

# The Cable News

Vol. XVIII

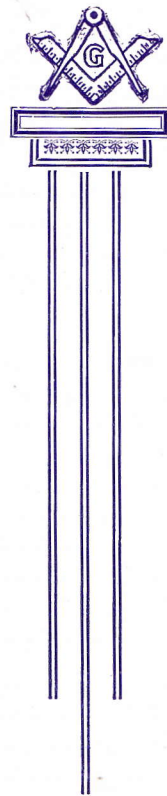
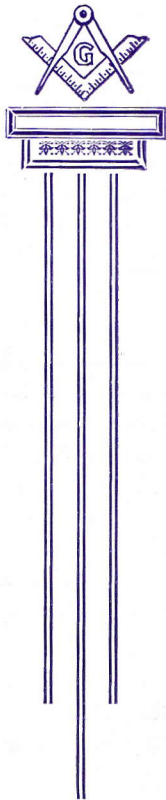
Manila, Philippines, December, 1940

No. 7

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

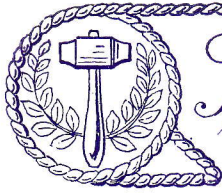
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

A MASON AT HEART AS WELL AS IN NAME



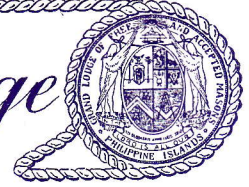
**Mar. Bro. John Robert House Mason, P.M.**

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



# The Grand Master's Message

## Masonry Villified



**D**URING the past few weeks, the radio audience of the Philippines has been regaled with vilifications broadcast by certain elements who can see nothing good in their fellowmen who happen to disagree with their views in matters of worship. We have been asked several times why we tolerate the villifiers to twist the facts, and why we do not fight them with their own weapon. Our reply has always been that such conduct on the part of our detractors is beneath our notice, and that we will not degrade ourselves to their level.

For centuries Masonry has been villified, but it has not been destroyed because its principles are indestructible. We will continue to ignore the malicious attacks of the sworn enemies of our Venerable Order. No amount of base vilifications will stop us from fulfilling our plighted duty. Masonry, by its precepts and examples, does not seek to supplant the mission of the Roman Church or of any other Church. It does not claim any God-given commission to save souls, or pretend to know the hidden mysteries beyond the grave, or boast of any divine power to redeem fallen humanity, or claim the exclusive authority to point out the only and sure path to heaven.

The long-winded arguments of our detractors boil down to one and only one point: that Masonry is incompatible with Catholicism. But this may be true only in the mind of some bigoted churchmen of the Inquisitorial school. Why should a Mason be incompatible with a Catholic who worships God, but does not submit blindly to the exploitation of fallible priests? The incompatibility is between reason and idolatry, between the Mason who wishes to be at peace with his community and the intolerant votary of a sect that would not live and let live.

We admit that some of the Popes condemned Masons, but it is apparent that all their knowledge of our Institution was based entirely on the alleged exposures of Leo Taxil, (George Jogand-Pages) Burns, and other opportunists who tried to make easy money at the expense of the secrets of Masonry. Our local friends were once placed in the same predicament when they thought that the supposed *Ritual del Aprendiz Masón* was a correct exposition of genuine Masonry. It appears clearly established that those who are most vociferous in their denunciation of Masonry as a "monstrous, impious and criminal institution," have been merely hoaxed by shrewd writers who have found them to be easy dupes.

With more malevolence than reason, the foes of Masonry in their futile intent to blacken its honorable name, adduce other arguments which but reveal their ill concealed awe to our noble institution. To argue that Masonry is bad just because certain eminent persons are Catholic is certainly a reasoning that, if capable of exciting hilarity, will never carry conviction to a grave mind. And the fact that some initiates have failed to give a full measure of fidelity to their solemnly pledged oath, in no wise detracts from the excellency of Masonry, any more than the individual misbehavior of a few of its ministers detracts from the excellence of their religion. Masonry which inculcates upon its sons the virtues of charity and tolerance will naturally expect every man to profess the faith of his preference and to profess it in all honesty as he pleases, in accordance to the dictates of his own conscience.

I have a strong belief that Masonry is not incompatible with pure Catholicism, in fact, with any other religious creed. In a spirit of Liberty, Equality and Fraternity, Masonry offers its altar to all free men, irrespective of creed or race, noble or humble, rich and poor alike, to make of all of them a great universal Brotherhood of Man.

Masonry also stresses the virtue of love of country above self, and in critical times like the present, those who blindly follow the dictates of their bigoted sectarian mentors will inevitably collide with Freemasons who believe in their country first and in tyranny never.

*Jose delos Reyes*  
Grand Master

# THE CABLETOW

*A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted  
Masons of the Philippine Islands, in the interest of Its Subordinate Lodges  
Only those articles signed by the Grand Master and/or published in the Editorial and Official sections  
are to be considered official.*

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Editor: Antonio Gonzalez, P.G.M.


## THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 102 Lodges (25 in the City of Manila), with approximately 5,350 Master Masons. It is the only sovereign Grand Lodge in Asia that is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles. The present elective Grand Officers are Grand Master, Jose de los Reyes; Deputy Grand Master, John Robert McFie, Jr.; Senior Grand Warden, Jose P. Guido; Junior Grand Warden, Michael Goldenberg; Grand Treasurer, Vicente Carmona, P. G. M.; Grand Secretary, Antonio Gonzalez, P. G. M.; Grand Secretary *Emeritus*, Teodoro M. Kalaw, P. G. M. Grand Lodge meets on the fourth Tuesday of January of each year.

## EDITORIAL

To all the brethren of this Jurisdiction and of all other Jurisdictions—  
Merry Christmas and Happy New Year.

### OUR WOMEN AND MASONRY

UR women in the home have always been an asset to Freemasonry. At least, they are the living proof of perfect harmony between the Mason and religion in the family. For it is a common thing to find, for instance, the wife a Catholic, bringing up the children in the ways of her religion, without the least interference from the Masonic head of the family who may not be, in the view of the Catholic hierarchy, a "good Catholic." Granting, without admitting, that the Freemason is an enemy of the Catholic church, there you have an example of perfect tolerance, which is of the very essence of Masonry.

Some of the great heroes of this land who communed with the ideals of Masonry received their best inspiration in their patriotic labors from their wives. Many of us living today are engaged in Masonic work, and the weight of evidence shows that such work, far from hindering the moral improvement of our families, has proved to be the very incentive to that improvement.

It has been charged by our detractors that we do not tell our wives the "secrets" of our Lodge. Well, if we have not, it has been immaterial. They are secrets of ritual work which

cannot interest our women, and whatever bearing they may have on the home, it cannot be other than the practice of the habit of discipline on our part, and the inculcation of that habit in the members of our families.

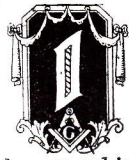
When our priests in this country insinuate that our "secrets" are monstrous, we are afraid that what they really are after is another betrayal at the confessional, which is one means of prying into the intimate recesses of our private lives. But who should be betrayed are those sectarians who think and do in a manner subversive of our democratic way of life. There are no Fifth Columnists among the Masons in the Philippines.

Our women know that they have found no reason to suspect our Masonic affiliations. Nothing in their experiences can point to any degradation that they may attribute to the doings of our Fraternity. On the other hand, this much they know: That Masonry shares the grandeur of our Revolutionary victories, and that these victories were won over a tyranny made possible by the iniquities of an intolerant sect which now claims, as it has always claimed, to be the only way of worship blessed by the Almighty.



## ◆ LET US BE LOYAL TO OUR COUNTRY ◆

(Editor's note: The following is an address delivered by Past Grand Master Christian W. Rosenstock before the convention of Master Masons held in the City of Cavite on November 24, 1940.)



IT IS, INDEED, a pleasure to me to address such a distinguished gathering of Freemasons. To be asked to address you today is an honor which I very much appreciate, although I feel that your committee on arrangements could have selected a much better speaker.

While I do not want to dampen the gaiety of those here assembled, I believe it is timely that something be said about the wars of the world which are now being fought in almost every part of the entire globe, and to call your attention to the grave possibilities of our own country becoming involved in actual warfare.

The First World War was won by the Democracies and the peoples all over the world were happy when the Armistice was signed, and we were all of the firm belief that the world had been made safe for Democracies for all time to come; yet within one generation, another war is being waged against Democracy, and this present war has spread among many nations, and today there are many wars in different parts of the world, all of which are, more or less, tied up, one with the other, and the objective of these warring countries seems to be more or less vague. In Europe, Hitler seems to crave power and the control of all Europe, and possibly other parts of the world; he has invaded innocent small countries for selfish purposes, rendering those countries helpless and making vassals of the people.

Large countries in Europe have also fallen prey to Hitler's Germany. Italy has joined forces with Germany apparently with no other motive than the hope of acquiring more power and more territory for itself, regardless of the right or the wrong of its actions.

Great Britain now stands alone against Hitler and his followers in the fiercest battle in history. On the result of this "War of the British" will depend the future of Democracies in this world.

Japan has, for several years, been carrying on a ruthless war against China, with no apparent object other than that of greed for power and more territory. We all know too well how Japan has carried on its terrible invasion of China in its "undeclared war." News now reaches us that Japan has tied up with Hitler and Mussolini in a three-cornered agreement of some kind, and we also read in the newspapers of some sort of agreement being negotiated

with Russia by these three warring countries.

Japan is an avowed enemy of Communism, but Japan is also an enemy of Democracy.

Russia is an avowed enemy of Fascism and Naziism, and also against Democracy.

Germany is an avowed enemy of Democracy and also an enemy of Communism.

Italy is an avowed enemy of Communism and also an enemy of Democracy.

Great Britain is the champion of Democracy and an enemy of all the *isms* and also against the new so-called Totalitarian form of government.

The main object of Japan seems to be that of obtaining additional territory for its people. It seems that Japan is becoming tired of its hopeless war of invading China, and it is now making plans to invade Indo-China and the Dutch East Indies. The Japanese hope, with the aid of Germany and Italy, that it will be a much easier task to annex these two Far Eastern Colonial Governments to Japan. Great Britain is materially interested in preventing such an eventuality, but with Germany and Italy keeping the British forces busy in England and in the Mediterranean, and with India rather unsettled at this time, Great Britain is not in a position to place a very strong fighting force in either Hongkong or Singapore.

Japan hopes to take advantage of this situation, and reports are that it is concentrating its forces near Indo-China for the purpose of invading that country, and then going on farther to the Dutch East Indies. It has been announced in the press that Russia may soon give some kind of support to Germany and its allies.

The United States of America is very much concerned in the present situation in the Far East. That Great Republic is also concerned in what is taking place in Europe, and, while it is not actually in war with any country, the United States is morally back of Great Britain, and it is giving all possible aid to that country excepting that of actually sending its armed forces to Europe.

The United States has told Japan that the *status quo* must be preserved in the Far East. Japan is ignoring this warning by proceeding with its plan to absorb Indo-China. Should Japan actually carry out its plan to invade Indo-China, there is quite a likelihood that

the United States might be drawn into actual war by assisting both Indo-China and the Dutch East Indies in defending their countries from Japanese invasion.

Many of you here today know the present status of the world wars much better than I do, but what I have outlined is more or less the situation today, without the many important details which are so vital in connecting up the actual plans of each of these warring countries.

The point that I want to bring out clearly is, that should the United States be drawn into actual war, the Philippines will also be involved. No one can say, at this time, just what part the Philippines will play in any war that may come. It is doubtful, in my mind, if there will be any actual war in the Philippines, but to tell you that there is not a very grave possibility of war in this country, before everything is settled, would be very misleading. War may be within our midst at any time; or it may never come to us. The fact is that the Philippines is vulnerable at this very moment. The United States are now carrying out a very large program of national preparedness. The Philippines are also active in its national defense program. The Army and Navy, as well as the national and Commonwealth governments, are all active in the work of preparedness.

We, who are civilians, are not fully acquainted with all the details of what our Government is doing in its plan of national defense. I am quite sure, however, that our government is doing all that is necessary in Philippine preparedness.

All countries in the world, which have become endangered by the present wars, have organized the civilian population into a sort of an auxiliary corps to take care of the civilian population, in case of an emergency. I feel quite sure that steps will soon be taken here in the Philippines to organize our civilian population; and when that time comes, it will offer an opportunity to Masons in this jurisdiction to extend a helping hand and dispense real Masonic service wherever and whenever it is needed.

Masons should be thinking seriously of such an eventuality. One of the biggest jobs that Masons could do in case of such an emergency is to see that law and order is maintained. Masons are orderly men and they know the value of order in such emergencies, and as so much would

(Continued on the next page)

## ◆ LET US BE LOYAL TO OUR COUNTRY ◆

(Continued from the preceding page)

depend upon law and order being strictly followed, Masons, who have learned to obey as well as to command, can be of great service to the communities throughout the Philippines by cooperating with the recognized authorities.

Masons are loyal citizens and they all owe allegiance to the government under which they live. Masons are not just citizens; they are patriotic citizens imbued with civic duties, and they will all find plenty to do in case an emergency arises.

My object in bringing this to your attention now is so that you can all be thinking of what might happen, and be ready to do your part as loyal and patriotic citizens, should the occasion actually arise.

Remember the old slogan "In union there is strength." Never work alone or in small unofficial groups. Always cooperate and work with such organizations as will surely be officially formed to assist in the work of preparedness for our civilian population.

The members of the several Lodges assembled here today have taken active

part in making Philippine history. I am quite confident that the Brothers who are members of these Lodges, as well as all other Masons in this country, have inherited the same Masonic principles that made their forefathers fight for Liberty, Equality and Fraternity.

This Masonic spirit makes patriotic citizens who are loyal to, and who will stand shoulder to shoulder with, recognized authority in the defense of that Great Republic which has made it possible for the citizens of this country to enjoy the personal freedom of a democratic form of government.

As citizens, Masonry enjoins us to be exemplary in the discharge of our civic duties by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection we live; and by never losing sight of the allegiance due to our country.

May the blessing of Heaven rest upon us and all regular Masons! May Brotherly Love continue to prevail and may

every moral and social virtue cement us and give us strength to do God's will in all things!

This appeal for the blessing and help of our Lord is made in the Benediction every time a Lodge of Masons is closed. Masons trust in Divine Wisdom and we have all dedicated our lives to the service of the Brotherhood of Man and the Fatherhood of God.

The following beautiful thought was expressed by an American Brother, Walter H. Bonn, and was published in a recent issue of *The New Age*:

### IN GOD WE TRUST

When on the trestle board of Time  
Men traced Democracy's design,  
They placed supreme, as freemen must,  
The magic words, "In God We Trust."

Democracy can ne'er endure  
Unless God's favor it ensure,  
For man, without His Guilding Hand,  
Will blindly build on shifting sand.

To trust in God brings trust in man,  
Then brotherhood evolves God's plan.  
Where man to God and man is bound,  
There peace and liberty are found.

America will ever strive  
To keep its trust in God alive;  
And may all men acclaim us just  
As we proclaim, "In God We Trust."

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## ◆ DEMOCRACY AND PATRIOTISM ◆

*(Editor's note: The following is an address delivered by Past Grand Master George R. Harvey at the Grand Lodge dinner under the auspices of Far East Chapter No. 15, National Sojourners, held on September 26, 1940.)*

BROTHER TOASTMASTER:



THE WORLD seems to be full of trouble, but we are not yet covered with gloom. Perhaps there has never been a time in the history of men when such a serious outlook confronted the peace-loving peoples of the world. Mutual hatreds embitter the relationships of military and naval forces. The most shocking methods of destruction of life and property fill the minds of the leaders of the belligerents. Small nations which have been at peace for generations have been ruthlessly invaded and crushed and their property destroyed and inhabitants slaughtered without warning. In view of these turbulent conditions, the time has come for Americans and Filipinos, who are peace-loving peoples, to take soundings of their national life and dedicate themselves anew to the principles of democratic government which are the bases of their national existence.

From observation and experience we may be able to chart a course which will eventually bring us to the haven of peace and contentment that we so much desire. We must understand and appreciate that only in a democracy like ours can we as individuals secure for ourselves the right to life, liberty and property, and the pursuit of happiness. We may be able to realize more than ever that the rights and privileges that we enjoy have come to us in the heroism and sacrifices of our forefathers, and that the duty devolves upon us to hand down to our posterity a nation still more alert to the needs of the people than that which we inherited. In order to perform this duty, and to achieve our purpose, we must not only love our country, but we must understand its form of government and help to uphold it, to the end that our beloved democracy may be preserved.

In the consideration of this subject we Americans must remember that 160 years ago, our great American Republic was only a collection of thirteen small colonies scattered along the Atlantic seaboard, with the Alleghany Mountains and hostile Indian tribes flanking us on the west, and that the population of the thirteen colonies was then less than one-fifth of the present population of the Philippines.

The trials, tribulations, sufferings and troubles of the American colonists during the Revolutionary War are facts of

history which are well known to the students of public and private schools and need not be recounted here. It is enough to say that the wisdom, bravery, and endurance of our Brother George Washington and other leaders of his type led them to a glorious victory.

The Constitution of the United States, the first of its kind adopted in the world, was wrought out during troublous times. After the Revolution, the government of the colonies was in a chaotic condition, and that condition had to be overcome step by step. They were organizing a confederation of sovereign states into a new government wherein all power was to be lodged in the people, with three distinct branches of government: executive, legislative and judicial. This new form of democratic government, with all the trials and tribulations through which it has passed, has made the United States of America the strongest and most powerful nation on the face of the earth, and it is now our plain duty to maintain that form of government.

Among our most precious possessions are religious liberty, freedom of speech, and freedom of the press. These elements of freedom were unknown to the Old World. They are distinctly an American product. It is well for Americans and Filipinos, at a time when the founders of this great American democracy are being dubbed as antiquated, to recur frequently to the fundamental principles of government which our forefathers gave to us, and which have helped so much in making the United States of America the greatest and most powerful nation of the world.

The men who are engaged in conducting the affairs of our Government in matters of national defense will differ more or less about the subjects of conscription and about giving material aid to belligerent nations. But our own military experts have spoken, and they are generally agreed with the military experts of other nations that the most effective means of raising and training an armed force for the defense of the nation is by conscription. The need for immediate preparation and training is more urgent than many seem to suppose. When our country is threatened as now is not the proper time for discussion of the bugaboos of conscription. The fact that the armies of dictators are raised by conscription does not prove that this method of raising an army is

of the essence of dictatorship. No nations have shown themselves to be better neighbors than the Netherlands, Sweden and Switzerland, and yet for generations their armies have been raised and trained under a system by which every able-bodied man expected, if called, to give his year of service to the State. In an effort to be prepared for any emergency, and in order to prevent war, if possible, a trained force of 1,000,000 or 2,000,000 in the United States is not apt to inculcate a military mentality into the 130,000,000 Americans.

Many opponents of the draft say that they would concede the necessity for conscription in time of war, but they object to what they call peace-time conscription. Any statesman who considers the present as a time of international peace has remarkable powers of detachment from the world. The absence of any declaration of war does not mean that dictators are not already warring against all that the United States stands for. In these days of undeclared wars and swift mechanized attacks, the nation that waits until the fighting has begun before it begins to draw and train reserves is gambling with its security and playing into the hands of the ruthless invader.

For more than a century, the Americans have been well insulated from wars by the Pacific Ocean on the west, and by a friendly British Navy between them and continental Europe. Now, the United States has taken stewardship of the Western Hemisphere, and if Britain should be momentarily overborne, the forces of aggression could converge on American interests from both Europe and the Orient. The United States Navy is a strong first line of defense, but it needs the support of land and air forces that can be rapidly mobilized.

Every right-minded person hopes that the end of the present wars will bring about some organization of peace in the world which will assure against aggression and establish a machinery of international justice. This is a large task, and meanwhile the United States will need an organization of defense which imposes service and training as an obligation of citizenship.

The crying need of the hour is for the leadership of men who are intelligent and courageous—men who are familiar with our Constitution and our system of government, and who know

*(Continued on the next page)*

# ◆ MASONRY SUPPRESSED IN FRANCE ◆

By S. N. SCHECHTER, P.M.



FREEDOM and the democratic political institution ushered into France with the advent of the Third Republic some sixty odd years ago is no more.

She has succumbed to the lure of a dictatorship. It is a safe venture to say not from choice but by compulsion. Not long after that, a laconic news item announced the suppression of Masonry as one of the first acts of dictatorship. While not unexpected in any country which comes within the orbit of dictator minded rulers, still it is painful to read.

Masonry is an institution of free men and it cannot coexist with slavery. When dictators suppress Masonry, in reality they do it a service. There is little use for Masonry where freedom's light is dimmed, and individual

## DEMOCRACY AND PATRIOTISM

*(Continued from the preceding page)*

how to keep each within its proper sphere. We need men who have a proper regard for the experiences of the past and a due appreciation of our obligations to the future; men who look upon paternalism, socialism, and communism as destructive of the liberties and privileges of democratic institutions; men who so revere our Constitution that they are willing to give ungrudgingly of their time, efforts, energies and talents to preserve it in all its vital principles.

In this hour of great peril to democratic ideals and institutions, let us remain true to the traditions which our forefathers have bequeathed to us. In this time, when opportunity for real service presents the greatest challenge that has ever come to the people of the United States and of the Philippines, let us rise to the situation which confronts us, to the end that all our people, Americans and Filipinos, may develop a better knowledge and a greater understanding of the principles of democratic government and of our democratic institutions, which are the sources of our liberty, happiness, and freedom, to the end that we may have a proper respect and reverence for the FLAG which is the symbol of all the blessings that we enjoy at the hands of our government, and then we shall demonstrate and sustain an intelligent interest in public affairs.

rights are invaded and curtailed. It cannot thrive and do useful work in an atmosphere charged with hate, bigotry, and intolerance. The pathos of the thing is not so much the suppression of Masonry as the challenge it offers to Democracy. It is a challenge to a way of life which has brought about the most noted advances in every field of human endeavor since the dawn of history. It is a challenge to a political philosophy which, in spite of its shortcomings, is the best yet devised by the genius of man, as a means of ruling and governing himself.

This being true, what is behind an apparent willingness to surrender sacred rights so dearly won, and cherished dreams and hopes for which men fought and shed their precious blood to attain? Must we read into this an admission that the multitude is incapable of managing its own political, social and economic affairs? That their interests are best served, and their lot enhanced by delegating their inherent powers to leaders to wield for them? And what if the powers so delegated are ill used? Does it indicate a conviction that, in spite of it, they will be better off than under a democratic form of government in which they have a voice? This line of reasoning must be responsible for the seeming indifference in many countries of Europe to the rise of dictators.

Democracy at work has no doubt disappointed many, not so much by virtue of any serious weakness inherent in the institution, as because of the *laissez faire* application of its doctrines. In its march onward, too much of its energy was devoted to material advancement, and not enough to its spiritual

side which in fact gave its birth. The unrestrained operation of the *laissez faire* philosophy left the door open for the exploitation of the many, by the few bold and daring. These seized upon the opportunity to accumulate power and establish themselves as a ruling class. And because success during the mammoth industrial expansion was expressed in terms of material goods, every energy was bent on pushing forward the opportunities which opened up because of the *laissez faire* philosophy. The spiritual side was left to shift for itself. This was unfortunate because democracy was not as yet rooted deep enough in the hearts and consciences of the masses to withstand the shock and hardships engendered by the unprecedented changes which were taking place.

The field was so virgin and the opportunities so vast, that the necessity for husbanding them occurred to nobody. To guard against unscrupulous exploitation and to regulate the opportunities as to assure posterity the material as well as the spiritual blessings which Democracy ushered in seemed unnecessary. In addition, democracy was in its infancy. The changes wrought so rapid, and so much apparent improvement over the past manifested itself, that even more startling things were expected from it when it grew up. It is for this reason that nobody envisioned the necessity to take time out to study its trend.

The world is now doing penance, and paying the penalty for this lack of vision. Still, we must not despair, the hope that a greater and more durable democracy will rise as a result of our present trials is inevitable. We must carry on with all the energy at our command, and provide for its future security by the lessons learned from its present plight.

## SICK COMMITTEE

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

Gonzalo P. Leyva (88), 533 P. Paredes, Manila.

James Kabakow (89), Finance Office, U.S. Army, Fort Area, Manila.

Gaw Punso (93), 603 Alvarado, Manila.

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## ◆ A ROSE UPON THE ALTAR ◆



**A**N ENTHUSIASTIC crowd of Master Masons which filled to capacity the main hall of Plaridel Temple on the evening of November 27, 1940, witnessed the initial presentation of the beautiful and instructive drama, entitled **A Rose upon the Altar**, written by Right Wor. Bro. Carl H. Claudy, Executive Secretary of the Masonic Service Association of the United States, and translated into Spanish by our Grand Secretary, Past Grand Master Antonio Gonzalez. Delegations from Lodges in the provinces of Cavite, Bulacan, and Nueva Ecija were present. Just to illustrate the interest of the brethren in the drama, Judge Felino Villasana, a Past Master of Nueva Ecija Lodge No. 73, together with Bro. Diego Tolentino of Cabanatuan Lodge No. 53, motored from the town of Tarlac, a distance of 131 kilometers, and returned to his station the same evening.

The occasion was honored by an official visitation of the Most Worshipful Grand Master to the 19 Lodges working in Plaridel Temple. He was accompanied by Grand Lodge officers, and Past Grand Masters Frederic H.

Stevens, C. W. Rosenstock, Vicente Carmona, and Antonio Gonzalez, and Right Wor. Bro. Hua-Chuen Mei, Past District Grand Master for China. A special team composed of the Masters of the 19 Lodges visited received the Grand Master with grand honors. Wor. Bro. Horatio S. Arnold of Service Lodge No. 95 presided. After the reception, the presiding Master handed over the gavel to Past Grand Master Antonio Gonzalez. Having directed the drama, Bro. Gonzalez explained the aims and purposes of the local Masonic Literary Circle which sponsored the play. He said that another Masonic drama, also written by Right Wor. Bro. Claudy, will soon be presented to the public here. He closed his remarks by thanking the brethren for their enthusiastic response.

The play was ably presented, all the actors doing their parts creditably, particularly Wor. Bros. Jose Artiaga, E. R. Martinez, A. Filoteo, H. Musni, Irineo de Vega, Jose P. Guido, and Joaquin Garcia. These brethren demonstrated their dramatic and histrionic abilities in a manner that was most convincing. The mastery and enunciation of Wor. Bros. Artiaga and Martinez of

the Spanish language, added much emphasis to the play, particularly in the climax where Masonry humbly offers to console a broken heart.

All the actors were warmly applauded at the close of the drama.

Past Grand Treasurer Eduardo del Rosario Tan Kiang presented the Grand Lodge with a new standard, together with the American and Filipino flags. The Most Worshipful Grand Master accepted the gifts in the name of Grand Lodge, and said that the two flags are inseparably linked with the Fraternity, standing as they do for ideals that are of the essence of Masonry, and their three colors being symbolical of principles taught within the tiled door of our Lodges.

The Most Worshipful Grand Master delivered an interesting address which we hope to publish in our next issue.

The complete cast of the play follows:

Wor. Bros. Jose Artiaga as Master Amos Andrews; Jose P. Guido, S. G. W., as Treasurer and Past Master Sneed; Honorio Musni as Past Master Elliot; Orestes Hermosura as Past Master Denby; Irineo de Vega as Chaplain

*(Continued on page 132)*

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## RELIGIOUS LIBERTY

(Contributed)



THE CONSTITUTION of the Commonwealth government definitely provides that Church and State should be separated. President Quezon has vetoed the Bill regarding teaching of religion in the public schools. All good citizens and all alien residents of the Philippines are obliged to uphold and abide by the laws of the State.

This does not seem to make a particle of difference with the priests of the Roman Catholic Church, as we read very frequent articles which are published in various publications in Manila, putting forth arguments why religion should be taught in the public schools. One of these articles written by a Jesuit Father boldly states that the public schools of the Philippines are godless, and that the students of these schools are growing up with an utter disregard of God's teachings.

It seems that the priests of the Roman Church have sadly neglected their duties in the Philippines, if what they now say is true about the students of the Philippine public schools. What have these priests been doing all these years? With Roman Catholic churches scattered all over this country, it seems that they have had ample opportunity to teach their religion to the children of their faith in Sunday schools, the same as the Protestant ministers do. There is no good reason why the Roman Catholic priests should not be able to have the children of their congregations assemble at regular intervals for the purpose of religious instruction. This would, of course, take up some of the time of the priests and it may cost a little money for incidentals, but it seems to us that teaching religion to the children in their parishes would be one of the most important activities of every parish priest of the Roman Catholic Church.

The statements made recently by the leaders of the Roman Catholic Church in the Philippines, that the public schools of the Commonwealth government were godless is really too absurd to be taken seriously, and it is somewhat surprising to see that the Roman Catholic priests expect to make the people of this country believe such a statement. If a student of the Roman Catholic faith is godless when he or she enters one of the public schools, that particular student may remain godless, as no particular effort will be made by the faculty of our public schools to teach that student the religion that he or she

should have been taught by her parish priest. On the other hand, if the students are not godless when they enter our public schools, there is positively not a thing in those schools that will make these students godless.

Fr. R. Sullivan, S. J., wrote in last October's issue of *The Commonwealth Advocate* that "They (the parents) naturally and rightfully balk at the idea of anyone but God himself imposing a religion since the word 'religion' from its very derivation is the binding of man to his God. They object to Hitler imposing the religion of 'culture and blood' on an unwilling German people. They protest against Stalin imposing the religion of 'no religion' on the Russian peasants. They object to anyone imposing a religion on anyone else. They don't want Mussolini or Franklin D. Roosevelt or Manuel L. Quezon, or anyone else, imposing *his* idea of religion on them. Much less do they want any paid public or private servant to attempt to do the same thing. The attitude of all intelligent people in the civilized world is clear on that point."

The above quotation expresses our

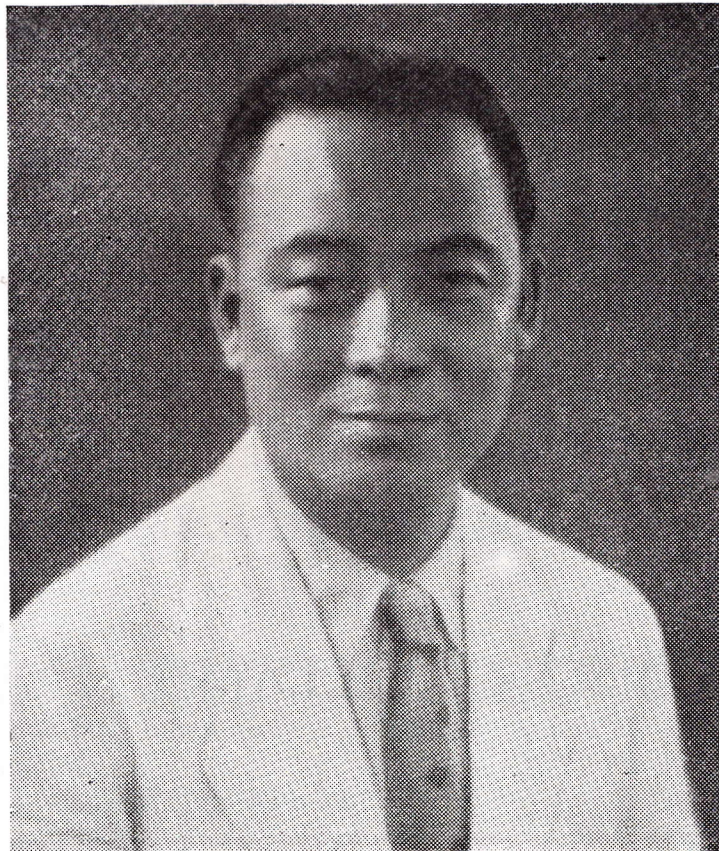
opinion almost as well as we could do, only we would have added—"They also do not want the teachings of the Roman Catholic Church, or any other church, imposed upon their children, through the medium of teaching religion in the public schools."

Religious liberty is one of the great fundamental principles upon which the great republic of the United States of America is based, and religious liberty has been transplanted by that great republic in the Philippines. Religious liberty and the separation of Church and State is something that is very dear to the people of the Philippines, and nothing should be permitted to cause any change in this great inheritance of the Filipino people.

\* \* \*

A Mason's proper business in this world falls mainly into three divisions. First, to know himself and the existing state of things with which he has to do; secondly, to be happy in himself and in the existing state of things; thirdly, to mend himself and the existing state of things as far as either are marred and mendable.

## PAST GRAND TREASURER BECOMES FILIPINO CITIZEN



Very Wor. Bro. Eduardo del Rosario Tan Kiang, Past Grand Treasurer, was granted Philippine citizenship on November 10.

To commemorate the event, on November 27, Very Wor. Bro. Tan Kiang presented our Grand Lodge with a beautiful Standard, together with American and Filipino flags, an account of which appears on page 128 of this issue.



# THE GRAND LODGE

## Monthly Dinner



THE REGULAR monthly gathering for October was held at Plaridel Temple, under the auspices of the Philippine Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, on Saturday evening, October 26, at 7:30 o'clock. About 200 Master Masons attended. Very Wor. Bro. Emilio P. Virata, Venerable Master of Lakan-dola Lodge of Perfection, presided. At the presidential table were the guest of honor, Major General Basilio J. Valdes, of Bagumbayan Lodge No. 4; Major Joseph K. Evans of Lafayette Lodge No. 81, Cincinnati, Ohio; the Most Worshipful Grand Master Jose de los Reyes; Deputy Grand Master John R. McFie, Jr.; Senior Grand Warden Jose P. Guido; Junior Grand Warden M. Goldenberg; Past Grand Masters George R. Harvey, Frederic Harper Stevens, C. W. Rosenstock, Antonio Gonzalez, Manuel Camus, Stanton Youngberg, Joseph H. Alley, and Conrado Benitez; Right Wor. Bro. Hua-Chuen Mei, Wor. Bros. Emilio P. Virata, Miguel Bonifacio, and Jose C. Velo.

In his welcome address, Past Grand Master Antonio Gonzalez cited the great philosopher J. J. Rosseau, who said that he preferred the virgin forests of the Americas to the pretentious halls of Louis XV, because in the former sincerity prevailed while in the latter only intrigues reigned.

Right Wor. Bro. Mei said that the majority of the men holding key positions under General Chiang Kai-shek are Masons under the Jurisdiction of the Grand Lodge of the Philippines. Philippine Masonry, therefore, is playing an

important role in the shaping of the destiny of the greatest republic in Asia.

The guest of honor, Major General Valdes, spoke about the life lines of our national defense. He was warmly applauded.

Past Grand Master Frederic H. Stevens, Deputy of the Supreme Council of the Ancient and Accepted Scottish Rite in the Philippines, presented the jewel of the Knight Commander of the Court of Honour to Past Grand Master Conrado Benitez and to Wor. Bro. Miguel Bonifacio; and that of the 33rd Degree to the Most Worshipful Grand Master Jose de los Reyes and Junior Grand Warden M. Goldenberg. He explained that these honors were given unsolicited in recognition of the valuable services of their recipients to the Craft. The Most Worshipful Grand Master made the response in the name of the honored brethren.

The musical numbers under the able direction of Bro. Juan de S. Hernandez proved very entertaining. Mrs. R. Careaga-Ofilada, Messrs. Isidro Trias, Alberto Tirona, and Guillermo de Joya demonstrated their artistic abilities. Miss Conchita Sotelo was warmly applauded in her interpretation of the Spanish dance and had to give an *encore*.

Very Wor. Bro. Emilio P. Virata was the recipient of many congratulations for the brilliant success of the gathering.

### THE WILL OF A MASTER MASON

We read in the papers that on November 23, 1940, by virtue of Commonwealth Act No. 551, passed by the National Assembly, President Manuel L. Quezon formally accepted a donation

of P500,000.00 from the late Bro. Francisco R. Santos, Iloilo millionaire and an active member of Iloilo Lodge No. 11, who bequeathed his entire estate to the Government of the Philippines. Although the estate was worth more than P1,200,000.00, the Government accepted only half a million pesos in cash from the widow, Mrs. Rosario Lopez Santos, to avoid further litigation.

Bro. Santos, born in the town of Santa Maria, Bulacan, was a self-made man. By thrift, perseverance and hard work, he was able to develop the virgin lands of Barotac Nuevo, Iloilo, where he later founded the Santos-Lopez Sugar Central, which made the bulk of his fortune.

He was initiated in Iloilo Lodge No. 11 on November 3, 1928, passed to the degree of Fellowcraft on November 30, 1932, and raised to the sublime degree of Master Mason on February 22, 1933.

Under the terms of the will, the donation will be set aside as the "Francisco R. Santos Memorial Fund" to promote invention, finance the construction of hospitals, and to carry out charitable work.

The Philippines need more men like our late Bro. Santos.

\* \* \*

The initial preparation for Masonry is within your own heart.

### MARIA CLARA DAY

The talented wife of our Grand Secretary Emeritus, Mrs. Pura Villanueva-Kalaw, contrived the beautiful idea of having an acquaintance party, preparatory to a stronger union and more cordial relations among the wives and daughters of Master Masons. The initial Yuletide reunion, which will be known as "Maria Clara Day," will be held at Plaridel Temple on Monday evening, December 16, at 7:00 o'clock.

The brethren are requested to bring their wives and daughters to this dinner. Well-known society matrons have been invited to speak. Please make your reservation with the Grand Secretary's office, Telephone 5-77-44, or P. O. Box 990, Manila.

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## ◆ GREETINGS TO AMITY LODGE ◆

Manila, October 14, 1940

Wor. Bro. H. C. Evangelista  
Master, Amity Lodge No. 106,  
Shanghai, China.

My dear Worshipful Brother:

Permit me to extend to you, and through you to the officers and members of Amity Lodge No. 106, my very best wishes on the Tenth Anniversary of your Lodge.

It seems to me to be only a very short time ago when Amity Lodge was given a dispensation to organize itself as a subordinate Lodge under the M. W. Grand Lodge of the Philippines.

M. W. Brother Vicente Carmona, Grand Master in 1930-31, who had issued the Dispensation, recommended that Amity Lodge be granted a Charter, and on January 27, 1931, a Charter was duly issued by the M. W. Grand Lodge of the Philippines.

M. Wor. Bro. George R. Harvey, Grand Master 1915-16, with the aid of other Brothers, consecrated Amity Lodge No. 106; on Monday, May 25, 1931, and installed its first officers.

Amity Lodge No. 106 has the honor of being the first Lodge in China to be chartered by the Philippine Grand Lodge, and to the good men and true who make up the membership of your Lodge, goes the credit for its wonderful success during the first ten years of its existence.

### RADIO PROGRAM

On December 2, the Right Wor. Bro. Hua-Chuen Mei, Past District Grand Master for China, who is a Manila visitor, will deliver an interesting lecture on Masonry.

On December 16, Past Grand Master Joseph H. Alley will be the speaker.

Past Grand Master José Abad Santos will deliver an interesting lecture on the evening of Rizal Day, December 30.

Wor. Bro. Henry Gilhouser, Chairman of the Committee on Masonic Education will act as master of ceremonies.

Tune in on station KZRH at 7:30 p.m. on the above mentioned dates, and invite your friends to listen to the broadcasts.

In celebrating the Tenth Anniversary of the foundation of your Lodge, you are really celebrating the success of all of the Philippine Lodges in China, and we, in the Philippines, feel justly proud of the high standard of membership of our China Lodges and of the high standing our Lodges have attained among the Masonic fraternity in China, and of the high regard our sister constitutions have of our Brothers who have headed up the work of those Lodges.

On October 5, 1933, a beautiful plaque of red lacquer was presented to Grand Lodge by Amity Lodge No. 106. The following words were inscribed on this plaque:

"We trust that this plaque may be a testimony to the development in China of the international spirit of Freemasonry and of a brotherhood that will prove that Masons can rise above their immediate problems and by means of the cement of brotherly love and affection unite themselves into a society whose only contention is that of 'who best can work and best agree.'"

I believe that I can truthfully say that the hope expressed on this plaque has been fully realized and Amity Lodge No. 106, together with her sister Lodges in China, have established for themselves an enviable position among the Masonic fraternity in China and the Brothers of all the constitutions working in China and the Brothers of all the constitutions working in China have fully demonstrated that "Masons can rise above their immediate problems and by means of the cement of brotherly love and affection, unite themselves into a society whose only contention is that of 'who best can work and best agree.'"

Fraternally yours,

C. W. ROSENSTOCK  
*Grand Master, 1924-25*

Our Reviews are not published in the proceedings, but are incorporated in every issue of *The Cabletow*, two copies of which are sent to the Grand Secretary of each Grand Jurisdiction reviewed, with the request that one copy be sent to the Chairman of the Committee on Correspondence.

Bangkok, 1st November, 1940.

To the Worshipful Master,  
Officers and Brethren of Amity Lodge  
No. 106

Greetings:

Ten years of sustained growth, earnest endeavor and faithfulness to the landmarks of the Freemasonry has earned for your Worshipful Lodge a permanent place in the annals of the Craft in the Far East. As the pioneer Lodge of our Constitution in the China District you have forever been a guiding light to your sister Lodges, unstinting in your help, wise in your leadership and exemplary in your work.

More than ever before do we need the comforting fellowship of the Craft, the moral support of its philosophy and the spiritual strength to be gained from its teachings and it is with pride in the past record of our Lodges and confidence in their future that I wish you continued success and convey to you my cordial greetings on this important day in the history of your Lodge.

Fraternally yours,

J. MORCH-HANSEN  
*District Deputy Grand Master  
for China*

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# Fraternnal Reviews



By A. E. TATTON, P.M.

## KANSAS, 1939

83rd Annual Lodges: 439  
Witchita Members: 60,854  
Feb. 15 & 16, 1939 Loss: 580

Our Grand Representative, Wor. Bro. Roy G. Shearer, was present.

Grand Master Buzick, in beginning his address, laid special emphasis upon the need of the necessity of instructing newly admitted brethren in the fundamentals so that they may realize that the heartfelt philosophy will unfold to them through their own study and research.

Fifty-four brethren were presented with the Fifty Year Emblem during the year.

Two Past Grand Masters, M. W. Bros. Thomas G. Fitch and Thomas L. Bond died during the year.

The oration by Bro. Arthur F. McCarty was an able discussion of the problems of the world as viewed in the light of history. It is a message of hope and assurance rather than one of doubt and despair. It contains much food for thought, particularly for Masons.

Wor. Bro. Victoriano Yamzon represents the Grand Lodge of Kansas near ours.

Grand Master, Claud F. Young of Fort Scott.

Grand Secretary, Elmer F. Strain, Topeka, Kansas.

## KENTUCKY

138th Annual Lodges: 515  
Louisville Members: 42,792  
Oct. 18-20, 1938 Loss: 489

Our Grand Representative, Wor. Bro. J. T. O'Neal was not present.

Grand Master Pennington's address is the longest that we have encountered so far. It covers seventy pages. Although a great many questions presented to the Grand Master were disposed of by citing the constitution and regulations, thirteen pages are required to list thirty-two questions and the opinions rendered thereon.

Twelve Lodges were reduced to six by consolidation; one charter was surrendered. Two corner stones were laid, one for a Court House and one for a new school building. One new Lodge was formed by dispensation and during the Grand Lodge sessions received its charter.

Past Grand Master John H. Cowles was presented with a Fifty-year Vet-

erans Button by the Grand Master and Brother Cowles presented the Grand Lodge with a new flag and donated an additional \$10,000.00 to the Cowles Benevolent Fund. His contribution was gratefully acknowledged by a vote of thanks and appreciation.

Grand Master, Charles P. Duby  
Grand Secretary, Al. E. Orton, Louisville, Ky.

\* \* \*

## OKLAHOMA

32nd Annual Lodges: 416  
Guthrie Members: 44,810  
Feb. 13-15, 1940 Net Loss: 734

Thirty-second Annual Communication, February 13-15, at Guthrie, Chas. H. Everett, G.M., presiding. With other business of more than local interest, the following items were reported or transacted:

The Uniform Code was amended with respect to balloting so as to provide that when there are three or more petitions for degree or applications for affiliation, or a combination of three or more or both, the Master may order a single ballot on all or any number of them and if the ballot is clear all so balloted on shall be duly elected; otherwise a ballot shall be taken on each.

M. W. C. A. Sturgeon, Grand Secretary, as committee on correspondence, reported on the Proceedings of 48 sister Grand Jurisdictions. No mention was made of the Philippines.

W. Bro. Wm. Hutchinson of Ardmore was nominated for appointment as G. R. for the Philippines, near the G. L. of Oklahoma, to succeed M. W. Bro. Morris, deceased. (M. W. Bro. Morris had once spent four years in the Philippines).

The Uniform Code was amended to

provide that in case a member is suspended for n. p. d. he shall be automatically reinstated upon the payment of all dues owing by him at the date of the suspension, and the proportionate part of the current year's dues.

Thomas Gardner Cook, Buffalo, Grand Master

Claude A. Surgeon, Grand Secretary, Guthrie.

\* \* \*

## RHODE ISLAND, 1939

149th Annual Lodges: 43  
Providence Members: 15,639  
May 15, 1939 Loss: 463

Fourteen of the 24 living Past Grand Masters were present with distinguished visitors from Delaware, Connecticut, New Jersey, and Massachusetts.

Three Past Grand Masters passed to their reward during the year—M. W. Bros. Joseph W. Freeman, Stephen Magown, and John F. Clark.

Under "Decisions" the Grand Master ruled that only officers of a duly constituted Rhode Island Lodge may, upon invitation and with the consent of the Grand Jurisdiction, may confer a degree.

Under "Degree by Courtesy" we note that their St. Paul's Lodge at Newport conferred the F. C. & M. M. degrees upon a candidate of our Cavite Lodge No. 2.

Grand Master Perry of Massachusetts presented the Henry Price Medal to Grand Master Barrows.

There are no Reviews.

Wor. Bro. Wm. A. Weidman represents the Grand Lodge of Rhode Island near ours.

Grand Master, Harold W. Browning of Kingston.

Grand Secretary, Harold L. McAuslan, Freemasons Hall, Providence, R. I.

## A ROSE UPON THE ALTAR

(Continued from page 128)

Dr. Blair; Augusto Rodriguez as Bro. Morris; Cipriano Mateo as Bro. Woodley; Enrique Romero Martinez as Bro. and Squire Bentley; Ricardo San Agustin as Secretary Jeffries; Andres Filoteo as Bro. Billy Morton; Jose Maria Encarnacion Leon, Jr., as Senior Warden Mather; Mariano Gonzalez as Dr. Witherspoon; Joaquin Garcia as Junior Deacon; Felipe S. Carbonilla as Junior Warden, and Jose P. Santos as Master of Ceremonies.

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# Fratermal Reviews



By JOSEPH F. BOOMER, P.M.

## ARIZONA

58th. Lodges: 39  
April 3-4, 1940 Members: 5,440  
At Prescott Net Loss: 37

Represented by Wor. Thomas G. Henderson, of Manila; Representative of Grand Lodge of the Philippines in Arizona, Wor. Herrick D. Aitken of Prescott.

From address of Gordon Montague Butler, Grand Master:

**State of the Craft:**—"Although the net loss the past year was small, we should not forget that our membership has decreased from 6,726 in 1931 to 5,440 the end of this year, a net loss of 1,286. Moreover, the losses during these years in the United States aggregate more than the total number of Masons in Germany, Italy, Spain, and Czechoslovakia before Masonry was proscribed in these countries by tyrannical dictators."

**Visitations:**—"It is a pleasure to report that very few Masters invited others present to speak after I had delivered my address. When such invitations were extended, other Grand Lodge officers were usually the ones so recognized and they invariably spoke briefly. It is now generally believed in this jurisdiction that, when a Grand Master makes his official visitation to a Lodge, it is his night and that others should not be asked to address the Lodge."

**Lodge Attendance:**—"I am sure that many Arizona Lodges are going to make a determined attempt this year to arrange more enjoyable, stimulating meetings than in the past, in an effort to compete with the numerous and varied attractions that reduce Lodge attendance, and that the Masonic plays, contests, and short talk bulletins of the Masonic Service Association will prove more useful than ever before."

**Recommended Statement of reasons for being a Mason:**—"I am a Freemason because the members of that ancient and honorable Order have always militantly upheld the torch of liberty, and I know that the inestimably precious rights and privileges that we free Americans enjoy are a heritage from our Masonic forebears who wrote these principles into the Constitution of our country."

"I am a Freemason because that Fraternity has always and everywhere taught the practice of the noble and heroic virtues of reverence for Deity, fidelity, temperance, tolerance, justice, fortitude, courage, integrity, benevolence, self-sacrifice, and love for our fellowmen."

"I am a Freemason because I desire to do my part to perpetuate human freedom and because I am happy to be bound by the ties of brotherhood to millions of men of many races and

creeds who are endeavoring to mold their lives on these high ideals."

Committee on Correspondence chair-manned by M. W. Lloyd C. Hennings presents some 56 interesting reviews prepared for the most part by the Grand Representatives of the jurisdictions reviewed.

Louis A. Myers, Grand Master, P. O. Box 722, Douglas, Arizona.

Harry A. Drachman, Grand Secretary, P. O. Box 229, Tucson, Arizona.

\* \* \*

## NEBRASKA

83rd. Lodges: 291  
June 4-5, 1940 Members: 31,330  
Omaha Net Loss: 406

Representative near Grand Lodge of the Philippine Islands, J. F. Boomer; representative of Grand Lodge of the Philippines, there, Luis F. Schonlau, Omaha.

From the address of William J. Breckenridge, Hastings, Grand Master presiding:

**Masonic aims:**—"In assuming the office of Grand Master of this Most Ancient and Honorable Fraternity of Free and Accepted Masons of Nebraska, I had as my aims, the reclaiming of membership; the restoration of as many subordinate Lodges as possible to good standing in this our Nebraska Grand Jurisdiction, and to visit as many subordinate Lodges as possible, especially those who have not received such visitation in past years."

**Masons and liquors:**—"To date, the various trial commissions report seven expulsions and seven suspensions, fourteen in all. Of these, ten were found guilty of violation of Subsection "d" of Section 148, which enumerates as a Masonic offense 'Engaging in the manufacture of intoxicating liquors, including wine and beer, or the sale of such liquor as a beverage.' This is a decided change from reports of some previous years, and there is, we trust, assurance that 'erelong, no Master Mason will be engaging in this business.'"

**Soliciting for Masonic Homes:**—"Under date of November 10, 1939, I notified the President of this Omaha Home that as long as they used the name 'Masonic' they should comply with Section 89A of our law which provides, 'No solicitation of Lodges for financial aid shall be carried on by Lodges or Masons, except upon approval in advance by the Grand Lodge or Grand Master.'"

**Kiwanis Medal for Distinguished Service to the Grand Chaplain:**—"It also seemed very suitable that M. W. Henry H. Wilson, our senior resident Past Grand Master, should write the appre-

ciation for V. W. Bishop George A. Beecher as contained in the program. Brother Henry H. Wilson received this award in 1937, and knows the Bishop through long years of service they have both given to Masonry in Nebraska. Brother General John J. Pershing and Bess Streeter Aldrich are also past recipients of this honor."

**State of the Craft:**—"While our membership shows a slight loss again this year, it is less than any year since we have been showing a decrease. However, the number of degrees conferred has steadily been increasing for the past five years so I doubt not that before long our number will again be showing gains particularly if each Lodge membership committee will do its part in reclaiming members."

Reporting for the Committee on the Promotion of the World's Peace, M. W. Henry H. Wilson, distinguished legal scholar and Masonic leader, said:

"One year ago, your committee reported a tendency to a retrograde movement in matters of peace, but (who) could have believed that the year would have brought forth almost world wide resort to arms? It is said that in the midst of arms the law is silent. And we must await the end of this struggle to commence over again the building of an agency for peace, but we are now learning that either the human race must set about it to destroy war, or war will destroy the human race."

**Grand Master-elect Earl J. Lee looks ahead:**—"The curve indicative of the not loss in membership has been going down so that our net loss the last few years has been gradually declining. I had hoped that this year we might make the net loss turn into a net gain. This can be done, if your officers will carefully watch your membership and try to get as many reinstatements as possible. We of the Grand Lodge find there is much more interest in Masonry throughout the State than there has been in several years, and we hope that it will continue."

M. W. Edwin D. Crites, as foreign correspondent and reviewer, has compiled a topical review of Masonry unsurpassed in the richness and variety of its matter by anything the writer has yet seen from a reviewer's pen.

Here is found an extensive quotation from the address of M. W. Bro. Jose Abad Santos, 1939, on the condition of our Lodges in China, and another from the pen of Wor. Bro. A. E. Tatton, reviews 1939, on the status of Masonry in Europe.

Earl J. Lee, Grand Master, Fremont.  
M. W. Luis E. Smith, Grand Secretary, 401 Masonic Temple, Omaha.



# SECCION CASTELLANA NOTAS EDITORIALES

**Deseamos a todos los Hermanos y lectores en general unas Pascuas las mas felices y toda clase de prosperidades.**

## EL DÍA DE MARÍA CLARA

**H**ABLÁBAMOS en uno de los números pasados de esta revista de la masonería y de la mujer. Hacíamos hincapié en la necesidad de su colaboración en la obra masónica, y nos place que muchos de nuestros Hermanos piensen y sientan como nosotros en esta cuestión.

Como inicial aporte a esta labor, las esposas, viudas e hijas de masones han acordado celebrar todos los años un día de consagración solemne y dedicación a la obra masónica, reuniéndose y sumándose a todos los masones, cambiando con ellos impresiones, haciendo sugerencias y colaborando de la mejor manera posible con los Hermanos en sus empresas. Ese día será el DÍA DE MARÍA CLARA.

La primera reunión de esta naturaleza la celebrarán tomando a su cargo y bajo sus auspicios la cena mensual de masones del mes de diciembre, que se ha acordado sea para el 16 de dicho mes a las siete de su noche, en los salones del Templo Masónico del Plaridel. A este efecto, la presidenta de la reunión, la respetable Sra. Pura Villanueva de Kalaw ha expedido la siguiente *apelación* para todas las esposas, viudas, hijas y hermanas de masones que aquí reproducimos para conocimiento de todos:

“Por primera vez en las actuaciones de los masones de la Gran Logia de las Islas Filipinas se nos ha pedido que auspiciemos su cena y reunión mensual. Estas cenas se vienen celebrando con el propósito de cambiar impresiones entre los masones para su mejor labor y para que sus actividades den los mejores frutos. Ahora nos piden

nuestra colaboración que nunca les hemos regateado. Esperamos que en esta ocasión no solamente no les regatearemos nuestra colaboración sino que les ofreceremos lo mejor de nuestros entusiasmos y energías. Debemos hacerles sentir que no están sólo en sus trabajos, sino que también cuentan con nuestro apoyo moral y material. Debemos hacerles sentir que colaboramos con ellos y que estamos con ellos en su programa de acción. Puedo afirmarles que nosotras las mujeres somos su inspiración, y por nuestro bienestar y la felicidad de nuestros hijos y los hijos de nuestros hijos es por lo que ellos se han hecho y siguen siendo masones.

La cena se celebrará el 16 de diciembre de 1940, a las 7:00 de su noche en los salones del PLARIDEL MASONIC TEMPLE. Nunca nos hemos congregado con este sello de oficialidad, como lo será esa noche. Como chairman del comité ejecutivo, en nombre de todo el comité y en el mío propio, apelo a todas vosotras, esposas, hijas, viudas y hermanas de masones, para que nos encontremos en esa ocasión y cambiemos impresiones.

Para vuestro entretenimiento hemos preparado un buen programa.

Esperamos que acudireis a la cita, y si esta reunión resulta un éxito, como así lo esperamos, lo habremos de celebrar todos los años, pues, hemos decidido reunirnos una vez al año en un día como el referido que se llamará el DÍA DE MARÍA CLARA.”

Hacemos los mejores votos para que el DÍA DE MARÍA CLARA sea el símbolo de la colaboración entusiasta de la mujer a la obra masónica en Filipinas.

## EN EL DÍA DE RIZAL

(Párrafos de un discurso)

**R**ECORDAMOS haber leído que la vida que vivimos los mortales no es toda la vida, es tan sólo parte de toda una vida, pues, aún sin los toscos andrajos de la materia, se continúa viviendo. . . . . Y aquí nos hemos congregado esta noche para conmemorar ese efímero período de la vida en el cuerpo de un filipino que fue una cumbre humana en el ciclo espiritual de su existencia inmortal, el Hermano José Rizal. Y fué una cumbre humana porque Rizal no vivió tan sólo una vida interna, con el broquel de una conciencia satisfecha. Eso no fue bastante para aquel espíritu selecto, para aquella alma gigante que necesitaba agitarse en el mar turbulento de la vida y así sacudir, y al mismo tiempo alumbrar la conciencia ensombrecida de su pueblo. Y es que, como dijo un pensador, el masón no vive tan sólo para la paz de su conciencia, vive más bien para iluminar la conciencia de los demás. . . . .

La hora histórica que vivió Rizal fue la hora histórica del nacionalismo filipino, y la valoración de su labor tiene su actualidad plástica en la hora histórica y palpitante que vive nuestra patria. Como se dijo muy bien, la masonería considera a sus hombres como lo transitorio, lo accidental, pues, su labor, su obra es lo que importa, porque eso perdura, y cuando esa obra adquiere substantividad propia, como en el caso de Rizal, la masonería la enaltece no con la trivialidad de las cosas efímeras y perecederas, sino con la sublimidad de las cosas eternas e invaluable. . . . .

Su labor no fue una siembra de odios. Dejó en ella impresa la huella de la tolerancia, de la transigencia, la marca de la misericordia, del perdón, del olvido. . . . . Si bien combatió sistemas y dogmas sofisticos que aquilosaban el alma nacional, también combatió toda idea de revolución asesina y sangrien-

(Continúa en la página siguiente)

# NOTAS EDITORIALES

## EN EL DÍA DE RIZAL

(Continuación de la página anterior)

ta. No quería mas revolución que la revolución ideológica, en las regiones y planos de las ideas que dan vida, y solía repetir con Bismark: *La sangre es un líquido muy caro, no está destinada por Dios para ser derramada por la realización de ideas políticas.* . . . . . Este es el aspecto cumbre de su labor, de elevada arquitectura espiritual. Blumentritt decía que para Rizal, las razas no existían más que para los antropólogos, pues, para los demás sólo existen capas sociales. Y así como hay montañas que no poseen las capas superiores, así también hay pueblos que tampoco poseen las capas superiores. Pero mientras las montañas no crecen en altura, los pueblos van poco a poco creciendo en capas superiores. Y fue el empeño de Rizal hacer que su pueblo fuera creciendo en capas superiores. Y por eso encendió en el alma nacional la llama generadora de un ansia noble de engrandecimiento colectivo, recordando a sus compatriotas que en sus dolores y tragedias, como en sus grandes triunfos, debían mantenerse como miembros de una sola familia: la familia Filipina. . . . .

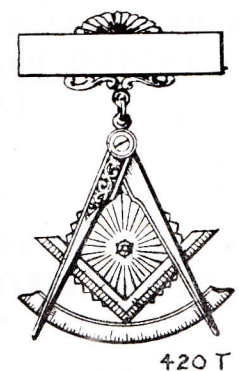
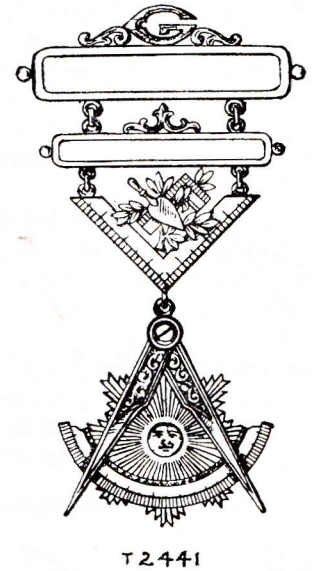
¿Y en que descanso el jaron que marco su obra de engrandecimiento colectivo? En la intensificación del sentimiento de la propia dignificación patria a base de una educación y cultura medianamente nacionales. De ahí sus pugnas por una educación y cultura laicas, sin el pesado lastre de los sofismas religiosos, sin la carga de los prejuicios dogmáticos, una cultura y educación forjadora de una ciudadanía fuerte y vigorosa e intensamente sentida, consciente de sus altas responsabilidades y de sus inalienables prerrogativas. . . . .

Hagamos que perennemente vibre en nuestros espíritus esa obra de Rizal que lleva la raíz, el calor de fragua de los principios y fundamentos de la más pura y elevada masonería. La hora presente reclama de todos nosotros la renovación de nuestros votos. La hora presente debe recordarnos que Rizal y nosotros con él hemos fundido nuestra ideología y sentimiento patrios en el ardoroso crisol de los talleres masónicos. Porque en la hora presente, ese patrimonio de la civilización, esa cultura y educación nacionales que ansiara Rizal, y que fuera enriqueciéndose a lo largo de la historia patria con el aporte espiritual de las ideas de libertad y democracia, están fuertemente amenazados por esas oligarquías que quieren borrar del hombre lo que tiene de más noble y sublime: su personalidad humana. . . . .

La masonería se mueve a impulsos del sentimiento de liberación humana. Por eso, a lo largo de la historia, los masones somos perseguidos por los enemigos de la libertad. En los registros históricos de los víctimas de ese ideal, los masones son los más. Pero ellos van al sacrificio con un fuerte y vigoroso espíritu de resignación. Ese fuerte y vigoroso espíritu de resignación fué la artista más saliente en la tragedia de Rizal. . . . .

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## ◆ LO QUE NO PUEDE HACER UNA LOGIA ◆

[Continuamos]

Negar a un miembro su derecho a darse de baja de la Logia en cualquier momento siempre que dé un aviso de su intención de hacerlo así en tenida regular, que esté en pleno goce de sus derechos como tal miembro (in good standing) y haya pagado sus cuotas, entendiéndose que en este caso puede recibir una plancha de quite según formulario prescrito en la Constitución, y entendiéndose también que se le expedirá certificado recomendatorio cuando así lo vote una mayoría de los miembros de la Logia entonces presentes;

Expedir una plancha de quite a un miembro cuando estén pendientes contra el mismo alguna acusación por conducta antimasónica;

Expedir una plancha de quite a favor de un miembro cuando este deba todavía alguna cantidad de dinero a la Logia ya por cuotas o ya por cualquier otro concepto;

Dar efecto retroactivo a las resoluciones referentes a las obligaciones financieras que deben cumplir los miembros;

Dar a las cantidades pagadas por los miembros de la Logia que deban a la misma por diferentes conceptos diferente aplicación que aquella para la cual se ha hecho el pago;

Negar a un miembro en pleno goce de sus derechos como tal (in good standing) y cuyas cuotas estuviesen pagadas, que desee afiliarse a otra Logia, a que reciba del Secretario de la Logia un certificado en debida forma acerca de su condición masónica;

Rehusar a enterrar con honores masónicos a un Maestro Masón que fallezca hallándose en pleno goce de sus derechos masónicos (in good standing), pues, es derecho de todo masón que su Logia le entierre con honores masónicos, sin tener en cuenta la disposición que se haya de dar a sus despojos mortales, y es deber de la Logia, dentro de cuya jurisdicción fallezca tal Maestro Masón, enterrarle;

Dejar de sufragar los gastos necesarios del entierro de aquellos de sus miembros que fallezcan en circunstancias económicas que lo requieran, y también dejar de reembolsar a cualquier otra Logia los gastos en que haya incurrido por el entierro conveniente de tales miembros: entendiéndose que este deber es tan sólo discrecional y no se puede reclamar como un derecho legal, pues, es tan sólo un acto de caridad;

Efectuar un entierro con honores masónicos sin antes abrir la Logia en debida forma en su local, y sin atenderse al ritual autorizado por la Gran Logia;

Fijar anticipadamente, mediante los estatutos o por cualquier otro modo, la cantidad que debe pagarse por el entierro de sus miembros;

Pagar los gastos de entierro de un miembro suspendido, pues, un miembro suspendido por falta de pago de sus cuotas puede ser a discreción de la Logia enterrado por la misma, siempre y cuando no hubiese otra falta masónica probada contra él, pero la Logia no podrá pagar los gastos de su entierro;

(Continuaremos en el número siguiente)

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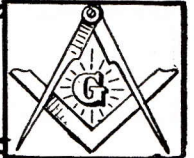
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# De Charla con Nuestros Hombres



"Al masón recién exaltado no se le debe dejar sólo para la propia adquisición de aquellos conocimientos que le acondicionen para ser un miembro útil de la fraternidad, pues, muchas veces sin atención y sin guía pierde todo interés en los asuntos de su Logia" nos dice el Ven. Her. JOHN R. H. MASON.



UESTRA CONVERSACIÓN giró desde un principio sobre el ceremonial litúrgico, y por coincidir sus puntos de vista con el siguiente editorial de la revista *Ariel* que acabamos de recibir, lo transcribimos aquí. Dice así:

"Cuando la adquisición de nuevos miembros de una Logia ha sido presidida por un celo y un análisis riguroso que nos dé la seguridad que los nuevos elementos son dignos de formar parte de esta cadena o lazo místico que integra la fraternidad masónica universal, hay que procurar en lo posible que la iniciación de los mismos, sea hecha en todo apegada al ceremonial litúrgico y demás prácticas que ya conocemos.

"La iniciación es, desde luego, un acto serio y elocuente de lo que buscamos, y siendo esta bien hecha, hemos sentado ya las bases firmísimas sobre la que descansa el desarrollo efectivo y real, al mismo tiempo que benéfico de los nuevos materiales con los que tratamos de fortalecer o enriquecer las columnas masonicas.

"Es de lamentarse en muchas ocasiones que personas que no están capacitadas para llevar adelante esta obra, se conducen impropriamente, con poca seriedad y hasta con una ausencia de sentido común y de responsabilidad. Hay muchos que no conceden la importancia efectiva que el acto de la iniciación entraña, y dan vuelo y rienda suelta a su inconciente motivo de regocijadas bromas y pueriles venganzas; pues, creen ésta como ocasión propicia para satisfacer tomando revancha a las que no podemos concederles ni derecho, ni razón o justicia.

"Es, pues, urgente e indispensable para evitar las anomalías señaladas, para bien

de la masonería en general y particularmente de nuestras Logias, hacer la selección de personas sensatas, juiciosas, serias y que estén vinculadas estrechamente a la sociedad de que forman parte; con un gran amor a la Institución, quienes deberán de recibir las ins-

Ven. Her. Damaso Leyson



*Del zapato, en industrial,  
Y en masónico rigor,  
Nadie le puede igualar,  
Que es todo celo y rigor.*

trucciones necesarias la preparación debida para tomar en sus manos hábiles esta encomienda por demás importante, la de recibir a los candidatos y someterlos con toda seriedad, hasta con solemnidad, a las pruebas indispensables, a las que sin excepción deben de ser sometidos."

—Sí,—nos dice el Hermano Masón— debemos poner mucho cuidado en que las ceremonias litúrgicas sean ejecutadas con la debida solemnidad del momento. Nada impresiona tanto al candidato como lo que se le dice y se le hace en los momentos en que recibe los grados de la masonería.

—Pero no es tan sólo el ceremonial litúrgico lo que los oficiales de las Logias deben tener siempre en cuenta. Es necesario que al masón recién exaltado se le preste la debida atención.

—Quiero decir que al masón recién exaltado no se le debe dejar sólo para la propia adquisición de aquellos conocimientos que le acondicionen para ser un miembro útil de la fraternidad, pues, muchas veces, sin atención y sin guía, pierde todo interés en los asuntos de su Logia.

—He leído una observación muy atilada sobre el caso, y convengo con aquel escritor que dijo que uno de las peores prácticas, en la mayoría de los casos, es cuando se le permite al recién exaltado a que se las agencie como quiera para adquirir mayores conocimientos en masonería, descuidando inclusive a que aprende lo más elemental para su futura carrera masónica. Esto, desde luego, no debe tolerarse y los oficiales de las Logias deben poner el mayor cuidado para que los miembros recién exaltados se preparen y se acondicionen para la labor que les espera dentro del taller.

## NOTAS EDITORIALES

AL FINAR DEL AÑO 1940



NADA MAS que plácemes merecen tanto el pueblo como el gobierno de la Mancomunidad de Filipinas en sus actuaciones durante estos doce meses de 1940 que ya van tocando a su fin. No obstante la insistencia de elementos reaccionarios por violar el espíritu si no la letra de nuestra Constitución, ésta se mantiene íntegra. El alma de la democracia que alienta nuestra vida nacional se mantiene viva. Los principios democráticos

que informan nuestra existencia individual y colectiva no han sufrido relajación. Gobernantes y gobernados se sienten colaboradores responsables en una obra común para la felicidad y bienestar de la comunidad. Si las autoridades constituidas se sienten orgullosas de sus logros, mucho más se debe sentir el pueblo que, sin su decidida e inteligente colaboración, el gobierno hubiera fracasado. Los masones nos regocijamos por el humilde aporte que hubiéramos podido llevar a la empresa común que ha sido de positivos logros.

# RIZAL, COMO MASÓN

Por ANTERO GEMPESAW, V.M.P.

(Continuación)

La pretensión de aquellos perseguidos representados por Elias, como así también la pretensión de aquel puñado de patriotas que se lanzaron al campo de batalla, no prueban mas que ante el soñado triunfo de la paz y del progreso, han puesto en juego la desenfrenada **Fuerza** por conseguir la felicidad, en la convicción de que obraban dentro de la razón sin importarles la muerte. El mal uso de la **Fuerza** no revela mas que la desconfianza en la Justicia, creando como secuela una repugnante degradación y el fanatismo que les hacen ignorar las ideas y desconocer el progreso. Actos de esa naturaleza, no es mas que un extravío moral no iluminada por la luz de la Inteligencia, y por eso ignoran que semejante **Fuerza** es una **Fuerza** criminal que conduce al pueblo a la mas cruenta fatalidad, al mas amargo desengaño, a la destrucción y a la ruina. Esa **Fuerza** no es adelanto ni progreso, porque la **Fuerza** es insostenible sin la concepción de la Sabiduría y sin una Belleza que "adorna toda empresa grande e importante."

Los grandes hombres conquistan la **Fuerza** por medio de la razón. Los ignorantes persiguen la razón por medio de la **Fuerza**.

Segun Albert Pike, la **Fuerza** no regulada o mal regulada es un vapor no restringido por la ciencia que desaparece en la obscuridad y su soplo se confunde con el ambiente, absorbiéndose. De acuerdo con esta sabia teoria, la **Fuerza**, debe pues ser dominada por la Inteligencia, porque ésta es para el pueblo y es la **Fuerza** del pueblo. Un pueblo inteligente no caería jamás a la superstición, al fanatismo y a la tiranía. Una **Fuerza** dirigida por un cerebro inteligente reconoceria necesariamente una Ley reguladora de sus actos para producir resultados permanentes y positivos y un progreso real. A esto añadiríamos que, como el pensamiento es una **Fuerza** cuyos motores son la **Verdad** y el **Amor**, sus efectos seria el perfeccionamiento humano. Combinados el **Amor** y la **Verdad** y regulados por la Inteligencia por medio de la Regla de la Razón daría por resultado la armonía.

Si hemos de investigar la causa de los errores de la **Fuerza** en relación con los acontecimientos que hoy presenciarnos, de que los brazos de la masa llamado pueblo amenazan hacer uso de la **Fuerza**, como que otros ya habian hecho uso de ella por creerse humillados, veriamos que esos brazos que no tienen en cuenta el peligro a que están abocados son guiados sola-

mente por unos cerebros irresponsables que no persiguen mas que su medro personal. Encausados esos brazos a la verdadera senda de la discreción se convertirían en un material útil a la causa de la humanidad.

Ante estas circunstancias, cabe preguntar: ¿es, pues, la humillación la que les obliga a hacerse despreciables? Si o no, pero lo que es innegable es, en la existencia de una **Fuerza** que impera sobre la Ignorancia y la Miseria que, segun Pike, son dos madrastras de ese populacho.

Si existen la Ignorancia y la Miseria, llegaremos necesariamente a la conclusión de que hay un abandono, un retraimiento de parte de los llamados a velar por el bienestar del pueblo, de ese pueblo que, abandonado a su propia suerte, ha perdido toda esperanza de vindicación. ¿Que hay un retraimiento de parte de los llamados a velar por el bienestar del pueblo? Elias, nos dará la respuesta (Noli Me Tangere, Cap. XIX) despues de la siguiente insinuación de Ibarra:

"Debilitar a la Guardia Civil seria poner en peligro la seguridad de los pueblos."

"—¡La seguridad de los pueblos! exclamó Elias con amargura. Pronto hará quince años que estos pueblos tienen su Guardia Civil y ved: aun tenemos tulisanos, aun oímos que se saquean pueblos, aun se ataja en los caminos; los robos continúan y no se averiguan los autores; el crimen existe y vaga libre el verdadero criminal, pero no así al pacífico habitante del pueblo. Preguntad a cada honrado vecino si mira a esta institución como un bien, una protección del Gobierno y no como una imposición, un despotismo cuyas demasías hieren mas que las violencias. Estas suelen ser en verdad grandes pero raras, y contra ellas está uno facultado para defenderse contra las vejaciones y la FUERZA legal no se permite ni lo protesta, y si no son tan grandes, son sin embargo continuas y sancionadas. ¿Qué efecto produce esta institución en la vida de los pueblos? Para- liza las comunicaciones, porque todos temen ser maltratados por fútiles causas; se fija mas en formalidades que no en el fondo de las cosas, primer síntoma de la incapacidad; porque uno se ha olvidado la cédula ha de ser maniatado y maltratado, no importa si es una persona decente bien considerado; los jefes tienen por primer deber el hacerse saludar de grado o por fuerza, aun en la obscuridad de la noche, en lo que les imitan los inferiores para maltratar y despojar a los campesinos, y pretextos no les faltan; no existe el sagrado del hogar \* \* \* ¿quereis mas? Durante estas fiestas han continuado los juegos prohibidos, pero han turbado brutalmente los regocijos permitidos por la autoridad; visteis qué pensaba el pueblo acerca de ellos, ¿qué ha sacado con deprimir sus iras y esperar en la justicia de los hombres? ¡Ah, señor, si a esto llamais conservar el orden! . . ."

"—Convengo que hay males, replicó Ibarra, pero aceptemos estos males por los bienes que les acompañan. Esta institución puede ser imperfecta pero, creedlo, impide por el terror que inspira el que el número de los criminales aumente."

"—Decid mas bien que por este terror aumenta el número, rectificó Elias. Antes de la creación de este cuerpo, todos los malhechores casi, con excepción de muy pocos, eran criminales por el hambre; pillaban y robaban para vivir, pasada la carestía, los caminos se veían otra vez libres; bastaban para ahuyentarlos con sus imperfectas armas los pobres pero valientes cuadrilleros, los tan calumniados por los que han escrito sobre nuestro país, los que tienen por derecho el morir, por deber el luchar, y por recompensa la burla. Ahora hay tulisanos, y lo son para toda la vida. Una falta, un crimen inhumanamente castigado, la resistencia contra las demasías de este poder, el temor a atroces suplicios los arrojan para siempre de la sociedad y los condenan a matar o a morir. El terrorismo de la Guardia Civil les

cierra las puertas del arrepentimiento, y como un tulisan lucha y se defiende en la montaña mejor que un soldado de quien se burla, resulta de que ni somos capaces de extinguir el mal que hemos creado. Acordaos de lo que ha hecho la prudencia del Capitán General de la Torre el indulto concedido por él a esos infelices, ha probado que en esos montes late aún el corazón del hombre y sólo espera el perdón. El terrorismo es útil cuando el pueblo es esclavo, cuando el monte no tiene cavernas, cuando el poder pone apostado detras de cada árbol un centinela y cuando en el cuerpo del esclavo solo hay estómago y tripas; pero, cuando el desesperado que lucha por la vida siente su brazo fuerte, latir su corazón y su ser llenase de bilis, ¿podrá el terrorismo apagar el incendio al que libra combustibles?"

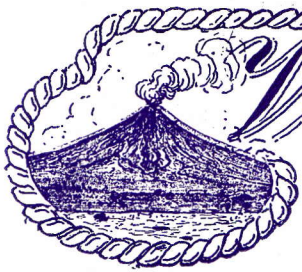
Con esos argumentos puestos en boca de Elias, Rizal quiere demostrar que la Masoneria tiene entre manos una magna labor que emprender.

Si bajo nuestros pies está esa ingente que, descontenta de su situación descien- de a la más repugnante degradación, es porque en las altas esferas hay otra **Fuerza** más peligrosa, por lo mismo que es de cerebros inteligentes, desde el momento en que esa **Fuerza** se utilice para proteger la hipocresía, el absolutismo y la autocracia, guiada no por necesidad sino por la desmedida ambición que les incita a monopolizar la confianza en ellos depositada por el pueblo, daría por resultado el encubrimiento de los erróneos proceder que les hacen desviar de la ruta trazada por sus sagradas obligaciones para consigo mismo y para con la patria.

Si la Inteligencia es para el pueblo, y si los de la alta esfera que no solamente forma parte del pueblo; si los considerados mentores de ese pueblo no utilizan esa Inteligencia para moralizar a innumerables descontentos, esa Inteligencia se convertiría en déspota y tirana, y donde impera el despotismo y la tiranía está la esclavitud, y la tiranía temerosa de que sus errores fuesen vituperadas se vale de la adulación para encubrirse, sin tener en cuenta que el que adula al pueblo lo envilece y se envilece a sí mismo. De aquí, como consecuencia lógica, tendríamos que admitir la teoría de Pike al decir: "Esa **Fuerza** popular, ese **Titánico** poder del coloso es la que edifica las fortificaciones de los colores y forma parte de sus armas."

Y como prueba inconcusa de que es detestable la **Fuerza** en manos de la Ignorancia o de la Tiranía, está la revolución preparada de que habla el Cap. IV del *Noli Me Tangere*, que dió por resultado la fatalidad, gemidos, luto y desolación. "Bien derramada está la sangre del hombre por su familia, por sus amigos, por su Dios, por su patria, por sus semejantes; lo demás es vanidad, lo demás es crimen," afirma el escritor Burke.

(Se continuará)



# Vernacular Section



## HWAG MAG-ANITO

O! kapatid ko, ibig kong isigaw  
Na lubhang malakas ang aking dalañgin  
Upang mapaabot hangang sa paanan  
Nang Dios na Amang Makapangyarihan  
Ang hibik nang pusong ikaw'y kalarahin.

Tubusin sa dilim nang gabing mahaba  
Na di masilayan nang wagas na ilaw  
Nang katotohanan ang isip mo't diwa  
Na inis at hindi mangyaring lumaya  
Upang ang liwanag ay iyong matanaw.

Daan-daan taong sa dilim binuhay  
Ginising sa bulag na pagaanito  
At paniniwala sa sinsay na aral  
Na dapat sambahin ang manga larawan  
Nang Dios, nang birhen at maraming santo.

Iba't ibang ñgalan sa isang katawan  
Sari-saring anyo't, iba't ibang suot  
At maraming bagay sabi'y binasbasan  
Na itinuturong gawang kabanalang  
Bilhi't pag-gugulan at ariing dios.

Ang Dios ay hindi mailalarawan  
Pagka't espíritu at hindi linikha.  
Sia ay ang Verbo, Ilaw, Karunungan  
Na nakapupuno sa sandaigdigang  
At buhay nang madla na Kaniang ginawa.

Dios ang maybawal ang tawo'y gumawa  
Nang Kaniang larawan at saka sambahin.  
Sia'y walang anyu, at wagas na Diwa  
Na di masasayod nang sa tawong haka;  
Sia ay sa Diwa dapat dalañginin.

Kun katotohanang mayroong isang Dios,  
Dios na totoo, Pagibig at Diwa  
Lumikha nang lañgit at nang sansinukob,

Bakit at ang tawong larawan nang Dios  
Sa larawan lamang mañgañgayupapa?

Ang Dios ay Sia na tunay mong Amá  
Sa Kania ka lamang sasampalataya  
Sia'y tañging-tañgi na iyong pagasa  
Sa buhay mo rito at buhay na isá  
Nang di mamamatay na iyong kalulwa.

Sia'y sambahin mo sa iyong diwa lamang  
Sa altar nang iyon dalisay na puso  
At hwag sumamba sa kaniang larawan,  
Larawan nang santo, o anomang bagay  
Na pawang kalakal at sadyang panghibo.

Bumili't sumamba sa mañga larawan,  
Magsuot nang bihis nang santo at santa  
Ay gawang anito; hindi kabanalan  
Pamahiing lalang nang di karunuñgan  
Na tinatapunan nang maraming kualta.

Walang kabanalan tayong magagawa  
Na makabuluhan sa Dios nating Ama  
Kundi ang umibig, magmahal sa kapwa  
Mahabag tumulong sa salat at dukha  
At kaawa-awang balo at ulila.

Ang tunay na Dios sia mong panaligan  
Na tañging sambahing boong pakumbaba  
At Sia ang sibul na binubukalan  
Nang wagas na awa at mula nang buhay  
Nang sankatawohan na Kaniang linikha.

*Jose delos Reyes*

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## WITH CHARITY TO ALL

Another year is about to take its place in history. A year noted for turbulence, destructiveness, human sorrow and uncertainty. This has been the year of the war god Mars. Hardly a person in Europe and Asia has not felt his scorching breath. Through it all, the Philippines has continued to enjoy its daily luxuries, the security of life, person and home.

Different explanations may be given for this fact. But one of the outstanding reasons is the collective security which The Insular Life Assurance Company, Ltd. has given to its policyholders. Everywhere in this broad land, homes protected by The Insular Life are happier, healthier and more prosperous.

This condition needs no explaining. We all know that economic security is the basis of human happiness. A man does his best work when his mind is free



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from financial worry. Free from concern about his wife, his children and himself when the ebb-tide of his earning power comes, or should he be called away to another world.

Insular Life policyholders have ample cause to be gracious and charitable to those who are in less fortunate circumstances. And though one should not confine his charity to one day of a year, Christmas nonetheless, is the time for the appraisal of one's blessings and the season for good deeds.

The Insular Life Assurance Co., Ltd. and its staff of underwriters take this opportunity to wish you all a very Merry Christmas and a Happy and Prosperous New Year. They renew to you their pledge of loyalty and untiring effort of greater service during the coming years.

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