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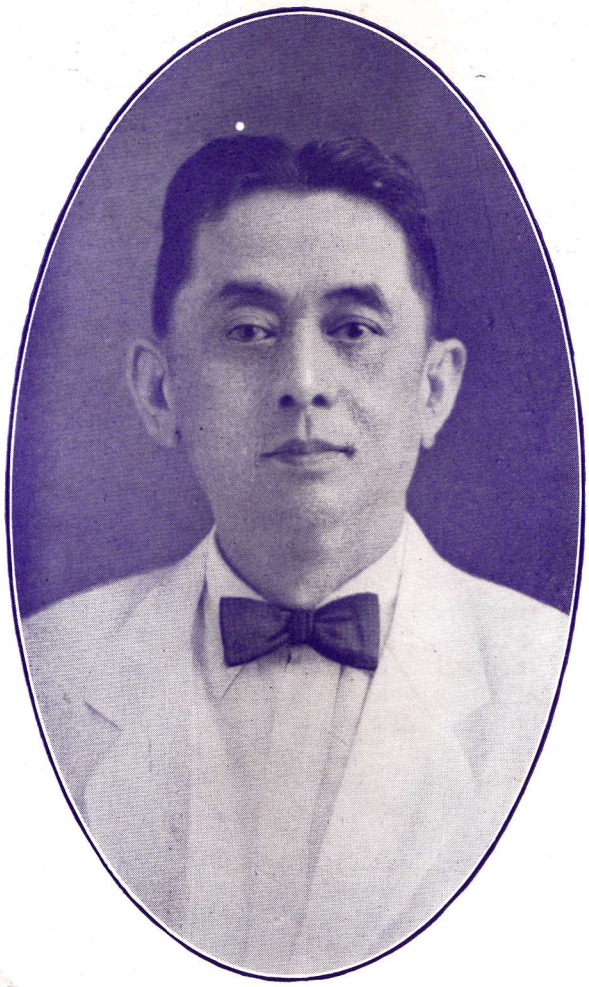
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

A MODEL OF MODESTY AND INTEGRITY



Wor. Bro. Antonio Ramos

Past Grand Orator

Treasurer of the Philippines who recently returned from a trip abroad

The Grand Master's Message

Rizal and Voltaire

ON the 19th of this month, our Grand Lodge will hold a program to commemorate the 79th birthday of "the greatest man of the Malay race"—Dr. Jose Rizal. The writings of Rizal have enlightened the Filipino people in their struggle for liberty, just as the writings of Voltaire paved the way for the French people from absolutism to democracy.

Dr. Rizal possessed certain analogies with the greatest French philosopher Voltaire. According to his biographers, Voltaire's early education was first directed by his father; then he entered the College Louis le Grand, later was educated by the Jesuits, becoming a brillant student; became one of the bitterest critics of the Catholic Church and initiated into a Masonic Lodge in Paris. When about to die, he was asked by a Jesuit to retract all his attacks on the Church, but dismissed the proposition with a smile, saying that the priests were merely proving with deeds what he had always believed and said. Hedismissed the Jesuit, saying "Let me die in peace."

Our hero, Jose Rizal, received his first education from his mother, then at a private school in Biñan, and later at the Ateneo under the Jesuits, where he likewise became a brillant student; lastly, like his predecessor a century before, he exposed to the world the abuses of the ministers of the Church, and saw the light of Masonry in the French capital. When the Jesuits presented him with a retraction form on the eve of his execution, Rizal true to his honest conviction, courteously but firmly declined to subscribe the form.

An effort again may be made to twist the truth by claiming that Rizal abjured Masonry, basing this contention on a very questionable document, but nothing can erase what the martyred Mason wrote in his *The Vision of Fr. Rodriguez:* "And I tell you that the miseries of the unhappy Indio whom you have impoverished and brutalized have reached the throne of the Highest. So many lost intelligences blackened and mutilated by you, so many violated virgins have reached there; the cries of numerous exiles, tortured and assassinated at your instigation; the tears of so many mothers, the miseries of the orphans, of them mingled with the noise of your orgies, have reached the Almighty! You must know that there is one God (perhaps you doubt His existence and you use only His name to attain your aims) and that God may ask you some time to account for your iniquities. You must know that He does not need the money of the poor, and that His worship is not reduced to lighting candles, burning incense, saying masses, and believing blindly against the light of reason. * * *"

"You persist in your idea of Purgatory, and want to defend it by all means, even the most ignoble. Why instead of wasting time in affirming something you have never seen do you not preach love of fellow men, and charity?"

Such was the true conviction of the hero, and for it he was made to pay the extreme penalty. If it is true that he retracted from Masonry, then he would have told it to his sister Trining when she visited him in his dungeon a few hours before his martyrdom. Instead, he told her of his *Last Farewell,* concealed in an alcohol stove, in which poem were his true feelings and sentiments. If it is true that he retracted then the Jesuits would not have refused the repeated requests of his family for a requiem mass in his memory, and the Archbishop of Manila would not have ordered him buried in a ground reserved for those who died outside the Church. Rizal's remains would not have been given by his family to the Masons for posthumous services when they were removed from the family residence and taken to the Luneta in 1912.

Rizal met an untimely and violent death, a victim of hatred and intolerance. He died at the age of thirty-five, a very brief life if the life of a man is to be measured by hours and days. But he lived long and will live forever as a guiding spirit of the race which he redeemed from centuries of oppression. His death, which was considered a triumph of the religious orders in the Philippines, brought rejoicings to the professed enemies of Masonry. But it was a short-lived joy, like the satisfaction of a criminal act blinded by its own passion. With Rizal's death the reign of cruel despotism and clerical abuses in the Philippines came to an end.

José delos Reyes

Grand Master

THE CABLETOW

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Editor: Antonio Gonzalez, P.G.M.

EDITORIALS

A CONFUSION OF CONCEPTS

THE DECREE of the Franco government in Spain banning Masonry along with Communism, is at least a confusion of concepts possible only under the leadership of narrow-minded men. The dissolution of Masonry is of course to be expected of any totalitarian government subsisting on a diet of fear and suspicion. The terrible thing about such a government is that, far from seeking the well-being of its subjects, it assumes absolute control of the minds of those subjects who happen to be human beings and not dumb cattle. Liberty of thought being of the essence of Masonry, this institution would be the last thing dictators would allow to exist. Hence Franco's anti-Masonic stand since the beginning of his career.

What is not so easy to understand, however, is the placing of Masonry on the same black list with Communism. The Mason is first of all a law-abiding citizen. Obedience to constituted authority is an inflexible rule with him. He does not believe in gaining advantage over his fellows either through opportunism or resort to violence—two factors systematically employed by Communism. The Master Mason seeks international peace over and against the narrow dictates of creed, the Communist fights for a sort of brotherhood possible only through the overthrow of the existing order and the dictatorship of one class over all other classes.

Where is the similarity? That is the question. Rather, is the similarity between Masonry and Communism, or between Communism and the regime of Dictator Franco? As a matter of plain fact, the present Spanish government is nothing more nor less than a replica of the Soviet regime in that both are absolute dictatorships. In a similar way they are intolerant and would not exist unless they suppressed ideas; what is more, both foolishly believe that with suppression they gain stability.

Masonry deplores Franco's lack of intelligence as much as it sympathizes with the utter misery of his soul. Masonry considers him a prisoner of his own small mind and pities him. In his abysmal ignorance of what Masonry stands for in a world of conflicting interests, what he has done is simply to try again to malign an Order which centuries of misrepresentation and persecution have not been able to erase from the face of this earth.

FATHER, FORGIVE THEM . . .

THE BIRTHDAY anniversary of our own Jose Rizal—our own because in life as in death he exemplified the noble and fearless soldier of the Craft—occurs on the 19th of this month. We should not let this day pass without resolving that our martyred brother had not died in vain, that is to say, that the principles for which he gave his life will be with us forever.

Undoubtedly, the historic date will again be marked by a dramatic presentation of the hero's so-called retraction of Masonry. Being charitable, we shall forgive the hypocrites and allow the showmen to do their worst since nothing will stop them. It would suffice if within us deep we should resolve to live as Rizal had lived—a true image of his Creator.

In the meantime, to his detractors, let us repeat with the Christ on the Cross: "Father, forgive them, for they know not what they do."

RIZAL A MASON

(Editor's Note: To commemorate the 79th birthday of our National Hero which occurs on the 19th of this month, we reprint a chapter of Grand Master Jose de los Reyes' Message delivered before the 28th Annual Communication of our Grand Lodge.)

LAST year, this Grand Lodge unanimously approved a resolution declaring that our National Hero, Brother Jose Rizal, did not retract from Masonry. It is immaterial to us whether the document alleged to be his retraction is a forgery or not; we are satisfied that our great Brother rendered an unequalled service to his Fatherland as a Mason, and that he was unjustly persecuted and finally shot at Bagumbayan for no other reason than that he was a Mason. Prof. Ricardo R. Pascual of the University of the Philippines, by scientific reasoning has proven beyond the shadow of doubt in his book, entitled "Dr. Rizal Beyond the Grave," that the document is not genuine.

Aside from the reasons given in the Resolution adopted by us last year, I will mention two specific incidents revealing the attitude of the Church toward Dr. Rizal. Way back in 1908, when I was a detachment commander of the Philippine Constabulary in a province in Central Luzon, I was elected chairman of the Rizal Day Committee in a town of a province north of Manila. In that capacity I asked the Catholic priest, who was a very intimate friend of mine, to celebrate a mass in memory of our Martyr. I was told that there was an express order of the Archbishop of Manila not to hold any religious service in memory of Dr. Rizal because he died outside the Catholic Church. After a long argument, the priest finally acceded on the condition that his superiors were not to hear anything of it. He made it clear that he was doing this only out of personal consideration to me. In 1913, I was provincial commander of the Constabulary in the same province, and again was elected chairman of the Rizal Day Committee. I likewise approached the parish priest of the provincial capital about the celebration of a mass for the Hero. I was told that that was forbidden by the Archbishop of Manila, as Dr. Jose Rizal was shot as a heretic—outside the Church. I wish to say in passing that those two Filipino priests performed the ceremonies free of charge, and they have proven in those instances their patriotism and veneration for our National Hero.

It is also of interest to note that the newspapers in those days published the news that the parish priest of Quiapo, Manila, forbade an orchestra to play within the premises of the church, simply because it bore the name "Orquesta Rizal." Still another incident which proves that Dr. Rizal died outside the Catholic Church was that of a friend of the Martyr who placed a marker on his grave in Paco Cemetery only to find it removed by order of the Archbishop of Manila.

During the latter part of 1934, before the alleged retraction document was found in the Archbishop's palace, a magazine in Bacolod, Occidental Negros, published the confession of one Julian Garcia, a Spanish sergeant of infantry, who declared that it was he who forged the writings and signature of Dr. Jose Rizal, including the incriminating letter found in the Martyr's bed in the Oriente Hotel was forged by him.

I also wish to invite your attention to an important fact of history. When the remains of the Hero were to be transferred to Luneta, where his monument now stands, Fr. Joaquin Villalonga, S. J., approached the family of Dr. Rizal and asked that the Catholic Church be allowed to take care of the transfer. Rizal's sisters, knowing that he did not abjure Masonry, turned over his remains instead to the Gran Logia Regional de Filipinas under the Grande Oriente Español, the existing regular body of Masonry in the Philippines at that time, for it to conduct the services. Masonic services were held at the Masonic Temple on Calle Ilaya, Tondo, Manila, on December 27, 1912. A public procession of Masons was held the next day, carrying the ashes of Dr. Rizal, passing the principal streets of the city, the first of its kind ever seen in the Philippines, an account of which appears in the December 28th issue of *La Vanguardia* and other Manila papers.

Now we ask. If Dr. Jose Rizal really abjured Masonry and went back to the Catholic Church, why would the Archbishop of Manila, as head of the Church in the Philippines, prohibit the celebration of religious services in the Hero's memory? Why did he order Rizal to be buried in a place reserved for the impenitents?

But the Church is not blind to the logic of events. About ten years after they had Rizal shot, its prelates realized that they could no longer stop the admiration of the people for their Hero and so changed their tactics: they claimed Rizal as their own, just as was done in the case of Joan of Arc who was cannonized after she was burned in the fagots.

PUBLIC SCHOOLS ARE NOT GODLESS

March 5, 1940

The Director,
Bureau of Education,
Manila.

Dear Sir:

Last Sunday over Station KZRM in English and over Station KZRF in Tagalog, there was broadcasted, sponsored by the Philippines Commonweal, a play which referred to our present government education as Godless and paganistic.

The head teachers were referred to as people who coerce their teachers from performing their duties in religion in school. The entire play is certainly an insult to the entire government system of education.

As one who has seven children in the government schools, I resent the insult, and I believe the government schools, of which you are the worthy director, is all right in its methods of character building. I do not believe that religion should be taught in the schools. That is the duty of the parents and the churches.

If the Catholic Church is doing its duty, there should not be any fear on its part of our youth becoming Godless. If the youth of the land are becoming Godless, I am sure it is not the fault of the public schools, it is more due to the fact that the people can see thru the use of religion as a means to a business end.

How long must we tolerate these "mud slingers" to go on their way without giving them what they deserve? It is the privilege of every citizen to criticize the government but that criticism should be constructive in its dependency, and not destructive. Is there no law to stop such misuse of the radio stations?

Very respectfully,

J. W. CURAMENG

March 26, 1940

My dear Mr. Curameng:

I wish to thank you for calling our attention to the Philippine Commonweal broadcast of March 3rd. I have sent for a copy of the script for study.

Very sincerely,

CELEDONIO SALVADOR
Director of Education

BE AN INDIVIDUAL

By ERNEST CRUTCHER, M. D., F. P. S.
Los Angeles

(Specially Written for The Cabletow)

"I love best those crotchety ones who follow their own way,
In sweetest oblivion of what the neighbors say;
They grow more rare as they grow old—their lives show in their faces;
They stand aloof in deep disdain like trees in lonely places."

WHAT is it to be an individual? And what makes individuality? There are no two leaves in the forest, no two men in the world exactly alike. It was not intended that any should be other than similar to all else. Thus does evolution works—sifting, separating, unfolding ever new patterns and complicated designs. When species or genera grow too much alike, degeneracy and elimination begins.

The more widely different the greater the character, and stronger the pattern. Differentiation is the law of nature and the unwritten command of the Creator.

Yet, and here is the laugh. Each of us has a procrustacean bed upon which we stretch all we meet. If they are too long, we metaphorically chop them off, or if too short, we stretch them until they fit our notions of perfection and mode. Herein is our lesson of Tolerance. It is one of the great Nine, and among the least observed and practiced. It is significant of our individual egotism and conceit. It is remarkable, that no matter how humble, even as Uriah Heep, all presume to fashion others.

The amusing features most apparent is the imperfection of the critic. True, the criticism is often unspoken, but it is marked in the disdain on the face, the curling lip, the frown of disapproval, and coolness of heart. Perhaps the finest censor of this impertinence is:

"Then gently scan thy brother man,
Still gentler sister woman;
Though they may gang a kennit wrung,
To step aside is human."

Holmes said: "When nature invented, patented and manufactured creation she contrived to make critics out of the chips that were left." The severest critic is the one who is secretly conscious of having himself failed and come short of what he hoped for. Disraeli defended himself by saying it is much easier to be critical than correct. Shakespeare wrote: "Be thou as chaste as ice and pure as snow, yet thou'll not escape the voice of calumny."

The fiercest criticism comes from envy, the most biting from malice, the merciless from lack of that rarity of Christian charity. It is the idle brain that seeks a target for shafts of malevolence and unkindness. And these are the ones who are themselves most sensitive to disapproval. Young souls, peevish childish minds, are ever alert to wound whom they idly contact. "Though I give all my goods to the poor and have not charity, I am as sounding brass or a tinkling cymbal."

The harm done by heedless, chance criticism is that which discourages the weak aspiring seeker for excellence. Many with possibilities of greatness, may be crushed by scornful criticism when they first essay attempt. It costs so little to encourage and approve, and the sting of unjust criticism, incompetent criticism may do irreparable hurt. It takes maturity of experience and kindliness to be a proper critic in every department of life. Praise chiefly, like fame, comes strongest to the dead. Here we find no envy to declare. And where can we find greater lies than on tombstones. "The shell lies here: the nut is gone." Or like the termagant widow, who cried: "May you rest in peace—till we meet again."

Again:

"Back to back here we lie,
Peacefully sleeping, wife and I.
If she gets up, and I know she will.
Believe it or not, I'll lie here still."

Eli Perkins wrote me:

"A Christian is one who will always give pleasure—
A gentleman is one who will never give pain:
Eli Perkins was both."

In an old Nashville graveyard where, in boyhood, I used to spell out epitaphs, was this:

"Remember, man, as you pass by,
As you are now, so once was I;
As I am now so you must be—
Prepare for death and follow me."

I always wondered, despite my theological indoctrination (under secret intellectual protest and rejection), how I could "prepare," and why there should be any fear connected with death, however mysterious it seemed. Everything in creation seemed fated to die—sun, stars, world, men, animals, insects, plants—all in nature; yet my theological teachers and fearsome parents declared death a "curse" because Adam, an unproven character, ate an apple. Even as a child, the idea seemed absurd and unbelievable. If God knew beforehand that all His creation was doomed to perish under certain disobedience of trivial sort, why did He ever act? It is preposterous and unacceptable to common sense. God is our Father, hence He is kind; therefore, death is not an evil, however it disrupts our plans and associations.

Live your own life. Be an individual. The majority of humanity is in the infant class of intelligence; their judgment uncertain and immature. Their opinion of you may be ill founded; but can you spare time to kick at every dog that barks at your heels?

Someone said to Plato: "All men speak ill of you."

He replied: "Then I'll so live that no one will believe them."

Another told Epictetus: "So and So said so-and-so about you."

"Is that all? Had he known me better he could say much worse."

The president of the London Chamber of Commerce had 12 rules for his life. The fifth was: "They say. What do they say? Let them say."

Think these bits over, you sensitive ones.

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ROLL OF HONOR

The Most Worshipful Grand Master desires to express his appreciation to Pampanga Lodge No. 48 for being the first Lodge to submit the biographies of its Past Masters and elective Officers to the Grand Secretary's office. The first Lodge to submit its history since its organization is Indang Lodge No. 115.

* * *

GRAND LODGE MONTHLY LUNCHEON

The Grand Lodge monthly luncheon was held on April 29th under the auspices of Service Lodge No. 95. Wor. Bro. James F. Delahoyde acted as toastmaster and introduced Past Grand Master Joseph H. Alley, Wor. Bro. John M. Aaron, the Master of the Lodge, Wor. Bro. Horatio S. Arnold, and the Most Worshipful Grand Master.

MY OWN CONCEPTION OF RIZAL'S GREATNESS

(Editor's Note.—The following are excerpts from the winning composition at the "Rizal Day Essay Contest" conducted by Maguindanaw Lodge No. 40 in Cagayan, Oriental Misamis. The composition was submitted by Miss Thelma Reyes under the pen name of "Cleopatra.")

HISTORY records many men who have achieved immortal fame, men whose daring and courage have explored the unknown world, and men whose genius and patriotism have ameliorated the condition of mankind; but among all these famous men, I see no other man whose life was as pathetic as that of Dr. Jose Rizal, the greatest thinker in 50 years.

But it is not his marvelous achievement itself that makes him the idol of his fellowmen. His greatness of soul and tenderness of heart, his noble conception of duty, his genuine patriotism and his sublime faith in God; these are the qualities that make him a more fascinating character than even any of the mythological legendary or fictitious Filipino heroes known to our people.

Every era produces its dissenters, the men who see through the varnish of the surface and who spare neither labor nor life in exposing the evils underneath. Such men are the incarnation of human progress, and of such men was Rizal. His great contribution, not only to the Philippines but also the world—because it was a contribution which he shared with all great dissenters—was his arduous championing of the right of every man to know—education.

He saw evils about him, evils rooted in an antiquated system, in greed and arrogance, in denial of personal liberty and, above all, in common acceptance of those evils as a natural consequence of what was believed to be the changeless way. He set himself to attack and destroy those evils consistently by breaking down the attitude of hopeless resignation. This he saw he could only accomplish by arousing in his fellowmen the urge to knowledge. By pen and speech, by example and by precepts, he labored to instill in his countrymen, not only the knowledge of their wrongs but also the knowledge of their rights. Once that knowledge came his cause was won.

His own life became a sacrifice to the cause before he was able to see victory. But once he opened to his people the door to knowledge, the victory was a foregone conclusion: Rizal gave the light; the people found the way. They won.

Rizal stood for discipline as he stood for law and order. But he saw that discipline to be worth anything to national greatness, to contribute anything worthwhile to the happiness of his people, must be a discipline voluntarily assumed, a discipline to which the people subject themselves and they understand its need, not because they are marshalled into it by a drill sergeant and forced to obey with no question asked. And Rizal saw that such a free, healthy self-subjection on the part of the people could only come when the people knew and understood their obligations. He saw with equal clearness that no people could understand their obligations unless they knew their rights. To spread that knowledge, he gave his life.

◆ NOTES FROM THE DISTRICT GRAND LODGE FOR CHINA ◆

The Spring Communication of the District Grand Lodge for China was held at the American Masonic Temple, Shanghai, on Tuesday April 30th at 8:30 p.m. All the Lodges in the district were represented and the occasion was graced by the presence of Rt. Wor. Bro. Wm. Nation, District Grand Master for Northern China, English Constitution; Rt. Wor. Bro. N. C. MacGregor, District Grand Master of Scottish Freemasonry in North China; Wor. Bro. Wm. van Buskirk, District Grand Senior Warden for China, Massachusetts Constitution; and Rt. Wor. Bro. P. M. Streit, Grand Inspector of the Grand Lodge of Ireland, and their respective officers.

After the District Grand Lodge had been declared duly opened, Rt. Wor. Bro. David W. K. Au, District Grand Master for China, proceeded to invest the following officers, viz.

District Senior Grand Warden, Wor. Bro. Luther M. Jee (106); District Junior Grand Warden, Wor. Bro. C. H. Plopper (108); District Grand Secretary, Wor. Bro. Edwin Marx (108); District Grand Chaplain, Wor. Bro. R. J. McMullen (113); District Grand Marshal, Wor. Bro. T. F. Wei (114); District Grand Orator, Wor. Bro. Bruce S. Jenkins (114); District Senior Grand Deacon, Wor. Bro. D. H. Utter (106); District Junior Grand Deacon, Wor. Bro. H. H. Snuggs (108); District Senior Grand Steward, Wor. Bro. K. Huang (114); District Junior Grand Steward, Wor. Bro. H. C. Evangelista (106); District Grand Pursuivant, Wor. Bro. J. P. Lim (114); District Grand Tiler, Wor. Bro. Y. H. Chen (108).

Very Wor. Bro. J. M. Hansen (108), Deputy District Grand Master, Wor. Bro. T. Kai Liang (109) Assistant District Grand Secretary have already been invested at a Special Communication of the District Grand Lodge held in Hongkong on February 28th, according to an announcement made by the District Grand Master.

Following a report from Rt. Wor. Bro. Au concerning the state of Masonry in the District for the year past, which was well received by the brethren, cordial greetings were exchanged between him and the distinguished Representatives of the various Constitutions present.

Wor. Bro. Y. Y. Tsu, P.M. of Amity Lodge No. 106, was consecrated Assistant Bishop of the Diocese of Hongkong at a colorful ceremony held at the Holy Trinity Cathedral, Shanghai, on May 1st. Rt. Wor. Bro. Au attended the ceremonies in company with a number of our brethren and conveyed the greetings of the Most Worshipful Grand Master.

The ashes of the late Wor. Bro. Frank J. Rawlinson, a founder and P.M. of Amity Lodge No. 106, Past District Grand Secretary, who laid down his working tools in August 1937, will be interred in the family lot at the Pahsienjoa cemetery, Shanghai, in the near future as soon as arrangements are completed. The services will be held under the auspices of Amity Lodge No. 106 which has also voted a sum of money to erect a memorial tablet over the grave.

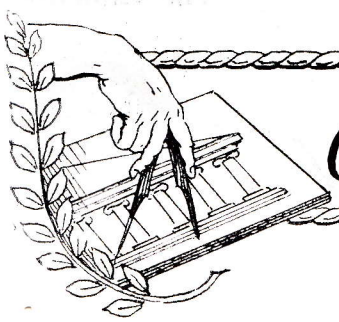
SICK COMMITTEE

The following brethren have been appointed by the Most Worshipful Grand Master as members of the Sick Committee for the month of June, 1940:

Tomas B. Morato (22), Mayor, Quezon City.

Ciriaco Acuña (21), Arellano High School, Manila.

Anastacio Uy Mochay (18), La Armonia, 14 Plaza Sta. Cruz, Manila.



On the Trestle Board

We Are All Philippine Masons

(Excerpts from an address delivered by the Junior Grand Warden, Right Wor. Bro. Michael Goldenberg, on the occasion of his official visitation to Pintong Bato Lodge No. 51.)

IN THE days of Jose Rizal, Masonry in the Philippines was so persecuted by the Spanish government and the Catholic Church that to be identified as a Mason was equivalent then to taking one's life into his own hands. Numerous Filipino Masons were either exiled or shot to death for no other offense than their Masonic affiliation. Consider the courage of those brethren who could have saved their lives, and also save their relatives from being molested if they had only withdrawn from Masonry, and yet did not. They chose to remain Masons. They knew that this honorable society of real friends and Brothers was worthy of their devotion against all the false accusations of both Church and State at that time. They preferred to keep the principles of Masonry alive among the Filipinos by supporting its heroes and martyrs in the fight for truth, equality and justice against forces of intolerance and oppression.

Masonry, therefore, belongs to the Filipinos as much as to any others, and it behooves all loyal Filipinos of today to keep this priceless inheritance from their forefathers who, at the cost of great sacrifices and hardships worked that they might have today the greatest of all fraternal organizations in the entire world, and which is represented in the Philippines exclusively by the Most Worshipful Grand Lodge of the Philippines. Any Brother belonging to this jurisdiction is a Philippine Mason, and it matters not where he was born or to what race or creed he belongs. All who are members of Lodges in the Philippines owe absolute allegiance to our Grand Lodge, the Grand Lodge of the Philippines. Therefore, we are Philippine Masons and not American Masons, Filipino Masons, Chinese Masons, or European Masons. We must not divide ourselves by classifying our membership. We are all Masons, and of the Philippines. But I must call the attention of our brethren to the fact that the great majority of the Filipinos of today do not realize the great legacy they have in the Grand Lodge of the Philippines working for their peace and welfare. Our field of endeavor is very big, and I can safely say that there are many good men and true who can be attracted to Masonry without any solicitation on our part. There are of course many detractors of Masonry, especially in dictator countries where Masonry is banned, and also where the Catholic Church reigns supreme or has its influence imposed on a large percentage of the people as in our own country which is predominantly Catholic.

In the last few years, or since some of our leaders apparently turned strongly pro-Church and some became indifferent, the Catholic Church has become very bold in its efforts to discredit Masonry. One instance is the so-called retraction of our beloved Brother, Dr. Jose Rizal, if for no other reason than that to remind the people that our own Rizal gave us up. I do not believe that we should be in any way anti-Catholic; we have no quarrel with any church; on the contrary, we respect each man's way of believing in the Great Architect of the Universe, which is his own right in our view as believers in religious freedom. But, we do not tolerate fanaticism as when the Church meddles in politics or takes undue advantage of the ignorance of some by exploiting them. If this situation exists and is known to Masons, it should be the duty of every patriotic citizen, whether a Mason or not, to do everything in his means to enlighten those who are thus being deluded.

If we want to be good and loyal Masons of the Philippines, we must add to our own welfare, the welfare of our neighbors, and the welfare of all the people of the Philippines. The benefits of Masonry are not for ourselves exclusively. We should merely be the apostles of its principles and teachings so that through our efforts this world could be made a better and happier place to live in.

Therefore, brethren, I say it is solely up to us. If we want a strong, militant and really active Masonry in the Philippines, we must not let time pass by with nothing done to improve our situation in many ways, especially numerically and financially, without of course sacrificing the quality of the membership which we should always endeavor to maintain. Thus may the influence of Masonry be felt and properly understood by the people. I believe it would not only be a great satisfaction for Phiippine Masons, but it is also patriotic and beneficial to the country in general, if this is done.

The welfare of our Lodges, and its membership in general should be the concern of every Lodge here. We are not established as a mutual-aid society, nor should we concern ourselves only with the welfare of our own Lodge and some of its members. We must go farther than that—look after the welfare of Masonry and push its mission and all that it stands for and is supposed to do for the good of the country, as well as the progress of the people who reside in this Masonic Jurisdiction.

Finally, brethren, let us link in our great chain of Brotherhood every established Lodge in the Philippines, so that we may have Lodges that are strong and influential in their respective communities and, above all, unified in all their endeavors under the banner of Philippine Masonry.

Chips from the Quarries

A. F. and A. M.
Minnesota

April 24, 1940

Antonio Gonzalez, Grand Secretary
Grand Lodge of the Philippine Islands
Manila, Philippine Islands
Dear Sir and M. W. Bro.:—

Each issue of *The Cabletow*, as it reaches my desk always gives me an urge to express appreciation for its receipt. We receive a great deal of Grand Lodge literature here, some of which is filed for reference, and some of which is read at early convenience, *The Cabletow* being among the latter. It is a good representative of your Grand Lodge and I wish to express personal thanks for the privilege of having it come to me.

With every best wishes, I am
Fraternally yours,

JOHN H. ANDERSON
Grand Secretary

Fraternal Reviews

By A. E. TATTON, P.M.

DELAWARE, 1939

134th Annual
Wilmington
Oct. 4, 1939

Lodges: 22
Membership: 5,188
Loss: 162

Our Grand Representative, Wor. Bro. G. Burton Pearson, was not present.

Sixteen of the twenty-one living Past Grand Masters were present. Fifty-two Grand Lodges were represented.

Grand Master George E. Vandegrift made a short address covering his activities of the year. He was privileged to be present at the installation of H. R. H. The Duke of Kent as Grand Master of the United Grand Lodge of England, the installation ceremony being conducted by the Duke's brother, His Majesty George VI, King of England, Past Grand Master. He also attended the annual meeting of the Masonic Service Association and the Grand Masters conference, both in Washington, D. C.

Two cornerstones were laid, one for a church and one for a University Administration Building.

Since 1922, the Grand Lodge of Delaware has been using aprons with round corner and profuse decorations. These have been substituted by a complete new set with square corners and less decorative than the former ones.

The Committee on Education reported six scholarships continued with five new ones granted. Nine of the group are attending the University of Delaware and colleges in Pennsylvania. Former loans were repaid in the sum of $812.50. The amount of each scholarship appears to be $62.50 for each semester or $125.00 per school year.

The Necrology Committee included the name of our beloved Past Grand Master Newton C Comfort.

R. W. Bro. John F. Robinson who had served as Grand Secretary for twenty years and who had passed the eighty-eighth of his life asked to be relieved. He was made Grand Secretary *Emeritus* and granted a gratuity of $200.00. Whether this is per month or per year is not stated.

With regard to statement concerning our reviews, they were published "monthly" in *The Cabletow* from March 1938 to January 1939, inclusive only. Since then they have been printed in the Proceedings. The name of the then Grand Secretary was "Kalaw."

Past Master Samuel N. Schechter (not Schlechter) represents the Grand Lodge of Delaware near ours.

Grand Master, T. Scott Purse of Seaford.

Grand Secretary, Chester R. Jones, 818 Market St., Wilmington, Delaware.

ENGLAND, 1938-9

Lodges: 5,056
Members: 404,500 approx.
Gain: 4,500 approx.

For the above figures we are indebted to the Report of the Commitee on Foreign Correspondence of New York for the year 1938.

The small pamphlets received for review contain only the report of the business transacted at the Quarterly or other Communications held during each year.

At the Communication the Pro Grand Master read a letter in which H. R. H. the Duke of Connaught who had served for thirty-eight years as Grand Master tendered his resignation. The resignation was accepted with regrets. Wor. Bro. the Earl of Stair gave notice that at the next Quarterly Communication he hoped to have the honor of proposing R. W. Bro. H. R. H. the Duke of Kent as Grand Master.

Grand Lodge lost thirty-six present and Past Grand Officers by death. H. R. H. Prince Arthur of Connaught, Provincial Grand Master for Berkshire, V. W. Bro. Sir Thomas Hughes, P. G. Registrar, and R. W. Bro. Rt. Hon. Lord Stanley, P. G. W., were given special mention.

The Board of General Purposes in its report emphasized the necessity of a more careful scrutiny of the credentials of visiting brethren, and that great care be taken that no discussion of Masonic matters be held in the presence of non-Masons. The President of the Board stated he had been asked to mention again that the first toast in the after-proceedings of a Lodge was to be given in the traditional form, "The King and the Craft." The fact that His Majesty King George VI is a Mason and a Past Grand Master had raised doubts in the minds of some of the brethren who thought the toast should be "The King" only. By motion, Grand Lodge adopted the traditional form.

The Proceedings of the Quarterly Communication of March 1, 1939, covering the election of H. R. H. the Duke of Kent as Grand Master has not been received.

At the Annual Grand Festival held on April 26, 1939, Pro Grand Master Rt. Hon. The Earl of Harewood presided. Attendance: 1,941.

Many promotions and appointments to Grand Rank were made.

Grand Lodge was then closed and the brethren subsequently met together at a dinner arranged by the Grand Stewards at the Connaught Rooms.

The Rt. Hon. The Earl of Harewood, Pro Grand Master, presided at the Quarterly Communication of June 7, 1939. Attendance 1,571.

A revision of the Book of Constitutions was presented. Final action on the adoption of the new book was to be taken at the December Quarterly Communication and it would come into force on January 1, 1940.

The date of July 19, 1939, was set by the M. W. Grand Master for his installation. Application for tickets totalled nearly three times the available accommodations at Olympia.

Our Grand Representative, R. W. Bro. J. Russell McLenen, President of the Board of General Purposes, was present at all three Communications.

M. W. Bro. Conrado Benitez, represents the Grand Lodge of England near ours.

Grand Master, H. R. H. the Duke of Kent.

Pro Grand Master, Rt. Hon. The Earl of Harewood.

Deputy Grand Master, General Sir Francis Davies.

Assistant Grand Master, Brig. Gen. W. H. V. Darell.

Grand Secretary, Sydney A. White, Freemason's Hall, London, England.

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Fraternal Reviews

By JOSEPH F. BOOMER, P. M.

KENTUCKY

139th Annual Communication, October 17-19, 1939, Louisville.

Charles Phillips Duley, G. M., presiding.

Lodges represented 512 with membership of 42,287.

At the request of the Grand Master the brethren refrained from smoking during the sessions.

Besides a great volume of routines and local matters, the Grand Master's address noted the passing of Bro. Isaac T. Woodson, chairman of the finance committee of the G. L., Grand Master of the Grand Consistory of Kentucky and P. G. High Priest of the Grand Chapter R. A. M. of Kentucky, and that of P. G. M. Robert Francis Peak; reported that the Grand Lodge had laid corner stones of 4 public school buildings, one court house and an administrative building of a state farm; discussed the allowance of not to exceed $1000.00 provided for the expenses of the Grand Master finding it sufficient; reported two Masonic Homes and one Masonic School in excellent condition; referred interestingly to the conference of Grand Masters at Washington D. C., and the nine items on its agenda and gave considerable space to a report of the installation of the Grand Master of the United Grand Lodge of England, made of Bro. John H. Cowles, P. G. M., who represented the G. M. at the ceremonies.

The proceedings proper occupy some 512 pages. The reports of the Masonic Widows and Orphans Home fill 166 more and those of the Old Masons Home fill another 82 pages.

The Doings of Other Grand Lodges reviewed by Bro. Allen C. Terhune, P. M. Franklin Lodge 28, Danville, take up 102 pages with most interesting matter. The proceedings of the Philippines for 1937 are given friendly and generous notice.

MISSOURI

119th A. C. St. Louis
September 26, 1939

The Grand Lodge was opened for the Communication by Henry C. Chiles, Grand Master, who presided.

The record of the proceedings covers 389 pages. Noteworthy features were: the oration of Grand Orator, R. W. Bro. Dr. Frank L. McCluer. Subject: "Freemasonry in a Democracy." Report of the Committee on Publications on steps taken to found a Masonic journal or newspaper for circulation among Missouri Masons, none being now published in the State, some 19 clear cut decisions mostly on Masonic constitutional law, reported by the Grand Master, printing of the Declaration of Principles issued by the conference of Grand Masters at Washington, D.C., a strong recommendation to shorten and humanize the Masonic burial service, the enumeration of 135 different functions on as many different days attended by the Grand Master in his official capacity during his term of office.

The Grand Secretary's report showed actual net membership of 628 Lodges to be 87,678, Sept. 15, 1939, representing a net loss of 1,566 from that of same date the preceding year.

The Grand Treasurer reported old balance on hand $76,916.54, receipts $187,-939.10, disbursements $184,883.93, new balance on hand $79,971.71.

The Proceedings contain no "fraternal reviews" as such. However, 126 pages are devoted to topical reviews under the caption of "The Masonic World," in which a wide range of topics is treated from the standpoints of many jurisdictions. Clandestine organizations among Filipinos at home and in the States are discussed. M. W. Bro. Teodoro M. Kalaw mistakenly is reported as connected with an irregular Grand Lodge.

The Grand Master-elect is Karl M. Vetsburg, the Deputy Grand Master-elect is Harry S. Truman, Grand Treasurer E. E. Morris, and Grand Secretary Arthur Mather were reelected.

NEW BRUNSWICK

72nd Annual Communication, August 24, 1939, St. John, N.B.

Forty-seven Lodges with membership of 5,198 were represented.

The communication was opened at 11 o'clock A.M. by John Thornton, Grand Master, who presided throughout.

No representative of the Philippines near that Grand Lodge was in attendance.

The Grand Master's report discussed among other things: annual losses by withdrawals and suspensions, the visit of British King and Queen to that jurisdiction, the practice of some Masons of talking of Lodge affairs to non-Masons, the importance of having reports of auditing committees made a part of the minutes of the Lodge, the need of more intimate knowledge of the Constitutions and by-laws on the part of officers of subordinate Lodges, the out-moded practice among some Lodges of determining the dates of meetings from month to month by phases of the moon.

John Thornton was re-elected Grand Master, Herman Sullivan, Grand Treasurer, and R. Donald Stewart was chosen Deputy Grand Master.

WEST VIRGINIA

75th Annual Communication held at Wheeling, October 11, 1939;

Henry Ahrens, G. M., presided.

The rolls show 164 chartered Lodges with 29,176 members.

The Grand Master's report stressed the conference of Grand Masters held at Washington, D.C., February 24-25, 1939; five special communications to lay corner stones of high schools, a state college building and a church; the need of putting the finances of the Grand Lodge on a more business like basis to repair loss of revenue through loss of membership and to meet increased demands for relief due to the depression. Among the recommendations of the Grand Master was that no more capital improvements should be made to the Masonic Home until it should be known just how far the State and Federal Governments are going with pensions and relief.

The proceedings are recorded in a 674-page, cloth-bound volume. The minutes of the doings of the Grand Lodge occupy 112 pages, an appendix of reports fills 47 pages, a roster of the Grand Lodge and statistical matter concerning constituent Lodges take up 324 pages more and 151 pages are devoted to reviews of some 63 Grand Lodge proceedings from other jurisdictions prepared by M. W. Lewis Tavenner, followed by an interesting 14-page report of the installation proceedings of the United Grand Lodge of England.

Not having received a copy of the proceedings of the Grand Lodge of the Philippines, M. W. Bro. Tavenner makes note from reports in *The Cabletow* of the passing of Past Grand Masters Comfort and Palma.

Robert Sample Lemon of Parkersburg was elected and installed Grand Master for the ensuing Masonic year.

"LET THERE BE LIGHT"

By S. N. SCHECHTER, P. M.

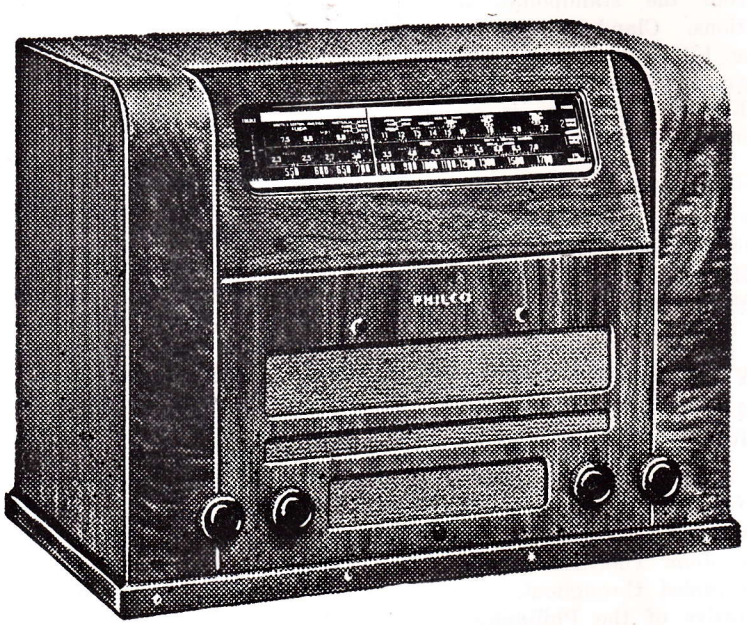
WHEN we speak of darkness the mind's eye conjures up a picture of craven fear, of things doubtful, foreboding and sinister—the hiding place of the lawless and disgruntled, of plotters and terrorists. By the same token, light is the exact antithesis of darkness, and stands for all which is savory, wholesome, truthful and just.

In Masonry, light has been the beacon, the guiding star which motivated its existence and gave purpose to its philosophy and aims. Yet to the outside world, Masonry is just a secret society, the word secret connoting anything from doubtful usefulness, to positive destructiveness of almost mythical magnitude. And the attitude towards Masonry of the uninitiated is anything from a benevolent tolerance to a definite hatred.

It is a curious anomaly that an institution such as ours, survived as it has the ravages of time and the onslaughts of its enemies, should not in this day and age be better received by the world at large. Perhaps the answer may be found in our attitude towards one of the most important tenets of our teachings "let there be light." In trying to shed light where darkness dwells, we have overlooked the fact that the outside world was in utter darkness as to the *whys and wherefors* of Masonry. Have we, in our zeal to stamp out darkness and spread the light of love, tolerance and hope, neglected to tell the world why we championed the crusade for light and what we hoped to gain by its success?

Have we divested the minds of the uninitiated of the doubt and fear that there may be ulterior motives behind our professed sincerity? Have we made it clear that we came with clean hands, without axes to grind? Have we disabused their minds on things which are near and dear to them, such as our stand on religion, on loyalty to constituted authority, on the freedom of conscience, and the right to happiness in the light of their own concepts? Have we made it clear that we are no meddlers, seeking to destroy the existing order and institute a political madness of violence and terrorism? Our enemies have attributed such motives to us, but what have we done to reassure the open minded that there exists no foundation or basis for such charges?

Have we not been carried away with the zeal of our own mission, to the utter neglect of selling Masonry first, of proving beyond a doubt that we have no axes to grind, that we do not seek political power; that we have no quarrels with any organized religion, or espouse the particular dogma of any given religious creed? Have we sought to show that the air of secrecy with which our enemies surround us, is nothing but a mode, a fraternal recognition, and that our aims and purposes are an open book to which if they knew the truth any church will subscribe and be proud to foster? Have we established that when attacked we do not fight back, not because we have anything to conceal, but because we hate controversy, detest quarrels and love peace? Have we tried to show when our institution is suppressed by a government or political state that we accept such suppression without complaint, in the spirit of bowing to constituted authority, because we subscribe to, and teach respect for constituted authority? Has not our long silence on things which concern Masonry, strengthened the suspicions into a conviction that we have something to hide and conceal? And who can we blame for this state of affairs but ourselves? It is not sufficient to say we stand for such and such a principle or principles. The burden of proof rests upon us to convince the world that they shall believe it. More light in these matters might well bring about a changed attitude towards Masonry, and to it, the leadership it so richly deserves to assume.



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Junior Grand Warden Visits Pintong Bato Lodge

HAVING been duly delegated by the Most Worshipful Grand Master to visit Pintong Bato Lodge No. 51 on his behalf, the Junior Grand Warden, Right Wor. Bro. Michael Goldenberg, accompanied by several members of the Grand Lodge, made an official visitation to said Lodge on Saturday evening, April 20, 1940. The Grand Lodge party was cordially welcomed by Very Wor. Bro. Julian C. Balmaseda, P. G. L., who acted as Master, after which the Third Degree of Masonry was conferred by a special team composed of the following brethren:

FIRST SECTION:

Master: M. Goldenberg, J. G. W.
Senior Warden: J. C. Balmaseda, P. G. L.
Junior Warden: James Kabakow
Senior Deacon: Pablo Samson
Junior Deacon: Daniel Limbo
Senior Steward: Teopisto C. Batungbakal
Junior Steward: Agripino Pascual

SECOND SECTION:

K. S.: M. Goldenberg, J. G. W.
K. T.: J. C. Balmaseda, P. G. L.
1st M. Tyre: M. Landas
2nd " " James Stevenson
3rd " " Isaias Garcia
1st Fellowcraft: Daniel Limbo
2nd " Pablo Samson
3rd " Agripino Pascual

The Lecture was delivered in an impressive manner by Wor. Bro. Daniel Limbo. The degree was conferred in an excellent manner and the members of the team were highly congratulated for their proficiency in the ritualistic work. The Junior Grand Warden delivered an interesting address which we publish on page 7 of this issue.

The members of the Grand Lodge party returned to Manila at midnight carrying with them pleasant memories of the evening.

Bro. Stevens Visits Masonic Outpost in Pacific

Charleston Lodge No. 44, had the honor of an official visit from M. W. Bro. Frederic Harper Stevens, personal Representative of the Most Worshipful Grand Master, on March 13, 1940.

Most Wor. Bro. Stevens arrived from Manila on the "Honolulu Clipper" in the afternoon and was met at the landing at Sumay by Wor. Bro. Walter I. Noble, Master; Wor. Bro. Fred W. Fall, Inspector for Guam; and Wor. Bro. Robert C. Gibson, Secretary.

After dinner at Wor. Bro. Noble's home, the party traveled the twelve miles to Agaña where the Masonic Hall is located. The Lodge was opened and closed in the Third Degree. M. W. Bro. Stevens gave a very interesting and instructive talk to which the Worshipful Master responded.

Upon adjournment of the Lodge all repaired to the Elks Club where light refreshments were served.

It is worthy of note that Most Wor. Bro. Stevens was the first Representative of the Grand Lodge to visit Charleston Lodge No. 44 since it was constituted in 1919. Guam is 1,500 miles from Manila and transportation, before the inauguration of the Pan-American clipper service, was infrequent and irregular, which made it impracticable for officials of the Grand Lodge to visit the Island.

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Official Section

Grand Lodge Circular
No. 7, Series of 1940

Subject: Celebrating Birthday of Bro. Jose Rizal, June 19, 1940.

Once more, we should make it known to the whole world that Masonry is not a religion, a sect, or a dogma. But not because of these should Masonry remain unconcerned when fanaticism and superstition threaten to poison the thoughts of men.

Rizal, the Mason, tried to elevate the moral and spiritual level of his people by endeavoring to release his country from the clutches of fanaticism and superstition. In the words of Elias, he said the following:

"You say that she snatched us from error and gave us the true faith; do you call faith these outward forms, do you call religion this traffic in girdles and scapularies, truth these miracles and wonderful tales that we hear daily? Is this the law of Jesus Christ? For this, it was hardly necessary that a God should allow himself to be crucified or that we should be obliged to show eternal gratitude. Superstition existed long before — it was only necessary to systematize it and raise the price of its merchandise.

"You will tell me that however imperfect our religion may be at present, it is preferable to what we had before. I believe that too, and would agree with you in saying so, but the cost is too great, since for it we have given up our nationality, our independence. For it we have given over to its priests our best towns, our fields and still give up our savings by the purchase of religious objects. An article of foreign manufacture has been introduced among us, we have paid well for it, and we are even."

And thus, we find that Rizal in all his articles and publications consistently fought against what were then the worst enemies of his people: fanaticism and superstition, and his death was to be sure, the apotheosis of this exalted work.

As a good Mason, Rizal had unfaltering faith in God and in Divine Providence. The following words are uttered by his favorite character, Elias:

"Wait! To wait means to suffer!... Alone it is true, we are nothing, but take up the cause of the people, unite yourself with the people, be not heedless of their cries, set an example to the rest, spread the idea of what is called a fatherland.... Don't you see how everything is awakening? The sleep has lasted for centuries but one day the thunderbolt struck, and in striking, infused life. Since then, new tendencies are stirring our spirits, and these tendencies, today scattered, will some day be united, guided by the God who has not failed us for His cause is the cause of liberty!.... Without liberty there is no light.... Neither is there liberty without a strife!.... The fight is beginning in the spere of ideas to descend later into the arena.... I hear the voice of God—woe unto them who would oppose it.... For them History has not been written...."

Who would not discover in these thoughts our Masonic philosophy and beliefs? It could not have been written by one who was not imbued with the true spirit of our doctrines.

We may say then that in honoring Rizal, we honor Masonry just as when we honor Masonry we also honor Rizal. His works are doubtless closely identified with the Masonic work of the Fraternity in this Grand Jurisdiction. Rizal was put to death because he was a Mason. It cannot be doubted that Rizal died a martyr to the cause of Masonry. All his work was indeed Masonic work, and it is, therefore, but proper that on his birthday, June the 19th, we rededicate ourselves to the sublime principles for which our greatly revered Brother gave his life.

We are requesting our Lodges and all the brethren in the Philippines to celebrate the birthday of Bro. Jose Rizal. This Circular should not be construed as an order, but mainly as a reminder to all brethren to extend their utmost cooperation in order that the day be celebrated in the most solemn and appropriate manner.

The Committee on Public Functions and Entertainment has been requested to draft plans for the appropriate observance of June 19th, and it was agreed to hold a literary-musical program in Manila under the auspices of the Grand Officers of the Grand Lodge of the Philippine Islands, with the cooperation of Lodges in the City and nearby provinces. The Committee will furnish all Lodges with enough materials for the program to be held simultaneously in Lodge Halls throughout this Grand Jurisdiction. All Lodges are therefore enjoined to observe the birthday of our Bro. Jose Rizal in a manner befitting the dignity and significance of the occasion.

Done in the City of Manila, this twelfth day of May A.D. 1940, A.L. 5940.

JOSE DE LOS REYES
Grand Master

Attest:

ANTONIO GONZALEZ
Grand Secretary

GRAND CHAPLAIN DIES

Very Rev. Bro. Arthur J. N. Gabler-Gumbert, Grand Chaplain, died at St. Luke's hospital, on May 20, 1940, after a lingering illness.

He was born in Scharley, Germany, on June 11, 1882, the son of Arthur and Agnes (Gerber) Gabler-Gumbert. He studied architecture and engineering at the College of Technology in Posen, Germany, where he graduated in 1904. He came to the Philippines on December 19, 1911, later becoming a naturalized Filipino citizen. He served as chairman of the Philippine board of examiners for the practice of architecture. He was a rotarian and a member of several civic and cultural societies.

Our Grand Chaplain was initiated in Perla del Oriente Lodge No. 1034, S. C., on May 8, 1913, passed on May 24, 1913, and raised on June 14, 1913. He demitted from that Lodge to become charter member of Cosmos Lodge No. 8 in 1916, becoming its first Senior Warden, serving it as Master in 1917. He served our Grand Lodge for several years as chairman of the Masonic Temple Plans Committee. At the time of his death, he was the chairman of the Special Committee on Masonic Mausoleum adopted at our last Annual Communication.

Among the buildings designed and built by Bro. Gabler-Gumbert are the original Plaridel Masonic Temple, and the Boulevard Apartments.

The kindly and courteous manner which characterized his dealings with all those whom he came in contact with, endeared him to his brethren. His affability of character, his democratic ideals, and his devotion to duty attracted the attention of our Most Worshipful Grand Master, who gave him the highest appointive position in our Grand Lodge.

SECCION CASTELLANA

NOTAS EDITORIALES

EL DIECINUEVE DE JUNIO COMO DÍA DEL MASÓN EN FILIPINAS

EN NÚMEROS anteriores sugeríamos que se hiciese del día diecinueve de junio el día del masón en Filipinas. Ahora volvemos a sugerir lo mismo.

El diecinueve del corriente mes de junio habremos de celebrar el natalicio del Hermano José Rizal y, a raíz de esto, nuestro M. I. Gran Maestro ha expedido su Circular No. 7 que se transcribe en la sección inglesa de este número.

De dicha circular entresacamos los siguientes párrafos que sostienen y fundamentan nuestra sugestión. Hélas aquí:

"Una vez más debemos hacer notorio a todo el mundo que la masonería no es un dogma, no es un culto, no es una secta, no es una religión. Pero no por esto la masonería ha de cruzarse de brazos cuando el fanatismo y la superstición amenazan envenenar con su aliento deletéreo la mente de los hombres.

Rizal, nuestro héroe nacional, trató de elevar el nivel moral y espiritual de su pueblo procurando arrancarle de las garras del fanatismo y de la superstición. Por eso dijo en boca de Elías, lo siguiente:

"¿Decís que nos han dado la fe y nos han sacado del error? ¿Llamáis fe a esas prácticas exteriores, religión a ese comercio de correas y escapularios, verdad a esos milagros y cuentos que oímos todos los días? ¿Es ésta la Ley de Jesucristo? Para esto no necesitaba un Dios dejarse crucificar ni nosotros obligarnos a una gratitud eterna; la superstición existía mucho antes, sólo necesitaba perfeccionarla, y subir el precio de las mercancías. Me diréis, que por imperfecta que fuese nuestra religión de ahora, es preferible a la que teníamos; lo creo y convengo en ello, pero es demasiado cara pues por ella hemos renunciado a nuestra nacionalidad, a nuestra independencia, por ella hemos dado a sus sacerdotes nuestros mejores pueblos, nuestros campos y damos aún nuestras economías con la compra de objetos religiosos. Se nos ha introducido un artículo de industria extranjera, lo pagamos bien y estamos en paz...."

Y así en todos sus demás artículos, obras y escritos. Ha querido combatir la superstición y el fanatismo como los enemigos peores de nuestro pueblo y su muerte fué la mejor apoteosis de su obra.

Como buen masón, Rizal tenía una fé inquebrantable en Dios y en Su Providencia. Por eso en su obra nacionalista pone esto en boca de Elías, su personaje predilecto:

"¡Esperar, esperar equivale a sufrir!... Sólos, en verdad, somos nada; pero tomád la causa del pueblo, uníos al pueblo, no desoigais sus voces, dad ejemplo a los demás, dad la idea de lo que se llama una Patria!.... ¿No veis como todo despierta? El sueño duró siglos, pero un día cayó el rayo, y el rayo, al destruir, llamó la vida; desde entonces nuevas tendencias trabajan los espíritus, y esas tendencias, hoy separadas, se unirán un día guiadas por Dios. ¡Dios no ha faltado a los otros pueblos!..... Sin lucha no hay libertad..... Sin libertad no hay luz..... el combate comienza en la esfera de las ideas para descender a la arena..... oigo la voz de Dios, ¡ay de los que quieran resistirle! ¡para ellos no se ha escrito la Historia!"

¿Quién no descubre en estos pensamientos la idea masónica? ¿Quien podría hablar así como no tuviera su mente y su corazón inundado del espíritu que informa nuestra doctrina?

Es por esto que decimos que honrando a Rizal honramos a la masonería, y honrando a la masonería honramos a Rizal. Su obra está ligada con la obra masónica en Filipinas.

Estas consideraciones nos mueven a rogar a todas nuestras Logias y a todos nuestros Hermanos de esta Gran Jurisdicción a conmemorar el natalicio del Hermano Rizal el 19 de junio próximo venidero."

¿Qué razón existe para que no hagamos del día diecinueve de junio el día del masón en Filipinas?

LA HISTORIA DE NUESTRAS LOGIAS

UNA VEZ más insistimos en la necesidad de que todas nuestras Logias subordinadas preparen su historia para que por todos se sepa los orígenes de su organización, la fecha, los motivos, los planes de su constitución cómo se han desarrollado, con qué miembros han contado y cuentan, qué es lo que han hecho por la institución y lo que actualmente están haciendo, qué logros han obtenido en su labor, qué masones prominentes han decorado y decoran sus columnas, cuál ha sido la labor de éstos, qué sacrificios se han impuesto por los principios e ideales masónicos, cuáles fueron sus predicaciones, cuáles fueron sus obras, cómo vivieron y cómo murieron, qué legado moral han dejado para la posteridad, y otras muchas circunstancias, hechos e incidentes que constituyen el más bello florón de la masonería en Filipinas.

Y decimos que insistimos una vez mas en esto porque ya en años idos hemos estado sugiriendo lo mismo. Tan sólo algunas Logias han respondido a este llamamiento.

Esperamos que la Circular No. 5 de nuestro Muy Ilustre Gran Maestro a este efecto merecerá ahora mejor suerte. Se requiere a nuestras Logias constituyentes a que dentro del plazo de seis meses a contar desde la fecha de la lectura de la referida Circular se prepare la historia de la Logia por un comité de miembros debidamente preparados para esta labor, debiendo someterse la misma en el plazo referido a la Gran Secretaría. Dice nuestro Muy Ilustre Gran Maestro que es su propósito presentar esta compilación de la historia de todas nuestras Logias subordinadas a la próxima Gran Comunicación de la Gran Logia.

Nada mas inspirador que la lectura de la historia masónica de nuestras propias Logias y estamos seguros que ella guiará la actuación de la masonería en Filipinas. Procuremos, pues, cumplir con este ruego de nuestro Muy Ilustre Gran Maestro, que ello redundará en la mejor comprensión por masones y no masones de nuestros fines y propósitos, de nuestras luchas, fatigas y renunciaciones.

LO QUE NO PUEDE HACER UNA LOGIA

[Continuamos]

CONFERIR el tercer grado a un candidato sin antes haber éste completado el pago total de todos los derechos correspondientes tales como están fijados en sus estatutos;

Conferir a un Aprendiz o a un Compañero un grado mas avanzado a menos que dicho Aprendiz o Compañero haya antes dado pruebas satisfactorias mediante un examen riguroso hecho en Logia abierta de que es completamente diestro y está perfectamente familiarizado con el grado o grados que hubiese obtenido;

Conferir algún grado a un candidato de cualquier otra Logia de esta jurisdicción o de la jurisdicción de cualquier otro cuerpo reconocido como legítimo por la Gran Logia de las Islas Filipinas a menos que sea a petición de dicha Logia, certificada dicha petición, en el caso de que dicha Logia estuviese bajo la jurisdicción de cualquier otro Gran Cuerpo, por el Gran Secretario del mismo y timbrada la certificación con el sello correspondiente, sin ser necesario que se dé traslado de la petición al comité ni proceder a su votación usual, pues, el candidato no será miembro de la Logia que le confiera el grado sino de la Logia solicitante, y entendiéndose que no se podrá cobrar derecho alguno por esto;

Conferir el segundo o tercer grado a un candidato que ya hubiere recibido el grado o grados anteriores en otra Logia, a menos que dicho candidato haya obtenido antes una renuncia de jurisdicción de su propia Logia, pues, sólo en ese caso podrá solicitar dicho candidato a otra Logia que tuviere jurisdicción sobre él a que le confiera el grado o grados restantes, debiendo acompañar a su solicitud los derechos que se fijen en los estatutos de la Logia donde él presente su solicitud, debiéndose en este caso darse a esta solicitud el endoso y la votación usuales, y si después sale elegido y recibe el grado o grados restantes, dicho candidato será miembro de la Logia que le haya conferido el grado de Maestro Masón;

Conferir cualquiera de los tres grados a un candidato sin antes pagarse por éste la cantidad de cinco pesos (₱5.00) por cada uno de los tres grados como derechos adicionales que debe pagar dicho candidato para el fondo de Dormitorio, Escuela y Asilo Masónico, cosa que se le debe informar al candidato para su debido conocimiento;

Descuidar o dejar de enviar el importe total de quince pesos (₱15.00) que representan los derechos pagados por el candidato para el fondo de Dormitorio, Escuela y Asilo Masónico inmediatamente que el candidato es exaltado al grado de Maestro Masón y no mas tarde de treinta días después de dicha exaltación;

Dejar que permanezca en sus registros como candidato para recibir los grados a un solicitante que no se presente para su iniciación dentro de los tres meses siguientes a su elección, pues, en ese caso se le dará de baja de sus registros y se confiscará su cuota de entrada a menos que la Logia disponga otra cosa;

Dejar que permanezca en sus registros como Aprendiz o como Compañero a un Hermano que haya dejado de cualificarse y presentarse para recibir el grado o grados siguientes dentro de los doce meses siguientes a su iniciación o pase, pues, en ese caso se le debe dar de baja y confiscarse aquella parte de los derechos correspondientes a los grados no tomados a no ser que la Logia haya acordado otra cosa;

Conferir algún grado como no sea de conformidad con el ritual reconocido por la Gran Logia y que actualmente es el ritual conocido como del Rito York;

Introducir algún cambio o cambios en el ritual y no adherirse estrictamente al mismo, pues, sólo la Gran Logia está facultada para hacer cambios en el ritual a fin de conservarlo tal como fué transmitido desde época inmemorial;

Conferir algún grado omitiendo alguna o algunas partes del mismo, o diferir para otro día alguna o algunas de ellas, pues, todo el grado que se confiera ha de ser integramente en su totalidad en una misma tenida, salvo que las instrucciones (lecture) del tercer grado se puede diferir por el Venerable Maestro de la Logia para cualquier otra subsiguiente ocasión, previa dispensa del Gran Maestro, pero con la condición de que en dicha subsiguiente ocasión se le dará al candidato dichas instrucciones en Logia abierta como es debido;

Abrir o cerrar la Logia en cualquier grado a menos que sea de conformidad con el ritual aprobado por la Gran Logia y con el altar, luces, ornamentos, joyas, decoraciones y demás utensilios y objetos necesarios según el grado, y si la Logia se ha reunido tan sólo para conferir grados, la misma se ha de abrir y cerrar en el grado más elevado de los que se van a conferir, y si fuera necesario conferir algún grado inferior, el Venerable Maestro puede hacer los cambios según el ritual para bajar y subir de grado después de asegurarse de que todos los presentes tienen derecho a estar en la Logia, que el altar está debidamente decorado y que el Guarda Templo está debidamente informado;

Decorar el altar con la bandera de alguna nación;

Permitir que se fume dentro de la Logia durante las ceremonias de apertura o cierre o mientras se confiera algún grado, quedando a discreción del Venerable Maestro el permitir o no el que se fume durante el despacho de asuntos en las tenidas regulares u ordinarias;

Recibir instrucciones (lectures) de persona alguna que no estuviere debidamente autorizada por la Gran Logia o el Gran Maestro;

Hacer uso del Ritual Cifrado o de cualquier otra publicación para los trabajos ritualísticos o de instrucción a menos que dicho Ritual Cifrado o publicación sean los declarados oficiales por la Gran Logia, debiendo hacerse uso de dicho Ritual Cifrado o de la publicación oficial en la ocasión, tiempo, forma y manera autorizada por la Gran Logia;

Permitir que el Hermano exaltado al grado de Maestro Masón en la Logia, a menos que dicho grado haya sido conferido a petición de otra Logia, o bien el Hermano recién elegido miembro de la Logia, deje de firmar sus estatutos;

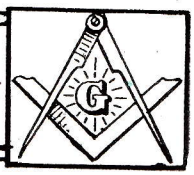
Descuidar de instruir al Maestro Masón después de su exaltación en el catecismo del Tercer Grado;

Permitir o requerir de cualquier candidato a los grados de la masonería a que provea a la Logia o a los Hermanos de refrescos o que pague por los mismos con ocasión de conferírsele los grados;

Condonar o rehusar a todo o parte de los derechos que debe pagar el candidato, o devolver al mismo bajo cualquier pretexto todo o parte de dichos derechos, aún en el caso de que dicho candidato no quisiera después continuar con su solicitud de grados o no quisiera ser ya miembro de la Logia;

[Continuaremos en el siguiente número]

De Charla con Nuestros Hombres



"Si hay un grupo de hombres que espontáneamente van al cumplimiento de sus deberes sin más miras ni consideraciones que la satisfacción de la propia conciencia, entre los primeros deben figurar los masones"—así afirma el Ven. Hermano Salvador Estrada.

VINIENDO de un viaje corto, pero provechoso, por tierras americanas, abordamos al Ven. Hermano Salvador Estrada que, siempre expansivo y tumultuoso en sus sentimientos, nos acoge regocijado de volver otra vez al suelo de sus amores.

Como doctor que iba acompañando al Venerable Hermano Antonio Ramos en una operación a que el mismo tuviera que someterse en una clínica en California, el Hermano Estrada nos dice que vuelve satisfecho de haber cumplido con su deber y tiene las mas fundadas esperanzas de que el mal que aquejaba al enfermo ilustre quede completamente corregido.

—Fue una operación exitosa; muy exitosa—nos dice el Ven. H. Estrada.

—.....

—Principio por decirle que en el viaje de ida, apenas podía ver el Hermano Ramos.

—.....

—Tenía que indicarle en el comedor dónde estaba el plato y dónde los cubiertos. Tenía que cogerle de la mano para indicarle la comida que nos iban sirviendo.

—.....

—Mucho me temía que la enfermedad fuera adelantándose con mayor velocidad aún que la que llevaba el barco. Y entonces todo hubiera sido inútil...

—.....

—Tan pronto llegamos a California nos fuimos a ver al doctor especialista en esta clase de enfermedades, y el mismo, viendo la urgencia del caso, nos informó que la operación se tenía que hacer inmediatamente. Y así fue.

—.....

—La operación apenas duró unos tres o cuatro minutos, y el ojo enfermo quedó salvo. Fué una operación exitosa.

—.....

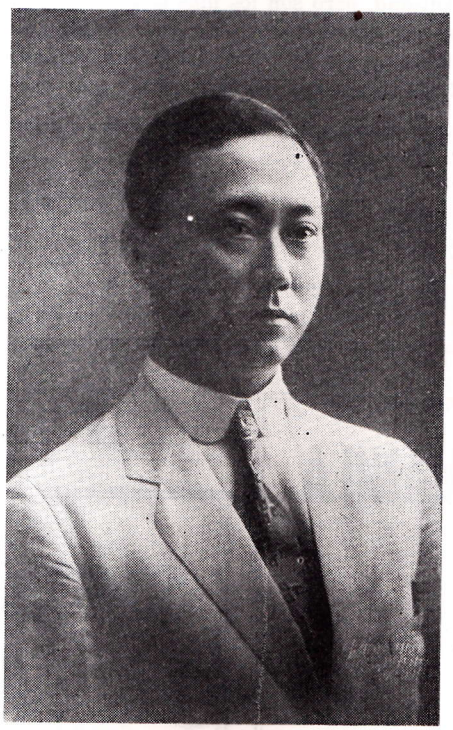
—Al tercer día se le quitó al Hermano Ramos la venda y al afirmar el mismo, (a una contestación del doctor de si le veía), que sí que le veía, el doctor no pudo menos de exclamar:—*You are safe.*

—.....

—Ese fue un momento que nos pareció un siglo. Se salvó una vista y se salvó a un Hermano.

—.....

—En el Hospital fuimos objeto de la atención del M. Ven. Hermano John Whicher, Gran Secretario de la Gran Logia de California, un hermano ochentón, que tuvo la amabilidad de verse con nosotros. No sabemos cómo agradecerle. También el Ven. Her. Fischer nos envió sus respetos y saludos por un propio. A todos van nuestras gracias y fraternales saludos.



Ven. Her. Salvador Estrada

—.....

—Ahora el Ven. Hermano Antonio Ramos ya va y camina sólo, come sabiendo lo que come, y si aún no lee es porque no debe hacer ningún esfuerzo hasta después de algunos meses.

—.....

—Por de pronto tenemos la seguridad de que no perderá la vista.

—.....

—Yo quisiera hablarle de mis impresiones de viaje, pero no puedo disponer de mucho tiempo, pues, he dejado algunos intereses que necesitan de mi pronta atención. Por de pronto puedo asegurarle, y esto lo digo después de una detenida observación en el extranjero, que si hay un grupo de hombres que espontaneamente van al cumplimiento de sus deberes sin más miras ni consideraciones que la satisfacción de la propia conciencia, entre los primeros deben figurar los masones.

—.....

—Pero lo que más me admira en la institución es la virtud de sus principios y sus prácticas. Hombres que nunca se han conocido, ni siquiera visto, si por cualquier circunstancia se ponen en contacto, ahí mismo surge inmediatamente el deseo recíproco de servir.

—.....

—Llegamos a Hongkong. Los masones de China, apenas supieron de nuestra presencia en la colonia, vinieron unos tras otros poniéndose a nuestra disposición. Nos tomaron por su cuenta, haciéndonos pasar los ratos mas agradables por aquellos lugares. Fuimos por ellos bienvenidos en todas partes.

—.....

—Y no fue menos la bienvenida que se nos dio en Shanghai. Tan pronto arribó nuestro barco allá, tuvimos la satisfacción de estrechar las manos a los Hermanos David Au, Wm. Yinson Lee, T. H. Holt y Honorio C. Evangelista.

—.....

—Esos Hermanos, imbuidos como están de nuestros principios, son masones militantes que no se contentan con la parte especulativa o teórica de la masonería. Con su práctica actuación van dando vitalidad, alientos de vida, a nuestros principios.

—.....

—Yo no sé como agradecer a dichos Hermanos tantas atenciones como las que nos han guardado.

—.....

—He notado también que en China, tanto como en Filipinas, la cultura masónica no deja nada que desear. La cultura masónica de nuestros Hermanos en China se está desenvolviendo substantivamente bajo el caudillaje efectivo de sus actuales oficiales.

—.....

—Esta cultura masónica, mas que ninguna otra cosa será, creo yo, el lazo que ha de mantener inalterable la buena inteligencia y la mutua cooperación entre aquella república y nuestra mancomunidad. Nada acerca mas un pueblo a otro como las bases y fundamentos de una misma cultura.

RIZAL, COMO MASON*

TEMA: Doctrinas masónicas expuestas en los escritos de Rizal

Ciencia, Virtud y Trabajo, son la encarnación de los grandes ideales de la Masoneria y son los mismos ideales con que se dignificó aquel Héroe.

Rizal, se instruyó, fué virtuoso y obró, difundiendo doctrinas por medio de hermosos ejemplos y por su hábil pluma, medios empleados para conducir a su pueblo hacia la consecución de sus sagradas aspiraciones.

Si la luz difundida por el Evangelio fué la purificadora de la Fé del Cristianismo, Rizal, produjo otro Evangelio que purificó los sentimientos de su patria.

En su época, Rizal vió que la mayoria de su pueblo se componía de seres que vivian a impulsos de las conveniencias. De un Capitán Tiago, "rico, estaba en paz con Dios, con el Gobierno y con los hombres;" de una doña Consolación, una vieja filipina que se evidenciaba con sus coloretes y pinturas deshonrando a su país; de una doña Victorina de Espadaña, que a excepción de su nacionalidad, nada tenía de filipina, ni en su vestir, ni en sus costumbres. Vió también confundirse entre la multitud padres degenerados, como el de los Basilio y Crispin que consagraban la vida en amar al vicio, abandonando a su suerte a la esposa e hijos; a una juventud holgazana que se dejaba fácilmente fascinar por la apariencia agena que por las buenas maneras que invitan a emitir; de esa masa, cuyos derechos dejaban pizotear; de esas mujeres que dedicando sus horas al rezo se descuidaban de sus deberes de esposa y de madre; de esos halagados de la fortuna que se dejaban humillar por amor a la opulencia. Y sobre la cabeza de esos seres desgraciados imperaban entonces los que se jactaban ser el representante de Dios, que predicaban doctrinas de mansedumbre, de sacrificio y de santidad, pero son los más irracibles, son los que gozaban y son los que se burlaban de las santas doctrinas del Gran Creador. Rizal vió asimismo que existía un Gobierno que desconocía al gobernado porque no intentó siquiera comprenderle, y existía un pueblo que desconocía al Gobierno porque hay una valla que intercepta, ejerciendo un poder ilimitado sobre las vidas y haciendas, y, ello, es el convento.

(*) La presente composición sometida por el Ven. Her. Antero Gempesaw (*q.e.p.d.*) de la Logia Cabanatuan No. 53 en el concurso literario abierto en 1932 por la Gran Logia de M. L. y A. de Filipinas en conmemoración del natalicio del Dr. Rizal, mereció el segundo premio. La composición estaba escrita en el lenguaje vernacular y traducida al castellano por el mismo autor.

(Se continuará)

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Con el Mazo y el Cincel

LA MASONERÍA—FUENTE DE LIBERTAD Y DEMOCRACIA

Por el Her. Diego Martinez Barrio, ilustre masón y eminente estadista español.
(Tomado del Mundo Masónico)

(Continuación del número anterior)

Solo los Masones escaparon de la regla. Los Masones de España que han quedado, son los que están en la emigración o aquellos otros que, por flaqueza de la voluntad, han abjurado de sus principios. Los demás, raídos del haz de la tierra, como si fueran semillas protervas de perdición, perseguidos en sus cuerpos, en sus haciendas y en sus familias; constantemente llevados a la execración general, condenados a recorrer un largo calvario, en el que ha faltado el menor latido de piedad. La mayor de las culpas, según nuestros adversarios, era la de tener la condición de masón.

¿Merecía la Masonería española ese trato? ¿Qué había realizado antes de la implantación de la República o después de su triunfo, que concitara legítimamente y de tal forma el odio de los adversarios? Antes de la proclamación de la República las Logias fueron el lugar donde se dieron cita los hombres liberales de mí país. Después de implantada la Republica, las colmenas bulliciosas y trabajadoras masónicas, ofrecieron este doloroso contraste. De una parte, masones muy entusiastas, abnegados, ilusionados, trabajando por el progreso, por el desarrollo, por la grandeza de la Institución y de la Humanidad; de otro, masones que habían adquirido notoriedad y nombradía dentro de las Logias y que a base de esa notoriedad y nombradía habían alcanzado determinadas representaciones en la vida pública, huyendo de las Logias y volviendo la espalda a sus hermanos.

La Masonería española no tuvo, como tal, a consecuencia de lo que de una manera fugaz señaló, en ningún momento, desde que se implantó la República, fuerza, autoridad, intervención en los negocios del Estado. Los ciertos de la Republica, a la República le corresponden no a la Masonería. Los errores de la Republica a los partidos republicanos, a los partidos que le gobernaron les corresponde también, desde la base hasta el remate, y no a la Masonería, porque la Institución masónica, estuvo alejada, quizá por su propia voluntad, pero estuvo alejada, y jamás influyó en la dirección de los negocios públicos.

Lo saben los masones, lo saben también nuestros adversarios, ¿Cómo es qué, sabiéndolo, no separaron la Institución masónica de las responsabilidades que públicamente lanzaron contra los hombres y los partidos de la República y persiguieron tan cruelmente a los afiliados a la Masonería? Yo he llegado a una convicción, que no me atrevo a decir en otros lugares, porque produciría, más que ejemplarización y aleccionamiento, escándalo, y alrededor de la tragedia española todo puede permitirse menos el escándalo, yo he llegado a formarme esta convicción. Aquella parte de la sociedad española que está triunfante hoy en mi país, que integra su gobierno, que dirige y monopoliza todas sus instituciones, tiene un sentido claro de la calidad de sus adversarios. Sabe cuáles son las fuerzas políticas y sociales que, en virtud del cambio de los acontecimientos y del nuevo cauce que llevan las doctrinas, pueden tener un punto de conciencia con ellos, y saben cuales son las fuerzas que ni ayer, ni hoy, ni mañana, tendrán el menor punto de contacto con lo que ellos representan. Una organización político-social como la que existe en España, pueda, con la generosidad de sus gobernantes, por el desenvolvimiento de su sistema económico, por la transformación y acomodamiento de su vida interior, lograr contacto con casi todos los partidos y escuelas económicas que ha gobernado la República, menos con nosotros. Menos con nosotros, porque ellos representan la antípoda de nuestro pensamiento, porque ellos odian al hombre en su individualidad, exaltan al Estado omnipotente, exaltan a sus dioses vengativos, exaltan poderes sombríos que colocan sus atributos sobre los derechos del hombre, mientras nosotros somos los eternos herejes, disidentes y disconformes, enfermos del mal de la crítica y en muchos momentos de la duda, resignados ante la humana limitación pero rebeldes delante de los principios que deforman la condición de la Humanidad.

Cuando nuestros adversarios persiguen y eliminan a los masones, saben lo que se hacen. No ignoran que en cada masón hay una conciencia insobordinable, que no se deja seducir por los acontecimientos exteriores que a los demás hombres políticos, que a los hombres que militan en escuelas sociales, les lleva con tanta facilidad a la rectificación. Las grandes verdades masónicas de ayer, opuestas a las grandes mentiras triunfantes a lo largo de la historia que ellos representan, seguirán siendo también verdades mañana; en tanto que sus dogmas, pulverizados por la inteligencia habrán que desplomarse y morir definitivamente. Es por ello ni se nos conquista, ni se nos alucina prometiéndonos un me-

(Continua en la pagina siguiente)

Ven. Her. Lino Gutierrez

"Biak-na-bató" un taller masónico no puede actuar sin LINO que es su pilar, su base y fuerte sostén.

LA MASONERÍA

(Continuación de la página anterior)

joramiento material a cambio de que les entreguemos nuestra libertad espiritual. No se nos alucina, ni se nos soborna hablándonos de las coincidencias temporales, relativamente cortas, entre los hombres para realizar una función, que sirva a un designio imperial, porque nosotros colocamos la unidad de la especie, la grandeza de la Humanidad, el desarrollo progresivo de la Humanidad, por encima de toda idea de clase, de toda idea imperial, de toda idea nacional. (*Enorme ovación*).

La Masonería americana (he tenido la ocasión de decir palabras parecidas a éstas delante de vuestro Gran Maestro, en la Gran Logia de la Isla de Cuba), la Masonería americana tiene ahora largo y penoso deber que cumplir. Durante un siglo la Masonería de América, tuvo como tarea una, que realizó heróica y brillantemente, que ha pasado a la Historia: la de lograr la independencia política de las naciones que se fueron formando en América. Fué la acción de los masones la que logró sacar del coloniaje a los pueblos americanos e infiltrarles el espíritu de su personalidad nacional. Esa tarea está terminada. Es hora de superarla.

Yo no coincido con los insensatos e ilusos que creen que los pueblos de Europa pueden sojuzgar futura y nuevamente a las nacionalidades americanas. No. A los pueblos de Europa no les queda otra misión, con relación a los americanos, que aquélla sabia y paternal que los hombres realizamos con la juventud, cuando llegamos a los albores de la vejez: adoctrinarlos y aleccionarlos, procurar que con nuestro ejemplo se cuiden de no incurrir en lo que fueron nuestros errores, y nada más. Dirigirlos, gobernarlos, someterlos... Eso no lo puede hacer la ancianidad; tal trabajo corresponde a la juventud.

Vosotros no sereis, ciertamente, pueblos dominados de nuevo por los viejos pueblos de Europa. Pero podríais ser pueblos engañados, perturbados por las enseñanzas de los pueblos de Europa. La labor de los masones americanos es la de razonar ante la posibilidad, estudiar las causas de la decadencia de Europa, impedir que en el seno de una Democracia nueva, que tiene todos los defectos, absolutamente todos los defectos de la juventud, pero que tiene también las fuerzas, el vigor, la posibilidad de rectificación que corresponde a la juventud, evitar que aquellos errores se repitan aquí, y que aquellas profundas, terribles mixtificaciones del espíritu humano, encuentren generosa acogida en vuestra Democracia y, lo que sería peor, en vuestro pensamiento.

Esa tarea corresponde esencial y particularmente a los masones. No la pueden repartir a los partidos políticos, ni la pueden repartir a las escuelas sociales. Los partidos políticos—os lo dije antes—se creen poseedores de una verdad que han monopolizado y patentado, y fuera de los límites de esa verdad, no conocen nada. Las escuelas sociales parten de un principio estrecho: el de trabajar por una determinada clase social, con detrimento momentáneo de las demás clases sociales, aún cuando al final procuren que todas se funden en una sola clase, y aparezca la sociedad sin clases. Nuestro deber es más alto, porque nuestra posición es más alta. Nosotros nos encontramos a la sociedad ahora tal como está constituida, tal como ella es. Partimos de un principio, el de la unidad de la especie. Para nosotros no hay una división definitiva de nacionalidades que obliguen a los pueblos a colocarse enfrente unos de otros, y a las razas, la cobriza contra la blanca, la amarilla contra la negra, y que permite que el hermano esgrima el puñal fratricida contra su hermano, porque discute la existencia o los atributos de la Divinidad.

Nosotros estamos más altos, y tenemos que mirar desde más alto. Para nosotros no existen como fórmulas definitivas ni repúblicas ni monarquías, ni anarquistas, ni negros, ni blancos, ni rojos, ni azules. Para nosotros existe el hombre, que lleva en sí la posibilidad de su redención y de su salvación. E infiltrando en cada uno esta viva luz de la verdad, de que puede redimirse y de que puede salvarse, y de que la mejor gobernación de los pueblos será aquella donde todos los hombres defiendan, no su propio derecho, sino el derecho ajeno, porque defendiendo el derecho ajeno resulta el suyo defendido, nosotros podremos hacer que nuestras ideas abran camino libre a la felicidad del mañana. Y es a los masones de un continente nuevo y veraz, como el continente americano, a quienes corresponde esta función.

Fué ya cumplida, repito, la que se asignó la Historia en el pasado, haciendo vuestra personalidad nacional. Teneis que afrontar ahora la que os reparte el presente y, sobre todo el porvenir, porque de Europa no vendrán, en mucho tiempo, luces claras que iluminen las inteligencias; vendrán el Odio, la Destrucción, la Muerte. Vendrá la semilla de las doctrinas fraticidas que han vuelto a levantar las cabezas endemoniadas, testas que parecían ya sepultadas por los siglos: las cabezas del Estado omnipotente, del Dios inclemente, del Dios vengativo, de la fuerza bruta que sustituye al derecho, las ideas que consagran que la voluntad de un hombre debe sojuzgar la de millones de hombres, como si fuera un rebaño...

Todo vendrá de allí, y para evitar que la invasión os llegue, que os penetre y que os despache, teneis vosotros hombres de América, hermanos masones de América, que levantar el pensamiento, poner el corazón en tención, la mente en función y realizar la obra que para vuestro honor y vuestra gloria os han repartido los días actuales. Y nada más, hermanos míos . . . (*Gran ovación que corta el parrafo.*) Y nada más, hermanos míos. Repetiros las gracias y deciros, aún cuando abuse de vuestra benevolencia, que si esta noche ha sido la vez primera que os he dirigido la palabra, mi pensamiento y mi deseo están en que no sea la última. (*Ovación que dura largo rato*).

Quien manda a sus inferiores con demasiado imperio, suele encontrar a su vez quién le haga sentir el peso de un despotismo abrumador.

Vernacular Section

ANG SALAPI

ANG salapi'y lalo sa maraming bagay
Na yamang lupaing pinagnanasaan
Nang tao at tañging pinagpipilitan
Kamtan at impukin habang nabubuhay.

* * *

Sa maraming tao ang salapi'y lahat
Pinapañginoong Dios ang katulad,
At hindi bihirang lañgit hinahamak
Dahil sa salapi at mababang hañgad.

* * *

Puri't kabanalan, ang kapayapaan
Nang puso at buhay, sampong karañgalan
Madalás hamakin at idinaramay
Isapañganyaya sa salapi lamang.

* * *

Ang mababang hañgad na magkasalapí
Madalás manaig sa timtimang budhí,
At hindi iilang palad ang nasawí
At naabang buhay dahil sa salapí.

* * *

Gawá nang marumí na hañgad sa yaman
Na Dios ay bigyan nang anyó't katawán
At ipagpagawa nang mañga larawan
Na inilalako na murang kalakal.

* * *

Hañgad sa salapi ang siang nagudiok
Na tao'y turuang sa Dios ay matakot
At paniwalain na mayroon ang Dios
Na mañga apuyang sa tao'y panunog.

* * *

Dios daw ay mayroong mañga parusahan,
Apoy sa infiernong walang katapusan
At ang purgatorio na kapwa sunugan
Sa taong salaring doo'y mahatulan.

* * *

Dios ay guinawáng hukom sakdal bagsik
Na sa tao'y walang habag ni pagibig;
Kaya at dalawáng sunugang malupit
Ang Kaniyang linikha at iisang lañgit.

* * *

Bagkus ang salapi'y kayamanang lupá
Na pinagmumulan nang maraming samá,
At kun nagdudulot nang daaning tuwá
Tuwang natatapus sa maraming luhá.

* * *

Di na ibibilí nang katalinuhan,
Nang dunong ó kahit anóng kabanalan;
Di na ibibilí nang kalwalhatian
Sa dakilang Logia sa sankalañgitan.

JOSÉ DE LOS REYES

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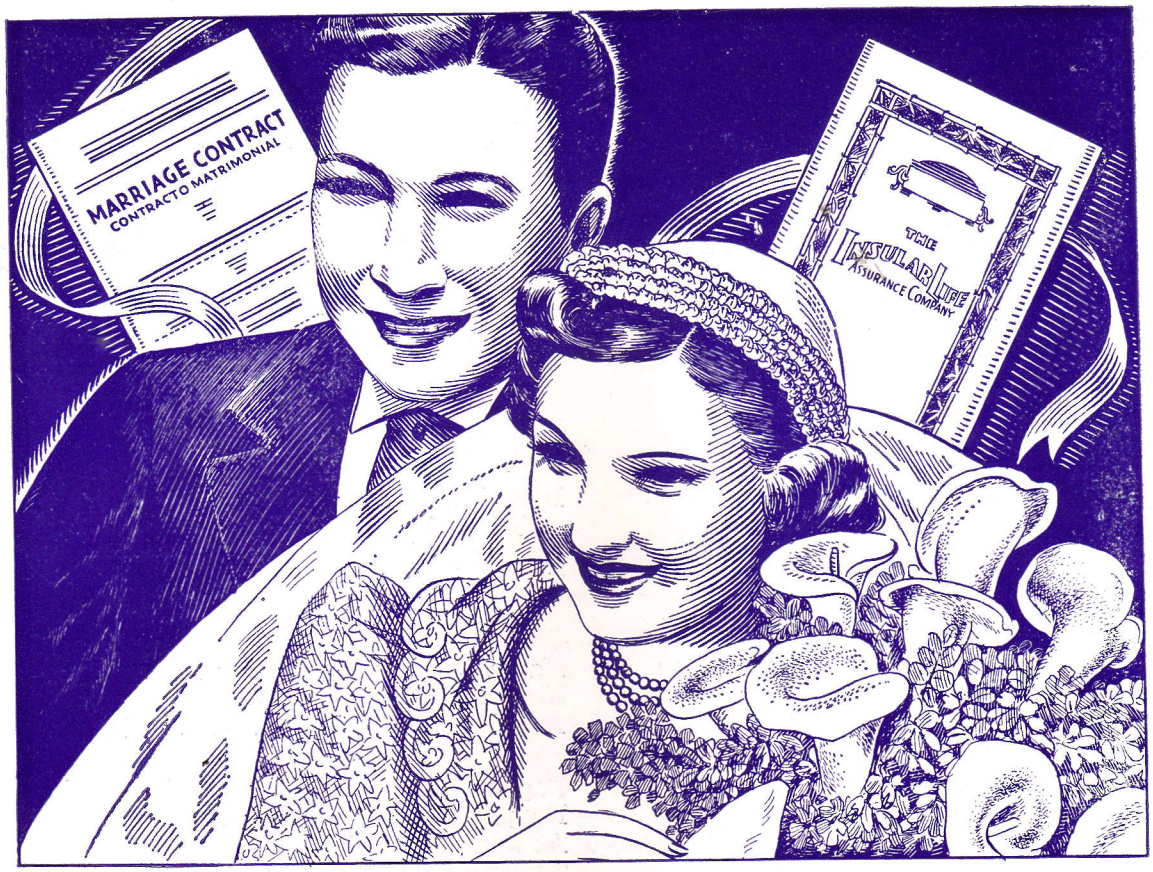

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