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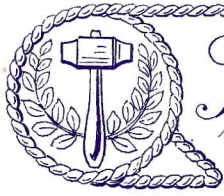
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

AN EXEMPLARY EXECUTIVE



Mor. Bro. Alfonso A. Pablo, P. M.

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



The Grand Master's Message



Masonry Is for Democracy



DURING the last few months, we have heard so much of Fifth Column activities in the Philippines. Very recently, no less than a ranking official of the United States intelligence service has given the warning against subversion by certain elements in our midst threatening the very foundations of our free institutions. In the face of this danger, our duty as Masons is clear and unmistakable: support and defend the government of the country in which we live and which gives us protection.

Masonry is, and always will be, law and order. Before a Master-elect is installed, he is required to express his assent on the following points: (a) that he will be a peaceful citizen and gladly submit to the laws of the country in which he resides; (b) that he will not join in any plot or conspiracy against the government but will always abide by the decisions of the supreme legislature; and (c) that he will respect civil authority, work diligently, live creditably, and act honorably by all men. These are contained in the ancient charges of our Order and the true Mason knows that he may not deviate from them without betraying his trust.

When subversive elements try to undermine the very foundations of our democracy, our immediate task is to consolidate our scattered forces and swear anew to protect the country and its free institutions. We should not be caught napping. When the battle of Damascus was about to be fought, the Christian bishop, in his robes, heading his clergy in the full splendor of his church, came down to the gates of the city and laid open before the army the Testament of Christ. Thomas, the defender of the city, laid his hand on the book, and said, "Oh, God! If our faith be true, aid us, and deliver us not into the hands of its enemies!" But Khaled, the Saracen general, believed in action. He believed that God helps those who help themselves. What followed, is history: the faith of Thomas succumbed to the efficient organization of Khaled, and Constantinople, the bulwark of Christendom in the East, fell and a new age in the history of mankind was begun.

One of the first lessons that a candidate is taught upon his admission into a Lodge is "to put his trust in God." But before a man can use his right to place that trust, he must work and toil diligently as to deserve God's favor and protection. In the same way, before a citizen may expect the protection of the country in which he resides, he must first abide by its laws and commune with its ideals.

When a government wages a relentless persecution of Masonry for its unqualified stand for liberty of thought, speech, and conscience, Masons cannot stand aside and fold their arms. The least they can do is consolidate their forces and act as one man. We have seen how the first act of the dictators of Europe in the countries conquered is to suppress Masonry. Since this is done by force, Masons who don't believe in force are compelled to desist from their activities, but it seems to me that the clear duty of their brethren who are beyond the dictators' reach is to pool their resources and stand solidly behind them.

In times of stress, we must not hide our colors. Masonry is irrevocably for Democracy—that way of life which seeks to make the citizen happy, and knows to make him happy. We are unalterably for the Lincolnian doctrine of "government of the people, by the people, and for the people," and in the present struggle of Democracy against Totalitarianism, we must either defend those sacred liberties which are more precious than life itself, or perish under the heels of the dictators. There is no middle ground for us.

A man cannot serve God and Lucifer at the same time. If, for some reason or other, a Mason cannot reconcile himself to the ideals of the government which gives him shelter, to be fair to all as well as to himself, he should either stop countenancing those subversive activities or quit the Fraternity which is pledged to the legally established government of the country in which it is situated.

Jose delos Reyes
Grand Master

THE CABLETOW

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Editor: Antonio Gonzalez, P.G.M.

EDITORIALS

LET THEM DO THEIR WORST



IT HAS been indicated that if this organ of Grand Lodge would cease criticizing a certain church, the tireless agents of that church might desist from their systematic campaign of misrepresentation of Masonry. Our answer is, let them do their worst. We stand with face to the world, fearless of their attacks. Masonry has gone through all forms of persecution, but it has never flinched.

This vile propaganda constantly being dinned in the ears of our people, in print and on the air, hurts us not a bit. The people will know how to distinguish trash from truth, and no amount of lying literature can alter the course of Masonry so long as it can breathe the free air of God without the poison of intolerance.

But we are at peace with the world, and our peace is the peace of a conscience unfettered to dogma and superstition. We do not lose our

equanimity as the sectarian intolerants have lost theirs. What could we expect of minds so narrow they cannot see beyond the stone walls of temples where the money-changers ply their trade? What sense of life such as the poor man of Galilee knew, could we infuse into the ears of men used only to the pealing of commercial bells?

How can we lose our peace when the essence of our principles is tolerance, which would admit of no self-sufficiency or deny goodness in others? On the other hand, they need peace who must speak with finality and presume they are infallible as if their feet were not made of clay. These are the minds that do not have peace, and they are showing it in their vituperations when they are in hysteria, and in their sophisms when they lie.

Let them do their worst; their attacks are but like feather shafts upon the granite base of our eternal principles.

DEMOCRACY'S LAST BULWARK HERE



THE IMMEDIATE picture of the confused world situation is an urgent appeal to our common sense. Certain ideas regarding Philippine security must go, if they have not yet gone. Where before we could afford to indulge in day-dreaming, at this hour we must be realistic.

It would be folly on our part not to mind the sinister shadow hovering over the horizon. The Philippines is in the Pacific, and the Pacific is threatened. A new combination of ruthless forces of hate and cunning proposes to engulf the oceans. The challenge to the democracies is unmistakable, and it is for the democracies to answer it.

The Philippines, in its strategic position in the Orient, may well prove the last bulwark of democratic ideals in this part of the world, and as far as the cause of Masonry is concerned, this is the rampart that it must watch if the Three Lights are not to flicker out in the blackout of Intolerance.

The defeat of the democracies would be the death of their principles here; it would also be the extinguishment of all the lights that Masonry has diffused in the gloom of commercialized superstition. Let us all resolve to stay the hand that might come this way to crush the liberty out of our institutions.

THE PRINCIPLES AND IDEALS OF MASONRY

(EDITOR'S NOTE: Address delivered by the Most Worshipful Grand Master José de los Reyes at station KZRH on August 26, 1940.)

Friends of the Radio Audience:



WE CONTINUE the work of enlightening the public on the ideals of Masonry. We want to place Truth in the sunlight, to explain the principles and doctrines of our venerable Fraternity in order that the public may be informed. Anyone who has seen or has learned of a certain thing can form his own opinion as to whether that thing is good or bad.

Amidst the peace and the many liberties that we enjoy at present, thanks to our present democracy, it is opportune that we inform of how the principles and doctrines of Masonry have helped to make that peace and those liberties possible. Our people, especially the youth of the land, must know that the doctrines of Masonry illumined the path of the heroes of our race in their struggle for emancipation during the dark and weary nights of our slavery.

The doctrines of Masonry reinforced our national spirit in that struggle, the same doctrines which teach us that man possesses these inalienable rights from God—the right to live, the right to the pursuit of happiness, the right to freedom of thought and conscience, and the right to worship God according to the dictates of our conscience.

Masonry inculcates love of Fatherland; it teaches us to place the country's honor above life itself. It was Masonry which awakened us from our lethargy, and drove us into national solidarity, animated by one ideal—the ideal of independence. It taught us to gather our strength and cast aside with all our might the heavy chains that bound us to a foreign master. Such is the doctrine of Masonry. To man it has shown his rights, as well as his duties to God, to humanity, to country, to fellowman, and to himself. To respect the rights of others, to see that the different races of the world would bear no relations among themselves as master to slave; to strive that brotherly love should promote equality on the proposition that the human race is one big family—these are the aims of Masonry.

The limited time at my disposal does not permit me to explain the lineage and history of our Order. The lineage and history of Masonry can be traced through the centuries. I can only say, briefly, that Masonry is a world wide society of free men; that it is scattered

all over the different countries of the world; that it has existed in the past and will continue to exist until time shall be no more. It can be stated as an absolute rule that Masonry is ever ready to serve God and humanity, and that it is disposed at all times to work unselfishly for the sake of Truth.

The three life-lines of Masonry are Religion, Liberty, and Democracy. However, Masonry can exist even where liberty is suppressed, even without the outward form of democracy. The soul, by nature, adores its Creator, the Great Architect of the Universe, and so Masonry will exist and remain forever strong.

On the altar of every Masonic Lodge is the open book of the Scriptures, the Holy Bible, and in every Lodge the name of God is never mentioned without the deepest reverence. Although not a religion, Masonry respects every religion. Its main principles are Faith, Hope, and Charity. Faith in God Who is in Heaven, Hope in an everlasting life, and Charity toward all men. To Masonry, Charity is the greatest of virtues. It would be service to God in the fullest sense were all the religions of the world to unite in inculcating into the hearts of men the Light, Love, and Truth of God; then darkness, which is the mother of fanaticism and idolatry, would be completely dissipated.

The main tenets of Masonry are Brotherly Love, Relief, and Truth. Brotherly Love is the pure emotion of the heart which wipes away hate and attracts even the enemy. Relief does not consist only in compassionate words, but in the actual succor of those in distress, in the giving of food to the hungry, dress to the naked. Truth is the Light of God, the power, the source of all virtues, and the enemy of hypocrisy and deceit. Truth is the standard of the word of the honorable man.

You will notice from the foregoing that the principles of Masonry have to do with the sublime ideals of man, and that under its banner every race and every nation in the world stand united under the Fatherhood of God and the Brotherhood of men.

Those who would enter the portals of Masonry are not asked about their religion or political creed. Politics and religion are not discussed within the confines of a Lodge. A man is admitted into the Order if he is of good mo-

ral character, if he has honest means of living for himself and for those dependent on him, and if he has no serious physical defect. A man cannot be a Mason even though he is a noble, and no matter how rich or powerful he might be, so long as he does not believe in God and in the immortality of the soul. In the realm of Masonry, men of different races, religious and political beliefs, noble and commoner, rich and poor alike, are all Brothers mutually respecting one another, and among them there is no rivalry but that of who can work best for the benefit of all. The most precious compensation that a Mason can hope to receive is the love and affection of his brethren.

Masonry and its work are not secret. It is kept a secret only in those countries where the people are helpless, and where the citizens and their property are at the mercy of the dictator or a government of the few. But it is a fact that Masonry will flourish in every clime and in all ages.

Masonry is sacrifice. In its perilous journey in search of Light, it will continue to unfurl the banner of Liberty, Equality, and Fraternity, and if need be, go to its Calvary. It has neither riches to distribute, nor an army to send out to fight. It has nothing but faith in its ideals. When Christ was nailed upon the cross at Calvary, His empire was exalted above the several empires then on earth. That empire had lived on for 2,000 years and will live on forever. When the angel of death freed the soul of Rizal on the field of Bagumbayan, right there and then not only one, but two empires, in the Philippines were shattered to pieces.

Friends of the radio audience: if you should hear it said that Masonry is an enemy of God or of any religion, or that its teachings have not led to the liberties that we now enjoy, it is your duty to protest. You are well aware of the facts. Many of the witnesses are still living, and you know them—the orphans and widows, parents and brothers, relatives and friends of numerous Masons and heroes of the race who went through martyrdom for the Fatherland. You can point to them who fell on Bagumbayan Field and in other parts of the Philippines, and you can say that the blood of the martyrs of Freemasonry, and the tears of their orphans and widows, are still fresh.

PHILIPPINE-AMERICAN RELATIONS

(EDITOR'S NOTE: *The following is an address delivered by Secretary Jose Abad Santos, P. G. M., at the Grand Lodge monthly dinner held under the auspices of National Sojourners on September 26, 1940.*)



HAVE a feeling that most of us are here this evening not only because we want the National Sojourners to know that we deeply appreciate their fraternal spirit and cooperation, but because we want to reaffirm on this auspicious occasion our loyalty to the principles and ideals of Freemasonry.

Freemasonry today is going through one of those crises, not unfamiliar in its annals, from which it always emerged triumphant. It is true that in the fight against injustice and oppression, waged throughout the ages past, many of our brethren suffered unspeakable tortures and died, but the principles of our Craft survived; and, when the fury of the storm had passed away, the Great Lights of Masonry gleamed with even greater splendor in a realm of justice and peace.

We are facing a similar test at the present time. Our principles are being challenged, and the very existence of our ancient Institution is threatened. Dark clouds seem to gather over the horizon. But we who know the history of Masonry and its true aims can view the future with serene conscience and

hope divine. In the midst of destruction and human suffering, in the moral decadence of this day and generation, we may well find solace in the beautiful refrain—

“Mine eyes have seen the glory of the coming of the Lord;

He is trampling out the vintage where the grapes of wrath are stored;

He hath loosed the fateful lightning of His terrible swift sword:

His truth is marching on.”

“I have seen Him in the watch-fires of a hundred circling camps;

They have builded Him an altar in the evening dews and damps;

I can read His righteous sentence by the dim and flaring lamps:

His day is marching on.”

Such was the vision that has made America great, and I dare say that such is the spirit that will make the world great. It is because of that spirit that the American flag waves over our shores today, honored as well as respected. Not only by words but by deeds has America shown that she has no imperialistic aims; that her purpose is not to conquer or subjugate but to strengthen and uplift. The record of the United States in the Philippines stands as a

shining example of the moral grandeur of American leadership and fully justifies the confidence shown by the weak and struggling nations in that leadership. America is great not because of its physical power but because of its moral influence. She stands today as the bulwark of liberty against oppression and tyranny.

It goes without saying that the Filipino people are legally bound to recognize and defend the sovereignty of the United States over the Philippines. We are pledged to maintain true faith and allegiance to the American nation. And the truth is that we are bound to the United States not only by legal considerations but by ties of gratitude and affection. As President Quezon has said: “Our loyalty to the United States is rooted in something more permanent, something more lasting than legal or political relationship. Our loyalty is built on faith—faith in the sense of fairness and justice of the American people, faith in the great principles and ideals for which the Stars and Stripes proudly waves over land and sea, over a free and happy people.”

(Continued on page 89)

RETAZO

Enriqueta C. Sarmiento

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MASONRY'S SHARE IN PHILIPPINE LIBERTIES AND PROGRESS

By JUDGE FRANCISCO A. DELGADO, P.G.M.



IN THESE days of peace, of freedom and contentment in this country of ours, it is well every now and then to look back in retrospect to those who have sacrificed their all that we may now enjoy those blessings. Masonic history in the Philippines is so closely related with the lives and deeds of our national heroes and patriots that you can not speak of one without referring to the other. In truth, almost all of them were Freemasons (at heart and in fact, if not actually affiliated) and it was thru the principles of Freemasonry, for which and upon which they lived and died, that they accomplished their great deeds. Rizal, del Pilar, Mabini and Bonifacio, to mention only the most prominent ones, were all Freemasons.

The first chronicled event, concerning Freemasonry in the Philippines refers to the trial of two Irishmen by the Tribunal of Inquisition in Manila in 1756 for what was then regarded as the crime of being a Freemason. They were acquitted, but neither history nor tradition records the reason for the acquittal. However, knowing as I do the genius of our Irish brethren, I venture to say that it must have been not on the ground of disavowal of Masonry but by a flash of their quick and natural wit, which must have dazzled the stern judges of that monster of modern civilization.

It is also recorded that during the years 1762-4, while Manila was under British military occupation, that an English field Lodge did Masonic work in the very cathedral of our city. Neither of those events, however, left any lasting impressions of Masonry on Philippine soil.

It was not until 1856 that the first Masonic Lodge ("Primera Luz Filipina") was regularly established in the Philippines, at Cavite, under charter from the Grand Orient of Portugal by the Spanish Admiral Malcampo. This was followed by another one in 1859 organized by Mendez Nuñez, another high ranking Spanish naval officer. Their membership were composed entirely of Spaniards.

Then followed the organization of Lodges by the German and British residents at Manila under the various Grand Orient of Continental Europe. These Lodges were the first ones that admitted native Filipinos in the Fraternity.

The prime purposes of the organization of these first Lodges, in addition

to the fundamental and universal objectives of Masonry of improving the individual and through it assist in the progress and betterment of humanity, were to unite the Spanish liberal elements in the Philippines, and thereby strengthen them and to aid materially those of them who were banished from Spain.

In 1854, Dr. Mariano Marti, a Spaniard of long residence in the country, jointly with some foreign residents and native Filipinos of liberal tendencies, organized other Lodges for the additional and special purpose of serving as places of refuge and protection to those persecuted and abused by the religious orders.

Then came the uprising of 1872 in which some native members of the Fraternity were implicated, and the result was that most of them were banished to Ceuta, Cartagena, and Guam. This was a very serious blow to Masonry in the Philippines. But between 1874 and 1889, many other Lodges were established here.

However, those organized between 1886 and 1892 by Filipinos residing in Spain and in the different parts of the Philippines, among them Rizal, del Pilar, Lopez Jaena, Antonio Luna, Dr. Pardo de Tavera, Dr. Ariston Bautista and others, were the true precursors of liberalism and the freedom of thought and conscience in the Philippines. These Lodges were all organized under the "Grande Oriente Español" and the following excerpts from the constitution of the said Grand Body was considered a great triumph of the Filipinos then residing in Spain:

"Vamos a ocuparnos de las provincias de Ultramar, tan necesitadas de justicia, tan hambrientas de legalidad, tan deseosas de igualdad. Si en alguna parte hemos de convenir que son necesarias e indispensables nuestras doctrinas de paz y caridad, es indudablemente en esos territorios. Allí es donde hay que organizar fuertemente la institución masónica; allí es donde hay que darle un carácter expansivo, liberal y democrático; allí es donde hemos de hacer resaltar nuestras ideas de fraternidad, y donde hemos de demostrar que, si desgraciadamente en España existen hombres que quieren hacer de aquellos territorios feudos insalvables por el despotismo y la tiranía, esos son hijos espúres de la noble España, que ama por igual a todos sus hijos, lo mismo a los de aquende que allende el mar. En Filipinas, donde el clericalismo ha hecho su presa, embruteciendo a sus habitantes, debemos organizar un Consejo de la Orden, que les libre del yugo que quiere imponerseles, y que a la par sea la vanguardia de la civilización y el progreso que ha de reñir fieras batallas son esos que no son mas que el espectro del pasado y llevan consigo la ignorancia, el fanatismo y la superstición."

The year 1890 may be designated as the beginning of the active Masonic campaign in Spain and in the Philippines for real improvements in the then colonial government of this country and for liberalism here in all its aspects.

It was on October 10 of that year, that the "Grande Oriente Español" sent circulars to all its Lodges to use their influence with their senators and members of the "Cortes" so that they may in turn vote for the concession of parliamentary representation to the Philippines. In the meanwhile, the members of the Filipino Masonic Lodge "Solidaridad" in Madrid had started a campaign of education and propaganda, both in Spain and in the Philippines. It was the practical application of the great and humanitarian principles of the Fraternity applied to the sad reality in the Philippines, for the redemption of the Filipinos. The following quotations from speeches and lectures delivered at Masonic gathering in those days by Brother Marcelo H. del Pilar and others exemplify their aims and purposes:

"¡Libertad, igualdad y fraternidad! He ahí el lema que define las aspiraciones de esta inclita institución; he ahí sintetizado el programa masónico; he ahí simbolizadas las virtudes masónicas; he ahí, en fin, la Masonería misma con todo el esplendor de su magnificencia.

Por si alguna preocupación os queda todavía respecto al verdadero carácter y tendencias de esta sociedad, debo deciros, queridos hermanos, que instituciones religiosas o profanas, o para corromper las conciencias desviandolas de sus convicciones veculiares; al contrario, hace fundado para hermanarlas, encauzandolas al bien universal dentro de sus respectivos fines, salvando siempre, como no puede menos, el respeto a los ideales y creencias que constituyen precisamente la base capital de sus saludables doctrinas. Quiero decir que la Masonería, lejos de oponerse al Catolicismo, está de acuerdo con el en las mismas máximas; solo que esa cabeza visible llamada Romano Pontífice ha declarado en su cacareada infalibilidad, incompatible en el individuo ser católico y masón al propio tiempo.

La Masonería como toda institución llamada a regenerar la Humanidad, ha tenido sus días aciagos. Combatida al nacer, ha sufrido dolorosas y sangrientas persecuciones, ha permanecido como olvidada en la oscuridad de los antros, haciendo el bien sin esperar recompensa, ejerciendo la caridad sin dar su nombre, enseñando sus doctrinas en el secreto sin ostentación, sin vanas pretensiones."

x x x

"Si la Masonería es la suprema manifestación de la democracia, puesto que en la democracia se aquilatan sus principios, enseñanzas y procedimientos, nada mas útil y provechoso para nosotros, hijos de un pueblo olvidado del otro confín del mundo, que profesarla, ser de ella vigorosos adalides y propagandistas, si queremos que aquella tierra que nos vio nacer, se derriera y transformara de colonia española, pobre y raquítica, sin derechos y sin libertad, en un pueblo digno, libre y próspero, en cuyos horizontes se vea brillar el esplendoroso sol de la justicia y de la civilización.

No cabe duda; una institución que como la Masonería ha subsistido y subsistirá siempre a través de los siglos rindiendo culto a los eternos principios morales y filantrópicos y consagrando sus esfuerzos a la redención de la humanidad, es la única llamada a llevar a Filipinas las dulces y cadenciosas auras del progreso y de la libertad."

x x x

"Se felicita, porque consagrada la Masonería a difundir la luz de la civilización, a propagar la necesidad de que se tome por norma de las acciones humanas la dignidad en los sentimientos, la cultura en los modales, la benevolencia en el trato social, y la libertad en la inteligencia, vuestras cualidades vienen a constituir grandísimo esfuerzo para los elementos masónicos.

Os felicita, y os felicita por mi humilde conducto, porque el paso que acabais de dar viene a constituir una brillante página en la historia de vuestros merecimientos. La Masonería no es un insti-

(Continued on the next page)

MASONRY'S SHARE IN PHILIPPINE LIBERTIES AND PROGRESS

(Continued from the preceding page)

tuto de goces, es un instituto de sacrificios; pertenecer a la Masonería, abrazarla con fe, revela un corazón esforzado, dispuesto a arrastrar las mayores adversidades en beneficio de sus semejantes. La Masonería no es una sociedad de socorros mutuos; entra en su programa la mutua protección, cada masón esta obligado a proteger a sus hermanos, pero no es este su objetivo; su ideal es mucho mas elevado, mucho mas sagrado, mucho mas espinoso; es sostener el imperio de la fraternidad universal para todos los hombres del universo, y consiguientemente sostener también en España y Ultramar el imperio de la democracia, la autonomía real y efectiva de la individualidad humana, frente a frente con las pretensiones avasalladoras de la ambición que nutre su vida con la absorción de los derechos del pueblo y riega su felicidad con las lágrimas del menesteroso."

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

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

x x x

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

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

x x x

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

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

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

"La insuficiencia de los actuales medios de gobierno, queridos hermanos, proclama la necesidad de otros elementos civilizadores; ya que el despotismo vigente oprime sin elaborar el progreso filipino, deber es nuestro llevar allende los mares

los esfuerzos de la Masonería. Trabajemos, pues, por que nuestra augusta Orden se extienda a todos los confines de Filipinas y, ya que no en las leyes, establezcamos en las costumbres populares el amor a la libertad, igualdad y fraternidad."

The hereinafter quoted excerpts from the program and Code adopted for the diffusion of Freemasonry in the Philippines are very illustrative:

"La Masonería considera como hermanos a todos los hombres, cualesquiera que sea su raza, nacionalidad o posición; cree en la libertad de conciencia y de pensamiento como un derecho inherente a la personalidad humana. No reconoce distinción entre libres y esclavos y prohíbe terminantemente en su seno toda discusión acerca de la conducta y fines de cualquier partido político, que puedan alterar la fraternidad que reina entre hombres unidos por un mismo pensamiento.

"La Masonería considera el trabajo como una necesidad imperiosa de la vida y por tanto prescribe de su seno al vago y al holgazán."

x x x

"La Masonería no se propone satisfacer ningún interés mezquino, ninguna mira egoísta; su objeto es altamente noble, su misión exclusivamente humanitaria. Ella trabaja para fomentar la caridad y la filantropía entre todos los hombres libres y de buenas costumbres. Pretender incorporarse en el seno de la Masonería por interés privado o por objetos particulares, sería un absurdo; y efectuarlo sin tener en sí toda la abnegación que la Masónería demanda, sería un engaño.

La Masonería tiene secretos que no pueden penetrarse y juramentos que no pueden quebrantarse; pero ni unos ni otros se oponen en lo mas mínimo a la religión, a las leyes, ni a la moral."

"La Masonería no exige de sus miembros la abjuración de sus principios religiosos, ni osa penetrar en sus dogmas peculiares; bástale saber que el aspirante profesa una religión, y que cree en Dios y en Sus grandes obras. Las puertas de la Masonería jamás se abren para recibir a un ateo que niegue la existencia del Supremo Hacedor."

x x x

DECLARACION CÓDIGO MASÓNICO

Adora al Gran Arquitecto del Universo que es Dios.

Ama a tu prójimo como a ti mismo.

No hagas mal aunque esperes bien.

Detesta la ira, porque ésta solo cabe en el pecho del necio.

Arroja lejos de ti la avaricia porque es vanidad.

Estima a los buenos, compadece las flaquezas del prójimo, huye de los malos, pero no odies a nadie.

Escucha la voz de tu conciencia, si es justa.

Se el padre de los pobres: cada suspiro que tu dureza les arranque será un anatema que te cubrirá de oprobio.

Respeto al viajero, tiende de tu mano al indigente, fortalece al débil, cubre al desnudo, parte tu pan con el hambriento y dale albergue al peregrino.

Evita las querellas, prevalece los insultos y procura que la razón te acompañe en tus actos.

No abrigues el orgullo y sé humilde sin bajaiza.

Defiende al oprimido y protege la inocencia.

El culto de la Masonería es la ciencia y la virtud. Sus dogmas, la prudencia y el valor; uno para todos y todos para uno.

Sus misterios: la luz y la razón.

Sus preceptos: la caridad por la humanidad y para la humanidad.

El socorro y protección entre los masones hasta perder la vida, si preciso fuera, es irremisiblemente obligatorio y de ley.

It is thus evident that it was the type of militant Masonry, militant because of persecutions and by force of circumstances, that first germinated in the Philippines to fight fanaticism and obscurantism. It brought the spark of liberty, equality and fraternity into the breast of the Filipinos and inspired them to throw the yoke of tyranny then pre-

vailing in their country, through the revolution of 1896.

On the other hand, there can be no question that although the Fraternity of Free and Accepted Masons as an institution was not responsible for the Philippine Revolution of 1896, which culminated in the termination of the Spanish rule in the Philippines, the leaders and organizers of the same were all Freemasons and that they made use of the incomparable principles and teachings of Freemasonry, as well as of its system of organization and discipline, to educate and unite the Filipinos into the Common Cause.

The "Katipunan" (K.:K.:K.: ng mga A. ng B.), which was directly responsible for the beginning of said revolution, was founded and headed by Andres Bonifacio, a Freemason, and a good deal of the provisions of its Constitution and Ritual were undoubtedly taken from the Masonic Constitution and Ritual.

The Revolutionary Government of 1898 was headed by General Aguinaldo, a Freemason, and all the members of his Cabinet and Advisers, from Mabini down, were all Freemasons. Likewise, almost all his generals and high ranking officers, were Freemasons. Indeed, the majority of those who had been shot or banished by the Spanish Government during its last days in the Philippines for complicity in that revolution were members of the Masonic Fraternity. No wonder that the Spaniards of those days considered being a Freemason as equivalent to the very grave crime of high treason!

Truly, the Masonic brethren who organized the Lodge "Solidaridad" in Madrid, in their campaign for the propagation of Masonry in the Philippines actually, though indirectly, waged a campaign for liberty, for the liberation of the Philippines and the Filipinos from the yoke of tyranny of those at the head of the government of the old mother country.

In passing, it may be remarked that those who now would try to deride Freemasonry and Freemasons, in their record of the past and present in the Philippines, should study more carefully the true history of our fight for freedom and the liberties and comforts that we now enjoy, as well as the lives of our national martyrs and heroes, before again committing such an act of profanation.

(To be continued)



THE GRAND LODGE

Monthly Dinner



THE GRAND Lodge dinner for the month of August was held at Solomon's Temple, Manila, on Saturday evening, August 31st, at 8:15 o'clock, under the auspices of Sinukuan Lodge No. 16. Junior Grand Warden M. Goldenberg, the Inspector of the Lodge, was the guest of honor. About 300 persons attended the banquet.

The monthly reunion was preceded by a special degree work. While the brethren were in the Lodge room, their ladies were entertained at a show in the social hall, managed by a special committee constituted by Mesdames Jose Artiaga, Constancio San Jose, Conrado Tongco, Honorio Musni, Misses Feliza de Guzman, Evangelina San Jose, and others. Due to illness, Grand Secretary *Emeritus* Teodoro M. Kalaw was unable to attend, but Mrs. Kalaw was there to represent him.

Wor. Bro. Jose Artiaga, the Master of the Lodge, acted as Master of Ceremonies. Addressing the audience, he explained the purpose of the gathering, and added that the Masonic activities of the Most Worshipful Grand Master Jose de los Reyes, and of the Junior Grand Warden M. Goldenberg, are drawing the attention of all the brethren and are leading to more cordial relations among Masons in this Jurisdiction.

The first speaker of the evening was Bro. Dr. Eugenio Hernando, who traced the role of Masonry from remote antiquity to our times. He said that Masonry always has stood against absolutism, and that the principles of Liberty, Equality and Fraternity were coined within the tiled room of our Lodges.

The main points of the address of the guest of honor, Right Wor. Bro. M. Goldenberg, appear on page 91 of this issue.

The Most Worshipful Grand Master, in an extemporaneous address, stressed the important role of women in the community as collaborators of Masons in the latter's work. He said that Masonry is not an enemy of God or of any religion, as its detractors have always alleged. Masonry is being fought by certain religious sects, particularly by those who cannot see any good in others in the mistaken belief that they alone are good, according to the Grand Mas-

ter. He explained how Masonry teaches tolerance in religion, how it recognizes as an absolute rule that our neighbor has the right to worship God in the manner and form he sees fit. The Catholic Church, however, he pointed out, denies this right to the individual and insists that nobody has a right to think contrary to its dogmas, considering it a capital sin for any person to follow the dictates of his conscience and reason.

Vocal selections were rendered by Prof. Octavio Cruz, tenor, who sang *Amor ti Vieta*, a selection from "Fedora" by Giordano; by Prof. Angela A. de Gonzaga, who sang a selection from "Traviata" by Verdi; and by Miss Evangelina San Jose, daughter of Wor. Bro. San Jose, who sang *Utilisa sa Pagibig* by Bro. Juan de S. Hernandez. They were accompanied on the piano by Prof. Vicenta Marifosqui-Eloriaga.

After dinner, there was dancing until midnight. The affair was a complete success, due mainly to the untiring efforts of the Worshipful Master Jose Artiaga and Past Master Constancio San Jose, and the whole hearted support of the officers and members of Sinukuan Lodge and their families.

* * *

The Grand Lodge dinner for the month of September was held at Plaridel Temple on Thursday evening, September 26, 1940, at 7:00 o'clock, under the auspices of Far East Chapter No. 15, National Sojourners. The dinner started promptly at the appointed time.

There were more than 200 Master Masons present. At the presidential table were seated Most Worshipful Grand Master Jose de los Reyes, Deputy Grand Master John R. McFie, Jr., Junior Grand Warden M. Goldenberg, Grand Secretary Antonio Gonzalez, P.G.M., Past Grand Masters George R. Harvey, Frederic H. Stevens, C. W. Rosenstock, Stanton Youngberg, Jose Abad Santos, and Joseph H. Alley; Wor. Bro. Stanley H. Hunsicker, President of Far East Chapter No. 15, National Sojourners, Wor. Bro. Henry Gilhouser, and other prominent Sojourners. Among the Grand Lodge Officers present were Wor. Bros. Jose Artiaga, Jose C. Velo, John M. Aaron, Jose M. E. Leon, Jr., John W. Ferrier, Teodorico A. Jimenez, Enrique R. Mar-

tinez, and F. H. Delahoyde.

The Sojourners held their regular meeting for September, the brethren witnessing the impressive ceremonies of opening and closing the Chapter.

Past Grand Master C. W. Rosenstock acted as Master of Ceremonies. Explaining the aims of the National Sojourners, he said that at present there are 87 subordinate Chapters, with 7,952 members, in the different parts of the United States and its possessions. Far East Chapter No. 15, which is located in Manila, is the farthest of these Chapters.

The first speaker of the evening was the President of Far East Chapter, Wor. Bro. Stanley H. Hunsicker, who dwelt on the history and purposes of National Sojourners. According to him, the idea of forming the pioneer Sojourners Club was conceived in 1901, right here in the City of Manila, by some commissioned officers of the United States Army and Navy. Sixteen years later, Master Masons in the active service as well as those in the reserve of the United States Army organized the National Sojourners, Inc., in Chicago, with 15 commissioned officers as charter members. He then explained that the purpose of the association is to "organize commissioned officers of the uniformed forces of the United States, as hereinafter provided for, who are Master Masons, into chapters, for the promotion of good fellowship among its members, for assisting such as may be overtaken by adversity or affliction, for cultivating Masonic ideals, for supporting all patriotic aims and activities in Masonry, for developing true patriotism and Americanism throughout the Nation, for bringing together representatives of the uniformed forces of the United States in a united effort to further military needs of national defense, and for opposing any influence whatsoever calculated to weaken the national security."

Most Wor. Bro. Jose Abad Santos spoke about the moral grandeur of American leadership and its courageous stand against oppression. He said that the Filipino people are morally bound to defend the sovereignty of the United States over the Philippines, not only by legal considerations but by ties of gratitude and affection. His address appears on page 85 of this issue.

(Continued on the next page)

◆ THE GRAND LODGE MONTHLY DINNER ◆

(Continued from the preceding page)

Past Grand Master George R. Harvey spoke about democracy and patriotism. He emphasized that the crying need of the hour is leadership by intelligent and courageous men who know our Constitution and our system of government. He admonished the brethren to remain true to the traditions which our forefathers have bequeathed to us.

The Most Worshipful Grand Master Jose de los Reyes spoke about life under the yoke of dictatorships which he considers as living death. We hope to publish his address in our next issue.

Most Wor. Bro. C. W. Rosenstock played his role of toastmaster ably. In introducing every speaker, he told a humorous story which suitably applied to the case, and for which he was warmly applauded.

Community singing was introduced for the first time in these monthly dinners, and was enjoyed by all. Favorable comments were heard among those present about this singing, as it made everybody jolly and promoted good fellowship.

* * *

The next Grand Lodge monthly dinner will be held at Plaridel Temple on October 26th, at 7:30 o'clock in the evening, under the auspices of the Phil-

ippine Bodies, Ancient and Accepted Scottish Rite of Freemasonry. The Chairman of this meeting, Past Senior Grand Lecturer Emilio P. Virata, is leaving no stone unturned to make the gathering a complete success. Following is the complete program:

- I. Introductory Remarks
Bro. Emilio P. Virata, 32°
Venerable Master, Lakandola Lodge of Perfection
- II. Vocal Solo .. *Mrs. R. Careaga-Ofilada*
- III. Welcome Address
Bro. Antonio González, 32°
- IV. Spanish Dance .. *Miss Conchita Sotelo*
- V. Speech *Bro. Hua Chuen Mei, 32°*
- VI. Instrumental—
(a) Serenade *F. Dria*
(b) "Kung sa Iyong Gunita" ..
Molina-Tapales
Bro. Isidro M. Trias, violinist
Bro. J. de S. Hernandez, 32°,
accompanist

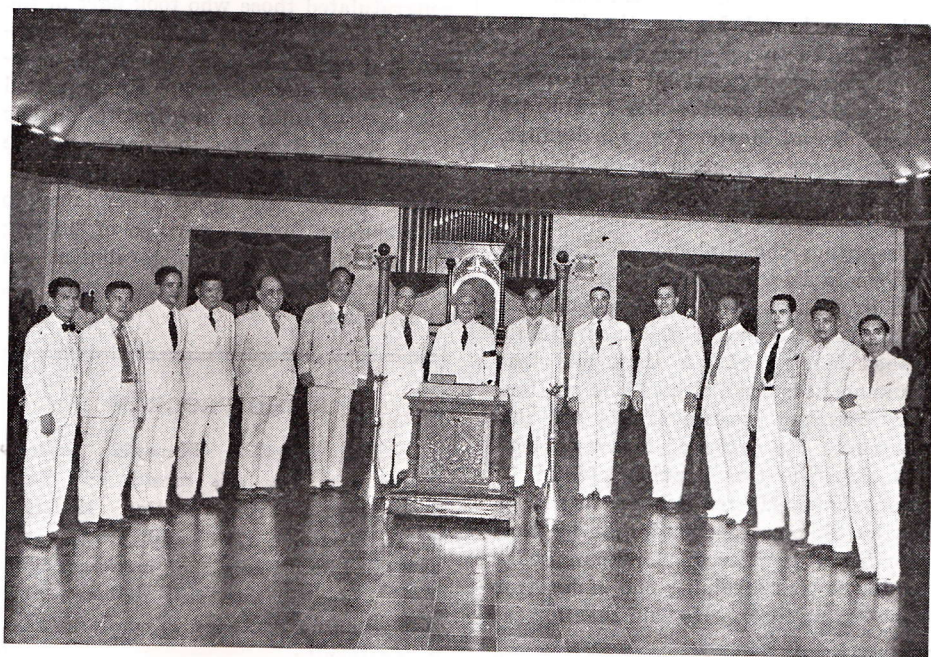
- VII. Speech—
National Defense
Major General Basilio J. Valdes
Chief of Staff, Philippine Army
- VIII. Vocal—
(a) Ballo in Maschera ... *Verdi*
Baritone Aria
MR. ALBERTO TIRONA
(b) "Hangang sa Aking Buhay"
by Hernandez
Duo—Messrs. *ALBERTO TIRONA*
and *GUILLERMO DE JOYA*
Bro. J. DE S. HERNANDEZ, 32°,
Accompanist
- IX. Presentation of K.C.C.H. and 33°
Jewels to:
Bro. Miguel Bonifacio, 32°, K.C.C.H.
Bro. Conrado Benitez, 32°, K.C.C.H.
Bro. Jose C. Velo, 32°, K.C.C.H.
III. Bro. Jose de los Reyes, 33°
III. Bro. Michael Goldenberg, 33°
III. Bro. Frederic H. Stevens, 33°,
Deputy of the Supreme Council
in the Philippines
- X. Response .. *III. Bro. Jose de los Reyes, 33°*

◆ A ROSE UPON THE ALTAR ◆

PHILIPPINE - AMERICAN RELATIONS

(Continued from page 85)

It is but natural, therefore, that the Masons in the Philippines should rejoice over the fact that we have among us the National Sojourners who are also engaged in the promotion of Masonic ideals. We greet them not only as members of our great Fraternity, but as leaders of men and patriotic citizens. And I feel certain that I express the sentiment of our brethren in this Grand Jurisdiction when I say that we are deeply grateful for their efforts in making this monthly dinner the notable success that it is.



We present to our readers the brethren who are taking part in the beautiful drama written by Right Wor. Bro. Carl H. Claudy, Executive Secretary of the Masonic Service Association, entitled **A Rose upon the Altar**, and translated into Spanish by our Grand Secretary Antonio Gonzalez. They are, from left to right: Wor. Bros. Felipe S. Carbonilla as Junior Warden; Honorio Musni as Past Master Elliot; Cipriano Mateo as Hiram Woodley; Andres Filoteo as Billy Morton; Ricardo San Agustin as Secretary Jeffries; Irineo de Vega as Chaplain Dr. Blair; Jose P. Guido as Treasurer, Past Master Sneed; Jose Artiaga as Worshipful Master Amos Andrews; Jose Ma. Encarnacion Leon, Jr., as Senior Warden Bro. Mather; Enrique R. Martinez as Horace Bentley; Joaquin Garcia as Junior Deacon; Orestes Hermosura as Past Master Denby; Augusto Rodriguez as Visiting Brother Albert Morris; Jose P. Santos as Master of Ceremonies; and Mariano Gonzalez as Dr. Witherspoon.

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SINUKUAN LODGE HONORS BRO. BENITEZ



UGUST 31, 1940, was a big day for Sinukuan Lodge No. 16. The occasion was the conferring on Past Grand Master Conrado Benitez of the diploma of Honorary Member for his valuable services to the Craft. The work began at 3 o'clock in the afternoon, when the Third Degree of Masonry was conferred on Bros. Andres Mabagos and S. O. Lindogan. At 6 o'clock, the Most Worshipful Grand Master, accompanied by officers and members of Grand Lodge, was received in due form. Among the Grand Officers present were Deputy Grand Master John R. McFie, Jr., Junior Grand Warden M. Goldenberg, Grand Treasurer Vicente Carmona, Grand Secretary Antonio Gonzalez, Grand Senior Deacon Jose Maria E. Leon, Jr., and Junior Grand Deacon John W. Ferrier.

The degree work was very impressive, all the officers, including the twelve Fellowcrafts, wearing colorful customs. The floor work was excellent. Wor. Bro. Constancio San Jose gave the Charge, and the Worshipful Master, Wor. Bro. Jose Artiaga, the Congratulations.

The Worshipful Master thanked the visiting brethren for their presence, and in eloquent Spanish, reviewed the valuable services rendered to the Fraternity by Past Grand Master Conrado Benitez, whose culture is a pride of the Fraternity, of which he is an untiring exponent.

Presenting the diploma of Honorary Member to Past Grand Master Benitez, Wor. Bro. Constancio San Jose said that the honoree is one of the most distinguished Masons of our time, and that Sinukuan Lodge had elected him an Honorary Member because of his valuable services to the cause of Masonry, both as a citizen and as a public official.

Past Grand Master Benitez, in accepting the diploma, declared that by thus becoming a member of Sinukuan Lodge No. 16, he was attaining one of his true wishes as a Mason. He said that for the

last 30 years he has been closely watching and admiring the activities of Sinukuan Lodge and of its members, and that he considers said Lodge a pioneer in Masonic work in the Philippines. He praised the Lodge for its unremitting service to the community.

As one of those who had something directly to do with the drafting of the Constitution, Bro. Benitez said that, although the document is not worded as our ritual, the initiated cannot fail to see in it the spirit and the essence of Masonry. By the very law of Brotherly Love inculcated in the Lodge room, the Masons who had a part in the making of that Constitution saw to it that social justice was insured for the mass of the people in this country, said Bro. Benitez.

In introducing the Most Worshipful Grand Master as the last speaker, Wor. Bro. Artiaga said that the man who has guided the destinies of our Fraternity for over a year is not only a man of unquestioned integrity but a patriot beloved of his countrymen and respected by foreigners.

The Most Worshipful Grand Master congratulated those who took part in the degree work. He admonished the brethren to look for and hold high the spiritual values of Masonry. He regretted that loss of faith in our Institution has been observed to be the cause of the weakening of some of our Lodges.

The Lodge was called from labor to refreshment for the purpose of holding the monthly Grand Lodge dinner, an account of which appears on page 88, of this issue.

RADIO PROGRAM

The regular Masonic radio program for this month will be broadcast from station KZRH on October 7th and 21st, at 7:30 p.m. Prominent members of this Jurisdiction, will deliver enlightening lectures regarding the Fraternity.

On Oct. 7th, the speaker will be Wor. Bro. Bertrand H. Silen, Grand Marshal of the Grand Lodge of the Philippines. His subject will be "Masonry's Contribution in Combating Infantile Paralysis."

Wor. Bor. Henry Gilhouser, Chairman of the Committee on Masonic Education will act as Master of Ceremonies.

COMMONWEALTH OF THE PHILIPPINES
DEPARTMENT OF PUBLIC WORKS AND COMMUNICATIONS
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MANILA

SWORN STATEMENT (As Required by Act 2580)

The undersigned, Pablo Samson, Business Manager of *The Cabletow*, published monthly in English, Spanish and Tagalog in Manila, Philippines, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., as required by Act 2580 as amended by Commonwealth Act No. 201:

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(Sgd.) PABLO SAMSON

Subscribed and sworn to before me this 21st day of September, 1940, at Manila, Philippines. C. R. No. A3382254 —Manila, Jan. 31, 1940.

(seal) (Sgd.) ANTONIO GONZALEZ
Notary Public

—My Commission expires on Dec. 31, 1940.

Entry 119 Book 13
Page 47 Year 1940

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SINUKUAN LODGE'S CONTRIBUTION TO MASONRY

(Editor's note: The following are excerpts of an address delivered by Junior Grand Warden M. Goldenberg at the Grand Lodge dinner held under the auspices of Sinukuan Lodge No. 16 on August 31, 1940, of which he was the guest of honor.)

When I was told that Sinukuan Lodge No. 16 was assigned the management of the Grand Lodge monthly dinner for August, I was happy because I knew that, composed as it is of real "live wires," this Lodge would make a real success of the affair. * * * I am very grateful for the many acts of friendship and brotherly love extended to me by the brethren of Sinukuan Lodge. I do not believe I deserve so much from them.

I must tell you something about Sinukuan Lodge No. 16, and why it meets in this cozy temple in the district of Tondo. Bro. Andres Bonifacio's symbolic name adopted by him in Masonry was *Sinukuan*, meaning "invincible," and after it this Lodge got its name. Solomon's Temple was built by the members of Sinukuan Lodge way back in 1916. For a time the Lodge met in Plaridel Temple because of a controversy among some of the stockholders of the Temple association who were the majority stockholders. But now I am glad to say that the Lodge is back again in its own old home. * * * I wish to state that full credit is due Past Master Constanancio San Jose for his unremitting effort and personal sacrifice in saving this temple for the Craft, thus making possible the assumption of regular Masonic Lodges in the district of Tondo. This is truly a Masonic deed worthy of the highest praise. When he took over the Lodge it was semidormant; now it is wide-awake and progressive. Bro. San Jose is indeed a man of few words but plenty of action. He proved it when he was Master of Sinukuan Lodge. A very worthy man has since succeeded him, namely, the present Master of the Lodge, Wor. Bro. Jose Artiaga, unassuming in his ways but a

factor to reckon with when it comes to Masonic service and real work. The brethren of Sinukuan Lodge are 100 per cent behind their Master, and this is the secret of the success of this Lodge in its many endeavors. I consider Wor. Bro. Artiaga one of our best minds in Masonry here, and a perfect ritualist.

If we trace Philippine history and events, we will find that many of our important Filipino patriots and leaders lived in Tondo. Our great Brother Jose Rizal, together with other Masonic brethren, started the first organized group of Masonic patriots in the district of Tondo to counteract Spanish tyranny and oppression. That group was no other than "Liga Filipina."

Inspired by Masonic teachings, Rizal and his Masonic brethren enlightened the Filipinos through the columns of *La Solidaridad*, and later through the "Liga Filipina" and were not afraid to face formidable odds so long as it was for the benefit of their people.

Rizal's remains were exhumed and laid in state in the temple of Sinukuan Lodge in Tondo, where Masonic services were held. From the temple the remains were taken to their final resting place, under the Rizal monument on the Luneta. A large number of Masons marched in the procession.

Tondo was the center of patriotic activities during the days of the Revolution. Our never-to-be-forgotten Most Wor. Bro. Rafael Palma, a Past Grand Master, whose death we have felt so deeply was a Tondeño and a leading member of Sinukuan Lodge.

It is unbelievable that in our present time when the world seems so far advanced in education and culture, that things should be happening that are so

atrocious and bestial as to make them seem incredible. We must choose to be on the side that upholds justice and equal opportunity to all, and tyranny to none. We ought to thank God that we are living in a country whose citizens are free, where the President and a large number of important officials of the government have been initiated in Masonry and are practicing its principles in their official as well as personal acts.

Sinukuan Lodge has been and will continue to be a big factor in putting into practice those great Masonic principles which guarantee the right of every man to live in peace and contentment, thus making this world a better place to live in.

Before closing, I would like to say a few words about the ladies of the members of Sinukuan Lodge, and how they assist the Lodge in its social affairs. Many birthday parties, banquets, and other social affairs of the Lodge have always been eminently successful due to the untiring cooperation of these ladies. They prepare and decorate the temple; cook and prepare succulent foods; they help serve these foods and see to it that every one is properly attended to that none may go away dissatisfied. Here is hoping that we would soon have an organized local Masonic Ladies Auxiliary in all important places in the Philippines where Masonic Lodges exist, and I sincerely hope that the first chapter would be given to the ladies of Tondo.

SICK COMMITTEE

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

Clemente Bernabe (79), 1849 Sulu, Manila

Honorio M. Saycon (77), 229-B Nat'l. City Bank Building, Manila

Troadio San Miguel (85), 124 Fullon, Manila

MANILA LODGE OBTAINS IRON LUNG

To help the Philippines in combating infantile paralysis, Manila Lodge No. 1 purchased in the United States one of the latest models of Emerson's respirators or what is commonly known as "Iron Lung." It is now in the Scottish Rite Temple on Taft Avenue, Manila, and is available to the public, without regard to race, creed or political opinion. Physicians who desire to avail of this service will please communicate with Manila Lodge No. 1, Manila, or through the Grand Lodge office, and they will be promptly attended.

We congratulate Manila Lodge No. 1 for their valuable contribution to the cause of ailing humanity.

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Fraternal Reviews

By A. E. TATTON, P.M.

IOWA, 1939

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 Sioux City Members: 66,933
 June 13-15, 1939 Loss: 305

The Grand Lodge of Iowa is one of four Grand Lodges in the United States that do not subscribe to the Grand Representative System, the other being California, Pennsylvania and Wyoming. They have fraternal relations with 36 Grand Lodges outside of the United States.

At the evening session, they listened to a splendid address by a former Grand Chaplain, Bro. E. G. Williams. This was followed by one of Bro. Carl Claudy's Masonic plays, "Judge not." The author was present and was asked to comment upon the presentation.

Grand Master Ottesen delivered a comprehensive address. M. W. Bro. John W. Gannaway delivered an address on the Flag. It should be read by every man who calls himself an American and it applies equally to the citizen of any democratic country where free speech, a free press, and freedom of individual opinion are now enjoyed. The duty of all Masons is made very clear.

M. W. Bro. Ernest R. Moore, P. G. M., reviews with a Foreword of four pages in which he comments on the various subjects discussed in the various Grand Lodges and on the world-wide disturbances that have so adversely affected Freemasonry particularly in Europe. He gives our Proceedings of January 1938, two and a half pages of fraternal comment. He quotes Grand Master Alley in regard to fraternal reviews and refers to Wor. Bro. Leo Fischer's Report on the same matter.

Grand Master, Homer A. Benjamin of Des Moines.

Grand Secretary, C. C. Hunt, Masonic Temple, Cedar Rapids, Iowa.

INDIANA, 1939

122 Annual Lodges: 545
 Indianapolis Members: 106,257
 May 23 & 24, 1939 Loss: 996

Our Grand Representative, Wor. Bro. Clyde E. Titus, was present. Sixteen of the 17 Past Grand Masters answered the roll call.

Grand Master Morrison made a splendid report of his activities.

A Fifty-year emblem was authorized.

Recognition of the Grand Lodge of Tamanlipas of Mexico was deferred for one year for further investigation.

The reviews by M. W. Bro. Elmer F. Gay, P. G. M., were published in the Indiana Freemason of which we have not seen a copy.

R. W. Bro. Edward M. Masterson represents the Grand Lodge of Indiana near ours.

Grand Master, John R. Hunter of Terre Hauntes.

Grand Secretary, William H. Swintz, Masonic Temple, Indianapolis, Ind.

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ILLINOIS, 1938

99th Annual Lodges: 991
 Chicago Members: 203,770
 Oct. 11 & 12, 1938 Loss: 5,932

Our Grand Representative, Wor. Bro. Samuel M. Frankland was present.

P. G. Master Elmer E. Beach presents sixty-three reviews which cover 227 pages. The Philippine Islands for 1936 and 1937 are given eight pages. This is generous treatment which we appreciate but which we are unable to match. We have been directed to condense our reviews.

Wor. Bro. Joseph F. Boomer represents the Grand Lodge of Illinois near ours.

Grand Master, Everett L. Lawrence of Quincy.

Grand Secretary, Richard C. Davenport, Harrisburg, Ill.

* * *

ILLINOIS, 1939

100 Annual Lodges: 994
 Chicago Members: 197,623
 Oct. 10 & 11, 1939 Loss: 6,147

Our Grand Representative, Bro. Samuel M. Frankland, was present.

Grand Master Lawrence completed his second year in the Grand East. His Report was short and concise.

Twenty-six Fifty-year Buttons were presented to veteran Masons during the year.

Whenever an orator undertakes to make a speech on Communism, Nazism,

or Fascism, the conservatives make a vehement protest that the speaker is talking politics, or governmental policies. The orator of Illinois takes Democracy for his theme. He was given a rising vote of thanks. For our part we cannot understand why any of the subversive *ism* should not be similarly treated before a Masonic gathering.

The reviews are comprehensive and well worth reading. He quotes liberally.

Wor. Bro. Joseph F. Boomer represents the Grand Lodge of Illinois near ours.

Grand Master, Dan De Baugh of Chicago.

Grand Secretary, Richard C. Davenport, Harrisburg, Ill.

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PRINCE EDWARD ISLAND, 1939

64th Annual Lodges: 18
 Charlottetown Members: 1,075
 June 28, 1939 Loss: 9

Our Grand Representative, W. A. Mac Quarrie, D. G. M., was present.

Nine of the fourteen living Past Grand Masters were present.

Grand Master Donald E. Baker made a short address touching upon the visits of King George VI and Queen Elizabeth, the visiting delegations from England, Scotland, Ireland, the United States, and other Grand Lodges in Canada.

Under "Necrology" he recorded the death of Past Grand Master Ernest Kemp. A Special Communication was held to conduct the Masonic burial service.

M. W. Bro. F. W. Ridgeon, P. G. M., gives two and a half pages of a condensed narrative report on Foreign Correspondence. One paragraph deals with Foreign Relations in re the Grand Lodges of Norway and Sweden and the National Grand Lodge of Denmark. The balance is a very brief reference to Masonic world conditions, etc.

Wor. Bro. Baldomero Perez represents the Grand Lodge of Prince Edward Island near ours.

Grand Master, Harlan P. Found of Clifton, New London.

Grand Secretary, C. M. Williams, Masonic Temple, Charlottetown, P. E. I.



Fraternal Reviews



By JOSEPH F. BOOMER, P.M.

CONNECTICUT

One Hundred Fifty-second Annual Communication, Feb. 7-8, 1940, at Hartford. M. W. Thomas H. Desmond, presiding.

All 128 Lodges were represented. Fifteen distinguished guests from other jurisdictions were present.

The Grand Master reported having made 145 Masonic visitations, to 52 Connecticut Lodges and to bodies beyond the borders of the State. Under necrology the report noted the passing of M. W. Rafael Palma, M. W. Newton C. Comfort and M. W. Clark James. Appropriate report and comment was made on the sesquicentennial celebration of the Grand Lodge which took place in 1939.

Note was made that several Grand Lodges had reiterated their opposition to the use of games of chance to raise funds for Lodges or correlated organizations.

Some space was given to the appointment of a budget committee and its efforts to correlate income and expense.

"The reports of District Deputies indicate an increasing prosperity and optimism in most Lodges."

A section was devoted to a very admirable study of the affairs of constituent Lodges, particularly their financial programs and practices.

The report of M. W. Winthrop Buck, Grand Secretary, showed a net membership as of December 31, 1939, of 34,555, which represented a net loss of 755.

The Proceedings contain report of 4 special and one emergent communications, and the addresses of the sesquicentennial celebration. Seventy reports from other jurisdictions are reviewed by M. W. Winthrop Buck.

M. W. William E. Hanmer, 431 Main St., Wethersfield is the new G. M.

* * *

MINNESOTA

87th Annual Communication, St. Paul, January 18-19, 1940, under the gavel of M. W. Gunnar H. Nordbye, Grand Master.

All Grand Officers except three were present, and 271 out of 302 Lodges represented.

In the process of opening, the National Colors and the Union Jack were presented by a Color Guard from Fort Snelling with the singing by Bro. Walter Mallory of the "Star Spangled Banner," "God Save the King," and "God Bless America."

Eleven distinguished visitors from neighboring Jurisdictions were introduced, received and welcomed to seats in the East.

The Grand Master's report covered a multitude of matters of local interest and concluded with some general observations, the key note of which was sounded in the following paragraph:

"The contribution of Masonry to the citizenship of this nation may be reckoned from the early days of our struggling colonies. Benjamin Franklin and George Washington were devoted members of our Craft. Some twenty out of fifty-one original members of the Constitutional Convention were Masons. One half of the signers of the Declaration of Independence, and some twelve Presidents have been raised to the sublime degree of a Master Mason. Masonry has always gone hand in hand with democracy. It has never flourished in any other soil; and when democracy goes, Masonry goes."

Grand Secretary John H. Anderson reported the total membership to be 47,956, which was 715 less than the total for the preceding year.

W. Bro. Harold E. Stassen, Acting Grand Orator, delivered an oration on "The Working Tools of a Citizen of a Democracy."

M. W. E. A. Montgomery, Foreign Correspondent, reviewed, at considerable length, the Proceedings of some 64 Jurisdictions.

Milo E. Price was elected and installed Grand Master, and John H. Anderson reelected Grand Secretary.

A note to the Grand Secretary's report of the communication informs that M. W. Milo E. Price died on his way to attend the Grand Master's conference in Washington, February 19, 1940, and Deputy Grand Master Chauncey C. Colton carried on.

* * *

NORTH CAROLINA

53rd Annual Communication, April 16, 1940, at Raleigh, J. Edward Allen, G. M., presiding.

All Grand Officers, 13 P. G. M's., representatives from 211 Lodges and 8 distinguished guests from other States were present.

The G. M. reported the passing of many prominent Masons of the State and made special reference to that of the late Sydney Clifton Bingham, P.G.M., of New Zealand. M. W. Bro. Allen being a school man stresses the educative agencies of Masonry and gives evidence of having conducted his administration on a scholarly plane.

An interesting feature of his report is

a suggested ritual for the installation of District Deputy Grand Masters. M. W. Bro. Allen, who is Foreign Correspondent and Reviewer for his jurisdiction, departs from the usual, in this department. He divides his report into two sections: Greetings and Comments and Statistical Tables. Under the former head, with no specific reference to Grand Jurisdictions, he discusses topics, suggested by his reading of the various Proceedings, such as: The Masonic Burial Service, Experimental Revision of Masonic Burial Service (here is presented a suggested revised service), Developments in Freemasonry in Foreign Lands, Declaratory Principles, Masonic Publicity, Lengthy Communications of Lodges, England (United Grand Lodge), Masonic Clubs in Florida, The Laying of Corner Stones Masonically Should Be Encouraged, Eligibility for Admission to Masonic Homes, The Unusual in California, The Order of the Eastern Star.

Under "The Unusual in California" some interesting matter is given about clandestine Masonry in the State, particularly "Filipino Masonry." One misleading statement should be noted. While *Legionarios del Trabajo* is being discussed, it is said:

"As previously stated, it was organized in 1925 in this State as a subordinate body under the Grand Lodge operating in the Philippine Islands."

The sentence quoted is likely to give the impression to the uninformed that there is, or was, some connection between the *Legionarios del Trabajo* and the Grand Lodge of Free and Accepted Masons of the Philippine Islands. By the expression: "Grand Lodge operating in the Philippine Islands," probably is meant the parent or original body of the *Legionarios del Trabajo*, which is not recognized as a Masonic body by our Grand Lodge.

The Proceedings contain biographical sketches of 11 P. G. M's. No one who peruses the record should fail to read M. W. Hubert M. Poteat's oration: In whom do you put your trust?

J. H. Anderson, Grand Secretary, reported 331 Lodges, April 1, 1930, with a membership on January 1, 1940, of 26,755, the latter figure representing a gain of 34, the first reported gain since 1927.

Thomas J. Harkins of Asheville, is the new G. M.; J. M. Anderson of Raleigh continues as G. S.



LA MASONERIA Y LA MUJER



A SIEMBRA del amor fraternal es la obra ingente y más intensa de la masonería. En el crudo batallar de la existencia, los hombres se olvidan que nada hay que pudiera justificar el que se miren y se traten con recelos y suspicacias. Pueden los hombres diferir de ideas y de ideales, de credos y de creencias, de gustos y de inclinaciones por lo mismo que nacen con diferentes caracteres y temperamentos, con diferentes tendencias, ansias y aspiraciones; pero nada hay en el alma humana que justifique la distanciaci3n entre los hombres nada mas que por estas divergencias, y mucho menos que por ella el fuerte se crea justificado en oprimir al débil, el afortunado en renegar del miserable, el poderoso en humillar al desvalido, en una palabra, nada hay en la gran armonía y concierto de las cosas que pueblan el universo que justifique la esclavitud, la sujeci3n del hombre por el hombre.

Vencer toda tendencia en los hombres a distanciarse, enraizar la idea de hermandad en sus mentes y conciencias, hacer que prevalezca en el mundo menos incomprensi3n, mas nobleza de esp3ritu y mas excelsa fraternidad entre los hombres ha sido siempre el prop3sito de la labor mas3nica, y por eso y para eso se hace necesaria la siembra del amor fraternal en todas partes, en todas las zonas y regiones, en todos los planos y capas sociales, haciéndonos eco de la eterna sinfonía que nos canta la naturaleza que, si se mantiene y evoluciona, es por esa misma Ley de Amor que en los átomos es la fuerza que los une, en las especies es la energía que las reproduce, en los astros es el elemento que regulariza y concierta su marcha y movimientos, en la luz y el sonido es la vibraci3n que les da origen, en todos los seres de la creaci3n es el principio que caloriza sus vidas, y en los sentimientos humanos es la nota que describe el torbellino de sus vibrantes pasiones y la melodía de sus elevadas virtudes.

Y para la mayor eficacia de esta siembra de amor fraternal los masones necesitamos de la colaboraci3n de la mujer, de la mujer en sus múltiples funciones de madre, de esposa, de hija, de amiga o de hermana. Queremos un mundo mejor y menos miserable para la humanidad, queremos que los hombres fueran como debieran ser, hermanos en la idea y en el pensamiento, en el alma, en el esp3ritu, en la acci3n; no queremos que en ocasi3n alguna el hombre sea v3ctima de sus semejantes, que el hombre se convierta en lobo del hombre, y para todo esto la colaboraci3n de la mujer será de trascendental ayuda para la masonería.

Nacida para endulzar nuestra existencia, la mujer tiene una fuerza innata para sembrar en el hogar los principios de amor, de benevolencia, de tolerancia, de comprensi3n que vamos predicando los masones en el diario luchar de la vida. La sociedad civil no es mas que la prolongaci3n del hogar, y si en el hogar, en

donde la mujer tiene su trono y su mejor campo de acci3n, reinan aquellos principios por su obra y su esp3ritu, es evidente que en la sociedad civil habrán de vibrar y de repercutir los mismos con tanta mas intensidad cuanto más arraigada sea su influencia en el hogar.

Y si a esto añadimos que con su palabra comprensiva y persuasiva anima a los apocados, vigoriza a los débiles, abate a los soberbios y humilla a los orgullosos, su influencia en la sociedad resulta mas que importante. En la brega diaria es nuestra inspiraci3n; por ella, y sobre todo, como madre de nuestros hijos, los hombres luchamos y no nos importan los sacrificios y las renunciaciones. El hombre no desmaya porque ella es su cariñosa consejera y el vigoroso sostén en sus desfallecimientos. Los pensamientos mas sublimes se han escrito por y para ella, y las ideas mas nobles que han hecho de este mundo un lugar mas feliz para la humanidad han surgido al calor de su fecunda actuaci3n. Como dijera un orfebre de la palabra, por ella el niño se hace hombre y el hombre aprende a amar con el candor de un niño y las energías de un gigante. Ella es lo mas trascendental en la vida porque en su debilidad física, dentro del ánfora de carne s3til que la envuelve, se contienen los gérmenes de una grandeza espiritual que la fuerza a amar y a querer y, por tanto, a comprender, dentro de la sublimidad de su alma.

Leímos en una revista el siguiente pasaje:—"Interrogado un día Rafael, el hijo espiritual de Alfonso Lamartine, el gran romántico francés, porqué no escribía sus grandes concepciones mentales, contestó, ¿escribe el mar sus férvidas serenatas a la playa rumorosa? ¿Escribe el sol sus cantos ardientes de amor a la fecundidad de la tierra? ¿Escribe la luna sus plateadas sinfonías a la noche silente? ¿Escribe el río el rumor de sus endechas a la virginidad de los campos esmeraldinos? No. Entre lo que se dice y lo que se siente media la distancia inmensa que hay entre el corazón humano y el número de letras de un alfabeto."

Lo mismo decimos de la masonería y de la mujer. No es necesario iniciarla en nuestros ritos porque en ella ya vibran los gérmenes de la mas pura masonería, en el desdoble de sus sentimientos altruistas y generosos. No se hace necesario *decirla ni leerla*, ni *escribirla*, sencillamente porque la *siente*.

Sin ser una iniciada en nuestros trabajos de ritual, ella tiene una intuici3n innata de nuestra labor fraternal porque en su propia naturaleza palpita nuestro ideal de amor: la comprensi3n y fraternidad de todos los hombres. Parodiando al poeta que, dirigiéndose a la mujer, la dijera—*la poesía eres tú*,—nosotros los masones la decimos lo mismo—*la masonería eres tú*.

◆ LO QUE NO PUEDE HACER UNA LOGIA ◆

[Continuamos]

Dar al Venerable Maestro electo posesión de su cargo a menos que el mismo exhiba ante los dignatarios que han de instalarle el certificado del Gran Instructor o del Inspector del distrito en que la Logia esté situada en el que conste que se le ha examinado personalmente a dicho Venerable Maestro, y de que el mismo se halla en condiciones de dar el trabajo e instrucciones completos de los tres grados, y que tiene conocimiento perfecto de las partes de la Constitución y reglamentos generales de la Gran Logia que se refieren al gobierno de una Logia, entendiéndose que dicho certificado debidamente endosado por el oficial instalador será enviado al Gran Secretario a la mayor brevedad posible para que éste lo archive;

Dar al Primer Vigilante posesión de su cargo a menos que el mismo exhiba ante los dignatarios que han de instalarle el certificado del Gran Instructor o del Inspector del distrito en que la Logia esté situada en el que conste que se le ha examinado personalmente, y de que el mismo se halla en condiciones de dar el trabajo e instrucciones completos del primero y segundo grados, entendiéndose también que dicho certificado debidamente endosado por el oficial instalador será enviado al Gran Secretario a la mayor brevedad posible para su archivo;

Dar al Segundo Vigilante posesión de su cargo a menos que el mismo exhiba ante los dignatarios que han de instalarle el certificado del Gran Instructor o del Inspector del distrito en que la Logia esté situada en el que conste que se le ha examinado personalmente, y de que el mismo se halla en condiciones de dar el trabajo e instrucciones completos del primer grado, entendiéndose también que dicho certificado debidamente endosado por el oficial instalador será enviado al Gran Secretario a la mayor brevedad posible para su archivo;

Dejar de solicitar del Gran Maestro una dispensa especial siempre que la Logia deje de dar posesión a sus dignatarios dentro del periodo de sesenta días siguientes a su elección por haber dejado el Venerable Maestro electo de obtener el certificado necesario de aptitud o competencia, pues, la Logia en este caso deberá solicitar inmediatamente una dispensa especial del Gran Maestro con el objeto de elegir un Venerable Maestro, no pudiendo ya ser elegido en esta nueva elección el Hermano elegido en la anterior como Venerable Maestro, entendiéndose que el Gran Maestro, por motivos satisfactorios, puede conceder un nuevo plazo al Venerable Maestro electo para procurarse el aludido certificado;

Solicitar del Gran Maestro una dispensa para celebrar una elección en tiempo diferente del señalado en la Constitución a menos que sea por motivos atendibles propiamente expuestos;

Solicitar del Gran Maestro una dispensa para celebrar una elección por haberse producido una vacancia en el cargo de Venerable Maestro o de Vigilante de la Logia a menos que se exprese debidamente la necesidad de hacerlo;

Solicitar la dispensa de que se habla en los dos párrafos inmediatos anteriores sin haberse antes aprobado dicha petición por las dos terceras partes por lo menos de los miembros presentes en una tenida regular, debiendo estar dicha petición certificada por el Secretario;

Celebrar la elección especial mencionada en los casos anteriores sin haberse antes notificado debidamente de ella a todos los miembros de la Logia;

Consentir que algún miembro sea oficial de la Logia cuando, por estar afiliado a otra Logia en los casos permitidos de doble afiliación, sea también oficial de esta otra Logia;

Permitir que el Secretario deje de notificar al Gran Secretario de la elección e instalación de sus oficiales o de cumplir con cualquiera otra de sus obligaciones, pues, de su conducta ya por negligencia o ya por violación de sus deberes u obligaciones será responsable la misma Logia;

Privar a sus oficiales de sus facultades, privilegios o prerrogativas mientras tanto ocupen propiamente sus respectivos puestos en la Logia;

Actuar sobre o conocer de una apelación contra una decisión o resolución de su Venerable Maestro, pues, las decisiones y resoluciones del Venerable Maestro no son apelables ante la Logia, sino que las objeciones o reparos a tales decisiones o resoluciones pueden exponerse ante el Gran Maestro en la forma prevenida en la Constitución;

Permitir a cualquiera de sus miembros a que tengan mas de un voto, excepto que en todos los casos de empate en una votación, excepto en las que se hagan por papeletas, el Venerable Maestro, además de su propio voto, puede emitir otro para resolver el empate;

Cortar el periodo de cargo de sus oficiales, aunque se hayan ausentado, pues, los mismos deberán desempeñar sus respectivos cometidos hasta que de acuerdo con la Constitución sean elegidos otros y éstos hayan tomado debidamente posesión de sus respectivos cargos;

Pagar a su Secretario por sus servicios como tal mas de diez pesos al mes cuando la Logia todavía tenga algunas obligaciones sin pagar, entendiéndose que estas obligaciones se refieren a las ya vencidas y exigibles y no a las que estuvieran aún por vencer;

Registrar como miembro de la Logia a un masón como no sea (a) por haber recibido el mismo en dicha Logia el grado de Maestro Masón, (b) o por haber sido debidamente elegido para su afiliación a la misma y cumplido con todas las condiciones requeridas para el caso, (c) o por haber sido nombrado en una dispensa para una nueva Logia como uno de los peticionarios, (d) o por la consolidación en una sola Logia de dos o mas, de una de las cuales ha sido miembro dicho masón;

Imponer como una obligación la asistencia personal de los miembros a sus tenidas;

Privar a cualquier Maestro Masón miembro de la Logia de su derecho a asistir y estar presente en sus tenidas y durante todas sus actuaciones y tomar parte en las mismas, siempre y cuando se conduzca de una manera debida y ordenada, pues, si se comporta de una manera inconveniente el Venerable Maestro puede negarse a admitirle o puede excluirle de la Logia;

Permitir la presencia en la Logia de cualquier miembro en estado de embriaguez, pues, en este caso el Venerable Maestro debe negarse a admitirle y deberá excluirle de la Logia inmediatamente;

[Continuaremos en el número siguiente]



De Charla con Nuestros Hombres



"Se dice que en los regímenes democráticos es mas difícil contentar a las masas; pero la experiencia me está demostrando que cuando un gobernante se guía por los principios de la hermandad masónica no puede desmayar en su obra por numerosos que fueran los escollos," asegura el Ven. Hermano ALFONSO A. PABLO, Gobernador de la provincia de Tarlac.



S SIN DUDA alguna interesante conocer los puntos de vista de un Venerable Hermano que en el gobierno de diecisiete municipios y trescientos treinta y dos barrios que comprenden toda la provincia de Tarlac se guía por los principios de hermandad de nuestra augusta y venerable institución.

A él nos acercamos y con la mayor complacencia de su parte, nos dice:—

—Cuando asumí el cargo de Gobernador, gracias a la buena voluntad del electorado de la provincia de Tarlac, estaba completamente convencido de que los principios e ideales de nuestra Gran Fraternidad Masónica constituyen un valiosísimo patrimonio para el servidor público.

—La posesión de esos principios junto a los hábitos y prácticas adquiridos en su seno hacen que el servidor sepa fraternizar genuinamente con el público y que desaparezca por completo esa sospechada artificialidad que las masas atribuyen a muchos políticos, por mas que éstos obren con sinceridad.

—La norma de gobierno invocada por el Presidente Quezon de que el gobierno debe buscar y acercarse al pueblo representa perfectamente un principio masónico, y por eso mismo, habiendo encontrado que las asambleas comunales ofrecen un campo amplio para que el gobierno pueda estar mas en contacto con las comunidades, sobre todo las rurales, no he escatimado esfuerzo alguno en organizar y llevar a cabo dichas asambleas en los barrios como en los centros de las poblaciones de la provincia de Tarlac.

—Tenemos organizadas y celebradas ya seiscientos treinta y siete asambleas comunales durante mi incumbencia como Gobernador de Tarlac, y antes de expirar el término de mi cargo quisiera completar setecientas asambleas. Puedo asegurarle que en mis dos años y pico de gobernador hemos celebrado mas asambleas comunales que las organizadas en conjunto en todos los años anteriores.

—La gente iliterata, y aún aquellos mismos que estando en condiciones de leer los periódicos no pueden hacerlo por no poder suscribirse a ellos, se están enterando de las medidas de gobierno y de administración, como también de los principales acontecimientos de interés público.

—Hablando mas específicamente, mediante dichas asambleas comunales, las actividades de la Provincial Nursery, de la Breeding Station, de la Agencia del Buró de Comercio y de otras gubernamentales se han propagado y se han hecho conocer a nuestra gente mas humilde. Se espera que la provincia de Tarlac, además de ser azucarera y arrocera, se convertirá en un futuro muy cercano en una fuerte proveedora de frutas. Estas asambleas comunales harán que esto se convierta en una realidad lo mas pronto posible.

—Mediante las asambleas comunales los contribuyentes se dan mejor cuenta de su responsabilidad para con el Estado. La recaudación de impuestos derivados del certificado de residencia ascendió a unos veintiún mil pesos, y se debió en gran parte a la campaña emprendida en estas asambleas comunales.

—No obstante estar la provincia de Tarlac colindando con las provincias de Pampanga y Nueva Ecija, las grandes tragedias que han tenido lugar en estas últimas provincias de índole comunista y ultrasocialista, no se han registrado en la nuestra, gracias también a las asambleas comunales.

—Aquellos propietarios que por tradición se aferran a las usanzas y prácticas antiguas en menoscabo de los intereses de los aparceros y obreros han cedido en la mayor parte de las demandas de sus consocios rurales en la labranza de los terrenos. Por estas asambleas comunales la provincia de Tarlac no ha conocido de esos conflictos y rozamientos agrario-sociales que afectan de raiz la paz, la tranquilidad y el orden públicos.

—Existe una cosa notable en estas asambleas comunales. En algunas oca-

siones hablan en ellas representantes de diferentes iglesias o agrupaciones religiosas, como católicos, protestantes, aglipayanos y discurren sobre temas de carácter cívico. Esto, desde luego, ayuda a reducir hasta donde es posible el fanatismo y el obscurantismo.

—En ciertos periodos de la serie de asambleas comunales, se acompañan a las mismas exposiciones rodantes en donde se exhiben los trabajos y adelantos realizados hasta ahora en la División de Fitoténia, en la cría y desarrollo de animales y también en el ramo del comercio nativo. Siempre se ha procurado que en todas las fiestas pueblerinas haya exposiciones que suelen durar tres días, y esto ha contribuido mucho en hacer que desaparezca la afición por esas comedias de moro-moro, etc., que datan de tiempos ya muy remotos. El público que se arremolina en estas fiestas se inclina ya ahora por cosas mas prácticas y útiles para las necesidades de la vida.

—Como corona de nuestra labor al promover estas asambleas comunales, vemos ahora con satisfacción cómo se promueven y se desarrollan las industrias caseras en todos los pueblos, barrios y multitud de casas en la provincia toda de Tarlac. Merced a las gestiones de instructoras conocidas como INSULAR HOME DEMONSTRATORS, que se han enviado a diferentes lugares de la provincia y permanecido allí por semanas y meses para enseñar y ayudar al elemento femenino de las localidades, el cultivo del arte-ciencia de las industrias caseras es un prodigio.

—Se dice que en los regímenes democráticos es mas difícil contentar a las masas. Pero la experiencia me está demostrando que cuando un gobernante se guía por los principios de la hermandad masónica no puede desmayar en su obra por numerosos que fueran los escollos.

—Un gobernante es siempre sometido a dura prueba durante su incumbencia. Si no fuera por el espíritu fraternal y masónico que siempre me anima no creo que pudiera salir airoso de mi cometido.

RIZAL, COMO MASÓN

Por ANTERO GEMPESAW, V.M.P.

(Continuación)

En esos trozos queda fielmente retratada la fuerza magnética de la riqueza en manos de un ser alucinado por la fé hácia un sublime ideal; de un hombre pronto a estrellar contra la dura roca del fracaso, arrastrado por los impulsos de la fatalidad y por los errores ajenos.

La **Riqueza** incita, así mismo a la ostentación y desprecia la verdadera fé, aquella fé hácia el verdadero Dios que no necesita de riquezas, aquel verdadero Dios a quien se debe adorar con reverencia, a quien se debe dedicar actos de verdadera virtud.

"No pasaba un año sin concurrir con una orquesta a la opulenta romería de Antipolo; entonces costeaba dos misas de gracia de las muchas que forman los tres novenarios, y se bañaba después en el renombrado *batis* o fuente, donde la misma sagrada imagen se bañara * * *. Las dos misas le venían a costar algo más de cuatrocientos pesos, pero resultaban baratas si se consideraba la gloria que la Madre de Dios adquiría con las ruedas de fuego, cohetes, bombas y morteretes o *bresos* como allí se llaman, si se había de calcular las grandes ganancias que, merced a estas misas, había de conseguir en el resto del año." (Noli Me Tangere, Cap. VI)

A eso induce la riqueza en manos de aquellos que no ven más que el beneficio propio, hecho confirmado por la réplica de aquel jefe de tulisanes que sostenía conversaciones con Elias. Dijo:

"—¿Dices que es rico? Los ricos no piensan más que en aumentar sus riquezas; el orgullo y la pompa les ciegan, y como generalmente están bien, sobre todo cuando tienen poderosos amigos, ninguno de ellos se molesta por los desgraciados. Lo sé todo, porque fui rico." (Noli Me Tangere, Cap. XIV)

La **Riqueza** es un elemento poderoso para una conciencia recta que se halla impuesto del deber de interesarse por aquello que pueda ser en provecho del bien; un arma afilada en manos de un héroe dispuesto al sacrificio por el bienestar de la humanidad, y la tabla de salvación de la miseria.

Pero la **Riqueza** sirve así mismo de un afilado puñal, no para obtener el bien, sino como una necesidad cuando se han agotado todos los recursos para derrocar los más grandes males por la salvación de la humanidad y por el triunfo de la Justicia.

"—Llamado por los vicios de los que gobiernan, he vuelto a estas Islas, y, bajo la capa del comerciante, he recorrido los pueblos. Con mi oro me he abierto, y donde quiera he visto a la codicia bajo las formas más execrables, ya hipócrita, ya cruel, cebarse en un organismo muerto como un buitre en un cadáver, y me he preguntado, ¿por qué no fermentaba en sus entrañas la ponzoña, la ptomaina, el veneno de las tumbas para matar a la asquerosa ave? El cadáver se dejaba destrozado, el buitre se hartaba de carne, y como no era posible darle la vida para que se volviese contra su verdugo, y como la corrupción venía lentamente he atizado la codicia, la he favorecido, las injusticias y el abuso se multiplicaron; he fomentado el crimen, los actos de crueldad, para que el pueblo se acostumbre a la idea de la muerte; he mantenido la zozobra para que huyendo de ella se buscara una solución cualquiera; he puesto trabas al comercio, para que, empobrecido el país y reducido a la mise-

ria, ya nada pudiera temer; he instigado ambiciones para empobrecer al tesoro * * *" (Filibusterismo, Cap. VII)

Ese medio empleado por Simoun, es el único medio de que puede valerse para vencer los grandes males que Rizal combatió. El país de entonces estaba subyugado por dos fuerzas tiránicas: del Gobierno y de la Religión. La Ciencia no podía progresar, porque para ella no tenía hueco en el corazón del pueblo, pues ante el Derecho se erguía el patíbulo. No restaba otro recurso que acelerar el paso del mal hacia el abismo a donde se dirigía, con el objeto de dar fin al triunfo del error para que renaciera la verdad. ¿Cómo no hemos de destruir los grandes y soberbios edificios donde se festeja la vanidad para enarbolar sobre sus ruinas la bandera redentora del Derecho y de la Justicia? La historia en que se registran los más gloriosos triunfos han confirmado esos actos heroicos. Ese es el valor de la **Riqueza** en manos de los que velan por el bienestar de la humanidad.

La Masonería no detesta la **Riqueza** porque es una necesidad para la existencia, pero que su adquisición sea de un modo honroso. Desear la **Riqueza** con el ánimo de engrandecerse para ser admirado y respetado, indudablemente se dejarán oír tristes gemidos de la miseria, protestas del derecho menospreciado, de la justicia burlada y de las leyes pisoteadas. Y es más, por la desmedida ambición, quizás surgirán seres que despreciarán a los que enaltecieron sus nombres y renegarian, retractándose del juramento prestado, para volver a abrazar la misma fé que antes abdicara. De aquí, que los hermosos ideales de la humanidad se convertirían en pequeños juguetes en manos de esos que conservan un pasado execrable. ¡Ay, de esos seres!... El día en que su propia conciencia le pidiera cuenta de sus actos, entonces sería cuando se percatarán de que dejarán hijos con el estigma de los errores cometidos, y las **Riquezas** legadas en herencia no servirían más que un aliciente para adormecer la energía e incitar la pereza y el orgullo.

Si la **Riqueza**, pues, no puede servir de estímulo para purificar nuestro modo de ser, tampoco podría proporcionar la dicha ajena. Cuando la riqueza no valiera más de su valor intrínseco y no para el beneficio de la humanidad, sería mil veces preferible lo ejecutado por el P. Florentino, arrojando a las profundidades del mar la maleta que contenía el tesoro de Simoun, profiriendo la siguiente sentencia:

"Que la naturaleza te guarde entre los profundos abismos, entre los corales y perlas, de sus eternos mares! * * * Cuando para un fin santo y sublime los hombres te necesiten, Dios sabrá sacarte del seno de las olas... Mientras tanto, allí no hallarás el mal, no torcerás el derecho, no fomentarás avaricias...." (Filibusterismo, Cap. XXXIX)

Descrito el significado de la **Riqueza** en pro de la humanidad, pasemos ahora a investigar el valor de la **Fuerza** ante los ideales de la Masonería.

LA FUERZA

En la calurosa discusión entre Ibarra e Elias, éste último replicó (Noli Me Tangere, Cap. X)

"—Solos en verdad, somos nada; pero tomad la causa del pueblo, uníos al pueblo, no desoigais sus voces, dad ejemplo a los demás, dad la idea de lo que se llama patria."

"—Lo que pide el pueblo es imposible, es menester esperar."

"—Esperar, esperar equivale a sufrir."

"—Si lo pidiese, se me reirían."

"—Y ¿si el pueblo os sostuviere?"

"—Jamás no será nunca el que ha de guiar a la multitud a conseguir por la **FUERZA** lo que el Gobierno no cree oportuno, no! Y si yo viera alguna vez a esa multitud armada, me pondría al lado del Gobierno y la combatiría, pues en eso turba no vería a mi país. Yo quiero su bien, por eso levanto una escuela; lo busco por medio de la instrucción, por el progresivo adelanto; sin luz no hay camino."

"—Sin lucha tampoco hay libertad."

"—Es que sin libertad no hay luz, replicó el piloto con viveza; decís que conoceis poco vuestro país, lo creo. No veis la lucha que se prepara, no veis la nube en el horizonte; el combate comienza en la esfera de las ideas para descender a la arena; que se teñirá en sangre; oigo la voz de Dios, ¡ay de los que quieren resistirle! para ellos no se ha escrito la historia!"

"¿Qué he de decir a los que me envían?" Preguntó (Elias) cambiando de tono.

"—Ya os he dicho, que deploro mucho su estado, pero que esperen, pues los males no se curan con otros males, y en nuestra desgracia todos tenemos nuestras culpas."

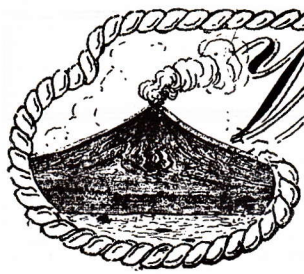
En ese diálogo se manifiesta la lucha entre la impaciencia y la prudencia; la insistencia de la **Fuerza** y la reflexión de la **Inteligencia**. Elias, quiere la redención de su patria por medio de la **Fuerza**, pero Ibarra pretende la libertad por medio de la **Ciencia**, en la convicción de que si la esclavitud es un mal, será un mal mayor el empleo de la **Fuerza** que causaría numerables víctimas.

Ya en el apogeo de la lucha cuando Rizal estaba recluido en la **Fuerza** de Santiago, en su manifiesto dirigido al pueblo entonces en armas, insistía en sus principios.

"He dado pruebas como el que más de querer libertades para nuestro país y sigo queriéndolas. Pero yo proponía como premisa la educación del pueblo para que por medio de la instrucción y del trabajo tuviese personalidad propia y se hiciera digno de las mismas. He recomendado en mis escritos el estudio; las virtudes cívicas, sin las cuales no existe redención."

En ese manifiesto queda revelada la esencia de la Masonería, esa esencia representada emblemáticamente por la **Pulgadeta** y el **Mazo** que simbolizan la **Fuerza**.

(Se continuará)



Vernacular Section

MASONERIA--SIMULAIN AT ARAL

(Panayam na binigkas sa himpilang KZRH ng radio ng Lubhang Kapitapitangang Gran Maestrong Heneral Jose de los Reyes noong ika 26 ng agosto ng 1940.)



Iginagalang kong nakikimatiag sa radio:



PINAGPAPATULOY na maging itanhal ang Masoneria. Ibig naming itanyag sa liwanag ng araw ang katotohanan—simulain at aral—ng mahal na Kapatiran ito, upang makilala ng lahat. Sinomang makakita o makakilala ng isang bagay makagagawa ng sariling pagkukuro, magkakaran ng ilaw magbigay ng tapat na pasia, at makapagsasabi, ayun sa sariling pagka-alam, kun ang bagay na nakita o nakilala, ay mabuti, o hindi mabuti. Hindi siya maniniwala sa sabihin ninoman.

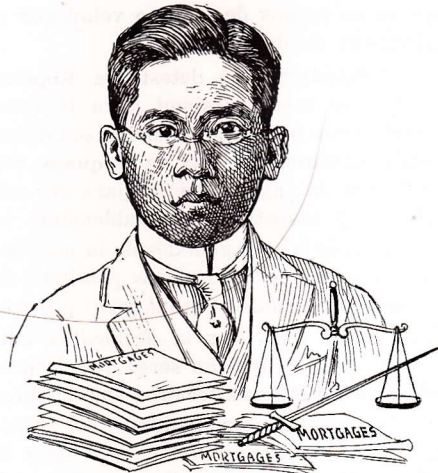
Sa gitna ng mga kalayaang bunga ng kasalukuyang demokrasya; sa ilalim ng pananahimik at kapayapaang tinatamo natin sa ngayon, mabuting ilat-hala ang mga banal na simulain ng Masoneria, ang kanyang mga aral, at gayon din ang mga banal na layunin. Kailangang ipabatid, lalo na sa kabinataan, na di iba kundi ang mga aral ng Masoneria ang siyang naging tanglaw ng mga bayani ng lahi, niyaong kalagimlagim at mahabang gabi ng ating kaalipinan, sa mapanganib at mahirap na paglawag ng landas tungo sa katamuhan ng ating katubusan.

Aral ng Masoneria ang nagpalakas at nagbigay tapang sa nasisiil na diwa ng bayan, at aral nga ng Masoneria ang nagpaaninaw na ang tawo'y mayroong sariling katutubong mga karapatan na kaloob ng Dios, gaya ng karapatang mabuhay, karapatang lumaya, karapatan sa kalayaan ng diwa at pag-iisip, karapatang sumamba sa kaniyang Dios, ayun sa sariling diwa, at karapatang humanap ng kaniyang kaginhawahan sa buhay sa loob ng katuwiran at katarungan sa kapuwa tawo.

Aral din ng Masoneria na ibigin at ipagtangol ang sariling Inangbayan at ang kaniyang karangalan na lalo sa buhay. At aral ng Masoneria ang nagpaalab ng puso at gumising sa dibdib ng ating lahi ng makabansang diwa, iisang dandamin at iisang mithi—mithing magsarili—upang magtipon ng lakas sa paghuhumindig na makakalag sa mabigat na tanikala ng kalupitan ng panginoong dayuhan. Ito at hindi iba ang

mga aral ng Masoneria. Nagpapakilala sa tawo ng kaniyang mga karapatan at katuwiran, gayondin ng kaniyang mga tungkulin sa Dios, sa sankatauhan, sa Inangbayan, sa kapuwatawo, at sa sarili. Nagtuturong pagpitaganan ang katuwiran at mga karapatan ng iba sa upanding ang mga anak ng iba't ibang lahi o bansa ay mangagpalagayang hindi panginoon at alipin, hindi mayaman at dukha, kundi nangagkakaisa, pantaypantay, ayun sa karapatan at kabaitan ng bawa't isa, at nangagkasusundong tulad sa mga anak ng iisang ankan ng malaking lahi ng tawo.

Ven. Her. Angel R. Sandiego



—“De la injusticia reniego”—
nos dice el Hermano Sandiego,
—“y como abogado y masón,
la combato con tesón...”

Sa loob ng maikling sandaling aking magagamit ngayon, wala akong sapat na panahong isaysay ang pinagmulan at buhay ng Masoneria. Ang mula at mahabang buhay ng Masoneria ay mababakas sa malayong dako ng daan-daang taong lumipas. Mangyayari ko lamang sabihing madalian, na ang Masoneria ay isang malaking Kapatiran ng mga tawong laya; nakalaganap sa maraming bansa ng daigdig at nabuhay sa nagdaan at mabubuhay sa hinaharap na kasintanda ng panahon. Masasabi na ang Masoneria ay likha ng PAGIBIG-KAPATID, SAKLOLO, at KATOTOHANAN. Ang Masoneria ay lubos na nakaalay sa paglilinkod sa Dios at sa sankatawohan. Sa pagtupad ng gani-

tong layunin, magpapatuloy ang Masoneria maging sa salungahing landas ng pagpapakahirap hangan sa matuklas ang ILAW ng Dios, na siyang PAGIBIG at BUHAY.

Tatlong mahalagang bagay ang nagbigay buhay sa Masoneria; una, Religion; ikalawa, Kalayaan, at ikatlo, Demokrasya. Gayonman, ay katotohanan na ang Masoneria ay mangyayaring mabuhay kahit walang kalayaan, kahit sa labas ng demokrasya. Katutubong gawi ng kaluluwa na lumuhog sa Lumikha sa kaniya, ang Dakilang Arkitekto ng sandaigdig; kaya ang Masoneria, ay mamamalagi at mamamalaging matibay.

Sa ibabaw ng altar ng bawat Logia doon nakalahad ang Aklat ng Santong Kasulatan—ang Sagrada Biblia—at sa loob ng Logia ang pangalan ng Dios ay sinasambit ng puspos na galang. Kun hindi man religion, ang Masoneria ay iginagalang ang lahat ng religion. Sa mga simulain ng Masoneria panguna ang PANANALIG, PAGASA, at PAGKAAWA. Pananalig sa Amang Dios sa langit; pagasa sa buhay na walang hangan, at pagkaawa sa lahat ng tawo; datapwa, lalo ang pagkaawa. Isa sanang malaking kaawanggawa at paglilinkod sa Dios sa kapakanan ng sankatawohan kun ang lahat ng religion ay mangagkaisang idaos na itanim sa puso at diwa ng mga tawo ang ILAW, PAGIBIG at KATOTOHANAN ng Dios, upang mapawi ang dilim na siang ina ng maraming pamahiin, abusion at maling pagsamba.

Pinakamahalagang mga aral ng Masoneria ang PAGIBIG-KAPATID, SAKLOLO AT KATOTOHANAN. Ang pagibig-kapatid ay dalisay na daloy ng puso, pamawi ng poot, at nakaaakit maging sa kaaway sa pagkakasundo. Saklolo, hindi lamang awa at sabing pangaliw, kundi saklolo sa gawa na saklolo ang nagtitiis ng kasawiang palad, pakanin ang nagugutom at paramtan ang hubad. Katotohanan, ilaw ng Dios, lakas, mula ng madlang kabanaan, laban sa pakunyar at kabulaanan. Ang katotohanan ay dapat maging sukat ng pangungusap at pangako dapat malarawan sa paguugali at gawain ng sinomang mapuring tawo.

Sa lahat kong sinabi na, ay napansin
(Patuloy sa kasunod na dahon)

◆ VERNACULAR SECTION ◆

LAHI KO'Y GUMISING

LAHI KO'Y gumising at matá'y imulat
Magbangon sa higa't, antok mo'y ipagpag

At samantalain ang unang liwanag
Ng masayang araw sa kaniyang pagsikat.

Ang panaho'y ginto na makabuluhán
Na dapat tipirín at pakinabangang
Ipagkamit dunong na ikararangal,
O ng kayamanan na gamit sa buhay.

Sa madláng kinapal ang tawo ay higit
Binigyan ng Dios ng loob at bait,
At ginawang hari sa sukob ng langit
Binigyán ng diwa na Kaniyáng kawangis.

Gumising sa iyong matagal na himbing,
Katawan sa sipag pilinging sanain,
Sa sipag at pawis lamang mangagaling
Ang sa araw-araw na iyong kakanin.

Iyong pagpilitang isip ay tanglawán
Ng ilaw at aral ng Katotohanan,
Ang tawo at lahing mamalaging mangmang
Ay walang mataas na layon sa buhay.

Ang isip ng mangmang ay nakakatulad
Ng buhay na ibong pinutlang ng pakpak,
Ibigin ma'y hindi magawáng lumipád
At hindi madalá ang sariling bigat.

Ang maang na tawo'y hingil maniwala
Sa balang marinig na sabi't balita
At lubhang maraming paraya ng kapuwa

At mapaniwala sa madláng himala.

Sa dunong ay hubád, sa aral ay salát,
Malayo sa palad at lagi sa hirap.
Kaluluwa'y waláng lakás na lumipád
Sa Dios na Kaniyang Amang liniliyag.

Ang magandang azul na kulay ng langit,
Ang kahanga-hangang ayus ng daigdig,
Ang sa kaluluwang mayumong pag-ibig
Ay walang anomán sa tulóg na isip.

Kun ikaw'y magulang na may pagmamahal
Sa mga anak mo, iyong pagpilitang
Sila'y pamanahan ng dunong at aral
Mahalagang yaman hanggang kalangitan.

Ang salaping mana'y lulusawing lubha,
Madaling gugulin kun hindi mawala;
Pambiling madalás ng sayá at tuwa
Na parayang balot ng maraming luha.

Gising, pusag, ikaw kabataan!
Panaho'y habulin at pakinabangan;
Sandaling masáyang marahil ay buhay
O susi ng búkas sa iyong tagumpay.

Ang iyong Kahapo'y nagdaan't walana.
Ang Ngayo'y sandali, Búkas, ay pag-asa.
Kun sa iyong Ngayón ay magpaiwan ka,
Ang Ngayóng Ginto mo, búkas ay walana!

JOSE DE LOS REYES.

(Karugtung ng na sa kabila)

ninyo marahil, na ang mga aral at simula ng Masoneria, ay pawang hingil sa huling layunin na ang lahat ng tawo, lahat ng lahi at bansa sa sansinukob ay mangagkakasundo at mangagkaisa sa PAGKAKAPATIRAN NG TAWO sa ilalim ng PAGKAAMA NG DIOS!

Ang Masoneria ay hindi religion o lapiang politika. Ang tumatawag na may nasang pumasok sa pinto ng Masoneria, hindi tinatanong kun ano ang kanyang religion, at hindi inuusisa kun ano ang kanyang paniniwala at lapiang kinaaaniban sa politika. Ang politika at religion ay hindi pinagtatalunan sa loob ng alin mang Logia. Sukat na ang isang tawo ay mayroong kabaitan at mahal na asal, may kilalang mapuring hanap-buhay na sapat sa kanya at kanyang ankan, at walang lisa ang katawan, upang mangyaring tangapin. Ang hindi mangyayaring makapasok sa Masoneria ay sinomang hindi naniniwala sa Dios at sa buhay na walang hangan ng kaluluwa, maging mahal na tawo, mayaman, o makapangyarihan. Sa loob ng Masoneria, mga tawong mangagka-kaiba ng lahi, religion at politika, mahal na tawo at imbi, mayaman at mahirap, lahat ay nangagtatawagang ka-

patid at nangagsasamang gayaon-kapuwa bigayan, kapuwa pitaganaan at parayaan, at walang panaigan maliban sa unahang maglingkod ng mahigit sa iba. Ang mahalagang gantingpalang lalong asam ng isang Mason, ay ang giliw at pagmamahal ng kanyang mga kapatid.

Ang Masoneria at madlang kanyang gawain ay nakahayag at lantad. Inililihim lamang doon sa mga bansa na ang Bayan ay walang kapangyarihan, at ang mga namamayan, ang buhay, kalayaan, karapatan at pagaari ng tawo ay isinukong lahat sa Makapangyarihang panginoon o sa Pamahalaan ng ilan. Datapuwa, kailan at saan man, ang Masoneria at ang kanyang malusog na binhi ay mabubuhay at tutubong malago.

Ang Masoneria ay kusanghirap o sacrificio. Sa kanyang mahirap na paglalakbay sa pagtuklas ng Ilaw, ang Masoneria ay magpapatuloy, taglay na lagging nakataas ang kanyang sagisag na KALAYAAN, PAGKAKAISA at KAPATIRAN, at kun kailangan sa pagtupad ng kanyang mga tunkulin, hindi masisindal sumalunga sa Calvario. Ang Masoneria ay walang lakas na ibinibigay ng malalaking kayamanan at walang hokbong magagamit! Wala, kundi ang pananalig sa kanyang mga banal na layunin. Nung si Jesucristo ay ipi-

nako sa Krus at itinaas sa tuktok ng Calvario itinindig niya ang kanyang dakilang imperio sa kaibabawan ng maraming imperiong na sa ibabaw ng lupa, at ang kanyang imperio'y mabubuhay na walang hangan. Ang angel ng kamatayan nung palayain ang kaluluwa ni Rizal sa lanag ng Bagonbayan, kasabay iniwasak, doon din, hindi isa, kundi dalawang imperio dito sa Filipinas.

Iginagalang kong dumidinig sa akin ngayon, kun marinig ninyong may mag-sabi na ang Masoneria ay kaaway ng Dios o ng alinmang religion, o magsabing hindi totoo ang sinabi ko na ang aral ng Masoneria ay siyang ginamit nating tanglaw at patnugot sa pagtuklas ng mga kalayaang ating linalasap ngayon, inyong kautangang sagutin at tutulan. Inyong nalalaman ang madlang pangyayari. Mga buhay ang maraming saksi at inyong nangakikilalang mga ulila at balo, magulang at kapatid, hinlog at kaibigan ng maraming Mason at mga bayani ng ating lahi na nangagsitanggap ng martirio sa dambana ng pagibig sa ating Inangbayan. Sa Bagonbayan, sa maraming pook ng Filipinas, inyong ipagturo, at sariwapa, ang maraming luha at mahalagang dugo ng mga martires na anak ng Masoneria.

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