The Cable Tow

Vol. XVIII | Manila, Philippines, May, 1941 | No. 12

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

AN INDEFATIGABLE WORKER

Wor. Bro. James Kabakow, P.M.

(An interview with him appears on page 224 of this issue)

The Grand Master's Message

MASONIC HOSPITAL FOR CRIPPLED CHILDREN

AS HAS been pointed out numerous times in The Cabletow, one of the outstanding charities of Freemasonry in the Philippines is our Masonic Hospital for Crippled Children. This great humanitarian work was started by our Fraternity in the year 1924 and has restored to almost perfect health a large number of unfortunate children who, at birth, seemed to be doomed to a life of helplessness and despair.

These children, as they grow up, will be living examples of the great good Masonry is doing in this great Commonwealth, and by the useful lives they lead will prove that our Venerable Institution is animated by only good and lofty ideals of service to God, to Country and to our Fellowman.

For months past Masonry has been subjected to a very base and untruthful attack over the radio and in various publications by a certain Catholic Order in Manila. Yet, at the very same time this is going on, the Catholic Church solicits donations for its charities and many of our brethren have been in the habit of contributing to their work.

There comes a time when being slapped in the face and turning the other cheek ceases to be a virtue. In the opinion of your Grand Master the time has now come when we Masons are justified in declining to contribute further to the charities of the Catholic Church and, instead, should give, as generously as we feel we can, towards aiding our own Masonic Hospital for Crippled Children.

The activities of our Hospital are under the able and enthusiastic direction of Most Wor. Bro. Manuel Camus. He and his associates get no monetary compensation for the valuable time which they devote to this so worthy cause. We can, and we should, support them, not only with our money but with our spiritual aid as well, as that and the smiles on the happy little faces they are helping back to health, are their only reward.

JOHN R. McFIE, JR.
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.
Entered as Second Class Matter at the Post Office of Manila, Philippines.

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 5,600 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, John R. McFie, Jr.; Deputy Grand Master, Jose P. Guido; Senior Grand Warden, Michael Goldenberg; Junior Grand Warden, Antonio Ramos; Grand Treasurer, Vicente Carmona, P. G. M.; and Grand Secretary, Antonio Gonzalez, P. G. M. Grand Lodge meets on the fourth Tuesday of January of each year.

Editor: Antonio Gonzalez, P.G.M.

EDITORIAL

We Cast Our Lot with England and America

EVERY now and then, in the United States, a dissenting voice rises above the general chorus of approbation for the all-out aid to England and the other countries who are fighting the dictators of Europe. At times the voice sounds treasonous and one wonders how a thing like it can go unpunished. Yet such a dissent is the sure sign of democratic good health, for it is of the essence of democracy that there be always opposition to the views of the majority and that the opposition be frank and open. In the clash of ideas free republics grow to robust proportions, and this is what makes the republics survive in a world where man must think and express himself if he is to advance his cause. On the other hand, the totalitarian state must live on nothing short of absolute unanimity of opinion, but it is sufficient if this unanimity be of the surface only. The totalitarian dictator is quite satisfied if his subjects submit themselves to external force; it little matters to him that inside their minds may be thoughts of blood and revolt.

In a democracy man thinks in the open; to him, this is a habit which his government may curtail only at its peril. Can we find, therefore, a better answer to the Lindberghs of America, when they attack their government and openly express their doubt of the wisdom of democracy, than that if there are still Lindberghs in America today it is because the American way of life makes such a thing possible, but that the moment the Nazi order of lawlessness reaches the Western hemisphere, as reach it must if the Lindberghs are to have their way, nothing else will be possible but a complete blackout of human ideas. Then whoever should dare dissent with his government would face the prospect of a slow death in a concentration camp, and what is more, there will be no more Lindberghs, for democracy would be dead.

The latest speech of President Roosevelt makes the true situation so real to us that to fold our arms now and do nothing to fight the Nazi fiend's "new order" would be suicide pure and simple. Masonry must cast its lot with England and America in the present struggle for the freedom of mankind. Let there be no doubt in the mind of any Master Mason that no hope lies for him in the direction of the "demons incarnate" of Berlin and Rome.

INTERVIEW

The thought has often occurred to me that some of us who have joined Masonry may not be getting as much from it as we expected when we first applied for membership. If such is the case, no one is to blame but the individual Brother concerned," says Wor. Bro. James Kabakow.

I APPLIED for membership in a Lodge of Masons, because as a youth in New York, I began to notice that the organization of Masonry seemed to have a membership composed of people in all walks of life, both high and low, rich and poor, the illustrious and the humble. At the same time the thought impressed me that here was an organization which held no membership drives, which did not solicit or take to the stump with a view of enticing applicants.

—.....

—It struck me that here was a world wide Institution whose ideals and principles, tenets and teachings, were above those of any other fraternal organization. And then, the depressing thought was in my mind that perhaps I was too plain, too humble, so to speak, to ever acquire membership. As I reflect on the past when I was in my teens, I recall that my own elder brother was a member, although the matter was never discussed at home, and I never inquired if such was actually the case.

—.....

—However, one evening, some twenty years ago, after completing a long day's work, I was invited by my brother to go with him to a dinner which was being held at the Astor Hotel in Times Square. I remember I was amazed at the multitude of guests who congregated in the spacious main dining room of this world-famous hotel. It turned out to be a Masonic dinner held by Level Lodge of New York City of which my brother was a member. In the course of the affair, introductions and speeches were made, and I began to notice that among the speakers who were called upon for addresses were outstanding individuals connected with the bar and other professions. Men holding the highest positions on the bench were there, famous men about whom you read in the newspapers.

—.....

—Twenty years later, I began to think seriously of taking steps to join this great organization. All those years I was of the belief that I would not meet the standard required of an applicant, and I kept putting off making inquiries with a view to joining. Finally, a little over three years ago, I thought it was time to take a chance. I made definite inquiries regarding application of a very good friend of mine who belonged to Muog Lodge No. 89 here in the Philippines.

—.....

—To make a long story short, I would like to say that joining Masonry, I am convinced, was the most sensible move I ever made. I believe that there is not a true Mason who in all sincerity regrets for a minute joining the organization. No one can never convince me that he has a real excuse or reason for forsaking the high ideals and doctrines of this noble Institution. But the enemies of Masonry delight in their attempts to discredit the organization. We must remember that those enemies are motivated by ulterior sinister reasons. Their mistatements and arguments do not hold water. I am sure that the average person with common intelligence knows better than to consume the lies and untruths uttered by those bigoted, unscrupulous persons. But it is a waste of time and paper to harp on those misguided creatures any further.

—.....

—As I was saying, I dare any one who has ever taken Masonry into his heart to regret the step. I have heard the expression "once a Mason, always a Mason." There is something in that. If any one states that the institution of Masonry is not that high standard which it really is, that man is sadly mistaken or disillusioned. To really feel that wholesomeness of thought, that uplift of spirit, it is not enough for a member to merely take his degrees and pay his dues, sit back, and do nothing else. What he has to do to really feel the Godliness of the whole thing is to attend Lodge meetings, visit Masonic gatherings and dinners, socialize with other members, absorb the fine teachings and practice the same.

—.....

If those members who are not so active would only concentrate upon the pure principles and tenets upon which our organization is founded, they will obtain a better concept of this subject. Some of the more active members are materially rewarded by being chosen as officers of Lodges. Later, they are looked upon as qualified to lead the organization by being chosen to hold office in the Grand Lodge. But I maintain that the most insignificant member or officer of a Lodge who applies himself is deriving as much spiritual joy from Masonry as those may be representing us in the highest office that Masonry can offer. Those of us who devote ourselves to the fine teachings of the Institution and practice the same are rewarded in numerous ways.

—.....

—As I was saying, by being more active we consequently become officers, and we are therefore rewarded materially, as we shall call it, for the added interest that we are taking in the affairs of the Lodge. There is nothing that impresses me so much as when I see a group of younger members performing a ritual or ceremony. In their cases, I can foresee that as a result of their added efforts to perpetuate the glorious work of the Fraternity they will eventually make themselves so proficient in their varied tasks that they will naturally advance themselves and receive the rewards commensurate with their efforts. On the other hand, if a member, due to lack of spare time, cannot possibly assist in some active way within the confines of a Lodge room, he will also receive a spiritual reward if he will only let the precepts and teachings of the Fraternity enter his mind and heart, practice and preserve the same. In short, there is ample reward to be gleaned and much pleasure to be derived if a Brother will only apply himself, whether within or without the confines of a Lodge.

—.....

—I believe Masonry has benefited me in the following ways: It has opened my eyes and heart to the beautiful, wholesome tenets, principles, and virtues consistent with its teachings. By trying to be obedient to its precepts, I am convinced that I joined an ancient and honorable Institution. I have found that the foundation of this Institution is the practice of the social and moral virtues. I have found that in every country men well known for their moral and intellectual convictions have encouraged its interests. I have found that the Holy Writings are to be respected, and what my duties are to God, my country, my neighbor, and myself. It has taught me to display discretion, virtue, and the dignity to become a worthy Mason. It has taught me to beware the insidious and not to swerve from my duty, not to violate my vows, and not to betray my trust. It has taught me, for example, that time, patience, and perseverance will accomplish all things. I believe it has enriched me spiritually, mentally, physically, morally, and perhaps, economically. And, I sincerely believe that every Mason can say that he has benefited similarly.

THE GRAND LODGE Monthly Dinner

THE Grand Lodge dinner for the month of April was held at Plaridel Temple under the auspices of Corregidor-Southern Cross Lodge No. 3 on Wednesday evening, April 16, 1941. At the presidential table were the Most Worshipful Grand Master John R. McFie, Jr.; the Senior Grand Warden, M. Goldenberg; the Grand Secretary, Past Grand Master Antonio Gonzalez; Past Grand Masters Frederic Harper Stevens, presiding, Stanton Youngberg and Conrado Benitez; Bro. Claude A. Buss, charter member of Nanking Lodge No. 108 and guest of honor; Bros. Colonel Alfred C. Oliver, chaplain of the United States Army; Col. Emil C. Rawitser, judge advocate general, Philippine Department, United States Army; Colonel Stanley L. James, chief of the signal corps of the United States Army, and Colonel Henry Gilhouser.

The meeting was opened with a prayer by Col. Alfred C. Oliver, Grand Chaplain of the Grand Chapter of National Sojourners. Past Grand Master Stevens after thanking the brethren for their presence, explained that the present world situation compels us to follow patriotic impulses and to emphasize patriotic themes at Masonic meetings. After these preliminary remarks, a trio composed of Bros. Jack Brookman, tenor, Edward L. Hall, baritone, and Wor. Bro. George A. Mayhew, bass, accompanied on the piano by Mr. Marcelino Carluen, led the audience in singing "God Bless America."

At the sound of the bugle, and escorted by a troop of Boy Scouts from (Wor. Bro.) Bordner Central School, the flags of the countries, which are at present defending the cause of Democracy, were placed on the dais, while the brethren were saluting the colors. The flags were those of the United States, the Philippines, Great Britain, Greece, and China.

Past Grand Master Stevens read a telegram from Past Grand Master Jose de los Reyes, then in Hagonoy, asking to be excused on account of an indisposition, but assuring that he was with the brethren in spirit. A letter from Past Grand Master George R. Harvey also was read, asking to be excused owing to a previous engagement.

The trio then again led the audience in singing the Philippine National Hymn with the proper respect. Led by Past Grand Master Stevens, toasts were offered to the President of the United States, the U. S. High Commissioner, and the President of the Philippines.

Dr. Claude A. Buss, executive assistant in the office of the United States High Commissioner, spoke on the subject of "Patriotism and Masonry." He said that his subject was not purely academic, but that it had nothing to do with his official position. He analyzed the present world war, basing his information on contacts made during his travels abroad. He recalled that he stayed in Germany for some time, having left that country six days before the present war broke out. According to him, he observed the German youth imbued with patriotism. Likewise, the people of Russia which, several years before, started the idea of a world social revolution, observe a unanimity of patriotism and are now wholly concerned with making a greater Russia rather than spread the teachings of Communism. Commenting on the recent non-aggression pact between Russia and Japan, he said that it was a bit of strategy on the part of Russia because, by assuring the safety of her frontiers bordering Japan, will be in a better position to halt Germany in the Balkans, whenever she thinks that her interests are menaced.

Bro. Buss recalled how, after the First World War, Germany announced that there would be world peace if she was treated right. The victors proved very lenient to her, but they were deluded. So quoting the British Minister of Propaganda, he said: "Britain was already fooled once, but she will never be fooled again." He then went on to explain what contribution Masonry can make to the promotion of the welfare of humanity.

After the address of Bro. Buss, the audience sang "America, the Beautiful."

The last speaker of the evening was the Most Worshipful Grand Master. Introduced by Past Grand Master Stevens, he was warmly greeted by the assembly which sang the popular song entitled "For He Is a Mighty Good Fellow." Most Worshipful Brother McFie, visibly moved, referred particularly to Bro. Buss' able discussion of Masonry in a new light, and said that the brethren owe a debt of gratitude to Most Wor. Bro. Stevens for bringing Bro. Buss to the meeting to deliver that enlightening address.

The meeting was closed with a prayer by Bro. Alfred C. Oliver.

CHIPS FROM THE QUARRIES

The following are excerpts of a letter received from the Secretary of Victor Hugo Lodge No. 230 under the Grand Lodge of Egypt which are self explanatory:

"We are obliged for the copies of *The Cabletow* which you have been sending us, and we thank you very much. We find it very interesting.

* * *

"We often read in open Lodge portions of the articles of your magazine, and the members of our Lodge as well as of other Lodges working in European languages of this Jurisdiction find a great interest in your articles.

* * *

"We will send you in the near future a report regarding Masonry in Egypt, and we believe that it may be of interest to the brethren of your Jurisdiction, as Masonry here bears some resemblance with that of your country: you are working in English, Spanish and Malaysian; while we have here working in Italian, French, English, Armenian, Greek and Arabic."

MANILA BLUE PRINTING CO., INC.

446 Dasmariñas, Manila

EXCLUSIVE DISTRIBUTORS
For
WOODSTOCK TYPEWRITERS
BARRETT ADDING MACHINES
AURORA ALL STEEL FILING CABINETS

PAPER • OFFICE SUPPLIES • ENGINEERING EQUIPMENT

100% FILIPINO CAPITAL

Help Patronize Filipino Corporations

Telephone Nos. 2-34-19 and 2-65-92

PROFESSOR OF MASONIC SCIENCE

Editor's note: Address delivered by Past Grand Master C. W. Rosenstock on the occasion of the celebration of the Twenty-fourth Anniversary of Biak na Bato Lodge No. 7 held at Plaridel Temple on April 2, 1941.

WHEN Wor. Bro. Lino Gutierrez, chairman of the Committee on arrangements for this meeting, asked me to address you this evening, I, at first, refused on account of having a previous family engagement; but when I considered that this meeting was to celebrate the 24th Anniversary of this Lodge, and that my very dear friend and Brother, Felipe Tempongco, who is the founder of this Lodge, was to be honored, I made arrangements to cancel a family engagement so that I could be here this evening.

I will not attempt to go into the early history of Biak na Bato Lodge No. 7 as I am quite sure that other speakers will give you the history of your Lodge much better than I could do.

What I would like to tell you this evening is that Biak na Bato Lodge No. 7 was founded by a man who has been an active worker for the cause of Freemasonry in this country, many years before the formation of the Grand Lodge of the Philippine Islands.

Very Worshipful Brother Felipe Tempongco, the founder of Biak na Bato Lodge No. 7, was an active member of one of the old Spanish Lodges. I do not recall the name of the Lodge he then belonged to, or under what Grand Lodge it was constituted. I had the honor to first meet Brother Tempongco in June, 1914, at one of the preliminary meetings I had called for the purpose of petitioning the Grand Master for a dispensation to form what was to be the first subordinate Lodge to be constituted under the Grand Lodge of the Philippine Islands. The petition was signed, and it was presented to the Grand Master (M. W. Bro. Newton C. Comfort) on August 12, 1914.

Brother Tempongco was reobligated under the Constitution of the M. W. Grand Lodge of the P. I. by the Grand Master, in Manila Lodge No. 1, on August 15, 1914. The dispensation for Bagumbayan Lodge was granted, and its first meeting Under Dispensation, was held on August 19, 1914, in the old Masonic Temple on the Luneta (the old temple was located on the site now occupied by the University Club, No. 2 Calle San Luis). Bro. Tempongco was Bagumbayan's Senior Deacon at that memorial meeting.

Grand Master Newton C. Comfort was present at that meeting and when he addressed the Lodge he made, among other statements, the following:

> "We expect this new Lodge (Bagumbayan) to be the forerunner of many Lodges composed in part, or entirely of Filipinos."

Bagumbayan Lodge No. 4 was given its Charter by the Grand Lodge and it was constituted by M. W. Grand Master George R. Harvey on February 10, 1915, at the old Masonic Temple on the Luneta. Bro. Tempongco continued to be Bagumbayan's Senior Deacon under Charter.

When the cornerstone of the New Masonic Temple on the Escolta was laid on May 14, 1915, Brother Felipe Tempongco, on behalf of Bagumbayan Lodge No. 4, presented to the Grand Lodge the Level which was used in laying that cornerstone. In presenting this Level, Brother Tempongco delivered the following address:

> "Most Worshipful Grand Master:—The building of this magnificent Masonic Temple which, no doubt, will be the most beautiful edifice in the center of the most notable site of the capital, makes me realize that Masonry has entered into a new era in the Philippines. It reminds me that the title Mason is no longer obtained by ascending the scaffold, the outpouring of blood or the loss of life, at which cost was obtained the teaching of the fundamental principles of Liberty, Equality, and Fraternity in the past.
>
> At last, Light has won the battle against Darkness, and today, in the midst of peace and under the beneficent shadow of Liberty, we gather to exercise Brotherly Love, to relieve distress, and to practice Truth. And without hearing in our temple the sound of axe, hammer or any tool of iron, we proceed with our duties of purifying the moral condition of communities, uplifting the ideals of manhood, and elevating the standards of citizenship.
>
> To commemorate this important event in the affairs of our ancient and honorable Fraternity, on behalf of Bagumbayan Lodge No. 4, under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands, I have the honor and the privilege of presenting to you this Level, to be used in the laying of the foundation stone of a building which will be a lasting monument to the Fraternity in these Islands."

Please note, my friends and Brothers, that the words of Brother Tempongco, which I have just read to you, were uttered in 1915,—twenty-six years ago. Brother Tempongco knew something of the way Masons were persecuted in the dark days before America brought democracy to these Islands, and he was glad to see our Masonic Temple being built in the very center of the business district of Manila.

I have worked in Masonry with Brother Tempongco for many years, and my association with this Masonic scholar has been one of my happiest experiences in Freemasonry. Bro. Tempongco spoke hardly any English in 1914. He knew absolutely nothing about the ritualistic work of the Grand Lodge of the Philippines which was working under a ritual taken from the Grand Lodge of California. It was fortunate that Wor. Bro. Wilbur, Bagumbayan's first Master, knew the ritualistic work as well, if not better, than any Mason in this Grand Jurisdiction, and it was astonishing to see how quickly Brother Wilbur taught the new work to Bro. Tempongco, who had to discard practically all he had learned in his old Lodge, and start from the very beginning. Bro. Wilbur did not speak Spanish, but these two Masonic teachers got along in a most surprising manner.

Bagumbayan Lodge had Wor. Bro. Leo Fischer as its Secretary, and we all know Bro. Fischer's talents as a translator. Bro. Tempongco, assisted by Bros. Wilbur and Fischer, made an excellent translation of the Grand Lodge ritual into the Spanish language, and this Spanish translation is in use up to this day. Very Wor. Bro. Felipe Tempongco was Junior Warden of Bagumbayan Lodge in 1916, when I was the Worshipful Master of that Lodge.

On April 26, 1916, the degree of Master Mason was conferred by Bagumbayan Lodge No. 4 on Bro. G. Rodriguez in the Spanish language with Bro. Felipe Tempongco in the East. This was the first time the Grand Lodge work was put on in Spanish.

At that time the Grand Lodge of the Philippine Islands was made up of only six subordinate Lodges: Manila No. 1, Cavite No. 2, Corregidor No. 3, Bagumbayan No. 4, Island No. 5 and Southern Cross No. 6. As Island No. 5 was located on Corregidor Island and its membership was made up principally of U.S. Army service men, and as the membership of Southern Cross No. 3 was made up mostly of American and European Brothers all working in English, there was very little oppor-

(Continued on the next page)

PROFESSOR OF MASONIC SCIENCE

(Continued from the preceding page)

tunity offered to good men and true who understood only Spanish, and who might wish to petition our society for membership. After carefully considering this situation, Bro. Felipe Tempongco, who had mastered the work in both English and Spanish, was prevailed upon to be the founder of another Lodge, and a petition for a dispensation by Biak na Bato Lodge was given a favorable recommendation by Bagumbayan at its stated meeting in September 1916. Among the signers to this dispensation was Bagumbayan's Junior Warden, Bro. Tempongco.

Recommendatory Dimits were issued by Bagumbayan at its December 1916 stated meeting to Brothers Felipe Tempongco, Jose Ochoa and Joaquin Ventura, all charter members of Biak na Bato Lodge No. 7.

Thus Biak na Bato Lodge No. 7 came into existence, as a daughter of Bagumbayan Lodge No. 4 and a granddaughter of Corregidor Lodge No. 3, as Corregidor Lodge furnished the majority of the founders of Bagumbayan. Bagumbayan Lodge gave to Biak na Bato one of its best men and hardest working Mason. What was Bagumbayan's loss was Biak na Bato's gain.

It seems unnecessary for me to attempt to tell you anything about the good qualities of the talented founder of your Lodge, as you have known and worked with Bro. Tempongco now for 24 years, and you all know and love him as I do. I do want to tell you, however, that Brother Tempongco was brought up on the Masonic motto of our French Brothers which means so much to Freemasons all over the world: **Liberty—Equality—Fraternity.**

Wor. Bro. Wilbur used to read to us quotations on these three words which made a lasting impression on everyone of Bagumbayan Brothers who had the privilege to work with him; I am quite sure that Brother Tempongco has not forgotten the times when Brother Wilbur would impress us with his favorite little Masonic gem which I will now read to you:

"Liberty is *Freedom"* — as Thos. Jefferson once said "Freedom of religion, freedom of the press, and freedom of person under the protection of 'habeas corpus'; these are principles that have guided our steps through an age of revolution and reformation."

Equality — Equality, as Freemasons know it, is that all men have an equal right to liberty, to their property and to their protection by law. *Plato* said "All men are by nature equal; made all of the same earth by the same Creator; and however we deceive ourselves, as dear to God is the poor peasant as is the mighty prince."

Fraternity — is Brotherhood. *Lyman Abbott* has this to say: "The brotherhood of man is an integral part of Christianity no less infidel than to deny the other."

On June 20, 1917, Bagumbayan Lodge had a memorable special meeting. Upon announcement of the meeting by the Master, the officers vacated their stations, surrendering same to the officers of Biak na Bato Lodge No. 7, with Wor. Bro. Felipe Tempongco its Worshipful Master in the East. The third degree of Masonry was then conferred by those officers, and the work was done in the Spanish language in excellent form. After labor, refreshments were served in the banquet hall.

The third degree was put on in Spanish for Bagumbayan by officers of Biak na Bato, on August 13, 1919, and on many other occasions.

While Very Worshipful Brother Felipe Tempongco is no longer a member of Bagumbayan Lodge, the old timers of that Lodge always consider Brother Tempongco as a Bagumbayan man, and he has been called upon to speak at Bagumbayan special and anniversary meetings, and he always has something, very interesting, to tell us of the early days before what we now refer to as the "Unification of Masonry in the Philippines."

Brother Tempongco is a teacher—a teacher of Masonry. In 1914, when he assisted in the formation of Bagumbayan Lodge No. 4, his English was limited, which was a great handicap to him in absorbing the work under what is commonly known as the York or American Rite.

This obstacle did not stop Brother Tempongco; it was not very long before he was putting on the work in all three degrees in English. In 1923, he was elected Grand Lecturer of the Grand Lodge of the Philippine Islands and he was reelected to that position of Grand Lodge instructor in 1924 and again in 1925; an honor given only to those Brothers who are proficient in the work and who are able to instruct the officers of our subordinate Lodges.

Very Worshipful Brother Felipe Tempongco has seen Masons in this Grand Jurisdiction work together in harmony as one band or society of friends and Brothers based on the brotherhood of man and the Fatherhood of God. Brother Tempongco knows from actual experience that Masons in this country understand and actually try to live up to the principles of our honored and respected Fraternity, and he knows that Brother Masons of all nationalities, creeds and religions meet each other in this Grand Jurisdiction on the level and part upon the square. He knows this to be true because he has been a Masonic teacher during all these many years. He has been an inspiration to his Brothers and a leader among his fellows.

The greatest glory of any Mason is to transmit the teachings of Masonry to those Brothers who are less informed.

Brother Tempongco has earned the right to be called *Professor of Masonic Science,* should we have such a title. He received his knowledge from his elders and he has passed on this knowledge to less informed members of the Craft, and I can truthfully say to him tonight, "Well done, thou good and faithful servant."

In closing my remarks, I would like to read to you a poem which was sent out as a Christmas message by Brother Herbert A. Senter, Most Illustrious Grand Sovereign of the Red Cross of Constantine.

This poem could well be the words of Brother Tempongco:

"HOLD HIGH THE TORCH"

"Hold high the torch! You did not light its glow,
'Twas given you by other hands, you know.
'Tis yours to keep it burning bright,
Yours to pass on when you no more need light;
For there are other feet that we must guide,
And other forms go marching by our side;
Their eyes are watching every smile and tear;
And efforts, which we think are not worth while,
Are sometimes, just the help they need,
Actions to which their souls would give most heed;
So that in turn they'll hold it high, and say,
'I watched someone else carry it this way.'
As He once said, who hung on Calvary's tree,
'Ye are the light of the world.' Go ... Shine for me."

* * *

RETAZO
Enriqueta C. Sarmiento
Wholesale—Retail Merchant
•
For different kinds of REMNANTS, Textiles or Silk, visit us.
ALL KINDS OF WEAR
•
MAIN STORE
1571 Juan Luna, Tondo Tel.: 4-91-07
BRANCH
689 Ilaya Manila Tel.: 4-78-54

You can leave a will directing how your money may be handled, but not your reputation. The public will attend to that.

Fraternal Reviews

By JOSEPH F. BOOMER, P.M.

PRINCE EDWARD ISLAND

65th Annual — Lodges: 15
June 26, 1940 — Members: 1063
Charlottetown. — Net Loss: 12

G. Representative near Philippines, Bro. Baldomero Perez, Manila;

G. Representative for Philippines, Wor. Bro. W. A. MacQuarrie, P.D.G.M., G.C., present for reception.

The Grand Sec. R. W. Bro. Williams having been called to military duty, Wor. Bro. L. A. McDougal was acting.

The Communication was opened by M. W. Harlan P. Found, G. M., who presided. He reported having visited all the Lodges of the Jurisdiction and having found an increasing interest in Masonry.

Having expressed thankfulness that the Communication could be held under peaceful surroundings, the Grand Master added,

"This thankfulness is intensified by the feeling that when angry clouds burst over Europe, involving our Motherland in acute peril, the patriotic sentiment of our people was unmistakable, and our martial response assured."

On visitations the G. M. followed the practice of having the Grand Lodge Officers, where possible, exemplify the Entered Apprentice Degree and designated G. L. Officers to explain the uses of various symbols.

A resolution of loyalty to the person and throne of His Majesty King George the Sixth; of confidence in the triumph of right over wrong; and of readiness of the Masonic Order, in Prince Edward Island, to give all assistance in its power in the present emergency, was unanimously adopted.

M. W. T. G. Ives, P.G.M., for the Committee on Foreign Correspondence paid special attention to the relations of the Grand Lodge with those of nations engaged in, or forcibly occupied by nations engaged in war, and reported the rules adopted by the Grand Lodge of England to guide Lodges in dealing with alien Masons. Briefly these are:

1. Brethren of enemy nationality shall, until the Grand Lodge shall otherwise determine, abstain from attending any Masonic meeting in that jurisdiction.

2. During the time such abstention is enforced such Masons shall be exempt from dues.

3. No part of the period of such abstention and nonpayment of dues shall be reckoned as arrearage, in the payment of dues, or in any way affect membership.

The abstention prescribed in these rules is dictated in the interest of peace and harmony only and not as a reflection upon brethren of enemy nationality. The Board of General Purposes in recommending the rules made this plain. It said:

"Loyalty to the Sovereign of his native land is a leading characteristic of a good Freemason and no shadow of justification must be given for a charge, either in this country or abroad, that there are Masonic ideals which in any way compete with this allegiance."

G. Shelton Sharp, Summerside, Grand Master.

L. A. McDougall, Charlottetown, Grand Secretary.

SASKATCHEWAN

34th Annual — Lodges: 198
Saskatoon — Members: 12,243
June 19-20, 1940 — Loss: 124

Grand Master H. M. Underhill presided at the Communication. The key note of his address was sounded in his exordium from which we quote:

"The past year in the affairs of humanity has been a moving picture of lightning changes and great contrasts. We have stood back, in comparative security of distance from the central scenes, amazed and bewildered at the terrible and devastating attacks, devised and perpetrated by man, deliberately shattering those traditions we love, cling to and cherish as essential to our daily lives. We are reminded of our freedom and begin to realize that we have lived without understanding its life-giving purpose. We look from the present into the dark horizon of the future and wonder what new civilization, what new era is upon us. We as Masons, ask ourselves what can be done to give it form, to mould it to our hearts' desires, to our ideals."

The Grand Master reported and justified an order to each Lodge to drape its altar and charter for thirty days out of respect for John Buchan, Lord Treedmuir, Governor General of Canada, who died February 11, 1940, in which order were quoted the following lines from the pen of the distinguished dead:

"And you from time's slow torments free,
Shall pass from strength to strength and scale
The steeps of Immortality."

Considerable space in the address was given to an argument in favor of continuing in office for several terms officers of constituent Lodges and those of the Grand Lodge who have given successful administrations.

The report of the Foreign Relations Committee headed by M. W. Bro. W. M. Martin reflects a tendency toward greater confidence in South American Masonry, particularly in that of the several states of Brazil.

The volume of proceedings devotes six pages to approved rulings. Some 19 pages are employed with the report of the committee on Masonic Education made up of thought provoking articles on Masonic subjects by distinguished members of the Grand Lodge.

M. W. Bro. W. M. Martin for the Committee on Foreign Correspondence presents 69 succinct reviews of the proceedings of other Grand Lodges, including that of the Grand Lodge of the Philippines for 1939.

The Philippines was not represented at the reception of Grand Representatives.

Wor. Bro. Vicente Orosa represents Saskatchewan in this jurisdiction.

Allan Oughtred Brooks, Grand Master, Abernethy, Saskatchewan.

Robert A. Tate, Grand Secretary, Regina, Saskatchewan.

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.

OFFICERS OF MOUNT APO LODGE NO. 45

W. M. Genaro Ruste, Canelar, City of Zamboanga
S. W. Leon R. Barinaga, City Treasurer's Office, City of Zamboanga
J. W. Adolfo Grafilo, Provincial Fiscal's Office, Zamboanga
Treasurer, Esteban Quidilla, City Assessor's Office, City of Zamboanga
Secretary, Arsenio Sebastian, P. M., Carmen St., City of Zamboanga

Fraternal Reviews

By A. E. TATTON, P.M.

UTAH, 1938

67th Annual — Lodges: 26
Salt Lake City — Members: 4,560
September 26 & 27, 1938 — Loss: 12

Thirty-seven other Grand Representatives answered the roll call, as did thirteen of the twenty-two living Past Grand Masters. They were privileged to have present as distinguished visitors the Deputy Grand Master of Wyoming and Wor. Bro. Carl H. Claudy of the District of Columbia, the Secretary of the Masonic Service Association, who was installed as Honorary Grand Orator at this session.

Grand Master Titley reported the loss by death of their Grand Orator Leo Melvyn Evans and their Senior Past Grand Master Charles Wesley Morse. He attended the annual meetings in Washington, D. C., and Alexandria, Va., and made eighty-one Masonic visitations within his jurisdiction. Of some twenty-five thousand miles traveled he noted that eleven thousand miles were consumed in travel between Ogden and Salt Lake City. He paid a well deserved tribute to Grand Secretary Sam Henry Goodwin, whom he describes as a finely balanced mixture of wisdom, wit, patience, strength, and beauty of character, * * * Utah's best qualified and most welcome Ambassador of Goodwill wherever he goes."

Past Grand Master Sam H. Goodwin, presents the reviews of 57 volumes of Proceedings. The Philippine Islands, 1937, are given two pages of courteous treatment. We are glad to find that Bro. Goodwin is one of several reviewers who are not afraid to express their convictions regarding subversive *isms*. They see in them, as do a few Grand Orators, destructive forces inimical both to democratic and Masonic principles. Some there are who persist in their error of confusing these pernicious doctrines with partisan politics.

It is a great pleasure to read the reviews of Bro. Goodwin and makes us wish we were endowed with a modicum of his facility of expression.

Wor. Bro. Gervasio Eraña represents the Grand Lodge of Utah near ours.

Grand Master, Harold Russell Waldo of Salt Lake City.

Grand Secretary, Sam H. Goodwin, Masonic Temple, 650 South Temple street, Salt Lake City, Utah.

WYOMING, 1939

65th Annual — Lodges: 50
Casper — Members: 7,772
August 28 & 29, 1939 — Loss: 48

Wyoming is one of four Grand Jurisdictions which do not subscribe to the Grand Representative system, the others being California, Iowa, and Pennsylvania. While they accord recognition they do not exchange representatives.

The book under review carries the Proceedings of ten Special Communications, two to constitute new Lodges and eight to lay corner stones for two courthouses, three school buildings, a city hall, a Shrine Temple and a post office.

Prior to the opening of Grand Lodge, the Worthy Grand Matron of the Eastern Star entered the Grand Lodge room, accompanied by a Past Grand Master, "bringing with them a beautiful basket of gladioluses which was presented to the Grand Lodge."

Eighteen of the 27 living Past Grand Masters answered the roll call and 14 distinguished visitors were present from South Dakota, Oklahoma, Montana, Colorado, District of Columbia, and Nebraska.

The Grand Master quotes Congressman Sorns of Alabama that there are "organized aliens in the United States who are advocating with all their might and main the downfall of this government." His comment thereon is: "No doubt you have read some of these reports in our public press, and I assure you that they are not in the least overdrawn or exaggerated, and it behooves Masonry in this country to be on its guard against these alien organizations, the members of which should be deported from our shores without ceremony."

During this Communication, a part of the first day's proceedings was the laying of a corner stone for the Natrona Country Memorial Hospital.

The Reviews of 63 Proceedings are submitted by R. W. Bro. J. M. Lowndes, Grand Secretary.

Grand Master, William J. Haines of Evanston.

Grand Secretary, Joseph M. Lowndes, Masonic Temple, Casper, Wyoming.

* * *

SICK COMMITTEE

The following brethren have been appointed by the Most Worshipful Grand Master as member of the Sick Committee for the month of May, 1941:

Jose P. Roxas (16), 101 Josefa Patiño, Sta. Ana, Manila.

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

Isidro L. Vejunco (21), 146 Arzobispo, Manila.

INDEPENDENT SHOE SHOP
114 Echague, Manila, P. I.
T. G. HENDERSON, *Prop.*
* * *
Miners Boots, all heights & sizes carried in stock
Hungarian Hob Nails
Rivetted calks
Neetsfoot Oil
Rawhide Laces
Everything for the man that seeks the gold
Write for price list
Tel. 2-21-77 P.O. Box 2641

WISCONSIN, 1939

95th Annual — Lodges: 311
Milwaukee — Members: 51,888
June 13 & 14, 1939 — Loss: 472

Our Grand Representative, M. W. Bro. Herbert N. Laflin, P. G. M., was present.

Seventeen of the eighteen living Past Grand Masters were present. Forty-seven Grand Lodges were represented. Past Grand Master Clark Mackenzie of Michigan was a distinguished visitor.

The Grand Master reported a busy and happy year. He reported the loss by death of two officers of the Grand Lodge, the Grand Steward and Deputy Grand Master.

Seventy-one Fifty-year Certificates were issued during the year.

There is no report on Fraternal Relations.

The Report on Foreign Correspondence by which is meant, Reviews of Proceedings is submitted by M. W. Bro. Frank Jenks, Foreign Correspondent.

Wor. Bro. Charles A. Massell represents the Grand Lodge of Wisconsin near ours.

Grand Master, George F. Lounsburg of Milwaukee.

Grand Secretary, William F. Weiler, 705 East Wells St., Milwaukee, Wis.

OFFICERS OF THE DISTRICT GRAND LODGE FOR CHINA

District Grand Master .....David W. K. Au (109)
" Deputy Grand Master ...Luther M. Jee (106)
" Senior Grand Warden ...James L. Ewing Chow (106)
" Junior Grand Warden ...Ting Kai Liang (109)
" Grand Treasurer .....Ting Jan Holt (106)
" Grand Secretary .....Edwin Marx (108)
" Asst. Grand Secretary ..Jay C. Oliver (113)
" Grand Chaplain .....Robert J. McMuller (113)
" " Orator .....William F. Carmar (109)
" " Marshal .....Tsen Fu Wei (114)
" " Standard Bearer ..Yan To Tsang (109)
" " Sword Bearer ....S. H. Liljestrand (112)
" " Bible Bearer .....T. H. Williams (112)
" " Lecturer .....Darwin H. Utter (106)
District Grand Senior Deacon ....Harold H. Snuggs (109)
" " Junior Deacon ....Honorio C. Evangelista (106)
" " Senior Steward ...Chen Yu Hwa (108)
" " Junior Steward ...Joe Woon Lum (106)
" " Pursuivant .....Zung Dau Zau (114)
" " Organist .....V. Stapleton-Cotton (113)
" " Tiler .....Tsung Tong Zee (108)

DISTRICT GRAND INSPECTORS

Amity No. 106 .....Tsen Fu Wei (114)
Nanking No. 108 .....R. J. McMullen (113)
Pearl River No. 109 .....W. F. Carman (109)
Szechwan No. 112 .....T. H. Williams (112)
West Lake No. 113 .....Chen Yu Hwa (108)
Sun No. 114 .....Ting Jan Holt (106)

◆ PAST MASTER RAISES HIS OWN SON ◆

THE Most Worshipful Grand Master, John R. McFie, Jr., assisted by the officers and members of Grand Lodge, made an official visitation to Mount Lebanon Lodge No. 80 on Friday evening, March 28, 1941. The meeting was fittingly called "Father and Son Night" as on that occasion the Third Degree of Masonry was conferred by Wor. Bro. Isidore Reich, a Past Master of said Lodge, on his own son Raymond Reuben, a Fellowcraft of the Lodge. There were more than one hundred brethren present.

The degree was conferred by a special team composed of the following brethren of said Lodge:

First Section

W. M. —Isidore Reich, P. M.
S. W. —S. N. Schechter, P. M.
J. W. —Hyman M. Levine, P. M.
Chap. —Ricardo C. Santos, P. M.
S. D. —M. Goldenberg, S. G. W.
J. D. —Johnny Wilson
S. S. —Carl Neumann
J. S. —George A. Salman

Second Section

K. S. —Isidore Reich, P. M.
K. T. —S. N. Schechter, P. M.
1st FC —M. Goldenberg, S. G. W.
2nd FC —Louis Rifkin, W. M.
3rd FC —Walter Ruebe, P. M.
1st MT —Elie Akrass
2nd MT—Philip E. Shaouy
3rd MT—Gabriel K. Jureidini
S. F. M.—Hyman M. Levine, P. M.

The Working Tools were presented by the Most Worshipful Grand Master John R. McFie, Jr.; the Lecture was delivered in an excellent manner by Right Wor. Bro. M. Goldenberg, S. G. W.; the Charge was given by Wor. Bro. Charles C. Holzer of Service Lodge No. 95, and the Congratulations by Wor. Bro. Isidore Reich, the father of the candidate.

Fraternal remarks were made by Wor. Bro. Isidore Reich, who thanked the Most Worshipful Grand Master and the members of Grand Lodge for being present at the raising of his son. Bro. Reich recalled how he was initiated into Masonry at about the same time that his son was born, and how he has inculcated in his son the Masonic principles he had learned in the Lodge room; and that it has been one of his fondest hopes to be able to raise his own son to the sublime degree of Master Mason.

Fraternal remarks were also made by Wor. Bro. Henry Gilhouser, chairman of the Committee on Masonic Education; by the Deputy Grand Master, Right Wor. Bro. Jose P. Guido, and by the Most Worshipful Grand Master. Most Wor. Bro. McFie spoke about the duties of Masons in case of an emergency.

After the Lodge was closed, refreshments were served in the lobby of Plaridel Temple, where Wor. Bro. and Mrs. Isidore Reich acted as hosts to the brethren.

* * *

"You must have a good time meeting people in order for them to have a good time meeting you."

GRAND MASTER VISITS BATAAN LODGE

Grand Lodge officers headed by the Most Wor. Grand Master John R. McFie, Jr., visited Bataan Lodge No. 104, on March 29, 1941. Following refreshments served at the residence of Wor. Bro. (Capt.) Amando D. Ilagan, Master of the Lodge, the brethren proceeded to the Lodge Hall, where the Grand Master accompanied by Grand Lodge officers and members of Grand Lodge, was officially received.

Brother Jose D. Forbes, F. C., was then raised to the sublime degree of Master Mason, the Most Wor. Grand Master sitting in the East during the first section, Right Wor. Bro. Michael Goldenberg, Senior Grand Warden, presiding in the second section, with the Grand Lodge team assisting them. Right Worshipful M. Goldenberg delivered the Lecture in a splendid manner.

After the degree work the Master of the Lodge, Wor. Bro. Ilagan, called on Wor. Bros. Donald E. Schofield, Past Master of Lincoln Lodge No. 34, Tirso Manabat and Pelagio D. Navarro, Past Masters of Pampanga Lodge No. 48, for a few remarks. Most Wor. Bro. McFie gave an inspiring address. Wor. Bro. Ilagan expressed his appreciation and gratitude to the Grand Master and his party, and to the brethren of Lincoln and Pampanga Lodges who joined the members of Bataan Lodge in welcoming the Grand Master. Immediately after the Lodge was closed, the brethren proceeded to the home of Wor. Bro. Amando Banzon where dinner was served.

—P. Samson

SECCION CASTELLANA

NOTAS EDITORIALES

DIA DEL TRABAJO

COMENZAMOS el corriente mes dedicando el primer día a la glorificación del trabajo. No diríamos nada nuevo si dijéramos aquí que en el conglomerado social el trabajo debe estar al mismo nivel que las otras fuerzas que lo integran. Pero por eso mismo, el trabajo debe saber colocarse en su propio y justo medio, de tal modo que su fuerza nunca cause el desequilibrio social.

Muchos son los elementos que integran la sociedad civil. El elemento *trabajo* es uno de los mas importantes. Sin embargo, su predominio sobre los otros elementos ha de acarrear necesariamente ese desequilibrio que muchas veces da al traste con los mismos fundamentos de la sociedad.

En Filipinas debemos felicitarnos porque aún no se ha revelado aquí ningún síntoma por el que se pueda decir que el *trabajo* quiera imponerse, olvidándose de los intereses de otros elementos integrantes de la sociedad, y con los mismos derechos para su feliz subsistencia.

Sobre todo, nos debemos felicitar porque hasta ahora no hay nada sintomático o revelador de que los intereses del país puedan de algún modo quedar afectados por intransigencias o arteras maniobras del trabajo.

Como masones, debemos laborar para que al trabajo se le concedan los privilegios que son suyos como elementos integrantes de la sociedad civil; pero también como masones debemos laborar para que esos privilegios nunca sean una amenaza a los derechos de los otros elementos, y mucho menos una amenaza para la subsistencia de la propia mancomunidad.

SEMANA DE LA FRATERNIDAD

LEÍMOS en *The Helper*, en su edición de 19 de febrero de 1941, que, bajo los auspicios de la "National Conference of Christians and Jews," se habría de celebrar una semana dedicada a la **Fraternización** y que se llamaría la **Semana de la Fraternidad.** Se anunció también que esto se celebraría en no menos de dos mil comunidades, en los días de 22 al 28 de febrero, 1941.

Acogemos esta idea y la endosamos a todas aquellas instituciones en Filipinas que tienen por objetivo la fraternización de los hombres o el mejor servicio a la fraternidad humana.

Es bien claro que los fines y propósitos de una institución pueden diferir substancialmente de los de otras; pero también es bien claro que, si entre esos fines y propósitos, se halla la labor de fraternización de los hombres para el mejor servicio de sus propios intereses, no hay nada objecionable en que esas diferentes instituciones traten de acercarse en una mutua labor de colaboración que tenga por principal e inmediato objetivo el mejor servicio del prójimo.

En esta labor común, cada institución deberá olvidarse de aquello que la separa de los demás y acordarse tan sólo de aquello que la une, o sea, de la ligazón fraternal de los hombres.

El Presidente Roosevelt, dirigiendo un mensaje a este propósito, dijo estas oportunas palabras:—

"Con reverente confianza y fe en nuestros destinos como pueblo, reunámonos en las Iglesias y en las escuelas, en las catedrales y en las sinagogas, durante la **Semana de la Fraternidad,** *a purificar nuestros corazones de toda intolerancia y a mancomunar a todos los ciudadanos en una común y mútua lealtad.*

"La defensa de América empieza en los corazones de nuestros compatriotas. En esta hora de emergencia dediquemos un tiempo para nuestra propia unificación, para renovar nuestra fe en la fraternidad de los hombres, para vivificar nuestra vida nacional, para vigorizar nuestro patriotismo renovando esa visión del ideal de democracia sin el cual habremos de parecer como pueblo.

Debemos decir con el Presidente Roosevelt que la defensa de nuestra mancomunidad habrá de empezar en nuestros propios corazones. La hora de emergencia se acerca, si no es que está ya en nuestro suelo. Hemos de dedicarnos, pues, a vigorizar nuestro patriotísmo, renovando en nuestras mentes y en nuestros corazones el ideal de democracia que es la base de nuestra vida nacional. Sobre todo, debemos unificarnos dejando a un lado aquello que nos separa e insistiendo tan sólo en aquello que nos una,—el mejor servicio de nuestro prójimo.

LO QUE NO PUEDE HACER UNA LOGIA

[Continuamos]

(8) Cuando se lleve a cabo un juicio en la Logia de que es miembro el acusado, o en cualquiera otra Logia a la cual se haya trasladado la causa, el Secretario no puede cobrar derecho alguno por entregar la citación ni por escribir el acta del juicio ni por hacer transcripción o copia del acta para transmisión al Gran Secretario;

Dejar de proceder a un nuevo juicio, cuando la Gran Logia haya ordenado la apertura del mismo;

Privar a un Hermano suspendido o expulsado de todos o algunos de sus derechos y privilegios como miembro de la Logia, cuando dicha suspensión o expulsión haya sido revocada y/o anulada por la Gran Logia;

Rehabilitar al Masón suspendido como no sea mediante los votos de las dos terceras partes de los miembros presentes en una tenida regular y previo aviso de la proyectada rehabilitación en la próxima tenida regular precedente, y en caso de que tenga lugar tal rehabilitación, el Secretario notificará inmediatamente de ella al miembro rehabilitado y al Gran Secretario;

Rehabilitar a un Masón expulsado en los derechos y privilegios de la Masonería, pues, si la Logia desea rehabilitarle, entonces deberá pedir esto a la Gran Logia, mediante autorización de las dos terceras partes de los miembros presentes en una tenida a la cual hayan sido notificados todos los miembros en cuanto sea posible, con aviso de lo que se propone hacer y de la fecha de la tenida, consignándose en el acta el hecho de que semejante notificación se ha hecho debidamente, y entonces la Gran Logia actuará sobre dicha solicitud de rehabilitación y ella será la que decidirá si se debe o no rehabilitar a dicho Masón expulsado;

Reconocer la rehabilitación de un Masón suspendido o expulsado como no fuera mediante los procedimientos mencionados en los dos párrafos anteriores o mediante actuación separada de la Gran Logia, pues, la Gran Logia, en cualquiera reunión anual, si hubiese motivos justificados para ello y se aportasen pruebas del aviso correspondiente, puede rehabilitar en todos los derechos y privilegios de la Masonería a cualquier Masón que haya sido suspendido o expulsado de su jurisdicción, pero tal rehabilitación no le rehabilitará en su calidad de miembro de la Logia que le haya suspendido o expulsado, sino que le convertirá mientras tanto en un masón *at large*, y debiéndose seguir en uno u otro caso los siguientes procedimientos: (1) Siempre que un Masón, suspendido por conducta antimasónica, desee solicitar de la Gran Logia su rehabilitación en los derechos y privilegios de la Masonería, primeramente dirigirá una solicitud para tal rehabilitación a la Logia que le hubiese suspendido, si ésta continuara aún existiendo, y si su solicitud fuese rechazada, puede dirigirla entonces a la Gran Logia, en la inteligencia de que se notificará por escrito a la Logia de la solicitud que intente dirigir con un plazo que no sea menor de cuarenta días antes de la reunión anual; (2) Siempre que un Masón expulsado desee solicitar de la Gran Logia su rehabilitación en los derechos y privilegios de la Masonería, deberá notificar por escrito a la Logia que le haya expulsado, si ésta siguiese existiendo, de su intención de hacerlo así, por lo menos sesenta días antes de la reunión anual en la que su petición deba presentarse, acompañando dicho aviso con una copia de la petición que intente presentar, y antes de que esta petición sea considerada por la Gran Logia, deberán suministrarse pruebas de haberse dado semejante aviso a la Logia;

Publicar la suspensión, expulsión o rehabilitación de algún miembro en forma distinta de la que se ha mencionado arriba, excepto por autorización de la Gran Logia o por orden del Gran Maestro;

Conocer de cargos formulados contra el Venerable Maestro de la Logia, pues, en este caso solamente la Gran Logia o el Gran Maestro, durante la vacación de aquella, podrá conocer de dichos cargos, los cuales se tramitarán así: (1) Los cargos deberán ser formulados por cinco o mas Maestros Masones en pleno goce de sus derechos como tales y serán bajo el fundamento de abuso de poder, infracción de la Constitución o Reglamentos o conducta antimasónica de cualquiera clase, debiendo ser por escrito y estar firmados dichos cargos, y los mismos serán presentados a la Gran Logia o al Gran Maestro cuando aquella esté de vacaciones; (2) A la presentación de dichos cargos, la Gran Logia o el Gran Maestro, según el caso, puede inmediatamente nombrar y citar a no menos de tres ni mas de siete Hermanos desinteresados, que serán ya Venerables o Ex-Venerables Maestros, al objeto de reunirse en calidad de Comisionados para oir dichos cargos y resolverlos, citándose luego al acusado para comparecer y contestar a la acusación, en el tiempo y lugar mas conveniente para ambas partes que se fijarán en dicha citación, y dando al acusado, si estuviese dentro de la jurisdicción de su Logia, por lo menos diez días (si estuviese fuera de dicha jurisdicción, pero dentro de las Islas Filipinas, por lo menos treinta días; y si estuviese fuera de las Islas, por lo menos ciento veinte días) de plazo para contestar a dicha acusación, trasmitiéndosele también una copia de los cargos; (3) Los Comisionados asi reunidos elegirán de entre ellos a uno como Presidente y todos o cualquiera de ellos estarán facultados para citar testigos a petición de cualquiera de las partes, y los testigos que fuesen Masones declararán bajo su palabra de honor como tales, si no lo fueran, sus declaraciones serán tomadas por escrito ante un oficial legalmente autorizado para recibir juramentos, y en tal caso la parte que requiriese tales declaraciones notificará a la otra acerca del tiempo y lugar en que se tomarán dichas declaraciones, a fin de que pueda presenciarlo si así lo desean; (4) Los Comisionados pueden aplazar sus sesiones de cuando en cuando, con arreglo a su propia conveniencia o por motivos justos alegados por una u otra parte, entendiéndose que el periodo dentro del cual habrán de terminar sus deberes no excederá de diez días, a menos que, por razones suficientes, el Gran Maestro les conceda un mayor plazo; (5) La opinión de una mayoría de todos los Comisionados será considerada como fallo de la totalidad de los mismos y será definitiva, a menos que se haya de presentar apelación en la próxima reunión anual de la Gran Logia, y las penas que dichos Comisionados podrán aplicar son la privación de cargo, la suspensión o la expulsión, según estimen conveniente, y los procedimientos en dicha causa estarán en lo demás de conformidad con lo dispuesto en cuanto a los Masones individualmente;

(Continuaremos en el número siguiente)

LOS QUE PERSIGUEN LA MASONERIA CONFIESAN SU DERROTA

(Nota del Editor: Tomado de una publicación en México intitulada "Grande Oriente Español en Exilio.")

"El reciente nombramiento de un Tribunal especial para reprimir y extirpar del suelo patrio la cizaña masónica, pone otra vez en primer plano un tema de perenne trascendencia política. La masonería es el enemigo natural de la revolución española. Tanto que, sin su funesto influjo en la política y en la economía nacionales, estaríamos ya, a estas alturas de la posteguerra interior, en vías de entera recuperación. Pero ahí está, visible en sus efectos—el "straperlo," el retraimiento del capital, la insidia contra los mandos, el chiste derrotista, el secreto anhelo contrarrevolucionario—la obra de la masonería. Fuerza de indudable terquedad en el empeño, utiliza todos los medios, aun los más santos, para el logro de su propósito subversivo. Hasta de piedad y misericordia cristianas se disfraza para atacar solapadamente la autoridad severa del Estado."

Reproducimos íntegro uno de tantos ex abruptos que en forma de artículo se han escrito y aun se redactan y publican en los periódicos de España que controla la censura falangista. Si estuviéramos en nuestro país no procederíamos de la misma manera. Allí estábamos acostumbrados a escuchar con desdén las ofensas de cualquier majagranzas, en América no se ha llegado hasta este momento, salvo alguna que otra excepción, a esta clase de ataques. Las gentes de Franco son así: odian la cultura, la maldecía Millán Astray. Faltos, además, de inteligencia, acuden en sus diatribas al insulto más soez, a la calumnia rastrera y a la vil injuria. Esos son los hombres que ahora sojuzgan la desgraciada España.

EL TRIBUNAL DE LA SANGRE

Ya dijimos en el último número de nuestra publicación lo que nos parecía este monstruoso organismo que sólo ha de servir para enviar al patíbulo, a presidio y al destierro a hombres honrados que han sabido emanciparse de todos los dogmas, que piensan con independencia y marchan con paso firme en busca de la verdad.

Cierto. La Masonería es el enemigo de lo que los falangistas llaman la revolución española. Naturalmente. Esto que llaman revolución es volver a la organización política del siglo XV, con la agravante de que entonces los mentideros y corrillos servían para formar opinión en contra de los tiranos, y ahora tienen una prensa que se encarga de aplaudir lo que dice el déspota, con el odioso lema de que el Jefe siempre tiene razón. Contra ese retroceso va la Masonería, para gloria de la Institución.

El no poder reconstruir el país no es obra de los masones. No deben inventar patrañas. La causa de la ruina está en ellos, que lo arrasaron. Ahora ven los efectos de los bombardeos alemanes e italianos. Pueblos enteros destruídos, tierras feraces sin cultivar, naranjales asolados. Todo esto, naturalmente, ha repercutido en la economía nacional. Además que no inspira confianza a nadie un régimen que todos sabemos no puede subsistir. El falangismo es planta exótica en la tierra hispana, y como se presiente una catástrofe, los mismos capitalistas que ayudaron a los sublevados a ganar la guerra, les niegan ahora su apoyo, porque comprenden su error y principalmente porque no les inspiran confianza como administradores, y menos como gobernantes. Magnífica lección para los ilusos ricachos que creían que con el triunfo del fascismo podrían sostener sus privilegios. ¿Escarmentarán?

La osadía de los franquistas no tiene límite. ¿No recuerdan que lo del "straperlo" fué descubierto cuando Leroux y Gil Robles se hacían carantoñas? No deben olvidarse que se probó en el Ministerio de la Gobernación cuando mandaban los dos nefastos políticos que citamos. La Masonería sintió entonces, como era natural, una gran repugnancia hacia los gobernantes que se envilecían con el producto del juego, con los beneficios de las chirlatas y con las ventajas que les proporcionaba la vida picaresca. Ibamos a decir a los falangistas que fueran justos, pero nos arrepentimos. No lo han de ser. Sépase que la moral del "straperlo" comprendió solamente a lerouxistas, gilroblistas y falangistas. Entre ellos se la repartieron como buenos compinches.

En todas las instituciones y clases sociales ha imbuído máximas y deslizado raíces. ¿No vemos, efectivamente, coaligados contra la justiciera intención de la Falange al católico y al izquierdista de toda la vida? Amigados andan, por esas tertulias de murmuradores y agiotistas del chisme, gentes que jamás podrán casar en matrimonio fecundo ni sus ideas ni sus intereses. Un propósito negativo las une: su antifalangismo. Y lo peor no está en su nefanda juntanza, sino en el desconcierto que, con cuentos y corrosivas críticas, siembran entre la que debiera ser irrompible camaradería de la Falange. A fuer de sinceros, hemos de confesar—porque desconocerlo sería estupidez y callarlo cobardía—que las fuerzas secretas de la anti-España han logrado, en algunos casos de desgracia, ofuscar las mentes, agriar los corazones y escindir la unidad fraterna, que es el modo de ser de nuestra Falange.

EL ANTIFALANGISMO

Eso es casi toda España: antifalangista. Lo afirman los mismos que dominan, lo reconocen, lo declaran. Como sus doctrinas son antidemocráticas no aceptan más que su voluntad y se imponen con las armas en la mano para seguir adelante con su bien vivir. ¿Justiciera Falange? Hablen los asesinados en las carreteras sin formación de causa. Díganlo los nombres preclaros de Luis Companys, Julián Besteiro, Manuel Azaña, Francisco Cruz Salido, Julián Zugazagoitia y tantos otros como asesinaron. Esto sólo de los últimos días, de los tiempos anteriores son millares las víctimas. Ya los hemos nombrado muchas veces. Así procede la justicia de la Falange unida a los lerouxistas y del brazo de los llamados católicos españoles.

Es España país de alma templada. La socarronería gallega, el gracejo andaluz, la agudeza madrileña y la ironía catalana, se unen para hacer mofa de los romos de Falange.

No se enfaden los falangistas. Es cosa natural que cuando se impide decir la verdad desnuda se apele al ingenio y la masa española, liberal y rebelde por naturaleza, inventa dichos graciosos, lanza agudezas cáusticas y pone en circulación ironías sangrantes. Eso es España. De ingenio despierto, de concepción viva, de réplica adecuada. Los únicos que desconocen estas características de la raza son los indigentes mentales que nos humillan. Los que después de prometer por su honor que serían leales a la causa de la República se alzaron con las armas que puso en sus manos el país para defenderle y por lo que cobraban magníficos sueldos. Son los que asesinan a inocentes hombres de talento porque se sienten empequeñecidos a su lado. La frase burlona de los obreros, la fisga de los intelectuales, el dicho agudo de las madrileñas, será su condenación y su muerte. A un pueblo como el nuestro no se le puede someter por la violencia. Su fino instinto político le lleva por el camino que más daño hace a los aliados, a los fanfarrones italianos y de los nazis que cañonearon Almería y bombardearon ciudades abiertas.

(Continua en la pagina siguiente)

LOS QUE PERSIGUEN LA MASONERIA CONFIESAN SU DERROTA

(Continuación de la página anterior)

Es tan profundo el odio que despierta Falange, según confesión propia manifiesta en el párrafo que comentamos, que ha penetrado hasta en sus filas y ha provocado la desunión. Es natural. Será suficiente que haya entre los falangistas un español que lo sea de veras, para sentirse asqueado con estos bajos procederes. ¿Que católicos e izquierdistas van del brazo contra los que ahora sojuzgan al país? Es claro, como que son españoles y les une el deseo de arrojar de su Patria a la Gestapo y la Ovra. ¿No es motivo suficiente para que vayan de acuerdo? ¿Creen los falangistas que todos van a doblarse ante Hitler y Mussolini? Eso del nazismo y del fascismo, que representan viejas tiranías, está en contradicción con la historia de España, que ha sabido luchar siempre contra el despotismo. El pueblo español no es gregario, en cada uno se acusa su propia personalidad.

"La masonería, que, en el duro campo de la lucha armada, perdió, una por una, todas las batallas, ha visto, en los primeros difíciles pasos hacia la paz total, compensados algunos de sus desastres con éxitos conseguidos, más que por su coraje—del que carece—por la obcecación e ingenuidad de nuestros camaradas. Y es hora ya de que aprenda la Falange a obrar con astucia para descubrir—cosa nada fácil—las madrigueras desde las cuales acecha la Internacional masónica, a sueldo de las grandes democracias y orientada por la brújula del Talmud hebraico. Hemos de reconocer—porque, aunque dolorosa, es la verdad—que el virus masónico ha penetrado incluso en nuestras filas y corrompido miembros de sana y auténtica prosapia falangista. El mal no está precisamente en el suceso de tal desgracia—que corruptible es la naturaleza del hombre—sino en la complicidad o cobardía del consentimiento. Si implacables para los de fuera, hemos de serlo con más rigor y sin lugar para la misericordia cuando de cortar en nuestra propia carne se trate."

IMPLACABLES CON LA MASONERIA

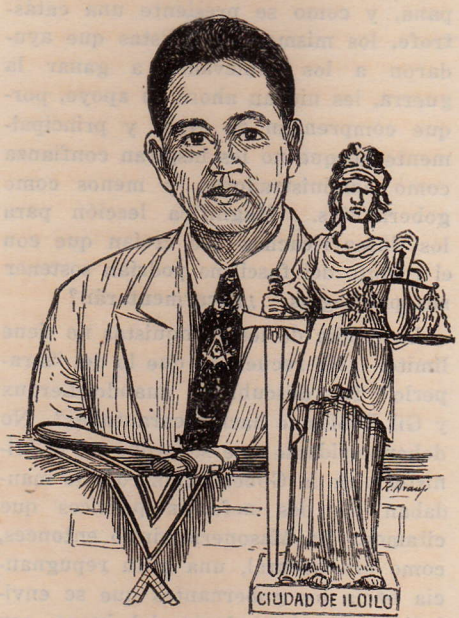
Estos valientes falangistas que para vencer a los republicanos tienen que suplicar ayuda a italianos y alemanes, nos llaman cobardes y nos dicen que hemos perdido batallas. Sólo por inventar patrañas en que fundar su persecución afirman semejante disparate. La Masonería no ha perdido batallas porque no las ha dado. Jamás ha intervenido en la lucha armada ni siquiera en la política, como afirma el editorialista que pedestreó los renglones que se comentan. Si creyésemos en la sinceridad del adversario le diríamos que estudiara mejor lo que es la Masonería para que no incurriera en dislates tan grandes. La Masonería no ha luchado, pero sus hijos se han portado en la última contienda como corresponde a los que saben defender una causa justa. Sin organización militar, sin medios de lucha, sin la preparación necesaria han sabido resistir y vencer en muchas ocasiones. Si los nazis y los que ahora pierden el jopo en Grecia en sus huidas, no les hubieran prestado ayuda decisiva con sus fuerzas mecanizadas, los que ahora vociferan y lanzan baladronadas se humillarían ante los hombres de izquierda y volverían a su faena de antes, a zalamearles y adularles para que les dejaran seguir con el disfrute de sus buenos y nutricios cargos.

Que desplieguen la astucia, recomiendan a sus sometidos, para descubrir a nuestros hermanos. ¿Más? ¿Les parese poco premiar, como lo hacen, la soplonería, el engaño y la traición? ¿Qué otra cosa pueden realizar? Su ingenio es tan zafio que sólo por medios bárbaros logren obtener lo que desean. Los dioses no se apiadaron de sus súplicas y les prodigaron otros dones que la brutalidad y la torpeza.

Leedlo bien. "La Internacional masónica a suelo de las grandes democracias." ¿Qué saben los falangistas de España, más incultos que un beduíno, de Masonería? ¿Quién les autoriza para afirmar lo que no comprenden? Su osadía, apoyada en la impunidad que les proporciona su falta de respeto a los derechos de los demás, les lleva a decir semejantes disparates. Para estos hombres no hay más que el insulto y la violencia ejercida con seres que no se pueden defender. Así proceden, esa es su miserable doctrina. ¿Cómo ha de triunfar semejante barbarie? Podrán los capitalistas reaccionarios, los liberales no proceden así, sentirse fortalecidos momentáneamente por el apoyo fascista. Ya se ha visto que algunos lo eran y lo anotamos diariamente en la contienda que ensangrienta a Europa, los hechos nos dicen con mayor firmeza que incluso el capitalismo sufre los zafios ataques de los adheridos a Falange.

(Se continuará)

Ven. Her. Fortunato R. Ybiernas



En Iloilo practica
una noble profesión,
la de impartir la justicia
sin prejuicios, ni pasión.

— AGRADECIMIENTO —

En nombre de la Logia Biak Na Bató No. 7, tengo el honor de expresar mi profundo agradecimiento al Muy Ilustre Hermano John R. McFie, Jr., Grand Maestre de los Masones de Filipinas y a los Grandes Dignatarios y Oficiales de la Gran Logia, por el honor que se nos ha conferido con su visita oficial en la noche del 2 de abril de 1941 en que celebrabamos su vigésimocuarto aniversario, y especialmente al Muy Ilustre Hermano C. W. Rosenstock, por su valiosa contribución a la amenidad del programa que fue exclusiva y magistralmente preparado por el presidente del comité, Ven. Hno. Lino Gutierrez y, por último, a cuantos han tomado parte generosamente en dicha velada.

SANTIAGO DE DIOS
Secretario
Logia Biak Na Bato No. 7

MORENO ELECTRIC & ENGINEERING WORKS
OFFICE AND SHOP
2777 Herran, Sta. Ana, Manila
Tel. 5-31-05

Oxygen-Acetylene Welding & Cutting
Installation, Repairs and Maintenance
HEAT, LIGHT & POWER
MACHINE & GENERAL REPAIRING SHOPS
(Taller de Reparaciones Mecánicas y Soldaduras)

Vernacular Section

¿ANO ANG MASONERIA?

Sinulat ni ROMUALDO F. VIJANDRE
Guro sa Lohia Cabanatuan Blg. 53

(*Katapusan*)

Napaharap sa Batasang Pilipino ang isang balak na batas na ang pananampalataya ay gawing sapilitang ituro sa mga paaralang bayan.

Sa takot ng mga Mason, na maulit ang kasaysayang nagdaan, sa pangambang muling magkasama ang pananampalataya at ang pamahalaan, sa sindak na muling maghari ang lakas at kapangyarihan ng mga alagad ng pananampalataya sa ibabaw ng kapangyarihan ng pamahalaan, ang mga Mason ay kumilos upang ang balak na batas na iyan ay huwag mapagtibay. At ang balak ay naparool. At naging sapat iyan upang ang init na nasa loob ay magdaig, upang ang titis ay magningas, upang ang siga ay maglagablab. Ito ang dahil kung bakit muling nilalason ang kaisipan ng bayan, at inilalarawan sa naglalagablab na titik na ang Masoneria ay isang samahan sa pananampalataya na may mga simulaing laban sa mga banal na aral ng Dakilang Manglilikha, na ang mga Mason ay mga taong di kanaisnais.

Kung ang Masoneria ay masama, kung ang kanyang mga simulain ay labag sa banal na aral ng tunay na Diyos, kung ang mga Mason ay mga taong dapat pangilagan dahil sa kanilang kasamaan, ¿bakit ang landas na tinunton nina Dr. Rizal, Marcelo H. del Pilar, at iba pang bayani ng lahi nang sila'y nabubuhay ay ang tinanglawan at pinatnubayan ng liwanag ng mga aral at simulain ng Masoneria?

Sinasabi nila na kung totoo mang ang Martir sa Bagumbayan ay naging isang masugid na Mason noong siya'y nabubuhay, bago sumapit ang huling sandali ng kanyang buhay, ay nagbalik siya sa pananampalatayang católiko at tinalikuran niya ang Masoneria. Ang mga pangyayari ay nagpapabulaan sa katapatan ng ganyang mga pagpapakunwari.

Si Dr. Ricardo R. Pascual sa kanyang aklat na pinamagatang "Si Rizal sa Dako Pa Roon ng Libingan" (Rizal Beyond the Grave) ay nagpapatunay sa isang paraang di matatangihan na ang lagda sa sinasabing "retractación" ng ating Bayani ay hindi lagda ni Dr. Rizal. Kung papaanong ang mga alagad ng kadiliman ay nagtagumpay sa paglalagay ng mga polyetong may pamagat na "Pobres Frailes" na nagtatanglay ng huwad na lagda ng Dakilang Martir sa mga daladalahan ng magkapatid nang sila'y lumunsad sa isang sasakyang dagat na nanggaling sa Hongkong, sila ay minsan pang nagtagumpay sa sinasabing lagda sa di umano'y "retractacion" ni Dr. Rizal.

Kung tunay na kay Dr. Rizal ang lagdang yaon ¿bakit itinanggi ng noo'y Arzobispo sa Maynila, na ipakita sa kapatid na babai ni Dr. Rizal ang kasulatang iyon; nang hilingin noong iyo'y ipakita sa kanya, ilang araw lamang pagkaraan ng kamatayan ng Dakilang Martir sa Bagumbayan? ¿Bakit ang kasulatang iyon ay nawala at pagkatapos ng may mga apatnapung taon ay saka pa nakita, gayong ang kasulatang iyon sa kapakanan ng pananampalatayang católiko, ay katumbas ng isang hiyas na may halagang angawangaw na piso na hindi dapat mawaglit kahit iisang sandali? ¿Bakit ipinalibing ng Arzobispo ng Maynila ang bangkay ni Dr. Rizal sa lupang inilalaan lamang doon sa mga kaaway ng simbahang katoliko, doon sa mga hindi nagkumpisal bago namatay? ¿Bakit ipinagbawal ng Arzobispo na ipagmisa ang kaluluwa ni Dr. Rizal sa dahilang ito'y namatay ng labas sa simbahang católiko, kung tunay na siya'y lumagda sa kasulatang iyon? ¿Bakit matagal ng gumagawa ng mga parada ang bayang pilipino kay Dr. Rizal nguni't ang mga heswita at iba pang kabig ng simbahang católiko ay ayaw makialam at sinasabing ito'y isang kaaway ng pananampalataya?

Kung tunay na si Dr. Rizal ay nanumbalik sa pananampalatayang katoliko at tinalikuran niya ang Masoneria, ¿hindi ba't nang mga huling sandali bago dumating ang kanyang kamatayan, ay nilapitan siya ng dalawa sa mga heswitang kanyang naging guro sa Ateneo de Manila — sila Padre Viza at Villaclara — at sinabi sa kanya: "Pepe, hindi pa huli, may kaligtasan ka pa?" Kung tunay na siya'y nanumbalik at tinalikuran niya ang Masoneria, bakit siya'y ipinabaril pa rin gayong wala naman siyang naging mabigat na pagkakasala kungdi ang pagtalikod niya sa pananampalatayang católiko at ang kanyang pagkamason? ¿Nasaan ang dakilang biyaya ng pagpapatawad na siyang tanging aral na ibinandila ng isang Kristong nakapako sa krus, na siya namang sinasagisag ng kanyang mga alagad?

Kung ang kaligtasang sinabi sa kanya ay nangangahulugang "kaligtasan" ng kaluluwa" ¿bakit nang siya'y mabulagta na sa isang aping kamatayan, ay tumangqi ang mga alagad ng pananampalataya na siya'y pagukulan ng isang libing na católiko? ¿Bakit nang mga unang taon na ginagawa ang pagdiriwang sa ika 30 ng disyembre, ang mga alagad ng simbahang católiko ay tumangging magukol ng misa sa kapayapaan ng kaluluwa ng Dakilang Martir sa dahilang siya'y isang Mason?

Ang sumusunod na talata sa kanyang "Huling Paalam" (na siya niyang tunay na sinulat noong gabing bago siya namatay) ang siyang maliwanag na saksing hindi siya siya nagbago ng paniniwala, pagka't ang mga talatang ito'y tunay na diwa ng Masoneria:

> "Ako'y yayaon na sa bayang payapa
> Na walang alipi't punong mapangaba;
> Doo'y di nanatay ang paniniwala
> At ang naghahari'y Diyos na Dakila."

¿Mapaniniwalaan ba ninyo na ang isang lalaking may ganyang katining na kalooban, ay tatalikuran ang kanyang mga simulain, ang kanyang paniniwala, dahil lamang sa sinasabing kanyang pagkatakot sa apoy ng isang impiernong kailan ma'y hindi niya pinaniwalaan? ¿Mapaniniwalaan ba ninyo na ang isang lalaking ang kalooban ay may tigas ng patalim, ang isang lalaking sa harap ng kanyang mga mamamatay ay nahiling pang siya'y barilin nang paharap sapagka't siya'y hindi taksil sa kanino man, ang isang dakilang lalaking sa harap ng kamatayan ay hindi man lamang nagbago ang tibok ng puso, mapapaniniwalaan ba ninyo na ang magiting na lalaking iyan ay tatalikuran at pawawalang halaga ang mga hinog na bunga ng kanyang pagiisip? Kung ang huli niyang pangungusap ay hindi siya nagtaksil kanino man, samakatuwid ay hindi siya nagtaksil sa Masoneria. Kung hindi siya nagtaksil sa Masoneria ay ¿matatanggap ba natin ang kasulatang iyon?

Ang magiting na Bayaning nagbubu ng dugo dahil sa ating katubusan; ang alaala at karangalan ni Dr. Rizal ay sinasalakay pa hangga ngayon ng kanyang mga kaaway; kinaiingitan at inusig ang katiningan ng kanyang loob; pinupukol ng putik ng mga paratang ang kanyang pangalan hanggang sa dako pa roon ng kanyang libingan; at ibig ilarawan sa atin na siya'y isang duwag na hindi marunong manindigan sa kanyang mga simulain.

Gaya ng isang Kristong nakabayubay sa krus, tumingala tayo sa langit at sabihing nating; "Ama ko! Patawarin po ninyo sila, sapagka't hindi nila nalalaman ang kanilang ginagawa."

JUSTICE TO SWORN PUBLIC SERVANTS

By S. N. SCHECHTER, P. M.

SWORN public servants are the most neglected and the least appreciated body of men. Both the State and their fellow citizens take them for granted, and give them scant consideration. Witness the following from a news item in the daily press. "The heirs of Lt. Aquilino G. Manapul and the six Constabulary soldiers who gave their lives in the defense of law and order in Moro-land will, under the law, be rewarded with three months pay." Shades of social justice; some forty-two pesos each to the heirs of the six Constabulary soldiers, and about six hundred pesos to the dependents of Lt. Manapul. An ordinary laborer under our compensation law can collect at least a thousand pesos, if he loses his life through some mishap. And mind you, even if the accident is caused by his own negligence, it is no bar to his being entitled to the compensation.

I wonder if our legislators and politicians realize how cheap they hold the lives of the brave and valiant men who uphold the dignity and prestige of the Commonwealth; men who are called upon to give their all in the defense of constituted authority.

The Legislature is now in session and this, to my mind, would be an opportune time to bring to their attention the injustice and discrimination under the law between an every day laborer and a sworn public servant. They should be urged to introduce remedial legislation to correct this anomaly. Let every member of the Craft make it a point to write to his Representative urging upon him to use his influence to have such a bill presented, and see that it is enacted into law.

The writer is sure that if this matter is forcibly brought to their attention, they will realize that the life of a sworn public servant is worth at least as much as that of an ordinary laborer.

Let each Brother who reads this sit down at once and write to his Representative. Do not put this off until "Mañana." Do it today and you will earn the gratitude of thousands of men who cannot speak for themselves, because the ethics of their calling do not permit that.

THE STRONGEST BOND OF HUMAN SYMPATHY

"The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, and tongues, and kindness. Nor should this lead us to a war on property, or the owners of property. Property is the fruit of labor; property is desirable; is a positive good in the world. That some should be rich shows that others may become rich and, hence, is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another but let him labor diligently and build one for himself, thus, by example, assuring that his own shall be safe from violence when built."

—Abraham Lincoln

INDEX OF VOLUME XVIII OF THE CABLETOW
FROM JUNE 1940 TO MAY 1941

A	Pages
Aaron, John Maurice	21, 207, 107
*A Confusion of Concepts	3
*A La Logia Amity No. 106 en su Decimo Aniversario	117
*A La Logia Nilad No. 12	155
*A Memorable Event	143
A Rose Upon the Altar	53, 128, 154
A Thought Worthwhile	47
Acuña, Ciriaco	5
Alejo, Francisco	61
Alfelor, T. I.	109, 145
Alley, Joseph H.	108
Amity's Decennial 1930-40: A Retrospect	105
Amity, First Philippine Lodge in China	111
Amity Lodge Decennial Celebrations	172
Anderson, John	7
Ang Salapi	19
Ang Tungkulin	59
Announcements	154
Ano ang Masoneria?	219
Arroyo, Zeferino	179
Artiaga, Jose	72, 197
Au, David Wai-Kwok	41, 111
*August 13th and the Fifth Column	43

B	Pages
Barlaan, Albino	110, 147
Be An Individual	5
Bernabe, Clemente	91
Bigotry is One of the Worst Enemies of Masonry	149
Bonaparte, Joseph	22
Boomer, Joseph Fraternal Reviews	9, 27, 53, 71, 93, 115, 133, 152, 173, 193, 208
Borromeo, Marcial	79
Boter, Santiago	110

C	Pages
Calaguas, Basilio	147
Can You Help Us	53
Cartoons with descriptive Verses:	
Zeferino Arroyo	179
Marcial Borromeo	79
Prisco N. Evangelista	119
Lino Gutierrez	17
Thomas G. Henderson	38
Damaso Leyson	137
Ceferino Purisima	58
Angel R. Sandiego	98
Cristobal Santiago	219
Jose B. Santos	197
Alejandro Torres	159
Fortunato R. Ybiernas	233
Charleston Lodge Was Visited by Past Grand Master	46
Chips from the Quarries	7, 114
Claudy, Carl H.	53
Clark, Bennett C.	24
Con el Mazo y el Cincel	17
Concepcion, Federico	109, 146
*Corregiendo un Error	215

(Continued on the next page)

*Editorial

(*Continued from the preceding page*)

C — Pages

Cortes, Juan G. ... 70, 212
Crutcher, Ernest ... 5
Curameng, J. W. ... 4

D

Dapat Mamalagi ang Kapanganakan ni Rizal ... 39
Darbin, Jose T. ... 109, 146
De Charla Con Nuestros Hombres ... 15
Delgado, Francisco A. ... 86, 211
*Democracia en Acción ... 215
Democracy and Patriotism ... 126
Democracy's Last Bulwark Here ... 83
Dewey, Thomas A. ... 24
*Dia del Trabajo ... 231
Dia, Severo G. ... 109
Directory of Subordinate Lodges ... 30, 186
Disraeli ... 5
District Inspectors for the Year 1941-42 ... 190
Dios, Santiago de ... 184
Duty ... 42

E

El Caracter de un Mason ... 37
Edict No. 27 ... 73
*El Dia de Maria Clara ... 134
*El Diecinueve de Junio como Dia del Mason en Filipinas 13
Ejercito, Fortunato M. ... 209
*El Hermano Camilo Osias y los Colegios Privados ... 195
*En El Dia de Rizal ... 134
Enthusiasm ... 169
Eschbach, Carl B. ... 109
Escudero, Hilario ... 53
Espinola, David ... 70, 109
Espinosa, Manuel ... 146
Esteban, Julian ... 110
Evangelista, Honorio C.
Evangelista, Prisco N. ... 119
Evangelista, Jesus ... 147
Ex Oriente Lux ... 114, 147

F

Fanaticism and Intolerance ... 22
Farin, Placido ... 147
Ferrier, John W. ... 170, 144
*Fifth Column Activities ... 68
Filoteo, Andres ... 72
Fischer, Leo ... 65
*For All This We Thank God ... 103
Funeral Services for Bro. Palileo ... 49
Funeral Services on District Grand Secretary ... 47

G

Gabler-Gumbert, Arthur J. N. ... 12
Gaches, Samuel F. ... 204
Gannet, Frank E. ... 24
Garcia, Joaquin ... 72
Garcia, Vicente C. ... 177
Gaw Punso ... 110, 127, 147
Gebert, Edward A. ... 53
Geffen, Rabbi H. ... 64, 206
Gempesaw, Antero
Rizal, Como Mason ... 16, 77, 138, 218
Gewald, Harold T. ... 181
Gilhouser, Henry ... 69
Goldenberg, Michael ... 91, 106
Gonzalez, Antonio ... 73, 106
Gonzalez, Mariano ... 72
Goodenough, Dallas ... 184

G — Pages

Grand Chaplain Dies ... 12
Grandezas de Amor ... 158
Grand Master's Message:
Duty ... 42
Fanaticism and Intolerance ... 22
Let Us Be More Militant ... 142
Let Us Defend Democratic Institutions ... 202
Masonic Hospital for Crippled Children ... 222
Masonic University ... 62
Masonry Is a Great Force for Democracy ... 162
Masonry Is for Democracy ... 82
Masonry Villified ... 122
Our Opportunity for Service ... 182
Our Public School System ... 102
Rizal and Voltaire ... 2
Greetings to Amity Lodge ... 106, 131
*Greetings to the New Grand Master ... 163
Greetings to Nilad Lodge No. 12 ... 144-147
Guido, Jose P. ... 72, 106
Gutierrez, Lino ... 17
Gustillo, Vicente ... 110, 146
Guzman, Jose J. de ... 107

H

Hansen, Morch J. ... 131
Harvey, George R. ... 66, 108, 126, 213
Hasset, Leonard W. ... 110
Hwag Mag-anito ... 139
Henderson, Thomas G. ... 38
Here or Here-after ... 45
Hermosura, Orestes ... 72, 144
Hibionada, Eduardo ... 145
Hidalgo, Marcelino C. ... 146
Holmes Fred M. ... 5
*How We Miss the Bus ... 23
Horrilleno, Antonio ... 57, 199
Hua-Chuen Mei ... 101, 105, 108, 112

I

Ilang Paliwanag na ang Masoneria ay Hindi Religion .. 178
Imitemos el Caracter de Rizal ... 199
Interview ... 184

J

Javalera, Lamberto T. ... 184
Jimenez, Teodorico A. ... 107, 145
Joson, Doroteo M. ... 146
Junior Grand Warden Visits Pintong Bato Lodge ... 11
Justice to Sworn Public Servants ... 236
Justice Without Wisdom is Impossible ... 213

K

Kabakow, James ... 110, 127, 146, 221
Kalaw, Teodoro M. ... 141
Funeral Services in Honor of Bro. Kalaw ... 148
El Hermano Kalaw No Temia, Al Sacrificio ... 158
*Don Teodoro Kalaw Ha Muerto ... 155
*Bro. Teodoro M. Kalaw ... 143
Bro. Kalaw Has Lived a Full Life ... 151
KZRH Boasts a Fine Broadcasting Station ... 49

L

La Fuerza ... 97
*La Gran Logia Se Adhiere a la Causa de las Democracias 195
*La Historia de Nuestras Logias ... 13
La Masoneria Debe Laborar Por la Elevacion del Hombre 57
*La Masoneria y la Mujer ... 94
Lahi Ko'y Gumising ... 99
Leon, Jr., Jose Ma. E. ... 72, 107, 144
*Let Them Do Their Worst ... 83

*Editorial

(*Continued on the next page*)

(*Continued from the preceding page*)

L — Pages

Let There be Light 10
Let Us Be More Militant 142
Let Us Be Loyal to Our Country 124
Let Us Defend Democratic Institutions 202
Levine, Hyman M. 110
Leyson, Damaso 137
Leyva, Gonzalo P. 127, 146
Libunao, Jose B. 53
List of Grand Lodge Committees 185
List of Regular Lodges 49
Llevemos Nuestra Labor al Pueblo 197
Lopez, Pedro 110
Lo Que No Puede Hacer Una Logia .. 14, 75, 156, 176, 196, 216

M

Maria Clara Day 150
Martinez, Enrique R. 72
Mason, John Robert Houfe 121, 161, 162, 182, 202, 222
Masoneria—Simulain at Aral 98
Masonic Hospital for Crippled Children 222
Masonic University 62
Masonry is a Great Force for Democracy 162
Masonry is for Democracy 82
Masonry in Business 204
*Masonry's Battle 43
Masonry's Share in Phil. Liberties and Progress 86, 211
Masonry Suppressed in France 127
Masonry Villified 122
Masonry Will Never Die 165
McFie, Jr., John Robert 161, 165, 144, 163, 182, 202
McMullen, R. J.
Memorial Day Address 28, 147
McNutt, Paul V. 24
Mendoza, Edilberto 201
Mendoza, Herminiano 145
Mendoza, Jose G. 174
Mensajes para la Logia Nilad 159
Miguelino, Jose 109
Mochay, Anastacio Uy 6
Morato, Tomas B. 6
Music Festival for War Relief Fund 44
Musni, Honorio 72
My Own Conception of Rizal's Greatness 6

N

Nava, Gonzalo P. 70
Navarro, Pelagio D. 109, 145
*Nazi Victory is a Threat to Masonry 182
Noble, Teodorico 147
Noble, Walter H. 145
Notes From the District Grand Lodge for China 6
*Nuestra Bienvenida a los Delegados 155
*Nuestro Electo Gran Maestro John R. McFie, Jr. 175
*Nuestras Reuniones Mensuales 54

O

Officers of Batong Buhay Installed 165
Official Section 12
Our Condolence to Bro. Fort 169
Our Fraternity in Case of Emergency 214
Our Grand Master, John R. McFie, Jr. 164
Our Last Annual Communication 166-167
Our Opportunity for Service 182

O — Pages

Our Outgoing Grand Master Jose de los Reyes 169
Our Public School System 102
*Our Women and Masonry 123

P

Pablo, Alfonso A. 81
Parabola Sobre el Amor Fraternal 38
Pascual, Ricardo R. 4
Past Grand Master's Father Dies 104
Past Grand Treasurer Becomes Filipino Citizen 129
Past Master Enjoys His Magazine 67
Perez, Matias 194
Philippine-American Relations 85
Placing the Principles and Ideals of Masonry 69
Plato 5
Presidential Candidates 24
*Primera Convencion de Secretarios 215
Professor of Masonic Science 226
Puertollano S. 146
Purisima, Ceferino 58

R

Ramos, Antonio 1
Ramos, Purisimo 109, 145
Rawlinson, Frank 6
*Rededication 23
Religious Liberty 129
Repentance 206
Reviews of Proceedings:
Alberta 193
Arizona 133
Colorado 27
Connecticut 93
Delaware 8, 27
District of Columbia 71
El Salvador 115
England 8
Illinois 92
Indiana 92
Iowa 92
Kansas 132
Kentucky 9, 132
Louisiana 52
Maine 52, 115
Maryland 52, 71
Mexico 52
Minnesota 26, 93
Missouri 9, 26
Nebraska 133
New Brunswick 9
New York 152
New Zealand 71
North Carolina 93
New Jersey 152
Nova Scotia 193
Ohio 53
Oklahoma 132
Oregon 173
Paraiba (Brazil) 70
Pennsylvania 70
Prince Edward Island 92, 228
Quebec 26
Queensland 70, 115, 208
Rhode Island 132, 208

*Editorial

(*Continued on the next page*)

(*Continued from the preceding page*)

R — *Pages*

Saskatchewan ... 192, 228
South Australia ... 192
South Carolina ... 173, 192
South Dakota ... 208, 209
Tennessee ... 115, 209
Texas ... 53, 209
Utah ... 27, 229
Wyoming ... 229
Wisconsin ... 229
West Virginia ... 9, 153
Reich, Isidore ... 225
Reyes, Arcadio ... 209
Reyes, Jose de los ... 2, 4, 22, 42, 62, 73, 79, 19, 45, 84, 104, 158, 82, 99, 102, 106, 122, 139, 142
Reyes, Petronilo C. de los ... 6
Rich, Raymond Reuben ... 225
Rizal a Mason ... 4
Rizal and Voltaire ... 2
Rizal's Birthday Celebrated by Grand Lodge ... 44
Rizal's Birthday Must be a Permanent Institution ... 45
Rizal, Jose ... 3
Rodriguez Augusto ... 72
Roosevelt, Franklin D. ... 24
Rosenstock, Christian W. ... 124, 226
Roxas, Jose P. ... 229

S

Salvador, Celedonio ... 4
San Agustin, Ricardo ... 72
San Miguel, Troadio ... 91
Santiago, Cristobal ... 219
Santos Epifanio T. ... 149, 157
Santos, Francisco R. ... 130
Santos, Jose Abad ... 85, 144
Santos, Jose B. ... 197, 72
Sandiego, Angel R. ... 98
Saycon, Honorio M. ... 91, 146
Schechter, S. N. ... 10, 25, 51, 68, 127, 236
Schetelig, Werner ... 109, 145
Santos, Ramon ... 109, 146
Secretaries' Convention ... 210
*Semana de la Fraternidad ... 231
Senior Grand Warden Gives Party ... 212
Shakespeare ... 5
Sick Committee:
Adriano C. Uson ... 110
Anastacio Uy Mochay ... 6
Arcadio M. Reyes ... 209
Arsenio Tenmatay ... 209
Ceferino Purisima ... 150
Ciriaco Acuña ... 6
Clemente Bernabe ... 91
Dallas R. Goodenough ... 184
David Espinola ... 70
Delfin Viola ... 26
Edward A. Gebert ... 53
Filemon de Guzman ... 150
Fortunato M. Ejercito ... 209
Gaw Punso ... 127
Gonzalo P. Leyva ... 127
Gonzalo P. Nava ... 70
Gonzalo Vales ... 26
Gordon W. Ells ... 174
Hilario Escudero ... 53
Honorio M. Saycon ... 91
Horatio S. Arnold ... 150

S — *Pages*

Hyman M. Levine ... 110
James Kabakow ... 127
Jose B. Libunao ... 53
Jose G. Mendoza ... 174
Juan G. Cortes ... 70
Lamberto T. Javalera ... 184
Pedro Lopez ... 110
Petronilo C. de los Reyes ... 26
Robert E. Cecil ... 174
Santiago de Dios ... 184
Tomas Morato ... 6
Troadio San Miguel ... 91
Siempre Habra Masoneria ... 78
Silen, Bertrand H. ... 107, 144
Sinukuan Lodge Honors Bro. Benitez ... 90
Sinukuan Lodge's Contribution to Masonry ... 91
Stafford, H. C. ... 107, 144
Stevens, Frederic H. ... 151, 168, 108, 144

T

Tatton, A. E.
Fraternal Reviews 8, 26, 52, 70, 92, 132, 153, 174, 192, 209
*Ten Years of Fidelity ... 103
*The Brethren's Tribute ... 163
Tenmatay, Arsenio ... 209
The Case of the Grand Orient of France ... 65
The Dove ... 64
The Fundamentals of Masonry ... 66
The Grand Lodge Monthly Dinner ... 24, 50, 88, 130, 194, 212, 225
The Masonic Apron ... 170-171
The Masonic Way of Life ... 168
The Masonic Mausoleum ... 68
The Principles and Ideals of Masonry ... 84
The Rainbow ... 68
The M. W. Grand Master Official Visitations ... 207
Torres, Alejandro ... 159

U

*Un Circulo Literario Masonico ... 117
Una Voz de Alarma Que Debe Ser Atendida ... 74
Universidad ng mga Mason ... 79
Uson, Adriano ... 110, 146
Unson, Federico ... 109, 145

V

Vales, Gonzalo T. ... 6
Vandenberg, Arthur ... 24
*Van Nuestras Gracias al Muy Ilustre Hermano J. de los Reyes ... 175
Vega, Irineo ... 72
Velasco, Mariano ... 110
Velo, Jose ... 107
Viola, Delfin A. ... 6, 145
Voltaire ... 2

W

Waiver of Jurisdiction ... 73
We Are All Philippine Masons ... 7
*We Cast Our Lot with England ... 223
We Must Honor the American Flag ... 104
*Welcome to the Brethren ... 143
What a Man Loves Most ... 194
Wheeler, Burton ... 24
*Where State Control is Needed ... 203
Who Comes There? ... 25
Will of a Master Mason ... 130
Wisdom, Strength and Beauty ... 51

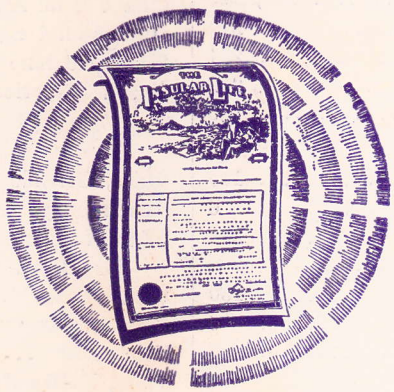
*Editorial

A LEADER IN NATIONAL AND PERSONAL PREPAREDNESS

The need for national preparedness becomes more urgent every day. Everyone, from the highest executive down the line, is thinking about it and contributing his share of effort. Yet, leading the entire cavalcade, looms up the preparedness effort of The Insular Life Assurance Company, Ltd.

The Insular Life is the symbol of "service" and "security." No matter what the political issue of the day may be, its service to our Commonwealth and to the home goes on unaltered.

It serves our government by purchasing bonds which finance many a public works project. It supplies a stream of funds for financing new factory construction, new road and bridge construction and scores of other projects important to the forward march of our country towards national preparedness.



"LIFE INSURANCE IS PROOF OF DEVOTION"

In this manner do the benefits resulting from the good works done by The Insular Life Assurance Company, Ltd. flow into every village and home in the Philippines, spreading cheer and hope where none would otherwise exist. And the benefits Insular Life has conferred upon its thousands of policyholders, it is ready to extend to you. Your Insular Life underwriter will gladly serve your personal needs for security. Call upon him or fill out coupon below.

THE INSULAR LIFE Assurance Company, Ltd.

INSULAR LIFE BLDG. – MANILA, PHILIPPINES

CUT OUT AND MAIL THIS COUPON

Mr. C. S. SALMON P.O. BOX 734 MANILA P.I.

Please send me information how to get insurance protection best suited to my needs.

Name: _____

Address: _____

Occupation: _____ *Age* ___

CARMELO & BAUERMANN, INC.