The CABLETOW

SPECIAL
PLARIDEL MASONIC TEMPLE
EDITION

The M. W. Grand Master's Message

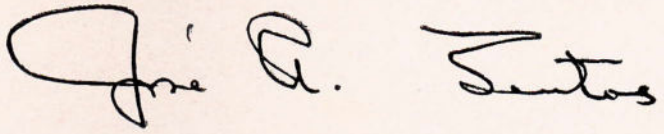
Greetings:

There are forces now at work which constitute a challenge to the principles of Freemasonry. The events that are at present taking place in different parts of the world reveal a lack of proper understanding, goodwill, and harmony between p oples of various nationalities and creeds. Human passions and prejudices are unleased, hatred is on the rampage, disaster looms ahead. There is need, therefore, of rededicating ourselves to the sublime ideals of Freemasonry which are Liberty, Equality, and Fraternity.

We are indeed fortunate that in these fair Islands we are singularly blessed by Providence. We are not torn by discord and intolerance. We are engaged in the great task of promoting the moral, intellectual and social welfare of our people.

As we approach our Annual Communication, when I shall have occasion to greet you all, I cherish the hope that the deliberations will be as fruitful as in former years, and that our Grand Lodge may in no small measure do its part in leading the way out of the current world turmoil and chaos. I have no doubt that in its present crisis, Freemasonry, as in the past, will eventually emerge triumphant.

Let us then, as Bro. Paul V. McNutt, High Commissioner to the Philippines, said on visiting one of our Lodges, "Love Freemasonry and renew our pledge that by thought, by word, or by deed, we shall never reflect anything but credit to the Institution of which we are all a part."



Grand Master

EDITORIALS

Vol. XVI Manila, P. I., January, 1939 No. 8

THE NEW PLARIDEL TEMPLE

THIS number of *The Cabletow* is dedicated to the new Plaridel Temple, as enlarged and beautified under the auspices of our Most Worshipful Grand Lodge. Under its roof the brethren may now find ampler room for their labors, and more satisfaction with their surroundings. Nothing has been spared to make the structure truly representative of Masonic dignity and the Temple, therefore, takes its place rightfully among Manila's finest edifices.

May this expansion of our seat of activity signify also the revival of Masonic interest in this Jurisdiction. We have builded a stately mansion for ourselves and let it be the symbol of our growth and continued progress. Temples are what men make of them, fit for the worthy and honorable, or fit for the money-changers. Let us resolve to make this one a clean and lasting monument to our good name.

AS THE NEW YEAR DAWNS

WE extend our cordial welcome to the Masters, Senior and Junior Wardens of all the Lodges in this Jurisdiction, who will attend the annual Communication in Manila during this month. They will find not only their Grand Lodge eager to hear their reports but every brethren of this valley anxious to press their hands in fraternal affection.

Another Masonic year is about to pass into time and history and it is meet that we reflect as to how prepared we are to go ahead. There is, of course, no going back: Masonry has gone through all trials and tribulations but never yet has it bowed in defeat.

Indeed, it can be said that Masonry has thrived best where the crisis in human relationship was greatest. Our brethren during the Spanish domination of the Philippines were persecuted but did not flinch; the more the persecution the more they persisted in meeting in secret and carrying on the struggle for human rights.

Frankly, our fear lies in the smug contentment of this era in our history. Shall we say, for more clarity, that the lack of a driving force may lead to the dispersal of our resources rather than to their consolidation. Many a prominent Mason of a few years ago has withdrawn from our active lists and many more are revealing less and less interest in the cause that we pursue.

Naturally, the retirement of prominent Masons has had its effects on the lesser ones. The lustre seems to be gone and the badge of Masonic merit is at a discount. Where shall we find the fault? To begin with, the men who have made light of their solemn obligation at the Masonic altar, are at fault. But more important, the Fraternity itself seems to have lost its holding power.

Does it now matter, for example, that Masons in the government should know one another as such? Many a Mason, in fact, will tell you that his emblem has ceased to count for anything. In the government, social or material standing seems to be the deciding factor to promotion and the Mason, with reason worthy of the confidence of his boss if this also is a Mason, does not receive that confidence if his annals are of the short and simple kind.

Apparently the meek will not inherit the government, and the Mason who is of the meek will not either. On the other hand, those at the top are not proud that they are Masons because the luster, as we have said, is gone as far as their eyes can judge. It now remains to the lowly alone to keep the great Lights burning and diffuse, as best they can, the warmth of brotherly love.

The fault will not be found in the file, but in the rank. The race for wordly advantage has drawn away many whom we might have trusted to lead; one by one they have fallen by the wayside, lured by the glamour, not the gleam. Since the Lodge no longer presents material benefits for them, the Lodge can remain forgotten.

Such is the situation in the Philippines, sad to state. And annual Communications will not make the situation any better, unless a driving force develops to fortify our adherence to the tenets of the Order. The tenor of our ways is too even to supply that force. We are long on ritual, while short on example. And the danger is that we may feel satisfied where we are now.

Anxiously, therefore, we extend our hands to our brethren as they gather for this year's Communication, in the hope that they will ponder seriously the more fundamental problems of the Craft. Be theirs the responsibility to overcome indifference in this Jurisdiction; be theirs to fight hypocrisy and make-believe among ourselves. United, let them resolve to erase all division in this valley, and declare that the time to come out courageously in the open and take a more categorical stand in matters of life and death for our Fraternity, is definitely here.

MARCELO H. DEL PILAR

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

If I were asked whom I consider the most admirable figure among that brilliant legion of Filipinos who labored untiringly for the cause of Masonry and of progress and liberty during the last two decades of the nineteenth century, I would answer without vacillation: "Marcelo H, del Pilar." Although his death was not as sensational and colorful as that of Rizal, Moises Salvador, and other patriots, the truth is that he, just like them, died for the cause of Masonry and of liberty, having suffered infinitely more. According to Epifanio de los Santos, Del Pilar was, among the Filipino Masons, "the most constant in his love for the fatherland, the most active worker whose sufferings were barely equalled." It is not possible for any one to read the sad account of the last years of his life in Madrid without being profoundlv touched. At the time nostalgia, discouragement, hunger and tuberculosis were consumming his physical frame. Thus his matyrdom alone is sufficient to entitle him to our love and veneration.

With respect to his masonic labors, Marcelo H. del Pilar was justly given the appelation of "the Father of Philippine Freemasonry." Like the majority of the "Precursors of the Revolution," he became a Mason in a Spanish Lodge, adhering with genuine enthusiasm to the campaign undertaken in Spain for the consecution of decisive reforms in the Monastic Government that was the scourge of his native land. He was a Worshipful Master of the famous *Logia Solidaridad* of which Rizal was the Orator. He professed a very profound faith in our Institution.

For the prosperity of Masonry and in order to obtain the reforms which he longed for his country, Del Pilar contributed efficaciously in the organization of Lodges in the Philippines and in the creation of societies of enlightenment and propaganda. He constantly kept himself in contact with the Masonic Lodges in his country and in foreign lands, and was an admirable example to and an inspiration for, his compatriots who supported and embraced the cause of Masonry.

On the 4th of July, 1896, in the City of Barcelona, Spain, Del Pilar died of tuberculosis which he contracted as a result of many years of excessive work and of the untold privations and sufferings which he underwant. When he thought that the end of his days was near, he attempted to embark for the Philippines; but in view of his greatly weakened condition which was getting worse every moment, he found himself obliged to suspend his departure and so could not see his dear country anymore. Many years afterwards his remains were brought back to the Islands on board the Spanish mail steamship "Isla de Panay" and were received and buried in his native land with imposing ceremonies organized by his grateful people on the 9th of December, 1920.

As Professor Ferdinand Blumentritt put it, "Del Pilar was the brains of the political campaign which gave rise to the cry of Balintawak in 1896," an event which has been properly immortalized by the Balintawak monument. The enemies of Del Pilar themselves have recognized his talents as a writer, have acknowledged the integrity of his character, and his sincerity as a patriot. Philippine Masonry nowadays is enjoying the results of his fruitful labors in behalf of our worthy brotherhood.

Del Pilar first saw the light of day in the province of Bulacan. The worthy sons and daughters of his province who venera'e his memory, have erected for him various monuments in distinct Bulacan towns. Of these the most important are the one which marked the place of his birth in the *sitio* of Kupang in the barrio of San Nicolas, municipality of Bulacan, and that which was erected in Malolos, the capital of the province. And in hundreds of villages and towns throughout the Philippines are also found many other monuments of different kinds erected to his honor and memory by his countrymen.

But the one monument dear and close to the hearts of all Filipino Masons is the magnificent temple known as "Plaridel Masonic Temple" which had been dedicated to him by the Masonic Fraternity in his country. This building has an interesting and extraordinary history. Its design was the work of Worshipful Bro. A. Gabler-Gumbert, one of our most esteemed brethren and a member of Cosmos Lodge No. 8. Its construction was completed in 1914 having been originally intended as club-house for the German community of this City. When the United States declared war against Germany in 1917, the building passed into the hands of the American government, serving for some time as a home for the Young Men's Christian Association of the Army and Navy. Subsequently various enthusiastic Masons formed themselves into a corporation and bought the property in order to convert it into a Masonic Temple. They baptized it wi.h the name of "Plaridel Masonic Temple" in memory of our illustrious Brother Marcelo H. del Pilar as "the Father of Philippine Freemasonry,"whose pseudonym as a writer was "Plaridel," a word coined by the transposition of the letters composing his surname "Del Pilar." And only very recently the entire property was ceded to the Grand Lodge of the Philippines which thus became its absolute owner. Presently, by resolution duly approved by that Most Worshipful Body in its last Annual Communication, Plaridel Masonic Temple has been destined for the permanent home and offices of the local Grand Lodge.

Plaridel Masonic Temple According To...

HARRY EUGENE STAFFORD

Grand Master, 1912-14

THE history of early Filipino Masonry, with its persecution and prosecution, deserves a volume by itself. I have seen old Masonic records with portions cut out for the concealment of secret work and books with the center of the pages cut out to conceal the charter of the Lodge; I have been told of the early meeting of the Brothers of the Craft and their difficulties.

American Masonry came to the Philippines along with American occupation in 1898 and 1899, and the history of the advent of American Masonry in the Philippines would also taken a volume to relate.

The Masonic Fraternity in the Philippines today is enjoying the benefits of being able to carry on its work without interferences caused by outside influences, and our Masonic brethren today are able to work in peace and harmony throughout the Archipelago.

The passing of the Plaridel Masonic Temple to the Grand Lodge of the Philippines, and the re-modeling of that building and the improvement of that property, making it the home of our Grand Lodge, is an outstanding achievement of the combined efforts of the members of the Masonic Fraternity in this country.

I wish to congratulate our Grand Lodge on what it has done with Plaridel Masonic Temple and to wish it may hold many years of happy and harmonious meetings in that place.

NEWTON C. COMFORT

Grand Master, 1914-15

PLARIDEL Temple stands today as a splendid encouragement and inspiration for the Fraternity. It augurs well for future plans of expansion of our efforts to be of service in the community or to meet the normal, or even extraordinary, projects of our institution.

The fact that in a very few years so large a sum as ₱135,000.00 was raised simply by solicitation exhibits what may be expected of the Craft in the future whenever we have a temple to build, or an institution to be founded, or a fund to be created to meet the demands included in the terms "aid and assist" which we so often hear, and expand such so that they may be developed into the term "Relief."

Those of us who for years have been planning for the welfare of the Craft, having in mind the aged, the orphans and the needy, take heart at the successful development of Plaridel Temple into a center of fellowship, education, and the carrying into effect the aims of the Fraternity.

The interest of so many of our members in the possible accomplishments of Masonry is evidenced by the fine support given to this project. May it be that future years will see that enthusiasm now obtaining increased and expanded until Plaridel Temple may be synonymous with the great and noble aims of our Ancient and Honorable Freemasonry.

Plaridel also has become an ideal. It is a call of duty to our fellow men. It is an example of the greatest good to the greatest number, demonstrating eternal truths, making men better and consequently happier. The motivating spirit of this enterprise known as Plaridel Masonic Temple is a personal urge to force ourselves to higher moral plane of right because it is right, because it is a duty we owe to our fellow man, and to our Brotherhood.

GEORGE ROGERS HARVEY

Grand Master, 1915-16

OUR Most Worshipful Grand Lodge is to be commended in the acquisition of such a desireable side for its new and permanent home. The Plaridel Masonic Temple is situated on a large lot in the heart of the residence section of Manila, with outlets to two of the principal streets of the city. With its ample grounds and new construction, it is a very suitable home for the uses and purposes of the Grand Lodge of the Philippine Islands.

More than one Masonic Temple has been necessary for the numerous Masonic activities of the past in Manila, and this should continue to be the case in the future. In the United States it is customary in large cities for the Grand Lodge and subordinate Lodges to have their temples and Lodge halls separate and apart from the Scotish Rite, and it is right and proper that this should be the case in Manila. The efforts of some uninformed persons to draw the conclusion that there is a split between the Grand Lodge and the Scottish Rite in building separate temples is without foundation in fact.

My congratulations to the Grand Lodge upon the new construction and other improvements which have been made upon the Plaridel Temple property.

RAFAEL PALMA

Grand Master, 1920-21

LA superioridad de Plaridel sobre sus compañeros consistió en su espiritu organizador y en su labor periodística. De hecho, apesar de los apuros económicos de *La Solidaridad,* él hizo sobrevivir este periódico por cerca de diez años bajo su dirección y organización. Así lo reconoció el mismo Rizal al dejarle prudentemente en frente del periódico. Cuando iba a surgir desaveniencia entre los elementos de él y los de Del Pilar, Rizal desapareció de Madrid en aquel tiempo no solo para establecer y dejar mantenida la unión entre los filipinos, sino porque en su interior estaba convencido de que Del Pilar era el mejor que podia llevar a cabo la obra.

Cuanto más se recuerde la labor de Del Pilar mas se verá que no ha tenido igual en la labor periodística que ha dejado en España, y que por ese solo mérito merece el reconocimiento y la admiración de sus compatriotas. No es más que justo y decoroso que la Fraternidad masónica consagre Templos y edificios en su honor. ¡Que este edificio dedicado a su memoria sirva para perpetuar sus virtudes y merecimientos a las generaciones venideras del pais!.....

QUINTIN PAREDES

Grand Master, 1922-23

La Masoneria en Filipinas viene en el Plaridel la segura salvaguardia de todos sus principios y de todos sus ideales.

FREDERIC HARPER STEVENS

Grand Master, 1923-24

MAY I congratulate the Most Worshipful Grand Lodge of F. & A. M. of the Philippine Islands on their acquiring, after years of striving, Plaridel Masonic Temple?

All honor to those whose vision foresaw that our Grand Lodge would, and should, have a home of their own. Their work is now done—and the beautiful remodeled Temple stands as a monument to their single-mindedness and love for the Fraternity.

May Plaridel Masonic Temple's walls always resound to the voices of those who love their God, walk in the path of righteousness, honor their country and live according to the teachings of our beloved Order. Let those who strive and work within its confines always remember that the "thanks and gratitude of the widows and orphans are a Mason's most acceptable offering to God."

With the dedication of this fine building, let us re-dedicate ourselves to living-kindness, friendship and charity, which is the true road to happiness.

CHRISTIAN W. ROSENSTOCK

Grand Master, 1925-26

PLARIDEL Masonic Temple is now in the hands of the Most Worshipful Grand Lodge. A review of the various articles published in this special edition of *The Cabletow,* will enable the reader to understand why the members of the Masonic Fraternity, owing obedience to the M. W. Grand Lodge of the Philippines, are rejoicing today because of the fact that the Plaridel Masonic Temple is now free of all financial obligations outside of the Fraternity.

Loyal members of the Craft have toiled and made personal sacrifices over a period of seventeen long years in order to keep Plaridel Masonic Temple for Masonry, and it is a great satisfaction to all Masons in the Philippines to witness the realization of the dreams of those who have worked so hard to provide a home for our Most Worshipful Grand Lodge and a meeting place for its subordinate Lodges domiciled in Manila.

Plaridel Masonic Temple has been remodeled and new additions have been added to the old original building. All of the buildings on the property are being renovated and modern and sanitary improvements are being installed. Special provisions have been made for the care of provincial brethren while sojourning in Manila. The Grand Lodge Library and Masonic Museum are being taken care of by providing ample space for the housing of the library books and the old masonic relics which the Grand Lodge has accumulated and which will now be available for study and inspection by all Masons in this Grand Jurisdiction.

I, personally, consider it a great privilege to have taken even a very small part in this work. Plaridel Masonic Temple as it now stands, does credit to the Masonic Fraternity and furnishes a permanent home for our Grand Lodge and its activities in the Philippines.

FRANCISCO A. DELGADO

Grand Master, 1926-27

I join the Craft in the general rejoicing about the remodeled home of our M. W. Grand Lodge. May the Supreme Architect ever preserve and inspire the use of that consecrated Temple.

Plaridel Masonic Temple According To...

TEODORO M. KALAW

Grand Master, 1928-29

LA última casa que recogió a Marcelo H. del Pilar en tierra extranjera fue un hospital de caridad, en donde murió enfermo de tuberculosis. ¿Qué mejor simbolismo para Del Pilar ahora, que un templo, el templo del amor, de la benevolencia y de la caridad? He ahí el significado del Templo PLARIDEL.

SELDON W. O'BRIEN

Grand Master, 1929-30

I would like to add my congratulations to our M. Worshipful Grand Lodge for having acquired the ownership of the Plaridel Masonic Temple. The Plaridel property passed into the hands of Masons sixteen years ago this month. The history of Plaridel Masonic Temple is made up of one long financial struggle, and while great credit is due to the Brothers who have given so much of their time and energy in saving Plaridel for Masonry, during all these years, I would like to call special attention to the members of the Craft, and to the many subordinate Lodges throughout this Masonic Jurisdiction, who made real financial sacrifices in order to help pay off the mortgages on the Plaridel property so that our Grand Lodge would have a home of its own, and that a central meeting place in Manila for Masons could be established.

Plaridel Masonic Temple as it stands today, remodeled and added to and renovated throughout, is a credit to our Fraternity and I am sure that all Masons in the Philippines are justly proud that this property is now owned by their Grand Lodge.

VICENTE CARMONA

Grand Master, 1930-31

ASI como para nosotros los filipinos, el nombre "Plaridel" (Del Pilar) es un símbolo de nuestras luchas por la libertad, cuyo goce por el género humano es uno de los más elevados objetivos de la Francmasonería, el "Plaridel Masonic Temple," por su historia y por las vicisitudes que ha atravesado, simboliza para nosotros los masones la culminacion de los esfuerzos aunados de los hermanos de buena voluntad para que el lazo fraternal entre los masones en Filipinas, sin distinción de razas ni de color, sea lo más fuerte y duradero posible.

ANTONIO GONZALEZ

Grand Master, 1932-33

DONDEQUIERA que nos reunamos para nuestras labores masónicas allí se erige un Templo y se levanta un Laboratorio. Toda logia debe participar de las caracteristicas de un Templo y de un Laboratorio al mismo tiempo, por lo mismo que nuestras labores son materiales y espirituales a la vez . . . . .

En este numero extraordinario y a través de sus páginas el lector captará la nota vibrante de todo lo que significó y significa la gigante obra que se llevó a cabo en el *Templo de Plaridel* . . . . .

La Gran Logia de Filipinas y el Templo de Plaridel son una misma cosa. Tienen ahora el mismo significado para los masones en Filipinas. De hoy en adelante serán una misma corriente que llevará por el mismo derrotero las actividades masónicas de estos valles . . . . .

Y ahora decimos con satisfacción unánime que aquí tenemos un magnifico Templo y un grandioso Laboratorio . . . . .

MANUEL CAMUS

Grand Master, 1934-35

YO creo que la mejora en el Plaridel Masonic Temple es una señal evidente de la vitalidad de la Orden en Filipinas. Y si a esto unimos la erección del dormitorio para estudiantes, hijos o dependientes de masones, podemos decir que la influencia de la Masoneria en Filipinas, especialmente en Manila, su capital, será sentida por las generaciones presentes y futuras. Debemos dar nuestros parabienes a la Masoneria de Filipinas en general y en particular a su Gran Maestre, Muy Ilustre Hermano José Abad Santos, y Venerables Hermanos que le han ayudado para el feliz término de los planes y proyectos anunciados a principio del año.

Por aquello, sin embargo, de que el no progresar significa un retroceso, debemos continuar en sus trabajos de mejora y construcción, y entre los planes para el futuro, no debemos olvidar la construcción de un hospital para los niños lisiados, cuyo cuidado hemos decidido tomar a nuestro cargo hace mas de dos décadas.

Plaridel Masonic Temple According To...

CONRADO BENITEZ

Grand Master. 1936-37

I am glad to note that my action as Grand Master in transfering the offices of the Grand Lodge of the Philippine Islands to Plaridel Masonic Temple was ratified by the Craft in rebuilding the Temple that bears the name of one of our immortal Masons and patriots: Plaridel.

JOSEPH HENRY ALLEY

Grand Master, 1937-38

OUR Most Worshipful Grand Lodge of the Philippine Islands and all of its members can rejoice that Plaridel Temple is now the property of the Grand Lodge and as such will remain the home of the Grand Lodge and the center of its activities.

I am very glad to see the Grand Lodge improving this property and hope that, each year, it will be able to make additional improvements so that this property can become more and more available for the use of our members and of greater value to the Grand Lodge and to the individual members of the Craft. The Plaridel Temple has been secured with the help of nearly every Master Mason in this Grand Jurisdiction and as such, belongs to all of them. It is truly a monument to Philippine Masonry.

CLARK JAMES

Deputy Grand Master

THE Plaridel Temple Building has been enlarged and re-arranged so that members of the Fraternity may go to the Temple and amuse themselves in various ways. In fact, it has become a place where Masons can meet and feel at home and rest and refresh themselves.

When the property was orig'nally acquired, the price seemed to be exhorbitant. However, it is believed that the way in which the affairs are being handled, it was money well invested for, as stated above, Masons can go to the Temple and take their families, if they so desire, and find a place where they can have wholesome diversions. The Lodges and brethren who hold certificates in the Plaridel Trust Agreement I think, should consider themselves amply rewarded and should be thankful.

JOSE DE LOS REYES

Senior Grand Warden

EL hogar ha ejecirdo siempre una gran influencia estabilizadora y benéfica en la vida de las sociedades humanas. Es el lazo fuerte que hace permanente la unión y la existencia de la familia y de los pueblos. La posesión de un hogar aunque fuese un hogar humilde, contribuye en no pequeña medida a la felicidad del hombre. No hay sitio como el hogar.

La adquisición del Templo Masónico de Plaridel en Manila por la Gran Logia de Masones en los valles de Filipinas es ciertamente un logro importante. Es un acontecimiento felíz para la gran familia masónica de esta región. En él tiene la Gran Logia y con ella las Logias Azules bajo su vasta jurisdicción un hogar propio que puede llamarlo suyo.

Originalmente designado para otros usos, el edificio principal del templo, al tiempo de su adquisición, no reunía cualidades ni condiciones apropiadas para un Templo Masónico. Hoy, sin embargo, mejor acondicionado con la construcción de sucesivas adiciones, alteraciones y otras mejoras llevadas á cabo, el viejo edificio ha adquirido mayor espacio y un aspecto más en armonía con el respetable carácter que ostenta.

La construcción reciente de un piso alto sobre el ala derecha del edificio hace una suma de conveniencias y comodidades que llenan las necesidades largo tiempo sentidas. Con esta nueva adición, con su bien seleccionado mobiliario, tiene la Gran Logia un local mejor adecuado para la celebración de sus comunicaciones anuales y para las actividades y grandes reuniones de la Logias Azules situadas en la ciudad. La Gran Secretaria y la biblioteca en particular han sido proporcionadas de local más conveniente y de más comodidad para sus respectivas necesidades.

Al hablar del Templo de Plaridel, no podemos reprimir nuestro entusiasmo y deseo de decir siquiera algo de una empresa masónica de mucha trascendencia, establecida con anterioridad á las mejoras materiales de que acabamos de hacer mención.

Con mucho placer queremos señalar aquí de un modo especial el establecimiento del Dormitorio Masónico (Masonic Home) que está hoy en el tercer año de su existencia y que podemos decir continuará floreciente en el futuro.

Como todas las empresas de su carácter y fines peculiares, el Hogar Masónico no nació bajo circunstancias del todo favorables. Naturales y no pequeñas dificultades retardaron su progreso desde la concepción de la noble idea que lo originó

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Plaridel Masonic Temple According To...

hasta el tiempo en que fué convertido en tangible realidad. La falta de un local apropiado, la duda en el éxito, el temor al porvenir, sin mencionar otros obstáculos, amenazaron en serio la ídea antes de tomar cuerpo.

Una casa aneja al templo, de edad dudosa y medio destartalada sirvió de valiosa contribución en la ejecucion del proyecto. La idea era abrir un dormitorio en donde los hijos de masones que se educan en Manila puedan vivir sanamente y recibir un cuidado esmerado así en lo físico como en lo moral. Para este fin y á falta de otra mejor, la casa vieja fué reparada y utilizada para la instalación del Hogar Masónico.

En el estado actual en que se encuentran tanto el Templo como el Dormitorio, pueden ser presentados hasta con orgullo, lo cual demuestra y habla muy alto de la administración acertada y eficiente de los mismos y de la iniciativa y labor desinteresada de los dignos Hermanos cuyo celo por la causa de la Masonería y su generosa abnegación han hecho posible el establecimiento del Dormitorio Masónico y los notables progresos del Templo de Plaridel.

JOHN ROBERT McFIE, Jr.

Junior Grand Warden

IN our travels around the world, and in visiting different countries, we come upon beautiful monuments and imposing buildings erected to commemorate outstanding accomplishments of national heroes and national events.

For the most part, those monuments and those buildings are cold and do not represent the same spirit that surrounds less imposing structures but which have behind them the self-sacrificing efforts of individuals rather than of governments.

So, to me, the Plaridel Masonic Temple is an eloquent monument to all of those earnest Masons who contributed their mite, in many cases undoubtedly at considerable sacrifice to themselves and their families, so that their fellowmen might, at some future date, profit thereby. These Brothers of our Great and Ancient Craft are living exemplars of the great tenets on which Masonry is builded.

The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands can justly be proud of each and every one of its brethren who have contributed to such an enduring monument.

MICHAEL GOLDENBERG

Chairman, Committee on Arrangements and Decorations

THE Plaridel Masonic Temple has been a source of sacrifice and service for many of our worthy brethren ever since its acquisition many years ago. It has also served as a real proving ground for judging or measuring the personal sacrifice, both moral and material, real patience and actual service of many of our leading brethren. It has never been a stepping stone for high office in the Grand Lodge or any other branch of Masonry, but on the contrary, those who have taken an active part to keep the entire proposition from failure, have voluntarily wished upon themselves considerable amount of work and worries with the sole reward of seeing the Plaridel Masonic Temple progress and on its own feet. Now that it has been taken over by the Grand Lodge, I entertain no doubt that the service rendered by the brethren has not been in vain. Plaridel is the home of Blue Lodge Masons, and Blue Masons should do everything within their means to support it.

JOAQUIN GARCIA

Manager, Plaridel Masonic Temple

En el Templo Masónico de Plaridel tenemos la fragua que funde a todos los masones de Filipinas en un bloque sólido que ha de afrontar, como ha afrontado, todos los problemas que dicen relación con la patria, la familia y el individuo.

C. M. HOSKINS

Member, House Committee

Every subordinate Lodge and every Mason can be proud of the fact that our Grand Lodge now has a home of its own. May this material emblem of stability and accomplishment be reflected by continued stability and greater accomplishment in the spiritual field of Philippine Masonry.

DANIEL LIMBO

Civil Engineer, P. M. T. Addition and Alterations

As I have been requested to write a few words about Plaridel Masonic Temple, I would like to use the space alloted to me in this special edition, in recording the part played in this work by members of Bagumbayan Lodge No. 4.

First, I would like to state that the real credit for saving Plaridel to Masonry belongs to the brethren who fought so hard with the

(*Continued on the next page*)

HISTORICAL SKETCH OF PLARIDEL MASONIC TEMPLE

By C. W ROSENSTOCK, P.G.M.

The history of Plaridel Masonic Temple is made up principally of financial problems. It is very interesting reading to follow the financial difficulties encountered by those who were responsible for acquiring the Plaridel property, and to read of the determination, perseverance, patience and tenacity by which these men worked against overwhelming odds in order to keep Plaridel Temple as a masonic meeting place.

In this historical sketch of Plaridel Masonic Temple, the numerous financial difficulties which occurred from the day the property was acquired up until the very last, will not be taken up in too much detail. The important thing to Masons in this Jurisdiction is that the Plaridel Masonic Temple property is now owned by the Grand Lodge.

The Plaridel Masonic Temple property is located on Calle San Marcelino north of Calle Kansas, extending to Calle General Luna on the east, containing an area of 6,100 square meters. This property was the former Deutscher Klub and was built by the members of the club in 1914. The builder was Wor. Bro. A. J. N. Gabler-Gumbert who is a Pastmaster of Cosmos Lodge No. 8.

When the United States went into war against Germany during the World War, the German Club leased this property to the International Committee of the Y. M. C. A. The lease contained an option clause giving the Y. M. C. A. the right to purchase the property at a fixed price at any time during the term of the lease. The property was used by the Army & Navy Y. M. C. A. as a clubhouse for American soldiers and sailors in the Philippines.

The International Committee established the "National World War Council of the Y. M. C. A." with Justice Fred C. Fisher as Chairman. The writer of this sketch was the Treasurer and a member of that Council.

A group of Masons headed by M. W. Bro. Milton E. Springer, M. W. Bro. Teodoro M. Kalaw, Rt. Wor. Bro. Miguel Unson, Wor. Bro. M. X. Burgos, Jr., Bro. Juan Posadas, Jr., and several others, including members of Nilad Lodge No. 12, Rizal Lodge No. 22, and Solidaridad Lodge No. 23, entered into negotiations with the National World War Council of the Y.M. C. A. (which was, in this case, representing the International Committee of that association in the Philippines) for the purchase of the Plaridel property. The National World War Council appointed a committee consisting of Justice Fred C. Fisher and the writer to negotiate with this group of Masons. The Y. M. C. A. had made improvements on the property amounting to about ₱25,000.00, and the result of these negotiations was that the National World War Council exercised the Y. M. C. A. option to purchase this property and sold it to the Plaridel Temple Association, which had been incorporated on December 18, 1919, for the purpose of acquiring this property. The papers were signed and the rights to the property transferred to the Plaridel Temple Association on December 24, 1919, the total cost being approximately ₱185,000.00.

The authorized capital stock of the Plaridel Temple Association, when it was incorporated, was ₱100,000.00, which capital was immediately increased to ₱200,000.0., divided into 20,000 shares of the par value of ₱10.00 per share. A loan was arranged from the Philippine National Bank for ₱100,000.00, giving a first mortgage to the bank on the property as security for that loan. The Y. M. C. A. agreed to accept a second mortgage for ₱25,000.00; the amount obtained from the sale of the shares in the Plaridel Temple Association being sufficient to pay difference of the purchase price.

The founders of the Plaridel Temple Association were very enthusiastic in their efforts to make a success of their undertaking. The north side of the building of the old German Club was a one-storey structure of reinforced concrete containing a large social hall. This hall was very attractively built and opened out into the garden adjoining the building. This social hall was a means of revenue to the Association as it was frequently rented for dancing parties.

The south side consisted of a two-storey structure of reinforced concrete. The ground floor was made up of a refreshment room, two office rooms (which had been converted into recreation rooms), a kitchen and a wide veranda. The second floor contained a library room, a dining room, seven bed rooms and a meeting hall. Three bowling alleys, housed in a building constructed of reinforced concrete, were located in the rear end adjoining the south side of the main building Two tennis courts had been constructed on that part of the property north of the bowling alleys. A residential building faced Calle General Luna, and the servants' quarters and garage were located in the northern part of the property with entrance from Marcelino.

The Plaridel Temple offered a very convenient meeting place for Lodges and an attractive home and gathering place where both Manila and provincial brethren could get together for recreation and social activities. The meeting hall was very attractively furnished for masonic purposes, and the recreation rooms, tennis courts, bowling alleys, library and grounds offered something that was not usually found in Masonic Lodge Halls. The seven handsomely furnished bedrooms were considered a great convenience for the visiting provincial brethren who could enjoy comfortable quarters while in Manila.

All of the above attractive accomodations were already on the property when it was purchased, and the founders had plans of making improvements and alterations to take care of the large number of Masons in Manila; little doubt debing entertained as to the financial success of the enterprise.

It was the earnest desire of the brethren who sponsored this movement that Plaridel Temple would eventually be the center of masonic activities of the Grand Lodge, and that it would not only be the meeting place of Lodges domiciled in Manila, but would serve as the masonic center for all brethren in the provinces while sojourning in Manila.

The shares of stock in the Plaridel Temple Association were not taken up as rapidly as was anticipated, and the brethren who labored with the finances of the Association had a very difficult time during the years 1920, 1921, 1922 and 1923.

With an attempt to put the social activities on a paying basis, the "Masonic Club of Manila" was organized in 1924. A profit of ₱5,018.08 was reported by the club management for 1924. New bowling alleys were installed which have been one of the main sources of income to the club.

M. W. Bro. E. E. Elser, President of the Plaridel Temple Association, in his

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HISTORICAL SKETCH OF PLARIDEL MASONIC TEMPLE

(Continued from the preceding page)

report covering the year 1924, stated that the officers of the Association had assumed their offices under very trying circumstances. The finances of the Association were in a very critical condition. The mortgage at the bank was past due and demand had been made for payment. Many unpaid bills were outstanding. Many meetings of the Board were held during that year to devise a plan to liquidate the mortgage debts.

Brother Elser also stated in his report that M. W. Bros. Joseph H. Schmidt and Antonio Gonzalez deserved great credit for their untiring efforts to save Plaridel Temple for Masonry, and he recommended that a vote of thanks be extended to these two brethren. Brother Elser also stated that a vote of thanks should also be given to M. W. Bro. Wenceslao Trinidad, Grand Master for the year 1924, for his efforts on behalf of the Association.

Bro. Elser also recommended that thanks be extended to the Masonic Club Bowling Team and to Wor. Bros. Joaquin Garcia and A. D. Rosario, and to those who had given their time and energy to saving Plaridel Temple for the Fraternity.

On May 1, 1925, the balance due the bank was ₱83,925.83, and the balance due the Y. M. C. A. was ₱25,000.00. Authority was given at that meeting to dispose of by sale, 1,500 square meters of the Plaridel Temple property located on General Luna at a price not less than ₱15.00 per meter. The minimum price authorized for the sale of this part of the property amounted to ₱22,500.00. For some reason, this sale was never consummated and, fortunately for the Grand Lodge, that part of the property was never sold.

The Masonic Club was a great help during 1925. While it did not make much actual net profit, it was by means of the activities of the Committee on Management of the Club that the current bills of the Association were paid up including the taxes, etc. Too much cannot be said of the personal sacrifices and activities of Bros. Antonio Gonzalez, Joaquin Garcia, A. D. Rosario, and many others who were the early workers during those trying days.

The records for the year 1925 show that demands were being made for the payment of the balance due on the mortgage loans, and M. W. Bro. Francisco A. Delgado, who was President of the Association for that year, informed the members of the Association that the balances due on the Trust Agreement were slow in coming in, and he appointed a Committee consisting of the Association Board of Directors and all the elective officers of the Grand Lodge to interview those who had signed the loan agreements and had paid in full. The Annual Report of President Teodoro M. Kalaw for the year 1928 stated that the balance due on the mortgage at the bank on June 6, 1928, was ₱56,646.17.

The loan due to the Army & Navy Y. M. C. A. was paid by the Grand Lodge on January 26, 1928, and the second mortgage was transferred to the Grand Lodge. On December 28, 1931, Wor. Bro. Joaquin Garcia suggested to the Board of Directors of the Plaridel Temple Association that steps be taken to have the Grand Lodge take over the first mortgage from the bank by paying the balance due on that loan. M. W. Bro. W. W. Larkin was Grand Master and also President of Plaridel Association at that time (1931). The Grand Lodge paid off the mortgage to the bank on December 31, 1931. Both of the old mortgages were cancelled and a new mortgage was made by the Association in favor of the Grand Lodge, covering both of the former loans, amounting to ₱60,104.47, which included interests due up to that time.

At the Annual Meeting of the Plaridel Temple Association on February 16, 1935, Wor. Bro. Miguel Banifacio recommended the construction of the second storey over the bowling alleys. This was authorized, the expense not to exceed ₱4,000.00. At the Annual Meeting held on February 5, 1936, it was reported that the second storey over the bowling alleys had been completed and was being occupied as a Lodge hall.

The Grand Lodge, at its Twenty-Fifth Annual Communication (1937), presided over by M. W. Bro. Conrado Benitez, Grand Master, adopted a resolution to the effect that the Plaridel Temple Association property be taken over by the Grand Lodge in full payment for the loans standing against this property. The legal papers making the necessary transfer were completed in 1938 during the Grand Mastership of M. W. Bro. Jose Abad Santos.

The Plaridel Masonic Temple is now the property of the M. W. Grand Lodge of the Philippine Islands, and great credit is due to those brethren who labored so many years with the financial problem of the Association which was organized by enthusiastic brothers over seventeen years ago for the purpose of acquiring a Masonic Home for the Grand Lodge and a meeting place for its Lodges domiciled in Manila, and a Masonic Center for provincial Masons while sojourning in Manila.

The old building has been remodeled and many new additions made and today it represents everything that the original organizers and founders of the project had hoped for it. The offices of the Grand Master and Grand Secretary were moved to Plaridel Masonic Temple in 1936.

The following brethren deserved a great deal of credit for the struggle made in saving Plaridel Temple for Masonry. From the very start, credit must be given to M. W. Bro. Miton E. Springer and to Right Wor. Bro. Miguel Unson, Wor. Bro. M. X. Burgos, Jr., Bro. Juan Posadas, Jr., M. Wor. Bros. Teodoro M. Kalaw, Manuel Camus, E. E. Elser, Rafael Palma, Wenceslao Trinidad, Antonio Gonzalez, Joseph H. Schmidt, C. W. Rosenstock and Wor. Bros. M. Goldenberg, Joaquin Garcia, Catalino Lavadia, Toribio Z Cordero, Espiridion Guanco, Bernabe Bustamante, Simeon Chan Bona, Prudencio A. Remigio, A. D. Rosario, Jose J. Guingona, and a great many other brethren who worked hard in connection with the Plaridel Temple.

The officers of the Temple were as follows:

1921—Milton E. Springer, President.
Espiridion Guanco, Vice-President.
Bernabe Bustamante, Director.
Simeon Chan Bona, Director.
Prudencio A. Remigio, Director.
Miguel Unson, Treasurer.
M. X. Burgos, Jr., Secretary.

1922—Milton E. Springer, President.
Espiridion Guanco, Vice-President.
Bernabe Bustamante, Director.
Simeon Chan Bona, Director.
Prudencio A. Remigio, Director.
Miguel Unson, Treasurer.
M. X. Burgos, Jr., Secretary.

1923—Manuel Camus, President.
E. E. Elser, Vice-President.
Milton E. Springer, Director.
Teodoro M. Kalaw, Director.

(Continued on the next page)

HISTORICAL SKETCH OF PLARIDEL MASONIC TEMPLE

(Continued from the preceding page)

Juan Posadas, Jr., Director.
Toribio Z. Cordero, Treasurer.
Catalino Lavadia, Secretary.
House Committee:
M. Goldenberg, Chairman.
Joaquin Garcia, Member.
C. W. Rosenstock, Member.
J. E. Vargas, Member.
J. H. Schmidt, Member.
S. D. Martinez, Member.
A. B. Villanueva, Member.

1924—E. E. Elser, President.
Teodoro M. Kalaw, Vice-President.
Manuel Camus, Director.
Milton E. Springer, Director.
Juan Posadas, Jr., Director.
Jose J. Guingona, Director.
Vicente Tablante, Director.
Wenceslao Trinidad, Treasurer.
Jose J. Guingona, Secretary.
Rafael Palma, Chairman House Committee.
Club Activities:
Joaquin Garcia.
C. W. Rosenstock.

1925—Teodoro M. Kalaw, President.
Joseph H. Schmidt, Vice-President.
Antonio Gonzalez, Director.
Manuel Camus, Director.
Ambrosio Pablo, Director.
Frederic H. Stevens, Director.
Miguel Unson, Director.
Wenceslao Trinidad, Treasurer.
A. D. Rosario, Secretary.
Antonio Gonzalez, Chairman House Committee.

1926—Francisco A. Delgado, President.
Joseph H. Schmidt, Vice-President.
Antonio Gonzalez, Director.
Miguel Unson, Director.
Manuel Camus, Director.
E. del Rosario Tan Kiang, Director.
Joaquin Garcia, Director.
Wenceslao Trinidad, Treasurer.
Mariano Gonzalez, Secretary.
Joaquin Garcia, Chairman House Committee.

1927—Joseph H. Schmidt, President.
Teodoro M. Kalaw, Vice-President.
Joaquin Garcia, Director.
E. del Rosario Tan Kiang, Director.
Antonio Gonzalez, Director.
Miguel Unson, Director.
Wenceslao Trinidad, Treasurer.
Mariano Gonzalez, Secretary.
Joaquin Garcia, Chairman House Committee.

1928—Teodoro M. Kalaw, President.
Joseph H. Schmidt, Vice-President.
Quintin Paredes, Director.
E. del Rosario Tan Kiang, Director.
Antonio Gonzalez, Director.
W. W. Larkin Director.
Joaquin Garcia, Director.
Wenceslao Trinidad, Treasurer.
Mariano Gonzalez, Secretary.
Joaquin Garcia, Chairman House Committee.

1929—S. W. O'Brien, President.
Antonio Gonzalez, Vice-President.
Philip W. Guimond, Director.
W. W. Larkin, Director.
Manuel Camus, Director.
E. del Rosario Tan Kiang, Director.
Francisco J. Olizon, Director.
Philip W. Guimond, Treasurer.
Joaquin Garcia, Secretary.
Francisco J. Olizon, Chairman House Committee.
House Committee:
Eulogio Juliano.
Mariano Chico
Juan Atayde
Estanislao Alfonso
Manuel Guieb
Rosendo Reinoso
Potenciano Herrera
Fabian Rigodon
Sixto Tenmatay
Esteban Munarriz
William Beishir
Teodoro Reyes
Bonifacio Araullo.

1930—Vicente Carmona, President.
W. W. Larkin, Vice-President.
E. del Rosario Tan Kiang, Director.
Philip W. Guimond, Director.
Stanton Youngberg, Director
Joaquin Garcia, Director.
Fabian T. Rigodon, Director.
Philip W. Guimond, Treasurer.
Mariano Gonzalez, Secretary.
Joaquin Garcia, Chairman House Committee.

1931—W. W. Larkin, President.
Stanton Youngberg, Vice-President.
Vicente Carmona, Director.
Joaquin Garcia, Director.
Esteban Munarriz, Director.
E. del Rosario Tan Kiang, Director.
Philip W. Guimond, Treasurer.
Mariano Gonzalez, Secretary.
Joaquin Garcia, Chairman House Committee.

1932—Antonio Gonzalez, President.
Stanton Youngberg, Vice-President.
Manuel Camus, Director.
E. del Rosario Tang Kiang, Director.
E. M. Masterson, Director.
Esteban Munarriz, Director.
E. del Rosario Tan Kiang, Treasurer.
Mariano Gonzalez, Secretary.
Joaquin Garcia, Chairman House Committee.

1933—Stanton Youngberg, President.
Antonio Gonzalez, Vice-President.
E. M. Masterson, Director.
Vicente Carmona, Director.
E. del Rosario Tan Kiang, Director.
Esteban Munarriz, Director.
Orestes Hermosura, Director.
Esteban Munarriz, Treasurer.
Mariano Gonzalez, Secretary.
Joaquin Garcia, Chairman House Committee.

1934—Manuel Camus, President.
S. R. Hawthorne, Vice-President.
Antonio Gonzalez, Director.
Teodoro M. Kalaw, Director.
E. M. Masterson, Director.
E. del Rosario Tan Kiang, Director.
Orestes Hermosura, Director.
Esteban Munarriz, Treasurer.
Mariano Gonzalez, Secretary.
Joaquin Garcia, Chairman House Committee.

1935—S. R. Hawthorne, President.
Conrado Benitez, Vice-President.
E. M. Masterson, Director.
Antonio Gonzalez, Director.
E. del Rosario Tan Kiang, Director.
Esteban Munarriz, Director.
Orestes Hermosura, Director.
Joaquin Garcia, Treasurer.
Mariano Gonzalez, Secretary.
Joaquin Garcia, Chairman House Committee.

1936—E. M. Masterson, President.
Antonio Gonzalez, Vice-President.
Orestes Hermosura, Director.
Joaquin Garcia, Director.
E. del Rosario Tan Kiang, Director.
Esteban Munarriz, Director.
Mariano Gonzalez, Director.
Joaquin Garcia, Treasurer.
Mariano Gonzalez, Secretary.
Joaquin Garcia, Chairman House Committee.

(Continued on the next page)

Masonic Dormitory

(*Continued from page* 185)

and were acknowledged to be very helpful to them.

2. The residents of the Dormitory organized a fraternity among themselves called the "SIGMA MU," composed of sons of Masons. This fraternity held an open house and dance on August 22, 1937, to which were invited as the guests of honor, Grand Master and Mrs. J. H. Alley, Past Grand Master Conrado Benitez, and the Chairman of the Committee.

3. To encourage physical development among the residents of the Dormitory, the Plaridel Hall joined the Inter-Dormitory League of the Student Y. M. C. A. —thus stimulating the up-building of the health on the part of the residents, who use the lawn of the Dormitory as their playground.

4. On July 1937, we also had the privilege of entertaining the residents of the Dormitory at our home in 904 Indiana. We were thus accorded an opportunity of getting into closer contact with the children of our brethren, who are residing in our Dormitory.

5. July 31, 1937, was dedicated as Plaridel Hall Night on the occasion of the monthly Masonic Dinner, which was held under the auspices of the Committee on Masonic Dormitory. Present at this Dinner were the residents of the Dormitory, who were the personal guests of our Grand Master. We considered this affair a good opportunity to inform the rest of the brethren of the work that we had been endeavoring to do for the sons of the brethren from the different provinces.

6. The Committee on Masonic Dormitory meets regularly every month at Plaridel Hall and has, therefore, plenty of opportunity to discuss the needs and problems of our residents.

Guide To Pictures

on pages 173-176

Page 173: top, Plaridel Masonic Temple before the alteration; second: the Temple as it appears today; third: Office of the Grand Lodge; bottom: Plaridel Masonic Temple Committee; front row: Antonio Gonzalez, P. G. M., member; Vicente Carmona, P. G. M., Chairman; Jose Abad Santos, Grand Master; Toedoro M. Kalaw, P. G. M., Grand Secretary, Christian W. Rosenstock, P.G.M., Secretary; back row: Pablo Samson, P. M., Assistant Secretary; Miguel Bonifacio, P. M., Chairman of Finance and Manager of the Masonic Dormitory; Robert Hill, P. M., member; Michael Goldenberg, P. M., Chairman of Arrangements and Decorations; Joaquin Garcia, P. M., Manager of the building; Vicente Orosa, P. M., member of the building committee; and Daniel Limbo, P. M., civil engineer.

Page 174: top, Lodge Hall No. 1; second, Lodge Hall No. 2; third, Lodge Hall No. 3; bottom; Social Hall, looking west.

Page 175: top, Social Hall, looking east; second, foyer to Lodge Hall No. 2; third, front view of Masonic Dormitory; bottom: back view of Masonic Dormitory.

Page 176: top left, veranda on the ground floor; top right, another view of the veranda; bottom left, foyer to Hall No. 1, looking south; bottom right, foyer to Hall No. 1, looking north.

If by Masonry you mean anything for yourself and not for the other fellow—you have misunderstood it.

Freemasonry responds to the individual just as he is a Mason or merely a member.

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.

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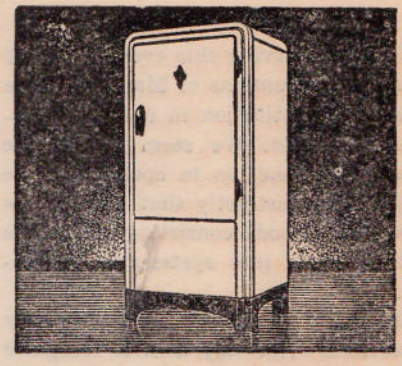

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Closer Association Among American and Filipino Lodges

By JOSEPH FRANCIS BOOMER, P.M.

We are observing this evening one of the many conventions of Masonry. Here we see the institution in one of its organic activities. We seem to see the wheels go round, so to speak, and we realize more distinctly that Masonry is an organized body consisting of various parts brought into systematic correlation.

The polity of Masonry is essentially democratic. Not only does it recognize and build upon "rugged individualism," but it deals with the individual as a free moral agent, and exemplifies government with the consent of the governed par excellence. It reminds us of the words of George Bancroft in one of his early volumes speaking of the United States:

"Society is many and is one; and the organic unity of the state, is to be reconciled with the separate existence of each of its members."

In the conception of Masonry that has ben handed down to us, the human and moral substance of which Masons are made exists in the persons and characters of men before they are made Masons, and in that sense, there were Masons before there were Masonic Lodges. In connection with this thought, the question arises, Why did Masonry organize itself into Lodges? Had the first Masons been Americans, that question would have been easy to answer. Matthew Arnold puts the answer in the mouth of one of his Yankee characters: "Whenever three Americans get together, they organize."

But those first Masons were not Americans, so we must look further for our answer. We are taught that it is the function of every properly constituted or chartered Lodge to initiate, pass and raise all good men and true who may present themselves for the purpose and who are found worthy. We may infer from this that the primary incitement to the formation of Lodges was not reformatory, proselytizing, or even principally educational in its nature. At any rate after Lodges were organized, they avowed no such purpose. They did not propose to make men good and true. Men had to be good and true before they could be made Masons, although, incidentally, men, by becoming Masons, were expected to become better and truer men. Neither is it anywhere suggested in the literature, ritual, or traditions of Masonry, that good and true men were made Masons and organized into Lodges in order that they might enjoy life more by associating with their intimate friends in converse and conviviality, or that they might have sort of mutual benefit association, as an assurance of relief in distress, and solace in affliction. On the contrary, Masonic relief is like that of the Good Samaritan, to be bestowed upon a neighbor in distress, whether a Mason or non-Mason.

I am convinced that the primary impulse that gave birth to organized Masonry was defensive and protective — not to say militant. Not protective in that narrow personal sense in which men contribute something to a common fund with the expectation of personally benefitting by that fund under certain contingencies. In other words the making of Masons and their organization into Lodges was not for the purpose of protecting and defending

(Continued on the next page)

George Edward Koster,
Incorporated
Architecture-Engineering-Construction
719 Echague Manila
GENERAL CONTRACTORS
and
ASSOCIATE ARCHITECTS
for
SCOTTISH RITE TEMPLE.

CLOSER ASSOCIATION AMONG AMERICAN AND FILIPINO LODGES

(Continued from the preceding page)

some common treasure for the common good of themselves and humanity.

In the old days, Masonic tradition informs us, that treasure consisted of the Craft secrets. In a still older day, among the precursors of Masons, that common treasure was the light of early learning, the first adventures of the mind in rationalizing the phenomena of nature. Men who possessed that treasure came together in groups to present a united front in its defense against the hostile forces of ignorance and repression.

I am persuaded that if organized Masonry has any reason for existence today, that reason is found in the necessity of defending and protecting a treasure cherished, in common, by all good men and true whether Masons or not. Naturally, the treasure of Masonry today differs from that of Ancient Craft Masonry and even from that early Speculative Masonry.

"New occasions teach new duties
Time makes ancient good uncouth:
They must upward still and onward
Who would keep abreast with truth."—Lowell has well said.

The treasure which I conceive it to be the purpose of present-day organized Masonry to protect and defend is the essence of our three principal tenets: Brotherly Love, Relief and Truth. On this trinity, or rather on the one great principle of which they are but different expressions—a recognition of the brotherhood of man and the fatherhood of God—are built all things that are worth preserving in human institutions. The machinery of organized Masonry exists today in order that all good men and true may present a common and united front against the forces of ignorance, repression, injustice and inhumanity, to the end that this great principle, like one of its corrollaries, "government of the people, by the people and for the people" may not perish from the earth.

"By the exercise of Brotherly Love" says the lecture, "we are taught to regard the whole human species as one family—the high and the low, the rich and the poor,—who as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other.

On this principle Masonry unites men of every country, sect and opinion, and causes true friendship to exist among those who might otherwise have remained at a perpetual distance."

It is apparent at once, that the stage on which Brotherly Love is to play its part is coextensive with the world; that it cannot be circumscribed within the limits of organized Masonry. Our Lodges and other forms of Masonic cooperation are merely the instruments by which good men and true are endeavoring to see to it that Brotherly Love has a chance to play its part on the world's stage.

Incidentally, it should be remembered that Brotherly Love as defined and exercised in Masonry, is not found in a state of nature. It is the product of culture, the result of discipline. It is born of conscious effort. We were asked at a certain stage of our Masonic life what we had come to do and replied:

To learn to subdue my passions and improve myself in Masonry. Before

(Continued on the next page)

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CLOSER ASSOCIATION AMONG AMERICAN AND FILIPINO LODGES

(Continued from the preceding page)

that "true friendship" can exist among those who are at a distance, there must be contact, either actual or intellectual. There must be tolerance, for without tolerance, there can be no understanding, and without understanding there can be no friendship. There can be none of these things unless there be first the will to know, the will to tolerate, the will to understand and to be friendly. Therefore, in order to learn to subdue our passions and improve ourselves in Masonry, we are taught that we owe to ourselves such a prudent and well-regulated course of discipline as shall best conduce to the preservation of our corporeal and mental faculties in their fullest energy, thereby enabling us to exert the talents wherewith God has blest us as well to His glory as the Welfare of our fellow creatures.

If I am correct in my interpretation, the basic purpose of our organization is to unite its members in the pursuit of their common object, the maintenance of the principle of the brotherhood of man and to aid them in the exemplification of it.

When the first Grand Lodge was organized its ostensible purpose was to establish cooperation among the constituent Lodges by which it was formed. Those Lodges had a common language, a common national and racial background. Yet it was considered that association, such as cooperation under a Grand Lodge offered, would promote among their respective memberships, the tolerance and understanding that must precede that true friendship which is Masonry's aim and object.

Our Grand Lodge offers its constituency infinitely greater opportunities for the promotion of those qualities. In it are associated Lodges with different languages, different national and racial backgrounds. These differences are, of course, just so many obstacles in the way of personal and mental contacts, and of the tolerance and understanding that must precede that true friendship among persons now at a distance, which is the aim and object of Masonic Brotherly Love. Americans, naturally, readily tolerate and understand Americans. Filipinos easily tolerate and understand Filipinos. Men of any common race or nation more quickly tolerate and understand each other, than persons of another race or nation.

Our Grand Lodge is a unique laboratory in which to prove that the brotherhood of man is no. only a logical hypothesis but an attainable reality and that true friendship may exist among those who without the exercise of the principal tenet of Freemasonry might have remained at a perpetual distance. But this result will not be achieved unless we, as individual Masons and as Lodges, have the will to achieve it. Let us note that the lecture says that it is the exercise of Brotherly Love that leads to that true friendship which is our goal. The passive profession of Brotherly Love will get us nowhere. As I have said, the exercise of Brotherly Love calls for discipline. In our Lodge assemblies it requires that we devote our attention to the visitor, the stranger within our gates, rather than to our intimate and agreeable friends. We already

(Continued on the next page)

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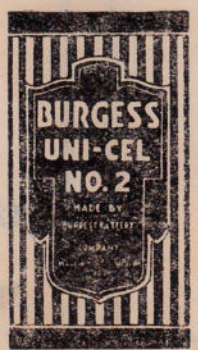

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Closer Association Among American and Filipino Lodges

(Continued from the preceding page)

know and understand the latter. The visitor we may not even know, the stranger we certainly do not. He is at a distance. Unless he is to remain at a perpetual distance, we must exercise Brotherly Love by seeking to know what he is and has in common with us and to tolerate and understand what he is and has of difference.

As Lodges, and this is what I have been driving at from the beginning, we must tie ourselves up more intimately with the Grand Lodge, in order that we may be more understandingly associated Lodge with Lodge. The nearer our Lodges approach the club idea in their social appointments and facilities; the more they rely upon their Lodge-room luxuries and exclusiveness to bring members to their doors the farther they depart from the true Masonic motive. Our stated meetings, our visitations and our annual convocations are Masonically futile unless they, in some way, serve that purpose of learning to subdue our passions and improve ourselves in Masonry. I am happy to note that, as a timely gesture toward a closer association of Lodge with Lodge through the Grand Lodge, the four Lodges here assembled have cooperated in this function. A short time ago, I am informed a like group of Filipino Lodges received the visitation of the Most Worshipful Grand Master and his officers in like manner. These incidents point in the right direction. But these American Lodges already know and understand each other fairly well and those Filipino Lodges already know and understand each other fairly well. Better, at any rate, than this group of Lodges knows and understands that group and vice versa. Why should not American and Filipino Lodges hold joint meetings to receive the visitation of the Grand Master and his officers? Every possible opportunity for closer association and cooperation among the Lodges composed of Masons with different national and racial back-grounds should be grasped. The closer our associations and the more frequent our contacts the more rapidly will our knowledge and understanding of each other ripen into that true friendship which it is the aim and object of Masonry to see established, not only among Masons, but among men everywhere.

Historical Sketch of Plaridel Masonic Temple

(Continued from page 156)

1937—E. M. Masterson, President.
Orestes Hermosura, Vice-President.
Joaquin Garcia, Director.
Mariano Gonzalez, Director.
Esteban Munarriz, Director.
Jose P. Guido, Director.
E. del Rosario Tan Kiang, Director.
Joaquin Garcia, Treasurer.
Mariano Gonzalez, Secretary.

NOTE:—The same officers are serving for the year 1938.

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FRATERNAL REVIEWS

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

INDIANA, 1937

The Grand Lodge of Free and Accepted Masons of the State of Indiana, founded in 1818, had on December 31, 1936, 555 subordinate Lodges with a total membership of 107,738, showing a loss of 2,559 members during the year. Grand Masters: retiring, Thomas J. Wilson; incoming, D. Burns Douglass. Grand Secretary, William H. Swintz, Masonic Temple, Indianapolis, Ind.

The 120th Annual Communication of the Grand Lodge of Indiana was held in the City of Indianapolis on May 25 and 26, 1937. Our Grand Representative, Wor. Bro. Clyde E. Titus, was not present.

Grand Master Wilson, in his Annual Address, stated that a renewed interest in Masonry was evident throughout the state. He spoke of the death of four Past Grand Masters, M. W. Brothers Harry Yeo, Frank E. Gavin, Roscoe C. Kiper, and Jere West. M. W. Bro. Gavin had served as Grand Treasurer for twenty-eight consecutive years. Three Masonic Halls were dedicated and eleven corner stones laid during the year. One Lodge surrendered its charter. The Grand Master attended the 1936 Communication of the Grand Lodge of Kentucky, the Grand Masters' and Grand Secretaries' conferences in Washington, D. C., and the George Washington Memorial Association meeting in Alexandria, Va.

Sixteen of the seventeen living Past Grand Masters were present to answer to the roll call.

The Grand Secretary reported that the recognition previously extended to the Grand Lodge of Denmark and the Grand Orient of Roumania had been cancelled, and in place therefore recognition has been extended to the National Grand Lodge of Denmark and United Roumanian Freemasonry.

The Grand Lecturer presented a report that is one of the best that has come to our attention and we recommend its perusal to our Grand Lecturer and Grand Lodge Inspectors. We wish we had space to give to some of the subjects treated therein.

The Masonic Home at Franklin, Indiana. was referred to by Grand Master Wilson as "one of the best kept and conducted in the United States." On April 30, 1937, the Home had 433 guests of whom 156 were men, 102 were women, 117 were boys and 66 were girls.

The report of the Reviewer, P. G. M. Elmer F. Gay, is published in the Proceedings but his reviews are published in the official organ of the Grand Lodge, "The Indiana Freemason."

On recommendation of the Correspondence Committee of which M. W. Bro. Gay is Chairman, recognition was extended to the Grand Lodge "Cosmos" of Chihuahua, Mexico; and the Grand Lodge Rio Grande do Sul of Brazil. Action was deferred on the requests of the Grand Lodge of Chiapas (Mexico), the Grand Lodge La Oriental Peninsular of Yucatan (Mexico), and Argentine Masonry A. & A. S. R., Grand Lodge Jurisdiction of Buenos Aires.

M. W. Bro. Gay is also the Superintendent of the Indiana Masonic Home and was in charge of the Excursion to the Home. A special train of nine coaches carrying five hundred and fifty-three passengers was run over the Pennsylvania Railroad to Franklin and return to give the members of Grand Lodge a chance to visit and inspect the Home.

The Rhode Island traveling Bible was used during the session, Indiana being the thirtieth Grand Lodge to rededicate this Bible.

R. W. Bro. E. M. Masterson, P. S. G. W., represents the Grand Lodge of Indiana near ours.

IOWA, 1937

The Grand Lodge of Iowa, Ancient, Free and Accepted Masons, founded in 1844, had on December 31, 1936, 551 Lodges with a total membership of 67,675 showing a loss of 1,381 members for the year. Grand Masters: retiring, Tom B. Throckmorton; incoming, Harry L. Palmer, of Cedar Rapids. Grand Secretary, Charles C. Hunt, Cedar Rapids, Iowa.

The 94th Annual Communication of the Grand Lodge of Iowa was held in the City of Cedar Rapids on June 8, 9 and 10, 1937. It was preceded by public exercises which included an address of welcome by the mayor of Cedar Rapids, Bro. Frank K. Hann, a response by the Deputy Grand Master, H. L. Searle, the presentation of the Grand Secretary of the O. E. S., Mrs. Adah G. Thompson, who presented the Grand Master a basket of flowers in the name of the Grand Chapter and the worthy Grand Matron. The acceptance speech was delivered by the Senior Grand Warden, Bro. Clifford D. Jory, in a happy vein. The distinguished guests present were informally presented by the Grand Secretary Charles C. Hunt. The Chairman, Bro. Floyd Philbrick then presented the Senior Past Grand Master, M. W. Bro. C. C. Clark, who in turn presented the Grand Master.

The Annual Address of Grand Master Throckmorton comes within the class referred to by some reviewers as state documents. It is a scholarly presentation of his official acts and shows what can be accomplished by one who puts his whole soul into his work. Ninety days were devoted to visitations, official and otherwise, during his term of office. He spoke in appreciation of the services rendered to Iowa Masonry by their Past Grand Masters and paid eloquent tribute to the memory of Past Grand Master Frederick W. Craig who passed away during the year. He attended the Grand Masters' Conference and the annual meeting of the Masonic Service Association in Washington, D. C., and the George Washington National Masonic Memorial Association meeting at Alexandria, Va. He visited the sessions of the Grand Lodges of Missouri and Minnesota, attended two Lodge meetings while in St. Paul and took part in a Masonic excursion to Omaha, Neb. He laid the corner stones of two school buildings and dedicated one Lodge room and one Masonic Temple. Sixteen dispensations were issued "for acts not forbidden by law and essential to the welfare of the Craft and for such other purposes as the law permits." This is somewhat different to the ideas some Grand Masters have regarding their powers in this matter. Of the nine opinions rendered by Grand Master Trockmorton, one only was disapproved and one modified, but approved in principle by the Jurisprudence Committee. He reported one charter as having been surrendered during the year. His remarks concerning the building of George Washington National Masonic Memorial Temple places this subject in a more favorable light than has hitherto been accorded this great undertaking. He states that over $4,000,000.00 have been contributed toward the project; that fifteen years have passed since the ground was broken for the erection of the memorial

(*Continued on the next page*)

FRATERNAL REVIEWS

(Continued from the preceding page)

and that probably two years more would witness the completion of the project; that there is no outstanding indebtedness. This last item is due to the fact that work was done only when funds were on hand to pay for it. Many of the promised contributions were "delayed" during the years of the financial depression, and work was suspended until funds became available. The Grand Master presented the Association with a check for $10,000.00 as Iowa's contribution for the year to this worthy enterprise.

The Grand Secretary, M. W. Bro. Chas. C. Hunt, rendered a fine report on the activities of his office and also on the Grand Lodge Library in his capacity as Grand Librarian. His suggestions for a Lodge Audit are recommended to our Grand Lodge Inspectors and to members of auditing committees. We have read many references in regard to the Iowa Masonic Library and a reading of M. W. Bro. Hunt's report on the Library is of particular interest to this reviewer in view of his eight year's work as Department Librarian at the U. S. Army Headquarters in Manila, and his present assignment as Active Librarian under Grand Secretary Kalaw. We are looking forward to a visit to the Iowa Grand Lodge Library sometime during the year 1941 when a trip to the United States is contemplated.

Grand Secretary Charles C. Hunt was honored at this session of the Grand Lodge of Iowa by being elected by acclamation, an Honorary Past Grand Master.

The relief granted to beneficiaries of the Grand Lodge Charity Fund totaled $45,957.98. Continued relief was recommended for 77 Master Masons, and 70 widows with 48 minor children.

The Masonic Sanitarium at Bettendorf admitted fifteen patients during the year; seventeen died and four were discharged, leaving forty-eight in residence on May 31, 1937.

The Committee on Grand Lodge Recognition reported that there were some fifty foreign Grand Lodges which they had not formally recognized. The Committee failed to mention the number of Grand Lodges that have been recognized by the Grand Lodge of Iowa although eight-five Grand Lodges are listed on pages 434 and 435 in the volume under review. A thorough study of the history and standards of foreign Grand Lodges is to be made, however, with a view to procuring complete information on recognition. We hope the ideas and purposes of the Committee will be brought to a successful conclusion and that the Grand Lodge of Iowa will soon lend their co-operation to the Grand Representative system.

The Fraternal Reviewer, P. G. M. Ernest R. Moore, wrote the reviews of the Proceedings of sixty Grand Jurisdictions, 48 in the United States, 9 in Canada, 2 in Australia, and the Philippine Islands. The reviews cover 251 pages and are replete with generous quotations from speeches and committee reports. He gives our 1936 volume a little over three pages of friendly comment quoting from the annual address of Grand Master Hawthorne and the report of the Senior Grand Lecturer, Very Wor. Bro. Jose de los Reyes. With regard to the radio broadcasts on Masonic aims and ends, made during 1936 he says: "To others this method might appear as proper and expedient only under the strictest censorship." We can assure him that the Committee in charge, M. W. Bro. Frederic H. Stevens, M. W. Bro. Rafael Palma and Wor. Bro. Leo Fischer, were eminently fitted to exercise the necessary censorship.

As the Grand Lodge of Iowa has not yet adopted the system of exchange of representatives, we have no Grand Representative near that Grand Lodge.

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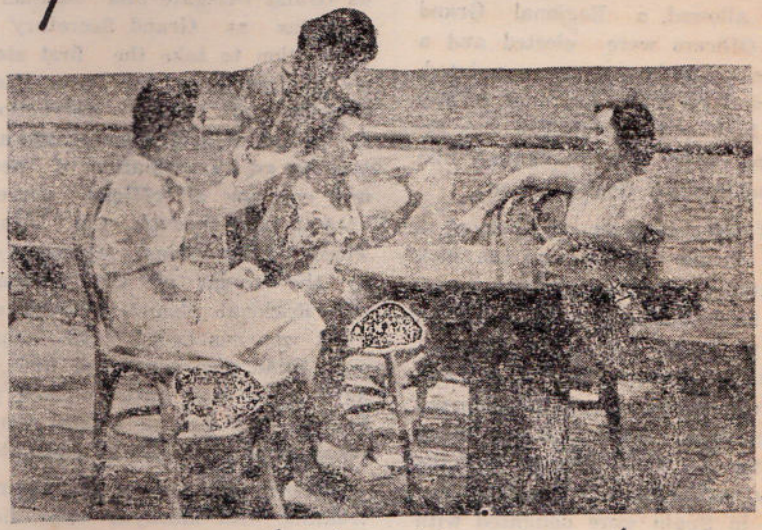

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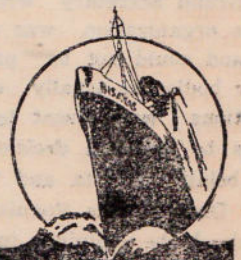

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MASONRY IN THE PHILIPPINES

By W. W. MARQUARDT

(Abridged from Kalaw's Masoneria Filipina)

(Continued)

DEMOCRATIZATION
1893-1895

After the exchange of opinions at Malabon, an assembly was called in April, 1893, to organize a Regional Grand Lodge, to discuss the future relations with Laktaw, and to deliberate upon the powers of Nilad with respect to the other Lodges. Nilad replied to the invitation to attend the reunion by forbidding the meeting as unconstitutional and declaring the signers of the invitation suspended from all masonic rights and subject to trial. The assembly was held, however, without representation of Nilad and after a long discussion led by Faustino Villaruel the originator of the movement, and by Apolinario Mabini, it was decided to solicit the formation of a Regional Grand Council, or in case this should not be allowed, a Regional Grand Lodge. Officers were elected and a committee on by-laws was appointed. Laktaw was forbidden entrance to any Masonic hall, and a committee was appointed to prefer charges against him before the Spanish Grand Orient.

One of the obstacles to forming a Regional Grand Council was the lack of members of the 33rd degree necessary to form the Camara Consultiva (Advisory Body) but it was decided that this body was not essential and that its organization could be deferred to a later date. Marcelo H. del Pilar was entrusted with carrying on the necessary negotiations at Madrid. The Filipinos in Spain were delighted with the move but Nilad, allied with Col. Alejandro Rojí of the Engineer Corps, protested and impugned the constitutionality of the Regional Grand Council.

The Grand Secretary wrote, saying, that the organization was unconstitutional and could not be presented to friendly bodies as legally constituted. Instructions were sent to Rojí and Caballos to put this decision into effect, Abelardo Cuesta and "Aymeric" (Pedro Duarte), the Spanish Masons who helped the Filipinos in constituting the Regional Grand Council, were cut off from Masonic relations. The threat of expulsion hung over all who did not comply with instructions.

This letter fell like a bomb among the Manila supporters of a Regional Council. Letters to Del Pilar by Numeriano Adriano, Ambrosio Flores, and Apolinario Mabini urging him to secure official approval of the Regional Grand Council and to protest against Secretary Joaquin Ruiz's letter and insist upon the granting of the charter were sent on October 4th. Del Pilar was authorized to negotiate the affiliation of the Philippine Bodies with some other Grand Lodge in case favorable action was not taken by the Spanish Grand Orient.

Meanwhile Col. Rojí transmitted to all Lodges copies of the decree of the Spanish Grand Council expressing the desire of strengthening Masonry in the Islands without creating a Regional Grand Council and annulling all previous regulations concerning the conduct of Philippine Lodges, appointing Rojí as Grand Delegate and Manuel G. de Castillas as Grand Secretary of the Delegation to take the first steps toward installing the new Regional Council, and issuing instructions for the taking of a Masonic census and for making an examination of accounts, and ordering all official correspondence to pass through the Delegation. These instructions caused dismay in the ranks of the advocate of the Regional Grand Council and its work was suspended. All Lodges except Nilad also suspended their labors until action was taken on the protest against Ruiz and all Lodges refused to recognize Rojí as Grand Delegate.

During these days Del Pilar was treating with Morayta who did not seem to be well informed as to the situation, but who ordered Ruiz to send all future correspondence thru his hands. The Manila mails in December brought the desired Charter and the Regional Grand Council was established in the midst of rejoicing on December 10th. It was a triumph of Del Pilar and the Philippine Masonry. With the constitutional organization of the Regional Grand Council, Nilad, and Labong, the only Lodge that made common cause with Nilad, closed their doors.

The Regional Grand Council assumed direction of Masonic affairs. Ten or more new Lodges were organized. Nominations of a number of prominent Filipinos for the 33rd degree were made with the idea of organizing the Grand Advisory Body, but these plans were frustrated by the machinations of the common enemy. The National Grand Orient of Spain founded several Lodges comprised mainly of Spaniards with a few Filipinos, but Philippine Masonry was bound up almost exclusively with the Spanish Grand Orient. Large number of native Lodges and Triangles were organized in three years notwithstanding the rigid persecution and the small number of the Spanish members.

PERSECUTION AND DECLINE
1892-1897

By the close of 1894 there were more than twenty-four Lodges and thirty-nine Triangles in the Islands under the Spanish Grand Orient, but owing to accompanying dangers, the Grand Orient did not publish a list of the Philippine Lodges nor of their affairs.

Philippine Masonry was in reality a campaign for liberty. The preamble of the Constitution of the Spanish Grand Orient sounded the keynote of the Philippine organization when it called attention to the ignorance, fanaticism, and superstition rife in the Islands and called upon men of good will to help free the country from the oppressor's yoke. The campaign itself was really carried on in Madrid. In the Islands, Masonry sought to win public support, to prepare it for future privileges and to secure assistance. Philippine Masonry did not actuate as an independent entity but as subordinate to the national movement and dependent upon the advice of Del Pilar in Spain, in the absence of Rizal. Madrid prepared the plans. Manila carried them out. In the Islands the rights of assembly and of free speech were denied. Men were imprisoned and deported without public trial at the instigation of the friars. Masonry asked only for a good government, for representation in the Cortes, and for reforms that would give the Philippines the same rights and obligations as those of a Spanish province. Among the reforms requested were the change from a military to a civil government, the delimitation of the powers of the Governor General, the extension of constitutional rights of Spaniards to all Filipinos, the expulsion of the friars, or at least the secularization of the parishes, civil service examinations for filling all

(Continued on the next page)

MASONRY IN THE PHILIPPINES

(Continued from the preceding page)

but the most important government positions, half the positions for Spaniards, the other half for Filipinos, and the reform of the Civil Guard.

La Solidaridad stated that Masonry was an organized protest against oppression which oppression would continue in the Islands so long as the friars retain their power and that it was necessary for Masonry to combat the friars if it would do away with tyranny.

Del Pilar was interested in popular education as a necessary preparation for the reforms whenever they might take place. Del Pilar perceived the lack of public opinion and urged its development by means of meetings, conventions, and conferences. These were forbidden and so the Lodges served as a seed bed for the propagation of reform ideas and concepts of popular government and as inexhaustible fountains of inspiration for liberty, equality and fraternity.

The opposition against Masonry increased even more rapidly when Serrano Laktaw and others carried tales to the government and the religious orders. Masonic ideas could not be tolerated. They threatened to open the eyes of the masses, hitherto submissive and obedient. They threatened the control of the friars. So in November, 1893, the friar organ in Spain sounded the note of warning. It declared that national integrity was threatened and that the Islands would be lost to Spain if Masonic teachings prevailed.

It became increasingly difficult to hold Masonic meetings. Seldom could they be held twice in the same house. At times, they were held under the guise of dances, and at other times under the cloak of card games. The Lodge furniture had to be of such character so that its nature could be changed in the twinkling of an eye. It should be noted on the other hand, however, that many Spanish Masons defended both Filipino Masons and Filipino Lodges and guaranteed on their word of honor, as loyal sons of Spain, that Philippine Masonry planned no attack on the integrity of their beloved government.

At the outset, more attention was given to Rizal (upon his return to Manila) than to the Lodges. His books and anti-clerical pamphlets were found in the homes of enthusiastic Filipinos. Rizal and Del Pilar were real popular heroes. The government knew this but did not realize the importance of the Lodges until its attention was called thereto by Archbishop Nozaleda in a written charge. Upon Rizal's arrival, the houses of many prominent Masonic friends of Rizal were searched but nothing more dangerous was found than copies of La Solidaridad, pamphlets of Del Pilar, and publications of the Philippine Association in Hongkong.

Upon his arrival, Rizal was feted as national idol. But on July 7, his arrest and deportation were decreed and the introduction or circulation of his works and all attacks upon either the Catholic Church or Spanish unity were forbidden. By the end of the year, but few Masonic meetings indeed were held.

The year 1893 and the first few months of 1894 passed in comparative calm. Rizal was deported in Dapitan. A number of other leading Masons had also been deported. So the government could sleep in peace while the Regional Grand Council was being organized, new Lodges and Triangles were being founded, and funds were being collected for the campaign in Madrid and for assistance to Rizal. The Madrid campaign required more help. After the importation of La Solidaridad had been forbidden, subscriptions, of course, fell off and this loss was made up by voluntary donations. Each Lodge member was requested to contribute twenty-five cents per month.

In March, 1894, the government again began operations against Masonry. For purposes of secrecy, it was decided to limit the number of members in any one Lodge to thirty. In 1895, began the real reign of terror for Filipino Masons and the Philippine people. The government erred in confusing Masonry with insurrection. The spirit of rebellion was well spread through the masses, particularly among the Tagalogs, due to the propagation and activities of the Katipunan. The government, however, was not cognizant of the Katipunan organization. The religious organizations continually pressed the government to move against Masonry and urged Governor General Blanco to be less indifferent and more active in persecution.

On January 27, Mabini advised Del Pilar that the government had ordered the seizure of all persons attending Masonic meetings and that the Lodges had again ceased their labors. In May, 1895, the Manila Masons requested by telegram that copies of La Solidaridad be no longer sent to Manila on account of the dangers of being caught with a copy. In August, Mabini confirmed this request and advised Del Pilar by no means to return to the Philippines.

Acting upon advice from the parish priest at Malolos, Archbishop Bernardino Nozaleda requested Governor General Blanco to take action against the municipal officials for their hostile attitude against the "Church and its ministers," attributing this attitude to the Masonic affiliations of the officials. As a result, all of the municipal officers were relieved from office and deported on the sole charge of being affiliated with Masonry, and of having proposed that the parish priest should have no intervention in municipal affairs, because the town was able to manage its own affairs without the tutelage of ecclesiastical authority.

Confidential information and false charges concerning masonic activities came in from all parts. In Pangasinan alone there were 140 cases for deportation. Provincial governors, bishops, and parish priests, stirred to activity, sent privileged communications against persons whose only offense was that of being called Masons. The accused were not permitted to know what was going on behind their backs. Personal grievances were often the cause of these charges which entailed search of homes often terminating in imprisonment, deportation, or martyrdom. One interesting accusation was that of the Bishop of Nueva Caceres (Naga) who denounced two government officials as belonging to a Masonic Lodge and requested their separation from the service "in the name of God, of Spain, and of public morality." To such lenghts did the exaggerations go, that one public document stated that "almost all inhabitants from the rich to the poorest, were Masons and that Pasig alone has 17,000 Filipino Masons."

There were reports, however, of the opposite character. The Governor of Iloilo denounced the priests who did not attend to their sacred duties, and those Spaniards who aroused by continuous insults the wrath of a people

(Continued on the next page)

MASONRY IN THE PHILIPPINES

(Continued from the preceding page)

who respected those who reproved or taught them, but seldom forgave those who insulted them.

Governor General Blanco, whose cordiality and energy were at first praised by the Masons, had to yield to the influence of pressure brought to bear by religious corporations, by the fantastic charges, and by his responsibility as Governor during those moments which were considered most serious for the integrity of Spanish rule. He began active measures against Masonry. Masonic correspondence was paralyzed. The Regional Grand Council barely gave signs of life. Modestia Lodge alone kept up until the time arrived when all of its members were in prison or subjected to torture. In August, 1899, Governor General Blanco was congratulated by the Minister of Ultramar upon his activities and urged to continue until the root of the evil had been extirpated or reduced to impotency. On August 13, the priest at San Pedro Macati sent to Manila the promoters of Masonic meetings with the advice that he could no longer be held responsible for the peace of the town if they were allowed to return and that some "bloodshed" would clarify the atmosphere. On August 19, Friar Mariano Gil, through the confessional discovered the Katipunan which was not a Masonic body but the real sinews of the separatist movement. The alarm sounded. The government trembled to its very foundations. Twenty prominent Filipinos were arrested the following day because Masonic papers were found in their possession. At Madrid the Filipino Circle, successor to the Spanish-Filipino Association, was suspended and its governing board turned over to the courts. The leaders of the Grand Orient were arrested and a popular movement against Masonry in Spain was initiated on the grounds that it was responsible for Philippine Masonry which in turn was the cause of the abortive insurrection.

The Katipunan, having been discovered, opened up the armed conflict before the appointed time. The Masons remained at home, another proof that Philippine Masonry was foreign to the separatist movement. But arrests, imprisonments, charges, tortures, and deportations, literally poured upon Masons. Masonry was confused with the Liga Filipina which was founded by Rizal. It was true that some Masons belonged to the League, but Masonry and the League were never identical, because the majority of Masons did not wish to affiliate with the League on account of its being "a political institution with very advanced ideas."

The religious corporations wrung abjurations of Masonry from some Masons and then brought about death sentences for the same ones, notwithstanding their abjurations. Rizal was implicated and a telegram was even received from Madrid complicating del Pilar who had died months previously in Barcelona.

But even with all this, the friars were not content because Governor General Blanco was not using the "firing squad" enough to suit their wishes. Blood and extermination were demanded by the local Spaniards. Blanco was accused of apathy and the government at Madrid had to yield. Blanco was recalled and Polavieja was sent, and Polavieja used the "firing squad" to their heart's content.

(To be continued)

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CHRONOLOGY OF HISTORICAL MASONIC DATES OF THE PHILIPPINES

1756

Two Irishmen were tried by the Tribunal of the Inquuisition in Manila for being Freemasons, but the records show that they were acquitted.

1762-1764

Masonic meetings are said to have been held in Manila during the British occupation by an English Field Lodge, but no record exists of any Masonic Lodge having been formed at that time.

1795-1797

William Augustus Bowles, Provincial Grand Master of the Creeks, Chickasaws, Cherokees and Choctaws spent fourteen months in Manila as prisoner of the Spaniards.

JANUARY 19, 1812

First ban on Freemasonry in the Philippines by Royal Decree of the Council of the Regency of Spain and the Indies. Persons known to be Masons were either expelled from their positions or disposed of their property. Another ban promulgated by Ferdinand VII dated August 1, 1824, carried the penalty of political, civil, and ecclesiastical excommunication.

NOVEMBER, 1829

Discovery of one case of books entitled *Ilustracion a la Masoneria* on board one of the incoming vessels, resulting in the designation of two ecclesiastics (in 1830) to censor all books imported into the Philippines.

1830

The first American Mason on record to have sojourned in the Philippines, was Brother George W. Hubbell, of Bridgeport, Connecticut, American Consul at the time of his death on May 21, 1831. The friars used their influence to prevent a monument being erected to his memory and the monument remained in a government warehouse until it was discovered upon the occupation of the American forces in 1898, when it was erected on Plaza Cervantes, Manila, where it stands today.

1856

First Masonic Lodge organized in the Philippines was "Primera Luz Filipina." It was chartered under the Gran Oriente Lusitano Unido (Portugal). It was organized by Jose Malcampo y Monje and Casto Mendez Nuñez, members being mostly Spanish naval officers and employees. A Commemorative Monument was erected in the town of Kawit, Cavite, in honor of that occasion. A bronze plaque was placed on that monument with the following inscription engraved thereon:

"In Commemoration of 'Logia Primera Luz Filipina,' the first Masonic Lodge established in the Philippines in 1856. This monument was erected by the M. W. Grand Lodge of Free and Accepted Masons of the Philippine Islands. Cornerstone laid February 22, 1937. Unveiled June 19, 1937. The site was donated by Mesdames Narcisa and Hilaria J. Jorge, through the good offices of Ibarra Lodge No. 31, F. & A. M. The wrought iron inclosure was presented by Manila Lodge No. 1, F. & A. M., the first American Lodge chartered in the Philippines. This plaque was presented by the brethren of the China Masonic District."

1872

First banishment of Masons in the Philippines, among them Enrique Paraiso, Maximo Paraiso, Antonio Maria Regidor and Crisanto Reyes, who were exiled to Ceuta and Carthage. German and English Masons extended relief to the distressed brethren.

MARCH 1, 1876

Establishment of Grand Departmental Lodge under the direction of Gran Presidente Rufino Pascual Torrejon, who was given powers to organize Lodges, Chapters and Consistories under the Gran Oriente de España. Four Lodges were thus established in Manila; one in Iloilo; one in Cebu; and one in Zamboanga. It was known that two other Lodges were formed under two other Grand Jurisdictions. The Rites of Memphis and Mizraim were known to exist at that time.

1889

Freemasonry opened its doors to all duly qualified Filipinos.

APRIL 1, 1889

Revolucion Lodge in Barcelona under the Grande Oriente Español, received its letter of Constitution. Graciano Lopez Jaena and Mariano Ponce became its Master and Secretary, respectively. M. H. del Pilar (Plaridel), Dr. Ariston Bautista, Dr. Galicano Apacible, Tomas Arejola and later, General Jose Alejandrino, were members of that Lodge.

MAY 15, 1890

Solidaridad Lodge in Madrid, obtained its charter under the Grande Oriente Español. All members of the dissolved Revolucion Lodge became members of this new Lodge, among them Jose Rizal, Antonio Luna, and Dr. T. H. Pardo de Tavera. Initiated in this Lodge were Vergel de Dios, Felix Pardo de Tavera, Valentin Ventura, Ramon Abarca, Juan Luna and Osmundo Evangelista.

JANUARY 6, 1891

Nilad Lodge was founded in Manila under the Grande Oriente Español. On January 31, the following year, Rizal was made Honorary Master. Several Triangles were eventually established. Candidates were admitted only after a thorough and rigorous investigation.

APRIL 16, 1893

Assembly of Masons was called for the purpose of forming a Regional Grand Council of the Grande Oriente Español. Many were opposed to the idea, but due to the efforts of Del Pilar, a Regional Grand Council was

(*Continued on the next page*)

CHRONOLOGY OF HISTORICAL MASONIC DATES OF THE PHILIPPINES

(Continued from the preceding page)

finally established on December 10, 1893.

DECEMBER 17, 1893

Del Pilar wrote his notable letter recommending that study be made of problems of organization—political, economic, and military—to further enhance the development of new municipalities. It was necessary, he said, that the brethren expressed opinions and ideas in conferences, thus giving the businessmen an opportunity to speak on business, the agriculturist on agriculture, the soldier on military science, etc. Only in that way, it was pointed out, could Masonry be of real use to the people.

1895

Beginning of the Reign of Terror against Masonry, the government erroneously identifying Masonry with the prevailing libertarian movement.

JANUARY 22, 1895

Apolinario Mabini wrote Del Pilar that the government had ordered the arrest of Masons.

JULY 2, 1896

Royal decree issued to continue "diligence against secret societies, principally Freemasonry, which has brought about with disgraceful efficacy the reverses in our colonies... Masonry is illicit, illegal, and destructive to the State..."

AUGUST 3, 1896

Fr. Agustin Fernandez wrote Governor General Blanco about Masonic reunions and suggested that "blood should flow freely to make the country sane." The *Katipunan* and the *Liga Filipina* which led in the separatist movement, were erroneously identified with Masonry. Arrests, deportations and house-to-house search was made to discover traces of Masonic paraphernalia, literature, and propaganda. The friars became discontented with Governor General Blanco because of his leniency and so used their influence to have him removed. Their lust for blood was appeased by the arrival of Governor General Polavieja, who ordered the shooting of Jose Rizal, Domingo Franco, Numeriano Adriano, Moises Salvador, Luis E. Villareal, Faustino Villaruel, Ramon Padilla, Jose Dizon, Antonio Salazar, and others. In the provinces, the following were condemned to be shot with the only reason that they were Masons: Rosalio Silos in Mindanao; Lauro Dimayuga in Batangas; Domingo Cecilio, Ciriaco Sarile, Teodorico Lagonera, Pantaleon Belmonte, Quintin Tinio, Mamerto Natividad, Marcos Ventus in Nueva Ecija; Francisco Tañedo and Procopio Hilario in Tarlac; Leon Hernandez, Cornelio Mercado, Maximo Melgarejo, Macario Valentin, in Camarines; and Victoriano Luciano, Maximo Inocencio, Feliciano Cabuco, Eugenio Cazezas, Hugo Perez, Maximo Gregorio, Jose Lallana, Severino Lapidario and Alfonso Ocampo in Cavite.

1898

Masons who survived the persecution now occupied responsible positions in the Revolutionary Government, among them Emilio Aguinaldo, President; Apolinario Mabini, adviser, and later head of the first Cabinet; Baldomero

(*Continued on the next page*)

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CHRONOLOGY OF HISTORICAL MASONIC DATES OF THE PHILIPPINES

(Continued from the preceding page)

Aguinaldo and Ambrosio Flores who became Secretaries of War; Gracio Gonzaga, Secretary of Finance; Antonio Luna, Director of War, Mariano Llanera, Isidoro Torres, and Vicente Lukban, Generals in the Army.

AUGUST 21, 1898

Under dispensation signed by Robert M. Carothers, Grand Master of the Grand Lodge of North Carolina, U.S.A.; Masonic members in the 31st Regiment of United States Volunteers met in Military Lodges.

JUNE 9, 1899

First Scottish Rite degrees conferred in the Philippines were conferred on Edwin C. McCullough, under authority of the Mother Supreme Council, A. & A. S. R. of Freemasonry, S. J., U. S. A.

APRIL 2, 1900

Through the initiative of Manley B. Currey, a Sojourners Club was organized, composed principally of sojourning American and European Masons. Judge Manuel Camus (now P. G. M.) was a member of that Club.

NOVEMBER 14, 1900

A Masonic meeting was held at the house of Dr. H. E. Stafford (now P. G.M.), 373 Gral. Solano, for the purpose of organizing a Masonic Lodge in Manila, the membership of which was to be composed principally of sojourning American and European Masons. Dr. Stafford was selected Master and Judge Camus, Secretary.

JUNE 18, 1901

Rizal Lodge organized by Dr. T. H. P. de Tavera, was constituted under the Grand Orient of France in honor of the great Filipino Martyr.

OCTOBER 10, 1901

Manila Lodge No. 342 was chartered by the Grand Lodge of California. Constituted November 24, 1903.

OCTOBER 15, 1903

Cavite Lodge No. 350, was chartered by the Grand Lodge of California. Constitued November 24, 1903.

JUNE 1, 1907

Perla del Oriente Lodge No. 1034 was constituted by the Grand Lodge of Scotland. This Lodge was organized by M. Camus (now P. G. M.) and was one of the most cosmopolitan Lodges in the Philippines. At one time its membership was composed of seventeen different nationalities, viz., British, German, French, Italian, Russian, Spanish, American, Cuban, Mexican, Malayan, Portuguese, Filipino, Australian, Porto Rican, Chinese, Dominican and Swedish.

SEPTEMBER 14, 1907

Establishment of the Regional Grand Lodge of the Grande Oriente Español with Felipe Buencamino, Sr., as Regional Grand Master.

OCTOBER 10, 1907

Corregidor No. 386, was chartered by the Grand Lodge of California. Constituted December 11, 1907.

OCTOBER 16, 1911

The Manila Bodies of the A.A.S.R. of Freemasonry, were chartered by the Supreme Council 33°, S.J., U.S.A.

191p

Minerva Lodge No. 370 was chartered under the Gran Oriente Lusitano Unido (Portugal).

DECEMBER 19, 1912

The Most Worshipful Grand Lodge of the Philippine Islands was organized. Preliminary meeting held on November 17,1912, attended by representatives of Manila Lodge No. 342, Cavite Lodge No. 350 and Corregidor Lodge No. 386, all chartered under the Grand Lodge of California. Perla del Oriente Lodge No. 1034 and Cebu Lodge No. 1106, both constituted under the Grand Lodge of Scotland, were invited, but did not attend. The Constitution of the new Grand Lodge was adopted at Convention held on December 18, 1912, attended by representatives of the three Lodges under the Grand Lodge of California. Organization of Grand Lodge completed and first Grand Lodge officers elected and installed on December 19, 1912.

AUGUST 18, 1914

The First subordinate Lodge to be chartered under the Grand Lodge of the Philippine Islands was Bagumbayan Lodge No. 4. Dispensation was granted on August 18, 1914, by M. W. Bro. Newton C. Comfort. Charter was granted on February 2, 1915, and the Lodge was constituted by Grand Lodge, M. W. Bro. George Roggers Harvey, Grand Master, on February 10, 1915. This Lodge was founded by C. W. Rosenstock (now P.G.M.) assisted by Elisha Ward Wilbur, Charles Gallagher and Leo Fischer. The first three demiting from Corregidor Lodge No. 3 and the last named from Manila Lodge No. 1. At that time the Masonic situation was as follows, with the following Lodges working in this jurisdiction:—Perla del Oriente Lodge No. 1034 (Manila) and Cebu Lodge No. 1106 (Cebu), both chartered under the Grand Lodges of Scotland; twenynine Lodges chartered by the Grande Oriente Español; Minerva Lodge No. 370, under the Gran Oriente Lusitano Unido, (Portugal) and a number of Lodges under the Gran Oriente de España. The Lodges under the Grand Lodge of the Philippines could affiliate only with those under the Grand Lodge of Scotland, and the Grande Oriente Español and Gran Oriente de España were not in fraternal relations with each other. Bagumbayan Lodge No. 4 was founded witht hedefinite purpose of promoting harmony among the Masons in this country and it became the link upon which the chain of Masonic Unity in the Philippines was forged.

FEBRUARY 13, 1917

The unification of the Masonic Lodges working under the Grande Oriente Español with the Most Worshipful Grand Lodge of the Philippine Islands was effected on February 13, 1917. This unification was greatly influenced by Manuel L. Quezon, Teodoro M. Kalaw R. Palma, C.W. Rosenstock George R. Harvey, Newton C. Comfort and W. H. Taylor, all of whom have served as Grand Masters of the Grand Lodge of the Philippine Islands.

OCTOBER 20, 1917

The Philippine Bodies of the A. A. S. R. of Freemasonry, under the Mother Supreme Counsel of the World, were chartered.

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Why Should Master Masons Join the Scottish Rite

By ANDREW R. MARKER, 32°, K. C. C. H.

If you were asked to describe Masonry with one single word, what word would you choose? There are various synonyms for Masonry, such as Fraternity, Brotherhood, Craftsmen, Builders, and so forth. But there is one word that better describes the spirit and genius of Masonry than any other; it is the word Light!

Through all the sobbing ages of intolerance, superstition and bigotry; through the dark days of the Inquisition, now odious in history, down to the present hour, Masons have been ordered by their sovereign Grand Masters to travel East, West, North and South in search of Light.

All through the ages, since the first initiate knocked at the portals of the primitive Lodge, a luminous symbol has been shining in the Masonic East to remind the brethren that the Architect of Brotherhood is the Author of Light. The Book that hallows Masonic altars is suffused with glory to indicate that Masonry gets its incentive and inspiration from the fountains of Divine Revelation. The legend of the Lost Word is a symbol of hoodwinked humanity, groping in the gloom, in search of light.

Light being the shibboleth of Masonic fellowship, let the scales of mental and spiritual darkness fall from the eyes of the groping initiate; let him behold the great symbols of Masonry, radiant with glory, flashing out from the encircling gloom! What a beautiful and striking picture we have here of the mission of Masonry in the world! Dispelling darkness, diffusing light! Removing the hoodwink of intolerance and bigotry from the eyes of men; freeing their bodies, brains and souls from the cabletow of mental and spiritual captivity; exalting intelligence, education, liberty, as the symbol of all that free men hold dear.

Light! What a marvelous thing it is: the most marvelous of all visible things! A thousand ancient wrongs and abuses, grown in darkness; a thousand hateful dogmas, that blind the eyes and blight the souls of men disappear when Light appears!

From times of old, Masons have been known as "Sons of Light."

Masonry is a mental, moral and spiritual architecture. The ritual is merely the scaffolding of Masonry. A scaffolding presupposes a building; the building that Masons are supposed to work upon is a mystic but mighty edifice, erected to God, the Author of Light, and dedicated to the diffusion of free thought and free conscience—the bulwark and bell tower of free institutions.

Whole libraries have been written about the traditions, history, philosophy, and secret doctrines of Masonry. The cryptic shorthand of its symbolism has been extended into the longhand of a vast Masonic literature.

Our Grand Lodge — (every Grand Lodge, I suppose) — has a complete library of worth-while books on Masonry; books that illuminate, beautify and adorn, with the trophies of learning, every apartment of the Temple, even the SANCTUM SANCTORUM. These books are to be had for the asking by every regular Mason.

Naturally, we cannot expect every Master of the Craft to be a Masonic bookworm. But listen, my Brother! If you are really interested in the history, philosophy, and secret doctrines of Masonry; if you would like to know what Masonry *was*, and whence it came; what Masonry *is*, and what it is all about, if you would like to become one of those "well informed brothers" who is qualified to enlighten the candidate, not merely in the LETTER of the ritual, but in the beautiful and ever-living SPIRIT of Masonry, which "maketh alive," let me tell you how you can get a University course in Masonry, without spending four years in the cloisters of academic study, and without reading a single book! All you will need will be a four-day layoff from your secular duties; four days, two eyes, a pair of attentive ears, and a discerning mind.

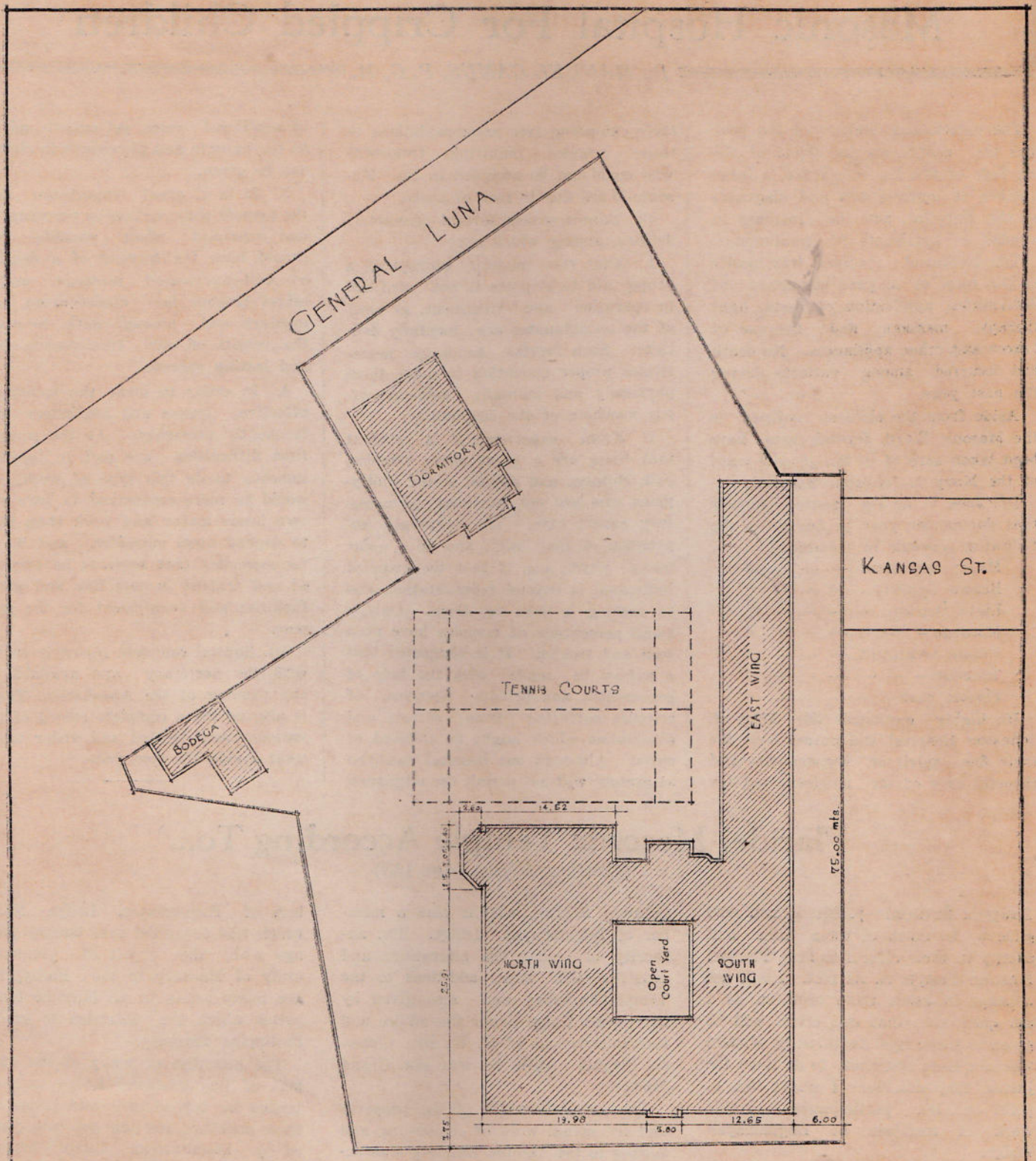
Some years ago, an intelligent and well-informed Mason applied for the Degrees of the Scottish Rite, in our Bodies. His favorite intellectual hobbies, he told me, were Masonry and astronomy; he had read many books on both subjects. He had studied astronomy without a telescope; his knowledge of that science was limited to what he had read in books; it had only an abstract, or academic interest for him, until he went out into California one summer on vacation; there he had the thrilling experience of gazing into the heavens, for the first time, through a telescope — the mighty lens of Lick Observatory.

As he looked at the sky through that mighty instrument, the stars leaped out of the mists of the Milky Way, and came running to meet his dazzled eye, in all of their blazing glory. That telescope, he said, had dramatized astronomy; it had raised it from the dead level of dabbler's body to the living perpendicular of an active intelligent, scientific interest.

This man, having studied the text books of Masonry was prepared, he said, when he applied for the Degrees of the Scottish Rite, to suffer the tedium of a twice-told tale. When he had completed the Degrees of the Scottish Rite, he confessed that he had been as much surprised, impressed, thrilled, interested and edified in astronomy, when he gazed at the stars for the first time through the lens of Lick Observatory telescope. The dramatic and impressive Degrees of the Scottish Rite had vivified, and visualized the great truths of Masonry, even as the telescope had vivified, vitalized and visualized the glories of astronomy.

The lens of Albert Pike's scholarship and dramatic genius had culled a thousand points of light out of the mystic Milky Way of Masonic lore, and disclosed them to his eyes as blazing stars of living truth. These degrees, he said, had brought him more light in Masonry; more interest, more instruction, more inspiration, than he had derived from years of study in books, or academic lectures.

"The letter killeth; it is the spirit that maketh alive." The function of drama is to clothe the skeleton of academic learning with the flesh and blood and brains and genius and spirit of living truth — "to make real life so exciting as to seem like a play." And such is the function that the Scottish Rite Degrees perform for those who are sincere seekers after MORE LIGHT in Masonry!



LOCATION PLAN

OF THE

PLARIDEL MASONIC TEMPLE

AT 520 SAN MARCELINO ST.

MANILA, P.I.

Masonic Hospital For Crippled Children

By MANUEL CAMUS, P. G. M.

The outstanding feature of the year was the continuous use made of the six beds of the Masonic Ward, a large number of consultations and diagnoses at the Hospital, and the increase in number of applicants for treatment.

The treatment rendered was mostly in the form of surgical correction of deformities, application of casts, light therapy, massage and the use of braces and other appliances. No death has occurred among patients during the past year.

Aside from the children confined in the Masonic Ward, several cases have been taken care of in the general ward of the Mary J. Johnston Hospital.

Dr. Jose V. de los Santos reports that during the year he has given the following schedule of treatment:

Major operations — — —	18
Braces applied— — — —	2
Light therapy — — — —	12
Massage— — — — — —	8
Frame treatment — — —	4
Traction— — — — — —	2
Plaster cast— — — — —	4

He highly commends the Mary J. Johnston Hospital and nurses both for their fine spirit of cooperation and cheerful care of the children, and for their extending free accommodations to those cripples requiring treatment who could not be accepted in the Masonic Ward due to lack of space.

Dr. Santos makes several recommendations, among which are:

1. That the modern concept of a proper aid to cripples is not confined to operation and treatment, as most of the unfortunates are mentally deficient. Such mental handicap necessitates proper education to make them physically and mentally self-supporting members of the community;

2. From experience it is evident that there are a great many cripples, both children and adults, in the Philippines who are not receiving the necessary expert care. The general impression of the laity, and of a great many physicians, is that the crippled individual is beyond rehabilitation, and so nothing is done for them. Only a small percentage of cripples have been seen and treated. It is suggested that a survey be made with the help of government and private agencies, of cripples suffering from defects and disabilities which might be relieved or cured. Although our hospital facilities at present will not permit the admission of additional cases, yet expert advice to the parents and physicians in charge can be given.

3. It is of great importance that the present organization be perpetuated, and expanded when possible. We should have the services of a dentist, a well-experienced masseur, and a school teacher for kindergarten, elementary and manual work, to make the results of our treatment a real and lasting success.

4. In order to make the treatment effective, braces and appliances are frequently necessary. At the present time difficulties are met in locating someone to do this type of work. It would be more economical to have our own brace maker and work shop than to depend upon outsiders, and it is recommended that someone be employed and trained in this line and given facilities and equipment for the purpose.

Dr. Santos' complete report is on file with the Secretary and available to any member of the Association. There is also on file a complete record of the various cases treated and under treatment during the past year.

Plaridel Masonic Temple According To...

(*Continued from page* 153)

Temple's financial problems, and who gave up so much of their time and energy in their efforts to keep Plaridel Masonic Temple on its feet. I will not attempt to name these brethren as I am quite sure that due credit will be given to these loyal brethren by writers who are more qualified to do them the justice they deserve. I would like to point out the participation in this work of members of Bagumbayan Lodge.

In the first place, M. W. Bro. C. W. Rosenstock, the founder of Bagumbayan Lodge, was at that time a member of the War Work Council of the Y. M. C. A. who sold the property to the Temple Association, and he aided and assisted the organizers of Plaridel Temple Association in effecting the purchase of this property.

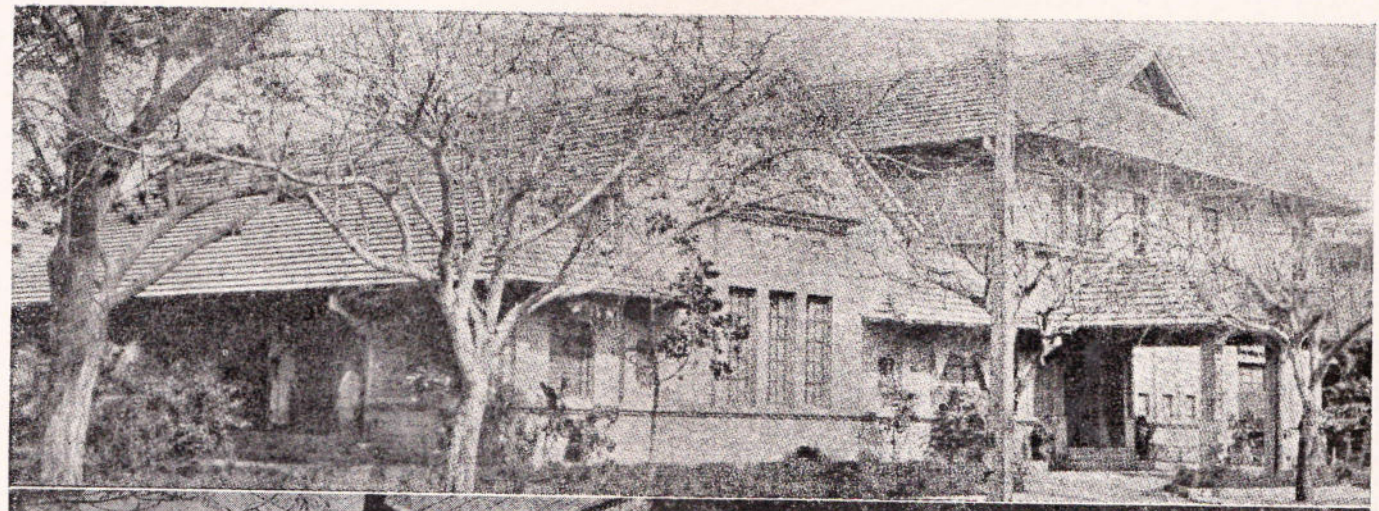
The transfer of the property from the Plaridel Temple Association to the Grand Lodge was authorized under the Grand Mastership of M. W. Bro. Conrado Benitez, who is also a member of Bagumbayan Lodge. The authority to make the alterations and construct the new additions to the Temple buildings was also given by the Grand Lodge under the advice and recommendations of M. W. Bro. Conrado Benitez while he was our Grand Master.

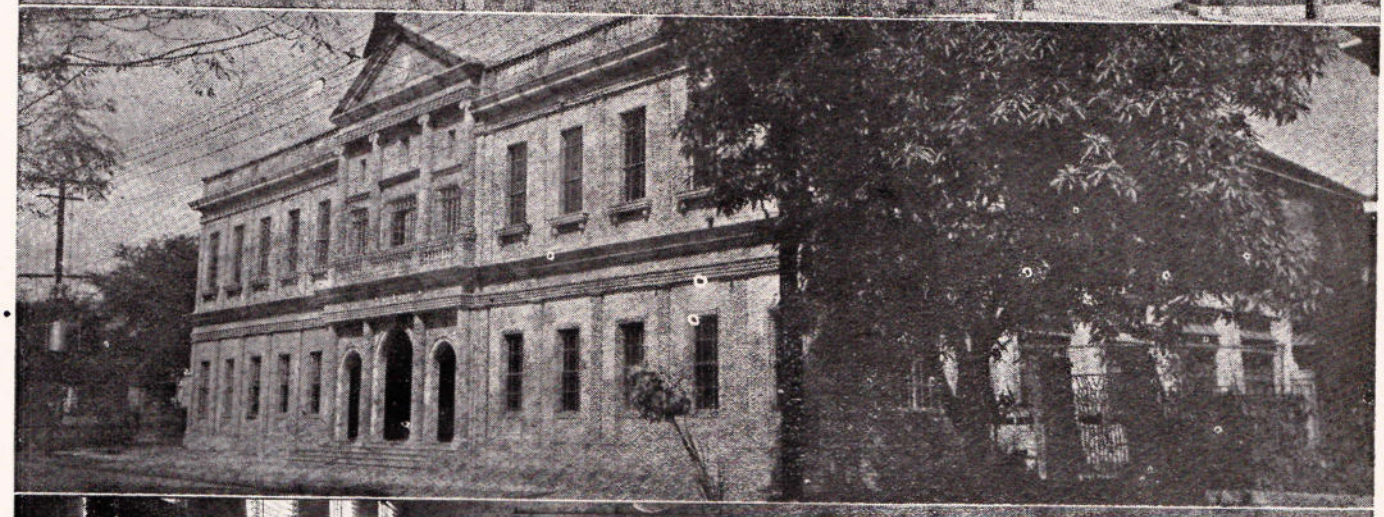
The actual transfer of the property and the actual work of remodeling and adding to the Temple Building was accomplished by the present Grand Master, M. Wor. Bro. Jose Abad Santos, who is also a member of Bagumbayan Lodge. The plan for the alterations and additional structures to the buildings were designed by a Civil Engineer who is also a member of Bagumbayan Lodge.

While no special credit is due Bagumbayan Lodge for the above recorded activities of its members in connection with Plaridel Masonic Temple, it is very interesting to know that members of Bagumbayan Lodge No. 4, which was organized over twenty years ago with the object of promoting unity of Masonry in the Philippines, are today active in all Masonic enterprises which are intended to benefit Philippine Masonry.

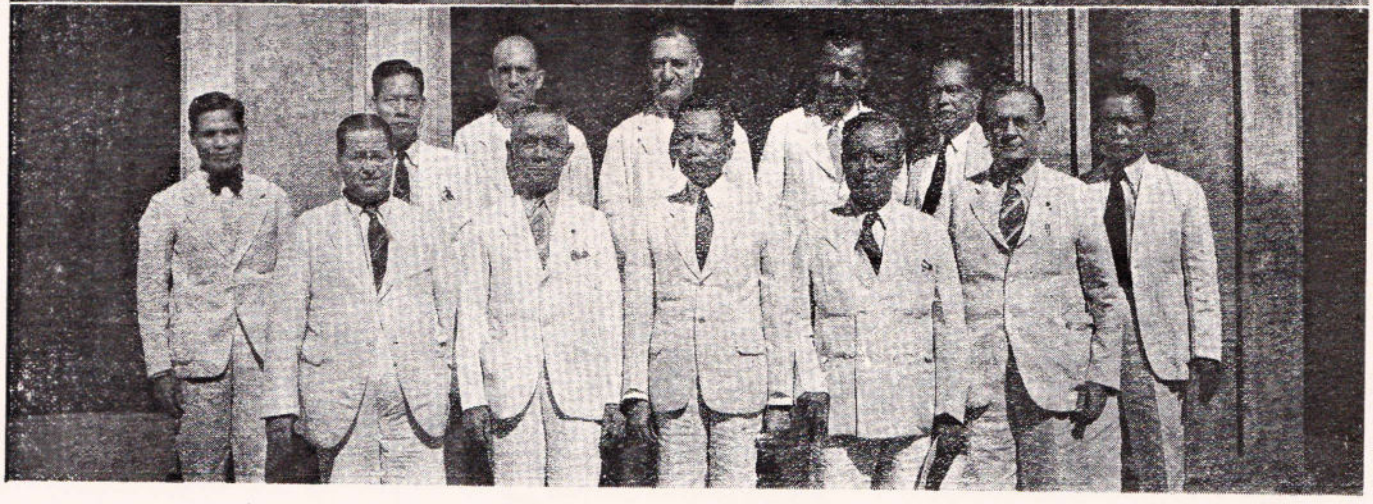
The activities of many of the members of Bagumbayan Lodge have extended far beyond their own Lodge and these members are now not only claimed by Bagumbayan Lodge but are claimed and honored by all members of the Fraternity throughout the Islands, and their work on Plaridel Masonic Temple was for the benefit of Philippine Masonry.

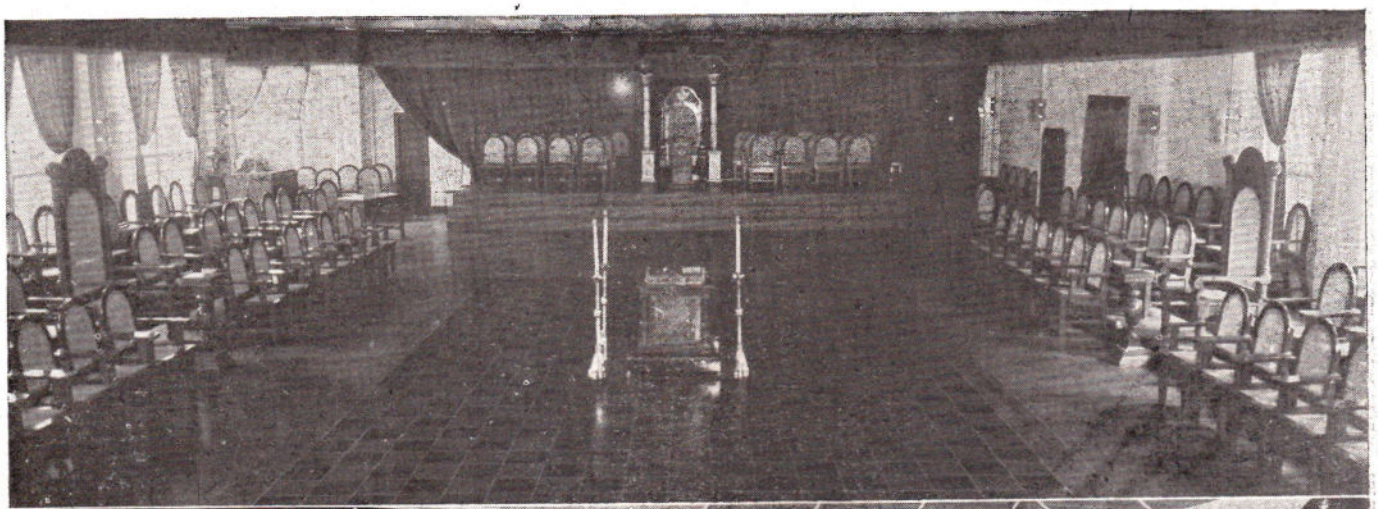
I am very grateful for the opportunity offered to me to have and take a small part in the rebuilding of Plaridel Masonic Temple, which I believe will mark another milestone in the wonderful success our Fraternity is making of the unification of Philippine Masonry.

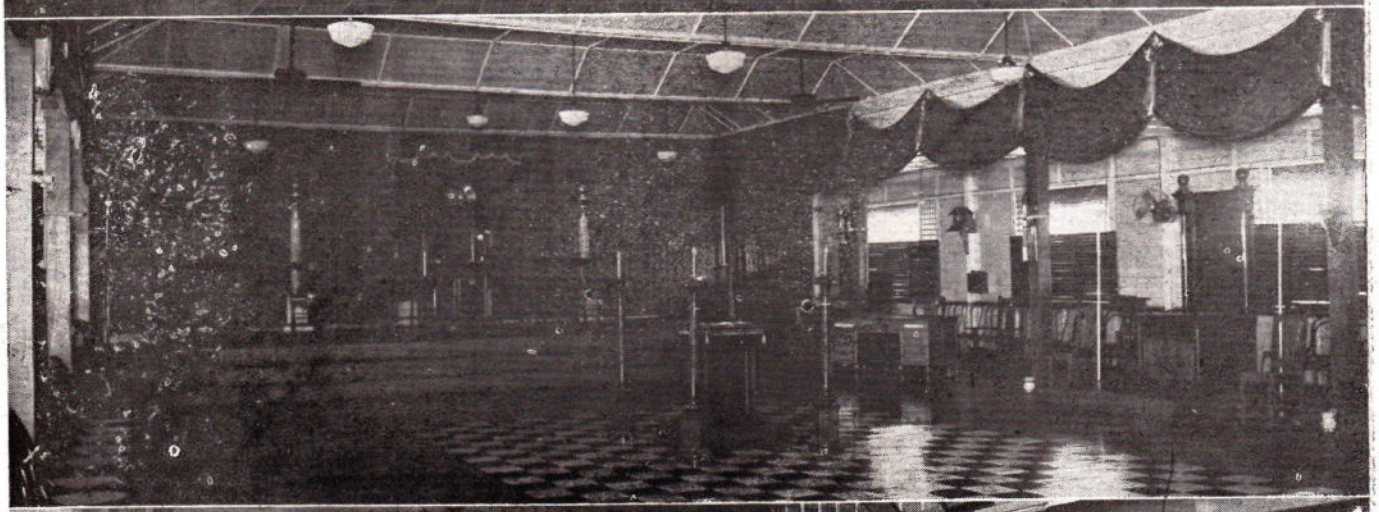


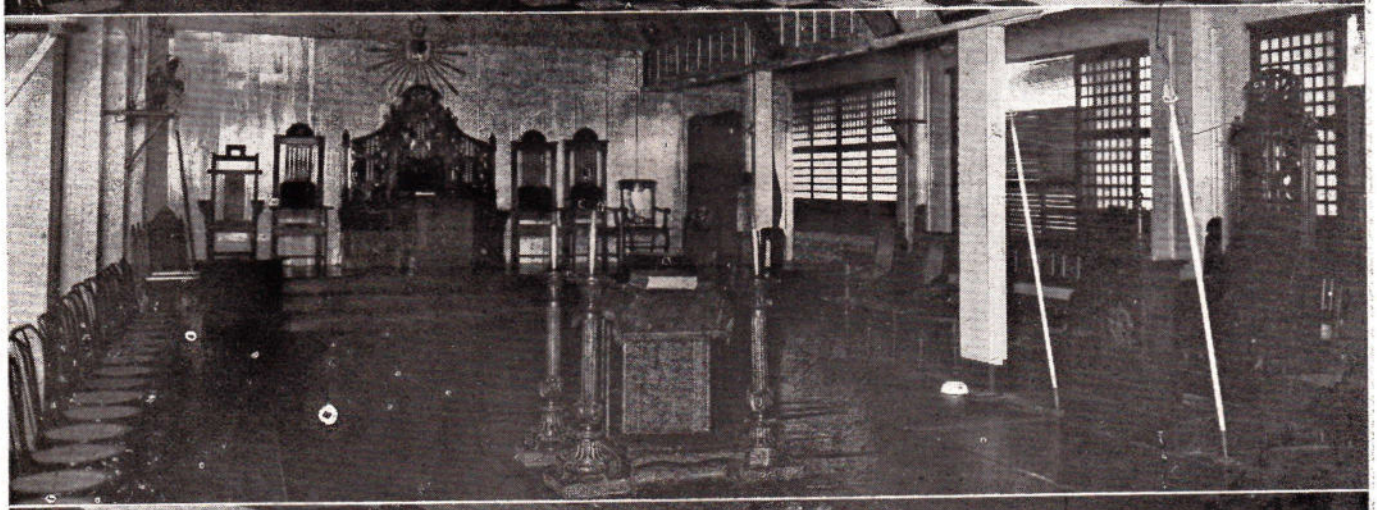


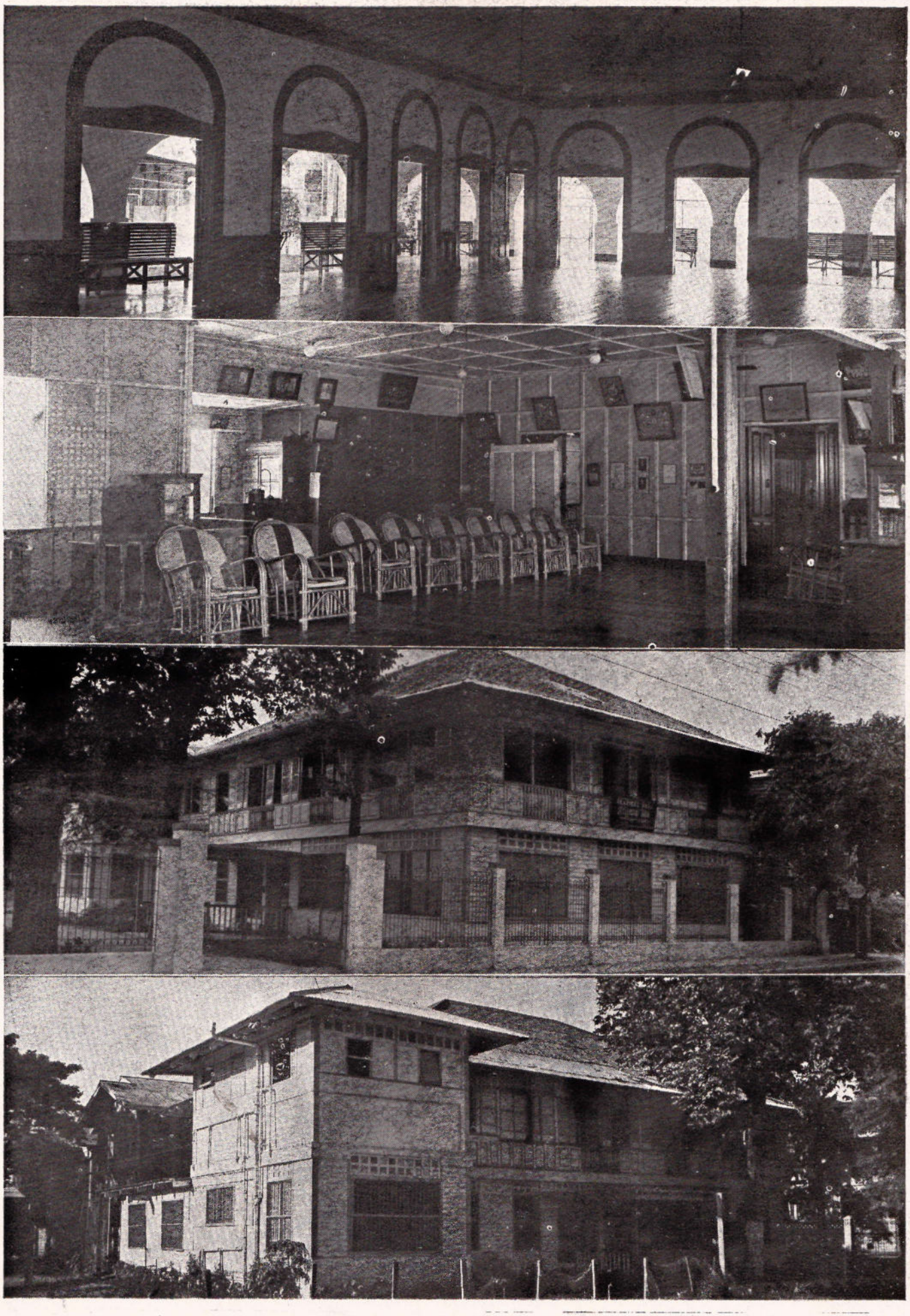
GRAND MASTER
GRAND SECRETARY











Plaridel Masonic Temple As It Is Today

By C. W. ROSENSTOCK, P. G. M.

The first of a series of contemplated additions to the Plaridel Masonic Temple is now completed and the additions and alterations to the old part of the building, now being made, are almost finished.

The New Lodge Room was ready for occupancy in October and the first meeting was held in that place on October 15, 1938, by Lakandola Lodge of Perfection, Philippine Bodies of the Ancient and Accepted Scottish Rite, when the Fourteenth Degree was conferred in full form by M. W. Bro. Antonio Gonzalez, and a special team. This occasion was also the Official Visitation of Illustrious Bro. Frederic H. Stevens, 33°, Deputy of the Supreme Council for the Philippines, and also as a Bienvenida for M. Wor. Bro. Quintin Paredes and Right Wor. Bro. Major General Jose de los Reyes, both members of the Phillipine Bodies. The degree work was conferred upon a class of candidates, and was a notable occasion as one of the candidates was M. W. Bro. Jose Abad Santos, Grand Master of Masons in the Philippines. Very few brethren have had the opportunity of witnessing a Masonic degree being conferred upon a reigning Grand Master.

The new addition to the old Plaridel Temple consists of a two-story addition, 4-1/2 meters wide, the entire width on the front of the old building facing Calle San Marcelino, and the addition of a second floor immediately over the Social Hall, in the North wing of the old building.

The new structure is a reinforced concrete and the added space on the ground floor will be used as the Grand Master's and Grand Secretary's offices and Grand Lodge Library.

The new Lodge Room is located immediately over the Social Hall. A four and a half meter corridor of foyer extends the entire width of the San Marcelino side on the second floor and is reached by a large stairway to the right of the imposing main entrance to the temple.

The new hall is very attractively finished and furnished in red narra. The floor is covered with masonite flooring with mosaic pavement and the blazing star in the center of the lodge room which is 14 meters wide and 24 meters long (45-1/2 ft. by 78 ft.). The floor space of this new lodge hall is 3,549 sq. feet, and specially designed arm chairs have been installed on both sides of the hall providing a seating capacity of approximately 350 for ordinary lodge meetings.

The accoustics of the hall are excellent with no sign of an echo. The hall is well ventilated by two rows of steel frame windows on either side. The lighting arrangement is obtained by indirect lights on the sides with bracket lights on the walls; no lighting on the ceiling.

The electric organ which was used in the old Masonic Blue Lodge Hall on the Escolta was donated to the Grand Lodge by Illustrious Bro. Frederic H. Stevens, Deputy of the Supreme Council for the Philippines, for the Manila Bodies, Scottish Rite, and this organ has been installed in the New Lodge Room. The Grand Lodge is very proud of this organ as many of the artists who have played on this instrument claim that it is one of the very best organs in this country and and that it is excellently voiced for vocal accompaniments.

The Preparation Room for the New Lodge Hall, is 4 by 5 meters and the Tiler's Room is about the same size. The floor covering of these two rooms, as well as of the large foyer on the second floor and the main stairway leading to same is covered with Armstrong's floor covering, furnished by F. H. Stevens & Co.

A modern lavatory and toilet room adjoins the new hall, leading off the foyer, and a lady's room adjoins the southwestern part of the new hall. These rooms are both finished with white enameled tiles. A kitchenette also adjoins the new hall. This room is equipped with a large porcelain sink and an electric hot plate, and will be convenient in preparing light refreshments when occasion requires.

Leading off of the kitchenette is one of the private dining rooms of the old building. This room is being re-decorated and will be useful for service in connection with special meetings in the new Lodge hall.

Wor. Bro. Daniel Limbo designed the plans for the new additions and Wor. Bro. Gregorio Alcantara is the contractor. The plans were passed upon by the Grand Lodge Standing Committee on Masonic Temples, composed of Wor. Bros. A. J. N. Gabler-Gumbert, Daniel Limbo and Vicente Orosa. The details of the work has been carried on under the direction of the Plaridel Masonic Temple House Committee, consisting of the following members, with the Most Worshipful Grand Master ex-officio member:

M. Wor. Bro. Vicente Carmona, Chairman.

M. Wor. Bro. C. W. Rosenstock, Secretary.

Wor. Bros. Joaquin Garcia, Manager, Plaridel Masonic Temple, Daniel Limbo, Michael Goldenberg, Robert Hill, Vicente Orosa, C. M. Hoskins, Miguel Bonifacio and Pablo Samson, Assistant Secretary.

The Executive Sub-Committee is made up of the Chairman, the Secretary and Wor. Bro. Miguel Bonifacio.

The general committee has been divided into sub-committees with the Chairman and Secretary ex-officio members of each one. The construction is in charge of Wor. Bros. Vicente Orosa, C. M. Hoskins and Daniel Limbo; Wor. Bro. Michael Goldenberg has had charge of interior arrangements of the Lodge Halls and the decorations and furnishing of same; Wor. Bro. Robert Hill has worked with Wor. Bro. Joaquin Garcia, Temple Manager, in making arrangements with

(*Continued on the next page*)

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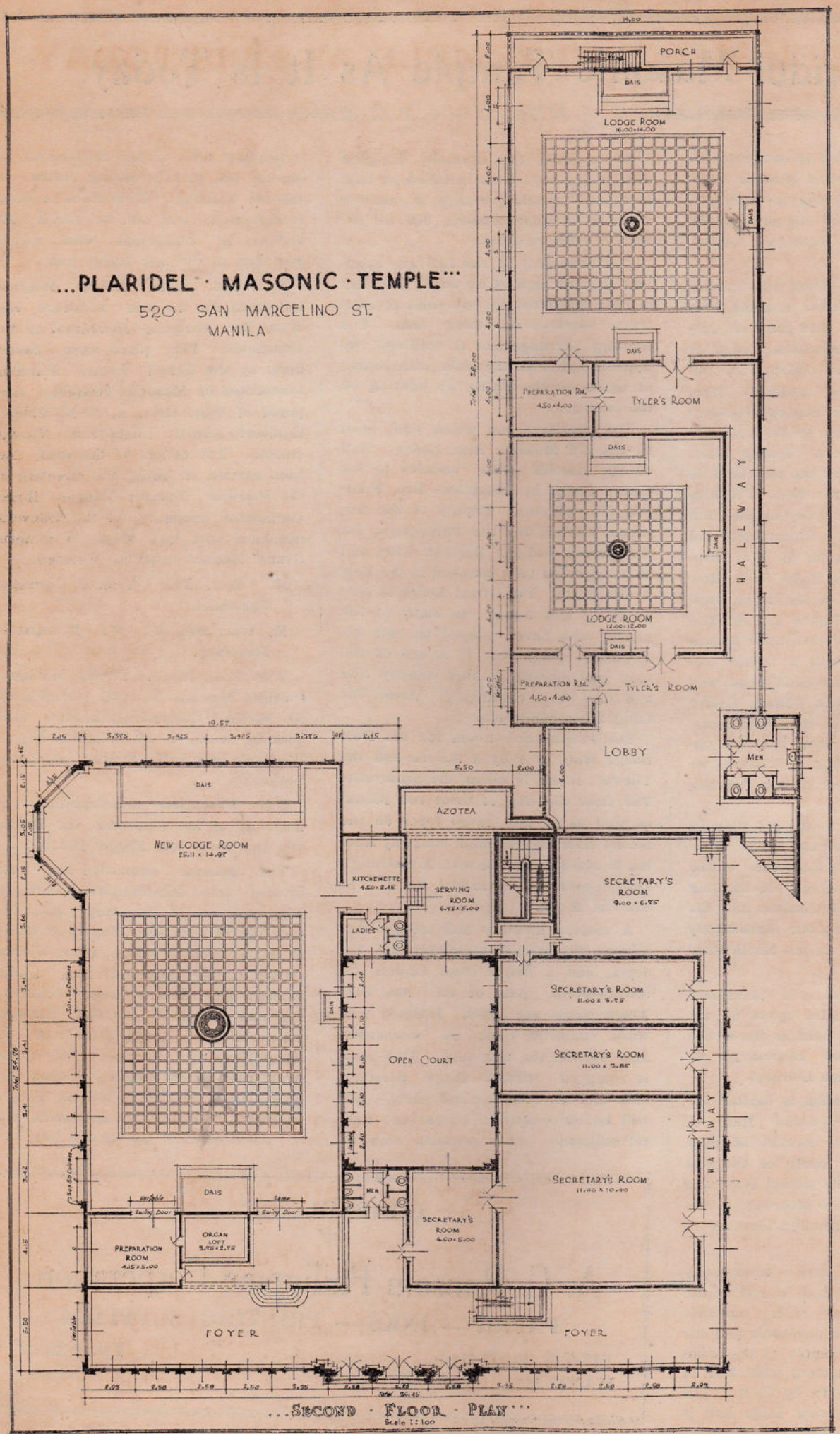

Lodges for the rental of the three halls; Wor. Bros. Miguel Bonifacio and Joaquin Garcia have been of great assistance to all of the sub-committees.

The Plaridel Temple House Committee has been a very active committee, holding regular monthly meetings and its sub-committees have been busy throughout the intervals between the regular meetings of the general committee. M. Wor. Bro. Vicente Carmona expressed himself as being extremely pleased with the keen interest taken by each member of his committee in the rebuilding of the Grand Lodge temple.

The large Social Hall, which is located in the ground floor of the north wing of the old building, has been re-modeled and, while it has always been a very convenient and spacious hall for dancing parties and other social gatherings, it has been installed in a room adjoining the south eastern part of the hall and a new modern men's room has made this Social Hall independent of any other part of the building, which is a very great convenience when renting this hall to outside parties. The Social Hall has a large veranda on the north and east sides, which opens up into the spacious garden which surounds the building. The garden offers a very attractive set-

PLARIDEL MASONIC TEMPLE AS IT IS TODAY

(Continued from the preceding page)

ting for tea tables which can be placed in the shade of several large acacia trees. Colored electric lamps add to the attractiveness of this setting in the evening. The Social Hall is approximately the same size as the New Lodge Room which is located directly over it in the second floor.

The entire second floor of the south wing of the old building is being converted into offices for use of Lodge Secretaries whose Lodges are meeting in Plaridel Masonic Temple. The old original Lodge hall which was loca ed in this space is being taken out and the large Lodge hall which is located in the addition which was recently built over the bowling alleys, will be enlarged and divided into two separate Lodge halls. This gives Plaridel Masonic Temple three separate, well equipped Lodge halls. Lodge Hall No. One is the new hall already referred to. The floor area of Lodge Hall No. 2 is 14 x 16 meters (52 x 45-1/2 ft.) or 2,366 sq. ft. and that of Lodge No. 3 is 12 x 12 meters (39 x 39 ft.) or 1,521 sq. ft.

A hallway will extend the full length of the south wing of the building on the second floor which opens up into the foyer of the new addition to the building in the west and into the lobby of the east wing thus providing a passage way which connects up the new Lodge room and the two smaller Lodge rooms. The rooms for Lodge Secretaries open up into this hallway giving each Secretary a convenient and a readily accessible place for his office.

The office of the Grand Master and the Grand Secretary are located on the ground floor of the new addition to the north wing with entrance at the left as you enter the main entrance from San Marcelino. The corresponding space of the new addition to the south wing of the building will be used for the Grand Lodge library room. The ground floor of the south wing of the original building will be used for reading and recreation rooms.

The bowling alleys remain in their original place, on the ground floor of the east wing. The toilets on the ground floor of the original building have been removed and a new modern installation is being made on the ground floor of the east wing immediately under the new toilets on the second floor off of the lobby of Halls Nos. 2 and 3.

The Plaridel Masonic Temple property as it now stands offers everything that the Craft could want in the way of modern, up-to-date equipment for Lodge rooms, and clean, sanitary, well arranged and well furnished rooms for social and recreational activities of the members of the Fraternity.

Too much credit cannot be given to our Most Worshipful Grand Master, Jose Abad Santos, as he has not only backed up the Committees doing this work, but he has personally attended many of the Committees' meetings and has given his personal attention and time in supervising and inspecting the work as it progressed. One of the most important activities of the Grand Lodge in the administration of the Plaridel Temple property is that of the Dormitory for young men, which is located in the old residential building facing on Calle General Luna. This work is, at present, being carried on under the supervision of Wor. Bro. Miguel Bonifacio. More will be said about the Dormitory in other columns of "The Cabletow" of this edition.

This article would not be complete if a little more was not said about our genial host and Worshipful Brother Joaquin Garcia. A glance at the *Historical Sketch* of Plaridel Temple, which is printed elsewhere in this edition, will show that, for the past seventeen years, Bro. Joaquin Garcia has been actively engaged in managing the affairs of Plaridel Masonic Temple. Bro. Joaquin Garcia has had more to do with the "saving of Plaridel Temple for Masonry" than any other individual person, as it was through his tireless efforts that it was possible to keep Plaridel Temple alive and running through all these years, and it must be a great pleasure and a real satisfaction to this loyal Mason for him to witness the realization of his dreams in seeing Plaridel Masonic Temple what it is today.

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Plaridel, the Father of Philippine Masonry

By RICARDO C. SANTOS, P. M.

The bright constellation of Filipino heroes would be incomplete without the name of Marcelo Hilario del Pilar, popularly known by his *nom de plume* PLARIDEL, and after whom Plaridel Masonic Temple is named. Masonic historians have conferred on him the title of "Father of Philippine Masonry."

Born eighty-nine years ago of a distinguished family in the barrio of San Nicolas, in the town of Bulacan, the old capital of the province of Bulacan, Del Pilar was able to receive the highest education available at the time in Manila. Seeing his people in the throes of ignorance and superstition, he endeavored to uplift them, but the enemies of enlightenment opposed him with all the resources at their command because they feared that with the awakening of the people their power would inevitably come to an end. During the Spanish regime in the Philippines the cross was aided by the sword. Government was a plaything in the hands of the monastic orders, and the administration of justice was a farce. Coming into collision with the colonial dictators for his liberal ideas, Del Pilar was tenaciously persecuted. Fortunately, on the eve his arrest in 1888, he was able to board a ship for Spain, and from there continued his vigorous fight for the advancement of his people.

Plaridel was one of the first Filinos to be initiated into Masonry in Europe. He then conceived the idea of establishing Masonic Lodges in the Philippines as a practical means of awaking the country from its lethargy. In his own words, "Freemasonry is the brain that must do the thinking for our people in the Philippines."

Why he was so devoted to Masonry may be gleaned from the following lines which he wrote in Europe: "Tyranny attempted to stifle freedom of thought and its manifestations, the right of the citizens to assemble, and other aspirations of social life but it found itself face to face with Freemasonry which has become a personi-

Marcelo H. del Pilar
(PLARIDEL)
1850 - 1896

fication of the universal protest against the designs of tyranny."

For eight consecutive years, until his death in 1896, Del Pilar labored against great odds. However, his name and the many letters he wrote to his friends in the Philippines served to sustain the faith of the brethren during the darkest days of Masonry in this country. Plaridel fought with unremitting constancy the Hydra of colonial greed, because its heads grew as fast as they were cut off. His heart was not discouraged by the false accusations of his enemies, he was certain that the truth will out and confident that the fruit of his labors would come in due season. He was not in the least concerned who would reap the benefits of his sacrifice; he only knew that by his efforts and example he could bring happiness to his race, and that was enough consolation for him.

An able general may lead his army from victory to victory, but his successor may not hold the territory won; a great statesman may spend his whole life adding to the statutes of his country sublime principles of legislation which later may only be washed away by the changing waves of the political sea; a great poet may sing most sweetly of his dreams and ideals, and yet posterity may not hear him; but great indeed is the man who can build his memory in the hearts of a grateful people who are benefited by his sacrifies. Such a man was Marcelo Hilario del Pilar.

In this special edition of *The Cabletow* dedicated to the Temple that bears his name, we join the famous poet and Freemason who wrote the following lines:

"Forget not the dead, who have loved,
who have left us,
Who bend o'er us now from their
bright homes above;
But believe, never doubt, that the
God who bereft us
Permits them to mingle with
friends they still love."

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Outline for A Philippine Mason's Handbook

By A. E. TATTON, P.M.

This little book is written particularly for the benefit of those who, having been Entered, Passed, and finally Raised to the Sublime Degree of Master Mason are desirous of learning something of the Fraternity in which they have become members.

Brethren are reminded from time to time that they are expected to improve themselves in Masonry. This injunction is not unnecessary, for it will not be denied that there is what is really a painful lack of knowledge respecting the history, philosophy and character of the Masonic Institution. Freemasonry is a science whose principles need to be inquired into and understood. It has a history which should be studied—a literature peculiarly its own worthy of diligent attention.

The Grand Lodge Constitution and the By-Laws of the Lodge are not intended as ornaments of the Lodge, but are to be carefully assimilated. An accurate knowledge of the many important subjects contained in these books is essential to all those who would take their proper place in Freemasonry, and it is a duty each Mason owes to the Craft in general and his own Lodge in particular.

The ceremonies have to be learned, not parrot-like, but with care and intelligence. The reasons for every portion have all to be investigated, so that the Ritual may be fully understood. An earnest endeavor should also be made to ascertain the symbolical teaching underlying the various outward forms and ceremonies.

The candidate at the conclusion of the ceremonies has at best a very hazy idea of what he has seen and heard. While he is required to commit to memory certain portions of the Ritual before being advanced, it is seldom, if ever, that the candidate is able to learn anything beyond the need of the moment.

The information contained herein has been gathered from reliable sources and is commended to the attention of the brethren of this Grand Jurisdiction with the hope that the brief manner in which the various subjects are treated will create a desire for further enlightenment.

I am chiefly indebted to the following works for the material which has gone into the making of this treatise: "Freemasonry and Its Etiquette" by W. P. Campbell-Everdeen; "Symbolical Masonry" by H. L. Haywood; "Things a Freemason Should Know" by Fred J. W. Crowe; "Worshipful Master's Assistant" by Robert Macoy; "Masonic Ritual, Described, Compared and Explained" by J. Walter Hobbs; "Concise History of Freemasonry" by Gould.

The lists of "Landmarks" were taken from the "Digest of Scottish Masonic Jurisprudence" by R. S. Wallace-James, and "Masonic Jurisprudence" by Roscoe Pound.

In order to avoid the excessive use of quotations and the need of footnotes, use has been made of the subject matter from these sources as though it were my own. This I have done by making use of the language of the writers concerned, or by changing it and intermingling their words with my own as may best suit the purpose.

Whenever it was necessary to make the subject matter conform to the law of this Grand Jurisdiction, the Constitution of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands was freely consulted.

In the preparation of this work I have received important assistance from M. W. Bro. Newton C. Comfort, to whom thanks are due and are hereby tendered.

CHAPTER I.

FREEMASONRY—WHAT IT IS

Freemasonry it has been said is but another name for that pure spirit of Brotherly Love which should unite all mankind. It is a Fraternity composed of men of every country, state and nation, of every rank and condition of life, who bound together by indissoluble ties, and strengthened by the power of their union, make it a part of their vocation to reunite again as closely as possible those separations, those divisions, which have made men so strange, so cold, and so distrustful of one another. It enjoins its votaries to rise above their national prejudices and the prejudices of their ancestral religion; to think no guile, to speak no evil, to do no wrong to anyone in the world; to sympathize with our brother; to shelter him from the blight of calumny, to ward off the attacks of the open enemy and the insidious foe;—it is the great corrective of all that is base, mean and selfish.

The members of this great Fraternity, universally designated as Freemasons, are banded together in groups or communities known as Lodges, and these Lodges respectively own allegiance to one or the other of the Grand Lodges or Grand Orients, according to the country in which they carry on their operations or according to the fundamental principles they profess.

Originally the one basic principle of all Freemasons' Lodges was an expressed belief in God. Anyone, therefore, who was a follower of any theistic belief was, in that respect, acceptable as a member. But, when the acknowledgment of the existence of a Supreme Being is not required by a Lodge, such Lodge is guilty of violating the principal landmark of the order and forfeits all claim to be considered as a Masonic Lodge.

Freemasonry, in the modern sense, came into existence in London in 1717, being based upon the old Operative Masonry of the Middle Ages; and to distinguish it therefrom it is now termed Free and Accepted or Speculative Masonry. It is a philosophic or speculative science illustrated by symbols. It is a science of symbolism.

Due to the great change which swept over Europe during the seventeenth century, English architecture began to decline. The ancient Gothic style was superseded by a modern imitation of the ancient Roman. The ancient symbolism of Gothic church architecture, which constituted the chief element in the secret doctrine of the former Lodges, had now lost its practical value and the Lodges were gradually abandoned by their members.

Toward the close of the sixteenth and the beginning of the seventeenth century, persons who were not operatives began to be admitted as actual members of the Free-masons' fraternity. Subsequently many learned, wealthy and eminent men were admitted to the society, and, to distinguish them from the working Masons, were designated "Accepted Masons."

In support of this assertion, Bro. Edward Conder when going through the "Record of the Worshipful Company of Masons of the City of London" discovered distinct traces of Speculative Masonry dating back to 1620 A. D., more than twenty-five years before the date of the first

(Continued on the next page)

OUTLINE FOR A PHILIPPINE MASON'S HANDBOOK

(Continued from the preceding page)

known initiation in an English Lodge, and Dr. Robert Plot, in his "Natural History of Staffordshire," published in 1686, states that Speculative Lodges were scattered more or less all over England. Also, in addition to the traces of "acception" in the London company of Masons, we have the information that men in no way connected with the building trades were accepted in the Lodge at Warrington, where Elias Ashmole and Colonel Henry Mainwaring were made Freemasons on October 16, 1646; in the Lodge at Chester of which Randle Holme was a member about 1665; and in the Lodge which met at the Masons' Hall, London, on March 11, 1682. To these may be added the ancient Lodge of Edinburg, Scotland, in which, while it was with the Scottish army in England, Sir Robert Moray, one of the officers of the army, was initiated on May 20, 1641.

Bro. Dr. Chetwode Crawley, when searching in the Library of Trinity College, Dublin, found a document dated July 11, 1688, entitled "Manuscript of the Tripos of Midsummer, 1688," from which as Bro. Gilbert W. Haynes says, we may now deduce with certainty that, as far back as that year and inferentially still earlier, there was in existence, in Dublin, a system of Speculative Masonry similar to that which we already know existed in England in the seventeenth century.

At present we have no record of existing minutes of Lodges meeting in England prior to 1701 A. D. In Scotland, however, there are a number of early Minute Books, with entries dating from 1598 A. D.

The Lodges in Scotland appear to have retained their operative character during this period although men of rank and influence, in no way connected with the operative art, were admitted as members and even held office. In Egland, however, there were Lodges which seem to have been made up almost exclusively of Speculative Masons.

It is to the admission of the Speculative element that we may perhaps ascribe the origin of certain symbols and ceremonies which have no connection whatever with the old fraternity of operative masons.

At the beginning of the eighteenth century, it is probable that there was a complete disseverance of the two elements. In 1717 there was a revival of interest due, no doubt, to the influence and exertions of the Speculative Masons, and the Institution has ever since mainly preserved that character.

The events of 1717 were not the beginnings of Modern Freemasonry, but merely the first attempt (as far as we know), to bring the scattered bodies of the Order under the rule and governance of a central elective council.

On July 7, 1717, four Lodges then meeting in London with some old Brothers who may have been members of other existing Lodges which did not join the movement, held an assembly and formed the first Grand Lodge, from which every other Grand Masonic Lodge in the world is directly or indirectly descended, and elected Mr. Anthony Sayer, Grand Master.

The four Lodges uniting in the formation of the first Grand Lodge were designated by the places in which their meetings were held as follows:

1. That meeting at the Goose and Gridiron in St. Paul's Churchyard.
2. That at the Crown, Parqer's Lane.
3. That at the Apple Tree Tavern, Convent Garden.
4. That at the Rummer and Grapes Tavern, in Channel Row, Westminster.

No. 1 is now the "Lodge of Antiquity" which is, very improperly, No. 2 on the "United Grand Lodge" register, instead of heading the list as it is so justly entitled to and did to the year 1814.

No. 2 fell on evil days and was finally struck off the roll in 1740.

No. 3 was so ill-advised as to accept a new Constitution or Warrant in 1723, instead of claiming its "Time Immemorial" rights, and in 1768 took the name of the "Lodge of Fortitude." In 1818 it amalgamated with the old "Cumberland Lodge" of 1753, and is now "The Fortitude and Old Cumberland Lodge" No. 12.

No. 4 in 1774 united with the "Somerset House Lodge" of 1762, and assumed in 1828 its present title of "Royal Somerset House and Inverness Lodge" No. 4.

Many years may have elapsed before the various Lodges already in existence in England came under the control of the Grand Lodge. There does not appear to have been any general summons sent around to the country Lodges by the conveners of the London meeting. Possibly there was no list of such available. Some of these Lodges may have disapproved of the action of the London brethren, while others may have given up their independence and accepted constitution by the new Grand Lodge.

In 1724, Grand Lodge warrants to constitute were first granted for Lodges outside London, notably at Bath, Bristol, and Norwich, and this aroused the old Lodge at York to renewed activity. On December 27, 1725, the brethren of that ancient City marched in procession to the Merchants Hall, and there formed "The Grand Lodge of *all* England," Charles Bathurst, Esq., being elected Grand Master. This Lodge became dormant about 1740, but was revived in 1761, and from 1762 onward issued a small number of warrants to towns in Yorkshire, Lancashire and Cheshire as well as a temporary Grand Lodge in London. *Lane's Records* affirm that there is no evidence of the existence of the York Grand Lodge after 1792, and Hughan states that it left no representative of any kind to continue its ritual or organization.

In 1751 a rival Grand Lodge was formed in London which claimed that the premier body had introduced various innovations, and that they alone were "The Grand Lodge of England according to the Old Constitutions." They styled themselves "Ancients" and the original Grand Lodge "Moderns." They soon acquired a strong following, and warranted many Lodges at home and abroad. The relations of these two Grand Lodges were anything but fraternal, and the rivalry was strong until the early part of the last century, when better councils prevailed, and finally in 1813 they combined to form "The United Grand Lodge of Ancient Free and Accepted Masons of England" under the Grand Mastership of H. R. H. the Duke of Sussex.

There was once for a short time a fourth Grand Lodge, caused by a dis-

(*Continued on page* 191)

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MASONIC DORMITORY

By DOMINADOR B. AMBROSIO, P. M.

Upon recommendation of the then Grand Master, Conrado Benitez, and strong endorsement of the Committee on Finance headed by Wor. Bro. Miguel Bonifacio, a resolution of the Grand Lodge in 1937, providing for the appropriation of the amount of ₱2,000.00, for the purpose of opening and organizing a Masonic Dormitory for the sons of Masons was approved. In view of the fact that there was already an old building existing on the property of Plaridel Temple Association, which was later turned over to the Grand Lodge of the Philippines, it was decided that this old building be utilized for a Boys' Dormitory. The amount appropriated was intended for the expenses on the repair of the building, in order to put it in condition to be used for a Boys' Dormitory, as well as for the purchase of the necessary equipment needed for such a Dormitory.

In pursuance of this resolution of the Grand Lodge, Most Wor. Bro. Joseph H. Alley, Grand Master in 1937-38, appointed the following Committee: Wor. Bro. Dominador B. Ambrosio, Chairman, Bro. Arsenio Tenmatay, Bro. Domingo C. Bascara, Wor. Bro. Victoriano Yamzon, Wor. Bro. Francisco Benitez, Wor. Bro. Salvador Estrada, and Bro. Enrique Sobrepeña, members.

At the organzation meeting of the Committee, Bro. Tenmatay was elected as Vice-Chairman and Bro. Domingo C. Bascara as Secretary. These two officers, together with the Chairman, comprise the Executive Committee to carry out the policies and decisions of the Committee on Masonic Dormitory.

The Committee was appointed on April 8, 1937, and inasmuch as by that time, the schools had already closed, there was no more opportunity to notify the different schools and colleges, as well as the different brethren who had boys studying in the City of Manila. The Committee had to work overtime to put the building in good condition, inasmuch as it had already seen many years of service and needed plenty of repairs before it could be made appropriate for a Dormitory. We were fortunate, in the fact that the Chairman of our Committee on Building, Bro. Arsenio Tenmatay, took his work very seriously and spent plenty of time and effort to rush the repairs and reconstruction of the building, in order to have it ready for the opening of the school year. We wish also to make special acknowledgment of the very valuable services rendered by Wor. Bro. Miguel Bonifacio, Chairman of the Committee on Finance, who took great personal interest and gave much attention to the repairs of the building; as well as those by Wor. Bro. Daniel C. Limbo who willingly gave his services as the architect and technical supervisor in the repairs of the building. Even before the repair of the building was finished, the amount of P2,000.00, originally appropriated, had been used. Due, however, to the interest and cooperation of Most Wor. Bro. Joseph H. Alley, and Wor. Bro. Miguel Bonifacio, an additional amount including the additional appropriation of P900.00 for 1937 was set aside and made available for the Committee, who used it for the purchase of all the necessary equipment needed in the dormitory.

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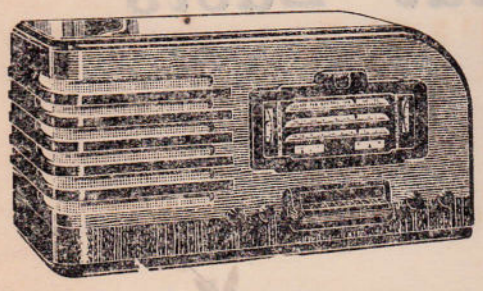
The Sensational New Commander



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MASONIC DORMITORY

(Continued from the preceding page)

Letters as well as telegrams were then sent to different brethren in all provinces of the Islands, notifying them of the opening of the dormitory. Inspite of the fact that there was very little time left to the Committee to notify the brethren, we were, indeed, very happy that the Dormitory was not only filled to capacity almost from the very first month of the operation, but we had also to accommodate more than the number expected, in view of the great demand on the part of the brethren who had their sons studying in the City of Manila.

Altho the Committee at first decided to provide facilities for ony 25 students, the Committee was later persuaded to increase the accommodation to between 30 and 35 in view of the big number that applied for accommodation.

We wish also to make public acknowledgment at this time to those brethren who, after realizing the limited appropriation that we had for the equipment of the Dormitory, have so kindly and generously donated some of the much needed equipment. We made special reference to Most Wor. Bro. J. H. Alley and to our Grand Secretary T. M. Kalaw, who donated subscriptions to magazines and newspapers; to Bro. and Mrs. Arsenio Tenmatay who donated a big clock and flowering plants; and to Mrs. Jose L. Saure who donated material for curtains.

As soon as the Dormitory was ready for occupancy, the Committee analyzed the purposes of the Grand Lodge in establishing the Dormitory and proceeded to carry out a program of activities that would attain these objectives. Evidently, the Grand Lodge of the Philippines had in mind the establishment of a "home away from home" where the sons of Masons would receive wholesome and moral influences, not only to enable them to pursue their studies under the best conditions, but also to appreciate the high ideals and noble purposes of the brotherhood to which their fathers belong.

Having these in mind, the most important problem that confronted the Committtee was the task of keeping the sons of Masons in an atmosphere, where wholesome surroundings and high ideals would influence them in their studies and activities. The Commitee, therefore, appointed as Dean of the Dormitory Wor. Bro. Filomeno Galang, who has had many years of experience in social and religious work and in dealing with the young people. We are happy to report that Wor. Bro. Galang, in his capacity as Dean of Plaridel Hall, has been looked up to by the students as their friend and adviser, and even as a father. The Committee was divided into various Sub-Committees, assigning each member of the Committee as Chairman of these activities.

Among the activities of the Plaridel Hall are the following:

1. Wor. Bro. V. Yamzon, a member of our Committee, gave free lectures on Public Speaking to the residents of Plaridel Hall during the months of July and August. These lectures were greatly enjoyed by the residents

(Continued on the next page)

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Spiritual Subjugation Is Political Slavery

Address delivered by Wor. Bro. Florentino Cayco upon being installed as Wor. Master of Bagumbayan Lodge No. 4 F. & A.M. January 11, 1939

Brethren: On an occasion like this it is but fitting and proper that we dedicate a few thoughts to the problems of Masonry in general and of this Lodge in particular. I would not attempt to discuss how we can change our rituals, for one noteworthy characteristic of Masonry is its being ancient in form but young and up-to-date in spirit. I would not indulge in commonplace platitudes because whatever I do in this respect would be an insult to your intelligence. I prefer on this occasion to behold Masonry in its own light, Masonry as it affects social life. After all, the real-worth of an institution may best be judged by its contribution to social welfare.

In the history of every social institution there is always a time, an epoch or a period when its principles are put to a severe test. Today more than ever before Freemasonry in the Philippines is faced with problems and difficulties which hamper its progress. The evident aggressiveness of the Catholic Church is, to my mind, the worst social evil which lurks at the nation's horizon. Like the proverbial red octopus, it continues to spread its tentacles, trying to grab every conceivable object which will enhance its influence, strength and prestige. This problem goes more deeply into the situation than many of us realize at a glance. Of what use to our people are the blessings of political and economic independence if ever and always they will remain subject to the sinister influence and control of an institution which does not and cannot countenance the enjoyment of liberal principles of democracy? What of the religious instruction bill which has for its objective to indoctrinate our youth with the dogmas of the Church? What of Rizal's supposed retraction which has been heralded to the four winds for no other purpose than to deal a death blow to the cause of Freemasonry in this country? What of the radio broadcast dramatizing the purported conversion of Rizal to the Catholic faith? It is easy to prophesy that we have not heard the last of this spiritual subjugation of the Filipino people. Like glib-tongued salesman, the Church has created numerous agencies of propaganda such as the Knights of Columbus, the Catholic Action, Christ the King, Hijas de Maria, the Radio hour, and others the existence of which is justified solely on the ground of strengthening is hold upon the people. Once intrenched in power, who can guarantee that the Church hierarchy will not wield the scepter of authority over our government? When these things, which form an integral part of a well preconceived plan are accomplished, then you and I can imagine the reappearance of the old days when a person's inherent right to life, liberty and the pursuit of happiness was considered high treason penalized with either exile or death. A critical analysis of the existing situation will no doubt confirm my diagnosis.

I, for one, believe that the most important task of Freemasonry lies not within the four walls of the Lodge hall but without it. I consider every Master Mason a builder who contributes

(Continued on the next page)

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Spiritual Subjugation Is Political Slavery

(Continued from the preceding page)

his share of the work in the construction of that beautiful edifice, not made of hand, which shall forever remain the symbol and the embodiment of sound principles of human conduct. But, my brethren, these same principles upon which our Order has been established cannot flourish in an environment in which religious bigotry, fanaticism, and ignorance predominate and in which freedom of thought and moral courage are conspicuous by their absence. Let no man entertain the erroneous idea that he is free to think, free to act according to his best knowledge and belief, if his view of life is distorted, if his very thought is controlled by religious and political dogmas, if he lacks the courage to follow a line of thought to its logical conclusion, courage being the life blood of every sound conviction. Our imperative duty is twofold: to work more assiduously for the emancipation of man's conscience and for the recognition of those principles for which Freemasonry stands, instead of limiting our efforts to the task of converting people into Masonry. Let us not forget that the Roman Catholic Church has power and influence, and its basic tool is a religion which promises rewards in heaven for all of its blind followers and has nothing but threats of hell and eternal damnation for every questioning mind. To curb the evil at its root, let us fight the ignorance of our people on all social levels because it is ignorance which invites greed and tyranny, it is a fertile ground for fanaticism, superstition and blind faith of all sorts and descriptions.

It is not the rituals that make a man worthy Mason. It is not membership to a Masonic Lodge and the badge he wears which give him the right to recognition in our Fraternity. It is the principles of humanity in him which throughout the ages have been recognized as basic and fundamental to the welfare and happiness of the people. As a matter of fact, there are individuals by the thousands outside of our Craft who have shown by their writings, utterances and conduct that they are the embodiment of everything there is in Masonry. By upholding Masonic principles and ideals, they have unknowingly joined our ranks; they are the anonymous Masons of whom we may just as well be proud. They are not the Masons who have embraced Masonry and, upon finding that they could not use their membership as a tool to further their selfish interests, have turned around and rejoined Catholicism. They are not the Masons who, lacking the courage of their conviction, prefer the line of least resistance to a life of service to the cause of enlightenment. Like the crusaders of old of whom we may cite Rizal, Marcelo H. del Pilar and Mabini, every true and worthy Mason should in his own way carry to the masses the torch of enlightenment so that in the end the people may find themselves.

Before closing, I should like to express my fervent wish that Bagumbayan Lodge No. 4 remain to be what it has always been — the *sanctum sanctorum* of Liberty, Equality and Fraternity. My hope for success lies not so much in quantity as in quality. Wealth and social position matter not. To our fold we should attract men who are imbued with the ideal of service, men who do not place selfish interests over and above those of the Craft, men who upon entering the Lodge hall leave at its threshold their false sense of superiority. We must give more serious thought to the problem of how we make our Lodge a more vigorous living organism that it ought to be, and how Masonry can more effectively disseminate light wherever darkness prevails. As true Masons, in the same spirit which animated our Dr. Jose Rizal to make the supreme sacrifice, let us consecrate ourselves and re-dedicate our best efforts to the great and glorious task of emancipating our countrymen from complete spiritual subjugation which sooner or later will develop into our political and economic slavery.

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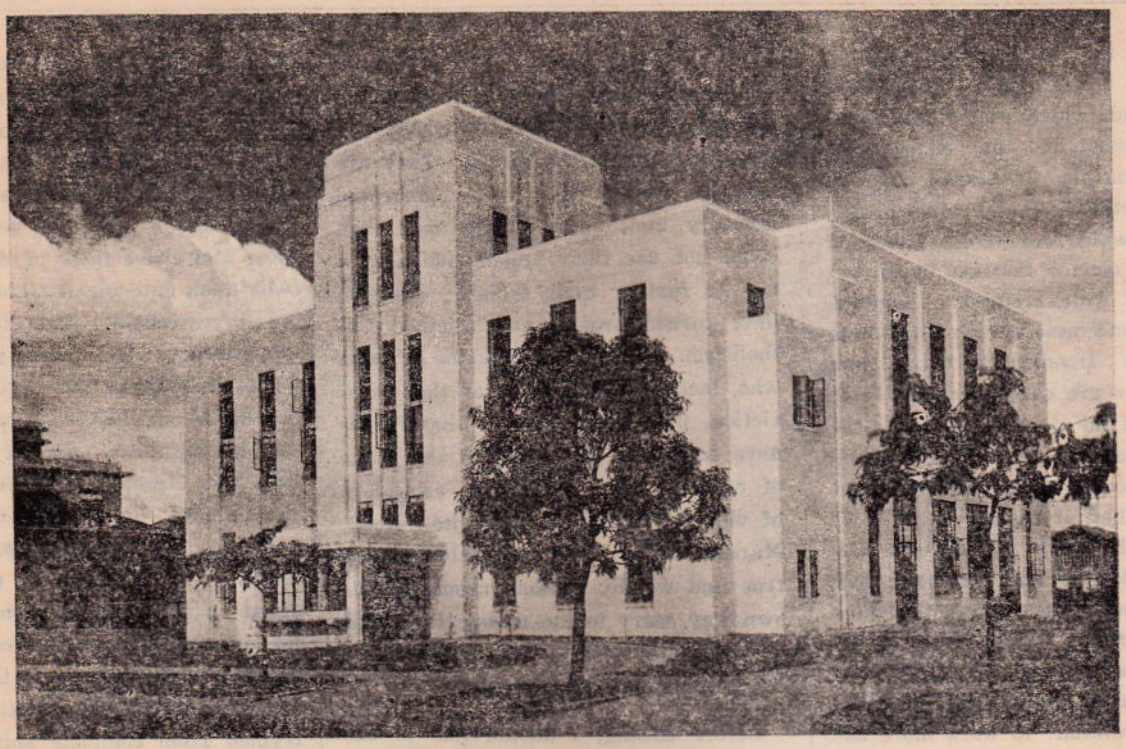

About two years ago, the Manila Bodies, A. & A. S. R., took steps to acquire a site and to proceed with the erection of a Scottish Rite Temple.

The members of the Board of Trustees of the Manila Bodies, A. & A. S. R., were Bros. Frederic H. Stevens, 33°, George R. Harvey, 33°, and L. M. Hausman, 33°. M. W. Bros. Stevens and Harvey are both Past Grand Masters of the Grand Lodge of the Philippines, and Wor. Bro. L. M. Hausman is a Past Master of Manila Lodge No. 1.

An Advisory Committee, appointed to assist and advise the Board of Trustees, was composed of M. W. Bros. Seldon W. O'Brien, J. H. Alley, Francisco A. Delgado (all Past Grand Masters of the Grand Lodge of the Philippines) and Bros. H. C. Anderson, J. B. Findley, Sam Garmezy, J. H. Marsman, Verne E. Miller, Walter Schoening, J. A. Steward, H. D. Riley, A. T. Sylvester, E. E. Wing and Luis R. Yangco.

The site selected is situated on Taft Avenue between Calles Vermont and Remedios, and contains an area of 1,820 sq. meters. The architect was Bro. A. J. N. Gabler-Gumbert, with Bro. George E. Koster as assistant architect. Bro. Koster was the contractor of the building.

The Scottish Rite Temple is now completed and the Masonic Fraternity is proud to see such a fine building with the following graven across the portal of the porte-cochere facing Taft Avenue: "Freemasonry Builds Its Temple In The Hearts Of Men And Among Nations."

From a standpoint of architecture, it is one of Manila's most beautiful buildings, both on the interior and exterior. In its design are combined monumental beauty and simplicity. The facades, finished in granite white masonry, are devoid of ornateness, but contain carefully chosen lines which lend to its pleasing appearance.

This white, cubical building, substantial enough to endure for many generations, stands well back off the sidewalk line on a spacious green lawn, planted with ornamental plants and flower beds. The building is clean cut and, with the additional tower room, presents the appearance of a four-story building. The framework is structural steel, making the structure absolutely fire-proof as earthquake-proof as human ingenuity, guided by experience, can devise.

At the left, as you enter the building on the ground floor is the office of the superintendent of the building and to the right is the ladies' lounge. On the north side is a club room with about 2,000 sq. ft. floor space. Adjoining the club room is a kitchen and a small machinery room housing air-conditioning equipment. The banquet hall is on the south side with a floor space of about 3,000 sq. ft. The men's washroom with showers and lockers completes the arrangements on the ground floor.

The Small Lodge Room is located on the north side of the building on the second floor, and has its entrance through the Tiler's room, which connects up with Lodge Secretary's and preparation rooms. This Lodge room is approximately 35 x 55 ft. and has a seating capacity of approximately 120.

The Large Lodge Room is located on the south side of the building on the same floor and is approximately 42 x 66 ft. in size and will seat about 240 at ordinary Lodge meetings. Adjoining the large hall are offices and robing rooms. At the west end of the foyer and communicating with both of these Lodge halls is an assembly room or library of about 28 x 30 ft.

The mezzanines on the north above the second floor is made up of offices and robing rooms for the Commandery and Chapter. Above the mezzanines is the Scottish Rite Council Room. A Hammond organ has been installed in the Temple.

The following Temple House Committee has charge of the administration of the building:—Brothers F. M. Holmes, W. H. Chapman, Henry D. Riley, George B. O'Bear, John M. Aaron, August Schipull, and Sister Grace Cooper (O. E. S.). Bro N. R. Baugh is the superintendent of the building.

The M. W. Grand Master's Official Visitations

SPECIAL JOINT MEETING—GRAND MASTER'S VISITATION

A special joint meeting of St. John's Lodge No. 9, Manila Lodge No. 1, Corregidor-Southern Cross Lodge No. 3, and Cosmos Lodge No. 8, was held in the Lodge Hall, Scottish Rite Temple, on Monday evening, November 28th, 1938.

The meeting was held for the purpose of receiving Most Worshipful Jose Abad Santos, Grand Master of Masons in the jurisdiction of the Philippines, and Offices and Members of the Grand Lodge accompanying him.

Lodge was opened in due form at 8:07 P. M., after which the M. W. Grand Master and party were received with honors.

Following the formal greetings, the M. W. Grand Master returned the gavel to the presiding W. Master and the prepared program for the evening was carried out; an outline of which follows:

1.—Organ Solo by Bro. Melvin C. Toyne (3)
2.—Address by Wor. Brother Joseph F. Boomer (9)
3.—Address by Most Wor. Brother Manuel Camus (8)
4.—Vocal Solo by Brother Jack Brookman (3)
5.—Address by Wor. Brother Eugene A. Perkins (3)
6.—Address by Rt. Wor. Brother Charles S. Banks (1)
7.—Organ Solo by Bro. Melvin C. Toyne (3)
8.—Welcoming remarks to Most Wor. Grand Master by Master of participating Lodges on behalf of members, who were called to rise.
9.—Remarks by Rt. Wor. Bro. Clark James, Deputy Grand Master.
10.—The presiding Master (1) extends thanks to members of participating Lodges for help and cooperation.
11.—Address by Most Wor. Grand Master

Lodge was closed in due form at 10:00 P. M., after which refreshments were served.

The Tiler's register showed that 90 members were present from the four Lodges and 104 visitors.

BAGUMBAYAN NO. 4

With Bro. Paul V. McNutt as guest of honor, a special meeting was held on November 30, 1938, for the purpose of raising Bro. Gumersindo Garcia by a team of Past Masters of the Lodge. In the first section, the team was composed of:

Wor. Bro. Rafael L. Garcia as Master
" " Cornelio C. Cruz as S. W.
" " Rufino Martinez as J. W.
" " Gervasio Eraña as S. D.
" " Antonio S. Fernando as J. D.
" " Herminio Talusan as S. S.
" " Francisco Santiago as J. S.

The Second Section was conferred by:

Wor. Bro. Luis R. Yangco as K. S.
" " Gervasio Eraña as H. of T.
" " José A. de Kastro as Secretary
" " Rafael L. Garcia as S. D.
" " Cornelio C. Cruz as 1st F. C.
" " Antonio S. Fernando as 2nd F. C.
" " Francisco Santiago as Man of Tyre
" " Herminio Talusan as Man of Tyre
" " Daniel Limbo as Man of Tyre

Most Wor. Bro. C. Benitez presented the Working Tools; Most Wor. Bro. J. H. Alley read the Charge; and the Wor. Master gave the Congratulations. By special dispensation, the Lecture was not given. Thirty-four members and 98 visitors signed the Register.

As a special part of the evening's program, the diploma of Honorary Membership was presented to Bro. Paul V. McNutt by the Wor. Master who said:

"Bro. Paul V. McNutt, United States High Commisisoner to the Philippines: In recognition of your sincere friendship for the Filipino people and your great interest in Masonry in the Philippines; and in appreciation of your courageous and able defense of liberal principles and liberal institutions, and your unswerving loyalty to truth and democratic ideals, Bagumbayan Lodge No. 4, F. & A. M., under the Jurisdiction of the Grand Lodge of the Philippines, has unanimously elected you an Honorary Member. On behalf of the Lodge, it is my privilege to present to you this certificate of honorary membership which, I hope, Sir, you will be good enough to accept."

Bro. McNutt accepted the diploma and his remarks follow:

"Words are inadequate to express the feeling of appreciation which is in my heart. I love Freemasonry and the scene tonight brought to me some of the most tender memories which I have. I was made a Master Mason on the 19th of July, 1912, which was my twenty-first birthday. I was raised by my only living male forebear — my maternal grandfather. I inherited Masonry on both sides of the line and to me the Fraternity has meant so much by way of sentiment that I have never been able to resist the opportunity which has been offered from time to time to participate in its activities.

"There is no higher degree than that of Master Mason actually. The Blue Lodge is the foundation of all Masonry. The Blue Lodge to many men is their religion and it contains the elements which the Almighty demands of any man. I do not mean by that that any of us should not lend our help to an organized church because that too is necessary, but the essential way of life is that which is pointed out by this Fraternity.

"I am proud to be a member. I am proud to a member of this Lodge and I express to you my deep, my heartfelt, my grateful appreciation. I renew my pledge that by thought, or by word, or by deed, I shall never reflect anything but credit to the institution of which we are all a part.

"Thank you for a grand and memorable evening."

The Most Wor. Bro. Jose Abad Santos, Grand Master of Masons in the Philippines, speaking as a member of the Lodge, presented Bro. McNutt with a copy of the history of the Lodge. He said:

"When our Worshipful Master spoke to me about this meeting for the first time and again when he called me up this morning over the telephone to tell me that we were to come together to this meeting, I asked him to dispense with all the grand honors usually accorded to the Grand Master because wanted to come here as a member of Bagumbayan Lodge and join in the tribute that we are now paying to Bro. McNutt. I noticed that he has com-

(*Continued on the next page*)

The Most Worshipful Grand Master's Official Visitations

(Continued from the preceding page)

plied with practically everything except the requirement of my speaking before this Blue Lodge. I was cherishing the hope of being able to attend a Blue Lodge meeting and not being called upon to speak, not that I did not want to speak before our distinguished Brother High Commissioner McNutt although perhaps some of you have heard the remark that you can always tell a Harvard man but you cannot tell him anything.

"We delight to honor Bro. McNutt not only as a Mason and as a friend, but because he is the highest representative in this country of that great nation to whom the Filipino people are bound by the strongest ties of gratitude, friendship, and loyalty. And it is, I think, fitting that Bagumbayan Lodge No. 4 should do this honor because this Lodge was the first to be organized under this Grand Lodge which was originally composed of three subordinate Lodges organized under the Grand Jurisdiction of California. I do not want to take up much of your time, but as I was talking with Most Wor. Bro. Rosenstock a while ago, he called my attention to the remarks made by Most Wor. Grand Master Newton C. Comfort at the first meeting of Bagumbayan Lodge No. 4. This is what Bro. Comfort said at the time:

'This new Lodge we expect to be the forerunner of many Lodges composed in part or entirely of Filipinos. This is the first Lodge formed under the Grand Lodge of the Philippines, the three Lodges now subordinate to our Grand Lodge having formed under the Grand Lodge of California.

'Bagumbayan Lodge will also have the distinction of being the golden link upon which the chain of Masonic Unity in these Islands will be ultimately forged. Through Bagumbayan Lodge, Masons in the Philippines will, one by one, be brought to a realization of the altruistic motives which actuated the formation of the Grand Lodge of the Philippine Islands. All Masonic Lodges in the Philippine Islands should be under one Grand Lodge. The Grand Lodge of the Philippine Islands was formed for the purpose of giving concrete evidence of our cherished hope of unity of all Masonic entities in these Islands and for the definite purpose of accomplishing true Masonic harmony. I considered when I granted the dispensation for this new Lodge that I was privileged to do one of the greatest Masonic acts which will ever be done, because I felt then, and know now that upon this foundation, upon this Lodge, will eventually rest the crown of glory, when the union which will surely come is accomplished. May we all live up to the principles of our Great Fraternity. May Bagumbayan Lodge meet the special responsibilities which rest upon it to the satisfaction of the entire Fraternity, and may all the other Lodges join in its lofty ideals. The Grand Lodge salutes its youngest daughter, and wishes it long life and splendid achievements.'

"So this Lodge was in a way expected to be the connecting link between Lodges originally organized under the Jurisdiction of the Grand Lodge of California and those which were subsequently to be organized, and I am happy to say that that has already been attained because now we have this Grand Lodge to which all the subordinate Lodges irrespective of nationality owe allegiance.

"But there is another reason why this Lodge should be the one to honor the highest representative of the United States in this country. This Lodge takes its name from the historic spot where was fired the shot that sounded the knell of tyranny in this country and ushered in the dawn of a new era upon our liberties. Our Bro. Jose Rizal and other early brethren faced firing squads because they dared advocate the principles of Freemasonry—the principles of justice and liberty for our people. And those principles have found their highest realization under the flag of that country which Bro. McNutt so worthily represents—the banner of America—the Stars and Stripes. So, my friends, we have honored ourselves in honoring Bro. McNutt. And, in conclusion, may I present to him this monograph which contains the history of Bagumbayan Lodge No. 4 with the hope, in which I am sure you also join me, that we may be given some day the good fortune of counting among our members a President of the United States."

QUITE TRUE

"What have you done?" Saint Peter asked,
"That I should admit you here?"
"I ran a monthly," the editor said,
"For the Lodges for one long year."
Saint Peter pityingly shook his head,
Ang gravely touched the bell.
"Come in, poor thing, select a harp,
You've had your share of hell."

—*The New South Wales Freemason*

Let us be the first to give a friendly tip, to nod first, smile first, speak first—and if such a thing is necessary —forgive first.

Freemasonry responds to the individual just as he is a Mason or merely a member.

The torture of a bad conscience is the hell of a living soul.

The whole secret of remaining young in spite of years, and even of grey hairs, is to cherish enthusiasm in oneself by the love of letters, by contemplation, by the observance of the golden rule—that its, in fewer words, by the maintenance of harmony in the soul.

If by Masonry you mean anything for yourself and not for the other fellow—you have misunderstood it.

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OUTLINE FOR A PHILIPPINE MASON'S HANDBOOK

(*Continued from the preceding page*)

pute in 1779 between the majority of the members of the Lodge of Antiquity, headed by Bro. William Preston, and the Regular Grand Lodge. These brethren obtained a charter from the York Grand Lodge constituting them into "Grand Lodge of England South of the River Trent." They only warranted two Lodges, both of which collapsed, and finally they were reconciled to their Alma Mater when this Metropolitan Organization ceased to exist. Bro. Henry Sadler made the interesting discovery that there was a "Grand Lodge" of Scottish origin in London in 1770, but it soon became extinct.

A few words may well be added here to indicate what Freemasonry is *not*. In the words of Bro. Campbell-Everdeen, Freemasonry is *not*, and is not intended to be, a benefit society, from which in return for certain calculated subscriptions, certain calculated bene fits are received *by the subscriber;* in other words, any person intending to be initiated should be solemnly warned against entertaining or being influenced by any mercenary or other unworthy motive as regards his own advantage in joining such an altruistic society as Freemasonry claims to be. Its aims are to help *others;* and its noble gifts are intended for the benefit of *others;* and those who join it ought to be in such a position as will permit them, without detriment to themselves or their connections, to give freely of their substance for the maintenance of those truly Masonic ornaments, Benevolence and Charity.

For all practical purposes the terms Free Masonry, Freemasonry, and Masonry; Free Mason, Freemason, and Mason are synonymous and interchangeable — that is to say, that the words Masonry and Mason when used by a Freemason mean Freemasonry and Freemason. A Freemason is also correctly styled by the terms "Free and Accepted Mason" and "Ancient Freemason." No attempt seems to have been made to establish any distinction or differentiation in the terms, and no confusion is likely to arise in these days by employing any of the terms.

(*To be continued*)

* * *

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Official Section

ANNOUNCEMENT

The 27th Annual Communication of the Grand Lodge will open on Tuesday, January 24, 1939, at 4:00 p. m. sharp, at the Plaridel Masonic Temple, 520 San Marcelino, Manila, Philippines.

Members are urged not to wait until the last minute to obtain their admission card or transact essential business, but to attend to these matters as early as they can.

Admission cards must be secured from the Committee on Credentials which will be in session during the following hours in the Grand Secretary's Office: Thursday, January 19th; Friday, January 20th; Saturday, January January 21st, and Monday January 23rd, 5:00 to 6:00 p. m. Also Tuesday, January 24th, 3:00 to 4:00 p. m.

The Annual Meeting of the Corporation will be held at the same time as the business sessions of the Grand Lodge.

Grand Master

Grand Secretary

NOTICE OF ANNUAL MEETING OF THE GRAND LODGE F. & A. M. OF THE PHILIPPINE ISLANDS

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, Philippines, on Tuesday, January 24, 1939, at 4 o'clock p. m., and on this day the election of Directors for the ensuing year and the transaction of such other business as may come before said meeting will also be held.

TEODORO M. KALAW
Secretary.

SICK COMMITTEE

The Most Worshipful Grand Master has appointed the following brethren as members of the Sick Committee for the month of January, 1939:

Jose J. de Guzman (77)
Teopisto C. Batungbakal (51)
Bernardo Palma (84)

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SECCION CASTELLANA

NOTAS EDITORIALES

¡QUE SEA UN PROSPERO AÑO PARA TODOS!

COMENZAMOS un nuevo año y deseamos sinceramente que para todos sea un año de prosperidad.

Cuando surgió la masonería especulativa en 1717 se hizo de ella un intenso vivero de ideas. La técnica operativa se dejó a un lado, sin que ello implicara que la masoneria no bebiera de las fuentes de la vida real.

Es imposible que nuestra acción masónica sea fecunda en resultados positivos si no ha de vivir la vida de las realidades de todos los días. La masonería se dejará sentir en todos los dominios de la vida en sus varias manifestaciones si no ha de ser estéril en su labor.

Un intenso programa de acción masónica debe figurar en las actividades de cada logia. Estas no deben contentarse con un mero trabajo de ritual, pues, ello sería la osificación de la masonería. Se debiera dar mas impulso a todo aquello que signifique la cristalización práctica de nuestra doctrina.

Puede ser que existan viejos conceptos que necesitan renovación, puede ser que haya bastante anemia de *amor* y plétora de *odios*, puede ser que haya entrado por nuestras puertas sicarios a quienes haya que descubrir, en fin, puede ser que haya necesidad de un reajuste de valores o una renovación de programas. Cada logia sabrá determinar por sí misma su política en estos casos. El mes de diciembre próximo pasado se eligieron a nuevos dignatarios en nuestras logias subordinadas y así en este mes éstas han comenzado a laborar bajo una nueva administración. Cualquier que fuera su programa habrá de tender siempre a un intenso masonismo.

Amor, intenso amor fraternal para que todos nos comprendamos y asi vencer los obstáculos que puedan obstruir nuestras firmes resoluciones, es la piedra fundamental sobre la que se asienta el mundo de prosperidades que para todos deseamos.

Sean Bienvenidos los Delegados a la Gran Logia

LA próxima reunión anual de la Gran Logia será para los dias 24 al 26 del presente mes y a todos sus delegados enviamos nuestra fraternal y cordial bienvenida.

Bajo la discreta administración de nuestro Muy Ilustre Hermano Jose Abad Santos y con la ferviente cooperación de todos los otros oficiales y dignatarios de la Gran Logia, este año masónico que va tocando a su fin se ha caracterizado por una feliz y singular inteligencia entre los diferentes elementos que integran nuestra institución en estos valles.

Estamos seguros que nuestros delegados traerán varios problemas de sus respectivas localidades que necesitan de la sabia deliberación de la Gran Logia y también estamos seguros que los miembros de este cuerpo sabrán afrontar estos problemas con la discreción y tacto que han demostrado en años pasados.

Es nuestro sincero deseo que esta próxima reunión sea un acto de verdadera afirmación masónica que le ponga en seguro camino de su máxima grandeza.

Alguien ha dicho y nosotros repetimos que vivir en masonería es vivir ratos de intensidad espiritual, y hacemos votos fervientes para que los ratos que vivamos en conjunción bajo los muros que cobijan a nuestra Gran Logia sean ratos de intensidad espiritual para todos los delegados y de luminosa inspiración para todos los masones.

¡Sean todos bienvenidos!

El M. I. Gran Maestre Hermano Jose Abad Santos, Secretario de Justicia

NOS congratulamos los masones en Filipinas por la selección recaída en la persona de nuestro Muy Ilustre Gran Maestre para ocupar el puesto de Secretario de Justicia en el gobierno de la Mancomunidad Filipina.

Podemos augurar el éxito de su labor en este elevado y honroso cargo, pues, lo ha estado ocupando exitosamente antes de su elevación a la Corte Suprema de Filipinas.

Hemos estado luchando los masones por la nivelación social, que es el postulado de *igualdad* de que venimos predicando en todas partes, y afirmamos que

(*Continua en la pagina siguiente*)

El M. I. Gran Maestre Hermano Jose Abad Santos, Secretario de Justicia

(*Continuación de la pagina anterior*)

el nuevo Secretario de Justicia sabrá dar carne de realidad a nuestros esfuerzos.

Se viene hablando mucho de justicia social sin que tal vez muchos conozcan sus verdaderos lindes. Mucho se ha abusado de esta frase y, como siempre, los que la invocan son los menos preparados para atenerse a su verdadero significado.

Justicia social no es mas que nivelación social y nivelación social es el mismo postulado de *igualdad* predicado por la masonería. El conglomerado social en Filipinas tiende hacia la nivelación social como cualquier otro conglomerado culto y progresivo en cualquier parte del mundo.

Nuestro Muy Ilustre Gran Maestre, desde su alto sitial como Secretario de Justicia, sabrá impartir en el conglomerado social de Filipinas el verdadero alcance y justo significado que implica el concepto de justicia y de nivelación social. Su intenso masonismo, sus conocimientos profundos de legislación y jurisprudencia, su alto sentido de justicia y de equidad, su temperamento despierto a las necesidades del día, su mente abierta a la corriente de nuevas ideologías y su repugnancia a la osificación de ideas y de usos sabrán dar substancia y vida a estos conceptos redentores de justicia y nivelación social.

Colocado ahora en un plano de serenidad y de lucha, nuestro Muy Ilustre Gran Maestre, como Secretario de Justicia, honrará una vez mas a la masonería en Filipinas.

TEMPLO Y LABORATORIO

DONDEQUIERA que nos reunamos para nuestras labores masónicas allí se erige un Templo y se levanta un Laboratorio. Toda logia debe participar de las caracteristicas de un Templo y de un Laboratorio al mismo tiempo, por lo mismo que nuestras labores son materiales y espirituales a la vez.

Mientras laboramos por el bienestar físico y material de la humanidad elevamos nuestros pensamientos a las regiones espirituales de la idea en constante búsqueda de la Verdad. Nuestras logias son laboratorios porque en ellas nos empeñamos en obtener la mejor fórmula para la felicidad material y física de los hombres y son al mismo tiempo templos porque en ellas elevamos nuestra mente para penetrar en las regiones luminosas del pensamiento.

Y así cumplimos con nuestro lema de *amor fraternal, socorro* y *verdad,* pues, mientras enjugamos las lágrimas de los desdichados y curamos las heridas de los enfermos y protegemos a los necesitados cumpliendo con nuestro mandato de *socorro* y *amor fraternal,* volvemos la mirada hacia lo Infinito en busca de mayores luces para hallar la Verdad como base fundamental de todo nuestro sistema.

El edificio conocido por los masones de Filipinas como el *Templo de Plaridel* ha sido y es y seguirá siendo en el suceder de los días un perfecto laboratorio masónico y un espléndido templo espiritual. Allí conocimos de muchas luchas que, aunque anónimas para el profano, no son ignoradas por los masones. Dijimos una vez que este Templo es todo un simbolo para nosotros. Ahora volvemos a afirmar lo mismo. Es el símbolo de la perseverancia, el símbolo de la voluntad venciendo a la intriga, a la indiferencia, al prejuicio, el símbolo del desinterés y abnegación triunfantes sobre cálculos egoístas.

Cuando los lazos fraternales se aflojaban, cuando los entusiasmos por el ideal se adormecían, cuando algunos se miraban con recelos y suspicacias y no se entendían porque no querían entenderse, del seno del Templo de Plaridel surgió la voluntad que iba a terminar con aquel estado de cosas. Un grupo de hermanos sin mas armas que su firme y tesonera voluntad se pusieron al frente de aquel movimiento como cruzados infatigables de una causa nada fácil. Se pusieron en acción, se pusieron al descubierto la podre y las lacras, se podó lo que hacía daño y se afincó lo que aún no estaba firme.

Y no se escatimaron sacrificios. Todos arrimaron el hombro á la obra común. De todos los rincones se recibió una eficaz ayuda financiera y de todas partes vino el apoyo moral mas eficaz aún. No hubo obra de caridad moral y material a que no se atendiera con la prontitud que el caso requería; no hubo empresa masónica a que no se suscribiera con entusiasmos y decisión; no hubo tibiezas, ni reproches, ni reservas mentales. En este número extraordinario y a través de sus páginas el lector captará la nota vibrante de todo lo que significó y significa la gigante obra que se llevó a cabo en el *Templo de Plaridel.*

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TEMPLO Y LABORATORIO

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Y la obra no terminó sino dando primero, albergue y domicilio, a nuestra Gran Logia, y después convirtiéndola en su propiedad. Nuestra Gran Logia no tenía domicilio propio; el Templo de Plaridel la proporcionó. Ahora se han confundido en una sola entidad e institución. La Gran Logia de Filipinas y el Templo de Plaridel son una misma cosa. Tienen ahora el mismo significado para los masones en Filipinas. De hoy en adelante serán una misma corriente que llevará por el mismo derrotero las actividades masónicas de estos valles.

Por acuerdo de la Gran Logia el Templo de Plaridel fue remodelado dándole toda la amplitud que demandaban sus varias actividades. Acompañamos a este número extraordinario algunas vistas para información de los hermanos. Bajo la supervisión de nuestro M. I. Gran Maestre y de su comité correspondiente la obra ha terminado felizmente. Y ahora decimos con satisfacción unánime que aquí tenemos un magnífico Templo y un grandioso Laboratorio.

A él va especialmente dedicado este número extraordinario.

PREJUICIOS RACIALES

MUCHO ha hecho la masonería para borrar del mundo antagonismos y prejuicios raciales; pero todavía mucho queda por hacer para que el hombre se considere hermano del hombre de todas las zonas y de todos los climas.

Se está agudizando el problema racial en los gobiernos totalitarios para quienes la persecución contra ciertas razas y especialmente contra los judíos es la consigna del día. Primero la Alemania de Hitler, y después la Italia de Mussolini, y otros pequeños satélites a su alrededor se han impuesto la cruel tarea de hacerla la vida imposible a cierto sector de la humanidad. Sin tener en cuenta que todos tenemos como hombres el mismo principio fundamental de vida y origen, están empeñados en una obra de destrucción racial que es todo un baldón para la humanidad.

La vida tiene sus variadas manifestaciones y de ahi las diferentes razas que pueblan el mundo. El clima, la condiciones de vida, las mejores oportunidades para la evolución y desarrollo físicos, y otras circunstancias que afectan a lo externo y no a lo interno, han hecho que el hombre en su exterior se presente múltiple, aunque en su origen y principio fundamental no sea mas que uno. Las razas no son mas que vibraciones de una misma alma, de un mismo soplo de vida espiritual insuflado en la humanidad, que es una y la misma.

En vano será que la humanidad aliente sentimientos de amor si el conglomerado social se ha de empeñar en dividirse en razas y nacionalidades para su mútua persecución. No puede haber amor allí donde predomine el prejuicio racial. La distanciación entre los hombres ha de prevalecer mas intensa allí donde se les valorice no por su virtud y saber, si no por el pigmento de la piel o la cualidad de sangre que corra por sus venas.

La masonería ha venido luchando contra el prejuicio racial y ha convertido en uno de sus postulados el lema de fraternidad universal entre los hombres. Las granadas que adornan las columnas a la entrada de sus templos son mas que un símbolo. Como masones denunciamos y condenamos energicamente esta cruel persecución de razas, que es toda una maldición para la humanidad.

AGRADECIENDO

ESTE es el primer número extraordinario que la presente revista ofrece a sus lectores. El comité encargado del Templo Masónico de Plaridel se merece plácemes al acordar que publiquemos este número extraordinario dedicado a nuestro querido Templo. Nuestro Muy Ilustre Hermano C. W. Rosenstock ha sido quien mas nos ha ayudado para llevar con éxito esta labor, y a él como a todos los colaboradores, cuyos pensamientos y escritos avaloran este número, enviamos desde estas páginas nuestras mas sinceras gracias.

De Charla con Nuestros Hombres

"En el Templo Masónico de Plaridel tenemos la fragua que funde a todos los masones de Filipinas en un bloque sólido que ha de afrontar, como ha afrontado, todos los problemas que dicen relación con la patria, la familia y el individuo," exclama el Ven. Hermano Joaquín García.

Con sus entusiasmos a que nos tiene acostumbrados nos dice el Ven. Hermano García lo que arriba hemos acotado. Exclama al vernos que todo lo que podría decir del PLARIDEL se podría concretar a eso.

—Tengo mucho, mucho que decir del PLARIDEL; pero eso es todo lo que se me ocurre en este momento.

—¿Cómo es que te has hecho cargo del PLARIDEL?

—Ni yo mismo me he dado cuenta de eso. Hace años, muchísimos años, que vengo administrando ese querido Templo, y no sé realmente cómo he principiado.

—¿Y cómo lo encontraste al principio de tu administracion?

—Pues como uno que estuviera en los mismos umbrales de la muerte. El PLARIDEL agonizaba...

— .....

—Y no agonizaba por faltarle entusiasmos a los Hermanos. No. Todo lo contrario.

— .....

—Y es que corrió el rumor de que ya era un caso desahuciado el caso del PLARIDEL y que todo lo que se podría hacer era ayudarle a bien morir, como quien dice.....

—Y tú fuiste el doctor que diagnosticaste lo contrario ....

—Muchos fuimos los que no nos convencíamos que se trataba de un caso desesperado que no tuviera remedio alguno ....

—Y encontrasteis el remedio....

—Encontramos todos el remedio. Con la ayuda y cooperación de todos, se curó el enfermo.

—¡Y ríete tu de los milagros!

—El milagro ha sido este rejuvenecimiento de este esplendido y magnífico Templo!

—Sé que pasasteis las de Caín....

—Pero la voluntad todo lo puede. Muchas veces estuvo el edificio amagado de ser *ejecutado*... y ya sabes lo que esto significa....

—¡Y ahora ya no se debe a nadie!

—Eso es. La Gran Logia de Filipinas es su propietaria y tiene alli establecidas sus oficinas, su dormitorio masónico, y muchas de nuestras logias simbólicas allí trabajan.

— .....

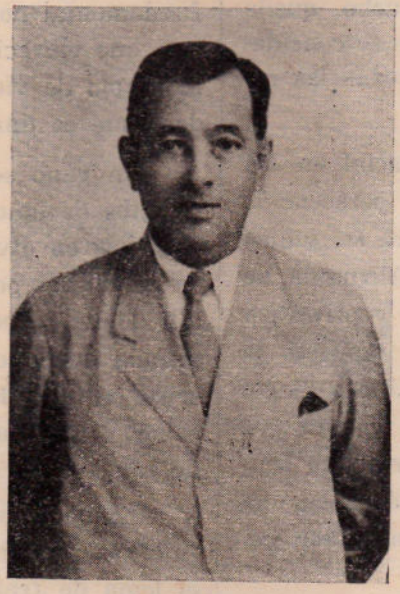
—Conseguimos suavizar asperezas, disipar prejuicios, prevenir malas inteligencias.

— .....

—Y como entonces faltaba organización, nos organizamos como verdaderos, desinteresados soldados, yo diría mejor, como cruzados de una santa causa, mil veces santa para nosotros, pues, con ella iba envuelta el buen nombre de la institución.

— .....

—Yo he leído no sé dónde que la masonería es una escuela de disciplina intelectual y moral; pues bien, en esta empresa altamente masónica muchos Hermanos han aprendido la verdadera disciplina.



Ven. Her. JOAQUIN GARCIA

— .....

—Mucho hablamos sobre amor masónico sobre indulgencia y tolerancia; pero al principio parecía que no todos respondían a estos postulados. La masonería, que es fuente de todas estas virtudes, parecía que se estaba secando.....

— .....

—Y tuvimos que sacudir a los perezosos, alentar a los tímidos entusiasmar a los apocados, tuvimos que convencer a muchos que en nuestra labor existía un propósito, un designio no desconocido para nadie y que tenía su propio significado para la masoneria en Filipinas....

—¿Y os costo mucho esta labor?

—Costó lo que cuestan las cosas bien hechas, pues, ya sabes como conseguimos que casi todos los Hermanos arrimasen el hombro a la obra común.

—Si alguien ha dicho que cada pueblo es una fraccion de la humanidad, yo diria que cada mason es una fracción de la masoneria, y por tanto, la labor de esos Hermanos fue la de la masoneria en Filipinas.

—Exactamente.

— .....

—Pero yo vislumbro una cosa providencial en todo esto. La labor ha de traer sus frutos. Su ejemplo no ha de ser estéril. De hoy mas nuestras logias no sufrirán anemía de ideales, ni apocamiento de espíritu.

— .....

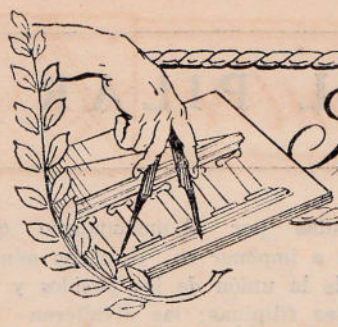
—Quiero decir que la tenacidad, la perseverancia, el optimismo con que se ha llevado la empresa y que terminó con un éxito rotundo para todos serán las virtudes que causarán impresión imperecedera en la mente de los Hermanos. No en vano se ha dicho que la PALABRA CONMUEVE, pero el EJEMPLO ARRASTRA.

— .....

—He leído este hermoso pensamiento. "El odio es el calvario de las almas y la tumba de la felicidad humana." Pues bien, tu entras en los umbrales del PLARIDEL y allí no encontrarás mas que amistad, amor, fraternidad. Allí alejamos el odio del corazón de los hombres, convenciéndoles que el odio sería su calvario. Allí les enseñamos a perdonar a sus propios enemigos convenciéndoles que el rencor sería la tumba de su propia felicidad.

— .....

—Una ola de espiritualidad se respira en su ambiente. Un bálsamo para las heridas del alma, un refugio para las hecatombes de la vida encontrarán los que vayan a nuestro Templo en cualquier crisis del espíritu. El suelo de Palestina se regó con la sangre de mas de seis millones de cruzados según la Historia. En el PLARIDEL tenemos mas de cinco mil masones dispuestos a ofrendar su sangre cual nuevos cruzados por los elevados ideales de la institución.



Sobre la Plancha de Trazar

Una Conferencia por el Hermano Marcelo H. del Pilar

(N. del E. Nada mas que para poner en conocimiento del lector algo de la ideología masónica del Hermano Marcelo H. del Pilar, reproducimos una conferencia suya que trae el folleto LA MASONERIA FILIPINA escrito por el M. I. Hermano Teodoro M. Kalaw)

La virtud, según el hermano Rizal, es el habitual cumplimiento de nuestros deberes, y ya que aqui nos reunimos para alentarnos y ejercitarnos en la práctica de la virtud, me permitiré hablar de nuestro deber, no para enseñaros nada nuevo, sino para daros cuenta de mis pobres reflexiones hijas de vuestra misma inspiración y de vuestros edificantes ejemplos.

Los deberes del hombre se reducen a dos: deberes para con su Criador y deberes para con la humanidad.

De los deberes para con su Criador no se ocupa la Masoneria; su enseñanza corresponde a las instituciones religiosas: católicas o protestantes, budhistas o mahometanas, unitarias o trinitarias, sea cual fuere la idea que de la divinidad se hubiesen formado, las instituciones religiosas son las que enseñan o están llamadas a enseñar al hombre su deber para con su Criador, el culto de amor y veneración que debe rendirle desde el fondo de su alma; la Masoneria no tiene por qué invadir la jurisdicción de las religiones; su objeto es distinto; la relación que cultiva y aspira perfeccionar no es la del hombre para con Dios, es la del hombre para con la humanidad.

La Masoneria, queridos hermanos, no es religión, y no por eso es impia; reconoce la existencia del Gran Arquitecto del Universo, no tiene el orgullo de determinar sus atributos, de regular sus inescrutables designios, ni abrogarse su exclusiva representación en la tierra. Por eso admite en su seno a todos los hombres sea cual fuere su creencia religiosa; en cada inteligencia humana, en las manifestaciones de su conciencia religiosa, el masón respeta los destellos de la luz divina, y no las discute, no las profana con ingerencias de suyo perturbadoras. Hubiera podido extender su abrazo fraternal a los súbditos del Pontifice Romano; pero los intereses del Pontificado exigieron la derogación de las doctrinas de Jesucristo y han establecido barreras infranqueables entre los sectarios del papismo y los amantes de la humanidad. Sin este interés exclusivista, el católico romano no sería incompatible con la Manoría, que sólo demanda libertad, igualdad y fraternidad para todos los individuos del genero humano, y se prescinde de las respectivas ideas que cada uno profese en orden a su Dios y a los deberes que para con El les impone su conciencia y su educación.

Merced a esta actitud, nuestra augusta Orden no se ha hecho solidaria de ninguna secta religiosa; y las guerras, los asesinatos, las hogueras que perturbaron a la humanidad en nombre de los principios religiosos, la sangre vertida en nombre de las diversas divinidades, de sus encontrados atributos, de la deificación de los diferentes objetos, lejos de mancillar el mandil del obrero masón, aquilataron su pureza, constituyendolo en bandera de paz que tranquilizó la encarnizada lucha de los exclusivismos religiosos.

Perdonad que recomiende estas ligeras indicaciones a la consideración de los jóvenes filipinos, que toman parte activa en nuestras tareas: los que hemos nacido en aquel archipiélago, los que fuímos educados bajo la fatal influencia del fanatismo religioso, los que alli hemos heredado las supersticiosas tradiciones de la España católica, todos o casi todos hemos contraidos el pecado original de condenar, sin conocer, a la Masoneria; nos la pintaron impia y la hemos juzgado impia. Hoy que hemos visto la luz en los templos masónicos, hoy que palpamos la verdad y la benéfica influencia que su obra redentora ha producido en la regeneración de la humanidad, rotas a nuestros pies las cadenas del pensamiento, debemos una reparación a la Institución, debemos vindicarla de las injustas acusaciones que contra ella se prodigan en nuestro pais, debemos proclamar y enseñar a nuestros compatriotas las altas conveniencias de humanidad que realiza nuestra augusta orden al prescindirse del estudio de la divinidad o de las divinidades.

Respetemos las diferentes creencias religiosas de todos los hombres, no turbemos las paz de las conciencias honradas, y miremos con piedad a los que, apegados al rigorismo de la intolerancia religiosa, se hacen incompatibles no solo con los masones, sino con todos los individuos de cualquier comunidad, pueblo o nacion que difiera de su manera de pensar. El Dios de amor no debe ser origen de mutuas odiosidades.

Verdad es que los partidarios de la intolerancia han creado un Dios a su imagen y semejanza y deificando su crueldad pretende privarnos de agua y fuego en esta vida sin perjuicio de achicharrarnos en la otra, y con tan santo objeto, bulas y pastorales nos señalan al furor de los pueblos, conjurando todas las iras celestes para perseguirnos hasta mas alla de la tumba; pero no importa: estemos a la mira de sus asechanzas terrenales y compadezcamos la insensatez de los que convierten a su Criador en asqueroso verdugo, y por el delirio de avasallar conciencias, no advierten que, en su locura, sacrifican sus intereses constituyendolos en pugna con los elementos de progreso y civilización.

Respetando, pues, los deberes religiosos, concretemos nuestra consideracion a los que tenemos para con la humanidad.

Es imposible el perfeccionamiento de la humanidad sin la libertad del hombre; y asi las instituciones sociales, las congregaciones politicas, los lazos politicos sólo tienen razon de ser, solo pueden subsistir, en cuanto llevan por objeto la defensa y la protección de la libertad.

La tirania pretendió ahogar la libertad del pensamiento y sus manifestaciones, la de asociarse y otras aspiraciones de la vida social; pero en frente de la tirania surgió la Masonería, que ha venido personificando la protesta universal contra las aspiraciones de la tirania.

Si desde el trono la tirania ha soñado en la manera de facilitar la decapitación de todo el género humano, la Masonería consagró sus afanes a la tarea de fraternizar a todos los hombres, borrar las diferencias de patria,

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CONFERENCIA DE M. H. DEL PILAR

(*Continuación de la pagina anterior*)

de raza y de color, anular las guerras, sofocar el ruido de las armas y de las cadenas con el ruido del trabajo y de la industria.

Al afiliarnos a la Masoneria hemos contraído el deber de continuar la obra comenzada para la realización de estos fines humanitarios. Nuestros predecesores han trabajado mucho en este sentido; sus obras brillan en el actual estado de derecho de las naciones democraticas; la libertad, la igualdad y la fraternidad constituyen el sello caracteristico de las leyes que rigen todos los pueblos de America y casi todos los de Europa; y aun en España estamos viendo que casi ya no nos queda por hacer.

En España, queridos hermanos, donde han dejado dolorosos recuerdos la tiranía del trono y las hogueras de la Inquisición, rige hoy dia una Constitución liberal que aunque deja algo que desear no deja de ser una solemne protesta contra lo pasado; el actual estado de derecho en España es una salvaguardia para la libertad individual, que a pesar de sus deficiencias e imperfecciones constituye un titulo de gratitud a los esfuerzos realizados por la Masoneria.

Podriamos dar por terminada la grandiosa misión de la Masoneria y dejar a la prensa y a los comicios la tarea de perfeccionar y consolidar sus conquistas; pero es el caso que allende los mares hay un vasto territorio español, un territorio de exhuberante fertilidad, donde aun no brilla la aurora de la libertad.

El Archipielago Filipino, queridos hermanos, es una victima secular de la injusticia social; es un pueblo de ocho millones de habitantes que hace tres siglos gime bajo una tiránica opresión; y eso que España no implantó alli su bandera por derecho de conquista; todos sabeis su historia, todos sabéis cómo los naturales de aquellas comarcas habian sabido rechazar toda conquista armada, todos sabeis como habién rechazado a los portugueses y otras naciones, nadie ignora que el mismo Magallanes y cuantos fueron antes de Legaspi habian fracasado en su empresa conquistadora.

La bandera española, queridos hermanos, se implantó en Filipinas a titulo de proteger y defender la libertad de los naturales, y es como se comprende que la historia colonial de España registre héroes filipinos en la defensa del pabellón español.

Y sin embargo del compromiso contraido por España al implantar alli su bandera; sin embargo del compromiso que a titulo de justicia y de gratitud le impone la fidelidad del pueblo filipino y la sangre que con tanta lealtad ha venido derramando a la voz de España; su regimen es altamente tiránico, su vida social carece de libertad; sus habitantes no tienen derecho de asociarse, carecen de tribuna para expresar sus necesidades, y no tienen siquiera el derecho de emitir su pensamiento.

Si esta opresión ocurre en su vida social, no es menos horrible en su vida individual. En todos los pueblos medianamente organizados el individuo tiene la seguridad de ser respetado por las autoridades mientras no delinque; pero en Filipinas ni este consuelo se puede esperar. Facultado el Gobernador General a castigar al ciudadano sin sentencia ni proceso judicial, las prisiones y misteriosas deportaciones de gente honrada van menudeando con notoria tenacidad a indicación de los frailes.

Es ya un proverbio en Filipinas que el Gobernador General es el sacristán general de los conventos monásticos; una larga y dolorosa experiencia nos enseña que el criterio del gobierno de alli está en los conventos y la primera autoridad es un órgano ejecutor de sus determinaciones; y como el convento es el principal enemigo de toda aspiración liberal, excuso deciros qué suerte puede caber a la libertad filipina en manos de los mandarines que rigen los destinos de aquel pais.

Indudablemente la religion es un medio pacifico de gobierno, la moral que predica suaviza las costumbres hasta el punto de sacrificar las diferentes razas que pueblan las numerosas islas de que se compone el archipielago; pero, cuando los representantes de la religión se han colocado ya en situacion de absorber para su propia subsistencia las fuerzas vitales de la sociedad, el interes material se pone en lucha con los otros intereses y, lejos de unificar, disuelve y ya no puede establecer vinculos sin violentas opresiones.

Asi sucede con los representantes de la religión en Filipinas y nada más lógico para sus intereses que el desenvolvimiento de sus fuerzas disolventes. Por eso vemos numerosas disposiciones arrancadas por el monaquismo que tienden a imponer su prestigio aún a costa de la unión de los pueblos y de las razas filipinas: las dividieron en castas, o sean de los llamados Naturales, Mestizos españoles y Mestizos sangleyes sembrando entre ellos el consiguiente antagonismo que origina toda diferenciación de agrupaciones humanas, y, como si esto no fuera bastante, aqui teneis un articulo de las *ordenanzas de buen gobierno* que hasta la fecha no está derogado.

"Por el capitulo 37 de las Ordenanzas antiguas se previno lo mas justo y conveniente contra indios y demás que comercian con los infieles de los montes; pero habiendose experimentado con notable perjuicio de la propagación de nuestra santa fe que por la codicia de los que se interesan en este comercio no se ha observado dicho capitulo, se manda estrechamente a los Alcaldes mayores que observen y hagan observar bajo la pena de privación de oficio y de quinientos pesos de multa sobre lo que se les hará cargo especial en su residencia por lo que se incluye dicho capitulo en estas ordenanzas y es como sigue: Habiendoseme noticiado que los naturales vasallos de S. M. que viven en los pueblos de las provincias de estas Islas tenian trato y comunicación con los indios infieles, apostatas y fugitivos que habitan en los montes y serranias yendo a comerciar con ellos y venderles hierro para sus armas, ropa para sus vestuarios y las demas cosas de que carecen en dichos montes y les son precisas para la conservación de la vida humana, por cuyo motivo se imposibilita su pacificación y reducción a nuestra santa fe católica y obediencia de S. M. frustrando por el interés que tienen dichos naturales cristianos en el oro y cera que adquieren por mano de dichos infieles y apóstatas, el católico celo de S. M. que con tan crecidos gastos de su patrimonio está manteniendo estas Islas con solo el fin de la extensión del Santo Evangelio y conversión de los naturales a él; y considerando por unico remedio el evitar semejante inconveniente, en 7 de Enero pasado de este año, despaché órdenes generalmente a todos los Alcaldes mayores y Corregidores mandandoles publicasen bando en cada pueblo de su jurisdicción prohibiendo a todos los naturales de ella, que están sujetos y reconocen vasallaje a S. M., el que no tengan trato,

(*Continua en la siguiente pagina*)

CON EL MAZO Y EL CINCEL

Tallar una estatua, pulir una joya, aprisionar un ritmo, animar un lienzo, son cosas admirables Hacer fecunda la heredad estéril y poblarla de florestas y manantiales, tener un hijo inteligente y bello, y luego pulirle y amarle, enseñarle a desnudarse el corazón y a vivir a tono con la armonía del mundo, esas son cosas eternas.

Nadie se averguenze de su labor, nadie repudie su obra, si en ella ha puesto el afecto diligente y el entusiasmo fecundo. Nadie envidie a nadie, que ninguno podrá regalarle el don ajeno ni restarle el propio. La envidia es una carcoma de las maderas podridas, nunca de los árboles lozanos.—Ensanche y eleve cada uno lo suyo, que la satisfacción del esfuerzo legitimo nos brinda la actividad y el sosiego.

Lo triste, lo malo, dañino es el enjuto de alma, el que la niega todo, el incapaz de admirar y de querer. Lo nocivo es el necio, el inmodesto, el que nunca ha hecho nada y lo censura todo, el que jamás ha sido amado y repudia el amor; pero el que trabaja; el que gana su pan y nutre su alegría, el justo, el noble, bueno, para ese sacudirá el porvenir sus ramajes cuajados de flores y rocio, ya tale montes o ciencele poemas.

(ACACIA)

Permitasenos que, antes de terminar esta sencilla conversación, recordemos la hermosa definición de la Masoneria hecha por el Congreso de los Supremos Consejos reunido en Lausana en septiembre de 1875, porque estimamos que debe ser conocida en su completo valor por todos hermanos. Dice así:

"La Masoneria es una escuela de deberes, que se resumen así: obedecer las leyes del país, vivir con honor; practicar la justicia, trabajar incesantemente por el bien de la humanidad, favorecer su emancipación sucesiva y pacifica. Ella trabaja por elevar al hombre ante sí mismo,, por hacerle digno de su misión en la tierra, y para ello proclama el principio natural de la libertad patrimonio de la humanidad alta razón que ningún poder tiene el derecho de desconocer ni disminuir y que es la fuente de los sentimientos de honor y dignidad."

¿Que palabras pueden definir en forma más adecuada y bella lo que la Masoneria és? Llevar a la práctica tan hermoso postulado, hé aquí la misión a que debe consagrarse todo verdadero francmasón.

(ACACIA)

EL PLACER DE SERVIR

Toda la naturaleza es un anhelo de servicio.

Sirve la nube, sirve el viento, sirve el surco.

Donde haya un árbol que plantar, plántalo tú; donde haya un error que enmendar, enmiéndalo tú; donde haya un esfuerzo que todos esquivan, aceptalo tú.

Sé el que apartó la piedra del camino, el odio entre los corazones y las dificultades del problema.

Hay alegría de ser sano y de ser justo, pero hay sobre todo, la hermosa, la inmensa alegría de servir.

¡Qué triste sería el mundo si todo en él estuviera hecho, si no hubiera un rosal que plantar, una empresa que emprender!

Que no te llamen los trabajos fáciles. ¡Es tan bello hacer lo que otros esquivan!

Pero no caigas en el error de que sólo se hace méritos con los grandes trabajos; hay pequeños servicios que son servicios: adornar una mesa, ordenar unos libros, peinar una niña.

Aquél es el que critica, ésta es el que destruye, tú sé el que sirve.

El servir no es faena sólo de seres inferiores. Dios que da el fruto y la luz sirve. Pudiera llamársele así: El Que Sirve.

Y tiene sus fijos en nuestras manos y nos pragunta cada día: Serviste hoy? ¿A quién? ¿Al árbol, a tu amigo, a tu madre?

—GABRIEL MISTRAL

Ven. Her. DANIEL LIMBO

Imponente y majestuoso
se yergue ahora el PLARIDEL,
la gran obra es de DANIEL,
el Ingeniero industrioso.

Sobre la Plancha de Trazar

(*Continuacion de la pagina* 198)

comunicación ni comercio con los indios infieles, apostatas y fugitivos, negros y Zambales que habitan en los montes y serranias y no estén reducidos a la obediencia real con pena de cien azotes y dos años de servicio en la ribera de Cavite con solo el alimento y que dichos Alcaldes mayores y Corregidores velen y pongan todo cuidado en evitar semejante trato, comunicación y comercio, aplicando para ello todo lo necesario que pareciere convenir, y den cuenta a este Supremo Gobierno de los efectos que resultaren y de todo lo acaecido que sobre ello se ofreciere, por si fuese necesario dar otra providencia, lo cual ejecutarán inviolablemente sin ninguna disimulación ni tolerancia."

Ahí teneis, queridos hermanos, cómo en nombre del Evangelio y del trono las leyes de Filipinas arrancan el derecho a la vida a tantos seres por el nefando crimen de rechazar la creencia que no entienden y la autoridad que no reconocen. ¿Y qué han conseguido? ¿se ha logrado modificar aquellas creencias? ¿se ha llevado la luz de la civilización a aquellas comarcas al cabo de tres siglos de politica destructora?

Bien claro sabeis que no: no ya en las islas lejanas de Manila, en las provincias que se tienen por civilizadas en Pampanga, Bulakan, Bataan, Nueva Ecija y aun en la misma Manila, hay regiones donde no se conoce la religión católica, donde el gobierno español no impera.

La insuficiencia de los actuales medios de gobierno, queridos hermanos, proclama la necesidad de otros elementos civilizadores; ya que el despotismo vigente oprime sin elaborar el progreso filipino, deber es nuestro llevar allende los mares los esfuerzos de la Masoneria. Trabajemos, pues, por que nuestra augusta Orden se extienda a todos los confines de Filipinas y, ya que no en las leyes, establezcamos en las costumbres populares el amor a la libertad, igualdad y fraternidad.

Ningún otro coche en el mundo le supera

He aquí lo que Ud. obtiene

Aclimatador*—Un nuevo sistema de calefacción, filtración y ventilación de aire fresco. Proporciona aire fresco y filtrado para el compartimiento delantero y el posterior. No hay molestas corrientes de aire y los pies se mantienen calientes. El polvo, la lluvia o la nieve no pueden penetrar, y las ventanillas no se empañan.

Control de Cambios en la Columna de Dirección—Deja el compartimiento delantero despejado y con amplia holgura para las piernas de tres personas. Los cambios de velocidad se hacen como con la antigua palanca en el piso, pero con mayor facilidad.

Suspensión Independiente—El sistema de suspensión independiente más sencillo, más fuerte y más seguro, que explica la Marcha Maravillosa del Studebaker.

Sobremultiplicación Perfeccionada*—A velocidades de turismo reduce las revoluciones del motor en un 30%—ahorra combustible y aceite—prolonga la duración del motor. El conductor puede cambiar a marcha corriente a voluntad.

Freno Antirreculante**—Al hacer alto en una cuesta, el coche no recula—ni pega contra el coche que le sigue.

La Carrocería de Acero Más Fuerte del Mundo—Baúl más espacioso que el de cualquier otro coche. Dos luces de cola, dos limpiaparabrisas, dos viseras contra el sol. Aldabillas giratorias en las puertas, que no hacen ruido. Frenos hidráulicos eficaces.

Obtenible mediante un recargo

***Obtenible mediante un recargo en el modelo Comandante; de norma en el Presidente.*

ENSAYE un nuevo Studebaker 1939, el coche que es tan elegante y lujoso que ha conquistado el aplauso de los diseñadores más destacados de Europa.

No es simplemente otro coche nuevo sino una nueva idea en transportación moderna, económica y agradable.

Está repleto de innovaciones y ventajas que no se obtienen en ningún otro coche.

Véalo en nuestro salón de exposición y en sáyelo en un recorrido de unos 15km., antes de decidir la compra de un coche.

VEA EL NUEVO
STUDEBAKER 1939

MANILA MOTOR CO.

BACOLOD MANILA BAGUIO

ANG "MGA ANAK NG BALO"

ni Julian C. Balmaceda

(*Katapusan*)

Subali't sa kabila ng pañgañgambang ito ay walang anomang nasaksihang malungkot na pangyayari. Si Romualdo Abrigo ay gaya rin ng dati. Magiliw magsalita at walang bigong bigkas kundi ang may halong ngiting para sa lahat.

Di naglaon at nilisan ni Abrigo ang kaniyang bayan upang tumupad sa utos ng kaniyang Lohiyang kinaaaniban.

Sa liwasang Goiti ay biglang nabugabog ang maraming tao. Isang auto ang napabangga sa isang trambiya at ang sakay ng auto ay nakita na lamang na nag-iisang walang malay-tao at sugat-sugatan.

Sa isang iglap ay naroon agad ang ambulansiya at ang maysugat ay dinala sa Pagamutang Pangkalahatan sa Avenida Taft upang ituloy sa bulwagang kinauukulan.

Nagkataon noong ang ban'ay na manggagamot ay si Doktor Abriol.

Ginawa nito ang mga pang-unang bagay na kailangan upang maagaw ang buhay ng may-sugat sa kamatayan, at sa tulong ng kanyang mga maiiñgat na 'nurses' ay nailigtas sa kamatayan ang kahabag-habag na sinawing palad.

—¡Aba, Doktor — ang paalaala ng nurse — hindi pa natin nakukuha ang pañgalan ng maysugat.

—Siya nga pala, paroonan ninyo at inyong itanong, sakaling siya'y maykaya nang makapagsalita.

Noon di'y ginanap ng "nurse" ang ipinag-utos ng Doktor. At mayamaya pa'y nagbalik agad upang ipakita ang ang tala sa manggagamot.

—¡Romualdo Abrigo! — ang pamanghang saad sa sarili ng manggagamot nang mabasa ang pañgalang itinala ñg nurse.

—¿Diyata at siya? ¡Ang aking matandang kaaway! ¡Magbabayad siya ñgayon sa aking kamay!

At ang manggagamot ay hindi na umimik. Napansin na lamang ng mga "nurses" na si Doktor Abriol ay pinagdimlan ng mukha. Nañgatog ang mga kamay at waring di makapagsalita.

—¿Bakit, Doktor, kakilala baga ninyo ang may-sugat?

—Hindi, hindi ko kakilala, walang anomang dapat kayong alalahanin. Iwan na ninyo ako.

Noon di'y tinungo ni Doktor Abriol ang aparador na kinalalagyan ng mga kasangkapang pangbusbos sa sugat. Pinili ang pinakamatalas-talas sa iba, dahandahang kinuha. Saka lumiñga-liñga sa lahat ng dako at pagkuwa'y matuling matuling tinuñgo ang silid na kinalalagyan ng may-sugat.

Nagbabasang inabot niya ang maysugat at nakasandal sa sapin-saping mga unan. Mapaghahalatang ang tindi ñg hilo ang nakapagpawala lamang ñg malay-tao.

Pagpasok sa silid ni Doktor Abriol ay ang may-sugat na ang unang bumati at kasabay ng pag-aabot ng kanang kamay.

—Doktor, nagpapasalamat ako sa inyo at dahil sa iyong karununga'y naligtas ang aking buhay sa kamatayan.

Nang maglapat na ang palad ng dalawa ay natigilang biglangbigla si Doktor Abriol.

Sa kamay na yaon ay mayroon siyang naramdaman. Isang pakikikamay na nagpapakilala sa kaniya ng isang malaking sagutin sa katauhan . . Isang pakikikamay na parang nagpagunita sa kaniya ng kaniyang sumpang binitiwan, hindi sa harap ng libiñgan ng kanyang sawing-palad na ama, kundi sa haráp ng isang pagtitipon ng magkakasama na nabibigkis ng mahigpit na tali ng pagkakapatiran.

Si Doktor Abriol ay sandali ring hindi nakapangusap. Ang 'monitor' na binabasa ni Romualdo Abrigo ay nabitiwan tuloy dahil sa nang titigan niya ang mukha ng kanyang kaharap ay naalaala niya ang anak ng nasirang Patricio Abriol.

—Doktor, ¿kayo ba ang si Patricio Abriol?

—Oo, ako ñga at kayo ay si Romualdo Abrigo, ang aking kaaway.

—Doktor, maawa kayo sa aking.. —ang pakiusap ni Abrigo.

—Wala kayong aalalahanin. Huwag kayong matakot. Kayo'y hindi ko aanhin bagama't sa mga sandaling ito ay hawak ko ang buhay ninyo at kung nais ko'y maipaniniñgil ko rin ang dugo ng aking nasirang ama. Ang maliit na palatandaang iyang nakalagay sa yawing ng inyong amerikana, ang aklat na iyang binabasa ninyo at ang ang palatandaang iginawad ninyo sa akin nang ako'y inyong kamayan, ay siyang mga ilaw na nagbigay-liwanag sa aking nadidimlang pag-iisip. Unawain ninyo, mahal na Kapatid, na sa paglunsad ko rito'y taglay-taglay ko pa rin ang panatang ako'y maghihiganti sa anak ng pumatay sa aking ama, datapwa't ninais ng Dakilang Maylikha sa Lahat na tayo'y kapwa pisanin at pagkalooban ng Dakilang Liwanag sa sinapupunan ng kapisanan ng "Mga Anák ng Balo" upang sa isang kisap-mata'y limutin ko ang aking sumpa sa libingan ng aking ama.

—¡Diyata!

—Opo, ako'y tinanggap at kinilalang Anák ng Balo noong ako'y na sa Amerika at isa sa mga aral na aking natutuhan ay ang pagpapatawad sa aking mga kaaway. Bagaman at matay ko mang alumatin sa aking isip, na sa ibabaw ng lahat ng sumpa'y naroon ang dugo ng aking nasirang ama, sa wakas ay nagtagumpay rin sa aking puso ang sumpang binitiwan ko sa harap ng Tatlong Dakilang Ilaw, kaya't mula ngayon, mahal na Kapatid, ay limutin na natin ang nagdaan.

At noo'y naging parang isa-katao ang dalawa. Nagyakap at muling nagkamay. Nagdaop sila ng palad, pagdadaup-palad na sila lamang dalawa ang nakauunawa.

Sa sinapupunan ng kapisanan ng mga Mason ay siya na lamang naging salisalitaan ang magkaaway, kaya't ang paghihiganting baun-baon sa dilidili ng isa't isa'y natapos sa isang magiliw na salusalong idinaos sa maaliwalas na bulwagan ng Templo Plaridel; at ng awitan ñg mga pusong sinaliwan ñg isang imnong pinamagatang *"Glory Be to the God on High!"*

Ang Abrigo at Abriol ay muling nagsalo sa iisang dulang gaya ng pagsasalo ng lahi ñg mga Matatandang Abril na kanilang pinagmulan.

Ang dating magkapatid y nanauli sa dating pagkamagkapatid.

Ang magkapatid sa dugo ay muling nagkalapit.

At sa kanilang diwa'y minsanang napawi ang mga simbuyo ñg matatandang palautangan ng dugo, at ang humalili'y ang pag-ibig-kapatid na walang halong pagbabalat-kayo.

WAKAS

PAGBATI SA BAGONG GURO

(Ayon sa tuntunin ng Pagtatalaga sa Bagong Pamunuan)

KAPITAPITAGANG GURO:

BINABATI kita ng taos sa puso at puspos ng galang
Sa pagkataas mo diyan sa likmuang dakila't marangal;
Ang mga gawain na ukol sa iyong katungkulang taglay
Angkin ang maraming maseselang bagay na pananagutan.

Isagunita mong taimtim sa puso, na, ang karangalan
At ang kabantugan at kapararakan ng Lohia mong hirang
Pati ng tagumpay ng lahat ng kaniyang mga kapakana'y
Lubos nasasalig sa pamamahalang wagas at mahusay.

Ang kaligayahan ng mga kasapi ay mararagdagan
Ayon sa maingat na pangangalaga at pagsasanggalang
Iuukol ninyo sa pagpapatupad ng wasto't dalisay
Sa lahat ng diwa't mga suliranin nitong Kapatiran.

Bilang isang hwaran, masdan mo ang Araw sa kanyang pagsilang
Walang pagtatanging inilalaganap ang kanyang pananglaw
Sa bilog na kanyang abot ng liwanag at nasasakupan
Siya'y nagkakalat at nakalaganap ang buo niyang ilaw.

Kaya't sa gayon ding pagpapalaganap at pamamaraan
Sa mga kapatid kayo ay magbigay ng ilaw at aral,
Lagi mong igiit ang pagkadakila at kahalagahan
Nitong MASONERIA; at itagubiling di dapat siraan.

At ipatupad din sa labas ng Lohia ang atas at aral
Na sa loob niya'y kanilang natamo at napag-aralan;
Sa gawing magiliw, hinahon at buti'y mapaniwalaan
Ng buong daigdig, na, ang MASONERIA'Y dakila't marangal

Upang kung sabihin na ang isang tao'y ating kasamahan
Ay dapat matantong ang pusong duhagi'y kanyang maiisban;
Sa mga sakuna'y wagas kung tumulong; pinapatnubayan
Ng pusong may habag, at may isang kamay na makatarungan.

At sa kabuua'y sundin mong matapat ang lahat ng aral
Ng alituntunin nitong Lohiang ito; Batas na Saliga't
Kasulatang Banal sa iyo'y kaloob na maging patnubay
Masisiyahan ka sa tua at ligaya, magpawalang hanggan!

MGA KAPATID NA UNA AT PANGALAWANG TALIBA:

Natatanto ninyo ang lahat ng ating mga simulain
Walang alinglangang makasasagabal sa iyong tungkulin,
Sukat ang sabihing tularan ang mga mabuting gawain.
At itakwil naman ang masamang gawang inyong mapapansin.

Sa kahinahunan at sa kaayusan ng inyong tungkulin
Kayo sana'y maging ulirang kasapi at maging magiliw,
Pagka't sa pagtupad sa utos at batas ninyo ng taimtim
Mahihintay namang ang ibang kasama'y makatutupad din.

Kayo ay tutulong sa mahal na Guro sa kanyang tungkulin
At sa pagtuturo ng lahat ng ating mga simulain;
Kung wala ang Guro hahalili kayo sa kanyang gawain;
Kaya; dahil dito, nararapat kayong magpakamagiting.

Walang alinglangan kahit na bahagya akong napapansin
Ng dahil sa inyong mga ipinamalas na pagkamagiliw
Na sa hinaharap, mga gawi ninyo'y lubos pupurihin
Ng mga kapatid, at patutunayang kayo'y magigiting!

MGA KAPATID SA LOHIA——Blg.———

Ang uri ng ating itinatadhana na Saligang Batas
Tungkulin ng ilan ang pamamahala't tagapagpaganap,
Nararapat namang ang iba'y mag-aral at kusang gumanap
Sa mga habilin, o sa mga payo, at ano mang atas.

Pagpapakumbaba ay isang tungkulin na dapat sa lahat;
Ang mga pinunong inihalal ninyong tagapagpaganap
Sapat na maalam ng mga tuntunin na ayon sa batas
Di magmamalabis sa kapangyarihan na kanilang hawak.

Sa kabilang dako, ang magandang loob inyong ipamalas,
Di dapat mainggit sa kanikanilang mga pagkataas,
At dahil din dito, umaasa ako, kayong lahat-lahat
Maging magigiliw, magkaisa-isa sa lahat ng oras.

Sa wakas, sa huli, mga kapatid ko: Aking isasaad
Yayamang ang ating Samahang Dakila'y bilang itinatag
Sa gitna ng isang paguunawaan at pagkamatapat
Nawa'y magpatuloy sa gayon ding uri, marangal, matatag!

Nawa'y magtamasa kayong lahat dito sa banal na atas
Na idinudulot ng pag-iibigang dakila at wagas;
Pag-ibig kapatid, na, sa pagkamason ay inyong sagisag
Sa pagkatao ma'y maging katangian naman ninyong lahat!

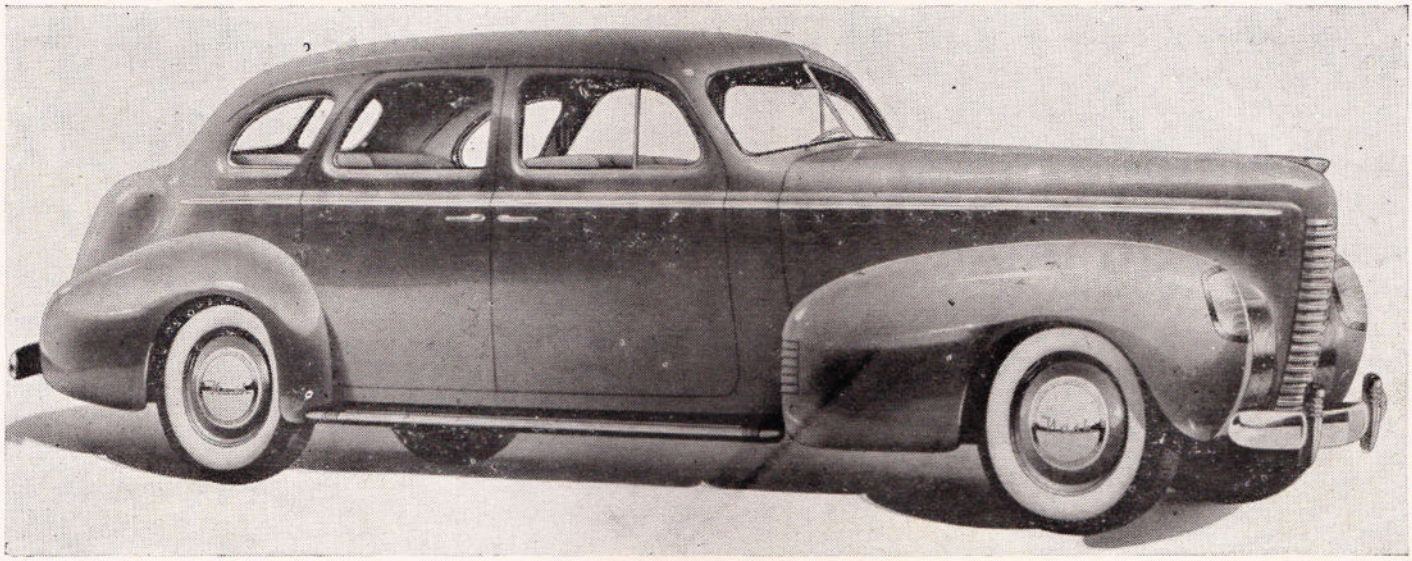
Sa loob ng inyong tahimik na silid, ipagpasalamat
Ng buong kasiyahan ng lahat ng inyong mga apo't anak
Ang taunang yugtong ipinagdiriwang dito nating lahat
At idinaraos ng buong tiwasay at pagkamatapat!

Hinahangad ko rin, na, sa pagkamason, ang lahat ng atas
Nitong Kapatiran, na ating Samahan, ay masaling wagas
Sa pamamagitan ng Lohia ding ito, at sa hinaharap
At sa salin-salin ng buhay ng tao magpahanggang wakas!

Isinatula ni

Aurelio Diego Rosario
Dating Guro, Lohia Hiram, Blg. 88

IT'S FIRE ON FOUR WHEELS!



NASH FOR 1939

AMBASSADOR EIGHT	NASH "400"	AMBASSADOR SIX
125" wheelbase	117" wheelbase	121" wheelbase
115 Horsepower	95 Horsepower	105 Horsepower

1939 Nashes have a pronounced new identity—instantly recognizable—that will make many heads turn for a second glance along all the famous avenues of the world—long, low, roomy cars of perfectly balanced, slip-stream design. Every line of the new contour FLOWS, so much so that even when at rest seems to be in motion. From the graceful, sparkling, svelte die-cast radiator grill, the lines sweep back over a long, beautifully mounted bonnet to a modified V-type windshield and then up over a one-piece steel top to the new "fast back" of beautiful stream-line design which has the merest suggestion of a top fin reminiscent of recently world-famed racing cars. Massive fenders with wide "catwalks" contribute to the beauty of the frontal view.

You'll see it pass you on the road..... sometime this week. A rush of wind....a flashing streak, snaking ahead of traffic, silent as a shadow.

Then you'll know that the first new 1939 Nash is in town.

If you have hands that itch for the reins of a spirited thoroughbred.... if your pulses leap at the sight of an air-liner nosing aloft.... then it won't be long 'til you, too, will drive a new Nash.

In sober truth, you have never had your hands on such a car in all your life.

It has glamour. It has character. It is lithe and low and it's fire on four wheels.

Simply touch the throttle.... and in three fast shifts you can break the hearts of the best of them. And there's a fourth speed forward—that floats you down the highway without feeling of effort or sound. Truly an *amazing* car.

The Bachrach Motor Co., Inc.

Lucena, Tayabas **Manila** **San Fernando, Pampanga**

Plan Today As You Would Live Tomorrow

Today's neglected opportunities are the seeds of tomorrow's regrets. Though seemingly harmless during youth, drifting carelessly down the river of time, will unfailingly bring us into the slough of despondency in our old age.

Learn to look ahead 20 or 40 years from now. Which would you rather be? A destitute old man, with only a dog for a friend or one respected by family and community? Yours is the choice *now.*

(Avoid being a drifter. Plan your future to-day.) By putting aside a portion of your income for life insurance you will not only be paving the way for a happy old age, but will actually be prolonging your life. We all know happy people live longest.

The Insular Life Assurance Company, Ltd., offers you a wide range of insurance protection. One of our policies will meet your particular requirement.. If there is not an Insular Life underwriter in your community write us without delay about your needs and we shall gladly outline you a plan.

LIFE INSURANCE IS AN INVESTMENT IN HUMAN HAPPINESS

THE INSULAR LIFE Assurance Company, Ltd.

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