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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

AN IDEALIST

Wor. Bro. Esteban Munarriz, P. M.

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

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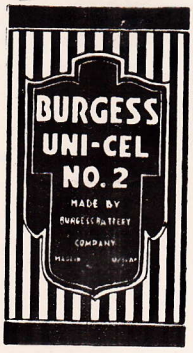

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THE CABLETOW

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Vol. XVI **Manila, P. I., December, 1938** **No. 7**

EDITORIALS

THE SECURITY OF OUR DEMOCRACY

THE clean and orderly manner the elections of last November 8 were held renews our confidence in the democratic security of our government. It is our belief that the men elected to the National Assembly are truly representative of their districts and, as such, collectively they express the views and sentiments of the people.

As Masons it falls upon our lot to watch out for the least indication that this government of ours might assume it exists first for its sake, and secondly only for the sake of the people. It is our inescapable duty to denounce such a tendency if we are to have none of that inordinate lust of power so characteristic of totalitarian states.

Every clean election, therefore, is a guarantee that the people express themselves freely in the choice of their representatives and these, obligated to the popular will, carry on the fundamental tradition that government is not the dictator but the simple servant of the people.

It is all we ask as citizens of this Commonwealth, but especially as members of our Order conceived in that supreme liberty of conscience which, alone, is the dogma upon which government can exist as a contrivance of human wisdom for the welfare of society.

A THOUGHT FOR RIZAL

BY the end of this month our attention will turn to Jose Rizal, the Filipino patriot who, on December 30, 1896, faced the firing squad on the Luneta as only a true and tried Spartan might have done.

Rizal was a Mason, lived and died as such. It could not have been otherwise; his thoughts were inspired by the purest of motives, all his actions were within the Square and Compass.

Because he had the courage to come out against Bigotry and commercialized Superstition, he was martyrized by a colonial regime controlled by wolves in priest's robes. Principally, it was as a Mason that he was put to death, and yet it is claimed now that he abjured Masonry!

Forgiving those who thus blaspheme against the truth and condemn themselves doubly before our eyes, let us remember only the distinguished greatness of that mind which charted our course to liberty —the mind the tyrants were not able to slay with all the resources and power at their command.

PEACE, GOODWILL....

GREETINGS of the Season to all the brethren of this Jurisdiction and all Master Masons in other lands! We can say of ourselves that it is our peculiar good fortune to be situated far from the ferocities of so-called super-men. Without fanfare we live and do in the contentment of democratic things, and feel that we can face the world and say "Peace on earth and Good-will to men." The "super-men," prisoners of their own delusion, speak only of hate. *For* them, therefore, and *from* them, there is no Peace and there is no Good-will.

A PROGRAM OF ACTION

By TEODORO M. KALAW, P. G. M.
Grand Secretary

Masonry is not only a body of principles, but a program of action for men, for individuals in their contracts and transactions of every day, of every moment, at any place. It is true that we are a mere group of men, a few selected from the many, and we gather ourselves in Lodges apart from the common people; but this does not mean that we are aristocratic, that we believe in aristocracy, or that we praise aristocracy.

In ancient times, our fathers were forced to live in social isolation because Masonry was persecuted and not tolerated. With the coming of Democracy, Freemasonry has changed a great deal. It has worked among the masses and with the masses. This democratic spirit, however, does not mean that we open our doors to everybody and admit every one applying for membership; far from that. It means only that Masons are a kind of workers in social welfare, honest leaders in civic movements, with a broader and a more comprehensive perspective. We do not ask everybody to be a Mason; that will injure the high standard of the Masons and the masonic bodies in our community.

What we are pledged to do, firmly and unhesitatingly, is to spread the practice of masonic principles and morals, educating the people according to our conception of life, giving them a new guide, a new aim, and a new banner. A people can be masonic and act "Masonically" without being a body of Masons. Take the case of the Philippines, our country. People inhabiting the Philippines fifty years ago were the most unmasonic people in the world. There were oppressors and oppressed, tyrants and slaves; privileged classes and trampled ones. In short, social injustice, racial prejudice, and all sorts of discriminations prevailed. But a group of men, intelligent, honorable, and outstanding members of our brotherhood, spread the doctrines of Freemasonry, and tried to rally the people and the government to the new ideas, with the result that a social and a political revolution took place and changed the moral aspect of the country. And now, while we are only about six thousand Masons, the entire Filipino people are educated in the true spirit of Masonry.

I can cite two practical cases. Fifty years ago nobody would and could accept matrimony except as a religious sacrament. No other form than the Catholic ceremony or rite made matrimony valid. The Masons prepared the people for religious tolerance. When civil marriage came as a result of the new doctrines, it was accepted without any trouble. There was common satisfaction. Fifty years ago we had an official science, an official church, an official body of politics and ethics to be taught in our schools and academic societies; now there are in the Philippines academic freedom, and considerable tolerance in all manifestations of learning. These blessings of democracy come from the work of a few Masons.

"Peace On Earth, Goodwill Among Men"

By ARTHUR DAVIDSON
Lincoln Lodge No. 34

Of all the ailments and troubles mankind has ever experienced not one has been Divinely conceived or created. All have been the result of the erroneous concepts of man himself of the higher order of life.

Many formulas for peace have been offered the world since the beginning of the Christian era and apparently none have been accepted seriously by men, and all have been "junked,"—one after the other with but little good accomplished toward peace among the peoples of the universe. At this very moment antipathy and belligerency dominate over half of the population of the earth.

Men are desperately searching for "that something" which will work like the "magic wand" instantly dispelling woe, inharmony, antipathy among men, and, above all else, eliminate war from the face of the globe. However, should we continue to search for peace in the future, as we have in the past, no lasting peace can ever be attained. Peace will come to us when we have earnestly and sincerely worked that peace once it has been attained. Peace is a slow process beginning with the individual and never ending till it reaches the last living individual. We have heard so many beautiful and exalting words of oratory on peace in the pulpit, and at peace meetings and men throughout the universe have subscribed themselves and vowed to consecrate their lives to the proposition of peace over and over again,—and yet again. But so soon after the gesture of the few minutes of lip service has been rendered, we fall back into the selfish, greedy, envious and jealous practices reflecting racial and religious prejudice and enmity. What hope have we for ever attaining peace when by our very acts we express and reflect malcontent, and discord? By our very approach toward the peace we so much desire, we actually provoke antipathy and belligerency. In order to make peace a living truth all men must carry peace in their hearts at all times; in the homes, churches, schools, offices, shops and factories, to the highest mountain top and to the lowlands, and, during the hours of repose we should dream of peace.

This is no new thought. It was the message of the Master to His disciples: it was the new Religion He brought to the world, "LOVE YE ONE ANOTHER,"—"DO UNTO OTHERS AS YE WOULD THEY SHOULD DO UNTO YOU,"—"PEACE ON EARTH, GOOD WILL AMONG MEN." If all men will accept this simple philosophy given us by the Master and reflect it, peace on earth and good will among men will indeed reign supreme throughout the universe.

All Masons throughout the masonic world should strive to emulate the teachings of the Master by exemplifying calm and peace in all their acts. Truly then will we be giving a living truth to the first tenet of our noble institution and assisting materially in bringing peace to a world filled with antipathy and turmoil.

Freemasonry Exchanged Not Its Principles

By PAUL VORIES McNUTT
Martinsville Lodge No. 74
Martinsville, Indiana

(Address delivered by His Excellency, the United States High Commissioner, at the Scottish Rite Temple dedication ceremony held on November 19, 1938.)

"As are the leaves so is the race of men," sang Homer. Even so it is with the societies of men. Freemasonry has survived. Other societies have disappeared. What is the reason?

There are two statues in Washington, which, to me, offer an answer.

One is the monument which Saint Gaudens made for the grave of Henry Adams' wife. Tall evergreens shut in a small enclosure. Within is the tomb. Above it the figure of a woman in bronze. No name. No date. Anonymous as the sphinx. The woman is swathed in a great robe which makes a hood and then falls around and down to her feet. Heartbreaking beauty beyond words.

What does it mean? What did husband and artist wish to say in the silent majesty of this figure and face? Does it mean, as Henry Adams once said, "Life is meaningless, a senseless tragedy of futility and waste?"

As one stands rapt in the overwhelming eloquence of that tomb there comes the thought: I have known of three — Faith, Hope, Charity. This is a fourth.. This is Surrender.

The other statue is that of Lincoln. I go to see that over and over whenever I can. I go to the shrine where a chamber on the left is dedicated to a speech and where a chamber on the right is dedicated to a greater speech. Where else in the world is the like of that? The Gettysburg address has the left chamber. The Second Inaugural has the right.

Between the two is the man.

Here was a man who suffered such agony as the One at Gethsemane but never did suffer the ultimate disaster of exchanging Faith, Hope and Charity, which are the elements of brotherhood, for Surrender.

Nor has Freemasonry suffered the disaster of exchanging its fundamental principle for surrender.

But it would be well to remember on an occasion such as this the lines which tell a nature story and point a moral. In the nature story we are told that the nautilus, living in its "ship of pearl," abandons the old chamber and grows into a larger one. Then the poet sings:

"Build thee more stately mansions,
O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell
By life's unresting sea."

Splendid! but, says the biologist, not true. The nautilus does grow into successive new chambers, but also part of the animal continues to live in the old chambers. While the bulk of the animal lies in the present, most recent room, a bit of it extends through every room it has occupied since the very beginning.

Biologists and psychologists know many similar cases where organs and functions once dominant are no longer dominant but not extinct. Though buried under later developments, they still play a part in the life of the organism. Out of many illustrations of diverse kinds, I give two from the field of religion.

King Saul went for advice to the Witch of Endor. He had banned witches. His religion at its highest recognized one divine power only and renounced all beliefs in the gods and devils of the primitive religions. With part of his mind the King accepted the religion of the Ten Commandments. But in part of his mind the ancient rejected superstitions survived, so Saul went to see the Witch of Endor.

King Louis, the Eleventh, of France devoutedly believed in the Christian religion. He accepted without question the whole teaching of the Church. He was diligent by day and by night to obey every rule of the Church and by every device to escape the pains of hell. But also he employed a black art magician, an abomination in the eyes of the Church, in the hope that the magician by his black arts could supplement all that the saints would do for him by all that the devils would do for him.

In this connection I wish to quote the words of two men. One is G. G. Jung, eminent psychologist, who said: "We can no longer deny that the dark stirrings of the unconscious are effective powers — that psychic forces exist which cannot for the present at least, be fitted in with our rational world order; . . . for us they are a shirt of Nessus which we cannot strip off."

From another student of human life I quote: "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal."

The twentieth century "emancipated" man may go back down into the blackness and fear of the jungle man. He may take counsel of the Witch of Endor whose cave is within himself. Or he may learn the lesson of evolution (although within the last few months this hope has been dimmed) that in bodies, minds and societies, lower functions, ideas and beliefs finally disappear. St. Paul has it. Forget the things which are behind. Stretch forward toward the goal. In spite of his slip, Holmes was essentially right. "Leave thy low-vaulted past."

I see Masonic cathedrals as symbols, "new temples nobler than the last," to the brotherhood for which the Fraternity stands. I would have the Fraternity press on toward the goal of brotherhood and self restraint and refuse the strident ambitions which breed insecurity and intolerance. I would have it be an example which the world so badly needs. For years Masonry has striven, by precept, to destroy the premise which is restated in the form of an unaswered question: Why is it that we human beings succeed so much better in conquering nature than in conquering human nature, in dealing with ourselves and with one another?

One look at the distressed and disordered world today is enough to show that we are not near the answer.

With the past few months we have seen the reign of law replaced by the sanctification of force, the threat of war adopted as an instrument of national policy, humble men and women denied the freedom to think their own thoughts and to worship God according to their own conscience, and the dispersion all over the world of millions of helpless and persecuted wanderers with no place to lay their heads.

In connection with this last, I must point out that Moses led the Israelites

(*Continued on page* 127)

MASONRY BUILDS CHARACTER

By Major General DOUGLAS MacARTHUR

Manila Lodge No. 1

(Oration delivered at the Scottish Rite Temple dedication ceremony held on November 19, 1938.)

From distant homes we are convened for the promotion of a noble and inspiring project, to unite in a service more ancient than the Golden Fleece or Roman Eagle, a service that carries far back beyond the earliest dawning of recorded time, where, from out the shadows of prehistoric ages, the archaeologists of today are excavating the remains of stones laid so long ago that the mind is staggered in an effort to count the years which have come and gone since primeval man gathered, as we have done today, to consecrate the rearing of an altar to his god.

This is a temple of Masonry, not only Operative Masonry which actually raised its walls, but Speculative Masonry, borrowing from the operative art its working tools and implements, sanctifies them, by symbolic instruction, to the holiest of purposes—the veneration of God and the purification of the soul.

We have constructed this edifice of material substance, yet have made of it a spiritual thing. We have laid its stones according to the technical design mapped on the Trestle Board by a practicing architect. Yet, we have not failed to follow the spiritual design of that great Trestle Board on which is inscribed the will of God, the Supreme Architect of all time. We have tried each stone and wall and cornice, by the Square, the Level and the Plumb, just as we will measure in its walls each action of our life, by the Square of morality, the Level of moderation and the Plumb-line of rectitude.

Today we commemorate the dedication of this temple. We commemorate, however, much more than that. We commemorate the most famous legend of Freemasonry, for although this Order in its principles is undoubtedly coeval with creation, in its organization as an institution, such as now exists, we popularly trace it back to the building of King Solomon's Temple.

The ultimate object and aim of Masonry is building. Build! Build! Build!—has been the inspiring theme and constant endeavor of man in his great adventure on this terrestial sphere; building on the ashes of yesterday; building edifices and temples; building faith; building character. Our system of philosophy takes the homely and practical operation of building a structure—a temple—as a symbol, by means of which to illustrate those great truths and virtues, which woven into the warp and woof of life by practice and experience, clothe men with Temperance, Fortitude, Prudence, Justice, Love, Charity, Tolerance and Patriotism. As the physical structure rises secure and faultless on its foundation of solid stones, so Speculative Masonry undertakes to erect on these great virtues, in each individual consciousness, even more spacious and magnificent than that of Solomon—one that time cannot affect, that barbarous force shall never destroy, that will endure forever. We can build a speculative temple, not a visible one, but a spiritual one composed of beautiful thoughts and acts, adorned with still more beautiful virtues. The form, size and character of our speculative temple each of us must determine for himself. It may be massive and grand as Doric art; beautiful as Corinthian taste, or light, airy and elastic as a spider's web. Each of us is his own architect and builder. Each of us must select his own materials; fashion them for use. It is not the work of an hour, or a day, or even a year. The time necessary to form a fixed and permanent character, the character we bear through life, the character we bear through the countless ages of eternity— this is the time occupied in the erection of our speculative temple. Human character is our temple. Masonry builds character in the individual and through the individual it serves society and the state. It is like one of those invisible influences which move to and fro like shuttles in a loom, weaving the network of laws, reverencies, sanctities, which makes the pattern of society, giving to statutes her dignity and power, to the gospel its opportunity, to the home its canopy of peace and charm, to the young an enshrinement of inspiration, and to the old a mantle of protection. When, instead of identifying itself with any particular scheme of reform, it devotes all its benign energy to refining and ennobling the souls of men—to building character—it is doing fundamental work in behalf of all high enterprises. By as much as it succeeds, every noble cause succeeds; if it fails, all fail. It sets up a shrine not for the Christian alone, nor the Buddhist, nor yet the Mohammedan, but for all these. It welcomes men of all nations, of all races, of all religions, of all creeds. In it there is no place for him who would incite racial or religious hatred. It is not a political institution, nor a school house, nor a church—it is a way of life. In our search for its truths, as in the search for the Holy Grail, we find it on our own door step. What it condemns, no man upholds. All that is good, and kind, and charitable, it encourages; all that is vicious, and cruel and oppressive, it probates. Its creed is brief, unentangled with scholastic subtleties, unencumbered with theological difficulties. It takes the best from Greece; be moderate, know thyself; from Rome; be strong, order thyself; from Confucius; be superior, correct thyself; from Buddha; be disillusioned, forget thyself; from Islam; be submissive, bend thyself; from Judaism; be holy, conform thyself; from Materialism; be efficient, cultivate thyself; from Dilettantism; be broad, enjoy thyself; from Christianity; be God-like, give thyself. It claims no divine mission, and seeks not to unveil the hidden mysteries that lie beyond the grave, nor to suggest a plan of redemption for fallen humanity, nor to point the pathway that leads to the goal of eternal bliss. It does not profess to be able to reconcile God with man, or change a human heart, or save a soul from death, It leaves to the church the higher and more sacred mission of pointing to men the way of eternal life. It seeks but to find the way in this life —to build the temple of character.

And what is character? It is that tolerance, that broadmindedness, which enables a man to regard every other man as his peer, and entitled equally with himself to his individual opinions and sentiments concerning matters political, philosophical and religious; that spirit of unselfishness which leads him to recognize that each person sees things from his own viewpoint and to admit that it is always possible for himself to be wrong and the other to be right; that kindness of thought which prompts him to respect the opinions of his fellows as if they might some day become his own; that charitable judgment upon the actions, the conduct and even the foibles of others which man would wish passed upon his own; that breadth of understanding which concedes that another may be honest at heart even though wrong or mistaken in his opinions or conclusion; that trait which teaches him how to be both brave and gentle, faithful but firm; how to renounce superstition and yet retain faith; how to keep a poise of reason between the falsehood of extremes; how to accept the joys of

(Continued on the next page)

The American and Filipino Flags

(Address of presentation delivered by Major General JOSE DE LOS REYES, Senior Grand Warden, at the Scottish Rite Temple dedication ceremony held on November 19, 1938.)

Brethren of the Manila Bodies,
Ladies and Gentlemen:

I consider it a singular privilege my having been designated to attend for a special purpose the dedication ceremonies of this majestic Temple.

Brethren of the Manila Bodies: I was charged by the Venerable Master of Lakandola Lodge of Perfection of the Philippine Bodies with the duty of making delivery to you of a gift for the use of your new Masonic Home, which has been dedicated to God, and consecrated to the work of Charity and Beneficence, to the cause of enlightenment and Liberty. Although the gifts in themselves are of intrinsic value when appraised in the term of gold or silver, they nevertheless belong to a certain kind of human possession which while material in nature is imponderable in quality. They are solely used as a symbol or as a sign. The real value of the gifts I am speaking of, and of which I have been commanded to be the bearer, may better be made manifest by saying that they are always held in great veneration and love and pride; that they are always kept floating high, the highest possible under the sun and far above the ground, to be most conspicuous and be better seen, admired and adored by the people, by the entire nations which they represent and protect.

A national flag is the most sacred thing a nation can price and possess. Its fall constitutes a great calamity and a national disgrace, and its surrender to an enemy whether on the battlefield or anywhere else is always considered a dishonor, humiliating and degrading.

Ladies and Gentlemen: I am speaking of two flags—the American Flag and the Filipino Flag. These are the gifts which the Philippine Bodies as a whole wish to offer on this memorable occasion to the Manila Bodies.

I wish I have the ability to express by words here now the thought, the sentiment, and the heart-felt love of the givers. All of these, in spiritual form, go with and are embodied in these two flags.

Ladies and Gentlemen: here is the American Flag, the flag of OLD GLORY. It is the symbol of human freedom and liberty, of strength, power, greatness and justice. It is the sign that serves notice to the whole world of all that is noble and high which the American nation stands for. It stands for democracy, justice and human liberty against wrong and the despotic oppression of a nation by another. Not unlike the American Flag, the Filipino National Flag bears in its color the testimony of sacrifices, the love and devotion of many martyrs and patriots. Like the American Flag it embodies the spirit and noble aspiration of the Filipino people for an enduring democracy, for Liberty, Equality, Fraternity and justice among men and nations.

Brethren of the Manila Bodies: I have the honor and great pleasure of presenting to you these two venerable and most beloved flags. Please accept them as a tribute of brotherly love and devotion from your brethren of the Philippine Bodies . I pray you to receive them in the same spirit of loyalty and cooperation of the givers.

MASONRY BUILDS CHARACTER

(Continued from the preceding page)

life with glee and endure its ills with patient valor; how to look upon the folly of man and not forget his nobility; how to live cleanly, kindly, calmly, open-eyed and unafraid in a troubled world, pure of heart and full of hope. He will have character, when he can look out over the rivers, the hills and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, confidence and courage. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know and to forgive his fellowmen. When he can sympathize with men in their sorrows, even in their sins, knowing that each man fights a hard fight against many odds. When he feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star crowned trees and the glint of moonlight on flowing waters, subdue him like the thoughts of one much loved and long dead. When no voice of distress reaches his ears in vain and no hand seeks his aid without response. When he can see good in every faith that helps any man to lay hold of higher things and to see majestic meanings in life whatever the name of that faith may be. When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin. When he knows how to pray. When he has kept faith with himself, with his fellow men and with his God, in his heart that bit of a song,—glad to live but not afraid to die!

Freemasonry Exchanged Not Its Principles

(Continued from page 125)

for forty years through the wilderness. He fed them with manna from day to day. But he gave them the law. And the plain fact of history is that their faith in the law has made the Israelites a people whom forty centuries have not been able to destroy, and forty centuries more will see a virile people.

We need the same faith in our law and in our fundamental principle.

I hope this building will be a daily reminder of those principles, that it will be a monument to Tolerance, Good Will and Brotherly Love. Those who have builded the structure have reason to be proud and deserve the congratulations and thanks of the brethren. But better than words of praise would be the solemn resolve on the part of every one of us to follow the way of life, which this Fraternity has proved to be good, until the end of our day.

FRATERNAL REVIEWS

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

ALABAMA, 1937

The Grand Lodge of Ancient Free and Accepted Masons of the State of Alabama, founded in 1821, had on September 14, 1937, 460 subordinate Lodges with a total membership of 28,187, showing a gain of three members during the year. Grand Masters: retiring, Coke S. Wright; incoming, Samuel B. Adams. Grand Secretary, Guy T. Smith, Masonic Temple, Montgomery, Ala.

The 117th Annual Communication of the Grand Lodge of Alabama was held in the city of Montgomery on November 30 and December 1, 1937.

The Grand Lodge session which convened at eight o'clock on the evening of November 30, 1937, was preceded by the usual public reception tendered the Grand Matron of the Eastern Star and her staff of Officers.

The Senior Warden of Georgia, R. W. Bro. J. Wilson Parker, was a distinguished visitor. He was given a hearty welcome to which he replied in a most charming manner.

For the second time, our Grand Representative, Wor. Bro. Lemuel B. Coley, was absent from the Grand Lodge sessions. We note that various members of the Grand Lodge of Alabama send messages of regret at not being able to be present. We wonder why our Grand Representative fails to do likewise.

The Annual Address of Grand Master Wright shows that he had a busy year. He administered the affairs of Grand Lodge in a business-like manner, and, although the Proceedings are silent as to applause, the brethren must have been thrilled when he reported that compliance with his instructions to the Lodges to make remittances quarterly instead of annually "has enabled your Grand Master, for the first time in more than twenty years, to advise you that your Grand Lodge has operated this Masonic year without having to borrow one cent." Congratulations and thanks for his good work were suitably expressed. Under "Necrology" he noted the passing of Past Grand Master Duncan C. Carmichael. He attended the Annual Conferences and meetings at Washington, D. C. He issued 49 dispensations, rendered 11 decisions and made 7 recommendations, all of which were approved by Grand Lodge.

The number of Lodges were reduced by ten, five charters having been forfeited and ten Lodges consolidated into five.

Two cornerstones were laid by Grand Lodge during the year, one for an Armory, and one for a Baptist Church.

The report of the superintendent of the Masonic Home at Montgomery being omitted from the Proceedings we are unable to report on the number of guests. The Grand Master reported that the Home was struck by a terrific storm on April 6, 1937. No one was injured and all damages were repaired at a cost of $313.00. A new lawn mower and a farm truck were purchased. The financial reports show the total expenses of the Home as $43,-762.59 for the year. The farm, dairy, poultry farm, and printing department were all operated at a profit.

There is no report on Foreign Relations and no reviews.

Wor. Bro. Louis M. Hausman represents the Grand Lodge of Alabama near ours.

EL SALVADOR (CUSCATLAN), 1937

The "Gran Logia Cuscatlán" of the Republic of El Salvador in Central America, was founded on September 22, 1912. No proceedings of this Grand Lodge have been received since the Annual Communication of December 27, 1934, which was reviewed by Wor. Bro. Leo Fischer in the October, 1935, issue of *The Cabletow*. The information here given has been taken from the "Shittah," the official organ of this Grand Lodge, a quarterly review, printed in Spanish in San Salvador, the national capital. The editorial board consists of the Grand Master and a representative from each of the seven Lodges now existing. The Grand Secretary is the secretary of the Board, and José Lacayo Tellez of Lodge No. 8 is the business manager.

On the inside front cover is shown a list of the sixteen Grand Lodge Officers, four standing Committees of three members each, and three District Grand Masters, for the years 1936-1937.

The Grand Master is Fidel Cristino Garay (re-elected). Carlos Muñoz Barillas is Pro Grand Master and Manuel Vidal is the Grand Secretary (re-elected). The Grand Secretary's address is "Templo Masonico, Segunda Calle Oriente y Octava Avenida Sur, San Salvador, El Salvador, Centro America."

The edtitorial article states that the 25th Anniversary of the founding of the "Gran Logia Custcatlán" was celebrated on September 22, 1937, by banquet in the Masonic Temple in the City of San Salvador, served by the Hotel Internacional. Grand Master Garay presided and speeches were made by the Pro Grand Master and others which received great applause.

In 1934 there were only four Lodges. The numbers of the Lodges as shown on the back cover are given as 1 to 9 with numbers 2 and 6 missing. As the editorial article refers to seven Lodges as now existing, evidently five Lodges have been constituted since 1934, and two have gone out of existence. Lodges Nos, 1, 3, 5, 7, 8 and 9 are in the City of San Salvador and Lodge No. 4 is located in the town of Sonsonate.

Our Grand Representative is V. W. Bro. Edmundo A. Osborne, Past Grand Treasurer. Wor. Bro. Rafael Araujo represents the "Gran Logia Cuscatlan" near ours.

FLORIDA, 1937

The Grand Lodge, Free and Accepted Masons of the State of Florida, founded in 1830, had on March 31, 1937, 224 subordinate Lodges with a total membership of 19,945, showing a loss of 355 members during the year. Grand Masters: retiring, Jesse C. Clark; incoming, Ralph B. Chapman. Grand Secretary, J. S. B. Moyer, Jacksonville, Fla.

The 108th Annual Communication of the Grand Lodge of Florida was held in the City of Jacksonville on April 20 and 21, 1937.

Distinguished visitors were present from Georgia, Louisiana, South Carolina, and Mexico. Our Grand Representative, M. W. Bro. Harry G. Taylor, was present but his name and the Grand Lodge which he represents is not included in the list of Grand Representatives who were present. Probably an oversight.

The Annual Address of the Grand Master covers 41 pages of the Proceedings, yet it was called "brief" by one reviewer. Various items are duplicated in other reports. He did not list his

(Continued on the next page)

FRATERNAL REVIEWS

(Continued from the preceding page)

official Lodge visitations, but his trips to Washington, D. C., and sister Grand Jurisdictions are described in detail.

Grand Lodge took part in the laying of four cornerstones, for a Federal building, a High School, the State Sanatorium and the State Capitol. The Grand Master laid the cornerstone for the State Capitol and dedicated one Lodge hall.

Two charters were arrested and one was surrendered during the year.

The Masonic Home, established April, 1919, on March 31, 1937, was taking care of 158 members (27 men, 24 women, 53 boys, and 54 girls). Of this number, 44 were non-resident members.

The Grand Lodge laws of Florida require that a candidate after passing the examination in the last degree conferred must be voted on and elected to receive each succeeding degree.

M. W. Bro. Wallace R. Cheves, having served for many years as Chairman of the Committee on Work, was elected Chairman Emeritus of that Committee with an honorarium of $600.00 annually to be paid to him as long as he shall live.

They amended their Constitution to provide for dual membership without the Jurisdiction only. A member of another Jurisdiction, which permits dual membership, may affiliate and be vested with all the rights and privileges of membership, and be subject to the discipline of the Lodge, except that he shall not be eligible to hold office in such Lodge, or to the privileges of the Masonic Home. We wonder if any other Grand Lodge penalizes affiliated members by denying them the right to hold office.

A resolution was adopted which provides that three days be given to the business of the next annual communication, as the two-day session has proved unsatisfactory.

The Report of the Committee on Correspondence comprises Part II of the Appendix in the volume under review, and consists of the reviews under the title of Correspondence Report, April, 1937, written by M. W. Bro. Wallace R. Cheves, Reviewer. He has a "Foreword" in which he gives a resumé of conditions that have affected the Fraternity during the years past due as he says, to "a general let down in ethics following in the wake of a great World War." The reviews by Bro. Cheves are very interesting. We regret that our Proceedings of 1936 are not included in the volume before us.

M. W. Bro. Edwin E. Elser represents the Grand Lodge of Florida near ours.

IDAHO, 1937

The Grand Lodge of Ancient, Free and Accepted Masons of Idaho, founded in 1867, had on August 31, 1937, 81 subordinate Lodges with a total membership of 8,814, showing a loss of 77 members during the year. Grand Masters: retiring, Wm. H. Thompson; incoming, Everett W. Rising. Grand Secretary, Curtis F. Pike, Box 1677, Boise, Idaho.

The 71st Annual Communication of the Grand Lodge of Idaho was held in the Elks' Temple in the City of Wallace on September 14-16, 1937. Our Grand Representative, Wor. Bro. Herbert R. Cleaver, was not among the 34 Grand Representatives who answered to the roll call.

The Grand Master in his Annual Address mentioned the loss by death of their Grand Chaplain, Wor. Bro. William Westwood, and Past Grand Master David C. Chase. He commended the ten District Deputies for their fine co-operation and interest shown in their work. He attended meetings of sixty Lodges, contacted seven Lodges in group meetings and met officers in thirteen different localities, besides attending the Grand Masters' Conference and the annual meeting of the George Washington Masonic Memorial Association. He traveled approximately 18,000 miles in his own car, 6,400 miles by railroad, and 1,000 miles in automobiles of other members.

Twenty dispensations were issued, three cornerstones were laid and three new Masonic Temples were dedicated during the year. In regard to the granting of dispensations, the Grand Master found his powers restricted by Grand Lodge By-Laws, and recommended that said powers be widened. Favorable action was later taken in the matter.

Fraternal recognition was extended to the Grand Lodges of Czechoslovakia and Rio de Janeiro (Brazil).

Twelve distinguished visitors were present, three representing the Grand Lodge of Oregon, four from Montana and five from Washington.

During the Grand Master's trip to Washigton, D. C., he visited the Ohio Flood Area and the City of New York. While in New York he was highly honored by Grand Master Jacob C. Klinck and Grand Secretary Charles H. Johnson of that Grand Jurisdiction. By unanimous consent the two brethren were elected Honorary Past Grand Masters of the Grand Lodge of Idaho. This courtesy was also extended the three visiting Grand Masters, M. W. Bros. Carl. H. Patterson of Oregon, R. Poole of Washington, and Edwin Grafton of Montana.

The Committee on Foreign Correspondence submitted a ten-paged condensed and interesting digest of Masonic events in various Grand Jurisdictions. We find no reference, however, to the Philippine Islands.

Wor. Bro. Teodorico A. Jimenez represents the Grand Lodge of Idaho near ours.

ILLINOIS, 1937

The Grand Lodge of Ancient, Free and Accepted Masons of Illinois, founded in 1840, had on June 30, 1937, 999 subordinate Lodges with a total membership of 209,792, showing a loss of 8,367 members during the year. Grand Masters: retiring, Hal. C. McLoud; incoming, Everett L. Lawrence. Grand Secretary, Richard C. Davenport, Harrisburg, Ill.

The 98th Annual Communication of the Grand Lodge of Illinois was held in the City of Chicago on October 12 and 13, 1937.

Distinguished visitors were present from Alabama, Iowa, Mexico (York), Missouri, Nebraska, New Jersey, Victoria, and Wisconsin. Our Grand Representative, Wor. Bro. Samuel M. Frankland, was present.

The Grand Master in his Annual Address mentioned the loss by death of several members of the Grand Lodge during the year. He attended the annual conference of Grand Masters and the meeting of the George Washington Masonic Memorial Association during the month of February. He visited the Grand Lodges of Michigan and Wisconsin. He recommended that plans be made to observe their Centennial Anniversary in 1940. His recommendations concerning the "Centennial Year" and Dual Membership were referred to

(Continued on the next page)

Fraternal Reviews

(*Continued from page* 129)

the Committee on Legislation but we fail to find any mention of action thereon. The Committee failed to include these two items in their report to Grand Lodge. 124 dispensations were issued, 49 visitations were made to Lodges, and 14 functions of other organizations were attended during the year. It is of interest to note that the Grand Master of Illinois attended three meetings of chapters of the National Federated Craft whereas in Texas they were forced to withdraw from the Jurisdiction. The Grand Master laid two corner stones and dedicated one new Lodge Hall.

Two consolidations of Lodges took place during the year and a charter was granted to Casimir Pulaski Lodge No. 1167 in Chicago. Forty-six brethren were presented with Fifty Year Buttons in various Lodges during the year.

Fraternal recognition was extended to the following Grand Bodies: National Grand Lodge of Czechoslovakia, Grand Lodge Lessing zu den Drei Ringen, National Grand Lodge of Denmark, Grand Lodge of Sweden, and the Grand Orient of Greece. Recognition of the Grand Lodge de France and several Grand Lodges in South America was deferred for further investigation and consideration.

Bro. Allan T. Gordon, Grand Orator, delivered an oration on the "Beauty of Masonry" for which he was given a rising vote of thanks.

The Illinois Masonic Orphans Home at La Grange had a total membership, on September 30, 1937, of 167 while the Illinois Masonic Home at Sullivan had a membership of 212, consisting of 152 men and 60 women, the average age being 76.

A total of $55,514.96 was contributed for the relief of Ohio Flood sufferers of which $53,971.96 was used. The balance was returned to the Grand Secretary as a refund on the Grand Lodge contribution of $17,000.

Past Grand Master Elmer E. Beach, Foreign Correspondent, presents the reviews of the proceeedings of sixty-seven Grand Lodges. Our 1936 volume was not received in time to be reviewed.

Wor. Bro. Joseph F. Boomer represents the Grand Lodge of Illinois near ours.

SICK COMMITTEE

The Most Worshipful Grand Master has appointed the following brethren as members of the Sick Committee for the month of December, 1938:

Wor. Bro. Apolinario S. de Leon (48)
Wor. Bro. Arturo Cayetano (27)
Wor. Bro. Francisco Banifacio (29)

Lodge of Sorrow

In memory of its departed members, Sinukuan Lodge No. 16 held a Lodge of Sorrow on Saturday evening, November 5, 1938, at the new hall of Plaridel Temple. In spite of the rains, a fair number of members and visiting brethren attended. Among those present was the Grand Lodge Inspector, Wor. Bro. M. Goldenberg; the families of some of the members also were among the visitors. The magnificent hall was draped in black and appropriately decorated with evergreens and palms. An impressive ceremony was conducted by the officers who had memorized the ritual, while the floor work was done with clock-like precision.

Orations were delivered by Wor. Bro. Honorio Musni and Past Grand Master Antonio Gonzalez. Both were introduced by the Master, Wor. Bro. Constancio San Jose.

Vocal selections were rendered by Miss Evangelina San Jose, daughter of the Worshipful Master, who sang *Ave Maria* by Schubert; and by Prof. Octavio Cruz, who sang *Ecce Panis* by Frigola. They were accompanied at the electric organ by Mr. Edgardo Herrera, nephew of Pastmaster Potenciano Herrera.

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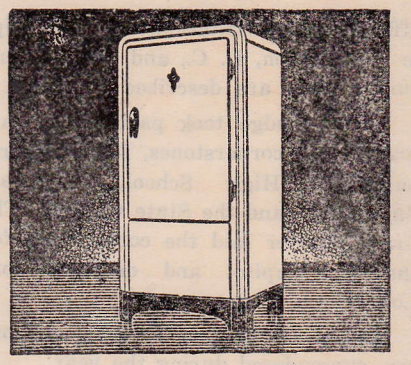

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"How can I explain the Scottish Rite to a Master Mason friend?" is a question frequently asked by our members.

It is a very reasonable question. To many of us, the experience of receiving the degrees and our subsequent association with the Rite are priceless; we find it difficult, however, to convey our sense of appreciation to another.

The Scottish Rite Degrees are interesting and valuable because they present in a vivid, impressive, and unforgetable manner Mansonry's philosophy of life, which is to inculcate and continually remind men of the duties which are incumbent upon them—duties which they owe to themsevles, and those who are parts of themselves, religious duties, the proper discharge of which will enable a man to live respected, and to die with the satisfaction of having to the best of his ability done those things which are honorable and upright

The Scottish Rite, through the medium of its ritual, opens up for the Master Mason avenues for the practical application of his Blue Lodge Masonry to the affairs of his every day life, avenues of which he has little dreamed.

Pike was one of the most profound scholars which this country has ever produced: he was successively a teacher, explorer, poet, reporter, editor, publisher, soldier, lawyer, judge and author. He brought to the Scottish Rite a wealth of knowledge garnered through years of study and research in the philosophies and moralities of the East. Around the rituals which had previously constituted the degree system of the Rite he moulded a beautiful body of the best thought of the ages.

To the old Chinese philosopher, Confucius is attributed the saying, "One picture is worth a thousand words." In recent years, to the thousand words of Pike's rituals have been added as an accessory the beauty of dramatic presentation; elaborate costumes, splendid stage settings, and spectacular lighting effects are used *as adjuncts* to impress the mind through the medium of the eye as well as through the ear.

Further, you may say to your Master Mason friend, that to the wonderful exemplification of the ritual, in a harmonious atmosphere, enhanced by the appointments of the physical sorroundings, may be added the value of the association with the thousands of Masters of the Royal Secret who comprise the Rite, not only is the receiving of the Scottish Rite degrees a never-to-be forgotten experience, but it is also an investment from which the Master Mason will draw profitable dividends of enjoyment and satisfaction throughout his life.—*Scottish Rite Bulletin*

Qualifications:

All Master Masons in good standing who are members of any regularly constituted Blue Lodge of the Philippines or any other Grand Body recognized by it.

Application for "Petition for Degrees" may be obtained by request direct from the Secretary, Philippine Bodies, A. & A. S. R., P. O. Box 1284, Manila, P. I.

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Preceptory (Council) — — — —19°-30°—P 60.00
Consistory — — —31°-32°—P100.00

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MALCAMPO PRECEPTORY— — — — — —(19°-30°)
RIZAL CONSISTORY— — — — — —(31°-32°)
wish to announce that the next Reunion of the Philippine Bodies will be held during the carnival week in February, 1939, exact date to be given later.

Templo de Salomon

At a recent meeting of "Sikatuna" corporation that owns and administers the *Templo de Salomon* located on Bilbao street, district of Tondo, Manila, the following were elected in the Board of Directors:

President: Bro. Jose Artiaga (16)
Vice President: Mr. Mariano Yengko
Secretary-Treasurer: Wor. Bro. Potenciano Herrera (16)
Auditor: Mr. Florentino Lantaka
Manager: Wor. Bro. Constancio San Jose (16)

The controlling stock of the corporation is now owned by members of Sinukuan Lodge No. 16. It is understood that Sinukuan Lodge intends to transfer its meeting place to this place in the near future. It will be remembered that it was dedicated in 1917, a few days after Sinukuan Lodge affiliated with the Grand Lodge of the Philippine Islands.

The acquisition of this property by the members of Sinukuan Lodge No. 16 means a death blow to the spurious bodies operating in this Jurisdiction. We congratulate Wor. Bro. San Jose and those who have supported him in this gigantic task!

Wor. Bro. Mariano Gonzalez desires to express his gratitude to the brethren who in some way or other showed their sympathy in his bereavement.

Bro. Dominador Gallardo is mourning the death of his younger brother Ernesto, who died at San Lazaro Hospital on June 21, 1938, for acute gastroenteritis. The deceased was buried at Cementerio del Norte near his father, Wor. Bro. Benito Gallardo, P. M. (47)

MASONIC LIGHT

By RABBI H. GEFFEN
(Specially written for The Cabletow)

A flood of light is streaming forth from Freemasonry to lighten up the dark recesses of the heart and mind; this is the revelation of God in man. God is the Father, man the son; God the sun of truth and righteousness, man's soul a spark of His rays. God the fountain and ideal of all that is, man the image and outflow. This is the basis of all ethics, the master-key to all philosophy. Yes, we are repeating at our communions that Freemasonry is a progressive science, but science may succeed in explaining some part or other; this explains the whole of man. Masonry accorded to man his full dignity by placing him in the center of creation and investing him with the scepter and mantle of royalty, with the nobility of heaven-born freedom and immortality. It beholds in the human soul a lamp, in which God's light shines, fed on earthly life, but radiating now His infinite wisdom. Language and art, religion and morals, philosophy and science, only reflect the bright light hidden to mortal eyes. And the contrast of truth and error, of right and wrong, of beauty and ugliness, of happiness and misery, shows merely the polarization of light, the battle within us, between earth and heaven, between God and the brute All the black spots and shortcomings we see are only in our own eyes; for we stand on a small island and still feel that ours is the shoreless ocean. Our foot rests on earth and yet we feel drawn up toward the center of numberless worlds. The most precious Jewel of Masonry is that all men are children of light without discrimination; one is doomed to everlasting darkness. Of course, the world is divided between good and evil powers, and rends the world in twain; a partial and local God rendered humanity partial and local humanity as a unit was cradled by Masonry. The light which rose in Abraham reflected new glory on the whole human race. All the differences between a Noah and Abraham, between a Malaam and a Moses, between a Budha and an Isaiah, are merged in the name man. Masonry's light teaches us to strive for the good and the right, to subdue the beast within ourselves, and let the spirit of God triumph. Never will man be robbed of his crown of divine nobility. Only a religion which regards man not as a mere wheel in the mill, nor as a passing wave in the ocean, but as a child and co-laborer of God, shall triumph.

And Freemasonry must be the shining reflector, a beacon to the storm-tossed, to rescue the one from the whirlpool of a deceptive science and the other from the dangerous cliff of fanaticism and dogmatism of narrow minded reactioners. Masonic light is made to nourish the light of all ages in human breast. Masonry heralds the true religion of humanity and requires all the earnestness and unbending firmness of the holy seers of old, the boldness and uncompromising zeal of an Elijah and Isaiah. By its lights Masonry is a builder-up of characters, a teacher and monitor of virtue and holiness, a restorer of the old paths of integrity and righteousness, in an age addicted to greed and passion. "Let there be light," is pointed to be the great Masonic aim and ideal. It suggested an ever-rising day of truth and justice. Masonic teachings of Monotheism detected the standard with which the world's moral and intellectual progress was to be measured. Masonry holds aloft the light of divine salvation as a promise for undivided mankind, securing eternal salvation to all righteous and good of whetever race or religion.

The light of Masonry has established a common brotherhood of man. But the struggle is not ended yet; Masonic mission as watchmen of human civilization is by far not fulfilled. Darkness still prevails round about us. Selfishness cast its large earthly shadow upon the sun of life, interfering between man and man, between nation and nation, between race and race; as we are now witnessing in the fascist countries in Europe. Universal brotherhood, morality and humanity still lack there the center and soul, the recognition of God's Fatherhood. But Fraternal Light is the guardianship of mankind's highest truths, which avoids prejudice and intolerance. Our Masonic storm-beaten but never-surrendered flag stands for further rise and progress. Our fraternal sublime Order remains a pledge of that covenant of light and bliss which, including all sects and races, will uplift the prestige of our Craft. Our Masonic light will enlighten the darkness of European anti-Masonry and anti-Humanity; and we will say with the prophet: "Arise and give light, for thy light had come and the glory of Good shineth over thee."

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A Real Mason

A real Mason never talks about what the world owes him,—the happiness he deserves, the chance he ought to have. All he claims is the right to live and play—the man.

A real Mason is dependable. His simple word is as good as his Bible oath and he does a little more than he promises. He is just as honest in his own room in the dark, as he is in public. A real Mason does not want something for nothing, nor does he want pull, tips, favors. He wants work and honest wages. He treats his fellowmen as he would have them treat him. A real Mason is loyal to his friends and guards their reputation as his own. A real Mason honors a woman, any woman. He cannot hurt a woman physically or morally. A real Mason minds his own business. He does not judge other people or speak unkindly of them. He always has excuses for others, never for himself. He is patient and charitable to them. To himself he is strict. A real Mason is glad to live and not afraid on all the green earth—unless it is a real woman. If you are a Mason such as this, my brethren, you will receive all the wages of Masonry.—Hugh Moore, Grand Master of Kentucky, 1935-36.

MASONRY IN THE PHILIPPINES

By W. W. MARQUARDT

(Abridged from Kalaw's Masoneria Filipina)

(Continued)

THE PHILIPPINE MOVEMENT IN SPAIN 1886-1892

In the Islands, the impossibility of joining local Lodges both on account of the persecution of the friars and because of the non-existence of Lodges to which Filipinos were admitted, together with the marked liberality of alien Masons first aroused the curiousity of Filipinos and later their zeal to become members. So it was that the Filipinos who went to foreign countries hastened to affiliate with Lodges in those countries to which they had fled. In the Islands, they were not allowed to meet nor to express opinions but in Europe this was not only permitted but encouraged. So it was not long before, in 1889, the Blue Lodge "Revolucion" was chartered in Barcelona under the Spanish Grand Orient. Many of the leading Filipinos in Spain enrolled under its standard. This Lodge was really the basis for future Philippine Masonry. Miguel Morayta, the head of the Spanish Grand Orient, was a real friend of the Filipino people. The Grand Orient itself was tolerated by the government as a legalized institution. The idea spread that a Lodge of Filipinos should be organized to unite Filipinos in Europe in organizing propaganda against the oppression in the Islands. So in 1890, Solidaridad Lodge was founded in Madrid. This took over the members of Revolucion Lodge founded the year before in Barcelona and included among its members the leading Filipinos in Europe: Rizal, Del Pilar, Lopez Jaena, Antonio and Juan Luna, T. H. Pardo de Tavera, and Ariston Bautista.

Enthusiasm increased. The semi-monthly "La Solidaridad" flourished. Rizal published *Noli Me Tangere*. Del Pilar wrote *Soberania Monacal, Frailocracia*, and other papers attacking the friars. Graciano Lopez Jaena began his powerful speeches. The aim of the Masonic Filipinos was to obtain liberal reforms, to seek representation in the Cortes, and to redeem the Islands from the abuses of the friars.

The preamble of the Constitution of the Spanish Grand Orient declared that Masonic work should be organized in the Islands as the vanguard of civilization and progress and the opponent of ignorance, fanaticism, and superstition.

In 1890 the Grand Orient requested all members of the Order to influence their senators and representatives to work and vote for Philippine representation in the Cortes. This matter was again emphasized even more strongly two years later. Solidaridad Lodge held meetings, banquets, and conferences, issued letters and circulars, and used every possible means to apply the lofty humanitarian precepts of Freemasonry to the miserable conditions existing in the Islands, where it was a common saying that the Governor General was the sexton of the Church, and where trade with the mountain people was prohibited because it was "inimical to the spread of the faith." The semi-monthly "La Solidaridad" continued as the able advocate of Freemasonry and Philippine liberty. The Spanish-Philippine Association with influential liberal minded Spaniards in its membership secured protection in high places for those persecuted by officials in minor positions. These three entities aroused the sleeping energies of the Philippine people. It was decided to organize Philippine Masonry and to charter Lodges in Manila and provinces which, in conjunction with those in Spain, should form a bulwark of liberty and a league for the suppression of tyranny in the Islands. The plan was approved by Grand Master Miguel Morayta and in 1890, Pedro Serrano Laktaw returned to Manila to organize Filipino Masonry.

THE NATIONAL ORGANIZATION 1890-1893

Pedro Serrano Laktaw arrived in Manila in 1890 with full power to organize Philippine Masonry. Nilad Lodge was organized in January, 1891, and chartered on March 10 of the following year. Nilad thus became "The Mother Lodge" and having been given special powers over the other Lodges by the Grand Orient, assumed the name "Logia Central y Delegada" (Central and Deputy Lodge).

The ground was prepared and it was not long before many good men both from Manila and the provinces, were initiated into the Order and within sixteen months some forty odd Triangles had been organized throughout the provinces.

In January, 1892, the title of "Venerable de Honor" was given to the patriot Rizal. The following March, Balagtas Lodge was organized and then in rapid succession nine more Lodges were established, many based upon the Triangles previously instituted. Grand Master Morayta was more than pleased with this activity and continually sent the warmest felicitations to the Philippine Bodies.

While progress was made in numbers, internal conflicts arose. Members of Balagtas Lodge, later followed by those of Lusong, charged Nilad, more particularly Pedro Laktaw, with exceeding his authority. The protest was sent to Marcelo H. del Pilar in Spain in order that he might bring it to the attention of the Grand Orient.

Another conflict arose in the fact that the growth of Masonry in the Islands caused a lessening of support to the Propaganda, an institution previously created in Manila by Del Pilar to support the campaign for Philippine liberties in Madrid. Many prominent Filipinos left the Propaganda and joined the Masons. Differences arose between these two bodies until Rizal was called upon to adjust matters which he did by arranging for the Masons to take care of the paper La Solidaridad, the Spanish-Filipino Association, the Solidaridad Lodge, the meetings, and the pension of Graciano Lopez Jaena.

Serrano apparently did not yield gracefully to this arrangement. He aggravated the situation by his administration of funds and his insinuations against Del Pilar and the Propaganda. He even wrote to Morayta stating that Del Pilar had lost his influence in the Islands. The local Lodges, however, sustained Del Pilar and honored him, as it had Rizal, by giving him the title of "Venerable de Honor" (Honorary Worshipful Master).

More charges were filed against Laktaw and the continued assumption of powers by Nilad until it was decided to hold a general meeting of all Masons in March, 1893, in the house of Pedro Camus at Malabon. Here it was resolved to organize a central body deriving its powers from the consent of its members. A few days later, Nilad called a meeting of representatives from each Lodge, and here again adhesion to Nilad and support of Laktaw were denied, and it was demonstrated again that a central Masonic body more in harmony with the spirit of democracy and justice should be substituted for Nilad.

(To be continued)

WHAT OUR LODGES ARE DOING

Batong Buhay No. 27

(Manila)

On November 16, 1938, the Most Worshipful Master Jose Abad Santos, accompanied by officers and members of the Grand Lodge, paid an official visitation to Batong Buhay Lodge No. 27, at the new Lodge Hall in Plaridel Temple. Brethren from Manila and environs filled the hall to capacity. Nilad Lodge No. 12 and High Twelve Lodge No. 82 were the guests of honor.

Very Worshipful Bro. Eduardo del Rosario Tan Kiang, Past Grand Treasurer and Master of Batong Buhay Lodge, welcomed the Most Worshipful Grand Master and members of Grand Lodge. After the Most Worshipful Grand Master handed back the gavel to V. Wor. Bro. Tan Kiang, the Third Degree of Masonry was conferred in excellent manner on Bro. Dr. Mariano M. Lazatin, by the regular officers of the Lodge. When Bro. Lazatin was addressed as the youngest Master Mason he thanked the Lodge for the privilege tendered him and assured the brethren that he would endeavor to live up to his obligations.

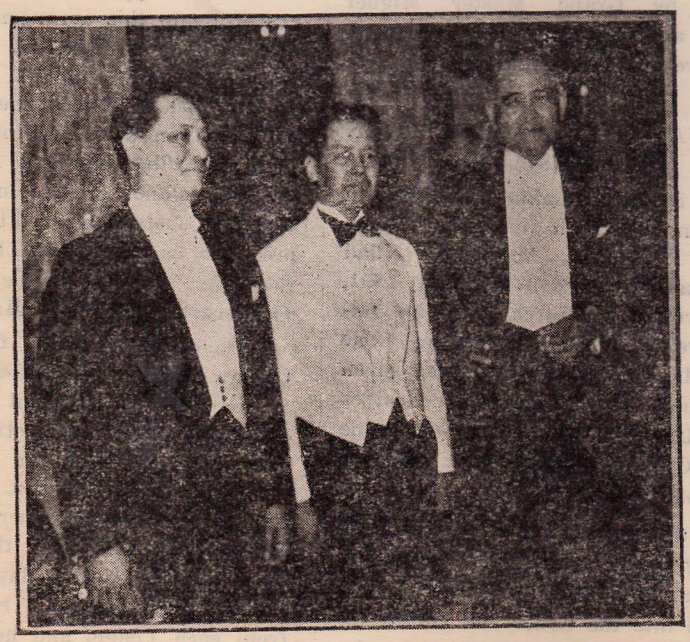
Wor. Bro. Honorio Musni, Inspector of the Lodge, praised the untiring efforts of the Master and members of Batong Buhay Lodge No. 27 in making it one of the most progressive Lodges under this Jurisdiction.

The Worshipful Master requested Past Grand Master Antonio Gonzalez to hand the diploma of Honorary Member to Right Worshipful Brother Jose de los Reyes, Senior Grand Warden. Past Grand Master Gonzalez eulogized the many virtues of Right Wor. Bro. Major General Reyes as a man and Mason. Bro. Reyes expressed his sincere appreciation for the honor tendered him, and assured the Lodge that he would keep that diploma as one of his most treasured possessions, and consider the affairs of Batong Buhay Lodge No. 27 as his own.

The Most Worshipful Grand Master praised the Worshipful Master for his active interest in the affairs of the Lodge. He also praised Batong Buhay Lodge No. 27 for having honored Right Worshipful Brother Reyes, because Masonry renders honor whenever honor is due, and in honoring a man of Bro. Reyes' type it has honored the Fraternity itself. The Most Worshipful Grand Master dealt on the problems confronting the Craft, and emphasized the need of practicing in our every day life the three principal tenets of the Fraternity—Brotherly Love, Relief and Truth.

After the Lodge was closed, dinner was served in the ante-room.

OUTSTANDING MASONS IN THE CABINET



As we go out of the press (November 25th), the first three members appointed to the cabinet of President Manuel L. Quezon are all distinguished members of the Fraternity; namely—(left to right in the picture above) Manuel Roxas, Pastmaster of Makawiwili Lodge No. 55, Secretary of Finance; Jose Abad Santos, Grand Master of Masons in this Jurisdiction, Secretary of Justice; and Rafael R. Alunan, active member of Kanlaon Lodge No. 64, Secretary of the Interior. In their hands our constitutional rights are safe. All honor to them!

Mabini No. 39

Aparri, Cagayan

On June 24, 1938, Mabini Lodge No. 39 celebrated jointly the day of St. John the Baptist and the birth of Dr. Jose Rizal. A program consisting of speeches, songs and music was prepared for the occasion. The public was invited. Wor. Bro. Candido Valera gave the welcome address. Bro. Leopoldo Boquiren spoke on "Dissertation of St. John the Baptist;" Bro. Antonio E. Foz dwelt on the life and works of Dr. Jose Rizal as a Mason, while Wor. Bro. Cecilio N. Ascaño discussed both the life of Dr. Jose Rizal and St. John the Baptist. Wor. Bro. Vicente S. Narciso successfully organized the band which furnished the music. A sumptuous dinner was served after the program.

Kanlaon No. 64

Bacolod, Occ. Negros

On July 2, 1938, at 5:30 P. M., the sublime degree of Master Mason was conferred on Brother G. H. Pedder, a Fellowcraft of the Lodge, by a special team composed of Pastmasters and Rotarians. In both sections of the degree work, Wor. Bro. Manuel Garcia, the senior Pastmaster of the Lodge, occupied the East, and Wor. Brother Ricardo Nolan, the President of Bacolod Rotary Club, occupied the West. Wor. Bro. Ernesto S. Salas very ably performed the work of Senior. Deacon. The lecture was impressively delivered by the Master. Brother Pedder is a Rotarian. After the ceremonies, the brethren were invited by him to a sumptuous banquet at the Savoy Hotel, owned by Bro. Enrique Bonich.

SECCION CASTELLANA

NOTAS EDITORIALES

¡PASCUAS las mas felices deseamos para todos los hermanos y para todos nuestros lectores esperando que reinen en sus espíritus intensamente la paz y tranquilidad y que entre los pueblos haya mayor comprensión, tolerancia y buena voluntad!

EL TREINTA DE DICIEMBRE

CUARENTA y dos años habrán pasado desde el día del fusilamiento del Hermano José Rizal cuando el 30 de diciembre celebremos en su memoria el día de su sacrificio.

Los masones no se arredran frente al trance supremo de la muerte. Sabemos que todo en la creación muere para dar nuevas vidas a otros seres ya que este es el ciclo eterno del universo. Y como Rizal vivió los postulados masónicos en su vida llena de realidades no tembló—ni había de temblar—al pisar los umbrales de la tierra del silencio. Y como no tembló, no había de ser inconsecuente con su fé masónica,—que era de elevada significación para su pueblo.—en los instantes en que iba a emprender el viaje a la Eternidad.

Rizal se acondicionó para el servicio de sus semejantes haciéndose masón en la convicción de que a la humanidad se sirve mejor en condición de masón.

¡Que su vida de continuas renunciaciones sea el espejo en que nos miremos en nuestra difícil labor masónica!

EDUCACION NACIONALISTA

SEGÚN los términos claros y precisos de la Constitución de Filipinas, a la juventud se ha de educar en nuestros propios principios nacionalistas. No otro significado puede tener el artículo 5 del título XIII de nuestra Constitución nacional cuando prescribe que todas las escuelas tenderán a desarrollar en la juventud el carácter moral, la disciplina individual, la conciencia civil, la eficiencia en artes, oficios y empleos, y enseñarán los deberes de ciudadanía.

Si las escuelas todas han de desarrollar en la juventud el carácter moral y la conciencia civil y han de hacerla conocer sus deberes de ciudadanía, es lógico que esto se hará según las bases y los fundamentos de su propia nacionalidad y según el espíritu que informa sus instituciones nacionales.

Por desgracia, nuestras escuelas privadas en Filipinas, y especialmente aquellas administradas por extranjeros, no han respondido a este patrón, y muchas veces han tratado de infiltrar en nuestra juventud otras normas que no se compadecen con el transcrito mandato constitucional, como ya hemos advertido en estas páginas editoriales mas de una vez.

Mas estricta supervisión por las autoridades correspondientes y nada de complacencias a prácticas, que aunque inofensivas aparentemente, en su fondo desdicen del ambiente de disciplina nacional en que debiera moverse todo centro de instrucción en Filipinas, es lo que necesitan muchas de las escuelas privadas.

Nos congratulamos que al frente de la oficina que tiene a su cargo las escuelas privadas esté ahora un hombre disciplinado en estos menesteres. Francisco Benítez sabrá impartir en nuestras escuelas el espíritu nacionalista necesario para que todas ellas sean una eficaz agencia que insufle en la juventud el nacionalismo que exige de esta la Constitución del país. Todo esfuerzo que el Ven. Her. Benítez ponga en esta labor le será reconocido por la familia masónica de Filipinas.

¿QUE HACEN LAS AUTORIDADES DE EDUCACION?

EN nuestra hoja inglesa del número pasado denunciábamos como altamente impropia la conducta del director de educación al excluir de las escuelas la carta de Rizal a las mujeres de Malolos bajo el pretexto de que en su traducción al inglés se omitieron algunas comas y otros signos ortográficos y de que su contenido podría molestar a algunas *instituciones*. El clamor público nos ha sostenido.

La eximia escritora filipina Pura Villanueva de Kalaw dirigió a la prensa pública del país el siguiente artículo que por lo bien pensado lo reproducimos aquí en página editorial. Dice asi:

"Siempre he sentido fe y admiración por los escritos de Rizal, porque sé la historia de su vida y los sacrificios que él ha hecho por su país. Es más, sé que Rizal murió para dar vida a sus ideas. Cuando Rizal se enteró de la actitud de las mujeres de Malolos que en aquellos días se atrevieron a expresar una opinión diferente de la que sostenía el padre cura, algo sorprendido, les dedicó una carta. Es una hermosa carta que, después de medio siglo de escrita, es todavía de interesante actualidad, y es una necesidad para nuestras mujeres leerla y saber lo que dice. Voy a repetir en parte las palabras de Rizal: 'Yo le pregunto si el valor es una cosa común en las mujeres de nuestro pueblo.... Pero debido a la excesiva bondad, modestia y acaso ig-

(*Continua en la pagina siguiente*)

¿QUE HACEN LAS AUTORIDADES DE EDUCACION?

(*Continuacion de la pagina anterior*)

norancia.... Ellas parecen plantas mustias crecidas en la oscuridad, con flores sin perfume y con frutos sin jugo.... Dios ha dado a cada individuo razón y voluntad para distinguir lo justo de lo injusto.... Todos nacen libres y sin grilletes y nadie tiene derecho de subyugar la voluntad y el espíritu de otro.... Es una cobardía, un error, creer que la santidad consiste en la obediencia ciega.... La ignorancia ha sido siempre ignorancia y nunca prudencia ni honor.... Es mucha pretensión el erigirse en ídolo y pretender estar en comunicación de pensamiento con Dios.... ¿Qué descendientes tendrán las mujeres cuya bondad de carácter consiste en expresarse con murmurios de rezo, que sólo saben de memoria AWIT, NOVENAS y fantaseados milagros, cuya diversión consiste en jugar al PANGUINGUE o en la frecuente confesión de los mismos pecados?.... La madre que sólo sabe enseñar a sus hijos cómo arrodillarse y besar manos, no debe esperar sino hijos de sangre villana y esclava . . . Despertad y preparad la voluntad de vuestros hijos a aceptar todo lo que es honorable ... Todo lo que es sincero y firme en propósitos.... Determinación de ejecutar un limpio y honrado proceder en actos y propósitos....Amor a los hombres y respeto a Dios. Esto es lo que debéis enseñar a vuestros hijos... Abrid los ojos de vuestros hijos para que celosamente guarden siempre su honor, que deban preferir morir con honor a vivir en deshonor.... Recordadles que no hay dolor que un corazón valeroso no puede resistir, y que no hay herencia más amarga que la infamia y la esclavitud'....

"Estoy convencida de que estas predicaciones de Rizal son fundamentalmente sabias, y sus consejos son buenos para todos los tiempos. Son tan oportunos hoy para las mujeres de nuestro país como lo fueron para las mujeres del pasado. La referencia a España y los sentimientos en aquellos días es cosa trivial comparada con las grandes verdades que evoca la carta de Rizal.

"Por eso mismo, ha despertado en mí gran pesar la opinión del Director de Educación, Sr. Celedonio Salvador, excluyendo de la lista de lecturas en nuestras escuelas públicas ese trabajo de Rizal dedicado a las mujeres filipinas de Malolos. Siendo el jefe de nuestro Buró de Educación, encargado de moldear el carácter de nuestra juventud, el dictamen del Sr. Salvador es de gran trascendencia. La falta de algunas comas, la inversión de algunas letras en algunas palabras y otros pequeños detalles en la transcripción de la carta de Rizal, son errores de los editores. ¿Pueden estas faltas justificar la prohibición de que entren en nuestras escuelas públicas los principios de rectitud y justicia enseñados por Rizal? La historia del mundo está llena de incidentes que pintan cómo los inteligentes e instruídos siempre subyugan a los ignorantes y débiles. El Czar de Rusia ha cometido muchas, muchísimas faltas, pero estas faltas están transcritas en la historia para prevenir que las mismas vuelvan a repetirse. ¿Por qué no vamos a hacer la mismo con los errores cometidos aquí por España? Lo que Rizal dice en su carta es un verdadero reflejo del estado caótico político de Filipinas en aquellos días. Las mujeres filipinas de hoy, nuestros hijos y los hijos de nuestros hijos, deben saber esos acontecimientos. Deben saber el porqué de la guerra entre españoles y filipinos que culminó en la separación de Filipinas del gobierno de España. Una nueva edición de este escrito de Rizal, perfecta en comas y sílabas, etc., etc., debe someterse otra vez al Sr. Salvador. Pero a la juventud de nuestro país no se la debe privar del privilegio de saber la historia de nuestro pasado y las sabias predicaciones de Rizal, el más grande héroe filipino."

Ha pasado bastante tiempo y hasta ahora nada se ha hecho, y que sepamos, nada se hace para que el director de educación reconsidere su resolución.

¿Qué hacen nuestras autoridades de educación?

UN MENSAJE DE NUESTRO PRIMER GRAN VIGILANTE

LOS pueblos cristianos celebran hoy con renovado regocijo las alegres fiestas conmemorativas del humilde nacimiento del Gran Hijo de Nazaret. Colmemos nuestras almas con el espíritu alegre de las Pascuas de Navidad y repitamos humildemente con unción piadosa "Gloria á Dios en las alturas y paz en la tierra á los hombres de buena voluntad."

Levantemos muy alto nuestros corazones, llenemoslos con los puros sentimientos de amor, de verdadera caridad cristiana y de buena voluntad para hacernos dignos de glorificar á nuestro Padre amoroso que está en los cielos é impetrar de Él en nuestras oraciones que nos conceda duradera paz y unifique á hombres de todas las naciones en el amor y la caridad al ejemplo del virtuoso y humilde Nazareno. Es muy evidente que los hombres desposeidos de buena voluntad no pueden ser merecedores del goce de la santa paz, y, lejos de abrigar en sus pechos el sentimiento de amor y caridad hacia sus semejantes, se hacen ellos mismos seres egoistas é indiferentes hacia la suerte ajena, si no es que se constituyen en enemigos despiadados de la sociedad en que viven su existencia esteril.

Celebremos alegres las fiestas Pascuales, rindiendo nuestro tributo de profunda gratitud al Dios-Hombre por sus continuos beneficios de los cuales, en Su infinita bondad, nos hace partícipes á diario. Y solamente podrémos hacer más aceptable nuestra gratitud á Él amando y practicando el bien con igual amor hacia nuestros semejantes.

Aquellos que tienen el previlegio de la fortuna con seguridad gozarán doblemente de las dulces alegrias que las Pascuas brindan, aliviando aunque con un poco de lo que tienen á los menos favorecidos, á las viudas y huérfanos que sufren hambre y desnudez.

Glorificando á Dios en las alturas, brindamos á todos muy Felices Pascuas y paz y dicha en el futuro.

José delos Reyes.

Primer Gran Vigilante

De Charla con Nuestros Hombres

"Cuando pasamos por el umbral de un taller masónico se cierra para nosotros un mundo material y físico y se abre otro espiritual a donde no debe llegar el fango de las concupiscencias humanas"
—afirma el Ven. Hermano ESTEBAN MUNARRIZ.

—Son tantos los sinsabores y los desengaños, que el hombre busca necesariamente un refugio a donde no lleguen las inquietudes de esta vida, y en lo que a mi respecta puedo afirmar que los mejores momentos de recogimiento espiritual los paso en una logia o taller masónico.

—.....

—Y es por eso que para mí no debe ser aceptado en un taller el que lleva a él ó hasta él el fango de fuera.

—.....

—Y es que cuando pasamos por el umbral de un taller masónico se cierra para nosotros un mundo material y físico y se abre otro espiritual a donde no llega ni debe llegar el fango de las concupiscencias humanas.

—Y sin embargo. . .

—Sin embargo, no es así. Cuando las porfías y las inquietudes en el mundo profano nos debieran enseñar a ser mas buenos, menos intolerantes, mas caritativos, muchos se empeñan en llevar sus querellas, sus bajas pasiones, sus bastardías hasta nuestros templos, no importándoles un ardite que la blancura de sus mandiles se mancillen con su proceder.

—.....

—Tengo para mí que cuando alguien llame a las puertas de un taller debe contestarle un *corazón*. Eso ha sucedido muchas veces.

—Pero .....

—Pero otras tantas, el que es asi recibido no ha hecho mas que verter la hiel de sus odios para confundir a los hermanos en el templo.

—.....

—Muchos vienen a nosotros porque fuera se mueren de asfixia moral; pero lejos de curarse con nuestras lecciones tratan de emponzoñar el mismo ambiente en que nos movemos, como si no fuera aún bastante el mal que hicieran en el mundo profano.

—.....

—Y claro está cuando dentro no encuentran terreno abonado para plantar la mala semilla, se convierten en los peores detractores de la institución.

—.....

—Cuando oigamos que alguien ha cometido algún libelo contra la masonería, preguntemos enseguida si ha estado con nosotros y en nuestro seno, investiguemos cómo ha sido su actuación dentro de nuestras filas, y pronto nos explicaremos su conducta.

—.....

—Desde luego que en nuestro sistema o procedimiento puede haber lacras que debieran ser corregidas y es por esto que los masones debemos vivir y sentir la vida en toda su intensidad, con todos sus problemas y en todas sus manifestaciones; pero esto mismo nos enseña la virtud de la propia renunciación sin la cual no se podrá cumplir con nuestros postulados.

—.....

—Y en esta disciplina es en la que debemos educar a nuestros obreros, en la forja de sus espíritus mediante el proceso de la propia renunciación.

—.....

—Claro está que nosotros queremos la propia renunciación y no para tal o cual individuo, sino para el conglomerado humano. La mejor y mas práctica filosofía es que nosotros mismos vivamos la vida que nosotros queremos que nuestro prójimo viva. Es decir, la reafirmación de aquél dicho o admonición de que no hagas a tu prójimo lo que tú no quieres que te hagan a tí.

—.....

—Si esto fuera una realidad, los problemas que ahora vuelven locos a los pueblos, se resolverían por sí mismos.

—.....

—Pero soy de opinión que a la masonería le ha faltado visión, por no decir, decisión.

—.....

—Desde luego que la masonería no debe inmiscuirse en los asuntos políticos de ningún estado. Pero la masonería, como cualquier otra institución humanitaria, está interesada en salvar a la humanidad de un *bandidaje*, ya sea éste individual o ya sea colectivo, y es mi particular opinión que existe ahora mucho *bandidaje internacional*, digámoslo así....

—.....

—Y ante este bandidaje, la masonería no debe mantenerse en una actitud pasiva.

—.....

—La logia es una escuela de acción; pero para esta acción masónica nos falta una resolucion concorde y universal de positivos resultados.

—.....

—Estamos constantemente hablando de anhelos de superación, estamos predicando por todas partes un pacifismo absoluto como panacea para los males que afligen a la humanidad, estamos diciendo que los masones lleven su masonería al hogar, a los centros de recreo, a sus habitaciones de trabajo, estamos repitiendo una y mil veces que masonería es llevar la alegría y el consuelo a los espíritus decaídos, etc... y yo me pregunto, ¿es esto todo nuestro programa de acción?

—.....

¿No debemos buscar entre todos los masones de todas partes una fórmula común a todos para llevar estas predicaciones al terreno de las realizaciones prácticas?

—.....

—Siempre he sido de opinión que los hombres no irían a ninguna parte sin que hubiera entre ellos previo concierto de voluntades. Este concierto es lo que falta a la masonería universal.

—.....

—Es decir una cosa bien sabida el repetir que el mundo va en constante evolución. Esto fuerza a que la masonería obre en concierto en todas partes para moverse también al unísono y al ritmo de esta evolución. Por eso ha dicho bien un autor al afirmar que la masonería no es dogmática, sino científica.

—.....

—Esto quiere decir que la masonería debe estar siempre abierta para recibir la corriente de nuevas ideas y no debe fosilizarse en antiguos y petreos moldes que mas bien obstruyen su marcha triunfal en el suceder de los días.

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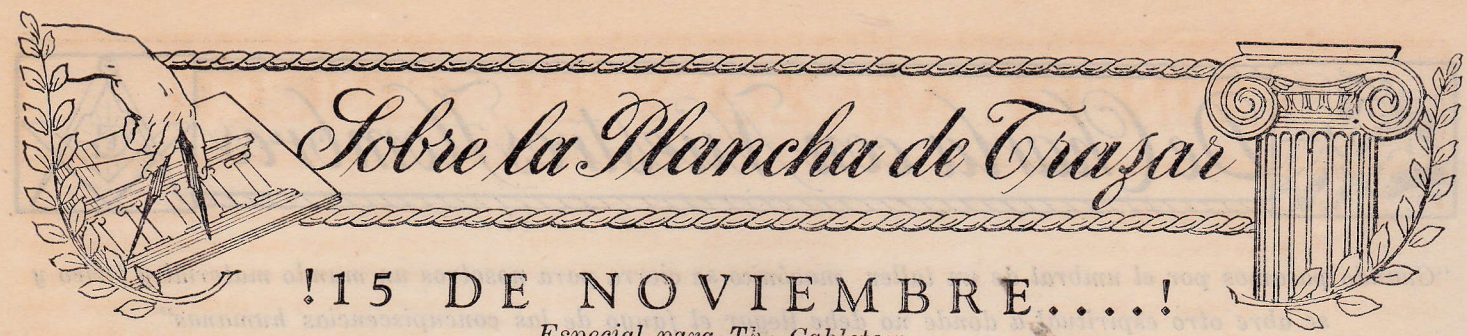

!15 DE NOVIEMBRE....!

Especial para The Cabletow
Por nuestro colaborador ELIAS

Es, para mí una nota singular, muy simpática, de los festejos por el Tercer Aniversario del Gobierno del Commonwealth, la orden ejecutiva del más alto Magistrado de la nación, Su Excelencia el Presidente Quezon, que declara fiesta oficial la indicada fecha con fines trascedentales; imbuir en la mente de la nueva generación el hondo sentido nacional de tan glorioso acontecimiento. Acto éste, de Su Excelencia, que revela, si no la falta absoluta de conciencia del significado del Commonwealth, la poca comprensión, por parte de nuestra juventud, de las causas que lo engendraron y determinaron su advenimiento. Su Excelencia no pudo haber sido más acertado y feliz, al promulgar tal orden ejecutiva. Evidentemente, el Presidente se da cumplida cuenta de que los adolescentes de hoy serán los adultos que han de ocupar mañana el lugar de los que actualmente dirigen la nave del Estado; de que, quien dirige una nave debe saber la ruta que ha de seguir; una ruta requiere necesariamente conocimiento del punto de partida; y de que, sin conocimiento de este punto de partida, sería imposible hallar el puerto de destino. Debe, por tanto, nuestra juventud saber de donde hemos partido, cómo hemos llegado a esta altura histórica, el Gobierno del Commonwealth, y cuál es nuestro rumbo. ¿Cómo debe saberlo? He aquí una cuestión que se debe comprender en toda su extensión y magnitud, y afrontar con el coraje y patriotismo de nuestros antepasados, aquellos heróicos gestores de la gran obra de liberación del '96.

Digo el coraje y patriotismo de nuestros antepasados, porque el señalar nuestro punto de partida, los medios de que aquéllos se valieron y el fin que se propusieron al entablar una lucha desigual con la fenecida soberanía hispana, nos obligará imperativamente a abrir el libro de nuestra historia, sin lo cual no podríamos mostrar, ni a la presnte generación ni a las futuras, las causas generadoras del establecimiento del Commonwealth, bajo cuya égida vivimos y nos desarrollamos. Abrir las páginas de nuestro pasado es exponer a los ojos de la juventud las instituciones y los hombres que eran una de las fuerzas contra las cuales lucharon y lo sacrificaron todo nuestros héroes y mártires. Estas instituciones todavía existen. Y no sólo existen, sino que han aumentado en número, y, por tanto, en fuerza. No se dieron ni se dan por vencidas, ni han renunciado a lo que habían perdido. Se han empeñado siempre, y siguen empeñandose aún, en reconquistarlo. Prueba: para no citar muchas, la ley de enseñanza religiosa, vetada sabia y patrióticamente por nuestro dignísimo Presidente de la Mancomunidad. He aquí la razón por qué afirmo que el conocimiento por la juventud de las fuerzas que hay detrás del Commonwealth es una cuestión que debe comprenderse en toda su magnitud y afrontarse con el coraje y patriotismo de nuestros antepasados. Porque tenemos que ser sinceros y leales para con nosotros mismos. Si queremos que nuestra juventud tenga conciencia plena de la historia de nuestras luchas contra las aludidas instituciones, es menester que en la enseñanza de la historia patria no intervengan aquéllas, las cuales están todas dirigidas por extranjeros; primero, porque dada su mentalidad, y perteneciendo como pertenecen, precisamente, a entidades que combatimos en el pasado, no sabrán apreciar el valor de nuestras luchas y sacrificios; y segundo, porque extranjeros como son, tienen distinta psicología, distinta historia, distintos ideales; su alma reacciona de diverso modo que la nuestra, por lo mismo que pertenecen a otra raza, nacieron bajo otro cielo y otro ambiente y fueron mecidos en otras cunas. Es necesario, es un deber, por tanto, que debe cumplirse sin contemplaciones ni términos medios, el que nuestra juventud, en punto a historia patria, sea educada por filipinos, si queremos conservar y acrecer el legado glorioso de nuestros antepasados. Para el cumplimiento de este deber, el Estado tiene en sus manos un instrumento de poder eficaz, cual es el precepto contenido en el artículo 5, título XIII, de nuestra Constitución, que dispone: "Todas las instituciones de enseñanza estarán bajo la supervisión del Estado y sujetas a su reglamentación x x x."

Los festejos y los discursos, la algazara y el estruendo de los aplausos de la multitud durante la festividad pasarán y se olvidarán, como se olvidan y pasan, extinguiéndose en el espacio, las notas delicadas y armoniosas de una orquesta. No basta, pues, que el pueblo, encabezado por sus dirigentes, se reuna cada 15 de noviembre para recordar los acontecimientos que le colocaron en el puesto que hoy ocupa en el mundo político. Es preciso hacer algo más que esto. Es necesario que la juventud filipina sepa y comprenda, haciendo que forme parte de su ser y constituya la esencia de su alma, aquella ideología que produjo el movimiento del '96. Para ello, se impone, imperiosamente, vigilar con sumo cuidado y atención nuestras varias fuentes de cultura y educación, condenando aquello—por grandes que sean el sacrificio y las dificultades que ello suponga—que podría constituir como un veneno a la salud de la nacion. Es un imperativo nacional hacer una minuciosa revisión de los métodos seguidos por nuestros centros de enseñanza, no sólo oficiales sino también privados, e imprimir en ellos una nueva dirección, una nueva ruta, dirección y ruta que deben ser las trazadas por los que sucumbieron durante la noche de nuestra historia. Este es el único camino que cabe seguir, si queremos ser leales y obrar de acuerdo con la voluntad de nuestros muertos. Esta es la única senda digna que se nos ofrece, si hemos de hacer un trabajo de continuidad, y no disipar el legado de aquéllos que duermen el sueño eterno, unos en extrañas y lejanas tierras, lejos de los suyos y privados de la quietud y el calor de las propias, y otros en el mismo nativo solar que enrojecieron con la púrpura de su sangre generosamente vertida. Inspirémonos, como en una fuente perenne de amor patrio y de heroismo, en ese austero y trágico campo de Bagumbayan, donde, cual un recordatario eterno para la nación, como señalando nuestro punto de partida y como marcando el rumbo de nuestros destinos, se yergue, majestuoso el monumento al principe de nuestros héroes y mártires: Rizal.

CON EL MAZO Y EL CINCEL

LA CUESTION RELIGIOSA

De las Crónicas Parlamentarias de España, tomamos el siguiente pasaje que se refiere a la cuestión religiosa de aquel país ventilada en las Cortes de la Revolución de 1869. El ilustre Echegaray defendia entonces la obra del Gobierno, no obstante ser partidario de la libertad religiosa. En lo más acalorado de la discusión refirió un hecho histórico que alcanzó entonces gran popularidad y renombre. Los defensores de la unidad religiosa lo pasaron por alto, pero él se grabó en la memoria del pueblo, que seguia con marcado interés el curso de los acontecimientos. La unidad religiosa y la libertad religiosa son temas de actualidad en la misma España y en los países que han intervenido en la lucha que se ensangrenta aquella nación. Por eso reproducimos a continuación el hecho referido por el gran Echegaray en las Cortes españolas de 1869.

Prescindamos de la palabra Iglesia; substituyámosla por otra palabra. ¿Puede sostener S. S. que el PODER TEOCRATICO nunca ha perseguido a las personas? Pues, marche por la calle Ancha de San Bernardo, salga al campo, tome a la derecha y allí, cerca de las estatuas de Daoiz y Velarde, verá el Quemadero de la Cruz. ¿Sabéis lo que es el Quemadero de la Cruz? Yo os lo explicaré; yo deseo que vayáis allí a verlo; y quisiera que estas discusiones tuvieran lugar sobre aquel horrible monumento, a ver si había quien se atreviese a defender la unidad religiosa. El Quemadero de la Cruz es un gran corte de terreno; es, pudiera decirse un corte geológico. ¿Sabéis lo que es un corte geológico? La naturaleza abre su gran libro, extiende sus grandes páginas, es decir, da un bajo al terreno, y alli se ven, en ordenadas capas, arcillas, pizarras, areniscas y pedernales; son lineas del gran libro en que el geólogo va a estudiar cómo se ha formado este planeta en el cual vivimos.

Pues bien; el Quemadero de la Cruz es también un gran libro, es también una gran página, que encierra provechos, aunque triste enseñanza: con sus capas altérnantes, es el Quemadero de la Cruz un corte, yo no me atrevería a llamarlo geológico, pero que pudiera llamar, en verdad, teológico.

En esos bancos alternantes del Quemadero de la Cruz veréis capas de carbón impregnados en grasa humana, y después restos de huesos calcinados, y después una capa de arena que se echaba para cubrir todo aquello; y luego otra capa de carbón, y luego otra de huesos y otra de arena, y así continúa la horrible masa. No ha muchos dias, y yo respondo del hecho, revolviendo unos chicos con un bastón, sacaron de esas capas de ceniza tres objetos que tienen grande elocuencia, que son tres grandes discursos en defensa de la libertad religiosa. Sacaron un pedazo de hierro oxidado, una costilla humana calcinada casi toda ella, y una trenza de pelo quemado por una de sus extremidades.

Estos tres argumentos son muy elocuentes. Yo desearia que los señores que defienden la unidad religiosa los sometieran a exámen; yo desearía que preguntasen a aquella trenza cuál fué el frio sudor que empapó su raiz al brotar la llama de la hoguera y cómo se crizó sobre la cabeza de la victima. Yo desearia que preguntasen a la pobre costilla cómo palpitaba contra ella el corazon del infeliz judio. Yo desearía. que preguntasen a aquel pedazo de hierro, que fué quizá una mordaza cuántos ayes dolorosos, cuántos gritos

(Continua en la pagina siguiente)

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CON EL MAZO Y EL CINCEL

(*Continuacion de la pagina anterior*)

de angustia ahogó, y cómo se fué oxidando al recibir el ensangrentado aliento de la victima, con la cual el duro hierro tuvo más entreñas, tuvo más compasión, fué más humano, se ablandó más que los verdugos de aquella infame teocracia.

(*La Plancha Mensual de Columbia*)

Y ¿qué es la Masoneria me deréis; será tan solo la Sociedad del Secreto que reune a sus adeptos en el silencio de la noche; en el misterio de sus ritos; en el férreo hermetismo de sus grados y de sus jerarquías? ¿Será tan sólo la institución condenada en la enciclica "Humanum Genus" de León XIII; perseguida a veces; y casi siempre mal conocida? Preguntádselo a la viuda en su aislamiento de dolor; a la madre que llora la última caricia del hijo idolatrado, al hombre desvalido en la desgracia; al padre humilde y pobre que sufre en silencio las torturas de una situación precaria; preguntadle a quien sufre, a quien gime bajo al peso del dolor; y os responderá que es la mano suave y cariñosa que enjuga sin ostentación la lágrima que quema la mejilla del huérfano; que consuela la ancianidad que se ve sola y raída: que anima al obrero a luchar con honradez y brío en el duro bregar de la existencia; que consuela al desgraciado; que vela por la mujer, por el niño, por el débil; que levanta su voz en favor de ellos contra los poderosos, porque, señores, del respeto a los débiles nace el derecho de los fuertes; y cuando esa ley social se rompe, se rompe también el equilibrio de los pueblos y surge la guerra destructora y terrible en sus medios, pero en su fin restauradora de aquel inmanente principio; que corre presurosa a donde quiera que haya un dolor que aliviar, una pena que mitigar, un alma que confortar; y que en su constante labor fraternal, dá, no la limosna que degrada, sino el auxilio que eleva. (Acacia)

Constructores de edificios materiales fueron nuestros antepasados históricos; constructores de nuestra personalidad, modelos en el hogar, ejemplo en la sociedad civil de que formamos parte, debemos ser hoy los masones. Estamos obligados, a dar verdad a nuestra inteligencia, trabajo a nuestra voluntad y belleza a nuestros sentidos. El masón debe ser hoy, defensor de la igualdad entre todos los hombres, debe tender su acción, su palabra y su empuje, a establecer esta igualdad en el mundo, haciendola penetrar, en las leyes, en la propiedad, en los salarios, en la condición social y en la manera de vivir de cada cual; a fin de buscar la tranquilidad, la alegría y el bienestar.

(Rev. Mas. de Chile).

La masóneria de Suiza fue la que construyó la célebre catedral de Berna, bajo la dirección del arquitecto Matias Heinz, masón de Estrasburgo; esto sucedió el año 1421. Mientras duró la construcción de aquella gigantesca obra, la Gran Logia de Inglaterra, que dirigia todas las de Suiza, permaneció en Berna; pero luego fué trasladada a Zurich. Lo mismo que la de Viena, que dirigia las de Hungría y Estiria, era independiente, pero en casos de dificultades acudian a la de Estrasburgo, con el fin de hacerle las consultas que fueren necesarias.

Tenemos que manifestar que a mediados del siglo XVIII, la masonería en Inglaterra estuvo decaída, prostra-

(*Continua en la pagina siguiente*)

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CON EL MAZO Y EL CINCEL

(*Continuación de la pagina anterior*)

da. Pero muy pronto se dió cuenta de su misión noble y generosa, y reaccionó con entusiasmo al extremo de que consiguió estimar el celo masónico de los hermanos de Irlanda y de Escocia, y todos unidos emprendieron una verdadera cruzada.

Hay que anotar, que la masoneria es una institución de permanente renovación, de inquietudes y hasta de rebeldias contra todo lo que pugne contra la humanidad. Así vemos que la Gran Logia de Londres no limitó su influencia solo a Inglaterra, sinó que extendió su poderio a otros paises como Francia, España, Portugal, Holanda, etc.

En este último país existian varias Logias. Una de ellas la presidia Lord Chesterfield, en donde se inició Francisco de Lorena, mas tarde Emperador de Alemania.

Por todos estos sucesos de gran trascendencia para la masoneria, podemos afirmar que la Gran Logia de Inglaterra, fué la que paseó victoriosa el estandarte de la civilización en todos los confines de la tierra, pues su constante preocupación fué la de fundar logias, como lo prueba el hecho de haberlas fundado en Suiza, Rusia, Polonia, Italia, Cálcuta, Canada, Massachussetts y, por último, hasta en Africa, en Gambia y en el New-Castle.

Esta noble Institución, por sus frecuentes actos de caridad—la que ejerce siempre a manos llenas,—ha logrado influir poderosamente en todos los pueblos cultos, hasta introducir sus aspiraciones de ilustración y propaganda de las ideas de libertad y justicia para la humanidad.

Los señores tonsurados, desde el púlpito, como si fuera una tribuna populachera, desatan toda su furia en contra de la masonería, en lenguaje incivil, desprovisto de respeto, de caridad y de amor a quienes se dirijen.

Y la masonería columbiana que cuenta con todos los elementos indispensables para emprender una cruzada de divulgación y propaganda que contrareste la propaganda absurda y perniciosa de esos señores, permanece en sueño y es indiferente ante los estragos que causan a la humanidad sus eternos enemigos.

Pero insistiremos en que la Masonería si quiere llenar su cometido, está impelida a redoblar sus esfuerzos y a ensanchar el cauce estrecho por el que discurren sus corrientes enturbiadas por la pereza mental de sus conductores de hoy. Que sus templos escondidos para las masas de trabajadores del campo y de la ciudad, abran de par en par sus puertas para todos los hombres de buena voluntad y que si es posible se erijan en las plazas públicas, donde pueden escuchar las multitudes el verbo enardecido de sus tribunos, que fustigue a los malvados y explotadores, y que señale el camino de sus soñadas redenciones, aunque no porten los utensilios emblemáticos, como el mandil, la escuadra y el compás.

(*Ariel*)

MASONERIA Y FASCISMO, ANTAGONICOS

Del interesante fascículo "La Francmasonería universal durante la gran tragedia de España," obra debida a la pluma de Ceferino Gonzalez y publicada en francés en Bruselas el pasado mes de mayo, traducimos el texto siguiente:

Ven. Her. Jose V. Buenaventura

En finanza y a gran altura
se eleva Buenaventura,
usando siempre el NIVEL
con acierto y con placer.

"La Francmasonería lo mismo que sus adherentes tiene su base pacifista.

El Fascismo—digan lo que digan sus hombres en contra, para engañar la gente—representa la perturbación de la paz de una manera perpetua.

La Masonería defiende la libertad y la justicia; el Fascismo representa la violación de los derechos, la opresión de los pueblos, la autocracia y la esclavitud.

La Masonería busca la verdad; el Fascismo oculta esta verdad, al mismo tiempo que favorece el obscurantismo y la mentira.

La Masonería quiere hacer reinar la fraternidad y la cordialidad entre los hombres; el Fascismo desata el odio y las luchas fraticidas entre los pueblos.

La Masonería procura establecer entre los hombres la más perfecta igualdad política, económica y social; el Fascismo, contrariamente, tiende a la anulación de todas las reivindicaciones de orden político y social halladas y la dirige hacia la esclavitud.

La Masonería cultiva la bondad, la cultura, la lealtad, la dignidad, los sentimientos humanitarios, es decir todo aquello que puede hacer elevar el nivel moral del hombre, todo aquello que puede hacerlo más digno, que puede ennoblecerlo.

Por contra, el Fascismo despierta en el hombre los instintos más bajos: el odio, la brutalidad, la ignorancia, el espíritu de esclavitud, la mala fé, la mentira, la traición, la hipocresía, la delación, el espionaje, en fín, todo lo que le conduce a la degradación, todo lo que envilece la especie humana.

Eso nos puede explicar el odio implacable y feroz que experimentan los fascistas contra los francmasones.

Hemos de pensar que los fascistas y falangistas españoles, además de la aplicación de procedimientos hitlerianos y mussolinianos, son los herederos del espíritu sanguinario y cruel de sus antepasados: los Torquemada, los Calomarde, los Pedro Arbues, para hacerse cargo del calvario sufrido por nuestros hermanos españoles bajo el yugo de estos nuevos inquisidores del siglo XX.

Bastará decir que esta horda feroz ha polarizado su rencor y sus malos instintos en los francmasones sin tener cuenta de sus condiciones sociales, ni de su edad, ni calidad moral.

La matanza que han hecho de los nuestros, que ni combatientes eran, hombres pacíficos e inofensivos, ha sido algo que espanta y representa una afrenta para todos aquellos que ven estos crímenes con indiferencia o "simpatía."

(*La Fraternidad*)

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ANG "MGA ANAK NG BALO"

ni Julian C. Balmaceda

(Karugtong)

"Hindi ko na po kailangang ipagtapat sa inyo,—ang patuloy ng matandang nagsasalaysay—na mula nang magkahiwalay ang kanilang mga kanunu-nunuan, ang pangalang "Romualdo" ng mga Abrigo at ang "Patricio" ng mga Abriol ay pangalang nagpasalinsalin hanggang sa kanilang kaapuapuhan, at para namang sinasadya ng Tadhana na bawa't lalaking magkaasawa sa kanilang lahi'y hindi nabubuhayan ng anak kundi ng isang lalaki lamang na siyang nagmamana ng pangalan ng kanikanilang mga nuno, ng galit ng isa't isa at ng panatang maghihiganti habang nabubuhay at ng paniningil ng matatandang pautang.

"Ang dalawang anak na lalaki ng nangamatay ay siyang kahulihulihan sa lahi ng mga Abrigo at ng mga Abriol, kaya, kungdi gigisingin sa loob ng mga batang iyan ang pagpapatawad sa mga nagkasala sa kanila, ay di malayong sa dugo ng kanilang mga ugat ay manalaytay pa hanggang sa sila'y magsilaki, ang panatang paghihiganti."

At kung anó ang sinabi ng matanda ay siyang nasaksihan nang ang dalawang kapus-palad ay dalhin sa kanilang bayan sa kahiliñgan ng kanikanilang mga kapanalig, upang doon gawin ang paglilibing at mga huling parañgal sa mga bangkay.

Ang libing ay naging totoong magara. Kung ilang banda ng musika ang ginamit sa libing ng nasirang Abrigo ay gayon din naman ang bilang ng banda ng musikang naghatid sa libing ng yumaong Abriol.

Boong bayan ang nakipaglibing at muntik nang sa loob pa ng libiñgan, ay magkasukatan na ng lakas ang mga kasangayon ng isa't isa, kungdi sa pamamagitan ng matalinong pañgañgasiwa ng punung-bayan. Ang libing ay náidaos nang boong hinahon at kung may mga simbuyo man ng hinanakit ang isa't isang panig ay ipinakilala na lamang sa kani-kanilang malulungkot na talumpati.

Ang batang Patricio Abriol, sa pagpagluha'y halos magtiim ang bagáng sa harap ng bangkay ng kanyang ama, samantalang ang batang Romualdo Abrigo ay walang tigil nang káiiyak.

—¡Tatay! — ang saad ng batang Abriol — may anak ka pang natitira na maghihiganti sa iyong pagkamatay.

—¡Tatay! — ang may halong hikbing panañgis naman ng batang Abrigo — paglaki ko'y magbabayad din ang may-utang.

Ganiyan ang sumpa sa bangkay ng kani-kanilang ama ng dalawang batang ulila, mga sumpang ayon sa mga nakarinig ay ginamit ang at tinupad ng mga namatáy.

Pagkatapos ng kuraniwang pasiyam ang dalawang batang ulila'y namalagi sa pag-aampon ng kanikanilang mga tagapagkandili na hinirang ng hukuman, at samantalang ang mga bata'y lumalaki, nagkakaisip at natututo, ang mahiwagang pagkakapatayan ng kanikanilang ama ay parang salamisim namang naliliimutan na ng marami.

Pinagpilitan ng mga kumakandili sa dalawang ulila na sa pamamagitan ng pag-aaral at pagpapakatalino ay mapawi sa alaala ng dalawang ulila ang sigalutan ng kanikanilang mga angkan, subali't sa puso ng batang Abriol, ang budhing mapaghiganti ay lalo manding naglalatang, bakit na nga ito' may likas na pagka-walang-kibo at mangusap-dili.

Nagsilaki at nagbinata ang dalawa.

Ang batang Abrigo ay naging isang mangangalakal, samantalang ang batang Abriol ay nagpatuloy sa kanyang pag-aaral hanggang sa mahirang na *pensionado* sa Amerika ng pamahalaan upang magpatuloy nang pag.aaral-

Ang batang Abrigo ay ilang panahon ding nawala sa Maynila at naghanap-buhay sa isa sa mga bayang malusog sa Katimugan. hanggang sa ipalagay at sapantahain ng mga nakakilala sa kanila na sila'y nagkalimutan na.

Ang panahon ay patuloy sa kanyang paglakad. Ang lakdaw ñg buhay ng tao ay patuloy rin sa kanyang pabakubakong landas. Samantalang ang Abriol ay nagpapamalas ng kanyang katalinuhan sa kabilang ibayo ñg dagat, ang paglusog naman ng kabuhayan ng batang Abrigo ay parang itinutulak. Ang tañging hindi lamang mahulaan ay kung ang mga katutubong samaan ng loob ng dalawa ay may bakas pa ring natitira sa kanilang isipan.

Samantalang sa bayan ng M.. ang dating alitan ng mga kapanalig ng isa't isa ay parang hiwagang napayapa dahil sa kawalan ng sukat mamuno sa dalawang pangkat, sa Sebu naman sa bayang kinatirhan ng batang Abrigo ang paglaganap ng isang kapisanang lihim ay siya na lamang pinagkaka-abalahan ng lalong mga litaw sa bayan.

Ang mga kung tawagi'y "Alagad ng Ilaw at ng Katutuhanan" ay walang humpay ng pagbaka sa mga "Alipin ng Dilim at ng Kabulaanan." Ang hiwaga ng "eskuwadra at kumpas" ay siyang namamayani, at ang nilalamang lihim ng isáng "Mahiwagang Titik" ay siyang naghahari.

Ang dating batang Abrigo ay isa sa mga Alagad ng Kapisanang itó, isa sa mga masikhay na tagapagpalaganap ñg kaniyang mga dakilang aral, upang sa lahat ng dakong naaabot ng sinag ng "tatlong ilaw" ay paratingin ang mga aral na iniwan ñg Dakilang Manggagawang pinatay ng Pag-iimbot, ñg Pagkamalabiga at ng Kamangmañgan.

Nang isa sa mga araw na yaon ay siyang paglunsad naman sa dalampasigan ng Maynila ng isa nating kababayan. Ito at dili iba ang batang Abriol na ñgayo'y kilala sa tawag na Doktor Patricio Abriol.

Kaya't nasabi tuloy ñg sa kanya'y mga nakakilala na hanggang noon pala'y di pa rin niya nalilimutan ang binitiwang sumpa, sa libing ñg kaniyang yumaong amá.

Sa pagbalik ñg batang Abriol, ang mga taga bayan ng M.. ay muling naligalig, sapagka't ipinañgañgamba nila ang muling pagkagising ñg matatandang hinanakit

---

Buwan ng Enero ng taong 192 . . .

Sa Maynila'y nagdaratingan ang mga kinatawan ng iba't ibang Lohiya ng mga Mason na magsisidalo sa kanilang taunang pulong. Si Romualdo Abrigo, na siyang nahalal na Kagalanggalang na Guro ng Lohiya niya ay isa sa mga bagong-lunsad.

Ang unang tinuñgo paglunsad na paglunsad sa Maynila ay ang bayan niyang sarili upang dalawin ang libingan ng kanyang ama. Gayon na lamang ang pañgamba ng tao nang makitang ang bagong-dating ay sa libingan nagtuloy. Sa pagdalaw na yaon ay di sasalang kung nalimot man niya ang paghihiganting isinumpa noong siya'y maliit ay sapilitang muling mananariwa ang masaklap na alaala dahil sa pagkamatay ng kanyang nasirang ama.

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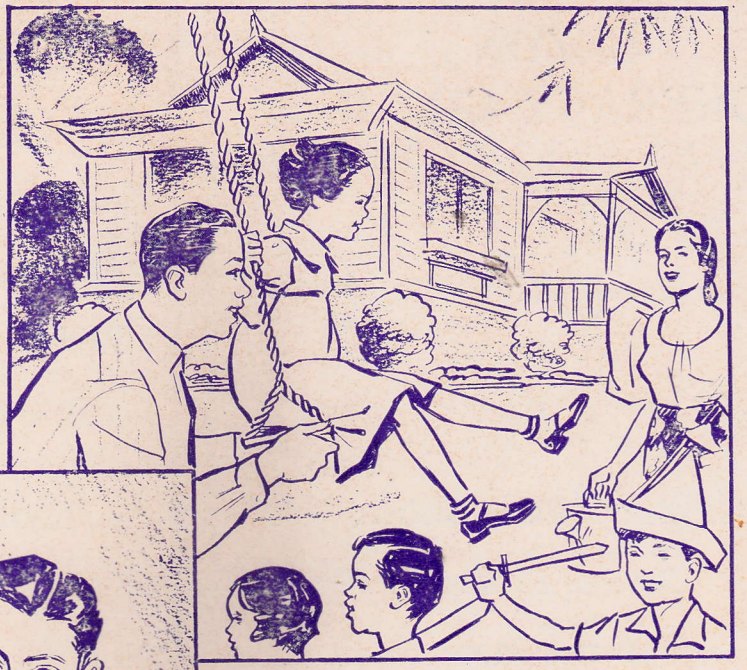

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