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OFFICIAL ORGAN OF THE
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OF THE PHILIPPINE ISLANDS
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THE CABLETOW

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 106 Lodges (23 in the City of Manila), with approximately 5,250 Master Masons. It is the only sovereign Grand Lodge in Asia that is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles. The present elective Grand Officers are Grand Master, Clark James; Deputy Grand Master, Jose de los Reyes; Senior Grand Warden, John Robert McFie, Jr.; Junior Grand Warden, Jose P. Guido; Grand Treasurer, Vicente Carmona, P. G. M.; Grand Secretary, Teodoro M. Kalaw, P. G. M. Grand Lodge meets on the fourth Tuesday of January each year.

EDITORIALS

IMPRESSIVE PROCEEDINGS

WITH the proceedings marked by harmony and the deportment of the brethren exemplary in every respect, the 27th Annual Communication of the Grand Lodge of the Philippine Islands held at the Plaridel Temple on January 24-26, 1939, goes down in Masonic history as a landmark of achievement for the Fraternity in this jurisdiction.

We must note with particular commendation the report of the Committee on Grievances for the convincing fairness of its decisions. It was the unanimous feeling of the brethren that no effort had been spared to look into the merits of every case and arrive at a conclusion just to all concerned.

The Committee on Relief for China worked with splendid despatch and enthusiasm, and so deserves the praise of all the brethren in this valley. It gives us pleasure, at the same time, to note that the efforts of the Committee have been more than compensated by the fact that brethren in China have carried on with heads erect in the teeth of the perils of the undeclared war.

As usual, the report of the Committee on Jurisprudence was presented with lucidity and precision, speaking highly of the legal minds that compose that body. We are satisfied that while such a committee exists all our legal doubts will be resolved to our full satisfaction.

The reading of the report of the Committee on Necrology afforded an impressive interlude of affection for the brethren who have laid down their working tools. Grand Lodge paused in memory of the dead, the leaving resolving that they have not died in vain.

The Grand Lecturer's report insisting on ritualistic perfection revealed deep respect for the symbolisms of Masonry. This is as it should be, for it is to our interest that the meaning of those symbolisms be not impaired by careless deviations if the essence of our ideals is to be preserved.

A word of admiration is due the Grand Master's appraisal of the situation in this jurisdiction. His report was most convincing and showed a thorough grasp of the problems confronting the brethren in the Philippines. Its reading in the book of the proceedings is earnestly recommended to every Brother here.

May we also say a good word for the excellent treatise of the Grand Orator and the forceful manner it was communicated to the Lodge officers from all sections of the country. The oration produced a deep impression and inspired the brethren to strengthen their faith in the face of the many dangers presented by the militant foes of Freemasonry here and abroad.

All in all the Grand Communication proved to be an impressive conclave of Master Masons aware of their vital part in the common responsibility of all Grand Lodges of Free and Accepted Masons to maintain the integrity of their Order and keep it, as it has always been, the best and foremost Brotherhood of Free Men on earth.

STOP THE PROPAGANDA

THE resolution read and approved at the Annual Communication discrediting the alleged retraction of the foremost Filipino Master Mason, Jose Rizal, who was put to death by instigation of Catholic prelates, was an excellent work of argumentation which to our mind definitely gives the lie to the anti-Masonic propaganda of the church in this country.

At the same time, the resolution corrects the impression that we are disposed to let the propaganda to go unchallenged. It is of vital consequence to Masonic integrity that the truth be upheld and the pure and simple truth is that Rizal had absolutely no reason to retract and did not retract.

The assassins buried Rizal in a grave unmarked by even a cross and the whole burial act as consummated was that reserved for the impenitent. The records show no rite of the church ever being performed, in fact the request for a requien mass for the repose of his soul was stubbornly denied. It is clear to everybody here that the Catholic church, by its own acts, condemned Rizal as a Mason not only while he was still alive but also when he was already dead. Now the same church pretends to show that Rizal died a good Catholic.

The explanation is simple enough. Time has established the greatness of Rizal beyond any doubt and it is no longer possible to minimize that greatness through appeals to the Catholicism of the Filipino people. The Filipinos love their hero and all anti-Masonic propaganda cannot change that fact. Therefore, the practical way out of the dilemma for the priests is to own Rizal after all, since it is no longer consistent to condemn him while, on the other hand, it would be quite dangerous.

It is the duty of every Mason to show up the priests in their lying propaganda, and what is more, it would not be a waste of time to do so. The Grand Lodge of the Philippine Islands should take active interest in the controversy over the so-called retraction of Rizal and not allow any self-styled handwriting "expert" hired by a sectarian order to fool the public any longer at the expense of Rizal's good name, which is also the good name of Masonry in general.

FOUNDER OF AMERICAN DEMOCRACY

On the 22nd of this month the people of the Philippines join the American people in honoring the memory of George Washington. In their own humble way the Filipinos will renew an old faith in the man who was "first in peace, first in war, and first in the hearts of his countrymen."

It was as a pioneer that Washington wrote his name upon the page of history, setting before the world an example of self-denial and manliness that makes him one of the greatest, as well as most beloved, leaders of mankind. A statesman of visions and tolerance, he laid the foundations of real democracy in a new world.

It is the common pride of all Masonic bodies that in all his acts Washington, the Master Mason, exemplified the tenets of the Order. He was eminently a doer, and that way accomplished great things; the American Revolution is his own testament in this respect. Then, when he spoke, his countrymen listened; in fact, his words are still maxims today.

We wonder what this world would be if, at this moment, the America that Washington fashioned on the pattern of his own character and mind did not exist. If the great republic that has grown out of the original Thirteen Colonies did not strike a balance in human affairs today, where would the democracies find themselves?

Indeed, as America lives, so must the spirit of freedom live in the hearts of men and Masonry is assured of its existence. This Institution, therefore, to whose teachings we are pledged, has in the "Father of his Country" and founder of American democracy, not only a distinguished son, but an eminent benefactor.

CONGRATULATIONS

OUR congratulations to all the Grand Officers elected at the Annual Communication, and to those who were appointed. It reflects abundant credit on the Fraternity in this jurisdiction that the election was accomplished in perfect harmony. A truly Masonic spirit prevailed among the brethren and the principles of democracy were adhered to during the entire proceeding.

There cannot be any doubt as to the calibre of the men elected as well as those appointed, and we can therefore look forward to a year of happy accomplishments for the welfare and advancement of Masonry in this Commonwealth. They will hold, we are sure, the torch high to the honor and credit of the Order everywhere.

Outline for A Philippine Mason's Handbook

By A. E. TATTON, P.M.

(Continued)

CHAPTER II.
A LODGE OF FREEMASONS
WHAT IT SYMBOLIZES.

From our Monitor we learn that a Lodge is a certain number of brethren duly assembled, with a Holy Bible, a Square and Compass, and a Charter or Dispensation authorizing them to meet, and in the "Antient Charges" we read: "A Lodge is a place where Freemasons assemble to work, and to instruct and improve themselves in the mysteries of the ancient science. In an extended sense, it applies to persons as well as to place; hence every regular assembly or duly organized meeting of Masons is called a Lodge."

A Lodge is said to be supported by three great pillars, denominated Wisdom, Strength and Beauty; because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. They are represented by the three principal officers of the Lodge. The pillar Wisdom, by the Worshipful Master in the East, who is presumed to have wisdom to open and govern the Lodge; the pillar Strength, by the Senior Warden in the West, whose duty it is to assist the Worshipful Master in the discharge of his arduous labors; and the pillar Beauty, by the Junior Warden in the South, whose duty it is to call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

As the work of building the Temple at Jerusalem was conducted by the by the wisdom of Solomon, the strength of Hiram, King of Tyre, and the beauty or skill of Hiram Abif, so the labors of the Lodge are supported by the wisdom, strength and beauty of the three presiding officers, who occupy the prominent stations of the East, West and South, thus locally forming a triangle, which is a sacred emblem, and unitedly constituting one chief governor by which the affairs of the Lodge are conducted and its usefulness increased.

In the ritual, the Lodge is used as a symbol of the Universe. Bro. H. L. Haywood in his "Symbolical Masonry" says that only when it is thus interpreted can we understand its characteristics at all. He gives a splendid interpretation as follows:

> Its form is ideally a double cube, of old considered the symbol of Deity, and now understood as containing the Rough Ashlar of the Apprentice and the Perfect Ashlar of the Master. This form includes the heaven above, in its height; and the earth beneath, in its being an oblong square. Its *situation* is on "the highest hills and the lowest valleys" because it includes men of all ranks in its membership. In *position* it lies East and West, its length in the path of the sun, its portals in the West in order that the member may enter facing the East, the place of light, hope, and power. In *dimension* it extends east and west and north and south to signify its universality. It is *supported* by the Three Pillars of Wisdom, Strength, and Beauty because these are the foundations of noble life; and its covering is the "cloudy canopy" of the heavens, which is connected with the earth by the mystic ladder of Faith, Hope, and Charity. Its furniture, its ornaments, and its jewels are flooded with a Light that shines through the windows of the East, the South, and the West; and an "All Seeing Eye" keeps watch above it all. What a world is this into which the candidate is born, a visible representation of those invisible Truths and Spiritual Realities in which the pure of soul alone can live.
>
> In this symbolic world, preserved in law and order as the real universe is, an otherwise discordant number of men become organized in a harmonious body, each member performing his appropriate function, and all cooperating in harmony. Through this cooperation the influence of the individual is multiplied many times over, and what these men could not do separately they easily accomplish through united effort.

CHAPTER III
QUALIFICATIONS OF PETITIONER.

The thing to be decided is not whether the petitioner is prosperous, or popular, but whether he will make a true Mason, a helpful Brother, a desirable associate in the Lodge room. His character should be such that you would not hesitate to admit him to your own home, and introduce him to your family circle with confidence.

The Fraternity is not a social club, an insurance society, or a charitable institution, but a body of picked men consecrated to a certain set purpose, therefore only those who possess the qualifications for such fellowship and the abilities for such work should be permitted membership. Mentality, moral makeup, and economic situation are prime factors for consideration in admitting members. Many men seek admission into Masonry from purely selfish motives, or from curiosity to see what takes place behind our tiled doors. Such men seldom become real Masons. They are so constituted, intellectually and otherwise, that the things for which Masonry stands have but little or no effect upon them. They are content with the mere gaining of the rights and privileges of membership, they hardly care to make themselves acquainted with the legends and technical information belonging to the various degrees. It is enough for them that they are called Freemasons — that they claim membership in the fraternity to which so many of their friends and acquaintances are attached.

Masonry does not accept bad men in order to make them good, such is not its function. Our ancient brethren took only the best building material, so should we aim to accept only men of high character.

(To be continued)

DEPUTY GRAND MASTER ILL

Right Worshipful Brother Jose de los Reyes is confined in bed at his country home in Hagonoy, Bulacan. His illness is not serious although it requires careful attention. His son, Dr. Augusto W. de los Reyes, is the attending physician. THE CABLETOW wishes him prompt recovery.

DID RIZAL RETRACT MASONRY?

(*Contributed*)

Leon Ma. Guerrero's article under the above heading, which was published in the *Philippines Free Press* on January 7, 1939, is very interesting reading. Mr. Guerrero is a Catholic layman. His article brings out the true reasoning of the Catholic mind. He clearly shows throughout his article that he admires and respects Dr. Jose Rizal for his patriotism as a Filipino citizen, and acknowledges that Dr. Rizal was a deep thinker and a great reformer who was bold enough to publicly expose the false ministers of the orders of the Catholic Church who, Mr. Guerrero admits, comitted serious abuses and he states in his article that Rizal's attacks on these orders were, in most part, justified.

Here, we have the signed admission of a well known Catholic layman, journalist by profession, that ministers of the Catholic Church committed serious abuses. He justifies his statement by saying not all of them, "but a representative lot of them."

Mr. Guerrero reminds his readers that at that time the Church and State were united; and that the friars had become identified with the Spanish government in the Philippines. He further admits in his article that "In many cases they (the friars) had more authority and influence than the civil officers."

Now, please read the following paragraph in Mr. Guerrero's article: "What was the result of this identification of the Church, or rather of the friars, with the Spanish State? The result was that Dr. Rizal, and the reformers who preceded and in part precipitated the Revolution (??), attacked the friars, just as he attacked the *guardias civiles* and the *alferezes;* as enemies of reform — civil or governmental reform, in the main — and later, independence — political independence."

The above is a signed admission of the dangers of having the Church and State united. Mr. Guerrero should have made this statement last year when the question of religion in the public schools was being discussed.

Mr. Guerrero, following the well known Catholic reasoning, has made an attempt to justify Rizal as a National Hero, in the eyes of his Catholic readers, in spite of the fact that the Church has gone to so much trouble to establish the genuineness of Dr. Rizal's supposed retraction. If his retraction is genuine, and if that retraction *actually and truthfully* expressed the *real feelings* of Dr. Rizal on the *eve of his execution*, then Rizal was not the man the world had known him to be. Rizal could not have been both "fish and fowl" at the same time.

We thank Mr. Guerrero for his article as it shows clearly that he is of the opinion that Dr. Rizal was the great national hero that we all know him to be; and as a man of Dr. Rizal's known character and high mindedness and of his boldness to stand back of his ideals, and as a man who had the courage of his convictions, which has been expressed and set forth in all of his writings, it is impossible for any thinking person to believe that this man would have willingly and voluntarily signed the retraction which the Church has gone to so much trouble to attempt to authenticate, by the testimony of handwriting experts.

Those who have known Dr. Jose Rizal as a Mason could never believe that he would willingly state that he "abominated" that Fraternity. Why should he willingly make such a statement when all through his matured days he lauded that Fraternity and the principles it stood for? It would have been the very last thing he would have done under any normal condition. No man could live the life that Rizal lived, with the books, poems and other articles that he had written, willingly and of his own free act and deed, state that *he hated* the Masonic Fraternity. Why would any conscientious and dignified human being make a statement, on the eve of being executed for acts and utterances made by him as a Mason in the full faculty of his thoughts and against the false ministers of the Church, to the effect that he hated his most cherished associations, and that he retracted everything he had written that was good, noble and true? He was executed by the influence of the Church merely for being a Mason. Could anyone believe for one moment that he would retract everything he had written and stated against the very people who were his executioners? If he had been pardoned, and he had chosen to save his very life by signing such a statement, there would have been some grounds to work on in figuring out his reason for such an act; but his life was not spared. He was executed the very next day after the date of his supposed retraction.

Dr. Rizal was an honest man, and Mr. Guerrero is correct when he stated that, "again, while lashing the false ministers of the Church in his writings, Rizal never attacked the Church itself. He never said openly and clearly; 'The Catholic Church, taking it as a body of religious doctrine, and not as body of men, is a fraud. It is not the true church.' " No, Dr. Rizal would never have made such a statement as he was not fighting the Catholic Church as a religious organization; he was fighting the many false ministers of that Church who were committing abuses against his countrymen and countrywomen, for no other reason than that of supporting the political and social reforms which history has proven were so essentially needed at that time.

Dr. Rizal, the Mason, could have, with all truthfulness, stated on the eve of his execution that "I declare myself a Catholic and in this religion, in which I was born and educated, I wish to live and die." Many good Masons are Catholics. There is nothing in Masonry that would prevent its members from being a Catholic. Masonry does not dictate the form of religion its members shall follow. Masonry insists that its members shall believe in a Supreme Being and that its members shall be guided by the lessons taught in the Holy Writings, but it leaves it up to each individual member to select for himself the religious organization with which he chooses to be affiliated.

As Rizal had no quarrel with the Catholic Church, *as a religious organization*, he might even have subscribed to "I retract with all my heart everything in my mind, writings, publications and conduct, contrary to my status as a son of the Catholic Church." He might have easily made such a statement because he had never written or uttered anything that he considered contrary to his status as a son of the Catholic Church. All of his writing and actions were against the abuses of the false ministers of the Catholic Church, and it is submitted that even the Pope himself might go against the false ministers of his Church without being contrary to his status as a son of the Catholic Church itself.

Rizal may even have said that he believed and professed what the Catholic teaches, as the religious teach-

(*Continued on the next page*)

DID RIZAL RETRACT MASONRY?

(Continued from the preceding page)

ings of that Church are known to be good and honorable, but he could never have said that he submitted to its political teachings and to its political commands, as Rizal, throughout his whole life, was against such teachings and such commands.

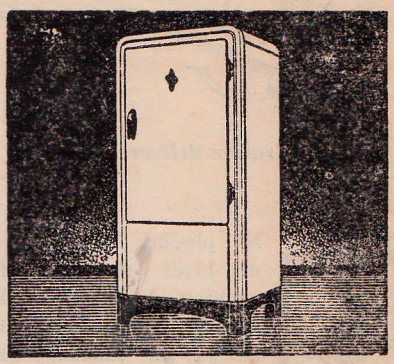
Rizal would never have willingly said that he "abominated Masonry as an enemy of the Church," as he knew too well that Masonry is not an enemy of any Church. He could have, however, subscribed to the statement that Masonry was a society "prohibited by the Church," because we are given to understand that the Catholic Church has placed the Masonic Fraternity on its "black list" and that the Church, in reality, is an enemy of Masonry. We have often wondered why a religious organization like the Catholic Church which pretends to follow the teachings of Jesus Christ and which claims the Holy Bible as the rule and guide of its faith, could be an enemy of the Masonic Fraternity, the principles of which are also based upon the teachings of Jesus Christ, and which takes the Holy Bible as the rule and guide of its faith. It is an absolute falsehood for anyone to say that Masonry is the enemy of any Church. Masonry may take issues with false ministers of any religious organization, when such ministers attempt to interfere in political and governmental affairs; and Masonry is decidedly against any religious body being united in any way with the State. Masonry is friendly with all religious organizations and it is, has always been, ready to join hands with any and all organizations, including churches of different denominations, in the uplifting of the moral, social and educational character of the people.

Finally, Mr. Guerrero has emphasized the fact that while the Catholic Church had affidavits of witnesses during the last hours of Rizal's life, including that of one archbishop, the original document containing Rizal's supposed retraction was not then available. It could not be produced at that time. Publicity was given, at that time, to the supposed retraction of Rizal, supported only by these witnesses. It was only in 1935, thirty-nine years later, that this document "was found in the archives of the archbishop's palace, where it had been apparently lost and forgotten." When the statements of the Church clearly show that so much pains were taken to have Rizal sign this document, and so many affidavits were made of witnesses, it certainly is very strange that the document itself was "lost and forgottten" and could only be produced 39 years later.

We contend that most people are fairminded (even if, for political or other reasons they do not always express their fairmindedness publicly) and if all of this about Rizal's so called retraction is honestly considered, it would seem that there is something wrong somewhere. Mr. Guerrero clearly shows in his article that he does not believe that Rizal's supposed retraction was genuine, or at least that he entertains considerable doubt about it. Thousands of good Catholic laymen all over the Philippines undoubtedly entertain the same doubt. And well they might because Rizal's writings and Rizal's actions throughout his lifetime are all well known to Filipino people, and it is very hard for anyone to believe that such a strong character as Jose Rizal's would have been weak enough to have made such a retraction on the eve of his execution, to the very people who were in reality his executioners. How could such a man as Jose Rizal have written his farewell letter and this supposed retraction on the very same day, knowing that he was to be executed on the following morning?

When the experts on handwriting state that the letter could hardly be "forged," it seems that a very broad statement has been made. We all know that any mark or signature can be forged. Records all over the world show that remarkable forgeries have been made, and who can tell what might have been accomplished in 39 years, which is the time that lapsed before the socalled retraction document was produced.

"It frequently appears that the man who can recite the ritual most glibly and perfectly is the man who fails to get his message across to the candidate. Many a man with less memory power often possesses more understanding. A Brother of this kind is enabled to impress a candidate with the seriousness of what he is trying to convey. Others who recite without feeling do not get the message across to the candidate, for words recited without meaning are worthless, but words backed up by emotion and understanding are far-reaching in their effectiveness."—*Selected.*



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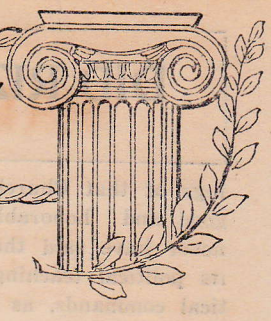

MASONRY BEGINS IN THE HEART OF MAN

(Grand Oration delivered by Wor. Bro. Henry Gilhouser, Grand Orator, before the Twenty-seventh Annual Communication of the Grand Lodge of the Philippine Islands.)

IN placing before you my brief message this evening, I shall confine myself primarily to remarks on Masonry as I have observed the activities of our Craft in our beloved Philippines. I shall briefly touch on its character, some of its duties and the wonderful Masonic spirit which I have observed, and how this spirit has been displayed by the members of our Craft.

I confine myself to our own Masonic grounds as these are best known to me. For after all, in a broad sense, Masonry is the same as charity—beginning in the individual's heart—which is in the body, and therefore, Masonry has its beginning in the heart or home of the man.

Masonry as we all know, is of a universal character, and is dispersed among all the peoples of the globe.

In making this statement regarding the universality of Masonry, you and I —full well know and realize that our Craft is dispersed among the peoples of the globe, and that Masons are to be found everywhere. At the same time, we also fully appreciate the fact that Masonry has repeatedly received temporary reverses and has repeatedly met with strong and definite opposition in various parts of the world. These temporary reverses, and this opposition, has been especially manifested to a very high degree in those parts of the world where the voice and will of dictators have been able to sway and control the people—and thru their dictatorial means and totalitarian principles, have been able to usurp power; have thus been able to control peoples and have sucessfully killed all ideals of liberalism and tolerance.

To emphasize present intolerant conditions prevailing in many parts of the world, permit me to quote the Grand Master's recent message to the Craft.

"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 peoples of various nationalities and creeds. Human passion and prejudices are unleashed, 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."

In those parts of the world where these chaotic Masonic conditions prevail at the present time, it is difficult for us, Masons in the Philippines, to extend the hand of friendship and brotherly love; but we can definitely profit by these lessons of oppression and intolerance which so prevail in other parts of the world—by more firmly strengthening the fraternal bonds which exist among us and which bind us in the Philippines, and by building up a stronger, more aggressive and yet more tolerant organization; which Philippine Brotherhood, in time, will no doubt, have opportunity to play a most important and effective part in wordly affairs. By building up an organization, strong and virile in the true Masonic spirit, we, in the Philippines, may in a fuller sense, eventually stand as the true bulwark of true liberalism and the rallying ground for Masonry in this part of the world; and may thus eventually be of material assistance in preventing the ideals of our Craft from being destroyed by individuals not imbued with the spirit of democratic and liberal governmental institutions as is the case with us Masons and the Filipino people.

History clearly reveals, ever since the beginning of time, that wherever intolerance has been the order of the day and where liberal-minded people and especially Masons have been oppressed and persecuted, such liberals and Masons have always managed to survive and have eventually come forth with renewed vigor and strength and have played their part in seeing that freedom of the peoples in all of their rightful activities shall not perish from the earth.

For every era which has had its Cesar—there has always been a Brutus —and for every George III, there has always been a George Washington.

To prove my contention on this point, there is no greater example than we have here among ourselves. We need only to reflect that the early Filipino patriots who lived under a most intolerant and autocratic form of government were able to survive, and were able to keep alive the spark of liberalism. These men, in most instances, were members of our Craft and were the first Masons of this country —and these men and Masons in the greatest measure, laid the foundation of the liberty, both civil and religious, which we are now able to enjoy in our own homes.

The names of these liberals and Masons are so well known to you that repetition on my part would appear presumptuous and is therefore entirely unnecessary. It now only behooves us in this day and age to conduct ourselves so firmly and wisely so that the work of our earlier brethren shall not have been in vain.

With conditions so extremely unsatisfactory in other parts of the world, we Masons in the Philippines have the greatest opportunity of demonstrating the practical application of the universal character of our Institution, for here we have Masons representative of many nations on the face of the globe. Our membership is composed of nationals from everywhere, and the universal brotherhood of man is more readily demonstrated in our Craft in the Philippines than in any other country known to me.

Let us live up to the teachings of our Order and let us practice outside of our Lodges, as well as in our assemblies, these teachings.

As afore said, the opportunity to fraternize and carry forward the light and spirit of universal Masonry is perhaps much greater here in the Philippines than anywhere else in the world. This—because of the many different nationals represented in our population and in the membership of our Craft.

To bring the universal spirit of brotherhood to full fruition, it merely

(Continued on the next page)

MASONRY BEGINS IN THE HEART OF MAN

(Continued from the preceding page)

behooves us to take advantage of the opportunities for meeting together with our brethren on any and all occasions offered.

Our Lodges are scattered throughout the Islands and practically every provincial capital has at least one Masonic Lodge. A Mason may travel through these islands from north to south and from east to west and find opportunity for fraternal gatherings and meetings with his brethren and be assured of a hearty welcome at all times.

Regretfully, it is to be noted as has been my experience, that this opportunity for meeting and fraternizing is not as extensively accepted and taken advantage of as opportunity offers.

At some points outside of Manila, where Lodges are very frequently of various nationalities, meetings are usually representative of the membership. In Manila, however, where we find the different Lodges, rather of separate and distinct nationalities· attendance in these Lodges of visiting brethren is not always as generous as might reasonably be expected.

Members usually confine themselves to visiting their own Lodges only, losing the opportunity of carrying forward the spirit of universal Brotherhood for contact and understanding. It seems to me that, at times, there appears to be a certain degree of timidity, hesitancy and reluctance on the part of our Filipino brethren to visit American Lodges and vice versa. This condition should not exist.

How much more wonderful it would be, and how much more truly indicative of the fraternal spirit of our organization, if all meetings and gatherings were always truly representative of the universal character of our Philippine membership.

Surely we have the spirit in the Philippines to demonstrate to the highest degree the universal nature of our Craft and have definitely the spirit of demonstrating that "all men are created equal."

Nothing much is really accomplished by merely preaching and professing a belief in a doctrine, unless the belief in that doctrine is actually carried out. In this respect, we are in a position to give the world a lesson.

We can demonstrate that we truly and really believe in the brotherhood of man.

We contend that "all men are created equal" and we are taught to "meet on the level." Such being the case, there is no high, no low; no rich, no poor. Let us go forward in shining armor and in exalted spirit and show the world that the "Brotherhood of man" and the "Universality of Masonry" are not merely meaningless words, but a true actuality in full and vigorous growth and strength.

It is my belief that fraternal gathering, representative of the elements of our Craft, will not only redound to a stronger, healthier and more numerous membership in our organization, but will also be a tremendous factor in supporting and maintaining the liberal institutions and the democratic form of government under which we now live.

In the selection of our membership for the Craft, we should never lose sight of the qualifications of the individual seeking admission into our Order. It is not on his worldly goods —nor on his high position in the social or political world that we admit members. While it may be true that sometimes we are influenced by these very apparent qualifications of the applicant for admission to our Institution, we should ever remember that these outstanding worldly qualifications do not make the Mason.

Let us look rather carefully into the heart of the applicant and do not let us be impressed by his worldly standing before accepting him. Let us examine carefully as to whether the individual, who stands at our gates, seeking admission really wishes to become a true member of the Craft. Let us ascertain as to whether he really wishes to practice out of the Lodge those great moral virtues inculcated in it—or whether he merely entertains the secret ambition of profiting in associating with us by being raised to a more distinctly creditable plane in human society.

Sometimes these matters of true Masonic qualifications of an applicant are over-looked by us and when this occurs they do not redound to the credit of our Craft. Let us remember that "Masonry builds its Temples in the hearts of men and among nations." The heart of the individual, or the inner man is what we must look forward to in building up our membership and not the external man or his important position in life, as these worldly qualities frequently do not follow closely the precepts and teachings of our Institution.

We, in the Philippines, have particular cause and reason to be proud of our Craft, both as citizens and as Masons.

The history of the country fully demonstrates that the liberal ideals disseminated among the people were, in the beginning, mostly the ideals and the work of men who were Masons. The work of such men as Rizal, del Pilar, Mabini and many others are too well known to all of you, and I deem it quite unnecessary for me to comment, even in the slightest degree, on the accomplishments of these brethren. More able pens than mine have repeatedly brought their glorious and unforgetable works to the attention of the Craft and to the attention of the people of this Commonwealth.

All glory to this advance guard of Masonry, Tolerance, Democracy and liberal idealism! My reference to them this evening is only in the nature of a humble tribute and an expression of admiration for their accomplishments.

It is also a fact that in the newer generation and since the advent of America to this part of the world, and in the implanting of the American form of government in these Islands, many of the most outstanding figures who have labored here and who have worked for the improvement of governmental and living conditions in these Islands, are men who have never lost sight of democratic institutions, liberal ideals, free speech and religious tolerance; many of these men have, in a great measure, been Masons. This group of true Masons, loyal government officials and friends of the people consists of both Americans and Filipinos. Their number is very large and no attempt shall be made to mention them by name.

My personal experience goes back to the early days of establishing a new form of government in the Island of Mindanao, among a people who were definitely intolerant of free religious worship and intolerant of freedom of the individual; the fact stands out most gloriously that many of the leading men in this endeavor were Masons. While this may have been accidental —it is nevertheless true and a distinct credit to our Institution—and that these

(Continued on the next page)

MASONRY BEGINS IN THE HEART OF MAN

(Continued from the preceding page)

men and Masons performed a difficult task in the most creditable manner, there is not the slightest doubt, for evidence is available at every hand.

The constant progress made in Mindanao since 1903 and present conditions amply demonstrate what has been accomplished — in all of which Masons played a most prominent part.

While I do not wish to convey the impression that Masons alone are responsible for all the good that has been accomplished and the progress that has been made, I do wish to emphasize, however, that Masons as individuals and Masonry as an Institution have played a very definite and prominent part in all of that which speaks for freedom, tolerance and progress in the order of the day in our beloved country.

One reads a great deal in the papers these days regarding the proposed development of Mindanao. This program is a most laudable undertaking on the part of the Commonwealth Government and will eventually bear fruit a thousand fold in the economic and political progress of the Commonwealth. I do hope that as this economic and political program is carried forward, our brethren in the south will be constantly on the alert and will see to it that liberal institutions and idealism, under which our Craft labors, will also have ample opportunity to develop and expand together with the economic and political program as now outlined by our President.

The work of our Craft as carried forward during the past 40 years, is a splendid example of Masonic opportunity, and has repeatedly given proof of how its influence and good work can be a definite part of any government when permitted to exist and expand under democratic institutions — and yet do this without actually interfering in the political machinery of the country.

The rally of our organization during the past year in support of the government and our people when the country was confronted with the probability of having an intolerant educational law enacted and imposed, is one of the outstanding examples of modern and progressive idealism. The courage displayed by our President and many of our legislators during that critical period is a splendid example of Filipino manhood and upstanding character, and redounds not alone to the credit and honor of our Institution, but to the Filipino people as well.

One man, who, although not a member of the Craft, and who, I believe is entitled to very much credit is none other than our Vice-President Sergio Osmeña, for his strength of decision which he displayed during that critical time. As Secretary of Public Instruction, and as the second senior officer of our Government, effort was made to intimidate him with a view to obtaining his influence in favor of the obnoxious legislation which was then pending in the National Assembly. The circumstances of this attempt of intimidation must have been particularly trying on him because of his being a very devout Catholic, in view of which it was believed by the friends of that bill that he would throw his weight and influence in favor of the bill.

His courageous attitude at the time was most outstanding — and is exemplary as to what a man of courage can and will do under such most trying circumstances. I believe that I am not amiss in stating that his attitude was generally regarded as a most splendid example of Philippine manhood, and by his action he has endeared himself to the Fraternity.

For the moment the danger has passed, but let us not be too confident for the future, for I do not believe for one moment that it has been entirely eliminated. Our opponents are stronger than ever before. Key men of their organization have, during the past eight years, been placed in numerous strategic localities. These key men have been placed at points where none before existed. In my judgment, I consider that attempts will be renewed and efforts will constantly be made to hinder our organization and to impose the will of the opposition on our people. "Eternal vigilance" should therefore be the watch-word of the Craft.

A group which has repeatedly attempted to destroy the work and character of the most outstanding Filipino Mason and patriot of the past, none other than the immortal Dr. Jose Rizal — will not hesitate in its pernicious attempts to gain their point and will not be stopped by the reverses which it received during the past year.

The attempts to bring before the public yearly an alleged authentic document to prove that Rizal retracted Masonry before his death is a clear indication as to how far our opponents will go.

Rizal having now been dead for over forty-two years — it would seem most appropriate that we permit his ashes to rest in peace. But such is the nature of the opposition that no straw is left unturned which may possibly, in the slightest degree, be of assistance in furthering their own personal aims and doctrines.

I, however, believe that we, as Masons, are not particularly concerned and can not possibly be concerned as to whether Rizal retracted, before being shot at Bagumbayan or not. Personally, I am not a sufficiently practical hand-writing expert to be able to testify as to how authentic the document is which the opposition has considered as authentic. To me, it suffices to say — and I believe Masonry in general glories in the fact — that the work which Rizal accomplished was all prior to his death — and the foundation which he laid for a greater and a nobler Philippines consistent with tolerance, liberal ideals, free speech and free religious worship have materially assisted in bringing this country to its present state of democracy and progress. These deeds of Rizal are facts and no alleged retraction can ever take them away from us and the country as a whole.

In the words of the Most Worshipful Grand Master, it makes no difference to us as Masons as to whether Rizal retracted or did not retract. His work remains as a perpetual monument to progressive manhood — and the fact remains — that Rizal was actually shot because he was a Mason.

This, the opposition can not deny and this is the fact which is most important to us. And in the ultimate analysis of the situation, we can truthfully say "Greater love hath no man than that he shall lay down his life for his Brother."

With this thought and this outstanding example of Rizal's manhood, of patriotism and liberal Freemasonry before us, we as a united organization, can proudly go forward in the knowledge that we, as individuals — and that we as an organization are carrying forward the gospel of true human personal liberty and rights, and

(Continued on page 217)

How Filipino Masons View Democracy

By MANUEL CAMUS, P. G. M.

I HAVE been asked to write a few words on how Filipino Masons in general view democracy.

To carry out the task assigned to me, I will tell you briefly the history of Masonry in these Islands before the American occupation, for Masonry, or more accurately, Filipino Masons, were the pioneers in the establishmnet of democracy in this country, and for this many of them lost their comfort, their freedom and their very lives.

Masonry was practically unknown to Filipinos until 1870, when a British ship master instructed a few Spanish-Filipino young men in the mysteries of the Craft. Later, when he returned as British Consul, he formed a Masonic Lodge, and therein several Filipinos were initiated, among them the Parish Priest of San Pedro de Tunasan, Don Jacobo Zobel y Zangronis and Messrs. Jose Alberto Alonso and Luis Paraiso. Bro. Paraiso, who was a customhouse official, when found to be a Mason, was accused falsely of being involved in the Cavite Navy Yard disturbance of 1872, and deported to Guam with others.

In 1876, Filipino students in Spain became members of Acacia Lodge and in 1882, several Filipinos were made Masons in London, among them Sr. Jose Anacleto Ramos, who later on, to escape persecution, naturalized himself a Japanese. Bro. Ramos with Bro. Pedro Serrano, organized on January 6, 1891, in the City of Manila, a Lodge which they named Nilad, under the Gran Oriente de España. Some 86 triangles or Masonic centers grew out of this Lodge and of these six grew into Lodges. Of one of them, Labong Lodge, in Malabon, Rizal, my father, Pedro Camus, was the founder and first Master.

Monastic orders soon learned of the existence of Masonry in the land, and fearing its democratic tendencies and independence in matters of religion taught to the new members of the Order, lost no time in inducing the government to carry out an intense campaign of persecution of the new adepts, their families and associates. The execution, imprisonment and vanishment of many leading members of the Order caused in less than three years the closing of every Lodge in the Islands, but the seeds of democracy had been planted and nothing could stop it from bearing the excellent fruits of Liberty, Equality and Fratenity, towards which the natives of the land had their eyes fixed. Anybody reading the history of our struggle for our rights cannot escape the fact that the leaders of the movement for freedom of the press as well as in the field of battle were, in the great majority, Masons. To give a few names of the large galaxy of Masons who sacrificed their all for the good of the country, we may mention Marcelo H. del Pilar, who labored untiringly for the cause of Masonry, Progress and Liberty during the last two decades of the 19th century. Del Pilar was made a Mason in Spain, and with other Filipino Masons carried on a splendid work in the mother country for the purpose of securing sweeping reforms in the priest-ridden administration then prevailing in this land. As Professor Blumentritt has said: "Del Pilar was the political brain of the campaign which culminated in the cry of Balintawak in 1896." Then comes Bro. Jose Rizal, who was made a Mason in London and executed by a firing squad on Bagumbayan field on December 30, 1896, for no other crime than that of preaching unity among the Filipinos and the eradication of some of their weaknesses in two excellent books *Noli Me Tangere* and *El Filibusterismo*. Rizal was not a separatist. He was willing to live under the Spanish flag but advocated reforms giving the natives greater participation in the management of the internal affairs of the country. In other words, he was against the autocratic system prevailing and wished a more democratic administration where Filipinos may take a hand in shaping their own destiny. Other Masons worked incessantly and laboriously pro-patria were Mariano Ponce and Apolinario Mabini. The latter, known as the sublime paralytic, helped General Aguinaldo to establish the short lived Philippine Republic at Malolos, Bulacan. His fame as a deep thinker, writer, statesman and patriot is too well known to need elaboration.

Further, to demonstrate that Masonry was not confined to Luzon, we might mention Bro. Graciano Lopez Jaena of Jaro, Iloilo, who saw the light of Masonry in Porvenir Lodge No. 1 of Madrid, and probably was the first Filipino to be crowned a Mason of the 33rd degree. Lopez Jaena's parents were wealthy but influenced by elements hostile to Masonry and progress, they stopped sending him money in order to force him to return to the Islands and to the bosom of the church. Firm in his principles, our Brother refused to abandon the cause to which he had given himself heart and soul and continued his noble fight until January 20, 1896, when the many years of sufferings, privation and arduous labor having undermined his health, he breathed his last in a hospital in Barcelona.

Bro. Faustino Villaruel was my old good friend and, to me, the true type of a Mason. All smiles, courage and determination, he was always ready to travel by land and water preparing Masonic meetings, attending the organization of new Lodges and arranging the necessary blind, in the shape of noisy fiestas, where young boys and girls sang and danced to cover the most serious work of their elders who, in secret, were conferring degrees or planning for the well-being and freedom of their motherland. The Masonry then existing was militant and active in matters of government and religion. When in 1895 it became evident that the country would soon be a death trap to Masons and reformers, Bro. Villaruel refused to listen to the warning of his brethren declaring that it would be cowardly to abandon the campaign and resolved to die rather than to give up his Masonic and patriotic principles. Bro. Villaruel was arrested on the evening of August 21, 1896, on a charge of treason to government and religion, and five months thereafter, shot with several other Masons on Bagumbayan field.

We have many other brethren who had taken important part in the emancipation of their people from government and religious intolerance and oppression. But the space given to me being limited, suffice it to say that a few of those brethren are still living, laboring as good citizens and Masons in a humble and unobstrusive way.

I have related the life history of a few of our eminent Masons who cheerfully gave their time, money and their very lives for the progress of this country to better illustrate the difference between the autocratic government of

(*Continued on page* 217)

MASONRY IN THE PHILIPPINES

By W. W. MARQUARDT

(Abridged from Kalaw's Masoneria Filipina)

(Continued)

1898-1916

GENERAL RESTORATION

No sooner was Spanish power destroyed by the Revolution of 96-98 and the armed intervention of the United States, than Ambrosio Flores, the former Grand Master of the Regional Council, hastened to reunite the scattered forces of Masonry and reorganize the Lodges supressed by tyrannical power. A few enthusiastic reunions held toward the close of 1898 but the beginning of the conflict in February, 1899, between Americans and Filipinos again set aside the plans for restoration.

Filipino Masons, headed by Emilio Aguinaldo and Apolinario Mabini, were leaders in the short lived Philippine Republic. When revolutionary troops had been driven back as far as Tarlac by the American forces, Ambrosio Flores returned about October, 1899, and held several Masonic reunions with the object of forming a National Orient. His first work was to address a communication to the Masons in the United States requesting their support in the struggle for Independence. This communication was to have been sent with an English translation by the Hongkong Junta, but apparently was never transmitted. In its place, Rafael del Pan was charged with putting the American Masons in touch with Philippine affairs but there is no record of this mission being carried out.

The first American Lodge was a military Lodge founded August 21, 1898, under dispensation from the Grand Lodge of North Dakota. After the breaking out of hostilities between the Americans and the Filipinos in February, 1899, an initiation being conducted in the Catholic Church at Culi-Culi was interrupted by the shots of the enemy and the Lodge was closed in short form. On July 31, the Dakota volunteers returned and carried with them their Lodge and their dispensation.

At the close of 1899, Jose Reyes Tolentino, the old Secretary of Modestia Lodge returned from Spain and soon reorganized Modestia under the Spanish Grand Orient, and on January 27, 1900, the new charter from the Spanish Grand Orient was signed in Spain and Valentin Polintan was named Grand Delegate of the Grand Council. His opening message declared for absolute neutrality in questions of politics or religion, for industrial development, for renunciation of violence, etc.

American Masons organized the Sojourner's Club on April 2, 1900, and on November 14, 1901, it was decided to organize Manila Lodge under the jurisdiction of the Grand Lodge of California. Cavite Lodge was established in 1902 under the same jurisdiction.

In 1901, Dr. Trinidad H. Pardo de Tavera organized on June 18, Rizal Lodge under the jurisdiction of the Grand Orient of France. Four more Lodges were organized in the provinces under the same jurisdiction. In 1909, Rizal Lodge dissolved its membership which was reunited in 1912 under the Spanish Grand Orient. Minerva and Isarog soon followed suit while Tayabas and Nueva Ecija dissolved.

In 1903, Juan Utor y Fernández, a 33° Spaniard, after having tried in vain to secure authority from the Spanish Grand Orient to organize Lodges in the Philippines, desired to form a Filipino Orient and, in fact, organized the Mother Lodge, called "Primera Luz Océanica." This Lodge broke up one year later on account of economic difficulties. Four Lodges had been organized, but these too broke up when the Mother Lodge dissolved and thus the so called Filipino Orient disappeared.

The Grand Orient of Spain which formerly shared honors with the Spanish Grand Orient revived the La Luz de Oriente, chartered five other Lodges and established several Triangles. Later those Lodges dissolved and most of the members entered the ranks of the Grand Lodge of the Philippines.

The Spanish Grand Orient did not remain inactive. Polintan as Grand Delegate helped to reorganize Dalisay and to found Sinukuan, the symbolic name for Andres Bonifacio. An attempt was made in 1904 to unite the two American Lodges under California and the three under the Spanish Grand Orient so as to form a National Grand Lodge, but the Filipino Lodges refused to listen to the proposition as they claimed jurisdiction over all Islands territory. When relations between the American and Filipino Lodges were severed by order of the Grand Lodge of California, both planned on establishing a Grand Lodge of the Philippines.

In 1906, three old Lodges were reconstituted under the Spanish Grand Orient and a fourth new one was shortly thereafter organized in Cagayan. These seven Lodges planned to organize a Regional Grand Lodge and to do so at once in order to acquire jurisdiction over the territory of the Islands before the Americans could organize a Grand Lodge. The preliminary organization took place in September, 1906. A question arose as to whether the new Lodges, reorganized the month before, could legally be counted as part of the seven Lodges necessary to form a Grand Lodge. The question was decided in the affirmative and the Regional Grand Lodge was formed with Felipe Buencamino as Grand Master. The Grand Lodge functioned in a provisional manner until March, 1907, when all technicalities as to the charters of the new Lodges were cleared up and on September 14, 1907, the Regional Grand Lodge of the Philippines was duly installed, thus being a rebirth, so to speak, of the Regional Grand Council of 1894. Three more new Lodges were soon enrolled under its banner.

The very first year of the new Grand Lodge brought with it the celebrated case of Dominador Gomez. Gomez was proposed for membership in Modestia Lodge while under criminal charges. After acquittal in the civil courts, the Lodge decided that his application could be considered anew. But Delegate Polintan intervened, ordered a special meeting of Modestia two days before the date set for the initiation of Gomez, occupied the East, and advised the Lodge that although Gomez had been acquitted the judge had cast reflections upon his moral character and the Lodges did not consider him a suitable candidate. The majority of the Lodge, however, voted in favor of Gomez and as a result the Grand Lodge revoked Modestia's charter. This decision was confirmed by the Grand Council of the Order and accordingly Modestia closed its doors. This action strengthened the prestige of the Regional Grand Lodge.

On Junte 1, 1907, Manuel Camus organized Perla del Oriente under the

(Continued on the next page)

MASONRY IN THE PHILIPPINES

(*Continued from the preceding page*)

Grand Lodge of Scotland. This was a cosmopolitan Lodge and included nineteen nationalities in its membership. Cebu Lodge was founded later under the same jurisdiction.

In 1913, Minerva Lodge was organized under the Grand Orient of Portugal. Its membership was also very cosmopolitan and it became a strong and influential Lodge.

In 1907, Corregidor Lodge was opened under American jurisdiction. In November, 1912, the three American Lodges invited the two Scotch Lodges to unite with them in forming a Grand Lodge of the Philippine Islands. The Scotch Lodges declined and so in December the three American Lodges organized the Grand Lodge of the Philippine Islands with Dr. H. Eugene Stafford as Grand Master.

Thus there were two Grand Lodges, the Regional Grand Lodge of the Philippines under the Spanish Grand Orient, and the Grand Lodge of the Philippines. Neither paid official attention to the other until July 4, 1915, when the former protested officially against the legality of the latter.

By 1917, the Grand Lodge of the Philippine Islands had eleven Lodges while the Regional Grand Lodge had twenty nine. The Regional Grand Lodge represented the Filipino element. Its history was indentified with the struggle for liberty and glorified with the sacrifices and martyrdom of many of its members.

The Grand Lodge of the Philippine Islands was an imported institution, alien to native traditions, but bringing that exclusive territorial Masonic sovereignty that was needed to bring Philippine Masonry to its maximum power. The Regional Grand Lodge was in reality only an intermediary between the Philippine Lodges and the Grand Orient in Madrid.

(*To be continued*)

Masonry Begins in the Heart of Man

(*Continued from page* 214)

in this knowledge, I believe that we have every reason to be proud of that which has so far been accomplished; we can also hopefully look into the future and continue our work — and as long as men seek liberal methods of self-government, we shall not fail them — but shall always stand with them, and shall continue as the champions of human rights embodying Brotherly Love, Relief and Truth.

How Filipino Masons View Democracy

(*Continued from page* 215)

the past and the democratic rule of the present. My brethren, those of you who were born under the present regime, may be inclined to take our freedom for granted. But those of us who have seen hard times and suffering under a colonial tutelage, know better and feel inclined to inculcate in your mind the fact that the liberty we now enjoy was obtained at the cost of sufferings and lives of many of our brethren including my father in the past, and that if we wish to preserve its blessings, we must keep eternal vigilance for democracy is now being assailed on all sides. The principles of Freemasonry and democracy are so analogous that the assault on democracy is likewise an assault on Freemasonry. Keep this in mind, my brethren.

SICK COMMITTEE

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

Wor. Bro. Harold T. Gewald (1)
Wor. Bro. Florentino Cayco (4)
Wor. Bro. Jose Artiaga (16)

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GRAND LODGE OFFICERS FOR THE YEAR 1939-1940

Grand Master -- -- -- -- -- -- -- -- --Clark James (56)
Deputy Grand Master -- -- -- -- --Jose de los Reyes (80)
Senior Grand Warden -- -- -- -- --John R. McFie, Jr., (3)
Junior Grand Warden -- -- -- -- --José P. Guido (12)
Grand Treasurer -- -- -- -- -- -- --Vicente Carmona (22)
Grand Secretary -- -- -- -- -- -- --Teodoro M. Kalaw (12)
District Grand Master for China -- --David W. K. Au (109)
Grand Chaplain -- -- -- -- -- -- --Andres Filoteo (85)
Grand Orator -- -- -- -- -- -- -- --Antonio Ramos (12)
Grand Marshal -- -- -- -- -- -- --Fernando Busuego (53)
Grand Standard Bearer -- -- -- -- --Bertrand H. Silen (1)
Grand Sword Bearer -- -- -- -- -- --Eduardo del Rosario Tan Kiang (72)
Grand Bible Bearer -- -- -- -- -- -- Adriano Rivera (82)
Senior Grand Lecturer -- -- -- -- --José C. Velo (4)
Junior Grand Lecturer -- -- -- -- --Joseph F. Boomer (9)
Senior Grand Deacon -- -- -- -- -- --Joaquin Garcia (12)
Junior Grand Deacon -- -- -- -- --Henry Gilhouser (45)
Senior Grand Steward -- -- -- -- --Valeriano Segura (30)
Junior Grand Steward -- -- -- -- --C. M. Hoskins (1)
Grand Organist -- -- -- -- -- -- --Teodorico A. Jimenez (31)
Grand Pursuivant -- -- -- -- -- -- --Amado V. Aldaba (46)
Grand Tiler -- -- -- -- -- -- -- -- --Theodore L. Hall (3)

SECCION CASTELLANA

NOTAS EDITORIALES

EL MUY ILUSTRE HERMANO CLARK JAMES

UNA venerable figura en la masonería de Filipinas empuña ahora el mallete como Gran Maestre de nuestra Gran Logia. Viene perteneciendo a nuestras filas hace muchísimos años, como muchísimos son los años que ha vivido en tierras filipinas. Conoce el país, conoce a su gente, conoce su carácter y su idiosincracia. Los mejores años de su juventud los pasó entre nosotros y las mejores energías de su vida las empleó al servicio de nuestra comunidad. Se ha hecho de una familia filipina y piensa pasar en Filipinas los años de vida que le quedan.

Aquí se hizo masón, aquí se distinguió por su incesante labor masónica y aquí culmina su carrera distinguida en el Arte Real invistiéndose con el rango de Gran Maestre.

Masonería es un conglomerado de esfuerzos colectivos encaminados al servicio individual y común a todos los hombres. En nuestro Muy Ilustre Hermano Clark James tenemos una batería de energias acumuladas desde sus tempranos años de simple soldado en nuestras filas para el mejor servicio del individuo, de la patria y de la humanidad. Su maxíma expresión tomará perfiles de intensa realidad en su actuación como Gran Maestre, que auguramos será de grandes alcances.

Vivir es un constante palpitar del pensamiento y un constante vibrar de la voluntad. La mente no se está quieta en su constante deseo de romper los misterios que pueblan las regiones ignotas del pensamiento. La voluntad en su constante anhelo de infinito tampoco se está quieta, sino que vuela incesante tras un ideal que parece desaparecer como sombras fantasmagóricas de una imaginación calenturienta. Y es así la vida; todo movimiento, toda inquietud, despliegue continúo de energías. Desde el *electrón* o el *ion* que, según modernos físicos, son las partículas eléctricas que integran la materia hasta las fuerzas incorpóreas que rodean el universo toda está en movimiento y en actividad. Y la masonería que es fuerza en continua actividad no habría de substraerse de esta ley general del universo.

El Muy Ilustre Hermano Clark James desde su sitial como Gran Maestre hará que la actuación masónica en Filipinas cumpla como hasta ahora con esa ley.

¡Deseamósle grandes y rotundos éxitos!

LA GRAN LOGIA Y SU REUNION ANUAL

COMO habíamos anunciado, nuestra Gran Logia celebró su comunicación anual en los dias 24 al 26 de enero pasado. Su labor ha sido fructífera en resultados positivos. Un nutrido grupo de hermanos de provincias, hasta de las mas lejanas, dieron brillo y colorido a la reunión.

Bajo la presidencia de nuestro M. I. Hermano José Abad Santos las deliberaciones se llevaron a cabo con discreción y prudencia. Se presentaron numerosas resoluciones y todas ellas recibieron debida consideración.

Nuestro M. I. Hermano José Abad Santos dio una calurosa bienvenida a los delegados a la reunión y fue la suya una pieza oratórica que mereció la ovación de los presentes.

De entre las resoluciones adoptadas aparece una en relación con la supuesta retractación del Hermano José Rizal y que fue acogida unanimemente por la convención después de un brillante informe por nuestro Ilustre Hermano José de los Reyes, el actual Gran Maestre Delegado.

Ha habido muchos casos de restauraciones que hablan muy bien de nuestra tolerancia y del olvido de pasadas ofensas y que elocuentemente dicen a todos los que han errado que nuestras puertas no están cerradas para aquellos que vuelven a llamar a ellas y acogerse a la liberalidad de nuestros juicios.

Fue unanimemente rechazada una proposición de amnistía general que tal vez daría al traste con los mismos buenos propósitos que informaban la proposición. Una amnistía general podría dar lugar a que se abrieran las puertas a algunos que hicieron de nuestra institución la escala para sus propias y egoistas ambiciones y que al abandonarla después de haber sufrido un fracaso en sus deseos mal aconsejados la hicieron mucho daño. De todos modos, nuestra legislación masónica ha sido muy previsora y ha dispuesto en su Constitución el procedimiento a seguir en los casos individuales en que se debiera acceder a una restauración solicitada.

El M. I. Hermano José Abad Santos presentó un enjundioso informe, cuyas recomendaciones fueron debidamente aprobadas. También presentaron sus in-

(*Continua en la pagina siguiente*)

LA GRAN LOGIA Y SU REUNION ANUAL

(*Continuación de la pagina anterior*)

formes, el M. I. Hermano Vicente Carmona, como Gran Tesorero, y el M. I. Hermano Teodoro M. Kalaw, como Gran Secretario. Enviamos nuestro agradecimiento al M. I. Hermano Teodoro M. Kalaw por todo lo bueno que ha dicho de nuestra revista en su brillante informe.

La labor de los *Grandes Instructores* fue acogida unanimemente por la convención cuando ésta recibió y aprobó su informe. El Ven. Hermano José C. Velo fue por esto nombrado otra vez para el mismo cargo, que lo viene desempeñando con el beneplácito general de los Hermanos.

Merece especial mención la resolución felicitando al M. I. Hermano Rafael Palma por su brillante biografía del Hermano José Rizal que fue considerada como la mejor por el gobierno de la Mancomunidad de Filipinas y como tal acreedora al primer premio que le fue concedido. También hacemos especial mención de otra resolución felicitando al Hermano Camilo Osías por su biografía del Hermano José Rizal que obtuvo el segundo premio ofrecido por el gobierno de la Mancomunidad de Filipinas.

El peso de la labor de la Gran Logia lo han llevado como siempre los comités de *jurisprudencia* y de *hacienda*, quienes vienen funcionando todo el año para ayudar al Gran Maestre, al Gran Secretario y a otros oficiales de la Gran Logia, como a la Gran Logia misma, a esclarecer todos los puntos que envuelven cuestiones de ley y economía masónicas.

El Comisionado de los Estados Unidos de América para la Mancomunidad de Filipinas Hno. Paul V. McNutt nos hizo una breve visita y sus palabras fueron de inspiración para los Hermanos, quienes las recibieron con íntimo placer y verdadero entusiasmo.

El Ven. Hermano Henry Gilhouser como Gran Orador pronunció ante la asamblea una hermosa disertación que la publicamos íntegra en este número para que los Hermanos puedan conocerla mejor y comentarla a su sabor.

En reconocimiento de los meritorios servicios que el M. I. Hermano Newton C. Comfort prestara a la Gran Logia de Filipinas durante veinte años que ha estado sírviendo a la misma como Gran Secretario se aprobó por unanimidad de votos una resolución haciéndole Gran Secretario *Emeritus* de la Gran Logia. A las muchas felicitaciones que el M. I. Hermano recibiera unimos aquí la nuestra.

Después de una elección llevada a cabo de conformidad con nuestras disposiciones constitucionales salieron elegidos por una mayoría de votos para dirigir los asuntos de la Gran Logia durante el presente año masónico los Hermanos,

Clark James como Gran Maestre
Jose de los Reyes como Gran Maestre Delegado
John R. McFie, Jr., como Gran Primer Vigilante
Jose P. Guido como Gran Segundo Vigilante
Vicente Carmona como Gran Tesorero, y
Teodoro M. Kalaw como Gran Secretario.

A todos enviamos nuestros parabienes como también a la Gran Logia, pues, su labor, ahora encomendada a manos tan hábiles, ha de producir necesariamente mayor y mas intenso masonismo en nuestras filas.

HONRADO A DOS MASONES DISTINGUIDOS

UNA idea oportuna fue la del gobierno de la Mancomunidad Filipina el poner a concurso una biografía de nuestro Hermano, el mártir y patriota José Rizal, que fuera la más completa de cuanto se hubiera escrito hasta ahora.

El Muy Ilustre Hermano Rafael Palma se llevó el primer premio y, a juicio del jurado, su trabajo es lo mas completo y acabado de cuanto se ha venido escribiendo sobre Rizal hasta aquí.

De esta otra dice el M. I. Hermano Kalaw lo siguiente:

"—Palma escribió una biografía de Rizal excelente, de lo mejor que se ha escrito. Lo que encanta en la obra de Palma es que es una obra de tesis, lógica, contundente. Pinta a Rizal tal como fué, tal como quiso ser, tal como es: una gran figura, humana sin convencionalismos, sin pasiones. Palma escribió para lo permanente, lo eterno: prescindió de lo circunstancial. Rizal, para Palma, es el hombre tipo, no solamente en el patriotismo, en la ciencia, en la poesía, sino también en la conducta. En la conducta es donde un hombre se aquilata como ente superior."

El segundo premio correspondió al Hermano Camilo Osías, escritor y orador insigne que viene militando en nuestras filas con fervor y entusiasmos.

Al honrar así el gobierno de la Mancomunidad a estos distinguidos masones honran a nuestra institución y por ello nos congratulamos.

A los parabienes y felicitaciones que han recibido estos Hermanos unimos los nuestros muy calurosos.

De Charla con Nuestros Hombres

—El obrero es un verdadero asociado del capital y, tratándole como tal, se le dignifica y aprende a apreciar su labor—nos dice el Hermano BALBINO FERNANDEZ.

EN el andar inalterable del tiempo nos volvimos a encontrar. Fueron muchos los años transcurridos desde que por última vez nos estrechamos las manos en fraternal camaradería. Y fue en Binalbagan, donde el Hermano Balbino Fernández y el que esto escribe se vieron otra vez.

—Aquí me tienes trabajando como un verdadero obrero en este departamento de la Binalbagan Estate teniendo a mi cargo a otros muchos a quienes tratamos como nuestros verdaderos asociados.

— .....

—Se les hace saber que aquí trabajan como asociados en una empresa común cuyos éxitos dependen de la mútua colaboración.

— .....

—Y esta es la única manera de hacer que el obrero se dignifique, y dignificándose, aprenda a querer su trabajo y apreciar su labor.

— .....

—En el obrero hay que reconocer, como en cualquier otro individuo, sus propios derechos inherentes a su labor, y no soy de opinión el que fuera acertado permitir que el obrero desconozca estos derechos.

— .....

—Antes al contrario, para que el obrero se dignifique y sea un ente corsciente de sus responsabilidades es necesario que conozca cuáles son sus derechos, y yo diría mas, haría que siempre y en todo tiempo los ejercite. No puede ser respetuoso para con los derechos de los otros aquél que no sepa cómo ejercitar los suyos.

— .....

—Esta ha sido siempre mi norma de conducta y creo que mis obreros están contentos con mí modo de pensar y de proceder.

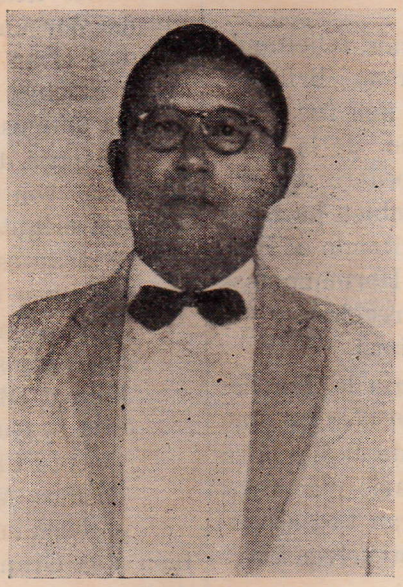
— .....

—Yo opino que una buena cuidadanía requiere no solamente el conocimiento de nuestros propios derechos, sino también el saber reclamarlos cuando se nos estorba en su debido ejercicio. Cuando un derecho no se ejercita acaba por morir.

— .....

—Y es, como se ha dicho ya por alguien, que nuestra labor como masones no es tan sólo el saber. Esto es tan sólo un medio para nuestra perfección. Es necesario también obrar.

—¿Cuál es según tu opinión la clave del ézito de nuestra labor como masones?



Ver. Her. BALBINO FERNANDEZ

—Indudablemente el que estemos siempre en contacto con el pueblo masónico. Dediquémonos a la causa de la masonería sin excusas y tal como la siente el pueblo masónico, y así su pendón estará siempre enarbolado en lo mas alto, en lo mas conspicuo.....

— .....

—Pero esto no quiere decir que los masones no nos dejemos llevar de nuestros propios caudillos. No. La masonería como toda institución humana tiene sus guías y debemos contar siempre con ellos.

— .....

—Existe una tradición o leyenda, o como quieras llamar, al efecto de que Saturno devoraba a sus propios hijos. Si no tuviéramos nuestros guías y si no nos dejáramos llevar de ellos pudiera ser que nos sucediera lo mismo.

— .....

—Y hace mucho tiempo que vengo sustentando lo mismo, y mi experiencia como masón de muchos años me convence de esto.

—¿Y como masón de muchos años qué es lo que mas te entusiasma en nuestra institución?

—El ser ella la única que consiguió reunir a todos los hombres en un nivel común, en un plano de igualdad.

— .....

—Aunque la masonería es un movimiento espiritual, no por eso se olvida de la materia de que se compone el hombre. Por ella aprende éste a tener un concepto mas alto y mas noble de la vida.

— .....

—Estos mismos principios masónicos los voy predicando con el ejemplo a mis obreros. Yo creo que si están unidos y han aprendido a laborar en común ha sido por estos principios que se van infiltrando en ellos con el ejemplo.

—Nada que tu taller es un verdadero paradigma masónico, llamémosle así....

—Como tú quieras ....

— .....

—Tengo para mí que los masones deben ser valores constructivos dentro de la comunidad en que viven y deben mostrarse así y darse a conocer así con el ejemplo.

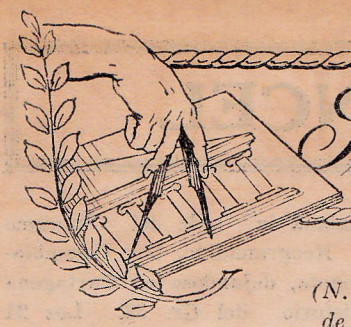
— .....

—He leído esto:—"La aspiración de la masonería no muere con el masón sino que va renovándose de generación en generación a través de las edades y de las épocas de masones." Pues bien,—si no viviéramos como masones y no nos diéramos a conocer como masones con nuestros actos que sirvan de ejemplo a las generaciones que han de venir, la masonería ha de morir con el masón. No habrá renovación posible.

— .....

—Es por esto que siempre he insistido en mi Logia, en cualquier grupo de hermanos, en cualquier sitio donde la suerte me ha deparado estar, en que démos alientos de vida y de realidad a nuestra institución mediante el ejemplo, que luchemos por nuestros valores con nuestros mismos actos, que esto es lo eterno, pues, todo lo demás es fugaz, nada duradero....

ANDRES FILOTEO, V. M.



Sobre la Plancha de Trazar

(N. del E. Discurso pronunciado por el Ven. Her. Jose Artiaga en la noche de su instalacion como Venerable Maestro de la Logia Sinukuan No. 16)

SIRVAN mis primeras palabras de expresión mas sincera de gratitud, en nombre de los miembros de la Logia Sinukuan, a todos los reunidos hoy aqui masones y no masones, por haber honrado con su presencia esta instalación humilde de los oficiales de la Logia Sinukuan. Todos podrán contar siempre con nuestra buena voluntad y nuestros buenos deseos.

A los distinguidos hermanos visitadores y a los Ilustres hermanos instaladores que bondadosa y generosamente nos ayudaron en estos trabajos de instalación, para ellos va nuestro mas profundo agradecimiento, Consideramos una deuda sagrada este broche de oro de verdadera cooperación y las palabras son demasiado pobres de expresión para traducir, en una forma real y acabada, este acto de exaltacion de verdadera fraternidad.

Sres., hace 32 años hoy que vi la luz masónica dentro de un pequeño y humilde templo de masones, donde amigos íntimos y compañeros inseparables me tendieron generosamente la mano para unirme con ellos. Desde entonces, con interés y admiración, como un aprendizaje continuo, he seguido pasó a paso, en el escenario de la vida masónica, al igual que un desfile cinematográfico panoramas variados de hombres, de personas y caracteres mas o menos firmes, hasta destacadas celebridades y figuras en el amplio entablado de nuestra vida nacional. Muchos de ellos ya están descansando, otros han desertado de las filas, y varios han cambiado como veletas que dan la vuelta al soplo de los vientos reinantes; sin embargo, a pesar de todo esto, muy humano por cierto, que los hombres, las personas y opiniones puedan cambiar, no es menos cierto también, como una ley inmutable, como una verdad eterna, que los principios e ideales sustentados por la Francmasonería Universal continúan y continuarán inconmovibles, como rocas inquebrantables ante los embates de los elementos, pese a quien pese, por encima de la desenfrenada vanidad humana.

Pues bien, en el trascurso del tiempo, nuestra querida Sinukuan tampoco pudo escaparse de la acción destructora de esa vanidad humana. Cuando ella ya se hallaba en la cumbre y cima de su apogeo y prosperiddad, la historia que de cuando en cuando registra acontecimientos mas o menos trascendentales, sacudió la base bien cimentada de la Logia y puso en grave peligro su estructura y estabilidad, por desaveniencias. por mala inteligencia, por debilidades y flaquezas humanas, y consiguientemente, la indiferencia, el descontento y la decadencia reinaron. No obstante todo esto, la Logia Sinukuan ha sobrevivido, porque del montón de los escombros de aquella hecatombe que produjo la deserción y la desbandada, hermanos fieles y abnegados, miembros convencidos e inconfundibles se quedaron, recogieron y guardaron entre los pliegues de su corazón, como una reliquia sagrada, aquella prenda inmaculada que juraron solemnemente trasmitir al través de las edades y de las vicisitudes. Y aquí teneis otra vez a la Logia Sinukuan entre vosotros, confundida y trabajando con las Logias hermanas.

Esta distinción inmerecida de dirigir los trabajos de la Logia Sinukuan lo atribuyo a la buena voluntad de mis hermanos de la Logia, que siempre se han mostrado indulgentes y generosos hasta mas no poder; y hoy, al aceptar esta carga y responsabilidad sobre mis hombros, solo me animan esos mismos buenos deseos de todos y cada uno de ellos, que serán el apoyo y sostén seguro de nuestras futuras actuaciones. Sobre todo, no deberá pasar desapercibido el próximo pasado De ello no me olvidaré jamás, y estará siempre fresca en mi memoria, y me servirá de aliento e inspiración los trabajos realizados y las actividades desplegadas del incansable, del activo e insustituible Venerable Maestro, mi queridísimo e íntimo amigo, el Hermano Constancio San José, que con la cooperación de los oficiales de la Logia, ha podido realizar y llevar a cabo la completa reorganización de la Logia Sinukuan.

No creo necesario trazar planes de gobierno que seguir en el futuro. La marcha invariable y segura de la Francmasonería nos servirá de guía y norma en nuestros trabajos. Siendo leal a la confianza depositada en nosotros y fiel en la estricta observancia de los mandatos de la Constitución, sólo necesitarémos la ayuda y verdadera cooperación de los hermanos, para que nuestras actuaciones y trabajos produzcan mayor suma de valiosos resultados en bien de la Masoneria en general.

No se nos escapa de vista y estamos al tanto de las grandes dificultades que tenemos que afrontar en nuestra labor; pero no importa, nuestra fe es inquebrantable en los destinos de la Masonería, y seguirémos aquella ruta marcada, que por años y siglos se destacan inconfundibles al través de las edades y cuya estela luminosa nos señala el camino de la enmancipación y confraternización humanas; porque es indudable que cuando los hechos y trabajos, como los trabajos y los hechos de la Francmasonería, marcan una época y revelan sacrificios y esfuerzos de una colectividad, esos hechos y esos trabajos se perpetuarán y se inmortalizarán de generación en generacion, como la vida misma de la humanidad, marchando hacia el infinito.

Sres., permitidme este corto mensaje a mis queridos Hermanos... En este breve y transitorio paréntesis de la vida, ya que el destino y nuestras convicciones nos han colocado en este difícil y escabroso camino del trabajo y de la lucha, no olvideis que la ruta esta trazada y hemos de continuar, si, tenemos que continuar subiendo la cuesta, como unos verdaderos creyentes y devotos peregrinos de una causa justa y elevada. Y cuando en el correr de los tiempos y en el rodar de los años, por imperativas exigiencias de la vida, o por inclemencias y rigores del destino, sentais desmayos y desalientos, recurrid al altar de vuestra conciencia, ahi encontrareis otra vez la fe que os dará la responsabilidad moral para llevar en el sendero del éxito nuestros propositos, ahí encontrareis la llama encendida, ahi encontrareis otra vez la fe que os dará

(Continua en la pagina siguiente)

CON EL MAZO Y EL CINCEL

La Masoneria Colombiana ha entrado por verdaderos senderos de paz y armonia.

Despues del felíz arreglo en el simbolismo por la fusión de los dos grupos de Logias en Bogóta, que fueron causa y eje de una serie de disensiones en la Masoneria simbólica con repercusiones en el escocismo del país, llegó la noticia de la unificación de la Masoneria escocesa, largos años dividida en dos Supremos Consejos, uno legítimo, el Neogranadino hoy Colombiano, con sede en Cartagena, fundado en 1833 y otro irregular, el Central Colombiano con sede en Bogóta, que fué creado en 1864, por el General Tomas C. Mosquera, entonces Presidente de la Republica de Colombia, se dijo que para su uso y abuso, con fines políticos, pues llegó a crear para sí mismo y "ante sí" el Grado 34.

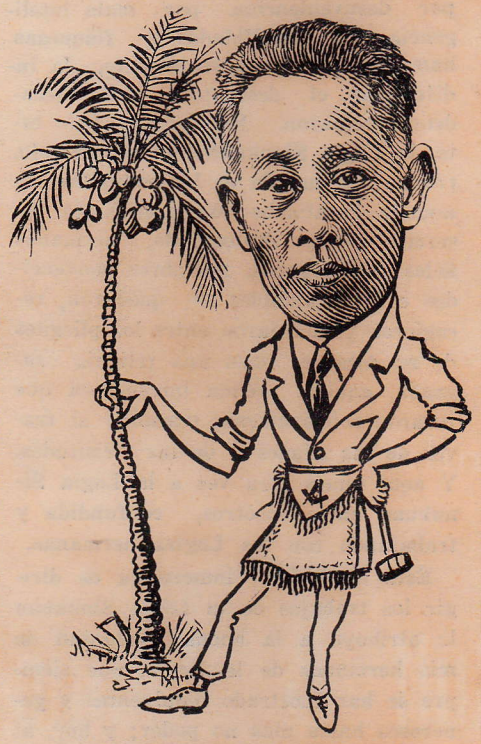
Con la fusión, el 17 agosto de 1936, con el nombre de Gran Logia de Colombia, de los dos grupos de Logias en que se habia dividido la primitiva Gran Logia de la República de Colombia, con sede en Bogóta, y la concertación de un Tratado de Paz, Amistad, Jurisdicción y Límites, que se proyecta celebrar entre esa Gran Logia y las demas grandes Logias del país, con sede en: Barranquilla, Cartagena, Medillin, Calí, incluyendose seguramente a la nueva creada (de Caldas) en Pereira, se afianzará la vida normal de la Masoneria simbólica con la unificación de los dos Supremos Consejos, el cuadro queda diafanizado completamente.

El Supremo Consejo Central, sede Bogóta, según consta en su Anuario 1935, abatió sus columnas en el año 1885 y "despertó a la vida activa" el 28 de noviembre de 1911; encontró siempre una fuerte oposición por parte de los demas Supremos Consejos del mundo, incluyendo al Supremo Consejo Neogranadino, sede Cartagena, que se resistió mas de 70 años a reconocerlo. El 17 de junio 1935, este pactó con aquel, por medio de un Tratado de Amistad, Cooperación y Limites Jurisdiccionales," obligandose el de Cartagena por una de las clausulas del mismo "a presentar ante los Supremos Consejos del mundo al Supremo Consejo Central Colombiano como un Supremo Consejo regular y a trabajar hasta obtener reconocimiento;" pero este intento no encontró ambiente y creó dificultades al de Cartagena, en sus relaciones con el exterior; por lo que la fusión de ambos Altos Cuerpos viene a resolver uno de los problemas mas arduos en ese sector de la Masoneria escocesa.

He aqui los principales puntos del Convenio que el 12 de agosto de 1938, se firmó por el Dr. Simon Dossa, Gran Comendador del Supremo Consejo Neogranadino, hoy Colombiano, sede Cartagena, y Eugenio J. Gomez, Gran Comendador del Supremo Consejo Central Colombiano:

Disolución definitiva del Supremo Consejo Central Colombiano para fundirse en el Supremo Consejo Neogranadino hoy Colombiano, que es el que en lo adelante "ab eterno" solo ha de existir con jurisdiccion sobre todos los Cuerpos escoceses, del Grado 4.o al 33.o, existentes o que se puedan crear, en el territorio de la Republica de Colombia.

Ven. Her. SEVERINO B. DE GALA



Del "Coco" en las regiones,
cual juez discreto y notable,
se hace querer de millones
DE GALA el Venerable.

El Supremo Consejo Neogranadino, hoy Colombiano, acepta a todos los Grandes Inspectores Generales, del Supremo Consejo Central Colombiano y cada uno de los dos organismos designa diez de sus miembros que seran los Efectivos considerandose a los demas como miembros Supernumerarios.

Se traslada la sede del Supremo Consejo Neogranadino, hoy Colombiano, a Bogota, dejandose en Cartagena un Consistorio del Gr. 32. Los 21 Miembros Efectivos elegiran los Dignatarios teniendo en cuenta que si el Soberano Gran Comendador elegido reside en Botota, la elección del Teniente Gran Comendador debe recaer sobre un residente de Cartagena y vice-versa.

El 25 de Sept. de 1938, el Central Colombiano mandó una comunicacion haciendo constar "que cesó de existir en cumplimiento del acuerdo;" el 1 de octubre de 1938, el Supremo Consejo Neogranadino ratificó el Convenio firmado por su Gran Comendador Dr. Simon Bossa; este resultó reelecto Soberano Gran Comendador y Alberto Gomez Cruz fué electo Gran Sevretario.

M. PITCHON

Habana, el 6 de diciembre, 1938.

Sobre la Plancha de Trazar

(*Continuacion de la pagina* 221)

animo y coraje, ahí hallaréis otra vez la fe que nos dará aliento e inspiración para proseguir la jornada, como fueron alentados e inspirados aquellos hermanos nuestros los Francmasones de antaño, fueron alentados e inspirados no solo en sus trabajos y en sus luchas, no solo en sus sacrificios y adversidades, sino tambien, en la prudencia, conocimiento y justicia en sus logros y triunfos, y obrando de este modo, habrémos cumplido con nuestro mas sagrado deber como masones y el no menos sagrado deber de buenos ciudadanos del mundo.

EL VEN. H. J. ARTIAGA DE CUMPLEAÑOS

El Ven. Hermano José Artiaga de la Logia Sinukuan No. 16 celebró sus cumpleaños el 4 de los corrientes con una espléndida fiesta en su hermosa residencia en San Juan del Monte. Un nutrido grupo de Hermanos y otros amigos del festejado hicieron honor a la cena preparada para la ocasión. Hicieron los honores de la casa el Ven. Hermano asistido por su distinguida señora Guadalupe Manahan y sus hijas y sobrinas. A los parabienes y felicitaciones que recibiera el Ven. Hermano Artiaga unimos los nuestros muy cordiales.

ANG MABUTING BUHAY

Ni JOSÉ DE LOS REYES
Pangalawang Kataastaasang Guro

Totoo ñga yatang ang sa tawong buhay
ay pagkakataong kay Bathalang bigay,
kundi kalayaan na Kaniang pahiram
na atíng gamitin sa ma-íbigan.

Kung gugulin natin sa gawáng masamá,
ay atíng sinayang buhay natin't layá.
na di nagbubuñga nang mabuting palá,
ay atíng sinayang buhay natin't layá.

At hindi ginamit sa maykabuluhang
gawaíng anómang pakíkinabañgan
na ikabubuti nang sangkatauhan
ó nang Inang Bayan, ó sarilíng buhay.

Ang pagkakataon ay hañging maypakpak
na dí tumatahan sa tuloy na lipad,
may tañgay na gintó na inilalagak
sa tawong mayroong kabanalan't sipag.

Ang gintó't salapi, at lusawing yaman
ay di nadadalá sa kabilang buhay,
karaniwa'y di man sumapit sa hukay
na atíng libiñgan kung tayo'y mamatay.

Ang mauríng yamang hindi nawawalá
ay ang buhay nating naging halimbawa
sa mabutíng bagay na atíng ginawá,
ó ipinaglíngkod sa Bayan, ó kapwá.

Buhay na ginugol sa maykabuluhan
at dakílang layon, hindi namamatay,
dito'y lumalagíng di nalilimutan
at na-íiñgatan hangang ísang buhay.

Umayong mabuhay sa sariling palad,
magíng kayamanan, saganá, ó salat;
walang pinagíbhan, at dito'y ang lahat
kahit anong buhay may ligaya't hirap.

Ang salapíng yaman ay di nagbibigay
nang lubós na twa at kalígayahan;
bagkús kadalasa'y siang pagbuhatan
nang maramíng samá't kapañganyayaan.

Salapi'y totoong nagbíbigay lwag
magbusog nang pita at lamaníng galak;
ñguni't hindi tamis ó mabísang lunas
sa mga tiísin nang pusong maysindak.

Matamis na tubíg ay di bumubukal
sa malabung batís at lagíng masukal;
gayon dín ang pusong maypait na taglay
di dinadaluyan nang twang dalisay.

Ang tawong mabait at magandang loob
mapagkaawang gawa't sa kapwa'y mairog
ang puso'y payapa at punó nang lugod
at kalígayahang dalísay at lubos.

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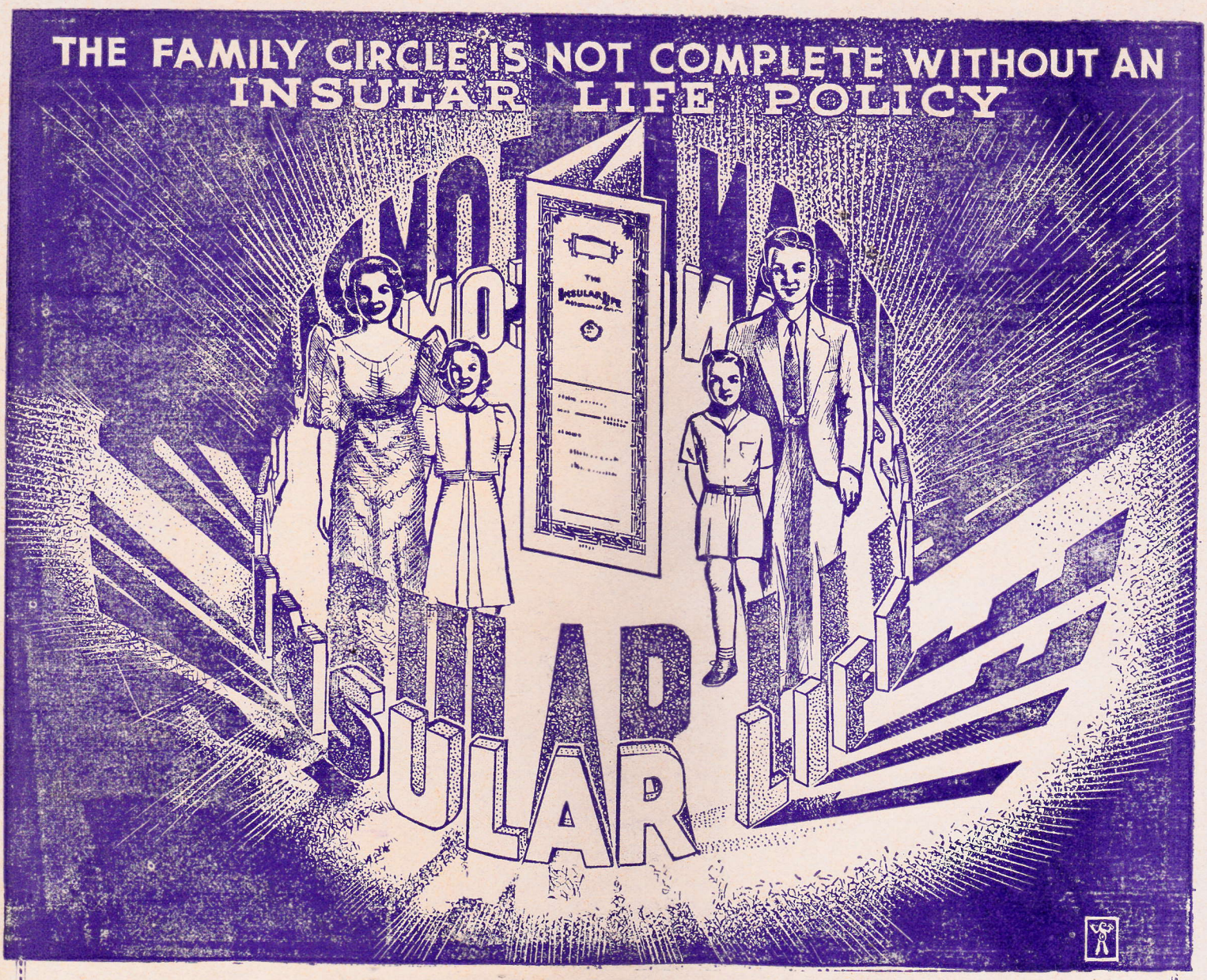

INSIDE THE RIGHT CIRCLE

THE INSULAR LIFE FAMILY CIRCLE

WITH an Insular Life policy to safeguard your family you have every reason to feel happy. You can be certain your family will be better prepared to face the world should anything happen to you. Your insurance will provide with ready cash to pay the bills always left behind. It will afford them an income to cover household expenses— education for the children until they are old enough to earn their own living.

A wisely arranged life insurance plan will free your mind of the worry which these responsibilities bring to every serious minded father. (*Moreover, the same insurance policy can help provide for you later in life when your earning power begins to suffer. A regular monthly income will turn the retirement years for you and your wife into holiday of happiness.*)

Discuss your insurance needs with one of our underwriters.

"Life Insurance Is A Proof of Devotion"

Dept. C. T.
Mr. C. S. SALMON
P. O. Box 734
Manila, P. I.

Please send me information concerning your 20-year Endowment Policy.

Name . . . . . .
Address . . . . . .
Occupation . . . . . .
Age . . . .

THE INSULAR LIFE Assurance Company, Ltd.

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