Recently Herr Kerrl, Minister of Ecclesiastical Affairs in Hitler's cabinet, made the egregious statement that revelation is a matter of race and blood. The German child is now asked, 'Which is our Bible?', and is taught to answer, 'Hitler's "Mein Kampf" ("My Struggle")!' Jehovah is still a tribal god."

"The same ideas are widely prevalent in our own race. The result is that whatever peace we have today is only an armed truce, with neighbors peeping suspiciously at one another over back fences. The world is slow to

learn the greatest and most fundamental teaching ever given to human kind, 'The Brotherhood of man under the Fatherhood of God, The Freemasonry of Humanity.'

The Grand Master in his Annual Address mentioned the deaths of two Past Grand Masters, M. W. Brothers Robert S. Thornton and Frederick M. Young. The latter was Grand Master of British Columbia in 1931. M. W. Bro. Thornton was a Past Grand Master of Manitoba but for several years had been a resident of British Columbia and had affiliated with Empire Lodge No. 85 in Vancouver in the year of his death. The Grand Master commissioned M. W. Bro. H. H. Watson as the Representative of the Grand Lodge to the 200th Anniversary of the Grand Lodge of Scotland. M. W. Bro. Watson was accompanied by M. W. Bro. F. J. Burd who conveyed greetings to Grand Lodge of England. He gave great credit to the 18 District Deputy Grand Masters for their good work.

The Grand Secretary's report shows the sum of \$12,559.61 expended for relief by Lodges and \$8,757.33 by the Board of Benevolence of Grand Lodge, a total of \$21,316.94.

They have a Grand Historian who takes his duties seriously. Nine pages are allotted to the report of M. W. Brother R. L. Reid. Grand Lodge by resolution expressed deep appreciation of the valuable work done by the Grand Historian and requested him to carry on the good work. We wish we had space to quote some of the very interesting items that appear in Bro. Reid's report.

M. W. Bro. H. H. Watson, who was entering upon his thirty-sixth year as Grand Treasurer was requested to approach the altar where he was addressed by the Deputy Grand Master, R. W. Bro. J. S. Henderson, who presented him with a sterling silver hand-wrought bowl in recognition of his valuable services and as a token of the esteem and regard in which he was held in all parts of the Province.

The review of Proceedings is the work of that able reviewer the Grand Secretary, Dr. W. A. DeWolf-Smith. The Proceedings of 51 Grand Lodges are reviewed but we regret that Phil-

ippine Islands are not included. There is a reference only under South Carolina where the reviewer quotes Brother Collins concerning the Grand Master of Georgia (1935) and his action concerning relations with our Grand Lodge. Being a former resident of North Dakota, we are naturally interested in the reviews concerning the Grand Lodge of North Dakota and we wondered why Bro. DeWolf-Smith had Bro. J. Edward Allen of North Carolina fame writing "a foreword to the section of fraternal correspondence" for North Dakota (Br. Col. 1937, p. 88). From another review, however, we learned that Bro. Allen was quoted by the reviewer for North Dakota.

Wor. Bro. L. S. Lockwood ably represents the Grand Lodge of British Columbia near our Grand Lodge.

CANADA (ONTARIO), 1937

The Grand Lodge A. F. & A. M. of Canada in the Province of Ontario, founded in 1855, had on December 31, 1936, 568 subordinate Lodges with a total membership of 98,733, showing a net loss of 2,829 members during the year. Grand Masters: retiring, A. J. Anderson; incoming, William J. Dunlop of Toronto. Secretary E. G. Dixon, Hamilton, Ontario, Canada.

The 82nd Annual Communication of the Grand Lodge of Canada was held in the City of Ottawa on July 21 and 22, 1937. Our new Grand Representative, Wor. Bro. P. N. Knight of Alliston, although listed on page 403 as such, (error in second initial) is not included in the list of Representatives (pp. 4 & 5), as present. However his name appears on p. 15 as a delegate from Seven Star Lodge No. 285 of Alliston. This is due of course to time and distance as they affect the transmission of correspondence.

As stated in the March issue of The Cabletow, the present reviewer is new to the task. But he desires to express here the great pleasure afforded him in reviewing the Proceedings of the Grand Lodge of the Province where he first saw the light of day a little over sixty-one years ago, having been born in the City of Toronto where the first few years of his life were spent.

(Continued on the next page)

FRATERNAL REVIEWS

(Continued from the preceding page)

The Grand Master in his Annual Address reported that he had attended the 200th Anniversary of the Grand Lodge of Scotland besides having made 42 Lodge and District visitations, attended two church services and a Scottish Rite reception. He paid tribute to the memory of the Grand Secretary, R. W. Bro. William M. Logan, also Wor. Bro. W. S. Dalby, Grand Steward, who had passed away during the year. He delivered a scathing rebuke to the writer of an anonymous letter concerning Grand Lodge matters, and suggested that Grand Lodge should have supervising powers over constituent Lodges in regard to building obligations. He commented on the good work of the Board of Relief and particularly to their handling of the unemployment situation. He concluded his address by a survey of subversive activities throughout the world and their effect upon Freemasonry, ending with this optimistic observation: "Communism, fascism and nazism are fevers and will pass away. Liberty and faith in God, will bloom again and those new and subversive thoughts and activities shall be forgotten. Every man carries within himself a spark of divine fire. Nothing can quench it. It will flash again, and the dismal ghastly time in which we are living, shall be looked back upon with amazement, when once again the spirit of God touches the better parts of our own nature in Lodge, in Church, in all phases of our life, and brings back and makes effective those truths, which if ever they were true, are true forever."

Grand Lodge participated in the laying of one corner-stone and the dedication of two Lodge rooms.

The report of the Board on Fraternal Relations was adopted in which it was recommended that negotiations be made for recognition by the Grand Lodges of Denmark and Sweden. The application of the Grand Lodge of Rio de Janeiro was deferred for further consideration.

The finances of this Grand Lodge appear to be in excellent condition. Investments are as follows: General Account \$377,194.13, Memorial Fund, \$356,485.81, Semi-centennial Fund \$101,168.67, a grand total of \$834,848.01. Expenditures for Benevolent pur-

poses: By Committee on Benevolence from Grand Lodge Funds, \$110,397.00; Grants made by Lodges, estimated, \$125,000.00 or a total of \$235,397.00. This, indeed, is Masonry in action.

The Committee on Fraternal Correspondence consists of one member only, the Chairman, M. W. Bro. W. N. Ponton. We have noted in the 27 reviews already perused many references to the able Reviewer of the Grand Lodge of Ontario, and we wish to add our testimony to what has been written concerning the great benefit to be derived from the reading of his very interesting quotations.

This is another case where our 1936 volume failed to reach the reviewer in time to be included in his review. He, like others, had to depend on The Cabletow, in this case the January 1936 issue. His reviews cover 277 pages and treat of 59 Grand Lodges. In his "foreword" he lists 40 subjects which are more or less general in all reviews.

He makes generous comments on the work of Wor. Bro. Leo Fischer and quoted the latter's remarks concerning his (M. W. Bro. Ponton's) own work. We shall await with interest M. W. Ponton's reviews on our Proceedings of 1937 and 1938.

M. W. Bro. Quintin Paredes represents the Grand Lodge of Canada (Ontario) near ours.

CONNECTICUT, 1937

The Grand Lodge of Ancient Free and Accepted Masons of the State of Connecticut, founded in 1789, had on December 31, 1936, 128 subordinate Lodges with a total membership of 37,128, showing a loss of 1,141 members during the year. Grand Masters: retiring, Arthur F. Lewis; incoming, Anders Jacobsen. Grand Secretary, Winthrop Buck, Masonic Temple, Hartford, Conn.

The 149th Annual Communication of the Grand Lodge of Connecticut was held in the City of Hartford on February 3 and 4, 1937. Our Grand Representative, M. W. Bro. James E. Brimckerhoff, was present. Distinguished visitors were present from the District of Columbia, Massachusetts, New Jersey, New York, Rhode Island, and Vermont.

The Grand Master in his Annual Address mentioned the death of two

members of the Grand Lodge, M. W. Bro. Clarence R. Austin, P. G. M., and R. W. Albert S. Comstock, Senior Grand Trustee. He made 64 visitations both within and without his Jurisdiction, including the Grand Masters' Conference and the George Washington Masonic Memorial Association. Twenty-eight dispensations were granted, seven being for the conferring of degrees in neighboring Jurisdictions with the approval of the Grand Masters concerned.

In regard to decisions he said:

I am going one step farther than my predecessor and say, that any decision which I have seemed to make have been interpretations as presented by some one who was wiser than I and the answers can be found in the Grand Lodge Rules and Regulations or sometimes in the laws of Common Sense. In fact, I find that Grand Masters have spent considerable time because the questioner has not made himself familiar with one of these volumes.

He recommended an amendment to the Grand Lodge Rules and Regulations authorizing the Grand Master to suspend for un-masonic conduct all persons engaging in lotteries, raffles and games of chance, for Masonic or other purposes, but the Committee on Grand Lodge Rules and Regulations pointed out that the section to be amended specifically referred to lotteries, raffles, or games of chance as un-Masonic and recommended that no further action be taken. The Committee further stated, "The Grand Master has broad powers and authority, and it does not seem wise to your Committee to circumscribe that authority by making certain action mandatory." Grand Lodge adopted the report of the Committee. Being unable to attend the 200th Anniversary of the Grand Lodge of Scotland, he requested M. W. Bro. Winthrop Buck, Grand Secretary, to represent him on that historic occasion.

The Report of the Managers of the Masonic Charity Foundation of Connecticut gives the membership of the Masonic Home at the end of 1936 as 93 men and 120 women. In addition,

(Continued on page 111)

Senior Grand Warden Given Warm Welcome

The Grand Lodge monthly dinner for September was held at the Metro Grill on Wednesday evening, Sept. 28th, under the auspices of Mount Lebanon Lodge No. 80. The occasion was designated by the Most Worshipful Grand Master as a welcome party for Major General Jose de los Reyes, Senior Grand Warden, recently recovered from a delicate operation in Japan.

The spacious hall, and all the aisles of the restaurant were filled to capacity, and many of those who regularly attend our monthly dinners agreed that it was the biggest ever held in point of attendance. Many new faces were seen, among them brethren who have never appeared at our gatherings in the last five or ten years although they continue in the rolls of their Lodges. Masons not only from Manila but from nearby provinces were present, indicating the very high esteem in which the guest of honor is held in the community, and also the popularity of Wor. Bro. Michael Goldenberg who managed the affair. The biggest delegation came from Sinukuan Lodge No. 16 headed by its Master, Wor. Bro. Constandio San Jose. Nilad Lodge No. 12 also was heavily represented. Brethren from Malolos motored to Manila expressly to attend the banquet. Almost every brother in the Philippine Army and Philippine Constabulary residing in Manila or environs, attended as a token of affection to their former chief.

At the head of the table sat the Most Worshipful Grand Master Jose Abad Santos; the guest of honor, Right Wor. Bro. Jose de los Reyes; the Junior Grand Warden John R. McFie, Jr.; Wor. Bro. Michael Goldenberg, who acted as Master of Ceremonies; Wor. Bro. Samuel Nathan Schechter, Master of Mount Lebanon Lodge No. 80; Bros. Antonio Horrilleno and Camilo Osias; and the following Past Grand Masters: Frederic H. Stevens, Christian W. Rosenstock, Francisco A. Delgado, Teodoro M. Kalaw, Vicente Carmona, Manuel Camus, and Conrado Benitez. Due to unavoidable circumstances, Past Grand Master Antonio Gonzalez was unable to be present. Bro. Douglas MacArthur, Military Adviser to the Commonwealth, sent in his regrets for not being able to honor the "distinguished soldier and Mason."

An amplifier was especially installed for the occasion for the speeches

and songs. In a few chosen words Wor. Bro. Goldenberg thanked the brethren for their response in honoring the man who has given of his best to the service of his country and Masonry. He stated that Right Wor. Bro. Reyes has contributed a great deal to the maintenance of law and order in the Philippines in the last three decades, and that he typifies service in its highest sense. He requested the brethren to drink to his health and give him three cheers of *Mabuhay*.

Bro. Antonio Horrilleno, President of the Court of Appeals, discoursed on the moving force of our Masonic actions. He stated that principles do not amount to anything if they are not translated into action. His speech, full of ideas and written in excellent language, is published in the Spanish section of this issue.

Bro. Camilo Osias extolled the fine qualities of the guest of honor, stating that Masonry was honoring the man and soldier who typifies the Fraternity itself. He praised Bro. Reyes' modesty, simplicity, proven integrity, and stern devotion to duty which enabled him to render valuable service to his country. He also took occasion to recall attempts by certain elements to introduce intolerance in our public schools in the belief that there is no such thing as separation of Church and State, and that education is a function of the Church alone. He warned that the supremacy of civil authority in the Philippines is menaced by those who believe that family and society owe their first duty to the Church. The brethren, he said, must be ever vigilant if we are to protect our liberty of conscience which is a cardinal tenet of Masonry.

Wor. Bro. Samuel N. Schechter, Marster of Mount Lebanon Lodge No. 80, welcomed the guest of honor, who is also a Pastmaster of his Lodge. He

spoke of the tangible benefits derived from the monthly dinners of Masons where the true spirit of comradeship prevails and a Mason meets his peer without the austerity of the Lodge room.

Deeply moved the guest of honor expressed his thanks for the welcome given him by the Fraternity, and reiterated his pledge of service and fidelity to the brethren and Masonry. He also touched on the danger of which Bro. Osias had warned the brethren.

Past Grand Master Frederic H. Stevens requested the brethren to stand up for a moment to pray for peace (the peace of the world at the moment hung in the balance and a declaration of war was hourly expected). He extolled the guest of honor for his sterling qualities and congratulated the Lodge for the success of the Masonic gathering.

The Most Worshipful Grand Master congratulated Mount Lebanon Lodge No. 80 not only for the creditable number of attendance, but also for preparing a splendid program. He said that he was happy to pay tribute publicly to an outstanding Mason, because we render honor to whom it is due, and the public career of Bro. Reyes is both a career of duty and a career of honor. Masonry, according to him, teaches us to be human in enforcing the law, and that is what Bro. Reyes has done in his long career as a public servant. He also urged the brethren to be on the alert always against the enemies of liberty of conscience and Masonry, adding that the views of Bro. Osias on intolerance were well taken. Pointing to the blessings of peace and happiness as a result of our connection with the United States, he urged the brethren to be strongly united under the banner of Masonry.

Due credit goes to Bro. Louis Rifkin, Senior Warden of Mount Lebanon Lodge No. 80, for the splendid entertainment of the evening. Prof. Ernesto Vallejo, premiere violinist, played *La Gitana* by Kreisler and *Introduction on Farotella* by Salazar; the well known coloratura soprano, Prof. Consuelo Salazar, sang *Marinella* by Serrano and *Il Bacio* by Artidi. Prof. Julio Esteban Anguita was the piano accompanist. Miss Katy de la Cruz sang two popular selections. Two internationally known danseuses, the Misses Helen Vitally and Helen West, exhibited classical dances.

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THE ORIGIN OF THE CRAFT

By RABBI H. GEFFEN

(Specially written for *The Cabletow*)

There are in existence different opinions concerning the origin of our Fraternity. My opinion is with the Egyptians and Judeans. It is well known that the symbolical method of instruction which had been in use from the earliest days in Egypt, was adopted by the Jews. But it was also originally from the Jews, when they came to Egypt under the leadership of Joseph, they brought with them those symbols. Hence under the cloak of symbols, pagan philosophy gradually became an important object of study into the Jewish schools, and the Platonic doctrines, mixed first with Pythagorean, and afterwards with the Egyptian and Oriental, were blended with their ancient faith in their explanations of the law and traditions. They were formed after the model of the Pythagorean system; Aristobulus, Philo and others, studied the Grecian philosophy, and the Cabbalists formed their mystic system upon the foundation of the tenets taught in the Alexandrian schools.

From various causes, between the third century and the tenth, but few traces of the Cabbalistic mysteries

are to be met with in the writings of the Jews, but their peculiar learning began to revive when they became the patrons of philosophy, and their schools subsequently migrated to Spain, where they attained the highest distinction. In the 13th and 14th centuries, the Christian artisans adapted their symbolical teachings, in order to instruct themselves in the useful arts.

There can, indeed, be little or any doubt, that with the termination of Mediaeval operative Masonry, many of most abstruse and abstract principles of the building art were wholly lost. For this a reason has been suggested—which may possibly be true—that these principles were presented in symbolic form.

But however this may be, it is at least certain that in the 13th and 14th centuries, the unlimited resources of architectural skill were everywhere applied to develop divine ideas through symbolized stone. The single object which presented itself to the Masonic architect was, according to Fort, to find suitable expressions for the heart yearnings and moral aspirations of the people.

Nor was symbolization unknown to the actual workman or stone Masons. That the class of workmen possessed some knowledge of architectural symbolism, that they symbolized the implements of their trade, has been assumed by many writers. So our symbolical traditions may have enjoyed an existence in a period of remote time, and symbolical Masonry was coeval with the most ancient writings of the Craft that have come down to us. The Craft is tightly connected with Geometry. It is stated, in the introduction of the Masonic Poem, that the Craft of Geometry was founded in Egypt by Euclid, and given the name of Masonry. Bro. Albert Pike says: "Many of the symbols of the old religion, of Pythagoras, and of the Hermetics of later days, were geometrical figures. Some of them were symbolic because they represented certain numbers, even among the Assyrians and Babylonians. To the knowledge of these symbols, perhaps, the name 'geometry' was given, to avert suspicions and danger. The architects of Churches reveled in symbolism of the most recondite kind. The pyramids are wonders of geometrical science. Geometry was the handmaid of symbolism. Symbolism, it may be said, is speculative Geometry."

So according to Pike, the origin of symbolism and the Craft is of primitive and ancient times. He expresses himself very beautifully in very impressive words anent Symbolism: "The Symbolism of Masonry is the Soul of Masonry. Every symbol of the Lodge is a religious teacher, the mute teacher also of morals and philosophy. It is in its ancient symbols and in the knowledge of its true meaning that the pre-eminence of Freemasonry over all other Orders consists. In other respects some may compete with it, rival it, perhaps even excel it; but, by its symbolism, it will reign without a peer, when it learns again what its symbols mean, and that each is the embodiment of some great, old, rare truth."

So metaphorically, symbolism is the soul of Freemasonry; the body is the Masonic works and deeds; the Masonic laws and regulations are the Craft's garment in which our Fraternity is clad, and has come down to us from very remote times, even from ancient primitive generations.

FRATERNAL REVIEWS

(Continued from page 109)

there were 36 men and 59 women in the Hospital, and 25 men, 34 women, 48 boys and 48 girls outside of the Home and Hospital, a total of 463 who were receiving aid. The total cost of operation for the year 1936 being \$212,389.42.

The Grand Secretary as Chairman of the Committee on Foreign Correspondence recommended recognition of the Grand Lodges of Norway, Denmark, and Tasmania, and indefinite postponement of relations with the Grand Orient of Brazil, the Grand Lodge Rio Grande do Sul (Brazil), the two Grand Lodges, Chiapas and Unida Mexicana, in Mexico, and the Grand Lodge Occidental of Colombia. Because of unsettled conditions of Masonry in Egypt he recommended suspension of relations for an indefinite period.

M. W. Bro. Winthrop Buck, Grand Secretary, is also Fraternal Reviewer in addition to his other duties. He has a "Foreword" in which he gives a brief resume concerning Masonry in jurisdictions that are not yet recogni-

zed by the Grand Lodge of Connecticut. One of the first things we noted in reading M. W. Bro. Buck's reviews was the question in his mind concerning the inclusion of 1297 ministers in the statistics of the Grand Lodge of Alabama. We recalled that Wor. Bro. Leo Fischer had once referred to that item, but he was not certain of just what it was that called for their segregation. Referring to the Official Code of Alabama, we learned that the ministers are a privileged class as the Lodges of Alabama may remit the fee in the case of preachers. Evidently all Lodges do. Now we wonder why. Our Proceedings of January 1936 are courteously reviewed. M. W. Bro. Buck, altho new to the work, is a master hand at condensation. We like his work.

M. W. Bro. Edwin E. Elser who represents the Grand Lodge of Connecticut near ours was unable to be present at our 1937 annual communication due to his absence in the United States.

MASONRY IN THE PHILIPPINES

By W. W. MARQUARDT
(Abridged from Kalaw's *Masoneria Filipina*)

The first mention of Masonry in the Philippine Islands is that of two Irishmen who were brought before the Inquisition, about 1756, because of their Masonic affiliations. It is said that the English army of occupation organized one Lodge while in possession of Manila from 1762-64 but no trace of such organization can be found. The reason for all lack of Masonic activities during the early days was, of course, the fact that Masonry was an institution cursed by both the Catholic Church and the Spanish Government and the Church held supreme power in most matters of State. In 1812, the Spanish Government decreed the expulsion and confiscation of property of all Masons who might be found in the Islands and requested the Archbishops and Bishops to assist in stopping the propagation of Masonry both by means of the pulpit and the confessional.

An interesting "Christian Political Awakener" was issued in 1821 by a Church dignitary. This preachment stated that the authors of the universal confusion in the church and in monarchical government were the philosophizing Freemasons and that the diabolical arts they employed had been discovered. Methods of impeding their progress were listed in the preachment. The conclusion of the diatribe is in the form of a catechism. A few of the questions and answers follow.

Q. What is the cause of the universal confusion we see?

A. A Society of perverse men selected from the worst of all classes, sects, and nations.

Q. What are their plans for giving the world the felicity of living like animals without religion and without subjection to reasonable authority?

A. They plan first to discredit religion and monarchical government which are obstacles to liberty and animal equality.

Q. What is the remedy against this canaille?

A. Excommunication, political civil, and ecclesiastical. Inquisition, Inquisition.

In 1829, a box of masonic literature was discovered in Manila and an order was promptly issued that two

priests be assigned to the duty of visiting every incoming boat for the purpose of examining all books on board and of confiscating all prescribed works.

In 1856, two Spanish naval officers, Jose Malcampo and Casto Mendez Nuñez established the first stable Lodge in Cavite under charter from the Grand Lodge of Portugal. These men were engaged in fighting the Moro pirates and, as Spanish colonizers, naturally incurred the rivalry of English, Dutch, German, and French colonizers. These latter had a distinct advantage in having Masonic Lodges in various Far Eastern ports, that helped to create a spirit of unity and fraternity not existing in the Spanish ranks in the Philippines. In order to help weld the Spanish forces, there was organized not only a Lodge at Cavite but also one at Zamboanga, to which only Spanish marine officers and employees were admitted. Other nationalities followed suit and soon organized a Manila Lodge, subordinate to the Hongkong Lodge, under the Scottish Rite, and composed mainly of Germans. The first Filipino to be made a Mason was initiated in this Lodge. This honor fell to Jacobo Zobel, a cultured Filipino, member of the Royal Academy of History. The English residents in Manila soon organized a fourth Lodge to which distinguished Filipinos were admitted.

The tendency of foreign Lodges to admit Filipinos was, of course, noted by the Spanish Masons who thereupon founded the Lodge of Pandacan, membership privileges in which were granted to Filipinos on equal terms with Spaniards. This Lodge was chartered by the Grand Orient of Spain, and its greatest work was the alleviation of the distress of Carlists exiled from Spain and coming to the Philippines in a starving condition.

The insurrection of 1872 against Spain caused the Government to exile many of the leading Filipino Masons to foreign lands, but the remaining Filipino brethren assisted by the English and German Masonic community assisted the exiles and even helped some to escape from Guam. The fraternal assistance rendered by the English and the Germans caused the Spanish Masons to

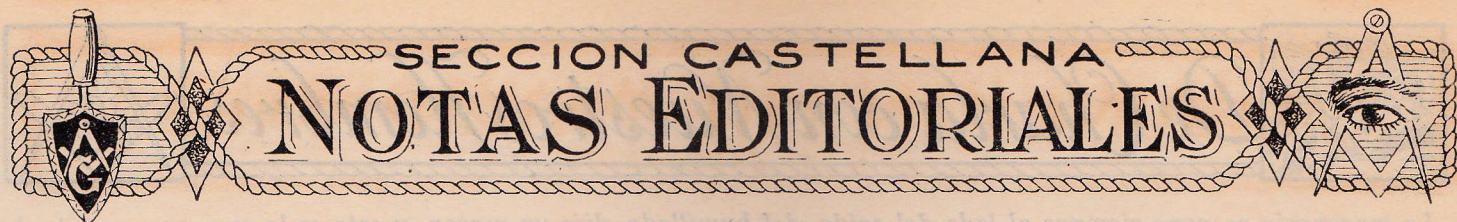
wake up to the significance of Philippine Masonry. The Spanish Masons were opposed to the persecutions carried on by the religious orders and so tried to be the intermediaries between the Spanish friars who persecuted the Filipinos and the liberal Spaniards who strove for their welfare. So in 1875, a Grand Departmental Lodge actuating under the Grand Orient of Spain was organized, nine subordinate Lodges were instituted, and Grand Triangles of the Royal Arch, Chapters of Rose Croix, and Councils of Kadosch were formed. Efforts directed from Madrid to organize centers in all important regions failed and only two of the eleven Grand Lodges which had footholds in Spain succeeded in gaining jurisdiction in the Islands namely:—The Grand Orient of Spain and The Spanish Grand Orient. The Grand Orient of Spain:—Seven (7) Blue Lodges and two (2) Chapters. The Spanish Grand Orient chartered three Blue Lodges and the usual Scottish Rite bodies. Other Grand Lodges not represented in Spain chartered a few other Blue Lodges so that there were about twenty-three in all that had to suspend operations when the machinations of the religious orders were successful in practically closing up most of the Lodges. By reason of these persecutions and of the attitude of General Malcampo of eliminating the natives from the Lodges for fear of their becoming filibusters, the Filipinos had to withdraw completely. Finally, Malcampo dissolved the Lodges in order to unite them to the Grand Orient of Spain. The foreigners were disgusted as they refused to recognize this Grand Orient.

In 1884, Filipinos were again invited to join provided they pledged themselves "to love Spain," but did not do so. It was not until 1889 that Masonry again opened its doors to the natives.

(To be continued)

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CONMEMORANDO EL 15 DE NOVIEMBRE

EL gobierno de la mancomunidad de Filipinas cumplirá tres años de existencia el 15 de este mes. Todo ha venido cumpliéndose a satisfacción general y el pueblo debe congratularse porque nada se interpone en el camino de sus ansias nacionales.

Tanto en los Estados Unidos como en Filipinas los poderes públicos son la genuina representación del pueblo y es providencial que éste haya obrado con discernimiento en la selección de sus mandatarios en estos momentos de reconstrucción y consolidación nacionales.

Tal vez apele a muchos el significado de las conquistas que en el orden internacional van haciendo los gobiernos totalitarios. Pero esto es mas bien superficial. Nadie se llame a engaño por el hecho de que las democracias adopten una política de aparente aquiescencia a las demandas de estos gobiernos. Hurguemos mas bien en su vida interna, en su organización in-

terior, y pronto habremos advertido que allí ha desaparecido por completo el *individuo*, y sólo existe el Estado. Y el *Estado* allí es el Dictador.

Al conmemorar el tercer año de gobierno de la mancomunidad en Filipinas hagamos votos para que el pueblo siga comprendiendo que, si han de subsistir sus libertades individuales, ha de vivir dentro de un régimen de democracia, que es la única garantía de su felicidad y bienestar. ¿Qué significado puede tener para el individuo su propia subsistencia si ha de abdicar de su propia personalidad? ¿Habrá de vivir feliz si no ha de ser mas que un mero piñón en el engranaje complicado de una dictadura?

Viviremos felices mientras gocemos de nuestros derechos y libertades como individuos, y estos derechos y libertades sólo nos puede proporcionar un régimen de verdadera democracia.

EL PREDOMINIO DE LA FUERZA

SERIA un iluso quien no comprendiera que el predominio de la fuerza ganó a Hitler la desintegración de lo que hasta hace poco era conocido como el territorio de la república checo-eslovaca.

Somos como masones amantes de la paz y condenamos toda violencia, como no sea la necesaria para defender la integridad nacional.

Sabemos, porque es de conocimiento general, que Alemania, o mejor, el REICH, tiene que afrontar decisivamente su problema de minorías fuera de su territorio nacional, y que la minoría alemana en la república checo-eslovaca es la mas grande después de la minoría alemana en Suiza. Se dice que en doce estados europeos, por lo menos, existen minorías alemanas, y debido al creciente movimiento racial predominante en la Alemania Nazista, mientras este problema de las minorías alemanas en tierras extranjeras no se resuelve a su satisfacción, la paz que tanto ansían las democracias europeas no podrá nunca ser duradera.

Bohemia tuvo en su seno desde sus primitivos años de vida nacional un fuerte elemento alemán, y este elemento constituye ahora la minoría alemana en Checo-eslovakia. Dicen los historiadores que los alemanes vinieron a formar parte por unos ocho siglos del reino de Bohemia. Y Bohemia es una de las naciones o países mas antiguos de Europa. La lucha entre checos y alemanes propiamente dichos continuó por siglos, y aunque en su transcurso hubo

inteligencias mas o menos fuertes entre estas dos razas, en el fondo se miraban mas bien con recelos, si no con antipatías. Durante la Gran Guerra la tensión entre ellas llegó a su climax.

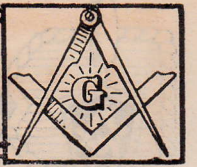
Decíamos en un pasado número de esta revista que el creciente malestar en Europa se debía a que la paz se impuso a punta de bayonetas y no a base de la experiencia y de la razón. La justicia de algunas demandas se dejó a un lado. Predominó la fuerza y la paz que Europa disfrutó por algunos años perdió así pronto su estabilidad. Lo mismo ha ocurrido y ocurrirá con el caso de la república checo-eslovaca. Se ha accedido a las demandas de la Alemania Nazi mas bien por el predominio de la fuerza que no atendiendo a su justicia y razón. La república checo-eslovaca se vió forzada a acceder, pues, de otro modo se vería aplastada por la organización militar alemana que triunfó en su juego atrevido de hacer que Inglaterra y Francia no se opusieran a sus designios. El arreglo vino así a ser forzado e impuesto por la violencia del momento que no por la razón. Una vez mas la fuerza ha predominado y, por tanto, la solución está lejos de ser una solución estable.

Mucho debemos aprender los filipinos de estas lecciones que nos brinda la historia contemporánea. Afortunadamente estamos bajo la égida de una república que, aunque consciente de su grandeza y po-

(Continúa en la pagina 115)



De Charla con Nuestros Hombres



La masonería se pone siempre al lado del caído, del humillado, dijo un mason, y esto es lo que mas encanta de entre sus virtudes, según el Ven. Hermano Diego Locsin.

—Los inadaptables en masonería son aquellos que nunca pueden comprender el alma de aquél que ha caído en los vaivén de la vida, del vencido en las luchas terribles en el mundo físico y moral en que nos movemos, del humillado....

Así empieza nuestra charla con el Ven. Hermano Diego Locsin a quien encontraremos un poco reacio a esta entrevista, pues, es de los que rehuyen toda publicidad.

Viene dirigiendo las actividades de la logia ARAW por muchísimos años, y nos dice con profundo pesar que su estado de salud es tal que le impide dedicar más tiempo a los quehaceres de su taller.

—He leído de un autor, hablando de masonería, que ésta se pone siempre al lado del caído, del vencido, del humillado y despreciado, y créame usted, que entre sus muchas virtudes nada me encanta tanto como esta nota de caridad.....

—Que no es mas que caridad, pero caridad enraizada en las profundidades de un alma noble y excelsa, el saber acercarse al caído, al vencido y hacer que se olvide de su propia humillación!

—¿Qué problemas cree usted tiene ahora la masonería que afrontar?

—Yo soy de los que opinan que los problemas de la masonería son los mismos problemas de la humanidad, y, por tanto, todo lo que afecte a la humanidad debe afectar a la masonería.

—Las palpitaciones de la humanidad se reflejan en la fraternidad masónica y.....

—¡Ay! del masón que no sienta este reflejo en sus actuaciones....

—Bolívar solía decir que algunos araban en el mar....

—Exactamente.

—Nuestra labor como masones ha de abarcar horizontes tan dilatados como dilatados son los horizontes de la humanidad.

—Pero esta labor debe ser práctica. Vive la humanidad momentos de transiciones que a todos coge casi despre-

venidos, y, por tanto, su actuación debe ser pronta y decisiva.

—Muchos buscan su acomodo poniéndose a la sombra del mas poderoso, del mas fuerte. Los masones nos ponemos siempre al lado del mas débil, del caído, del necesitado. Si así nos portamos siempre habremos comprendido mas fácilmente los problemas humanos, porque la humanidad no es mas que un montón de problemas en donde palpitan los ayes de los oprimidos, los suspiros de los caídos, las ansias de los necesitados!

—Por ser la masonería apolítica, nunca supedita los intereses del hombre a los intereses de partido, y por ser completamente libre en cuestiones de religión no supedita los intereses de ningún grupo religioso a los intereses del individuo. Es por esto porque la masonería es una agencia para promover el mayor sentido de asociación entre los hombres, que es lo que la humanidad necesita en estos momentos de prueba.

—En plan de realizaciones debe haber mayor impulso en las actividades masónicas que dicen relación con el principio de fraternidad universal. Y para esto es condición primera la libertad del individuo. No puede haber fraternidad allí donde el individuo esté supeditado a los mandatos de un déspota, de un dictador. El hombre para comprender y sentir el alcance máximo del significado que encierra el postulado de fraternidad universal debe estar antes emancipado.

—Y Schuré dijo que sólo puede emancipar el que está emancipado.

—Muy lógico. La obra de la revolución francesa fue la destrucción de los derechos de los reyes y la exaltación de los derechos del pueblo. En su labor política fue todo un fracaso; pero los derechos individuales quedaron consagrados para siempre en el corazón de la humanidad.

—Y estos derechos están ahora como eclipsados en algunos países. Esto es un reto a la actuación masónica que si no vive alerta, si no toma una orientación mas definida en su labor, habrá fracasado.

—No soy de los que opinan que la masonería deba inmiscuirse en los problemas nacionales que afectan a los regímenes políticos de una nación. Nada de esto. Pero alguien ha dicho que la masonería no debe ser una vana expresión, y sería una vana expresión si no ha de aportar sus ideales o su ideología para ayudar a la humanidad a que se salve de este caos en que se está hundiendo.

—Nuestros medios son la educación, la instrucción, en una palabra, la evolución. No queremos violencias, no queremos persecuciones. Sólo queremos que el conglomerado social viva como hombres y no como máquinas.

—Van por ahí gritando que las democracias están en naufragio, y yo pregunto ¿qué hacemos los masones? ¿No es acaso que nos hacemos cómplices con nuestro silencio?

—Con el estilete del pensamiento se horadan regiones desconocidas para el hombre, dijo uno. Con el estilete del amor fraternal habremos de horadar regiones desconocidas aún para el alma de la humanidad. Todo lo que necesitamos es mayor empeño en nuestra labor!

—Creo haber esbozado a Vd. con perfiles bien claros lo que a mi juicio debe ser el programa de acción masónica tanto dentro como fuera de nuestra Gran Jurisdicción.

La masonería en Filipinas se siente orgullosa de contar entre sus mas fuertes columnas a este Ven. Hermano a quien el Gobierno de la Mancomunidad de Filipinas ha honrado recientemente al exaltarle al cargo de juez de primera instancia de Cavite.

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LA FUERZA MOTRIZ DE NUESTROS ACTOS

(Discurso pronunciado por nuestro eminente colaborador ELIAS en la cena mensual que en honor del Ilustre Hermano Jose de los Reyes, Primer Gran Vigilante, y bajo los auspicios de la Logia Mount Lebanon

No. 80, tuvo lugar el 28 de septiembre del presente año.)

Sean mis primeras palabras de gracias para cuantos pidieron que se me otorgara este singular privilegio,—de que hasta hoy nunca disfruté en mi vida masónica de veinticinco años,— de dirigirme, sin títulos dignos de la ocasión, a un grupo tan selecto como éste, de nuestra benemérita Orden. Por mi parte, hubiera querido que otro de más autorizada palabra ocupase mi lugar para cumplir el cometido que se me ha impuesto. Mi primer impulso, al ser cortésmente invitado a pronunciar una breve alocución esta noche, fué declinar tan alto honor, y no ciertamente porque me faltaran deseo y voluntad de hacerlo, sino porque, como todos sabeis, no poseo dotes oratorias ni mucho menos,—lo confieso sinceramente,— bastante cultura masónica para atreverme a hablar en esta reunión de distinguidísimos hermanos. Si acepté vuestra invitación no fué, por tanto, porque me haya creído alguna vez suficientemente preparado para discurrir sobre el amplio y comprensivo campo de la Masonería, sino porque, apreciando la magnitud del papel que desempeña la Orden en el laboratorio humano, donde se forma y se desarrolla y se perfecciona nuestro espíritu, y siendo uno de los últimos que pertenecen a ella, consideré un deber mío ineludible, como, uno de sus hijos, el no rehuir la minúscula parte que me corresponde en la gran obra espiritual y humana que tiene sobre sí nuestra Institución. He ahí la única razón de por qué, a pesar de mi ineficiencia, acepté vuestra invitación a ocupar el sitio que me habéis asignado tan generosamente. Pero, ¿de qué os puedo hablar, en relación con la Orden, que no sepáis y que no practiquéis?

¿Qué es lo que puedo deciros que tenga alguna novedad y que tienda a avivar más el fuego de vuestro entusiasmo para luchar por mantener incólumes los principios masónicos? Mis palabras

carecen de la magia de las de muchos hermanos que están ahora presentes; y aunque tuviese en estos momentos la varita con que Moisés hizo surgir de las peñas manantiales de agua abundante y límpida, no me servirían su virtud y su poder, pues, veo y siento fluir de vuestros corazones, cual una cascada, torrentes de agua impoluta con que podamos saciar nuestra sed de elevar al hombre, de manumitirle del yugo degradante de las bajas pasiones y de los bajos instintos.

Hermanos: todos conocéis el estado actual del mundo. Os dais cuenta de la cruel incertidumbre que pesa sobre los espíritus en la hora presente. Sentimos todos las amargas angustias por que los hombres y los pueblos están pasando. Repercuten hasta aquí el chocar de las espadas y el bramar de los cañones. Se me figura que los hombres, a pesar de las conquistas y logros que han obtenido en el campo de las ciencias; a pesar de que viven en esta llamada edad de las luces,—¡qué paradoja!—en sus principales actuaciones, aquéllas que determinan el curso de su vida, obran según los impulsos de las tinieblas, de la edad del troglodita. Ved si no, cómo la codicia entre ellos se manifiesta con una desnudez estatuaría; observad el cinismo y la falta de conmiseración con que invaden los unos el territorio de los otros. Se parecen a fieras hambrientas, desgarrando las entrañas de una presa. Y no se diga que faltan los principios y normas regeneradoras. No se diga que no hayan sido adoctrinados a la luz de estos principios y normas. ¡No! Y entonces, ¿cuál es la razón de estos indicios de regresión de los hombres y de los pueblos a las edades primigenias? Aquí está el problema, hermanos. Recuerdo haber dicho en cierta ocasión, al hablar de la influencia de los principios sobre los hombres, que aquéllos son letra muerta

en los libros si el hombre, por propio esfuerzo y mediante ordenados y continuos procesos interiores, no transforma en su laboratorio individual esos principios en sentimientos, grandes resortes de la voluntad. Desde luego que esta obra propia es difícil y espinosa; requiere una resolución fuerte y firme; entran en ella muchos factores; supone, necesariamente, una lucha del hombre consigo mismo; la lucha entre el barro y el espíritu; la lucha eterna en todos los órdenes de la vida; la lucha que se impone como condición necesaria de toda regeneración, de todo progreso; no podemos eludirla; digo más todavía: debemos buscarla y triunfar en ella, alzándonos a luz en vez de sumergirnos en las tinieblas. Y ésta es la única senda que debemos tomar y seguir con valor, con fe, si no queremos ser víctimas de una tragedia: la destrucción de la obra de dos mil años de Civilización Cristiana, el retorno de la Humanidad a la edad de los trogloditas, a las edades primitivas. Porque hay que reconocer este hecho: las ideas, por muy nobles y levantadas que sean, no adquieren la virtualidad de influir en el hombre si desde la esfera de la abstracción no descendieren al corazón para transformarse en sentimiento y ser la fuerza motriz de nuestros actos. Y tan ardua tarea de convertir las ideas en sentimientos no es, con perdón de los sabios y de los universitarios, trabajo libre; no es labor de los reformadores morales que "son creadores de sentimientos y no divulgadores de ideas." Es, pues, nuestro doble deber, como hombres y como masones, dirigir nuestras actividades, nuestras energías, hacia ese campo, contribuyendo con ello, a que los educadores morales realicen con éxito su gran empeño. ¡Que así sea!

He dicho. Gracias.

EL PREDOMINIO DE LA FUERZA

(Continuación de la página 113)

der, no ha olvidado que los problemas internacionales no se resuelven permanentemente sino a base de su justicia y de su razón. El mismo problema de nuestra libertad nacional se está resolviendo—si es que no se ha resuelto ya—bajo este mismo principio, y es por esto que su solución habrá de ser permanente y estable. Pero no nos olvidemos que existen aún en nuestro país otros problemas, y también

de carácter internacional, que debemos afrontar prontamente sentando desde ahora las bases para una justa y razonable solución. De otro modo podría suceder que la fuerza predomine, pues que el mundo aún no está preparado a supeditar sus intereses egoístas a los mandatos de la justicia y a los inalienables derechos de los pueblos.

Victor Hugo en el Parlamento Frances

Fragmentos de su brillante discurso sobre Instrucción pronunciado el 15 de enero de 1850.
(Reproducido de la revista Masónica UNION de los E. U. de Venezuela)

Bajo el punto de vista restringido, pero práctico, de la situación actual, quiero, y lo declaro así, la libertad de enseñanza, pero quiero la vigilancia del Estado; y como quiero la vigilancia efectiva, quiero el estado laico, puramente laico, exclusivamente laico. El honorable M. Guizot lo ha dicho antes que yo: en materia de enseñanza, el Estado no es, no puede ser más que laico.

Quiero, digo, la libertad de enseñanza bajo la vigilancia del Estado, y no admito para personificar al Estado en esa enseñanza tan delicada y tan difícil que exige el concurso de todas las fuerzas vivas del país, más que hombres que pertenezcan desde luego a las más importantes carreras, pero que no tengan ningún interés, ya sea de conciencia, ya político, distinto del interés de la Nación. Esto equivale a decir que yo no introduciría ni en el Consejo superior de vigilancia, ni en los Consejos secundarios, obispos ni delegados de obispos. Mantendría, y en caso necesario, haría más profunda que nunca, aquella antigua y saludable separación de la Iglesia y del Estado, que era la utopía de nuestros padres, y lo haría tanto en interés de la Iglesia, como en interés del Estado.

Hay una desgracia en nuestra época, casi me atrevo a decir que no hay más que una desgracia: cierta tendencia a colocarlo todo en esta vida. Al dar al hombre por fin y por objeto la vida terrestre y material, se agravan todas las miserias, por la negación que hay al cabo; se añade al agobiamiento de las desgracias, el insoportable peso de la nada; y de lo que no era más que el sufrimiento, es decir, la ley de Dios, se hace la desesperación, es decir, la ley del infierno. De ahí profundas convulsiones sociales.

Ciertamente, yo soy de aquellos que quieren, lo digo con sinceridad, la palabra es demasiado débil, quiero con inexplicable ardor, y por todos los medios posibles, mejorar en esta vida la situación material de los que sufren; pero el primer mejoramiento es darles esperanza. ¡Cuánto se aminoran nuestras miserias finitas cuando a ellas se mezcla una esperanza infinita! El deber de todos nosotros, quienes quiera que seamos, lo mismo legisladores que obispos, sacerdotes como escritores, es esparcir, es prodigar, es gastar bajo todas formas toda la energía social para combatir y destruir la miseria, y al mismo tiempo

hacer que las cabezas se levanten hacia el cielo; dirigir todas las almas, volver todas las esperanzas hacia una vida ulterior en la que se hará y se recibirá justicia. Digámoslo muy alto: nadie habrá sufrido ni injusta ni inútilmente. La muerte es una restitución. La ley del mundo moral es la equidad. Dios se encuentra al fin de todo. No lo olvidemos y enseñémoslo a todos; no habrá dignidad alguna en vivir, ni valdría la pena de hacerlo si debiésemos morir por completo. Lo que aligera la labor, lo que santifica el trabajo, lo que hace al hombre fuerte, bueno, sabio, paciente, benéfico, justo, humilde y grande a la

mi razón y el supremo consuelo de mi alma.

Así, pues, quiero sincera, firme y ardentemente la enseñanza religiosa, pero quiero la enseñanza religiosa de la iglesia, y no la enseñanza religiosa de un partido. La quiero sincera, no hipócrita. La quiero con el cielo por objeto, y no la tierra. No quiero que una cátedra invada a la otra; no quiero mezclar el sacerdote al profesor. O si consiento en esa mezcla, yo legislador, la vigilo, fijo sobre los Seminarios y sobre las Congregaciones de enseñanza el ojo del Estado, e insisto en ello, del Estado laico, celoso únicamente de su grandeza y de su unidad.

Y hasta el día, que ansio con todo mi corazón, que pueda proclamarse la libertad completa de enseñanza, quiero la enseñanza de la Iglesia, dentro de la Iglesia y no fuera. Sobre todo considero una irrisión hacer vigilar por el clero, en nombre del Estado, la enseñanza del clero. En una palabra, quiero lo que querían nuestros padres: la Iglesia en su casa, el Estado en la suya.

La Asamblea ve ya claramente por qué rechazo el proyecto de ley; pero acabaré de explicarme. Señores, como os lo indicaba hace un momento, ese proyecto es algo peor que una ley política; es una ley estratégica.

Me dirijo, no seguramente al venerable obispo de Langres, no a nadie que esté en este recinto, sino al partido que, si no ha redactado, al menos ha inspirado el proyecto de ley, a ese partido a la vez silencioso y ardiente, al partido clerical. Yo no sé si está en el Gobierno, no sé si está en la Asamblea, pero lo siento un poco por todas partes. Tiene fijo el oído y me oirá. Me dirijo, pues, al partido clerical y le digo: Esa ley es vuestra ley. Pues bien, francamente, desconfío de vosotros. Instruir es construir. Desconfío de lo que vosotros construyáis.

No quiero confiaros la enseñanza de la juventud, el alma de los niños, el desarrollo de las inteligencias nuevas que se abren a la vida, el espíritu de las nuevas generaciones, es decir, el porvenir de Francia, porque confiároslo a vosotros sería abandonároslo.

No me basta que las nuevas generaciones nos sucedan, quiero que nos con-
(Continúa en la página siguiente)

Ven. Her. FELINO VILLASAN



*Bien en Derecho Civil
o en Derecho Criminal,
Villasán es siempre igual,
jurista agudo y sutil.*

vez, digno de la inteligencia y digno de la libertad, es tener ante sí la eterna visión de un mundo mejor, resplandeciendo a través de las tinieblas de esta vida.

En cuanto a mí, puesto que la casualidad quiere que sea yo el que en este momento habla, y pone palabras tan graves en boca de tan poca autoridad, permitaseme decirlo aquí y declararlo desde lo alto de esta tribuna: yo creo profundamente en ese mundo mejor, que es para mí mucho más real que esta miserable quimera que devoramos y llamamos vida; está sin cesar presente a mi vista; creo en él con todo el poder de mi convicción, y después de muchas luchas, de muchos estudios y de muchas pruebas, es la suprema certidumbre de

VICTOR HUGO EN EL PARLAMENTO FRANCES

(Continuación de la página anterior)

tinúen. He ahí por qué no quiero sobre ellas ni vuestra mano ni vuestro soplo. No quiero que lo hecho por nuestros padres lo deshagáis vosotros. Después de aquella gloria no quiero esta vergüenza. Vuestra ley es una ley con careta. Dice una cosa y hará otra. Es una idea de avasallamiento que toma el aspecto de la libertad. Es una confiscación con un título de donación. No la quiero.

Esa es vuestra costumbre. Cuando forjáis una cadena, decís: He aquí una libertad! Cuando hacéis una proscripción, exclamáis: Hé aquí una amnistia! Yo no os confundo con la Iglesia, como no confundo el muérdago con la encaña. Vosotros sois los parásitos de la Iglesia. Ignacio es el enemigo de Jesús. Vosotros sois, no los creyentes, sino los sectarios de una religión que no comprendéis. Sois los que ponéis la santidad en escena. No mezcléis la Iglesia en vuestros asuntos, en vuestras combinaciones, en vuestras estrategias, en vuestras doctrinas, en vuestras ambiciones. No la llaméis vuestra madre, para hacer de ella vuestra sierva. No la atormentéis mezclándola en la política; sobre todo, no la identificéis con vosotros. Ved el perjuicio que le hacéis. El señor obispo de Langres os lo ha dicho.

Ved cómo se debilita desde que os tiene! Os hacéis amar tan poco, que concluiréis por hacerla aborrecida! En verdad os digo que se pasaria muy bien sin vosotros. Dejadla en paz. Cuando no estéis en ella, a ella volverán todos los ojos. Dejad a esa venerable Iglesia, a esa venerable madre, en su soledad, en su abnegación, en su humildad. Todo eso constituye su grandeza! Su soledad la atraerá la muchedumbre; su abnegación es su poder, su humildad es su majestad.

Habláis de enseñanza religiosa! Sabéis cuál es la verdadera enseñanza religiosa, aquella ante la cual es preciso prosternarse, aquella que es preciso no turbar. Es la Hermana de la Caridad a la cabecera del moribundo. Es el hermano de la Merced rescatando al esclavo. Es Vicente de Paúl recogiendo el niño perdido. Es el obispo de Marsella en medio de los atacados de la peste. Es el arzobispo de París, penetrando, con la sonrisa en los labios, en ese formidable arrabal de San Antonio, levantando su crucifijo por encima de la guerra civil, y no cuidándose de recibir la muerte con tal de llevar la paz. Ved

ahí la verdadera enseñanza religiosa, la enseñanza religiosa real, profunda, eficaz y popular, la que felizmente, para la religión y la humanidad, hace todavía más cristianos que los que vosotros des-hacéis.

Ah! Os conocemos! Conocemos al partido clerical. Es un partido viejo que tiene estados de servicio. Es el que monta guardia en la puerta de la ortodoxia. Es el que ha encontrado para la verdad esas dos maravillosas vigas: la ignorancia y el error. El es quien prohíbe a la ciencia y al genio que vayan más allá del misal, y quien quiere enclaustrar el pensamiento en el dogma. Todos los pasos que ha dado la inteligencia de Europa los ha dado a pesar suyo. Su historia está escrita en la historia del progreso humano, pero escrita al reverso. A todo se ha opuesto.

El es, que hizo azotar a Prinelli por haber dicho que las estrellas no se caeran. El es el que aplicó el tormento 27 veces a Campanella por haber afirmado que el número de los mundos era infinito y haber entrevisto el secreto de la creación. El es el que persiguió a Harvey por haber probado que la sangre circulaba. De parte de Josué cerró a Galileo; de parte de San Pablo aprisionó a Cristóbal Colon. Descubrir la ley del cielo era una impiedad; encontrar un mundo era una herejía. El es el que anatemizó a Pascal en nombre de la religión, a Montaigne en nombre de la moral, a Moliere en nombre de la moral y de la religión. Oh! Sí, seguramente, quien quiera que seais, que os llaméis partido católico y que seáis el partido clerical, os conocemos. Y hace mucho tiempo que la conciencia humana se subleva contra vosotros y os pregunta: ¿Qué me queréis? Y hace mucho tiempo que intentáis poner una mordaza en el espíritu humano.

Y queréis ser los dueños de la enseñanza! Y no hay ni un poeta, ni un filósofo, ni un pensador que aceptéis! Y todo lo que se ha escrito, encontrado, soñado, deducido, iluminado, imaginado, inventado por los genios; el tesoro de la civilización, la herencia secular de las generaciones, el patrimonio común de las inteligencias, todo lo rechazáis. Si el cerebro de la humanidad estuviera ante vuestros ojos, a vuestra discreción, abierto como la página de un libro, haríais en él raspaduras! Confesadlo!

Y vosotros reclamáis la libertad de enseñanza! Ah! seamos sinceros; entendámonos; la libertad que vosotros reclamáis es la libertad de no enseñar. Queréis que se os den los pueblos para instruirlos? Muy bien. Veamos vuestros discípulos. Veamos vuestros productos. Qué habéis hecho de Italia? Qué habéis hecho de España?

Yo os lo voy a decir. Gracias a vosotros, la Italia, cuyo nombre no puede pronunciar ningún hombre que piense sin sentir un inexplicable dolor filial; la Italia, aquella madre de los genios y de las naciones, que difundió por todo el universo las más deslumbradoras maravillas de la poesía y de las artes; la Italia que ha enseñado a leer al género humano. La Italia de hoy no sabe leer! Si, la Italia es de todos los estados de Europa, el que tiene menos naturales que sepan leer.

La España, magníficamente dotada, que había recibido de los romanos su civilización primera, de los árabes su segunda civilización, y de la Providencia un mundo, la América; la España ha perdido, gracias a vosotros, gracias a vuestro yugo de embrutecimiento, que es un yugo de degradación y empobrecimiento, la España ha perdido el secreto del poder que había recibido de los romanos, el genio de las artes que había recibido de los árabes, el mundo que había recibido de Dios, y en cambio de todo eso que le habéis hecho perder, le habéis dado la Inquisición.

Ahí tenéis vuestras obras maestras! Aquel hogar que se llama Italia, vosotros lo habéis apagado. Aquel coloso que se llama España, vosotros lo habéis minado. Una está reducida a cenizas; la otra está en ruinas. He ahí lo que habéis hecho de dos grandes pueblos. Qué es lo que queréis hacer de la Francia?

Yo os lo diré! Esa enorme cantidad de luz que la Francia difunde hace tres siglos: luz formada por la razón, luz más brillante hoy que nunca, luz que hace de la nación Francesa, la nación resplandeciente, de tal manera que la claridad de Francia, se percibe sobre la faz de todos los pueblos del universo, esa luz directa, esa luz que no viene de Roma, sino de Dios, esa es la que vosotros queréis apagar y es la que nosotros queremos conservar.

VERNACULAR SECTION

ANG "MGA ANAK NG BALO"

ni Julian C. Balmaceda

PAUNAWA: Ang mga pangalang binabanggit sa munting kasaysayang ito, ay pawang katha lamang, kung may ngalang makakahawig sa mga taong buhay o patay man, ay isang pagkakataón lamang na di sinasadya ng may katha.

Isang umaga ng taóng 1905. Isang maaliñgasngas na pangyayari ang nakabulahaw sa madla. Ang mga kagawad ng batas ay abalang abalá sa pagsusuri sa sakunang nangyari sa isa sa mga nayon ng Tundo. Isáng lalaking nagñañgalang Romualdo Abrigo ang nátagpuang patáy sa loob ng kanyang bakuran at pinananañgisan ñg isang batang lalaking may siyam na taong gulang.

—¿Sino ang pumatay?—ang tanungan ñg madla.

Walang makatugon. Ni sinoma'y walang nakakita sa patayang nangyari. Walang narinig ang mga kapit-bahay kundi dalawang magkasunod na putok na tinatayang siyang lumikha ng gayong patayan.

Ang batang nananañgis ay halos di mapuknat sa piling ng bangkay na naglaho sa kanyang sariling dugo, at kung nakuha mang makapagsalita ang batang yao'y wala kundi halos buhul-buhol na mga pangungusap lamang na may kahalang hikbi.

—¿Sino ang pumatay sa iyong amá? ang tanong ng pulis na noo'y siyang unang dumating.

—Aywan ko po . . . ang tatay ko'y patay . . . nakipag-away ang tatay ko . . .

—¿Sino ang nakaaway?

—Aywan ko . . .

Sa ganitong alinlangan ng madla, ang mga kagawad ng batas ay lalo nang nagulumihanang kaya't ang piskal ng siudad na kadarating lamang ay siyang gumawa ng pagsisiyasat sa loob ng bahay.

Ilang silyang buwal ang nakita sa may pagpanaog ng hagdan, kaya sinapantahang ang namatay at ang pumatay ay nagaway muna sa loob ng bahay, at kaya nakapanaog ang namatay ay sapagka't hinabol ang bumaril sa kanya at doon na sa lupa nalagutan ng hininga.

Sa isang agwat na di lubhang malayo sa kinalugmukan ng bangkay ay isang balaraw na may dugo ang natagpuan.

—¿Kañgino ito?—ang tanungan ng mga nakakita.

—Iyan ay sa tatay ko—ang tugon ñg bata.

—¿Sa tatay mo?

—Opo . . .

Samakatuwid ang nakamatay ay may sugat, at kung malubha ang sugat niya'y hindi maaaring makalayo nang malaki kaya't ito ang dapat agapang mahuli.

Matapos magawa ang karaniwang mga kaparaanan sa pagsisiyasat sa ganitong mga pangyayari ang bangkay ay pinagyaman sa loob ng bahay at doon na rin ginawa ang lahat ng kasulatang kinakailangan.

Samantala, sa pagamutan sa daang Iris ay isang sugatan ang kasalukuyang pinagyayaman. May dalawang sugat sa tapat ng puso at nagaagaw-buhay.

Bago namatay ay náipagtapat muna siya'y sinaksak ng isang nagñañgalang Romualdo Abrigo. Ang may-sugat ay nagñañgalan namang Patricio Abriol.

Nang sumapit sa kaalaman ng Piskaliya, ang balitang ito ay nakapagpalubag sa loob ng mga kagawad ng batas na kasalukuyang nangugulumihanang. Ang hiwaga ng pagkakapatay kay Abrigo ay nagliwanag dahil sa pahayag na "antemortem" ni Abriol.

At dahil sa pangyayaring ang namatay at ang nakapatay ay kapuwa banggay na rin, lahat ng pag-uusig ng maykapangyarihan laban sa may-sala ay natigil nang lubos, at isa't isa'y wala nang pinagsikapan kundi ipagkaloo sa kanikanilang pamilya ang mga bangkay.

Si Romualdo Abrigo, gaya ng atin nang nalalaman, ay nakaiwan ng isang anak na lalaking may siyam na taong gulang na nagngangalang Romualdo Abrigo rin, samantalang ang Patricio Abriol ay may isang anak ding sumasakay naman sa sampung taong gulang at kilala rin sa pangalang Patricio Abriol na gaya ng kanyang amá.

Kung ano ang sanhi ng pinagkagahitan ng dalawá ay ito ang para sa mga

may-kapangyarihan ay isang napakadilim na hiwaga. Wala silang nalalaman maliban sa katutuhanang ang dalawa'y kapwa taga M . . . isa sa mga bayang noong nagdaang Himagsikan laban sa mga kastila at sa amerikano ay nagpakilala ng kabayanihang hindi maaaring tawaran.

Isang matandang nakakakilala sa dalawang angkang itó ang nagpaliwanag sa *hustisya* ng kanyang nalalaman.

Gayari ang kanyang salaysay:

—“Ako po'y may pitumpung taong gulang na ngayon, at ang angkan ng mga Abrigo at Abriol ay kilala ko sapul pa sa kanilang mga ninuno. Maging ang mga nasirang Maldo at Tisyo ay kilala ko kapwa palibhasa'y nakita ng aking mga mata nang sila'y ipinanganak.

“Ang mga apelyidong Abrigo at Abriol ay galing sa iisang tiyan, subali't sa pagkakagalit ng kanilang mga kanunununan ay nagsipagbago sila ng apelyido kaya't nagisnang ko nang ang lahi ng mga matandang Abril ay nahatí sa dalawang sañga: sa Abrigo at sa Abriol.

“Hindi na kakaunting dugo ang nabubo mula nang magkabigatan ng loob ang dalawang angkang iyan, at masasabi kong hanggang sa mga huling sandaling ikinabuhay ng dalawang lalaking kamamatay pa lamang, sila ay nakilalang magkalaban sa lahat ng kilusan, maging sa politika, maging sa pananampalataya, at sa lahat-lahat. Sila'y hindi ko nakitang nagparaanan kahi't sa lalong kaliit-liitang bagay, at ang isa't isa'y hindi pumayag na siya'y madaig ng kanyang kalaban.

“Gayon na lamang ang pagkakabigatan ng kanilang loob na ang dalawang natirang Abrigo at Abriol ay kapuwa sumumpa sa libingan ng kanikanilang magulang at ipinangako nila sa kanilang sarili na ang mga dugong nabubo sa kanikanilang mga nuno ay ipaghihiganti nila sa paano't paano mang paraan hanggang sa malipol ang lahi ng isa't isa.

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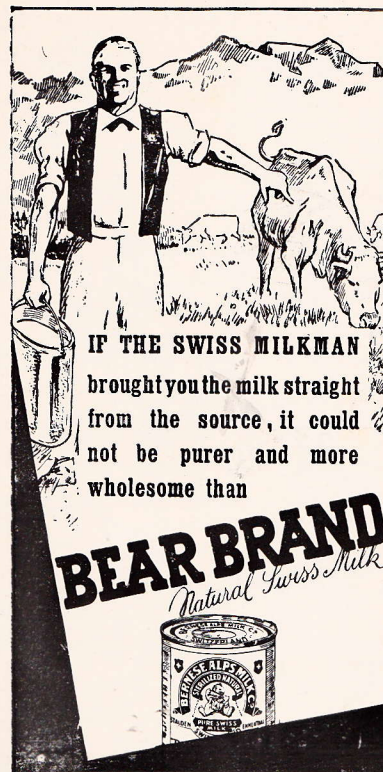
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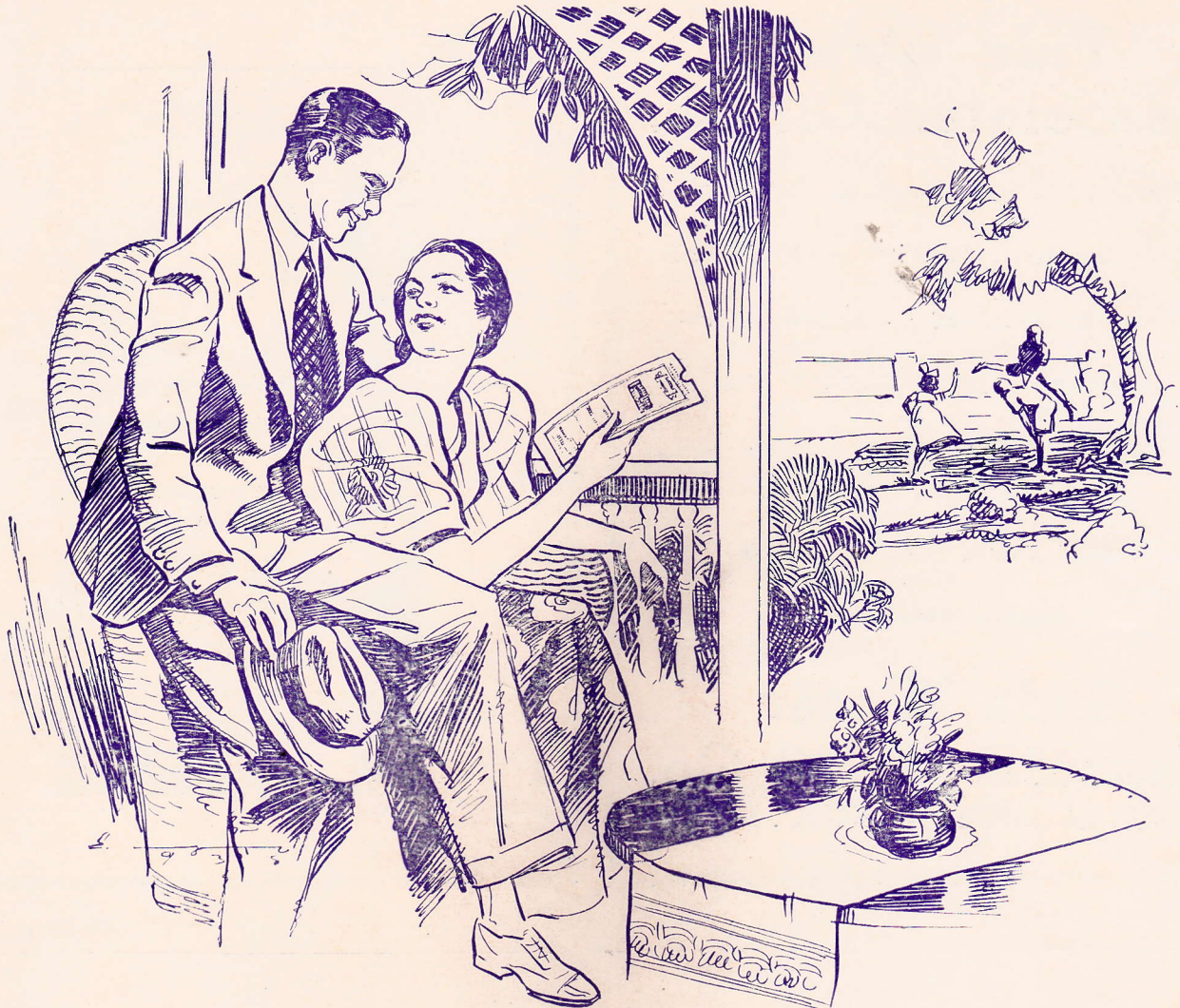
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