

The Cable News

Vol. XVIII

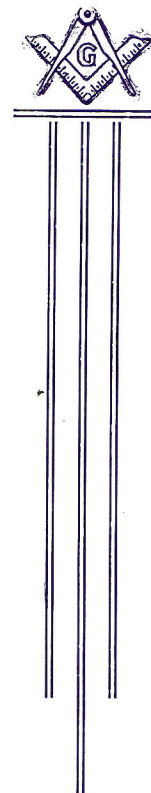
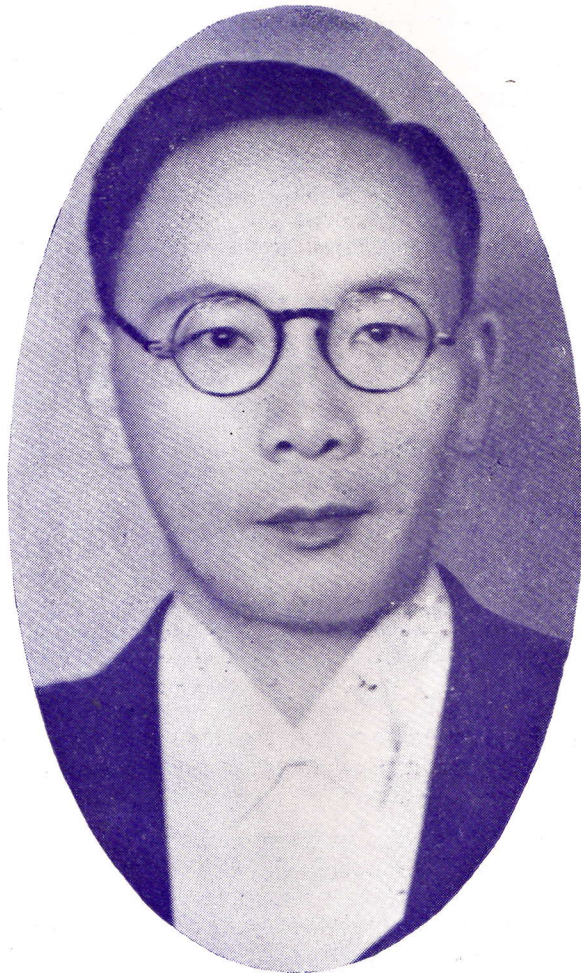
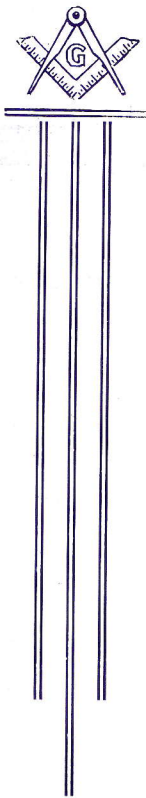
Manila, Philippines, August, 1940

No. 3

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

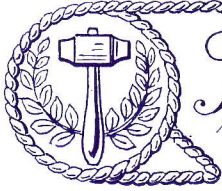
THE CITADEL OF MASONRY IN CHINA



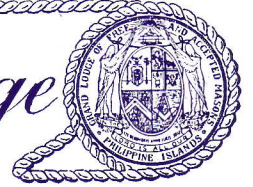
Right Wor. Bro. David Mai-Kuok Au

District Grand Master for China

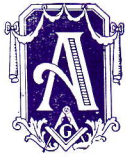
(An interview with him appears in the Spanish section of this issue)



The Grand Master's Message



DUTY*



S I STAND before this august assembly, the thought that is uppermost in my mind is that which I consider very important to the life of every man—Duty. Every man in full possession of his faculties has a duty to perform: duty to God, duty to country, duty to his fellow men. Next comes duty to himself and to his family. Parents must nurse and educate their children; the children must love, honor, and obey their parents in all good things; the youth must respect their elders; the men must protect the women. The mayor, governor, and the higher officers must follow and execute the laws, keep the peace, and promote the prosperity and general welfare of the community. The rich have the duty to be charitable to the poor and fair to those who work for them, and these, in turn, have the duty to reciprocate. In an army, adherence to duty results in discipline, and the better the discipline, the more efficient the performance of duties. The strength of an army depends upon the discipline of its men. By the same token, the strength of a nation depends upon the discipline of each and every one of its citizens.

Let us take the family for example. What happens to the family if the parents neglect their children; if the children disobey their parents? Mutual understanding disappears the moment the children and the parents both fail in their duty to each other.

What will happen to a nation if its citizens should neglect to fulfill their obligations? Disaster is sure to follow. That nation may be compared to a mother without a son to love and protect her; abandoned, it may perish. Why? For lack of national discipline, of a national spirit, the virtues of all great nations.

What if sacrifice, sometimes suffering, goes with the performance of duty? Life itself, from beginning to end, is sacrifice. Love is sacrifice. He who does not want to suffer has no right to live. It is axiomatic that the sweetness of life is in proportion to the sacrifice it entails. If Jesus had not been nailed upon the cross at Calvary, His teachings would have long been forgotten by humanity. If our great Rizal was not martyred at Bagongbayan, we would still be slaves today, kissing the hands of tyrants who owned our lives and properties.

Love sweetens our difficulties. For the love of humanity, Jesus humbly submitted to be nailed upon the cross; for love of the Fatherland, Rizal did not hesitate to die before the firing squad.

Do we comply with our duties as Masons? Do we love our honored Fraternity even at the altar of sacrifice? My brethren: our duties are on the upward trend. The Philippine martyrs of Masonry have given us a priceless legacy. Their mission, which was liberty of thought and conscience, as against ignorance and fanaticism, was cut short by assassins. We have voluntarily picked up that legacy, and it is our duty to hold it high.

Let us disseminate the teachings of Masonry, let us enlighten the minds and consciences of men. The light of Masonry is Truth, and Truth comes from God. Masonry is not a religion and is not an enemy of any religion or of any religious dogma. But the rock upon which Masonry is founded is the religion of the merciful God in heaven, our loving Father, the Grand Architect of the Universe.

Education, instruction and enlightenment are the powerful agents to eradicate fanaticism and ignorance. Kind words and kind acts are the practical examples of Masonry. As we practice them, so shall we make lasting friendships with our fellow men.

In the book of Masonry the word Duty is written in bold letters. Our great Fraternity is duty, labor, action, effort, service to God, service to mankind. Our tenets are Brotherly Love, Relief and Truth. Upon these foundations of conduct, we can make no enemies. The Mason gives, does not take; we do not commercialize. Life is continuous struggle, and victory is always on the side of the strong in heart and pure in soul who are ever ready to sacrifice. To rest is to die — defeat.

Brethren: Duty is before us!

Jose delos Reyes
Grand Master

*Address delivered before Isagani Lodge No. 96 at the official visitation held on June 29, 1940.

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Entered as Second Class Matter at the Post Office of Manila, Philippines.

Editor: Antonio Gonzalez, P.G.M.

EDITORIALS

MASONRY'S BATTLE

IT CAN NOW be admitted that for Masonry, and all the ideals that it holds sacred, the battle of England is humanity's last stand against totalitarian oppression. The mother of democracy is facing the severest test of her existence. There is no reason to think that she will fail in the test; the evidence of history is all in her favor in any battle like the one raging in which the grim determination, the fighting spirit, and the oneness of her people are her formidable mainstays. Other countries lacking the experience that England has would have conveniently bowed to the enemy's coercion and spared itself all the continuous state of alarm through which the English are at present going. We have seen France capitulate, although we have no ground on which to base a judgment against the sturdy French people; it might be quite correct to say that a leadership of exhausted energies was responsible for that

capitulation. But England's dynamism has not ceased to flow from the main arteries of her national life; at the moment it is flowing full and broad from the sinews of her leadership.

Need any Mason be told of his duty at this hour? Can his convictions waver before the evidence of his sight? Can his loyalty be deluded as to which country is fighting his cause in this war? There is but one thing he need remember, and that is, that Nazism has long ago crushed his brothers within its jurisdiction; and this other thing: not a vestige of his Fraternity is visible on the continent of Europe today. Only England remains to speak his Masonic mind before the black menace of fascist despotism—only England to keep alive the immortal spirit of Runnymede for the rest of us who have not surrendered to the gangsters of Berlin.

England's battle is Masonry's battle. There is no way of distorting that truth.

AUGUST 13th AND THE FIFTH COLUMN

AUGUST THIRTEENTH for the Philippines is now a day for rejoicing; no bitterness remains in Filipino memory as to the event that took place on this date, forty-two years ago. The conqueror that came has turned out to be a real friend, the testimony of his work is one of constructive benefits for the people he conquered. There have been mutual benefits also, and Americans and Filipinos alike recognize this fact.

This should be a day therefore of reaffirmation as to our loyalty. To be more specific, let us see to it that no Fifth Column propaganda is allowed in this country against the institutions Americans and Filipinos are pledged mutually to defend. That propaganda may be in the

form of poisoned ideas circulated in our midst, or it may take the more active form of sabotage. In either case the duty of every true Filipino is clear.

Is Fifth Column propaganda possible within the confines of our Lodges? This is the question we Masons must ask ourselves. We need not feel any alarm; rather, let us calmly examine our consciences. What is more, let us be honest enough to admit that as Masons we cannot turn our backs on our democratic way of life and commune even with the semblance of totalitarian ideology. We know which are the countries that support such ideology, and to even incline intellectually, let alone actively, to any of them, is dangerously close to treason.

RIZAL'S BIRTHDAY CELEBRATED BY GRAND LODGE



THE 79TH BIRTHDAY anniversary of the Filipino patriot and martyr, Brother Jose Rizal, was celebrated by the Masonic fraternity of the Philippines with a literary musical program at Plaridel Temple in the evening of June 19th, under the auspices of the Grand Lodge of the Philippines. The spacious No. 1 hall of the temple was filled to capacity by Masons and their friends. Brethren from Manila and surrounding provinces were present.

With Past Grand Master Joseph H. Alley in the East as Presiding Officer, assisted by the Grand Marshal, Wor. Bro. Bertrand H. Silen, the Most Worshipful Grand Master, accompanied by the regular officers of the Grand Lodge, and Past Grand Masters George R. Harvey, Edwin E. Elser, C. W. Rosenstock, Antonio Gonzalez, Stanton Youngberg, Conrado Benitez, and Jose Abad Santos, were received with public grand honors.

Through the courtesy of Manila Lodge No. 1, the program was broadcast over the radio by remote control through station KZRH, of which Wor. Bro. B. H. Silen is the manager.

Most Wor. Bro. J. H. Alley as Master of Ceremonies expressed the appreciation of the Grand Lodge in a few chosen words. He expressed the view that if Rizal—apostle of liberty of thought and conscience—were alive today, say, in anyone of the totalitarian countries like Germany, Italy, Russia, and Spain, he would have again been arrested and shot as a tyrannical Spanish government in the Philippines did to him 44 years ago.

The Grand Secretary, speaking in Spanish, said among other things that Rizal was an ideal; that the true Mason lives not only in snug contentment but in constant activity for the well-being of his fellow men. He recalled what Queen Christiania of Sweden once said that there are plebeians born kings, and kings born plebeians.

Past Grand Master Jose Abad Santos, realizing how the history of civilization has been marked by a continuous struggle between truth and error, and between right and wrong, was happy to state that, fortunately for humanity, truth and right have always triumphed. The country's heroes have always fought for these principles.

"The life of Rizal," he added, "stands on an eminence as a sublime example of civic morality and true patriotism. He ever held his country's cause sacred and never allowed any selfish or partisan consideration to thwart his efforts in his country's behalf. He placed the idea of

country above the idea of self. And when the supreme moment came, he cheerfully gave up his life that his country might live.

"Gladly," he said, "now I go to give thee this faded life's best,
And were it brighter, fresher, or more blest,
Still would I give it thee, nor count the cost."

"Rizal was not born to die. The ideals and principles for which he fought and to which he devoutly dedicated his life will not perish, so long as there is a just God who rules the destinies of men and nations. His benign spirit will forever live in the hearts of a grateful people.

"The main concern of Masonry is not death, but life. It cares not so much how a man died as how he lived. Masonry is not against any religion; it respects all religions. It teaches belief in God. It is, therefore, immaterial, as far as Masonry is concerned, whether Rizal died in one religious faith or another. What really matters is that he lived up to the highest ideals and principles of Masonry.

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The Most Worshipful Grand Master was very appreciative of the cooperation of the following Lodges for the success of the celebration: Manila No. 1, Corregidor-Southern Cross No. 3, Nilad No. 12, Sinukuan No. 16, Silanganan No. 19, and High Twelve No. 82.

MUSIC FESTIVAL FOR WAR RELIEF FUND



OSWELL the collection of the Red Cross War Relief Fund, the wife of our Grand Secretary *Emeritus*, Mrs. Pura Villanueva-Kalaw, organized a music festival at Plaridel Temple on Tuesday evening, July 2, 1940. Due to the popularity of the organizer who is a well known social worker in the community, the affair was a complete success from the economic standpoint, as well as in a social way. High government officials, known figures in our banking, commercial, and industrial circles, and prominent members of the bar and of the medical profession with their families graced the occasion by their presence. The response of the Lodges and individual Masons was no less enthusiastic, so that in spite of the rains the spacious social hall was filled to capacity.

The guests were received by the following ladies who formed the reception line:

Mesdames Rosa S. Alvero, Paz M. Guazon, Belen E. Gutierrez, Concepcion M. Henares, Maria C. Luna, Virginia P. Macaraig, Josefa J. Martinez, Paz P. Mendez, Isabel A. Ocampo, Asuncion A. Perez, Beatriz P. Ronqui'lo, Salud F. Unson, Flora A. Y'agan, and Miss Josefina Phodaca.

The following program drew praise from the audience:

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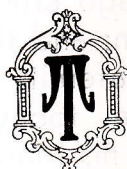
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◆ Rizal's Birthday Must Be A Permanent Institution ◆

(Address delivered by Major General Jose de los Reyes, Grand Master of Masons of the Philippines, at Plaridel Temple on June 19, 1940, on the occasion of the 79th birthday anniversary of Dr. Jose Rizal.)



THE THOUSANDS of Masons under the jurisdiction of the Grand Lodge of Free and Accepted Masons of the Philippines join the entire nation this evening in commemorating the 79th birthday anniversary of the greatest hero, Mason, martyr, and patriot of the Filipino people, Dr. Jose Rizal. This important historical event inspires many grave thoughts. It brings to my mind another great event, similar in character, which took place a few years less than twenty centuries ago.

I refer to the Christmas Day. I express the opinion that as Christmas Day is celebrated by the Catholic church with ever renewed splendor every year and general rejoicing and songs and hossanas in commemoration of the birth of the sublime Galilean, so Rizal's birthday must be made a permanent national institution and commemorated in a fitting annual celebration for the information and spiritual edification of the successive generations of the race.

Today, June 19th, Dr. Rizal's birthday, stands written in gold in the history of humanity and it should be made the Christmas Day of the Philippine people.

Strange as it may seem to many, there is a striking parallelism between the life of the great martyr of Calvary and that of the martyr of Bagong-bayan. Both were full-souled men, of noble character, and still nobler moral excellence and brilliant intelligence. Both healed the sick and preached by example and precept humility, charity and truth. Both were pure and spotless victims propiciously sacrificed to the cause of a suffering humanity.

With the help of a few chosen apostles the great Galilean taught a new law and a new religion and laid down a code of morals, the best the world had ever known. He drove away money-changers and merchants from the temples of God which they used as the centers of their filthy trades. He blessed and consoled the poor and humble and strove to enlighten the consciences and hearts of men and taught them to love and adore His Almighty Father Who is in heaven, to obey liberty and human dignity, and to free themselves from ignorance and slavery. But He did not live long enough to

carry out to full fruition His noble mission. His very teachings and triumph among the masses were turned into fatal weapons against Him by His intolerant and powerful enemies—the priests and Pharisees who feared that His new doctrine might, by suppressing ignorance and fanaticism, destroy the only source of their power and vast wealth. He was summarily and illegally tried by corrupt judges, subjected to tortures and brutal treatments, and, finally, sentenced to suffer the most cruel penalty of being nailed to and hung on the cross till death. He, the Son of God, between two common criminals. Thus His love and labor to redeem mankind from sin and death were requited with hatred and cruel death by the proud priests and despotical rulers of His age.

Rizal taught the same law and the same code of morals which the sublime Galilean brought to the world and bequeathed upon His death to the children of men. Profoundly religious and a Mason at heart, Rizal equally directed his teachings against ignorance and fanaticism, the two great enemies of individual liberty and progress! He taught his countrymen love of Fatherland, the dignity of man, and the value of popular education for the masses of the people as the only effective means to attain individual amelioration and national aggrandizement. Rizal

did not have any disciple to help him in his apostolic labor. Instead of enlisting apostles that would deny their master and seek safety at the sight of the first danger, he wrote two books, the *Noli Me Tangere* and the *El Filibusterismo*, in the pages of which he brought to light the social cancer, as he termed it, from the lethal effects of which and the pains it produces the great masses of the Filipino people were made to suffer poverty and degrading humiliation for more than three centuries. Like the Galilean, Rizal was cruelly persecuted, not only in his own person, but in the persons, honor and property of those most dear to him as well as by the venal priesthood, their common enemy. For having unmasked in his books the fraudulent trafficking of the holy writ, superstition and hypocrisy, Rizal was imprisoned, exiled, tried summarily by a sham court and sentenced to be shot for no other offense than that of being a Mason which was at his time considered a grave crime against the security of the State and the State religion, as was in the case of Jesus. Rizal's martyrdom was consummated before a firing squad in the thirty-fifth year of his well spent existence.

Purer love and devotion and nobility of soul hath no man than the Nazarene and Rizal who laid down their priceless lives for the cause of humanity.

I thank you.

◆ HERE OR HERE-AFTER ◆

(By Chas. T. Kornbrodt)

By some, we are admonished to think of here-after, by others—not to think of here-after, but rather of here. I do not side with either, because they are both liable to go to the extreme. A certain poet says: "Why all this toil for triumph of an hour?" Another says: "Life's a short summer, man a flower."

Yes, why all this toil of temple building, Masonic—and church-buildings? For years people have been struggling, and will continue to struggle, only to feel the burdens seemingly becoming heavier, while life's summer is slowly ebbing away. Because of ambition for triumph of an hour, we rush, or rush others, into a toilsome undertaking, which will deprive us, and others, of the contentment of age.

Every funeral procession ought to set us to thinking. No matter how ambitious the man in the coffin may have been, many times imagining himself of greatest importance; sometimes thinking that unless things went his way the world would surely go to the dogs, yet, there he is, going to have a place all by himself forever.

Let us think of this more often, and we won't think the world is coming to an end if we can't have our own way in everything. Yes, man is like a flower, which will surely wilt, and sometimes entirely too soon; and ere long, it is gone forever, except in so far as the aroma of kindly thoughts and deeds, has permeated, and influenced the lives and hearts of others.

—Kansas City Freemason.

Charleston Lodge Was Visited by Past Grand Master

M. W. Bro. Jose de los Reyes
Grand Master of the Grand Lodge of
F. & A. M. of the Philippines.

Dear Sir and Most Wor. Brother:

In accordance with your instructions, I made an official visit to Charleston Lodge No. 44, on the night of March 13, 1940.

On my arrival at Guam, on the **Honolulu Clipper**, I was met by a reception committee headed by Wor. Bro. Walter I. Noble, Master of Charleston Lodge. This committee assisted in passing me through the custom and immigration inspection. After refreshments at the Pan-Air Hotel the brethren invited me to an automobile ride around the Island. It was very enjoyable. From Charleston Lodge Year Book I learned that:

Guam is the largest, most populous and most southern in position of the Marianas Islands, a group which trends almost north and south along the one hundred and forty-fifth meridian east of Greenwich, and between the thirteenth and twentieth parallels of latitude, a distance of some four hundred and twenty miles. The group forms a linear system of seventeen islands of volcanic origin, but the Southern end of the group has long been free from volcanic action.

"With relation to other places, the distances from Guam are as follows:

	Miles
Manila	1,506
Hongkong	1,822
Yokohama	1,953
Shanghai	1,687
Honolulu	3,337
San Francisco	5,428
Sydney	3,067
Yap, Caroline Islands	458
Rota (next island)	50

The Island of Guam is about thirty miles in extreme length and from four to eight and a half miles wide. Its superficial area is about two hundred and twenty-five square miles. The climate is tropical but never sultry or uncomfortably hot. The prevailing trade winds, which blow almost constantly from the northeast, make it very agreeable, the temperature ranging from seventy to ninety degrees Fahrenheit. It is moist, the Island having an annual rainfall of approximately eighty-five inches.

The natives of Guam are called Chamorros. Their vernacular is called the Chamorro language. The ancient Chamorros were of Malay extraction, but the present inhabitants are a very much mixed race, with the ancient strain predominating. Many of the natives have an infiltration of Spanish and Chinese blood. No pure-blood Chamorro exists in Guam today. The present inhabitants, now numbering about 15,000, are mainly descended from the Spanish, Mexican, and Philippine soldiery who were brought to Guam to subdue the natives. During the conquest, nearly all of the native men were killed, but many of the women became the wives of the conquerors. The various races have amalgamated pretty thoroughly and even the descendants of Englishmen and Scotchmen call themselves Chamorros. The language has been entirely modified by Spanish and English words and idioms, and many of the words of the old Chamorro language are now obsolete.

The Island was discovered by Magellan in 1521, but it was not until 1668 that Padre Salvitores and his party of missionaries made the first settlement. Not much progress was made under the Spanish regime, as it was the policy of the Crown to make all colonies not only self-supporting, but revenue producing. Under the American administration, seventy

miles of good roads have been constructed and the present inhabitants enjoy the advantages of ice and cold storage plants, electric lights, automobiles, motion pictures, daily news bulletins received by radio and many other things never dreamed of when the Island was under the dominion of Spain.

The United States has made Guam a Naval Station and maintains a garrison of approximately five hundred marines, an aviation station, high power radio stations, hospitals, shops, power, electrical, ice and cold storage plants, a coaling station, fuel oil storage, a station ship and a sea-going tug. The Island Government maintains a good school system and operates the Bank of Guam as a branch of the Treasury Department of the Government. It is from the personnel of the Naval Station that Charleston Lodge is dependent for most of its material for new members."

After a delightful dinner at the home of Wor. Bro. Noble, where I had the pleasure of meeting his charming wife, and equally charming daughter, we motored to Agaña where the Lodge Hall is situated. The Masonic Building is an old Spanish type residence, built in 1850, but in excellent state of repairs, clean and well-furnished. This building is their own property, entirely paid for and is a credit to the Masonic fraternity of Guam.

The Lodge was opened on the Third Degree by the regular officers and witnessed by your Representative as he waived the formal reception so he could inspect the opening and closing of the Lodge. The ceremonies were very well done, showing that the officers were thoroughly familiar with the ritual. Your Representative was introduced as the first representative from the Grand Lodge that had ever visited Guam Lodge. He spoke briefly on the state of Masonry in the Philippines; how beloved the Grand Master, Most Wor. Bro. Jose de los Reyes, was; and what a splendid record he was making and the work he was doing for Masonry in the Philippines. Stressed the important policies of the Grand Lodge as adopted in the last Communication, and quoted liberally from the speeches made at that Communication where it was stressed that Masonry of the Philippines should be more militant.

Wor. Bro. Noble replied:

"Most Wor. Sir:—

On behalf of Charleston Lodge No. 44 and brethren thereof, I again bid you a most hearty, sincere and fraternal welcome.

Your visit, I assure you, has been looked forward to with the utmost of pleasure and we hope the first leg of your journey was one of interest and delight, and that the balance may even be more so.

I might say, M. W. Sir, that this is the **first** official visitation to be

made by any G. L. Representative to this Lodge since its founding, and by your so doing, you have thereby set yourself into a very special niche in our archives.

Some few years ago the late Bro. Hawthorne, while G. M. of the jurisdiction, felt keenly disappointed in not having been able to visit us—it being the only Lodge in the jurisdiction left unvisited by him, but transportation difficulties being that what they were at the time, he had to omit us. Now that air travel is a very acceptable mode of transportation, we hope and look forward to your frequent visitations, especially from G. L. Representatives enroute to and from the States.

M. W. Sir, no doubt the pertinent facts relating to Charleston Lodge are well known to you, but I don't think a slight resumé at this time would be amiss.

The idea of a Masonic Lodge at Guam had long been thought of, and, after a Masonic Sojourners Association was organized, a petition was drawn up, signed and forwarded to the Grand Lodge of the Philippine Islands by the said Association on the 22nd of Jan., 1918. In Feb. of the same year, a dispensation for Charleston Lodge to meet was received, and the first meeting was held on Monday, March 4, 1918, at the residence of Brother Jackson, which place might be well considered the birthplace of Charleston Lodge. Meetings were held at homes of various Brothers for several months when it was found inconvenient and inadequate, and was decided to have our own building.

This Lodge was formally constituted on board the U.S.A.T. Sherman on the 1st day of March, 1919, and is unique in the light that it is the only Lodge, to our knowledge, that was duly constituted on board a passing vessel. As the Grand Lodge Proceedings of Jan., 1920, described — "The ceremony was an impressive one and the place and circumstances unique in the history of Masonry."

The name *Charleston* was suggested after the American vessel of war, the U.S.S. *Charleston* which was instrumental in the capture of this Island. Circumstances leading to the capture were of a humorous nature. As story has it, the *Charleston* steamed into Apra Harbor and fired a shot over Fort Santa Cruz (that

(Continued on the next page)

FUNERAL SERVICES ON DISTRICT GRAND SECRETARY



THE FUNERAL of the late Wor. Bro. Frank J. Rawlinson, charter member and Past Master of Amity Lodge No. 106, Past District Grand Secretary of the District Grand Lodge for China, whose death occurred in August, 1937, as the result of an air raid in Shanghai during the Sino-Japanese hostilities, was held on Wednesday, May 19th at 5 p.m., at the Pahn-sienjao cemetery, Shanghai. The proceedings commenced with a Christian service at the Chapel conducted by Wor. Bro. J. T. Williams, Chaplain of Sinim Lodge, Mass. Const., and he was supported by three speakers, viz., Bro. the Rev. T. T. Lew, representing the National Christian Council of China; Mr. John S. Barr, representing the *Chinese Recorder* of which our late Brother was editor-in-chief for many years and Wor. Bro. Luther M. Jee, representing the Masonic fraternity in general. Immediately following the services at the Chapel, the brethren of Amity Lodge No. 106 formed a procession outside and marched to the grave side with the casket containing the ashes of the deceased Brother. Rt. Wor. Bro. David W. K. Au, District Grand Master for China, then conducted the funeral services according to the ancient ritual assisted by Wor. Bro. R. J. McMullen, District Grand Chaplain, and the Officers of Amity Lodge No. 106.

In his funeral oration, Wor. Bro. Luther M. Jee spoke as follows—

“Wor. Bro. the Rev. Dr. Frank Joseph Rawlinson was born in Langham, Rutlandshire, England, on January 9, 1871. At the time of his tragic death on August 14, 1937, he was 66 years of age. He went to America as a youth, received his education at Bucknell College and Columbia University and became a naturalized citizen of the United States. Coming to China as a young man, in the early years of the present century, his life was not only devoted as a missionary, an educator and an editor, but also as a vigorous leader in the Masonic fraternity.

“Bro. Frank J. Rawlinson was initiated in 1915 in Sinim Lodge, Mass. Const., Shanghai. Some fifteen years ago, when the movement was proposed to organize a Masonic Lodge in Shanghai wherein qualified Chinese would be admitted, he joined the organizers to champion the worthy cause. As a founder of Amity Lodge No. 106, his sound advice and matured judgment contributed much towards its successful organization. He was chosen to be its first Junior Warden and served as such during the year 1930-31, while the Lodge was under dispensation. In the following year he was elected Senior Warden, and in 1933 was elected Worshipful Master, which high office he filled with distinction to himself and with honor to the fraternity. In 1935 and 1936 he was appointed District Grand Inspector, and in 1937 until his untimely death, he served as District Grand Secretary of

the District Grand Lodge for China.

“Brother Rawlinson was a man of unassuming manner and sincere simplicity, widely known and highly respected among the brethren of the Craft. From the earliest inception of the movement to spread Masonic light among the Chinese, he has been a most zealous leader. The last ten years of his life was particularly devoted to every important undertaking of the Craft in the China Masonic District under the Grand Lodge of the Philippine Islands. His wise leadership and sympathetic friendship endeared him to all brethren with whom he came into contact. No brother ever appealed to him for counsel in vain. His life was dedicated to unselfish service to those about him. He has left behind an honored reputation and an illustrious name, the most valued legacy a man and Mason could leave. He will be greatly missed, but in humble submission to the Divine will, we commend his spirit to Him who gave it.

“The cordial grasp of his hand, the loving glance of his eye, and the musical tone of his voice are no longer with us, but his unselfish life and noble character shall live forever in the hearts of hundreds of his brethren.

“In the words of Rt. Wor. Bro. H. C. Mei, Past District Grand Master, by the death of Bro. Rawlinson, ‘the Missionary Body has lost a leader of supreme rectitude and ability, and the Masonic fraternity in China, particularly Philippine Masonry, a builder beyond praise.’

“To our departed Brother, who has been called by the Great Architect of the Universe to the Celestial Lodge above, let us remember the words of the poet who wrote:—

‘So the soldier and the servant of God comes
To the peaceful abode of the blest,
From the glories of Heaven no more to roam,
At home in the realms of rest.
His penance, his warfare, his pilgrimage done,
No Labors, no sorrow, no strife.
By the aid of the Master, his victories won,
Blest now with the crown of life.’”

A THOUGHT WORTH WHILE

If times are bad and you feel blue,
Think of the others worrying too;
Just because your trials are many,
Don't think the rest of us haven't any.
Life is made up of smiles and tears,
Joys and sorrows mixed with fears;
And though to us it seems one-sided,
Trouble is pretty well divided.
If we could look into every heart,
We'd find that each one has its part,
And those who travel fortune's road
Sometimes carry the biggest load.

Charleston Lodge Was Visited by P. G. M.

(Continued from the preceding page)

small island that lies to the southward of your plane's anchorage). The commander of the fort hurriedly visited the American vessel and offered very abject apologies in not being able to return her salute, etc. . . . Story doesn't mention his feelings when hearing a state of war existed between the two countries, but it can readily be imagined, that, using a very modern expression, “his face was plenty red.”

Our Brother the Secretary will present you with our Year Book (we needn't mention the year!) which contains a comprehensive history of our Lodge up to time of printing.

When, upon your return to the Philippine Islands and should you again pass our way, and if you could, or would spare us the time, we should be honored to have the pleasure of another visit with you.

And in closing, M. W. Sir, I again repeat that we, one and all, trust the remainder of your journey will be a happy and fruitful one. And also, that circumstances be that we should not meet again, would you be so pleased as to convey our sincerest fraternal greetings to the Grand Lodge Officers.”

The finances of the Lodge are in splendid shape.

Because of the influence of the Roman Catholic Church very few Chamorros join Masonic Lodges. Charleston Lodge has a few members.

Yours fraternally,

Frederic A. Stevens

Past Grand Master

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KZRH BOASTS A FINE BROADCASTING STATION

On the occasion of its first birthday anniversary, KZRH is inaugurating its new 10,000 watt RCA long wave transmitter. This equipment is the very latest RCA engineering development embodying the new air-cooled tube. KZRH's new transmitter is the only one in the Philippines boasting the use of this new tube, the effect of which is to reduce outages, increase the life of the tube itself and to reduce somewhat the cost of operation.

Each tube has a self-contained air-conditioning unit driven by a tiny motor. This tube can be seen "in person" now in Heacock's main window on the Escolta.

By putting this ten-kilowatt transmitter on the air, KZRH becomes the most powerful broadcasting station in the Philippines, assuring listeners of a better quality signal than has heretofore been possible. While technically speaking the difference in power does not affect the actual volume on any individual radio set, it does create a stronger carrier wave with a tendency to override static which would appear on a weaker signal. In addition to the increased strength, the modulation of voice and music will be greatly improved and this in itself will create the idea of stronger reception. Power alone is not sufficient to create perfect reception of radio programs. Microphone placement, studio control, modulation, land-line characteristics, limiting amplifiers and many other technical refinements all go into making the perfect final reception for the listener. KZRH has all these in its present new equipment.

Music Festival for War Relief

(Continued from page 44)

seph H. Alley, Jose Artiaga, John M. Aaron, R. San Agustin, Conrado Benitez, Joseph F. Boomer, Fernando Busuego, Manuel Camus, Macario Cuerpocruz, Jose Figueras, Joaquin Garcia, Antonio Gonzalez, Jose J. de Guzman, Jose P. Guido, Michael Goldenberg, George R. Harvey, Orestes Hermosura, Jose M. E. de Leon, Jr., Hyman M. Levine, Pascual Lintag, Enrique M. Martinez, Cipriano Mateo, Bibiano Meer, Esteban Munarriz, Honorio Musni, Seldon W. O'Brien, Regino Padua, Ceferino Purissima, Gil Puyat, Cecilio Putong, Eduardo del Rosario Tankiang, C. W. Rosenstock, Constancio San Jose, Omar M. Shuman, Bertrand H. Silen, Gregorio Trinidad, Jose C. Velo, Gregorio A. Vicente, de Walt, and Thomas I. Weeks.

Several new RCA microphones have been added to the studio equipment and will do their part in perfecting the broadcast from this station.

In an effort to keep up to the very last minute developments in broadcasting, many new items are now enroute which, upon their arrival, will be placed into immediate service at the studios and transmitter.

One of the outstanding pieces of equipment to be found in KZRH is its complete double turntable recording equipment which gives to this station the most complete recording equipment to be found in the Far East. It is of a portable type and on several occasions has been used to good effect on outside events of national importance.

A new, sound-proof client's room has recently been completed which makes it possible for sponsors to see their programs going on in the studio theatre and listen through a loudspeaker or radio, as they prefer. This client's room is sound-proof, air-conditioned and has walls and doors six inches thick constructed of celotex with rockwood between the outer walls. Large rubber cushioned double plate glass windows give a complete view of the studio theatre and the performers.

Studio C, also recently completed, adds to the facilities of KZRH. This now

makes available three broadcasting studios, all of which are in use most of the hours of the day and night.

The comfort and appeal of these studios is evidenced by the tremendous number of visitors always present during the various programs and rehearsals.

With its completely air-conditioned offices and studios, KZRH can now boast of as fine a broadcasting station as can be found anywhere.

KZRH, "The Voice of the Philippines," is managed by Wor. Bro. Bertrand H. Silen, Past Master of Manila Lodge No. 1, and Grand Marshal of the Grand Lodge of the Philippines.

Worshipful Brother Eugenio Padua, a Past Master of Pintong Bato Lodge No. 51, is the Vice-President of Philippine Engineering Corporation through whom all of the new equipment of KZRH has been purchased.

Adv.

LIST OF REGULAR LODGES

The Office of the Grand Secretary has just received the 1940 edition of list of regular Masonic Lodges, published by the Pantagraph Printing and Stationery Co., Bloomington, and will be sold to Secretaries of Lodges in this Grand Jurisdiction at ₱2.00 per copy.

FUNERAL SERVICES FOR BRO. PALILEO

Funeral services for Wor. Bro. Lorenzo Palileo, late provincial treasurer of Davao City, a Past Master and charter member of Kutang Bato Lodge No. 110, were held at Plaridel Temple on Sunday morning, July 21st, at 8:30 o'clock. There was a large attendance of Masons from Manila and neighboring provinces. The rites were conducted in an impressive manner by a special team of the Grand Lodge, presided by the Most Worshipful Grand Master. A trio composed of Wor. Bros. Sabas Alcid, cornet; Benito Villareal, violin; and Florentino Cayetano, piano, rendered sacred music. Miss Gudela Campos sang *Ave Maria* by Gounod, and another *Ave Maria* by Santiago, accompanied on the piano by Bro. Angel M. Sousa.

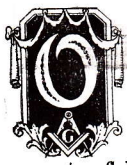
Orations were delivered by the Grand Orator, Wor. Bro. Jose Artiaga, on behalf of the Grand Lodge; by Wor. Bro. Juan S. Alano, Assemblyman from Zamboanga and Inspector of Kutang

Bato Lodge No. 110, on behalf of said Lodge; and by Assemblyman Aurelio Palileo from Laguna, a brother of the deceased, on behalf of the family.

Wor. Bro. Palileo was initiated at Banahaw Lodge No. 24 on June 23, 1914, passed on March 2, 1916, and raised a Master Mason on March 3, 1916. He demitted from this Lodge to become charter member of Kutang Bato Lodge No. 110, serving as its first Senior Warden, later as Master.

He was one of our modest government employees who started from the bottom, and by sheer merit and industry gradually rose to the top. His hobby was collecting orchids, and he was reputed to have one of the best collections in the Philippines. He made the exemplification of Masonic tenets a part of his daily life, and he was one of the most beloved Masons in Mindanao. His motto was, "To love well is truer good fortune than to love long."

THE GRAND LODGE DINNER



OUR GRAND Lodge monthly dinner was held at Plaridel Temple on July 13th, under the auspices of Mount Lebanon Lodge No. 80. Bro. Justice Antonio Horrilleno was the guest of honor. True to the announcement, the affair started at 7:30 p.m. sharp. The managers proved that Masons could be punctual with their obligations if they cared to be.

A large crowd was present. At the presidential table, beside the guest of honor, were the Grand Master Jose de los Reyes, Junior Grand Warden M. Goldenberg, Past Grand Masters George R. Harvey, C. W. Rosenstock, Antonio Gonzalez, Stanton Youngberg, Conrado Benitez, Joseph H. Alley, Wor. Bros. Hyman M. Levine, Joaquin Garcia, Henry Gilhouser, H. S. Arnold, Leonardo Garduño, Bros. Justices Jose Laurel, James C. Vickers, and Bro. Judge Gervasio Diaz. Due to a previous engagement, the Deputy Grand Master and the Senior Grand Warden were unable to attend, and so sent in their regrets.

The Master of Mount Lebanon Lodge No. 80, Wor. Bro. Levine, thanked those present "for honoring a man of sterling integrity, one who is a strong citadel of truth and justice, an able defender of our liberal institutions, one who will stand firm when others fail, the honest and fearless Mason who has been sent by Providence to strengthen the independence of our judiciary: Bro. Antonio Horrilleno."

Wor. Bro. Henry Gilhouser, chairman of the Committee on Masonic Education spoke on the subject of dissemination of Masonic teachings among the masses, his chief obsession.

Past Grand Master Harvey chose for his subject "Justice without wisdom is impossible." This we hope to publish in our next issue.

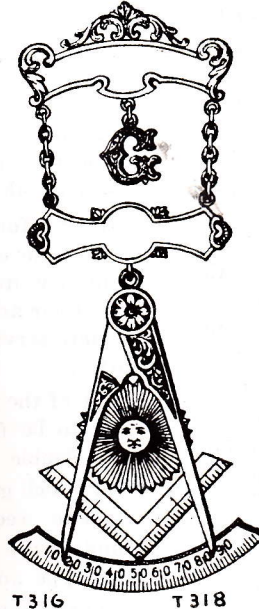
The guest of honor expressed his deep gratitude for that testimonial dinner, and said that he considered it as an inducement for him to work harder, like the Spartan mother who, handling the shield to her son on his way to battle, said: "Return with it or upon it." His address appears on pages 57 and 58 of this issue.

The Most Worshipful Grand Master spoke about the role of Masonry in the community, especially for the uplift of the masses through education and enlightenment.

Right Wor. Bro. Goldenberg, as usual, played his role of toastmaster ably. The success of the affair was wholly due to him. His daughter, Prof. Stella Goldenberg Brimo, played two selections on the piano, and Prof. Loreto Pamintuan sang two vocal solos. Both were highly praised and had to give encores.

PAST MASTER'S JEWELS

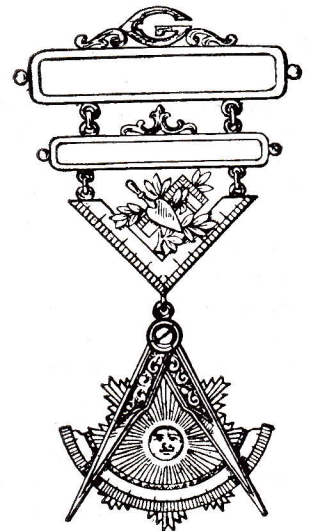
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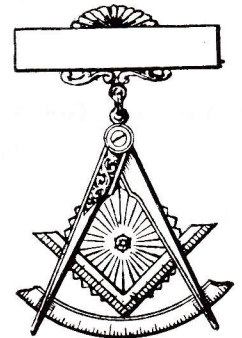
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WISDOM, STRENGTH AND BEAUTY

By S. N. SCHECHTER, P. M.



MASONRY as an institution is said to be supported by three symbolic pillars. They are Wisdom, Strength and Beauty. It is intriguing to determine if it was by coincidence, or deliberate design, that the pillar of Wisdom was made to head the list of these symbolic pillars denoting their relative importance, in relation to the stability of the structure. If by design, how dependent are the other two pillars upon Wisdom for their proper functions? If by coincidence, are the three pillars independent of each other, self sustaining and of equal importance, each able to support the structure by themselves, if called upon to do so?

Somewhere in our ritual, we read that it takes Wisdom to contrive, Strength to support, and Beauty to adorn. Analyzed, it would follow that the pillar of Wisdom is the foundation upon which any superstructure must rest. And being the foundation, visually its evidence of importance is not readily apparent. Wisdom's strength is below the surface and does not possess the eye appeal of the pillars of Strength and Beauty. Follow-

ing this reasoning to a logical conclusion, it would be safe to deduct that the pillars of Strength and Beauty are supplementary to a rounded out structure; they furnish the eye appeal. The pillar of Wisdom rightly heads the list not by mere coincidence but by deliberate design. Wisdom presupposes leadership, mature judgment in the art of directing, and in the science of accomplishing. Its influence and importance can only be sensed, unlike Strength and Beauty which we can behold.

Since it is easier to perceive ocularly than it is to conceive mentally, Strength and Beauty, more often as not, come in for popular acclaim, while not altogether undeserved, yet to a degree out of proportion to their importance. They may even muster enough apparent strength to stand alone when all is calm and serene; the test comes however in times of stress and emergency. Can they contrive without Wisdom at the helm to steer through storm and strife and bring us safely into port? A positive yes to this question, few would dare to risk. That it is a moot question, many will agree. As to Wisdom's dependability in an

hour of need, few would be hardy enough to deny. Wisdom does not reveal itself by the ordinary physical attributes. In most instances, it has no eye appeal and as a rule lacks showmanship. Sad to relate, the wise do not always have the largest following; and rarely ride on the crest of popular acclaim. Theirs is a niche all their own. For the most part, they are unassuming, broad in conception, liberal in attitude, and tolerant towards the opinions of others. And while they sit in judgment with impartiality, they never compromise with principle, even in the face of popular demand. To distinguish Wisdom from the two other pillars we must attune the mind to conceive, rather than the eye to behold.

— 0 —

Nature is so varied in her manifestations and phenomena, and the difficulty of elucidating their causes is so great, that many must unite their knowledge and efforts in order to comprehend her and force her to reveal her laws.—*Laplace.*

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Fraternal Reviews



By A. E. TATTON, P. M.

LOUISIANA, 1939

128th Annual Lodges: 250
New Orleans Members: 20,681
Feb. 6-8, 1939 Gain: 28

Our Grand Representative, Wor. Bro. Moises S. Steeg, was present as one of 65 Grand Representatives.

Sixteen of the 19 living Past Grand Masters answered to the roll call. Distinguished visitors were present from Tennessee, Nebraska, Wisconsin, and the Philippine Islands. M. W. Bro. Milton E. Springer seems to be a frequent visitor to the Grand Lodge of Louisiana. He has resided in the U. S. for the past eleven years.

Grand Master Ratcliff's address covers fifty-five pages, giving in full 20 rulings or opinions, all of which were approved, and 60 dispensations of which only one was disapproved.

There are no reviews, but the Chairman of the Committee on Foreign Correspondence submitted two reports, one dealing with Masonic activities in the United States and beyond the confines the United States, the latter under the headings of the various countries.

There are no reviews.

Wor. Bro. August Schipull represents the Grand Lodge of Louisiana near ours.

Grand Master, Robert H. Brooks of Ruston.

Grand Secretary, D. Peter Laguens, Jr., Masonic Temple, 333 Chaves St., New Orleans, La.

* * *

MAINE, 1939

120th Annual Lodges: 206
Portland Members: 35,737
May 2-4, 1939 Loss: 556

Our Grand Representative, Wor. Bro. Cleff Maxwell was present as one of 71 Representatives of other Grand Lodges. So far as our records show, this is the first time in eight years that our Representative has been present.

The Annual Address of Grand Master Giddings is one of the long ones, fifty-two pages being required. He granted 16 dispensations and refused five. He made 74 visitations which included 26 Lodges, 11 district conventions, 14 conferences, 3 Past Masters meetings and various other functions.

Following the recommendations of the Grand Master, Grand Lodge provided for a bronze medal to be known as the

"Josiah Hayden Drummond Medal" to be presented to members of the Craft who have rendered meritorious service. Only one medal will be awarded during any Masonic year to Masons outside of that Grand Jurisdiction, and after the next Annual Communication, not more than one will be awarded within the Jurisdiction in any Masonic year.

M. W. Bro. Ashley A. Smith, P. G. M., again presents his reviews of Proceedings of Grand Lodges. The Proceedings of our 26th Annual Communication in January, 1938, are courteously reviewed. M. W. Bro. Smith noted the loss of reviews in our Annual Proceedings. For the benefit of Bro. Smith, we will state that no reviews were written during the year 1937. From February 1938 to December, reviews were printed in each issue of *The Cabletow*. The balance unpublished at the time being printed in our Proceedings of 1939:

M. W. Bro. George R. Harvey represents the Grand Lodge of Maine near ours.

Grand Master, George F. Giddings of Augusta (re-elected).

Grand Secretary, Convers E. Leach, Masonic Temple, Portland, Maine.

* * *

MARYLAND, 1938

152nd Annual Lodges: 121
Baltimore Members: 29,002
Nov. 15 & 16, 1938 Loss: 277

The Annual Communication was convened at 4:00 p. m. on November 15 and closed at 11:00 p. m. on the 16th.

Our Grand Representative, Wor. Bro. J. B. Marshall, was present at the Annual Communication.

Grand Master Harry B. Wright finished his three year term at the Annual Communication and was succeeded by his Deputy, John H. Hessey. Maryland now has no Past Grand Master. M. W. Bro. Wright during his term of office rendered splendid and constructive service. His last act before installing his successor was to recommend to Grand Lodge that they bestowed upon their Grand Secretary, Harry C. Mueller, the title of Honorary Past Grand Master. The recommendation was unanimously acclaimed with prolonged applause.

A Special Communication of the Grand Lodge was held on January 13, 1938, to witness another one of Brother

Claudy's wonderful plays, *A Rose upon the Altar* presented by the Fellowcraft Club of Lafayette Lodge from the District of Columbia.

There are no reviews.

M. W. Bro. Jose Abad Santos now represents the Grand Lodge of Maryland near ours.

Grand Master, John H. Hessey, of Baltimore.

Grand Secretary, Harry C. Mueller, Masonic Temple, Baltimore, Maryland.

* * *

MEXICO (York), 1938

78th Annual Lodges: 14
Mexico City Members: 717
April 14, 1938 Loss: 14

Ten of the 14 Lodges were represented at the 78th Annual Communication; members of Grand Lodges present 32, visitors 18. Thirty Grand Jurisdictions were represented by 23 Grand Representatives.

The Grand Master made an excellent record during the year, but in his report stated that one year was insufficient to accomplish his plans and hoped that his ideas would serve foundation for future work. His brethren however left the job in his hands by re-electing him as Grand Master. This is an honor which has only once previously been conferred upon a Grand Master in that jurisdiction.

The reviews of 48 Proceedings are submitted by the Chairman of the Committee on Foreign Relations. For the past two years he has been assisted by the Grand Representatives but as the various reviews are not initiated or signed we are unable to tell just who wrote any particular reviews. Our Proceedings for 1937 are given courteous treatment with short extracts from the annual address of Grand Master Conrado Benitez and the oration of Grand Orator, Victoriano Yamzon. Note was made of the absence of their Grand Representative.

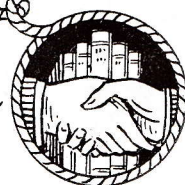
Wor. Bro. Eduardo L. Claudio now represents the York Grand Lodge near ours.

Grand Master, Max S. Von Soon of Mexico City.

Grand Secretary, Fred T. Berger, Alta Vista, Villa Obregon, D. F., Mexico.



Fraternal Reviews



By JOSEPH F. BOOMER, P. M.

OHIO

The 130th Annual communication of the M. W. Grand Lodge of Ohio was opened at 9:30 a.m., October 18, 1939, at Columbus and closed the day following, Grand Master Harry Meyer presiding. Enrollment showed Lodges 623; membership 173,318, a net loss of 1,380 during year.

High lights of the Proceedings are: well-written reviews of 68 Grand Lodges of the U. S., Canada, Australia and New Zealand, with 25 pages of topical reviews composed of apt excerpts from current articles and addresses on Masonic subjects by eminent Craftsman throughout the world, and a noteworthy oration by Dr. M. H. Lichliter, Grand Chaplain, on "Freemasonry in the American Scene."

The Grand Master's report covered: Visitations and incidents therewith, a necrological statement, special communications, Financial: (A) verifying a bond of \$100,000.00 for the Treasurer and Secretary; (B) Selection of banks as Grand Lodge depositories; (C) a check of securities of the Grand Lodge, approval of changes in by-laws of 18 Lodges, visitations to other Grand Jurisdictions, proposed repeal of by-law for dropping a member automatically from rolls after 5 years suspension for N.P.D.; proposed by-law for expulsion of member for selling liquor, to be drunk on premises where sold and making the act a disqualification for initiation, a ruling requiring Secretaries to engross on minutes a copy of each annual return; conference of Grand Masters at Washington; sending two representatives to installation of officers of the Grand Lodge of England; ruling allowing affiliation of a member of a Lodge in Czechoslovakia dissolved by war; emergency fund for Chilean Masons victims of earthquake; Spanish Masons in exile; Czechoslovakian and Austrian refugee Masons; appointment of 37 district deputy Grand Masters; observations on duties of Inspectors, conferences of Lodge Secretaries and results; animadversions on functions of Grand Representatives, participation in celebration of 150th anniversary of inauguration of George Washington as President of the U. S. A.

TEXAS

104th Annual Communication, held at Waco, Dec. 6, 1939.

A musical program, and addresses of welcome to the Grand Lodge by Bro. T. M. Gimble, Mayor of Waco, and others, preluded the session. Lee Lockwood, of Waco, Grand Master, presided.

Credentials Committee reported 15 Grand Officers, 18 P. G. M's, 1 P. G. Treasurer, 2 P. G. Secretaries, 64 Dist. Dep. G. M's, 654 P. M's, 59 Rep. of other G. Jurisdictions, 328 Lodges, 47 accredited representatives, 6 G. Visitors, and 601 visitors from Texas Lodges present or represented.

Grand Master Lockwood, in his report recalled that from 1916 to 1929 membership had increased to 138,000 and following 1929 had decreased to 95,000. He reported a current increase in membership and stressed the necessity of care and caution in choosing investigating committees to avoid causes which produced the phenomena mentioned.

Grand Master reported the laying of 14 corner stones by the G. L., 11 of which were of public buildings, indicative of the standing of Masonry with the public in Texas. The report stresses the work of the Grand Masters' Conference at Washington; the work of the Masonic Service Association of the U. S. under executive secretaryship of R. W. Carl Claudy; relates steps taken to collect data on the history of Masonry in Texas. Decisions by the G. M. show that Texas allows dual membership; grants life memberships for long and distinguished service; does not recognize Past Master-ships of other jurisdictions, for the pur-

pose of acting as installing officers, nor permit degree teams of other jurisdictions to bring their candidates to Texas and confer the work using their own ritual.

George H. Belew, Grand Secretary, reported 1,275 Chartered Lodges with 106,476 members, a net increase in membership of 2,068 as against 1,479 net increase for 1938, and a net decrease of 265 for 1937.

W. M. Fly, P. G. M., reviewed the proceedings of 66 Grand Jurisdictions, each at some length and marked skill in the selection of quotable passages.

Bro. Rogers Kelley, Grand Orator, delivered a compact inspiring oration. He named no subject but the matter was Masonry and free civil institutions.

Leo Hart was elected and installed Grand Master; Sam B. Cantey, Jr., Deputy Grand Master; J. J. Gallagher, Grand Treasurer, and George H. Belew, Grand Secretary.

* * *

CAN YOU HELP US

Mail addressed by the Secretary of the Manila Bodies, A. & A. S. R., to the following brethren has been returned undelivered. It will be considered a great favor if, knowing the present address of any of them, you pass the information on to the Secretary, P. O. Box 1385, Manila:

Charles Vincent Badger
 Robert William Barth
 Walter James Bayless
 Thomas Henry Boyle
 Yancey Edgar Brooks
 Herbert Alpheus Glover
 John Lowrie Gross
 Joseph Guy Herndon
 Richard Preston Molpus
 Eric Nelson
 Corden Bernard Searle
 Benjamin Thorlakson
 Charles Erwin Whitlock
 Frank Zeman

* * *

SICK COMMITTEE

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

Edward A. Gebert (41), 508 M. H. del Pilar, Manila.
 Hilario Escudero (51), Bureau of Posts, Manila.
 Jose B. Libunao (46), 1111 M. Natividad, Manila.

A ROSE UPON THE ALTAR

This beautiful drama written by Right Wor. Bro. Carl H. Claudy, Executive Secretary of the Masonic Service Association has been translated into Spanish by Most Worshipful Bro. Antonio Gonzalez, Grand Secretary, and will be put on the stage very soon by a select group of Spanish speaking brethren.

We will announce later the date of the presentation of this valuable work.

Wait further announcements.



SECCION CASTELLANA
NOTAS EDITORIALES

NUESTRAS REUNIONES MENSUALES



LLA POR el año de 1932 iniciamos reuniones mensuales entre los Hermanos y las Logias de Manila y provincias cercanas, y en nuestro mensaje en esta misma revista decíamos lo siguiente:

“En estas reuniones mensuales, nosotros, los que por sufragio de los Hermanos, tenemos el gobierno y la administración de los intereses comunes, esperamos que todos expongan francamente sus pequeñas o grandes iniciativas, nos hagan conocer sus problemas y nos pongan al corriente de sus dificultades. Es nuestro firme propósito prestar a todas las Logias y a todos los Hermanos la ayuda y el apoyo que necesiten, y que estén al alcance de nuestros poderes y facultades.”

Con muy buen juicio nuestro Muy Ilustre Gran Maestro, el Her. José de los Reyes, ha querido continuar con esta práctica, y nuestras reuniones mensuales desde el pasado mes de febrero vienen siendo muy interesantes. Nada mas conveniente que un constante cambio de impresiones para conocer de cerca los problemas de todos y cada uno de los miembros y de las Logias, si efectivamente tenemos mancomunados intereses.

Volvemos a repetir aquí lo que ya dijimos antes, “que debemos intimar mas y conocernos mejor. Un cambio continuo de ideas y de impresiones entre todos los Hermanos; una sincera exposición de sus deseos; una franca manifestación de sus opiniones; escuchar con atención a las indicaciones y sugerencias de todos aquellos que nutren nuestras filas; acoger sus buenos propósitos, estudiar sus pareceres, analizarlos y darlos su verdadero valor; atender a sus agravios, si algunos tuvieren; conocer sus dificultades y sus aflicciones; y hasta un cariñoso apretón de manos, todo eso, con ser tan poco, es lo bastante para que se disipen malas inteligencias, para que se depongan actitudes poco fraternales, para que desaparezcan vanos temores y para que todos nos miremos con profundo interés y

con verdadera caridad de masones.”

Estamos completamente seguros que por poca iniciativa o por poco coraje o acometividad muchas de nuestras empresas masónicas se fosilizan. Muchos de nuestros valiosos proyectos pierden su calorización nada mas que porque no encuentran sus autores oportunidad y ambiente para exponerlos y desarrollarlos. No teman los Hermanos de venir a estas reuniones y hacerse oír en todos sus proyectos. No se preocupen de que alguien tome a risa sus buenos propósitos y deben tener en cuenta que todos obramos como masones y que, por tanto, estamos en relación constante con criaturas humanas y, como tales, tenemos siempre en cuenta sus prejuicios, sus pasiones, su vanidad y orgullo, y en general, sus emociones

Alguien ha dicho que la corriente de los ríos se purifica a medida que corre y avanza. Así también es la corriente de la vida. Si nos estancamos de seguros que no habremos de purificar nuestras vidas. Y la masonería no es una excepción a esta regla de universal aplicación. La masonería debe correr y avanzar y así en su curso se purificará.

Y para que la masonería fuera corriendo y avanzando en su curso necesitamos que todos vayan a la obra común. Nadie debe regatear ningún esfuerzo para que no haya fallas en la labor masónica del conjunto.

Uno dijo muy bien que el pleno masón es el pleno hombre, y el pleno hombre es el que vive y se mueve en la obra de conjunto y no en un aislamiento egoísta.

Hagamos, pues, que estas reuniones mensuales no sean tan sólo motivo para un ágape fraternal; hagamos que estas reuniones sea la realización de la unidad dentro de la comunidad; hagamos que estas reuniones sean el pan espiritual de la confraternidad que nos une, sabiendo como sabemos que no pueden existir dos masones que sean iguales, por lo mismo que todo masón es un hombre que siempre habrá de pensar y obrar libremente.

LO QUE NO PUEDE HACER UNA LOGIA

[Continuamos]

Expulsar a un miembro por falta de pago de cuotas, pero en el caso de que algún miembro rehuse o descuide el pago de sus cuotas reglamentarias durante un período de doce meses, el Secretario le notificará ya por carta certificada y depositada en una oficina de correos dirigida a él en su última residencia conocida, ya por entrega personal del aviso, debidamente certificada por el Guardatemplo Externo, de que, si no paga los derechos debidos en la próxima tenida regular o no demuestra que su negativa o descuido se debió a enfermedad o a imposibilidad de hacer el pago, será suspendido en todos los derechos y privilegios masónicos, y, si no obstante esta notificación, el miembro no hiciera ni una cosa ni otra, el Venerable Maestro, en dicha tenida regular, le declarará suspendido, a menos que, por motivos especiales debidamente justificados, la Logia condone su deuda o le conceda un nuevo plazo para el pago de la misma, entendiéndose que el miembro así suspendido será rehabilitado siempre que en cualquier momento solvente sus atrasos debidos al tiempo de su suspensión o desde el momento en que sus atrasos y cuotas fuéren condonados por la Logia, y entendiéndose también que si algún miembro suspendido por falta de pago de sus cuotas dejase de pagarlas por el período de dos años, o no se las condonase su Logia, dicho miembro no será rehabilitado como no sea por el voto mediante balotaje de las tres cuartas partes de todos los miembros presentes en la próxima tenida regular después de presentada la solicitud de rehabilitación, y entendiéndose, por último, que toda Logia deberá tener siempre un comité conocido como LAPSATION COMMITTEE cuyo deber será investigar a cada miembro que sea delincente en el pago de sus cuotas para determinar el motivo de su falta de pago y hacer que el miembro pague lo que fuese debido o recomendar la condonación de su deuda siempre que el miembro no esté en condiciones de pagar y merezca ser condonado, no pudiendo ninguna Logia permitir que se suspenda a un miembro por la falta de pago de sus cuotas a menos que antes se sepa con certeza (1) que el miembro fué debidamente notificado, (2) que ha tenido un tiempo suficiente para pagar, y (3) que puede pagar y que intencionalmente no quiere pagar, debiendo también dicho comité estudiar todos los casos pasados de suspensión y recomendar en casos apropiados la condonación de la deuda y la rehabilitación del miembro suspendido;

Solicitar la ayuda pecuniaria de las Logias o de los masones de esta o de cualquier otra jurisdicción;

Hacer que se circule una petición de ayuda pecuniaria para cualquier objeto o cosa que no sea masónico por digno que fuera;

Dejar de pagar a la Gran Logia sus cuotas correspondientes y demás obligaciones y deudas dentro de los plazos señalados y en la forma y manera provistos;

Enviar alguna representación suya a la reunión anual de la Gran Logia sin haber antes enviado su informe anual juntamente con el pago de las cuotas anuales;

Expedir circulares o cualesquiera otra comunicación a las Logias o a los masones respecto a la le-

gislación que se intente presentar ante la Gran Logia, o respecto a la elección de los oficiales de la misma, aunque está permitido que la Logia pueda instruir a sus dignatarios o representantes respecto a la votación de cualquiera proposición que se someta a la Gran Logia;

Sostener correspondencia alguna con cualquiera otra Logia de otra Gran Jurisdicción como no sea por conducto de la Gran Secretaría;

Nombrar representantes cerca de otras Logias de cualquier otra Gran Jurisdicción o de éstas cerca de su propia Logia;

Dar publicidad en la prensa o de cualquier otro modo hacer conocer al mundo profano las actividades masónicas llevadas a cabo dentro y a puertas cerradas de la Logia, como el acto de conferir grados, las elecciones e instalaciones privadas, etc., si bien se puede dar cierta publicidad a los servicios masónicos necrológicos, a las instalaciones públicas y otras actividades sociales de la Logia, pero siempre con cierta restricción y en la medida que sea beneficiosa para la institución;

Aparecer con decoraciones masónicas en procesiones públicas o en cualquier sitio o reunión públicos, excepto en el entierro de un Hermano o en el cumplimiento de algún otro deber o ceremonia estrictamente masónicos, si bien los masones pueden, individualmente y sin dispensa alguna, reunirse con decoraciones masónicas para decorar las fosas de los Hermanos muertos;

Asistir a un funeral o tomar parte en cualquiera procesión o exequias a menos que sea bajo la dirección de la Gran Logia, de la Logia misma o de otra Logia masónica, en cuyo único caso los masones podrán aparecer con decoraciones masónicas, pues, si el entierro se lleva a cabo bajo la dirección de cualquier otra sociedad los masones no podrán ir con decoraciones masónicas, ni la Logia podrá asistir a los funerales como tal Logia;

Celebrar ceremonias masónicas en público a menos que sean de los actos permitidos por las leyes y regulaciones masónicas, y en estos casos solamente cuando el ritual pueda ser ejemplificado en una forma apropiada y digna, con el orden, decoro y la manera que causen una buena impresión al público, tanto por el lugar en donde se han de celebrar las ceremonias como por la apariencia de los Hermanos y de los oficiales, y también por el comportamiento de éstos y por lo que digan los oradores, debiéndose poner especial cuidado en no ofender ni molestar a ninguna persona o asociación de personas por lo que se diga o se haga, y también de que los programas, tanto en su preparación como en su ejecución, no causen descrédito alguno a la institución;

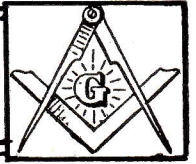
Exhibir banderas, emblemas o cualquier otro signo masónico en jiras, excursiones u otras fiestas de esta naturaleza que nunca deberán ser consideradas como actos masónicos bajo ningún concepto;

Asistir o tomar parte en procesiones civiles, paradas, ferias u otras actividades similares o enviar alguna representación en las mismas, o atender servicios religiosos o divinos como tal Logia;

[Continuaremos en el siguiente número]



De Charla con Nuestros Hombres



"Continuaremos con nuestra política de admitir en nuestra orden tan sólo a aquellos que sean realmente un crédito para la institución"—nos dice en este entrevista el Il. Her. DAVID W. K. AU.



ON LOS masones hombres de elevada talla moral e intelectual. Son los masones espíritus que se agitan por la práctica de las virtudes que enriquecen la vida moral y espiritual de la humanidad. Sabemos los masones que no pueden existir valores perdurables como no sean los valores morales. Es el blasón honroso del masón el vivir la vida que demandan las elevadas normas de la moral. Por eso, en el discurrir diario de nuestras tareas no nos olvidamos que somos masones.

Estas consideraciones vienen a nuestra mente cuando tratamos de tener un rato de charla con el Hermano David W. Au. Es un masón de elevada talla moral e intelectual, es un espíritu inquieto que se agiganta con la práctica de las virtudes masónicas, por lo mismo que vive según demandan las elevadas normas de los valores morales, teniendo por blasón honroso en el diario discurrir de su vida el ser *masón*.

Y por eso nos dice sin vacilaciones:—

—Continuaremos con nuestra política de admitir en nuestra orden tan sólo a aquellos que sean realmente un verdadero crédito para nuestra institución.

—En el número de marzo de la revista *New Age*, órgano oficial del Supremo Consejo del Rito Escocés de la Francmasonería para la Jurisdicción Sur de los Estados Unidos de América, un Hermano escribió lo siguiente que lo vamos a transcribir en inglés, pues, así aparece escrito:

"The symbolic Lodges in China are progressing, especially those under the Philippine Constitution. It is most gratifying the great number of Chinese who have embraced Masonry since the Grand Lodge of the Philippines commenced to function in China. The personnel of these bodies among the Chinese consists of men of very high standing and intelligence, and I am sure their influence in China will be felt in this part of the world. Twenty-two years ago when I landed on Chinese soil and visited the Lodges in Shanghai, I could count the Chinese members on one hand and still have fingers left. To-day they are numbered in hundreds. In my opinion it is most favorable and progressive step for Ma-

sonry in general."

—Uno puede no convenir con todo lo que ese Hermano tan generoso dice de las cualidades de los masones chinos —nos dice prosiguiendo el Hermano Au— pero es completamente cierto que si no hubiera sido por la decisión valerosa de la Gran Logia de las Islas Filipinas al responder, hace unos diez años, a la petición de algunos Hermanos para formar la Logia Amity en Shanghai, la masonería en China hoy día estaría reducida a un pequeño puñado de Logias y a una docena de miembros chinos.

—Como uno que ha tenido el singular privilegio de estar siempre identificado con la masonería filipina y observar su firme y constante desenvolvimiento y progreso desde que por primera vez se introdujo en China, puedo afirmar con una segura convicción que el futuro se presenta brillante para la masonería en general y en particular para la Gran Logia de las Islas Filipinas.

Nos place oír esto porque fuimos los que mas nos empeñamos por la firme implantación de la masonería en China a pesar de los fuertes vientos en contra. Arriesgamos amistades, arriesgamos hasta la buena voluntad de algunas Grandes Jurisdicciones, firmemente convencidos que hacíamos un bien a la misma institución. No nos acobardó las iras ni las amenazas, seguros como estábamos en que no infringíamos ningún principio ni precedentes masónicos. Y el tiempo nos dió la razón. Ese puñado de Hermanos chinos, la flor de la masonería en China, es nuestra mejor reputación para los que no comulgaban con nosotros.

Leímos no hace mucho este bonito pensamiento sobre el secreto masónico: "El secreto masónico reside precisamente en comprender, en sentir el Arte Real, en considerarse confundido en uno con los demás masones del mundo entero; el secreto masónico no puede ser comunicado, sólo vivido y sentido, aunque el Ritual Masónico se esfuerza en comunicarlo en lo posible . . ."

No hay mas que prestar una pequeña atención a estas Logias que tenemos en China, y pronto nos convenceremos que allí se posee ese secreto masónico que

consiste en comprender y sentir el Arte Real, en considerarse confundido en uno con los demás masones del orbe, porque allí los masones viven y sienten la vida masónica.

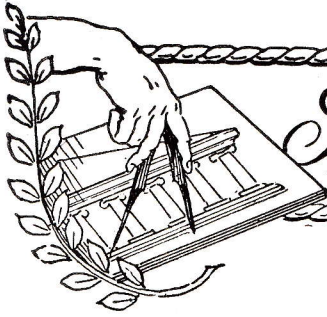
—Me he basado en hacer aquella conclusión—añade el Hermano Au—en el hecho de que en diez años tan sólo contamos con seis Logias y unos cuatrocientos miembros en un territorio que comprende unos 400,000,000 habitantes.

—Se manifestaron algunas dudas cuando formamos la Logia Amity No. 106 al efecto de que pudiéramos estar tentados de ir recibiendo solicitudes de una manera imprudente, y sin las debidas precauciones en un afán de organizar una Logia preponderantemente china por el número de sus miembros.

—Pero yo creo que con nuestra conducta y política hasta aquí adoptada hemos demostrado que somos mas bien conservadores, pues, el desarrollo lento del número de miembros y el *cosmopolitismo* de sus componentes demuestran que aquellas dudas no tenían razón de ser y que eran completamente injustificadas.

—Seguiremos esta misma política, aunque pudiéramos sufrir bastante financiera o económicamente hablando; pero tenemos mas bien en cuenta la integridad de la institución y nuestra lealtad a la Gran Logia en todas nuestras resoluciones y actividades, y ello hará que siempre miremos como lo primero y más primordial los mejores intereses y tradiciones de la orden.

— No quisiera terminar esta entrevista sin antes llamar la atención de los Hermanos al hecho de que el 22 de noviembre de este año vamos a celebrar el décimo aniversario de la constitución de la Logia Amity. Es una coincidencia feliz que el actual Venerable Maestro de esta Logia sea un filipino, el Ven. Her. Honorio C. Evangelista, que es el primer Ven. Maestro filipino en China. El mismo ya ha nombrado un comité que se encargará de esta celebración y esperamos que nuestros Hermanos de Filipinas nos honren enviando una delegación a estas fiestas.



Sobre la Plancha de Trazar



LA MASONERÍA DEBE LABORAR POR LA ELEVACIÓN DEL HOMBRE

Nota del Editor:—(Discurso pronunciado por el Her. Antonio Horrilleno en un banquete dado en su honor, en el Templo Plaridel el 13 de julio de 1940.)

Sr. Toastmaster,
Señores:



E S CIERTAMENTE un privilegio singular el ser huésped de honor en este espléndido y fraternal ágape de que fué iniciadora la Gran Logia. Gracias, pues, a ella y a todos vosotros que con vuestra presencia lo honráis. Señores: si yo dejase libres los frenos de un sentimiento, el sentimiento de vanidad de que estoy poseído, humano como soy, y me entregase insensato a la corriente arrebatadora de sus impulsos, tomaría este acto con que me exaltáis ahora como el grito de "Mabuhay" que se tributa a un aguerrido soldado que vuelve de una batalla victorioso, ceñida la frente con una corona de laureles; pero creo que no venís esta noche para lanzar con entusiasmo ese vítor. Este banquete de tan selectos y cultos comensales, lo habéis concebido,—lo descubro en vuestros semblantes,—con distinto propósito. Si no interpreto mal vuestros sentimientos, lo habéis organizado, no precisamente para celebrar algún triunfo o victoria ganada por mí en las batallas que libramos en la vida, sino más bien para alentarme a que marche adelante, entable y acepte otras batallas, y obtenga triunfos en ellas. Tiene, por tanto, este ágape otra significación; tiene el sentido de lo que dijo una madre espartana a un hijo suyo que partía para la guerra: "Vuelve triunfante con tu escudo, o muerto sobre él," queriendo decir con ello que el hijo debía luchar y triunfar, o perecer en la lucha, pero nunca volver vivo y derrotado. Así pues, vuestra presencia esta noche, en vez de sugerirme motivos de complacencia íntima y de honda alegría, me impele a meditar y a reflexionar sobre su grave sentido. Desde luego, que no me daís con esta reunión ningún motivo de pesadumbre ni de tristeza.



Her. ANTONIO HORRILLEN0

Sólo quiero indicar que, quien acepta un cometido, si bien siente una satisfacción porque con ello se le brinda la oportunidad de realizar una obra útil a su país y a la sociedad, no debe, sin embargo, entonar himnos de gloria, como quien celebra las pascuas de una obra de redención consumada, hasta que haya dado cima al trabajo a él encomendado. Señores: al aceptar el nuevo cargo que Su Excelencia, nuestro ilustre Presidente de la Mancomunidad, tuvo a bien conferirme, lo hice con plena conciencia y comprensión cabal de todas las obligaciones y deberes anejos a ese cargo. Los deberes y las obligaciones, como sabéis, son cadenas que nos vinculan con aquello que estamos obligados a realizar, y que arrastramos dentro de cualquier orden de vida en que nos hallemos, y no podemos dejarles ni romperlas sin menoscabo de nuestro honor, sin daño a la comunidad en que vivimos, sin renunciar, en una palabra, a la vida misma. Porque vida, sin deberes, no tendría sentido, no valdría la pena de ser vivida, no sería vida en toda su integridad: vida ordenada, racional, consagrada a los fines elevados para los que se nos dió.

Ahora bien; como comprendéis, cumplir con nuestros deberes no siempre es fácil, pues ocurre que el hombre, en el curso de la vida y en el cumplimiento de sus obligaciones, se ve algunas veces ante un dilema de extremos tan delicados y formidables, cuyas consecuencias, una vez adoptado uno de los términos, son tales que hacen vacilar al temperamento más fuerte y templado; y este dilema se presentará en el caso de los jueces o magistrados cuando, por un lado, están nuestras preocupaciones, nuestros prejuicios, nuestra ideología, las vinculaciones de todo género que nos hayamos formado, y nuestros sentimientos; y por otro, la majestad y la autoridad suprema de la ley, el imperativo categórico de la justicia que demanda la conservación del orden jurídico, la represión del crimen, el castigo del culpable, la reparación del daño causado y la protección de un derecho, sin cobardías, sin prejuicios ni respetos humanos, y aun a trueque del propio sacrificio; situación dura y difícil, porque en ella el hombre se verá compelido a entablar lucha consigo mismo y triunfar si no quiere ver hecho polvo el imperio de la ley, manchada su majestad con el fango de nuestros egoismos, y extinguirse, como un clamor en el desierto, la voz solemne y grave de la justicia. Señores: en tales casos, estad ciertos aceptaré la batalla sin dudas ni vacilaciones, y a vuestro conjuro, y con la ley por arma y escudo, y como el espartano de la alusión, ejercitaré todas mis facultades, desplegaré todas las energías con que Dios me ha dotado, para triunfar en tan terrible lid, conservando así immaculados e inviolables la majestad y el señorío de la ley, y obedeciendo a la imperiosa voz de la justicia.

Ahora, señores: abramos un párrafo aparte; y permitidme que os hable en él de asuntos que conciernen y afectan
(Continúa en la página siguiente)

SOBRE LA PLANCHA DE TRAZAR

(Continuación de la página anterior)

fundamentalmente a los pueblos y a los individuos, y, por tanto, a la benemérita orden masónica en que militamos. Los acontecimientos de nuestros días son señales de un futuro el cual, si llegase a tomar cuerpo de realidad, la obra penosísima de los siglos que dió por resultado la civilización que vivimos, habrá sido en vano. Para llegar a la altura histórica en que nos hallamos, la humanidad hubo de pasar por muchas vicisitudes amargas, por un calvario hecho, no de piedra, sino de carne y sangre humanas. No hubo medio ni instrumento de martirio que no se hubiese empleado para ahogar y matar en su raíz los esfuerzos que el hombre, llamado por su destino, hizo para conquistar los atributos de su individualidad: cárceles inmundas, cadalso, fuego y hierro faltaron, resultaron pocos para saciar el afán y la sed, cada vez más crecientes, de ahogar y aniquilar al hombre consciente, destruyendo los atributos que le corresponden y le integran para que pueda llamarse tal: el derecho a la vida, a los medios para conservarla y cumplir sus fines, el albedrío de escoger entre estos medios, y el derecho a la igualdad humana. Si los principios, tanto en lo humano como en lo social y en lo político, que actualmente sirven como oriflama de combate de un grupo de beligerantes en la tragedia que ensangrienta gran parte del mundo, triunfasen y se impusiesen, la civilización actual habría muerto, sustituida por otra en que los pueblos perderían sus derechos, y el hombre sus atributos como tal; y entonces habríamos retrocedido a las

Ven. Her. Ceferino Purísima



*Fuerte, maciso, viril,
masón gigante e invencible
que en su labor infalible
imparte un alma gentil.*

edades tenebrosas de que el hombre pudo emerger, gracias a tantos sacrificios y al calvario por que pasó, y gracias a tantas vidas inmoladas, a tanta sangre vertida y a tantas lágrimas derramadas. Y ante este grave peligro que amenaza destruir lo más preciado de las conquistas humanas, los derechos del hombre, la independencia e integridad de los pueblos, ¿qué hace la Masonería, expositora y adalid ferviente de estos derechos? ¿Se cruzará de brazos, contemplando con frigidéz cadavérica el desarrollo vertiginoso de los acontecimientos? ¿Permitirá la destrucción, en sus bases, de sus principios de libertad, igualdad y fraternidad? Comprendo que la Orden no posee tesoros inagotables de oro, ni instrumentos ni máquinas de guerra, para ponerlos al servicio de los que luchan por los fueros de la civilización actual. Debe, sin embargo, pensar en cómo contribuir a la defensa de ésta. Debe hacer algo más: debe salir de las cuatro paredes de sus templos y, en armónica cooperación con las demás instituciones consagradas a la educación del hombre, laborar con ellas por la elevación de éste, haciéndole más justo, más caritativo, más tolerante y más fraternal para con sus semejantes, no importa las líneas de raza y de sangre que los separan, ni las diferencias de credos religiosos que existen entre ellos.

He dicho, gracias.

No empieces nunca la segunda parte sin haber acabada la primera; sin orden no hay medida y sin medida no hay conjunto armónico.

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to your only pair of
eyes, and trust only
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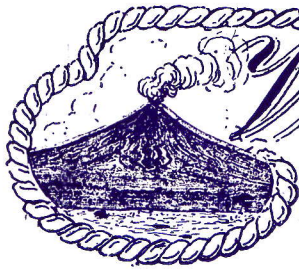
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UNA ROSA SOBRE EL ALTAR

Están muy adelantados los ensayos de este drama que traducida al castellano por nuestro M. I. Hermano Antonio Gonzalez, Gran Secretario, se presentará dentro de muy poco con un reparto de lo mas escogido.

Esperen nuevos anuncios y mientras tanto prepárense para asistir a uno de los mejores dramas masónicos escritos por el Ven. Her. Carl H. Claudy, secretario ejecutivo de la Masonic Service Association.



Vernacular Section

ANG TUNKULIN



(PAUNAWA: Ang sumusunod ay talumpating binigkas sa wikang tagalog ng Lubhang Kapitapatagang Gran Maestre ng Gran Lohia ng mga Masong Malalaya at Timatanggap sa Pilipinas na si Heneral Jose de los Reyes, sa pagdalaw sa Lohia Isagani Blg. 96 noong ika 29 ng huryo ng 1940.)

Mga Kapatid:



A HARAP nitong masigla at madalóng lipunan, na sa isip ko ang isang mahalagang bagay at makabuluhan sa buhay ng alin mang tao. Ang bagay na itó ay di ibá kundi ang TUNKULIN (DUTY, DEBER). Si-nomang taong mayroong ganáp at was-tóng kaisipan mayroong kaniyang mgá tunkuling kautaňgang tuparin: tunkulin laan sa Dios, sa kaniyang Inang-bayan, at sa sankataohan. Kasunod ng mga tunkuling itó ang tunkulin sa sarili, sa sariling ankan ó familia, sa kapamayanan ó kapisanang kaniyang tinitirahan, at ang tunkulin sa kapu-wá tao, ayun sa kalagayan at kabu-hayan ng bawat isá. Ang mga magu-lang dapat alagaan at aralan ang kani-lang mga ának; ang mga anak dapat ibiguin, papurihan at sundin ang ka-nilang mga magulang sa lahat ng ma-buting atas; ang mga batá dapat gu-malang sa matandá; and lalaki dapat magpitagan at tankilikin ang babae. Ang alkalde, ang gobernador and la-long mataas na punong-bayan dapat tumupad at ipatupad ang mga batás, maňgalaga ng ayus at kapayapaán ng bayan, at maňgag-sikap ng lubos kata-patan sa ikasusulong, iyayaman at mad-lang ikabubuti ng kalahatang mga ma-mamayan. Ang mayaman mayroong taňging mga tunkulin sa mga dukhá at kaniyang mga upahan, at ang mga ito'y gayonding may mga tunkulin sa umu-upa sa kanila. Sa isang kapisanan ng mga tao, sa isang bayan, gaya ng isang hukbo, ang pagtupad ng bawa't isa ng kaniyang mga tunkulin, siyang lu-milikhá ng tinatawag na SUNURAN (disciplina), at hangang mataas ang disciplina ng isang kapamayanan ó huk-bo lalong magandá ang ayus at dali ng katuparan ng mga tunkulin ng boong kalahatan. Ang paňgako ng tagumpay ng isang hukbo ay sa ganáp at ma-taas na disciplina ó sunuran ng kaniyang mga tao. Ang kabanalan, lakás at pag-kakaisa ng isang lahi ay na sa DIWANG BANSA (espíritu nacional), na sa SU-NURANG BANSA (disciplina nacional) ng bawa't isá at lahat sa mga anak ng lahi.

Kunin nating halimbawá ang isang pamahayan. Kun ang mga magulang ay pabayaan ang kanilang mga anak;

kun ang mga anak ay sumuway sa ma-buting utos at atas ng kanilang mga magulang, ¿ano ang mangyayari sa gayóng ankan? Dahil sa kawalan ng mabuting sunuran, mapapawi ang pag-iibigan ng dapat maňgag-mahalan, gawa ng di pagtupad ng tunkulin ng isa at isa.

¿Ano ang maguiguing kapalaran ng isang lahi o isang bayan, kun ang kani-yang mga anak ay di naňgaka-aalam ng kanilang mga tunkulin, ó ipag-lu-mang-kaliňga ang pagtupad ng kanika-nilang mga tunkulin? Ang maguiguing buhay ng lahing iyan ay kasawian. ¿Ang bayang iyan ay matutulad sa isang ina na walang anak na umi-ibig at mag-tankilik sa kaniya! Ang kapalaran ng lahing iyan ay kaimbihan at kaali-pinan. ¿Bakit? Dahil sa kawalan ng sunurang bansá, sa kawalan ng diwang bansá, mga kabanalan itong gumagawá ng lahi at bayang mararaňgal at da-kila.

¿Mayroong pagtitiis at pagpapaka-sakit, ó sacrificio sa pagtupad ng tun-kulin? Ang ating buhay, sapul sa mulá hangang katapusan, ay walang likat na pagpapakasakit. Ang pagibig ay sa-crificio. Ang ayaw magpakasakit wa-lang karapatan sa buhay. Isang kato-tohanan na lalong matamis ang buhay kun lalong malaki ang pagpapakasakit. Kun si Jesus ay hindi nagpasan ng cruz at napako sa Calvario, ang Kaniyang mga Santong aral at halimbawa ay ma-laon na sanang naňgapawi sa ala-ala ng sankataohan. Kun ang ating Daki-lang Rizal ay hindi nagpakasakit at pinili ang mamatay sa Bagongbayan kay sa sariling guinhawa, tayo sana ngayon ay mga alipin pang luhud hu-mahalik sa mga kamay ng malulupit na paňginoong nagmayari ng ating mga buhay at kayamanan.

Ang pagibig ay nagbibigay katami-san sa tunkuling lalong mapait. Dahil sa pagibig sa sankataohan si Jesucristo ay nayag mapakumbabang mapako sa cruz; dahil sa pagibig, si Rizal ay di nag-alinlaňgang mamatay na tulad sa taong salarin upang bigyang daňgal at pala-yain ang ating lahi.

Tayong mga Mason ¿tinutupad bagá nain ang ating mga tunkulin? ¿Iniibig baga natin ang ating maraňgal na Ka-patiran ng pagibig hangan sa altar ng

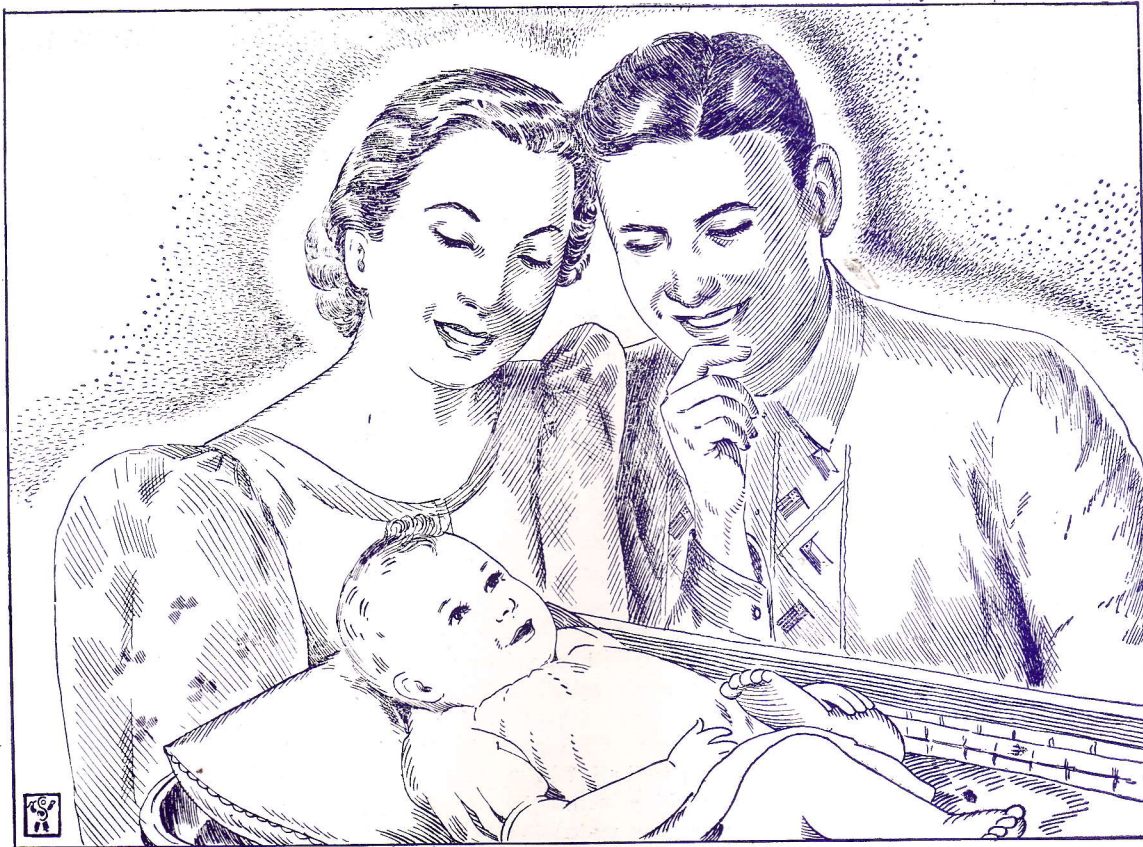
sacrificio? Mga Kapatid ko, ang ating mga tunkulin . . . ang landas na salu-ňgat sa gulod ng kalua'hatian ay pawang pagpapakasakit . . . sacrificio! Ang mga mártires ng Masoneria ng ating lahi ay nagiwan sa atin ng mahalagang pa-mana. Ang gawaing naging dahil ng kanilang bayaning kamatayan ay hindi tapus—ang pagpapalaya ng diwa at isip sa makapal na dilim ng pamahiin, na nagpapamulubi sa malaking kara-mihan, kamalian, pawang likha ng ma-babang haňgad sa lupaing yaman at pananaig. Kusá nating tinanggap ang pamanang iyan: ating tunkuling gawing atin at isundó hangang wakás.

Sabihin natin sa lahat ng haňgin, upang ikalat, kun anó ang Masoneria, ang kaniyang mga aral at dakilang la-yunin. Upang mapalaká at mapadakilá ang Masoneria, ating tunkuling ihasik ang ilaw at mga turo sa puso at budhi ng mga tao. Ang ilaw ng Masaneria ay ang KATOTOHANAN, at ang Katotohanan ay mulá sa Dios. Ang Masoneria ay hindi religion at hindi kalaban ng anománg religión ó naňgaňgasiwá ng anomang religion. Nguni't, ang batang matigas at matibay na kinatitindigan ng Masoneria, ay ang religion ng Maawaing Dios sa laňgit, Amang Maibiguin, Da-kilang Lumalang ng Sansinukob.

Aral, turó at paliwanag ang mabisang paraang pamawí ng maling paniniwala at kamangmaňgan. Ang mahal na asal, wika, mabuting gawá at halimbawá ng bawa't isá ay malakás pang-akit sa hindi kapaniwala: gumagawa ng kaibigan.

Sa aklat ng Mahabang buhay ng Ma-soneria ay nasusulat ng boong kani-gniňgan ang salitang TUNKULIN (DUTY). Ang ating Mahal na Kapa-tiran ay tunkulin, buhay, kilos, gawá, lamay, alay sa paglilinkod sa Dios at san-kataohan. Ang ating saguisag ay PAG-IBIG-KAPATID, SAKLOLO, at KA-TOTOHANAN! Sa likod ng saguisag na itó, wala tayong natatagpong kaa-way; ang Mason ay nagbibigay, hindi kumukuha; walang kalakal. At ang buhay ay walang likat na bunuan, at ang tagumpay ay laguing sa gawi la-mang ng matatampang na pusó at kalu-luwang matibay na handá sa anomang sacrificio. Ang pahingá ay kamatayan—pagkatalo!

Mga Kapatid, and TUNKULIN ay atin!



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