

# The Cable Tied

Vol. XVI

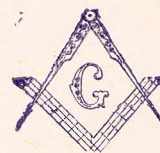
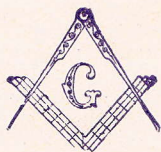
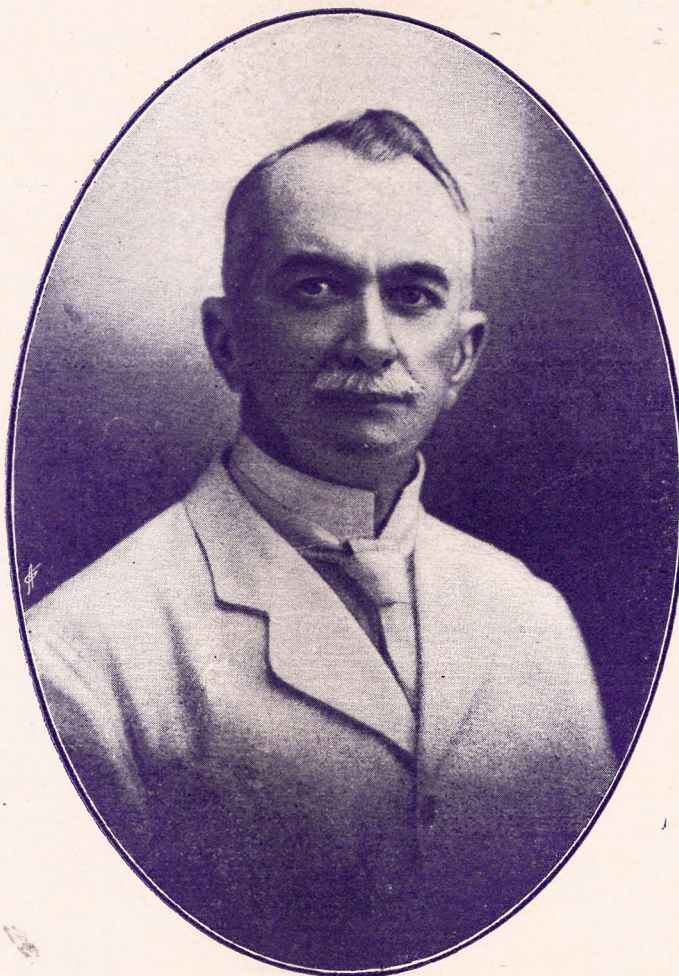
Manila, P. I., March, 1939

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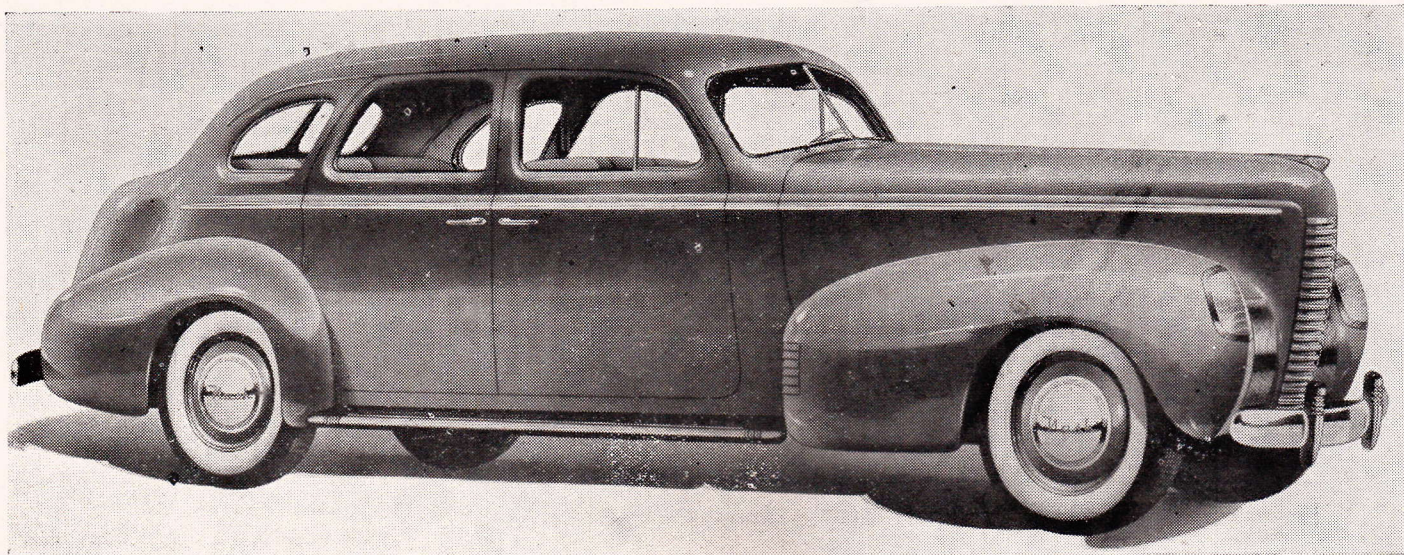
OFFICIAL ORGAN OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

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

## A TRUE BROTHER PASSES



Most Wor. Bro. Newton C. Comfort, P.G.M.



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# THE CABLETOW

A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the Interest of Its Constituent Lodges

Editor: Antonio Gonzalez, P.G.M.

Entered as Second-Class Matter at the Post-Office of Manila, P. I.

## KEEP YOUR MINDS FREE



O the students who are graduating this month from the schools and colleges of this country, we have this to say: that a large majority of them qualify as citizens from now on and should, therefore, assume their responsibility as such in the task of nation-building.

They have the necessary background of education placing them at an advantage in the social scheme. We expect them, therefore, to lead in the crusade against fanaticism and intolerance, the two mainstays of commercialized religion in this country.

Commercialized religion is an old, old business in the Philippines. In Rizal's novels, which we should all read as Filipinos, the enrichment of the clergy at the expense of our ignorant countrymen is described in all its details. Scapularies, rosaries, *novenas*, and masses were sold and men and women had to buy them or their souls were condemned.

If you didn't believe in any of these things you ran the risk of dying tortured and be buried like a common criminal. You know the fate of Rizal. Condemned as a Mason who loved liberty of mind and conscience, he was shot like a felon and buried as an impenitent. No mass was said for him, no bells tolled when he was laid to rest.

You pay for the symbols and consider yourself absolved; the more you pay, the more pompous the ceremony. Such is commercialized religion. If you will try to recall, Jesus of Nazareth fought precisely this idea of making business in the name of God and that was why the Pharisees nailed him on the cross.

As new citizens of your country, you who are graduating from higher schools this month are expected to join the ranks of the militant opponents of all that means the com-

mercialization of the conscience of man. Like Jesus of Nazareth you must help extirpate the forces of greed disguised as preachers of humility the while they are enriching themselves.

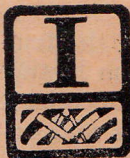
You must help build the edifice of our national life using only the material of your unalloyed loyalty to the Motherland. Forget the things that will put you in doubt as to where that loyalty should go. We must not stand divided in our own house and we should reject every effort to alienate us from this country of our birth. Here you were born, here you have become men and women; let not others, therefore, make you believe that any human institution can be higher than the institution of your own constituted authority.

Keep in mind the Constitution of your land. It guarantees, among other things, freedom of worship. Your own Government respects this right of yours, only lately it emphatically denied that any religious sect had any business to tell it what to teach in our public schools. The Constitution establishes the separation of church and state as a fundamental principle. It is the duty of every one of us to respect this principle and fight its violators.

The menace of Fascism is with us. It includes, as a cardinal policy, the authority to dictate to the conscience of man. If you accept this authority, it will mean the end of your present liberties; what is worse, it will mean the enslavement of your minds. Certain hierarchs are interested in just this kind of enslavement that they may rule supreme.

Be, therefore, on your guard constantly. Don't fold your arms in indifference or blindly follow others in submission. The mind is the last thing you should surrender, because with it lost to you, what else is there left to do but resign yourselves to slavery? Keep that mind free, feed it with liberal ideas. It is the only way it can live normally; otherwise, it is better dead.

## A REGRETTABLE FACT



It is regrettable to see so many of our children confined to sectarian schools, especially the children of our well-to-do class and our so-called higher-ups. It is regrettable, because the result cannot but be adverse to the interests of legitimate Filipino private schools which need all the support we can give them.

It seems to be the mark of social distinction here to send one's children to institutions run by aliens who know nothing about the Philippines. The result is that so many of these children grow up with hardly any knowledge of the history of their country, its heroes and its builders, and if they know anything about them it is in a distorted form.

We notice one thing which is undeniable: our sectarian schools never participate in civic celebrations of a patriotic nature, but are compelled to take part in every religious function. The result is that they know more about the miracles of the saints than the sacrifices of the Filipino heroes who made this country what it is today.

For the preservation of what is our own, Filipino private schools must get all the moral as well as material support we are in a position to give. This is our patriotic duty as Filipi-

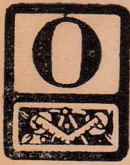
nos. But as important is the fact that we have more able Filipino teachers than many alien teachers, and we should give our money to them rather than to others. That way the money will stay here instead of going to the coffers of religious orders interested solely in their own enrichment.

Look around you in Manila and see for yourself how sectarian colleges are springing up everywhere, with concrete buildings of their own and all sorts of luxurious accommodations. All of these have been built with the money of our wealthy class for the alienation of our own children from their Fatherland. "Brothers" and "sisters" do most of the teaching and so practically nothing is spent for salaries of teachers.

On the other hand, the non-sectarian schools have to pay their teachers and so their expenses run high. In the long run, they are outbidden financially, but worse still, they are looked down upon by the higher brackets of Filipino society.

It all boils down to the inferiority complex and wrong standards of aristocracy an odious colonial regime has left us as a legacy. Is it not about time we were discarding such things and asserting ourselves as a people with a mind and destiny of our own?

# I N M E M O R I A M



ON MARCH 5, 1939, the grim Messenger of Eternity claimed one of our most illustrious and beloved Craftsmen, the Nestor of Philippine Masonry, Most Worshipful Brother NEWTON C. COMFORT, a victim of heart failure.

Bro. Comfort was born in Burkittsville, Maryland, on May 15, 1870. In 1891 he graduated from Philadelphia College of Pharmacy with the degree of Doctor of Pharmacy. He came to the Philippines in 1900, and served the Insular and Federal Governments in various capacities. When the Philippine Government needed a man of exceptional executive ability to direct the affairs of the newly established Philippine General Hospital, he was appointed to be its first Director. After several years of excellent service in that famous institution, he transferred to the U. S. Quarantine Service until the time of his death. He was married to the former Miss Encarnacion Belmoral, but the union was not blessed with a child.

He was initiated in Manila Lodge No. 342 under the Grand Lodge of California on April 18, 1902; passed on May 20, 1902; and raised on June 21, 1902. He demitted from his Mother Lodge to be one of the charter members of Corregidor Lodge No. 386 under the same Jurisdiction, and served as Master of Corregidor Lodge No. 386 in 1908. When the Grand Lodge of the Philippine Islands was organized in 1912, he was elected Grand Lecturer and served in that capacity for two consecutive terms. Recognizing his deep understanding of human nature and clear vision of the future of Masonry, the brethren elected him Grand Master in 1914. The next year he was elected Grand Secretary and continuously served in that office until 1934.

He was also very active in the other branches of Masonry. In the Ancient and Accepted Scottish Rite, he was Venerable Master of Mount Arayat Lodge of Perfection in 1918-1919; Wise Master of Manu Chapter of Rose Croix in 1922-1923; Commander of Confucius Council of Knights Kadosh in 1928-1929; Master of Kadosh of Gautama Consistory in 1920-1921. He was elected to the rank and decoration of Knight Commander of the Court of Honour in 1919, and coroneted Inspector General Honorary (33°) in 1923.

He was exalted a Royal Arch Mason on November 1, 1905, and served as High Priest of Luzon Chapter No. 1, R. A. M., in 1913; Thrice Illustrious Master of Oriental Council No. 1, R. S. M., in 1918. He was created a Knight Templar on February 1, 1908, and served as Commander of Far East Commandery, K. T., in 1914. Past Worthy Patron of Mayon Chapter No. 1 of the Order of the Eastern Star; Past Deputy Supreme Royal Patron of Far East Court No. 1, Order of Amaranth. He was also a Noble of the Mystic Shrine.

Bro. Comfort also belonged to the Independent Order of Odd Fellows, Knights of Pythias and many other civic organizations.

Bro. Comfort was a profound scholar, his writings on Masonic subjects being invariably commented upon most favorably by Masonic editors throughout the world. He could rightfully be considered as having laid the cornerstone of our Grand Lodge, and to say that the Grand Lodge of the Philippine Islands has suffered an irreparable loss by his death, is obvious. In fact, it was he who labored single handed and in the face of great odds, for the recognition of our Grand Lodge by the leading Grand Lodges of the world within a very short period. In recognition of his meritorious services for over a quarter of a century, our Grand Lodge at its Twenty-seventh Annual Communication held last January, hardly a month before his death, unanimously adopted a resolution creating and conferring upon him the dignified office of Grand Secretary *Emeritus*.

He was a very unassuming man; he did his duty without expecting its reward. It was sufficient to him that a good deed was done; to sow that others may reap was his motto. It was to all of us a matter of pride that we could count among ourselves a man of the caliber of Most Worshipful Brother Comfort, whose character, reputation, integrity and usefulness to his fellow men served as an incentive to higher and nobler achievements. His gentle words, his unblemished virtue and purity of heart served as an inspiration to all who knew him. Statues of stone and marble may crumble and break into fragments, but his brilliant record as Grand Secretary of the only regular Grand Lodge in the Far East will remain his everlasting monument, for it is true that

"When our souls shall leave this dwelling,  
The glory of one fair and vir:uous action  
Is above all the escutcheons on our-tomb."

Our departed leader practiced charity in the true Masonic spirit. Those who were close to him testify to the fact that all his salaries as Grand Secretary were spent on charity for the needy widows and orphans of our brethren. His charitable work was proverbial, but he always kept them secret. He was every inch a true gentleman, a sincere friend and an exemplary Mason. Every Master Mason in this Jurisdiction will certainly cherish his memory, emulate his many virtues, and imitate his pious example, especially his elevated conception of service.

He left us in this vale of tears never to return,  
but

"Were a star quenched on high, for ages would it light,  
Still traveling downward from the sky, shine on our  
mortal sight.

So when a good man dies, for years beyond our ken  
The light he leaves behind him lies upon the paths of  
men."

—R. C. S.

# MASONRY IN THE PHILIPPINES

By W. W. MARQUARDT

(Abridged from Kalaw's *Masoneria Filipina*)

(Conclusion)

## THE STRUGGLE FOR MASONIC INDEPENDENCE

1915-1920

The real campaign for masonic territorial sovereignty began in 1915 with the Grand Assembly of Master Masons held in the Grand Opera House, at Manila on July 4th and 5th. The original plan was to organize a Philippine Grand Orient similar to that existing in Spain, in which all degrees were under one body. In the Islands a Chapter of Rose Croix and a Council of Kadosch were working under the Spanish Orient until the time of fusion. The growing separation between the first three degrees and the so called higher degrees, the great length of time required to secure approval of the establishment of an Orient, and the example of the (American) Grand Lodge of the Philippine Islands in securing Masonic recognition of sovereign and independent authority over the Blue Lodges, pointed out the system of organization that seemed most efficacious for Filipino Masons.

Teodoro M. Kalaw, Most Worshipful Grand Master, pointed out the need of national, independent organization at the time of his installation and on June 10 requested permission of the Regional Grand Lodge to call a General Assembly of Master Masons to discuss problems vital to the future development of Filipino Masonry. More than three hundred Masons attended the 4th of July meeting over which Manuel L. Quezon presided. Two points were brought up for consideration: The existence of the (American) Grand Lodge of the Philippine Islands as incompatible with that of the (Filipino) Regional Grand Lodge, and the reorganization of the latter body so as to have complete and exclusive territorial jurisdiction over all Blue Lodges in the Philippines. It was resolved that the Islands were not "masonically free" when the (American) Grand Lodge was established in 1912 because the (Filipino) Regional Grand Lodge had been organized in 1906 under the Spanish Grand Orient which had originated, and had never abandoned claim to the control of Masonry in the Islands. A formal notice to be sent to all Grand Lodges was planned protesting against the constituting of the (American) Grand Lodge and requesting jurisdiction over all Blue

Lodges for the (Filipino) Regional Grand Lodge.

It was recommended that the Regional Grand Lodge be converted into the National Grand Lodge of the Philippines, that a constitution based upon those of the Grand Lodges of the United States be adopted, and the National Grand Lodge assume territorial jurisdiction over all Blue Lodges in the Islands, as the lawful successor of the Spanish Grand Orient.

The Assembly understood perfectly that it could constitute a Sovereign Grand Lodge without permission from Spain, but wished to have a peaceful separation particularly in view of the desire to inherit all of the rights of the Spanish Grand Orient. The Assembly finally gave power to the Regional Grand Lodge to adopt whatever measures seemed best in case the proposed plans could not be carried out.

The Regional Grand Lodge, the following month, issued the protest against the establishment and jurisdiction of the (American) Grand Lodge. Various replies to the protest were received. Some Grand Lodges supported it frankly, others stated they had already recognized the (American) Grand Lodge, and others took no action.

At the same meeting, it was decided to reorganize the Regional Grand Lodge into the National Grand Lodge in accordance with the resolution of the Assembly. The subordinate Lodges ratified this action and elected representatives for the Constitutional Assembly which met on January 30, 1916, and approved the constitution drawn out by the Committee.

The letters of Kalaw to Morayta showed that many Filipinos were beginning to believe that the American Masons were the only regular Masons and that their Grand Lodge had been recognized by the majority of the Grand Lodges of foreign countries and of the United States. The delays in settling questions caused by the distance between Spain and Manila, and the apparent neglect on the part of the Spanish Grand Council were increasing the difficulty of the situation, and the Regional Grand Lodge did not have adequate powers to confront the situation. The affiliation of young intellectual Filipinos with the Ameri-

can Lodges meant that the contest would soon be between Filipinos and not solely between Filipinos and Americans.

Morayta reminded Kalaw of his past efforts in behalf of Filipino Masons, advised him that they could be secure in their regularity under the Spanish Grand Orient, that Spanish Masonry was older than American, that no Orient would recognize the Filipino Orient in case of independence from the Spanish Grand Orient, and that a "commission would study the matter and make an official reply."

Kalaw on July 17 again reviewed the difficulties and asked for all the powers of the Grand Council to be exercised by the local bodies in the interests of Masonry. On October 14, 1916, all the papers relating to reorganization were forwarded to Morayta with the statement that the delay was due to the original plan of sending Quezon to Spain in order to present the question and to the fear of the loss of papers on account of the exigencies of war, but principally in anticipation of the passage of the Jones Bill, giving almost complete autonomy to the Islands. Kalaw pointed out that the Filipino Lodges had no real head, and accordingly neither discipline nor uniform organization, that the United States had given the Islands political autonomy, there was no reason why the Filipinos should not have Masonic autonomy, and that Spain could now rectify in some measure its error in refusing political autonomy by granting Masonic autonomy. On December 12, Kalaw advised Morayta that Filipino Masons thought it was necessary either to have their own Grand Lodge or to fuse with the Americans and that many favored the latter in case the Spanish Grand Orient did not approve the proposed National Grand Lodge before the next meeting of the American Lodge in February. The delay in action on the part of the Spanish Grand Orient and the death of Morayta which was announced at Manila on January 24 increased the desire for fusion. By the close of the month, a joint committee from the American and the Filipino Grand Lodges drew up plans for the fusion. It was agreed, that a joint Assembly of all Masters, Past Mas-

(Continued on the next page)

# DISTRICT INSPECTORS FOR 1939-40

## *First District—City of Manila*

Manila No. 1, Lot D. Lockwood (61) P. O. Box 1169, Manila; Corr.—S. Cross No. 3, Glenn C. Miller (9) 515 Colorado, Manila; Bagumbayan No. 4, Luther B. Bewley (3), Malacañan, Manila; Biak-na-Bato No. 7, Ricardo San Agustin (23) 2036 Rizal Ave., Manila; Cosmos No. 8, Charles S. Banks (1) 1411 Leveriza, Manila; St. John's No. 9, George E. Clegg (1) P. O. Box 2639, Manila; Nilad No. 12, Honorio Musni (19) 26 P. Burgos, Caloocan. Rizal, Walanna No. 13, Eugenio Padua (51) 77 Syquia, Sta. Ana, Manila; Dalisay No. 14, Patricia del Rosario (12) 266 Trabajo, Manila; Sinukuan No. 16, Michael Goldenberg (80) P. O. Box 1421, Manila; Araw No. 18, Lino Gutierrez (7) 442 Evangelista, Manila; Dapitan No. 21, Emilio Buenaventura, Jr. (84), Bu. of Aeronautics; Rizal No. 22, Mariano Gonzalez (12) Civil Service, Manila; Solidaridad No. 23, Esteban Munarriz (14) P. O. Box 1665, Manila;

Batong-Buhay No. 27, Jose J. Guzman (77) P. O. Box 577, Manila; Minerva No. 41, William J. Walls (89) Phil. Medical Depot, Manila; Commonwealth No. 57, Eulogio Manlapit (13) 1008 J. Luna, Manila; Kasilawan No. 77, Macario V. Linsao (21) Alonzo-Velasquez, Manila; Taga-Ilog No. 79, Arturo Cayetano (27) 911 O'Donnell, Manila; Mt. Lebanon No. 80, A. J. Gabler-Gumbert (8) Ins. Life Bldg., Manila; Modestia-Liwayway-Hagdang-Bato No. 81, A. D. Rosario (88) 1310 O'Donnell, Manila; High Twelve No. 82, Albert J. Braze, Jr., (8) P. O. Box 582, Manila; Luz Oceanica No. 85, Orestes Hermosura (13) 1445 Misericordia, Manila; Hiram No. 88, Abundio G. del Rosario (16) Manila Machinery Supply Co., Manila; Mencius No. 93, Yu Kia'men (18) 340 Nueva, Manila; Service No. 95, Daniel Limbo (4) 1027 Anacleto, Manila.

## *Second District—Cavite-Rizal*

27. Cavite No. 2, Louis M. Hausman (1) P. O. Box 1729, Manila; 28. Island No. 5, Frederick Mark Fernald (5) Fort Mills, Corregidor; 29. Pilar No. 15, Pedro Lombos (89) Paranaque, Rizal; 30. Bagong Buhay No. 17, Constancio San Jose (16) M. R. R. Co., Manila; 31. Silanganan No. 19, Floro A. Santos (4) Phil. Free Press, Manila; 32. Zapote No. 29, Matias S. Manalo (49) Bu. of Constabulary, Manila; 33. Ibarra No. 31, Manuel del Carmen (17) 67 R. Basa, San Roque, Cavite; 34. Mt. Mainam No. 49, Luis Litonjua (29)

General Trias, Cavite; 35. Pintong Bato No. 51, Zosimo Topacio (15) Imus, Cavite; 36. Labong No. 59, Benito Panglilan (70) Pasig, Rizal; 37. Primera Luz Filipina No. 69, Julian C. Balmaseda (51), Bacoor, Cavite; 38. Muog No. 89, Victoriano Yamzon (27) 309 Regina Bldg., Manila; 39. Bagong Ilaw No. 97, Andres de Leon (17) San Roque, Cavite; 40. Keystone No. 100, Francisco Llamado (17) Caridad Cavite; 41. Indang U. D., Hammon H. Buck (31) 227 David, Manila.

## *Third District—Laguna*

42. Malinaw No. 25, Raymundo V. Samala (29) San Pablo, Laguna; 43. Pinagsabitan No. 26, Saturnino David (48)

Santa Cruz, Laguna; 44. Makiling No. 72, Gregorio Zamuco (82) Forest School, Los Baños, Laguna.

## *Fourth District—Tayabas*

45. Rizal No. 20, Lim Hap (28) Gumaca, Tayabas; 46. Banahaw No. 24, Aquiles D. Gonzalez (102) Lucena, Tayabas; 47. Balintawak No. 28, Julian P. Capiral (20) Calauag,

Tayabas; 48. Kalilayan No. 37, Meliton Manza (20) Lucena, Tayabas; 49. Tayabas No. 43, Severino B. de Gala (37) Candelaria, Tayabas.

## *Fifth District—Batangas-Mindoro*

50. Batangas No. 35, Vicente O. Garcia (72) Batangas,

Batangas; 51. Tamaraw No. 65, Laureano Escalada (104) Calapan, Mindoro

## *Sixth District — Bulacan-Pampanga-Bataan*

52. Malolos No. 46, Leodegario Victorino (35) Malolos, Bulacan; 53. Pampanga No. 48, Gervasio Ramirez (55) San Fernando, Pampanga; 54. Bataan No. 104, Sisenando Silves-

tre (68) Balanga, Bataan; 55. Leonard Wood No. 105, Harry R. Andreas (3) San Fernando, Pampanga.

## *Seventh District—Nueva Ecija*

56. Cabanatuan No. 53, Felino Villasan (73) Cabanatuan, Nueva Ecija; 57. Nueva Ecija No. 73, Marceliano Hi-

dalgo (90) Muñoz, Nueva Ecija; 58. Memorial No. 90, C. C. Bennett (95) Cabanatuan, Nueva Ecija.

## *Eighth District—Zambales*

59. Lincoln No. 34; Frank DeHaven Jones (2) Masonic Temple, Cavite; 69. Pinatubo No. 52; Juan R. Arvisu (103)

Iba, Zambales; 61. Zambales No. 103, Leon Afenir (52) San Narciso, Zambales.

## *Ninth District—Tarlac-Pangasinan*

62. Pangasinan No. 56, Delfin Ramirez (75), Lingayen, Pangasinan; 63. Agno No. 75, Jose Seeyokpeng (85) 615

T. Alonzo, Manila; 64. Isagani No. 96, Mariano M. Ilano (79) Tarlac, Tarlac.

## *Tenth District—La Union-Mt. Province*

65. Baguio No. 67, Albert K. Spielberger (1) P. O. Box 2795, Manila; 66. Union No. 70, Tirso Coronel (103) San

Fernando, La Union.

## *Eleventh District—Ilocos-Abra*

67. Angalo No. 73, Luis Fe (70) Luna, La Union; 68. Laoag No. 71, Baldomero Perez (39) Laoag, I. Norte; 69.

Abra No. 86, Gaudencio Lahoz (63) Vigan, Ilocos Sur.

## *Twelfth District—Cagayan-Nueva Vizcaya-Isabela*

70. Mabini No. 39, Vicente S. Narciso (50) Aparri, Cagayan; 71. Isabela No. 60, Pedro R. Almonte (38) Ilagan, Isabela; 72. Gonzaga No. 66, Eusebio G. Dimaano (37)

Laoag, Ilocos Norte; 73. Magat No. 68, Enrique A. Tabalon (70) Bayombong, Nueva Vizcaya.

*(Continued on the next page)*

# THE ANCIENT ESSENES

By HYMAN MAYER LEVINE  
Mount Lebanon Lodge No. 80

From the Maccabean age there was a continuous effort among the stricter Jews to attain an absolute standard of Holiness. Each class of devotees was looked upon as practically impure by their successors, who carried the laws of purity still further; and the Essenes stood at the extreme limit of the mystic asceticism, which was thus gradually reduced to shape.

As an Order they were distinguished by the following principles and observances:—

A love of truth and sobriety; love to God and man, made manifest by religious zeal and kindly acts towards each other, always aiding the needy—and to this end they had stewards in every place where they dwelt, to supply needy brethren with food and raiment, and as a means of recognition they had certain signs and pass-words, by

which they presently recognized each other.

They were divided into three grades, or ranks, and when a candidate applied for admission his character was scrutinized with the greatest severity, and if found worthy, he was admitted to the first grade, when he was presented with a white garment and girdle. He then remained in a state of probation and trial for one year, during which time, although he lived according to their customs, he was not admitted to their secret meetings. At the termination of this period he was advanced to the second rank, with its consequent rights and privileges; but he was not admitted to full fellowship with them until after another year of probation, when, if still found worthy, he was advanced to the third rank, and invested with

all of the signs, pass-words, and privileges of the Order.

On his admission he was required to take upon himself a solemn oath or obligation, the heads of which were as follows:

To exercise piety towards God and justice towards men; to shun the wicked and emulate the good; to show fidelity and obedience to those in authority; to be a lover of truth and reprover of falsehood; to keep his hands clean from theft, and his soul from unlawful gains; to conceal nothing from the Order, nor disclose any of their secrets to any one in any other manner than that in which he received them; and, lastly, to carefully guard and preserve the Sacred Book and symbols belonging to the Order.

## DISTRICT INSPECTORS FOR 1939-40

(Continued from the preceding page)

### *Thirteenth District—Camarines-Albay-Sorsogon-Masbate*

74. Isarog No. 33, Patricio Guerrero (38) Naga, Camarines Sur; 75. Bulusan No. 38, Eugenio Yuvienco (49) Sorsogon, Sorsogon; 76. Mayon No. 61, W. A. Weidman (3) Legaspi, Albay; 77. Ma-Bu-Ti, No. 92, Jose Virtucio (68) Sorsogon, Sorsogon; 78. Camarines Norte No. 107, Leon B. Tiansay (61) Legaspi, Albay;

### *Fourteenth District—Leyte-Samar*

79. Makabugwas No. 47, Ciriaco L. Latonera (92) Tacloban, Leyte; 80. Mt. Huraw No. 98, Luciano Abia (102) Tacloban, Leyte.

### *Fifteenth District—Iloilo-Capiz-Negros Occidental*

81. Iloilo No. 11, Jose J. Jara, (78) Iloilo, City; 82. Kanlaon No. 64, Lorenzo P. Porras (78) Iloilo City; 84. Makawiwili No. 55, Francisco Hortillas (78) Iloilo City; 83. Acacia No. 78, Fortunato A. Ybiernas (11) Iloilo City.

### *Sixteenth District—Cebu-Bohol-Oriental Negros*

85. Mactan No. 30, Johann L. Schmitt (62) Cebu, City; 86. Tupas No. 62, Mariano Rodriguez (30) Phil. Railway Co., Cebu; 87. Dagohoy No. 84, Valeriano Segura (30) Cebu, City; 88. Mt. Kaladias No. 91, Lorenzo Bernardez (91), Dumaguete, Oriental Negros.

### *Seventeenth District—Guam-Marianas Is.*

89. Charleston No. 44, Fred W. Fall (44) Agaña, Guam.

### *Eighteenth District—Zamboanga-Davao-Cotabato-Sulu*

90. Mt. Apo No. 45, Emmanuel A. Baja (31) Zamboanga, Zamboanga; 91. Sarangani No. 50, Amado F. Cortes (11) Phil. Nat. Bank, Davao; 92. Bud Daho No. 102, Arturo Villanueva (102) Jolo, Sulu; 93. Kutang Ba'o No. 110, Vicente B. Oledan (68) Cotabato, Cotabato.

### *Nineteenth District—Oriental Misamis-Lanao*

94. Magindanaw No. 40, Juan G. Paraiso (91) Cagayan, Oriental Misamis; 95. Maranaw No. 111, Ubaldo D. Laya (40) Cagayan, Oriental Misamis.

### *Twentieth District—Palawan*

96. Palawan No. 99, Rufo San Juan (22), Malabon, Rizal.

### *Twenty-first District—China*

97. Amity No. 106, D. H. Utter, 142 Museum Road, Shanghai; 98. Nanking No. 108, T. P. Lim, 539 Kiukiang Road, Shanghai; 99. Pearl River No. 109, F. C. Mow Gung, 43 Hau Wong Road, Kowloon, Hongkong; 100. Szechwan No. 112, T. H. Williams, West China Union University, Chengtu; 101. West Lake No. 113, S. Henshaw Jee, 639 Szechuen Road, Shanghai; 102. Sun, No. 114, D. H. Utter, 142 Museum Road, Shanghai.

# Outline for A Philippine Mason's Handbook

By A. E. TATTON, P.M.

(Continued)

The investigating committee is responsible to the Lodge for a personal interview with and a proper inquiry into, and report upon, the merits of the candidate.

The Antient Charges are very explicit in regard to what is required of those who become members of the Fraternity. The investigating committee should keep these Charges in mind and of a man — that he is the best man, that his physical, mental, and moral faculties can make of him.

## CHAPTER IV.

### GRAND LODGE OF THE PHILIPPINE ISLANDS.

A Grand Lodge, regularly formed and the first in the territory over which it claims jurisdiction, is recognized by all other regular Grand Lodges of the world as the Supreme Masonic power and authority in such territory. It is sovereign in that it acknowledges no higher authority than itself.

A Grand Orient is a body exercising control over the symbolic Lodges subject to its authority, but which in its turn is subject to a higher body denominated a Supreme Council.

The Grand Lodge of Free and Accepted Masons of the Philippine Islands was organized on December 19, 1912, by Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor Lodge No. 386, then under the jurisdiction of the Grand Lodge of California. The representatives of these three Lodges assembled in convention at Manila in the Masonic Temple, now no longer existing, on the site of the present University Club Apartments at No. 12 Calle San Luis, Ermita, and changed their designations to Manila Lodge No. 1, Cavite Lodge No. 2, and Corregidor Lodge No. 3. The territory of the Philippine Islands at that time was not governed by any independent and sovereign Grand Body of Masonry and the organization of our Grand Lodge, which can trace its descent directly to the Grand Lodge of England, through the Grand Lodges of California, District of Columbia, Connecticut, Missouri, Massachusetts, North Carolina and Pennsylvania, was soon recognized by one Grand Lodge after the other, until it had secured recognition by all regular Masonic

powers of the world. Growing slowly at first, it took a rapid leap forward when, in 1917, the twenty-seven Lodges of the Grande Oriente Español, which had held back until then, surrendered their charters and became part of the Grand Lodge of the Philippine Islands, and since that happy event, charter after charter has been issued with the result that there are, at the present time, one hundred and one Lodges working under charter. Universally recognized and respected, our Sovereign Grand Body is an unique example of racial and national tolerance and unity.

The Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands are scattered over fourteen islands of which thirteen belong to the Philippine Archipelago, and one to the Marianas of Ladron Islands, as follows: Luzon, Corregidor, Mindoro, Masbate, Panay, Negros, Cebu, Samar, Leyte, Bohol, Mindanao, Palawan, Jolo, and Guam. The exclusive jurisdictional territory of the Grand Lodge of the Philippine Islands extends from 4° 40' to 21° 10' north latitude and from 116° 40' to 126° 34' east longitude, or a distance of 17 degrees from north to south and 10 degrees from east to west.

The Grand Lodge possesses the supreme superintending authority, and alone has the inherent power of enacting laws and regulations for the government of the Craft, and altering, repealing, and abrogating them, always taking care that the Ancient Landmarks of the Order are preserved.

The Grand Lodge has also the power of investigating, regulating, and deciding all matters relative to the Craft, or to subordinate Lodges, or to individual Brothers, which it may exercise either of itself or by such delegated authority as, in its wisdom and discretion, it may appoint; but the Grand Lodge alone has the power of chartering or erasing Lodges.

Every Brother regularly elected and installed as Master of a Lodge under the Constitution of the Grand Lodge of the Philippine Islands, who has filled that office for one term, as long as he continues a subscribing member of any such Lodge, is a member of the Grand Lodge; but with the cessation of such membership

his office and membership in the Grand Lodge also cease.

Grand Lodge convenes annually in Manila commencing on the fourth Tuesday of January at four o'clock p. m.

The Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer, and Grand Secretary are elected each Annual Communication and are installed before its close. All other Grand Officers are appointed by the Grand Master immediately after his installation at each Annual Communication and are properly invested before the close thereof. They hold their respective offices during his will and pleasure.

The Grand Lodge is composed of the elective and appointive officers thereof, together with all the Past Officers and Past Masters, Masters and Wardens of the several chartered and duly constituted Lodges, or their representatives duly elected as provided in paragraph 325 of the Constitution.

The Grand Lodge is declared to be opened in *ample* form when the Grand Master is present; in *due* form when the Deputy Grand Master or a Grand Warden presides, yet with the same authority (as prescribed by Article I, Part II of the Constitution).

None but members of the Grand Lodge, the Grand Officers, Past Grand Officers and Representatives of other Grand Lodges are permitted to be present during the opening and closing ceremonies or during an election therein. At other times Master Masons, not members of the Grand Lodge, may be admitted to the Grand Lodge sessions upon being vouched for. Members of the Grand Lodge are admitted only by presentation of cards, which must be obtained from the Committee on Credentials.

Grand Lodge is always considered to be opened for Master Masons only, and the correct Sn., when addressing the Chair, is the D. G. and Sign of the M. M.

The ceremonies of opening and closing Grand Lodge correspond to those of a Lodge of M. M.

The Grand Lodge recognizes three degrees only, viz., Entered Apprentice, Fellowcraft, and Master Mason. It

(Continued on the next page)

## OUTLINE FOR A PHILIPPINE MASON'S HANDBOOK

*(Continued from the preceding page)*

recognizes no Degree of Past Master conferred by any authority that is not under the control of a legitimate Grand Lodge, but it does acknowledge the Order of that name as it exists in the ceremonies attending the installation of the Master-elect of a chartered Lodge.

There will be found in the Constitution, in Grand Lodge Transactions, in the Ritual, and in Masonic writings and conversations generally, frequent reference to the Ancient Landmarks of the Order.

The powers of Grand Lodge are circumscribed by these alone, and every Master-elect solemnly pledges himself to preserve them, and not to permit or suffer any deviation from them.

The word "landmark" in its ordinary sense may be either a boundary or a mark by which a boundary may be calculated and fixed, or by which a ship's course may be determined.

This word was appropriated by those who drew up the rules and regulations in the Mother Grand Lodge to indicate, metaphorically, the immutable character of the fundamental principles and customs of our Institution.

There is a great deal of diversity of opinion as to what really constitutes a Landmark. Dr. Albert G. Mackey in 1858 was the first to distinctly enumerate the Landmarks, and to give them a comprehensive form. At that time he prepared a list of twenty-five which have been widely accepted. Bro. Albert Pike assented to eleven of the Landmarks enumerated by Bro. Dr. Mackey but was more specific in reference to the right of a Mason to participate in Lodge business.

Bro. Josiah H. Drummond in 1877 gave it as his opinion that no one of the attempts was a success, and Bro. Hextall later raised the question whether or not, in the writing of the Constitutions in 1723 by Anderson and the "General Regulations" by Payne, the writers had any adequate conception of the meaning of the phrase. Bro. Roscoe Pound in his "Masonic Jurisprudence" (1920) recognizes only seven Landmarks and places the balance of Dr. Mackey's list in the category of Masonic Common Law. He refers to the fact that the Grand Lodge of England by resolution declared that the Master Mason's obligation contained the ancient landmarks.

Dr. Mackey lays down three requisites or characteristics of a Landmark—(1) immemorial antiquity; (2) universality; (3) absolute irrevocability and immutability, antiquity being an essential element.

By this gauge the reader may consider and determine for himself the merits of the claim to be regarded as Landmarks the following:

### BRO. DR. MACKEY'S LIST

1. The mode of recognition.
2. The division of symbolic Masonry into three degrees.
3. The legend of the Third Degree.
4. The government of the fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft.
5. The prerogative of the Grand Master to preside over every assembly of the Craft wheresoever and whensoever held.
6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
7. The prerogative of the Grand Master to grant dispensations for opening and holding Lodges.
8. The prerogative of the Grand Master to make Masons at sight.
9. The necessity for Masons to congregate in Lodges.
10. The government of every Lodge by a Master and two Wardens.
11. The necessity that every Lodge, when congregated, should be duly tyled.
12. The right of every Mason to be represented in all general meetings of the Craft and to instruct his representatives.
13. The right of every Mason to appeal from the decision of his brethren in Lodge convened to the Grand Lodge or General Assembly of Masons.
14. The right of every Mason to visit and sit in every regular Lodge.
15. That no visitor, not known to some Brother present as a Mason, can enter a Lodge without undergoing an examination.
16. That no Lodge can interfere in the business or labour of another Lodge.

17. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.
18. That every candidate for initiation must be a man, freeborn and of lawful age.
19. That every Mason must believe in the existence of God as the Grand Architect of the Universe.
20. That every Mason must believe in a resurrection to a future life.
21. That a book of the Law of God must constitute an indispensable part of the furniture of every Lodge.
22. That all men in the sight of God are equal, and meet in the Lodge on one common level.
23. That Freemasonry is a secret society, in possession of secrets that cannot be divulged.
24. That Freemasonry consists of a speculative science, founded on an operative art.
25. That the Landmarks of Freemasonry can never be changed.

### BRO. ALBERT PIKE'S LIST

1. That every Mason must believe in the existence of God.
2. That every one must believe in another life for the soul of man; belief in a life that is a continuance of this.
3. The organization of the craft into Lodges.
4. The requisites for admission.
5. The method of government.
6. The right of Apprentices to vote and participate in Lodge affairs.
7. The necessity for Masons to congregate in Lodges.
8. The government of every Lodge by a Master and Wardens.
9. That the work of a Lodge should be done in private.
10. That on the floor of a Lodge all Masons stand on a common level.
11. That the secrets of Freemasonry cannot be divulged.

*(To be continued)*

# THE PEDANTS

By RABBI H. GEFFEN



**A** MYSTERIOUS power, I should say a divine power pushes man and tells him, advises him to knock at the door, to seek admission in a Lodge of Masons. He feels he lacks something of spirituality, intellectual qualities. He is not perfect; and there in the Lodge is the place of learning of subduing the passions, of improving. But there are some brethren in the Lodge, who are too particular, and always do seek and find some faults, which may prevent the candidate to become a Mason. Yet, it is understood, that he must come with the necessary qualifications, but we cannot expect to take in our midst only pious sages, we must accept also a man of an average character. To those peculiar pedants, who are always against new admittance to their attention I will bring the old discussion between God and Job. It is reported in the good book of Job, that the Almighty asked Satan: "Hast thou put thy heart on my servant Job?" Satan evades the question, and instead of answering straightly God's question, comes out with an argument against Job. The Almighty had asked him, "Hast thou put thy heart, has thou thoroughly and impartially searched into the deeds of the man Job, who is my servant straightforwardly, God-fearing and turning from evil?" And Satan behaves satanically, telling him as much as: I do not care for that, it is my only intention to look for faults, and I'll find them. Upon life's journey you will find many such pedants. Such Lodge pedants have no desire to accomplish something for the benefit and welfare of Freemasonry: they are not impressed with the necessity of becoming better, wiser, nobler, more enlightened and more generous. They do not see the good. The Almighty in his benignity asks Satan, "Has thou put thy heart on Job, that thou, admiring and truly appreciating a good man, will consider him capable of my care and attention?" The pedants forget that the Masonic Temple is a school, a university to learn, to study, and if a man possesses all the qualities, and is penetrated by all Masonic teachings, what for he needs Masonry. But if he is not a complete and perfect man of sublimity of character, and needs some Masonic instruction, he'll get it in the Lodge. As I said before, the Lodge is a

place of study, and if a man expresses his will and wishes to learn and devote himself to divine and moral studies, if a man wants to gain some knowledge and wisdom, it is our duty to help him, but not pedantically prevent it from him. There is a beautiful Talmudic parable concerning learning. The Talmud says, when man after his death appears before the court on high, he is asked the question first, "Why hast thou not engaged the mind in the law? Why didst thou not pay more attention to lessons, to moral and intellectual improvement?" It is very characteristic that our sublime Order occupies itself with solving this problem: the candidate comes to us to learn and to improve himself, morally and intellectually. This beautiful parable shows us, how we must endeavor to help everybody spiritually to gain wisdom and knowledge. According to the Talmud, the man who is asked this question of not being engaged in divine lessons of moral and intellectual improvement, may have a good excuse: the brethren of the Lodge, did not give me this opportunity, they did not accept me. I was rejected, I was not sufficiently qualified for them, not good enough to be admitted to the Craft. It is no excuse for a man to say, he was poor, he had to work to make a living, but it is a good excuse they did not want him in the institution. We can not abandon our fellow man, when he wants to heal his heart and refresh his mind, anxious for our sublime moral precepts.

When sometimes, we are hurrying to our library, close the door behind us, and take from the shelf the Bible to read the stories of great men and their great teachings, when our rooms fill with a stately procession of classical and sublime figures, who sing the songs of seraphic fire and speak of heavenly wisdom and celestial beauty: when they move along with psalmody and hallelujahs, with psalteries and tymbals, and we are moving along with them, and our heart is healed and refreshed, and love to God and men returns admiration, and veneration lift us up on mighty pinions, and we behold God's eternal wisdom and goodness manifested in human nature, then we have to share it with our Brother, the poor blind candidate, in trying to give him admission to our sublime institution of possessing heavenly moral knowledge and wisdom.

## MASONRY IN THE PHILIPPINES

(Continued from page 229)

ters, Senior and Junior Wardens was to be called, that the Lodges under the Regional Grand Lodge shall adopt the Constitution of the (American) Grand Lodge, that new charters should be issued to the Lodges of the Spanish Grand Orient, and that each Lodge could use whatever ritual or language was most convenient. The Regional Grand Lodge approved these plans on February 2. The Joint Assembly was called for February 13 following a noon day banquet to be held by the Filipino representatives.

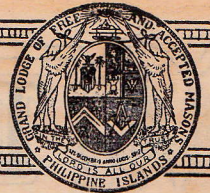
The previous evening, however, the representatives of the (American) Grand Lodge in an informal session disapproved the plans as outlined by the joint committee and insisted that the Filipino Lodges join by affiliation and not by a constitutional convention. The two committees met at daylight. The Filipinos decided to invite an American committee to the banquet so that they could explain the grounds of their objection and urge affiliation. The banquet was held. The invitation was extended and Quezon was able to convince the Filipino delegates to favor the affiliation.

On the following day, February 14, twenty-seven Lodges of the Regional Grand Lodge affiliated. William H. Taylor was elected Grand Master and Manuel L. Quezon, Deputy Grand Master.

At the dedication of Solomon's Temple, ten days later, Kalaw said among other things, "We have not participated in the fusion without titles or honor. We have carried to it our heroic and historic past. We have had our own glories, our own traditions, and a beautiful and magnificent history, full of heroism and blood. We have taken part in the fusion for one single exclusive consideration, because we do not wish to see Freemasonry in the Philippines divided."

A Lodge of Sorrow in memory of Most Worshipful Brother Newton C. Comfort will be held under the auspices of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands at Plaridel Masonic Temple, 520 San Marcelino, Manila, on Wednesday evening, March 30, 1939, at eight o'clock.

All Master Masons are cordially invited.



# Official Section

## STANDING COMMITTEES FOR 1939-1940

**Jurisprudence:**

- George R. Harvey (3)
- Manuel Camus (8)
- Seldon W. O'Brien (9)

**Finances:**

- Marciano Guevara (22)
- Apolinario S. de Leon (48)
- Domingo T. Dikit (4)

**Correspondence:**

- Joseph F. Boomer (9)
- Mariano Gonzalez (12)
- Albert E. Tatton (41)

**Cemetery:**

- Vicente Carmona (22)
- Daniel Laurel (35)
- John M. Aaron (3)

**Library:**

- Albert E. Tatton (41)
- Luis Montilla (22)
- Angel S. Arguelles (22)

**Custodians of the Work:**

- Jose de los Reyes (80)
- Jose P. Guido (12)
- John R. McFie, Jr. (3)

**Service:**

- Pastor R. Sapinoso (15)
- Jose M. Leon, Jr. (12)
- Joaquin Garcia (12)

**Masonic Temple Building Plans:**

- A. J. Gabler-Gumbert (8)
- Daniel Limbo (4)
- Vicente Orosa (53)

**Trust Agreement Certificates:**

- Vicente Carmona (22)
- Antonio Gonzalez (85)
- John R. McFie, Jr. (3)
- Miguel Bonifacio (29)
- Marciano Guevara (22)

**Public Functions:**

- Antonio Gonzalez (85)
- Joseph H. Alley (62)
- Jose C. Velo (4)

**Entertainments:**

- Conrado Benitez (4)
- Seldon W. O'Brien (9)
- Vicente Carmona (22)
- Victoriano Yamzon (27)
- Gonzalo P. Nava (56)

**Accounts:**

- Fidel T. Manalo (82)
- August Schipull (1)
- Francisco Santiago (4)

**Grievances:**

- Lot D. Lockwood (61)
- Juan S. Alano (45)
- Jufran C. Balmaseda (51)

**SPECIAL COMMITTEES**

**Credentials:**

- Delfin C. Medel (77)
- Fred M. Holmes (8)
- Ramon Ramos (88)

**Returns:**

- Jose Artiaga (16)
- James F. DelaHoyde (95)
- Marciano M. Sayoc (15)

**History:**

- Teodoro M. Kalaw (12)
- Manuel Camus (8)
- Charles S. Banks (1)
- Jufran C. Balmaseda (51)

**Adult Education:**

- Jose Abad Santos (4)
- Francisco Benitez (4)
- Frederic H. Stevens (3)

**Co-operation with Masonic**

**Hospital:**

- Manuel Camus (8)
- Miguel Bonifacio (29)
- A. D. Rosario (88)

**Scholarships:**

- Rafael Palma (16)
- Teodoro M. Kalaw (12)
- Conrado Benitez (4)

**Masonic Rules of Order:**

- Teodoro M. Kalaw (12)
- C. W. Rosenstock (4)
- Antonio Gonzalez (85)

**Acacia Island:**

- Jose Abad Santos (4)
- Frederic H. Stevens (3)
- Conrado Benitez (4)
- Gonzalo P. Nava (56)
- C. W. Rosenstock (4)
- C. M. Hoskins (1)
- Canuto Nadurata (13)

**Plaridel Masonic Temple House Committee (Under the Grand Treasurer):**

- C. W. Rosenstock (4)
- Michael Goldenberg (80)
- Joaquin Garcia (12)

**SICK COMMITTEE**

The Most Worshipful Grand Master has appointed the following brethren to serve as members of the Sick Committee during the month of March:

- Wor. Bro. Toribio Teodoro (7)
- Wor. Bro. Frank S. O'Brien (9)
- Wor. Bro. Dionisio F. Alejandro (13)

# MASONRY BOOKS

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Mackey's Revised History of Freemasonry, 7 volumes . . . . .	P50.00	P40.00
„ Revised Encyclopedia of Freemasonry, 2 volumes . . . .	50.00	40.00
„ Jurisprudence of Freemasonry, 1 volume . . . . .	12.00	10.00
„ Symbolism of Freemasonry, 1 volume . . . . .	10.00	8.00

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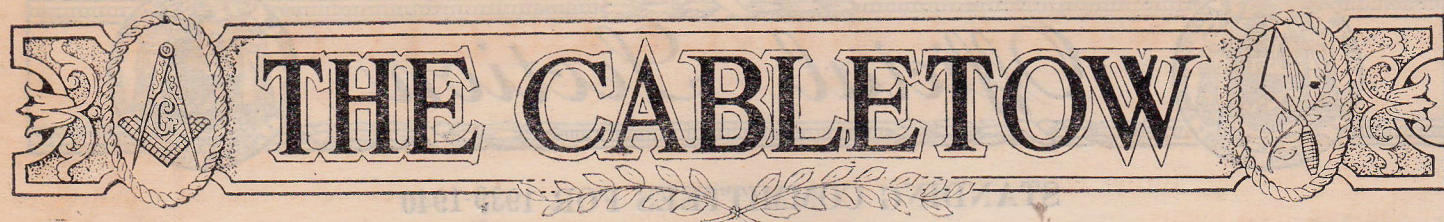
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# THE CABLETOW



## SECCION CASTELLANA NOTAS EDITORIALES

### EL M. I. H. NEWTON C. COMFORT



A muerto un ilustre varón! ¡Un prominente miembro de la francmasonería ha bajado a la tumba! ¡El M. I. Hermano Newton C. Comfort ha pasado al Oriente Eterno!

Fue un masón de los mas distinguidos. Trabajó para cimentar la base en que ahora descansa nuestra Gran Logia a la que ha dedicado todas sus energias y todos sus entusiasmos.

No regateó sus servicios y fue de aquellos de quien se diria que *donde otros hombres sirven él habría también de servir!*

Ha trabajado, ha luchado para la coherencia de todas las labores masónicas de esta Gran Jurisdicción. Y fue por esto porque siempre ha procurado sellar con la armonia todas las manifestaciones de las actividades masónicas.

Escritor eminente, nunca se dejó arrastrar por una eclosión de pasiones o de sentimientos mal orien-

tados. Fue lumínoso en sus discursos, pulcro en su lenguaje y digno en sus maneras.

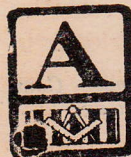
Nunca escatimó su colaboración aún muy enfermo, y recordamos que en nuestra última y pasada comunicación todavia prestaba las luces de su genio privilegiado para ayudar en la solución de algunos problemas que se presentaban ante la mesa.

Pero no todo fue en él tener los ojos fijos en la tierra. Tenía tiempo para elevar la mirada hacia el cielo, como diria un eminente escritor.

Era pródigo en sus obras de caridad, y de él se podría decir que la mano izquierda no se enteraba de las dádivas que prodigaba la derecha. Enjugó muchas lágrimas, ayudó al necesitado, levantó al caído, tuvo frases de caridad para el desconsolado y el triste.

Supo humanizar la masonería y por eso fue admirado y respetado. De él podremos decir que aunque ha muerto su masoneria perdurará en la eternidad de los tiempos!

### R I Z A L N O C L A U D I C O



afirmar lo contrario tiende la vil propaganda de los elementos reaccionarios en Filipinas cuando insisten en la supuesta abjuración de nuestro Hermano José Rizal.

Nadie que conociera a Rizal ya personalmente o ya por sus escritos podría decir de él que fuera de un espíritu débil o acobardado. Todos ponderan su firmeza de carácter. La idea de la muerte o del suplicio nunca le asustó. Estaba hecho para afrontar las mas crueles adversidades, y nunca cedió en sus ideas religiosas o políticas para su propio medro personal.

El que haya leído a Rizal o a sus biografos habrá advertido enseguida en él la decisión enraizada en

su mente y en su conciencia de sufrir y morir por su propia patria. Fue una dación incondicional la suya.

Es de conocimiento general el hecho de que sus propios hermanos masones le habían ofrecido ocasión y oportunidad para escaparse de sus verdugos; pero Rizal se opuso. Este hecho hizo que un autor dijera que Rizal se colocó el mismo ante la cuchilla del verdugo.

Es también de conocimiento general que Rizal no había cedido en sus ideas cuando sus antiguos preceptores trataron de reconciliarle con la Iglesia. Fueron a Dapitan sus antiguos maestros y Rizal discutió con ellos y no cedió en sus convicciones. Rizal tenía

(Continúa en la pagina siguiente)

# RIZAL NO CLAUDICO

(Continuación de la página anterior)

hechos sus propios estudios y mediante largas y maduras reflexiones se formó una propia convicción que perduró en todo tiempo.

¿Cómo habría de claudicar en los últimos instantes de su vida? ¿Qué ganaba él para sí o para su patria renegando de su propia historia? Nada. ¿Iban acaso a absolverle é indultarle de la pena máxima que se le había impuesto? No.

Es ridículo pensar que Rizal se convirtiera en los últimos momentos por temor al Infierno o para ganarse el Cielo. Rizal no creía en semejantes cosas. Creía en un Dios de Bondad, de Misericordia, de Amor, Padre de todos los hombres y Dispensador de todas las Gracias. Tenía su propia moral y vivió de conformidad con ella. No estaba de acuerdo con muchos de los dogmas de la religión católica. Fustigó a sus malos representantes. Desenmascaró a sus falsos ministros. Los expuso como un cáncer social en Filipinas. Y estos mismos ministros no le perdonaron, ni aún después de muerto. Es un hecho que se mantuvo en secreto el entierro del Hermano Rizal y rehusaron hacer entrega de su cadáver a su familia que lo reclamaba. No se le enterró en el cementerio católico sino que se le arrojó a la tierra, en un rincón del cementerio de Paco, lo que habla muy mal y no se compadece con la piedad cristiana. En los registros de los enterrados se le consideró entre los que murieron impenitentes. No se dijeron misas en sufragio de su alma. No se celebraron funerales en su honor.

Estos actos inmediatamente anteriores y posteriores a la muerte del Hermano Rizal afirman elocuentemente que es falso que Rizal haya claudicado momentos antes de su ejecución.

La revolución ideológica que se operó en la mente del pueblo filipino tenía su base y raíz en las predicaciones de Rizal. Sabía Rizal que claudicando de sus ideas iba a echar abajo toda su obra *pro patria*. ¿Iba él a dejar a un lado los intereses patrios uniéndose con aquellos que causaron su infortunio? ¿Iba Rizal a abdicar de sus propias convicciones y del alto concepto que de ellas tenían sus compatriotas para dar la razón a los enemigos de su patria, a aquellos que eran los causantes de sus desgracias?

Piensen en esto aquellos de nuestros compatriotas cuando hablen de la supuesta abjuración del Hermano Rizal. La admisión de esta supuesta abjuración implicaría la destrucción de toda su obra y su inmensa labor por los intereses patrios. La admisión de esta

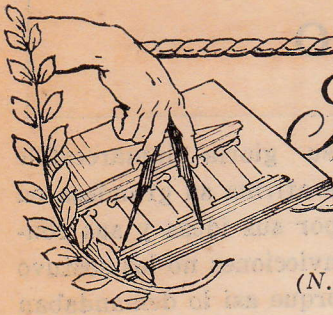
supuesta adjuración echaría su gloria inmarcesible por los suelos, que en tanto se afirma su grandeza en cuanto supo luchar y morir por sus ideas y sus convicciones. Y estas ideas y convicciones no los sostuvo por intereses egoístas, sino porque así lo demandaban los intereses patrios.

Rizal no claudicó, ni pudo haber claudicado, porque no había motivo alguno para la claudicación. La ausencia de una causa, de una razón, de un motivo para la abjuración es el mejor mentís para aquellos que sostienen lo contrario.

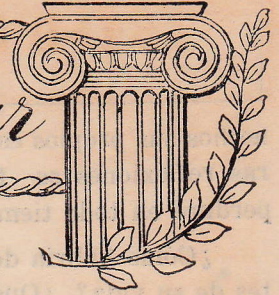
Estamos los masones interesados en esto no por su espíritu de prosetismo, que esto nada nos afecta, sino por el hecho de que la actuación de Rizal está ahora enraizada en nuestra propia existencia nacional que cualquier borrón que se eche a esa actuación ha de reflejar necesariamente en nuestra estructura y vida civil presentes. No nos olvidemos que estamos disfrutando de las bendiciones de una vida nacional cuya esencia son los elementos de libertad y de democracia que informan nuestra existencia política y esto tiene su origen, mas o menos remoto, mas o menos próximo, en la gigante obra del Hermano Rizal. Si por un momento se tuviera que admitir que Rizal renegó de esta su obra, la base de nuestra presente estructura política o civil resultaría bastante insegura o deleznable. ¿Tienden hacia esto los elementos de la reacción en esta propaganda vil en que vienen empeñados?

Afortunadamente el pueblo filipino comprende que la obra de Rizal es grande y gloriosa porque puso al descubierto las lacras que una Iglesia, la católica, o mejor sus ministros, iban infiltrando en el cuerpo social, matando o tratando de matar con su virus venenoso la propia existencia nacional. A Rizal se le admira y se le venera porque supo desenmascarar a esa Iglesia ó a sus falsos ministros. ¿Creen acaso éstos que, recurriendo ahora a la falacia de su reconciliación supuesta con esa Iglesia, su manto de gloria inmarcesible iba a cobijar también a sus verdugos y perseguidores de ayer? ¿O es que quieren ahora esos elementos minimizar la gran obra de Rizal presentándole ante el pueblo filipino o ante el mundo en general como uno que renegara de su propia obra y con ella de su historia?

No, Rizal no claudicó y el que afirme lo contrario no hace otra cosa que insultar la memoria del insigne masón y admirado patriota.



# Sobre la Plancha de Trazar



(N. del E. Discurso pronunciado por el Gran Orador Ven. Her. Antonio Ramos en la Logia Batong Buhay No. 27.)

Venerable Maestro,  
Queridos Hermanos,  
Damas y Caballeros:—

**P**OR una ironía, no sé si casual o deliberada, me toca en el programa de esta fiesta el cometido de cerrar sus ceremonias, a mí que siempre he sentido aversión grande a todo acto que signifique cerrar. Francamente os digo que no me es muy simpático este cometido, pues me da la impresión de algo que se acaba, que desaparece de la existencia; el "Finis," digámoslo así, de algo real o ficticio. Por esto, si me fuera dable escoger, preferiría el extremo opuesto, el abrir, que implica el inicio de una actividad, el surgimiento de una ilusión, la alborada del vivir. En el abrir hay energía, entusiasmo y vida, en abierto contraste con el cerrar en que no hay más que hastio, agotamiento y disilusión. Pero, ya que no tengo otra alternativa sino cumplir, héme aquí haciendo de tripas corazón para llevar a cabo, de la mejor manera como mi escasa habilidad me permite hacerlo, la labor que se me ha encomendado.

Acabais de oír de los oradores que me han precedido en el uso de la palabra, cual es el objeto que motiva esta fiesta: la entrega al Ven. Herm. Tan Kiang de la barra adicional á la joya de Past-Master que sus hermanos de la Logia Batong-Buhay No. 27 han tenido el buen acuerdo de otorgarle con motivo del término de su cargo como Venerable Maestro de dicha Logia en el año masónico que acaba de finar. Habeis escuchado de sus autorizados labios frases y conceptos laudatorios que merecidamente estereotipan las relevantes virtudes que adornan al festejado como maestro mason. Pues bien, al dar ahora cima a mi tarea, no me propongo añadir ya nada a cuanto aquí se ha dicho por temor de que la parquedad de mis palabras pueda deslustrar su elevado quilate. Voy, si, con vuestra indulgente venia atreverme a exponer brevemente en ho-

nor de nuestro festejado algunos conceptos, pobres como todos los míos, sobre el significado moral de la distinción masónica de que el es objeto en esta ocasión.

La joya de Past-Master, en mi humilde entender, no es ningun objeto de esos que, en el mercado profano, generalmente se tasan en valores monetarios. Su valor no tiene cabida en la apreciación del simbolismo que encierra. Es verdad que en su manufactura deliberadamente se emplean materiales preciosos, como el oro y el brillante, los cuales son indudablemente de mucho valor intrínseco, pero en masonería tales materiales en tanto valen en cuanto representan aquiladas virtudes que colocan al que las posee en un plano más elevado que el del comun de los hombres.

El oro, por ejemplo, es expresivo de la bondad y dulzura del corazón humano. Cuando decimos que una persona tiene un "corazón de oro," queremos significar que tiene sentimientos bondadosos, dulces y afectuosos, y tales sentimientos son precisamente los que caracterizan a un verdadero mason.

El brillante es representativo del refinado carácter del mason acabado y perfecto. Cada una de sus rutilantes facetas es el resultado del duro desbastamiento efectuado en la piedra bruta que en el caso de un mason es el carácter profano del individuo, hasta presentar ese estado de exquisita belleza que en el mundo culto y civilizado es objeto de codiciosa admiración y aprecio.

Así pues, como iba diciendo, la joya de Past-Master no es ningun objeto que debe mirarse desde el punto de vista de su valor intrínseco y, por consiguiente, tampoco debe considerársele como una compensación por un servicio más o menos satisfactoriamente prestado, pues los servicios que presta a su Logia un Venerable Maestro son de naturaleza altamente moral que no pueden ser justipreciados ni compensados en valores materiales.

Entre nosotros, los masones, imponer la joya de Past-Master a nuestro Venerable Maestro no es más que un simbolismo de cuanto es sagrado y caro en nuestros corazones; es la expresión concreta de nuestro afecto, admiración y lealtad hacia esa Venerable Luz que nos ha guiado justa y sabiamente durante un periodo de nuestra jornada masónica; en fin, es la cristalización, si así vale decirlo, de las afecciones efervescentes que bullen en el alma al calor de una íntima y fraternal asociación. Es más, como toda medalla tiene su anverso y reverso, esto que, por un lado, es un acto de veneración y homenaje de parte de los obreros para con su Venerable Maestro, es, por otro lado, un mandato, una solemne indicación del deseo y voluntad de aquellos al efecto de que éste, en cualquiera situación en que en adelante llegue a encontrarse en la curso de la vida ya dentro de la institución o ya fuera de ella, debe en todo tiempo mantener inmaculada la respetable reputación que tiene ganada como masón digno y ejemplar.

Podemos por tanto concluir, á la luz de estas disquisiciones, que la joya de Past-Master es una distinción masónica de doble significado moral. A la vez que un verdadero certificado de aprobación con nota de "Meritisimus" de una pasada ejecutoria, es un imperativo que traza la norma de conducta que debe seguir en adelante el Ex-Venerable Maestro á quien se la otorga. A este fin se impone una estricta observancia de los preceptos que la Masonería enseña, en especial de aquellos grandes ornamentos verdaderamente masónicos que ningun mason debe ignorar: Amor fraternal, socorro y verdad.

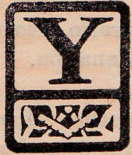
Y voy a terminar dando al Ven. Herm. Tan Kiang mis más cordiales felicitaciones por la merecida distinción de que es objeto esta noche, y haciendo fervientes y sinceros votos porque el brillo de esa preciosa joya que tiene prendida en el pecho, no se empañe nunca en lo mas mínimo para la mayor gloria y honor tanto de si mismo y de los suyos como de la Fraternidad Masónica en general.

Muchas gracias.

# SOBRE LA PLANCHA DE TRAZAR

(Discurso pronunciado por el Ven. Her. E. del del Rosario Tan Kiang en la noche de la imposición de una medalla de Venerable Maestro Pasado.)

Venerable Maestro,  
Hermanos, Damas y Caballeros,  
M.I.H. Kalaw:—



YO OS doy mis mas sin ceras gracias por todo lo que de mi humilde persona habeis dicho aquí esta noche y que, desde luego, no me lo merezco.

Nunca me olvidaré que he sido Venerable Maestro de esta Logia por cuatro legislaturas. En las tres veces que se me ha impuesto una medalla de Ven. Maestro pasado fui honrado por el mismo M. I. Hermano Kalaw, quien siempre ha tenido frases cariñosas para conmigo y me ha dedicado palabras y conceptos que son mas bien hijos de su sincero cariño hacia mí.

Siempre he sido un fervoroso creyente en la masonería, y tengo para mí que no hay institución humana que tenga su fuerza y valor para la solidaridad de los hombres. Nosotros, los orientales, somos por naturaleza muy apegados a las ideas de asociación y solidaridad y estas ideas tienen su plena realización en los altos ideales de la francmasonería.

Fue por esto porque durante todo el tiempo de mis sucesivas incumbencias he tenido por norma y guía de mis actos el atender a tres importantes obligaciones que yo creo debe imponerse todo Venerable Maestro, y estas obligaciones se refieren a las relaciones del Venerable Maestro con los miembros de su Logia y su familia, a las relaciones del Venerable Maestro con los miembros de otras Logias Hermanas, y por último a las relaciones del Venerable Maestro con la Gran Logia.

Como Venerable Maestro he procurado que los familiares de los miembros de nuestra Logia esten contentos de nuestra institución. Es necesario que ellos sepan que se les atiende tambien, que en nuestras actividades tenemos a ellos en nuestras mentes y en nuestros corazones, que así como deseamos el mejoramiento de nuestros miembros deseamos también el mejoramiento de su familia para que todos vivan dichosos y felices. Me parece que durante mi incumbencia mucho se ha hecho en este sentido, y yo estoy seguro que mi sucesor seguirá esta mis-

ma norma en bien general de la orden.

También como Venerable Maestro he procurado estrechar nuestras relaciones fraternales con otras Logias Hermanas y con sus miembros. He puesto todo mi empeño en hacer que tengamos mayor número de Hermanos visitantes y también he hecho que nuestros Hermanos y yo, entre ellos, dediquemos parte de nuestra labor a la atención que se debe prestar a los miembros de otras Logias. Siempre que ha sido posible, he extendido todos los privilegios y prerrogativas de esta Logia a los Hermanos de otras, como si fueran ellos nuestros propios miembros. En relación con esto quisiera extender aquí mis gracias y las de mi Logia por las cortesías que nos han sabido guardar nuestras Logias Hermanas. Quisiera hacer hincapié a las cortesías que una vez nos guardarán las respetables Logias NILAD y WALANA. Una noche me ví talmente en un aprieto, pues, iba a conferir los grados, con todo ya preparado; pero nos faltaba un local, pues, todos estaban ocupados. Era una noche de tenida ordinaria de dichas dos Logias. Al enterarse de mis aprietos, los Hermanos hicieron todo lo posible para terminar y despachar cuanto antes sus asuntos y cedernos sus respectivos locales. Gracias a ellos conseguimos conferir los grados en aquella ocasión y en tiempo oportuno, y gracias a ellos nos salvamos de un evidente compromiso. No encuentro palabras propias y adecuadas para expresar mi profundo sentimiento de gratitud a dichas dos Logias. ¡Que este acto sea inspiración para todos los Hermanos! Y por ultimo, quiero hacer constar que no hemos olvidado de nuestros respetos y consideraciones a nuestra Gran Logia. Se ha cumplido con todos nuestros deberes y obligaciones, y hemos tenido siempre presente que nuestras responsabilidades como masones son talmente las de nuestra Gran Lo-

gia de quien somos una de sus Logias constituyentes y subordinadas. Sabemos que nuestros actos deben ser el fiel reflejo del nombre ilustre de nuestra benemérita y honorable institución.

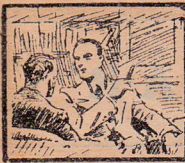
Señores,—la luz, el aire, el agua son elementos que el hombre necesita para vivir, y la naturaleza es tan sabia que nos los prodiga sin esfuerzo alguno. Y por lo mismo que nada nos cuesta obtenerlos, muchas veces nos olvidamos de lo que ellos significan para nuestra subsistencia. Nos olvidamos de su valor por lo mismo que nada nos cuesta. Tengo para mí que para muchos de nuestros Hermanos este mismo fenómeno ocurre en masonería. Les ha sido fácil penetrar en los recintos de nuestra institución y aunque la institución masónica les es indispensable para su vida moral y espiritual no se dan cuenta de ello.

Les voy a referir un hecho acaecido a uno de los miembros de mi Logia. El es un ciudadano chino y estaba de viaje para x x x. Al desembarcar se le requirió las documentaciones de rigor, hasta la prestación de una fianza. El Hermano que estaba ajeno y que no sabía que era necesario llevar los documentos de identificación, habia perdido todas las esperanzas de poder desembarcar en x x x. De pronto se dió cuenta de que llevaba el recibo de cotización de la Logia, y mostro el recibo a las autoridades, preguntándoles si aquello bastaba para su identificación. Las autoridades, al ver el recibo, le dieron el visto bueno y le permitieron desembarcar. Me dijo despues dicho Hermano que desde entonces supo apreciar mejor lo que valía ser miembro de una Logia masónica.

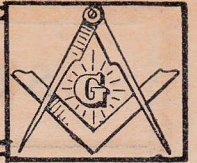
Hermanos, esto es lo que yo quisiera enfatizar esta noche. Aunque no les hubiera sido difícil el reunirse con nosotros, aunque nada os hubiese costado el haceros miembros de una antigua y venerable institución como la nuestra, recordad que la francmasonería es necesaria para nuestra vida moral y espiritual, pues que el espíritu humano busca su perfección, y la perfección moral y espiritual lo habrá de encontrar dentro de los altos principios y postulados que informan los ideales de nuestra sacrosanta institución.

Muchas gracias a todos.

Protejed  
A Nuestros  
Anunciante



# De Charla con Nuestros Hombres



*Mucho sacrificio y mucha abnegación entre todos y aún mas en las adversidades es lo que debe tener presente el buen masón—  
aconseja el Ven. Hermano José Artiaga*



REINTA y dos años de masón. Siempre en las filas, siempre luchando por los ideales. Ni la voz de la amistad, ni la promesa de grandes honores, ni las insinuaciones del poderoso consiguieron llevarle fuera de nuestro seno. Como buen marino supo siempre estar en el timón, importándole un ardite las borrascas o las tempestades. Siguió la ruta trazada por él mismo, que es nada mas que la ruta del deber, y allí permaneció, y allí está firme como nuestro *molave* e inflexible en sus convicciones como nuestro camagón.

Viejo lobo marino, tiene todas las simpatías de esos hombres que saben ponerse frente a los elementos y domeñar su furia. Poniéndose frente a los hombres saben conquistarles, domeñando sus pasiones y sus bastardías. Es por eso que preside con sin igual éxito las labores de la Logia Sinukuan, y es por eso que en todas partes se le quiere y se le admira.

—Para mí — nos dice — la masonería emergió en una época decisiva de la historia del mundo, y surgió para afrontar sus problemas, marcando su paso y trazando su ruta para una humanidad libre y feliz . . . .

— . . . . .

—Y por eso, nosotros, los masones, podemos mirar con un sentimiento de justo orgullo el pasado de nuestra institución, un pasado que es todo una revelación de aquellas almas cumbres que se hicieron inmortales en sus anhelos y nobles esfuerzos de revindicación social.

— . . . . .

—Yo considero que en la áspera ruta del progreso, la Francmasonería es siempre un símbolo y una enseñanza, dando constantemente lecciones para combatir males sociales y sistemas viciados que envenenan los espíritus. . . .

— . . . . .

—Y es por esto mismo que yo opino que nada de nuestros ideales se debe ocultar. Yo creo que sin hacer alarde de ellos debemos ir propagándolos.

— . . . . .

—En masonería solo se deja en secreto su trabajo de ritual; pero no sus principios ni sus ideales. Y es precisa-

mente por estos principios y estos ideales que está ocupando un lugar de honor en el concierto de la civilización y en la vida de la sociedad.

— . . . . .

—Y así es lógico afirmar que nuestros trabajos no deben reducirse dentro del recinto de nuestras logias. Nuestra verdadera labor debe hacerse y desarrollarse fuera de ellas, principiando dentro de nuestros propios hogares, allí donde se forman los futuros ciudadanos.

— . . . . .

—Siendo la nuestra una institución que tiene por fundamento la práctica de las virtudes morales y sociales, yo no me explico porque la religión católica, o mejor, sus autoridades han de estar atacándola. No admitimos en nuestro seno, como es bien sabido, a



Ver. Her. José Artiaga

ningún hombre que no crea en un Dios, Padre de todas las criaturas, y en un alma inmortal. Esto mismo es la base de nuestro principio de igualdad entre todos los hombres y fraternidad entre ellos como verdaderos hermanos, hijos de un mismo Dios.

— . . . . .

—Ahora sí combatimos la superstición, el fanatismo, la intolerancia, la persecución religiosa, y si es por esto porque no se nos mira bien, entonces debemos alegrarnos de que se nos ataque.

—¿Es verdad que lleva usted treinta y dos años de vida masónica?

—Sí, señor. Y es que para mí no existe otra alternativa. O se es masón o no. Si uno quiere ostentar este nombre, nada hay en la vida que pueda forzarle a separarse de sus principios.

— . . . . .

—Si hemos de continuar siendo masones nunca deberíamos apartarnos de sus principios que son el nervio de la institución. De lo contrario cometeríamos una verdadera profanación.

— . . . . .

—Desde luego que muchos han desertado, pero esto no nos debe desalentar. Es muy humano, demasiado humano el errar, y debemos pensar bien, o mejor, con caridad de estos hermanos. Muchos de ellos se olvidan que la masonería no está para alentar ambiciones ni para satisfacer conveniencias personales.

— . . . . .

—Yo aplaudo toda aspiración noble de elevarse. Esto dignifica al hombre. Pero algunos van demasiado lejos y se dejan arrastrar por las adversidades del momento. Se ofuscan y se pierden en su loca ofuscación.

— . . . . .

—¿Quién no ha sufrido reveses en la vida? ¿Quién no ha sufrido contradicciones? Mucho sacrificio y mucha abnegación entre todos y aún mas en las adversidades es lo que debe tener presente todo buen masón.

— . . . . .

—¿Cree usted que puede existir en masonería lo que en forma profana se llama justicia vindicativa?

—De ninguna manera. No puede existir semejante justicia. La venganza, de cualquier modo que se le disfrace, no puede existir en nuestra institución. No puede esconderse en el corazón de ningún mason. No puede existir una justicia que se disfrace con el adjetivo de *vindicativa*.

— . . . . .

—La masonería, a pesar de lo mucho que ha sufrido en manos de sus enemigos, nunca se ha vengado de nadie.

— . . . . .

—Condenamos la venganza porque ella es el suicidio de la humanidad.

Y así habló un ilustre masón que en sus treinta y dos años de vida masónica vio desfilan ante sus ojos un panorama de hombres con sus virtudes y con sus vicios y que sigue aconsejando a sus hermanos masones abnegación y sacrificio como el mejor bien para los hombres.

# CON EL MAZO Y EL CINCEL



L Rabí de Galilea, filósofo profundo y frondoso árbol social, abandonó el pesebre de Belén para destacarse, como uno de los más notables reformadores.

Aunque muy sentimental y místico, su oratoria libertaria la dejó desgranar desde aquel monte, en que, preguntado por Satanás, para tentarle, éste le dijo: "Dí que estas piedras se vuelvan panes" y Jesús contestó: "No sólo de pan vive el hombre, sino también de toda palabra que sale de la boca de Dios," y así predicó la INSTRUCCION.

Predicó la JUSTICIA, cuando dijo: "Bienaventurados los pobres, los tristes, los que lloran porque ellos serán consolados." Cuando exclamó: "Habéis oído decir: ojo por ojo y diente por diente, a más yo os digo que si alguno os hiriere en la mejilla derecha, ponédle también la izquierda."

Apostrofaba la burguesía:

"¡Ah! de vosotros, los ricos, los que estáis hartos, porque algún día sufriréis de hambre." Ay! de vosotros los que ahora reís, porque más tarde llorareis." "Más facil es pasar un camello por el ojo de una aguja que entrar un rico al reino de los cielos."

"Idos de mí, malditos; cuando estuve hambriento no me disteis de comer; estuve desnudo y no me cubristeis."

Predicó la CARIDAD, cuando dijo: "Amaos los unos a los otros." "Dad al que os pidiere."

Predicó la CONFRATERNIDAD cuando dijo: "Amad a nuestros enemigos, haced bien a los que os aborrecen y rogad por los que os persiguen y calumnian."

Separó el culto del Gobierno o la Iglesia del Estado, cuando al ser preguntado ¿es lícito dar tributo al César? contestó: "Dad a Dios lo que es de Dios y al César lo que es del Cesar."

Flagelaba a la casta sacerdotal o los herederos de la tribu de Leví, así: "Guardaos, oh pueblo, de los sacerdotes, que son lobos carniceros con piel de oveja."

"Oh! vosotros, sacerdotes! oh! hipócritas, que sois como sepulcros blanqueados llenos de inmundicias."

Predicó la VIRTUD cuando dijo: "La anorcha de vuestro cuerpo es vuestro ojo, la conciencia. Si el ojo fuere sencillo, todo el cuerpo será luminoso."

Predicó la IGUALDAD, cuando dijo: "No es el discípulo más que el maestro, ni el siervo más que su señor." Y a las autoridades las fustigaba así: "Ay! de vosotros, doctores de la ley, que cargáis en los hombros esa carga que no podéis soportar."

"Nadie es mejor entre nosotros, todos somos iguales."

## Ven. Her. VALERIANO SEGURA



*Es Valeriano Seguro de la orden paladín, un alma de noble hechura, el concienzudo albañil.*

"El que se enaltece será humillado." "¿Quién eres tú para juzgar a otro?" Arroja primero la viga de tu ojo, para mirar la paja en el ojo ajeno."

Predicó la UNION, cuando dijo: "Todo reino sera dividido y disuelto." El refiriendose a las religiones profetizo así: "De esos templos, no quedara piedra sobre piedra."

Predico el Patriotismo cuando dijo en un rato de alto cosmopolitismo: "Fuera de mí malditos, que me despreciasteis, porque fuí extranjero, ¿Quiénes son mis hermanos, quién es mi madre?" Y señalando a la muchedumbre

decía: "He ahí a mis hermanos. No he venido para meter guerra, sino para procurar el bien en la tierra."

Asi hablaba el gran radical de Galilea y martir del Golgota, dejando constancia aquí de que las palabras transcritas son tomadas de los Evangelios autorizados por la Iglesia Católica, apostólica y romana, que se dice ser infalible, desde 1878 para acá, en contra del principio escolástico de *Errare Humanum Est*.

Quizá en estos tiempos hubieran dado mejor resultados democráticos esas bellísimas palabras en contra de la explotación de los sacerdotes, los tiranos burgueses y explotadores de la pobre humanidad doliente. Más ya no ha de volver el Nazareno, como redentor de los hombres, en cuerpo y alma para dejarse vejar desde el Monte de las Olivas hasta el Calvario y sacrificar en el patíbulo de la Cruz. El clero inspiró su sentencia de muerte y el español Pilato fue su ejecutor. Abuso de autoridad y cobardía sin nombre.....

M. PRADOS

(De la Revista Masónica de Perú)

Se pone a conocimiento de todos los Hermanos que la Gran Logia de Filipinas celebrará una tenida fúnebre en memoria del M. I. Hermano N. C. Comfort en la noche del 30 de los corrientes, a las 8:00, en el Templo Masónico de Plaridel, y se invita a todos a que solemnizen el acto con su presencia.

## NOTAS Y NOTICIAS

En la noche del 21 de febrero de 1989 se celebró una solemne fiesta en la Logia Batong-Buhay No. 27 con motivo de la presentacion de una medalla de Venerable Maestro el Ven. Hermano Eduardo del Rosario Tan Kiang.

Un nutrido grupo de hermanos dio realce al acto que duró hasta altas horas de la noche.

Los discursos pronunciados por el Ven. Hermano Antonio Ramos, Gran Orador de la Gran Logia, y del recienciario van transcritos en otra sección de este número.

El Ven. Hermano E. Yalong, y sus auxiliares, se merecen plácemes por el éxito de la reunión.

## CON EL MAZO Y EL CINCEL

De tiempo en tiempo, la Gran Logia Unida de Inglaterra ha creído conveniente proclamar, en forma precisa, los fines de la Francmasonería, tales como se han profesado invariablemente en su jurisdicción desde que comenzó a existir como cuerpo organizado, o sea desde 1717. También ha creído conveniente definir los principios normativos de sus relaciones con las otras Grandes Logias con las que está en fraternal acuerdo.

En vista de las observaciones que ha recogido la Gran Logia Unida de Inglaterra y de los informes recientemente publicados — informes que deforman y adulteran los verdaderos fines de la Francmasonería — es menester, una vez más, poner en claro ciertos principios fundamentales de la Orden.

La primera condición para ser admitido como miembro de la Orden, es la creencia en el Ser Supremo. Esto es esencial y no admite componendas.

La Biblia, considerada por los Francmasones como el Libro de la Ley Sagrada, debe permanecer abierto en las Logias. Sobre ella debe prestar sus juramentos el candidato, o sobre el libro que, de acuerdo con sus creencias par-

ticulares, considere como el más adecuado y eficaz para dar fuerza y solemnidad al juramento y a las promesas hechas.

En principio, está prohibido a quien ingresa a la Francmasonería, estimular cualquier actividad que tienda a perturbar la paz o el orden en la sociedad. El Masón debe someterse a la ley del Estado en que reside y le protege, y jamás debe violar la fidelidad al soberano de su país natal.

La Francmasonería inglesa inculca, de este modo, en cada uno de sus miembros, los deberes de lealtad y de civismo; pero les reconoce el derecho que como individuos tienen, para externar su personal opinión respecto a las cuestiones públicas. Lo que no les permite es que en Logia y cuando actúan como Masones, pretendan imponer sus puntos de vista o discutir sobre tópicos teológicos o políticos.

La Gran Logia Unida de Inglaterra ha rehusado siempre de un modo expreso, externar su opinión sobre asuntos de política interior o exterior, relativas a nuestro país o al extranjero; y no permite que su nombre se asocie a ninguna actividad de tal índole, por

humanitaria que parezca, pues de hacerlo, incurriría en una infracción a su inalterable regla de conducta consistente en mantenerse alejada de todos los asuntos que se refieran a relaciones entre un gobierno y otro, o entre partidos políticos. Lo mismo hace por lo que toca a teorías antagónicas que se refieren a formas de gobierno.

Ningún secreto existe respecto a los principios básicos de la Francmasonería, y algunos de ellos ya quedaron aquí expuestos. La Gran Logia estará siempre dispuesta a reconocer a aquellas Grandes Logias que profesen y practiquen, y demuestren que han profesado y han practicado estos principios básicos inalterables; pero de ningún modo entrará en discusiones que tengan por objeto dar a estos principios una interpretación diversa.

Tales principios deben ser aceptados y practicados íntegramente y de buena fe por aquellos que deseen ser reconocidos como Masones por la Gran Logia Unida de Inglaterra.

*Sidney A. White, con la autorización del Duque de Connaught, Gran Maestro de la Gr. Log. Unida de Inglaterra.*

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# ANG ANAY NG MASONERYA

Akda ng Kap. EMILIO P. VIRATA  
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ALANG Samahán na ang pakay ay hindi lubós na batid ng maraming kanib na gaya ñg Masonerya. Iyan din ang Samahan na ang layunin ay pinapapussyaw ng iba. Kayá pinanglalamigan ang ilang na sa sinapupunan niya, at binabaka sa tuwi tuwi na ng may budhing sa kapuwa'y mapagsamantala. Nguni't sa kabila ng mga panglalamig at upasala, ang Samahan ng mga Masón ay malaki rin at dakila, palibhasa'y pag-ibig sa kapwa, kawang-gawa, katotohanan, liwanag, kataruñgan — iyan ang kanyang taglay na kalasag sa pakikihamak laban sa kamangmañgan, katiwalian, kabuktutan, pag-iimbot at paghaharihan. Binubuo ñg mayroong ANIM (6) NA ANGAW na kaanib na kinabibilangan ng mga pantas, bayani at manubos. Laganap sa Sangsinukob at kinikilala't iginagalang ñg mga bansang lalong bihasa, litaw at makapangyarihan.

Upang maging karapatdapat sa taguring Masón at mahanay sa piling ng mga pili sa pinagpilian ay kailangang kilalanin muna ang sarili, magsakit ng pag-aaral, tuklasin ang talinghaga ng Kapatiran na kinalalarawan ng kagandahan ng buhay sa ibabaw ng lupa, dasalin ang gawang mabuti, paglingkuran ang kapuwa, itaguyod ang mabunying nasa, bakahin ng boong tapang ang masamang hilig, kamuhimuhing asal, mali at bulag na paniniwala. Ilantad ang katotohanan, ipagtanggol ang matuwid, iwagayway ang liwanag at pasikatin ang kataruñgan.

Ang ngalang *Masonerya* ay galing sa katagang *Mason* na kilala natin sa tagwag na *kantero*. At ang *kantero* naman ay ang manggagawang tumatapyas, lumalalik at humuhubog ng matitigas na bato na ginagamit sa paglalatag ng mga tulay, pagtatayo ng mga bantayog, at pagyari ng mga gusaling tahanan ng tao at silungan ng kanyang kabuhayan. Subali't ang Masonerya na ating pinamumuhunan ngayon ng buhay at pamumuhay ay yaong sa diwa'y nagtuturo ng kalinisan sa buhay, kabanalang asal, pamamayang tahimik, paggalang sa kapangyarihan, pagibig at pagsampalataya sa Lumikha at katiwasayan sa sinapupunan ni

Bathala. Isang katangian at karangalang pangbihira ang mabilang sa kaniyang lingkod.

Ngayon, noong nakaraan at magpakailan man ay marami ang nahihikayat at ibig makapasok sa kanyang pintuan. Ang taliba noong una ay lubhang mahigpit sa pagtupad ng katungkulan, kaya't iilan ang pinapayagan; ang taliba sa kasalukuyan ay maluag, kaya't nakatutuloy ang bawa't tumuktok. Ano pa't ang kawika'ng "hindi ang lahat ng nabibilang ay karapatdapat, ni ang lahat ng karapatdapat ay nabibilang" ay angkap na angkap. Marami tayo sa bilang nguni't sa uri ay mapusyaw. Iyan ang dahilan kung kaya hindi kakaunti ang nanglulumo sa pagtataguyod ng bansa na adhika ng Kapatiran.

Kilos at gawi ng isang Mason ang dapat makabighani sa may nais na umanib sa Samahan. Ganyan ang babala; subali't hindi siyang nangyayari. Halos kaladkarin ang nasa labas, lalo't uping mayaman o maginoo, makarami lamang ng bilang sa loob. Biyaya at pakinabang na tatamuhin ang siyang pangudyok. Ang tungkulin at sagutin ay di man lamang binabanggit. Kaya kung nasa loob na ng Kapatiran ay hindi mawatasan ang magandang aral ng Masonerya at hindi matarok ang lalim ng talinghaga ng kanyang simulain. Laging nag-aantay ng katuparan ng pangako, gaya ng papasukang hanapuhay, abuloy sa asawa't mga anak, pagliligtas kahi't sa gawang masama, atbp., gayong ang tunay na Mason ay kailangang maglingkod ng walang pasubali, dumamay ng walang lingong likod, at

manindigan sa ningning ng katotohanan at lakas ng katwiran.

Ipinid nga natin ang pinto at susian. Tanggapin lamang ang may karapatan. Huwag alintanahin ang lipi o yaman. Sa mga taong pangkaraniwan madalas matuklasan ang masisidhi at tapat na alagad ng Katubusan.

Bagama't totoo na sa labas ay maykaaway ang Samahan ng Masonerya, hindi maikakait na sa loob ng Kapatiran ay mayroon ding sa Lanya'y ayaw magpahalaga. ¿Sino sila? Yaong mga tamad dumalo sa pulong; yaong mga sumasama ang loob pag hindi nabigyan ng katungkulan; yaong mga nalalango sa tagumpay; yaong mga nangangalandakan sa nagawang kaunting kabutihan; yaong mga laging nag-aantay ng puri at pala; yaong mga napakakasangkapan sa hidwang pakana; yaong mga sa alang-alang ay nagpapakasira; yaong mga walang sariling bait — sa harapan ay pipi, sa talikuran ay masalita—; yaong mga maamong alila ng mataas nguni't mabangis na panginoo ng mababa; yaong mga hindi tapat; yaong mga mapanira; yaong mga mainggitin, maanimin, mapaghiganti, taksil, skim, mapag-alipusta at nagagalak sa kasawian ng kapwa—silang lahat ang itinuturing ko na anay ng Kapitapitan at Kataastaasang Kapatiran ng mga Masón.

Atas sa Kapatiran ang maging gabay at patnubay ng mga dukha, kulang palad at apiapihan. Dapat silang damayan, hangin at huwag pabaya. Pakay din ng Kapatiran ang sumalansang sa masagwa at mapangaliping-pamahalaan. Dapat supilin ang paghaharihan at pairalin ang pagkakapan-taypantay. Tungkuling napakaselang at napakahalaga ay hindi maaaring ipagkatiwalang balikatin ng mga anay na nakasisira sa Samahan ng Masonerya. Tayo'y magmunimuni. Maglinis at magayos muna tayo sa sariling pamamahay bago tayo tumalad at pumaginta sa larangan ng tunggalian. Kung maaliwalas na at matibay ang ating bahay, saka pa lamang lantarang maiwagayway natin ang sinumpaang Watawat ng Kaliwanagan, Katotohanan at Katubusan. At sapilitang ang tagumpay ay magiging atin. Iya'y hindi mapagaalanganan sapagka't Kalinisan. Kabanalan at Kabayanihan ang sagisag na ating ipagkakapuri at ipagmamata-pang.

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