

# The Cable News

Vol. XVIII

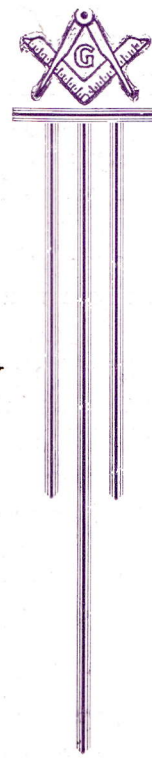
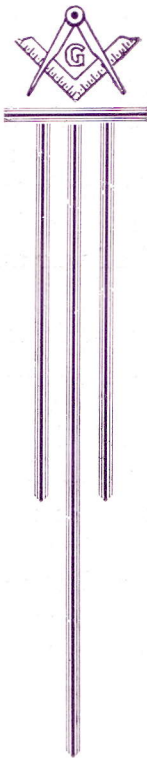
Manila, Philippines, February, 1941

No. 9

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

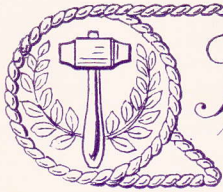
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

◆ OUR GRAND MASTER ◆



**Most Wor. Bro. John Robert McFie, Jr.**

Biography on page 164



# The Grand Master's Message



## MASONRY IS A GREAT FORCE FOR DEMOCRACY



IN ASSUMING leadership of this Most Worshipful Grand Lodge for this Masonic year, through your generous action in electing me to that exalted station, and while I am utterly unable to express my appreciation of having had this richest of Masonic honors bestowed upon me, I am deeply conscious of the grave responsibilities that go with that high office at this particular moment.

It is not too much to say that our peaceful World of several years back has gone utterly mad. Less than a quarter of a century ago it was the fervent hope of all mankind that the principle that "Might Is Right" had been laid in the dust. How false was that hope! Today, and even in a more savage and merciless degree than in the last World War, demagogues and dictators have risen to flout every principle of decency, of law and of order. The sanctity of treaties and of solemn agreements between States and the pledged word of the leaders of certain nations are worse than nothing. To them there is but one god—the god of war, in all its ugliness and misery. To them even the people of their own state are nothing but so many clods of earth or pieces of stone, to be ground under foot or thrown hither and yon without thought to their souls and to their right to live as human beings, in which each has a part in the Divine plan of the Great Architect of the Universe.

In the last war, the people of this great Commonwealth were never threatened as they are today. The alliances of nations in that period of strife were entirely different than they are today. And while the great United States, throwing its every resource into the struggle, has said to the aggressor nations of today that she is resolutely committed to the cause of Democracy and to the principle that all men are the children of God, nevertheless even this may be insufficient to halt the brutal heel of war and prevent it from reaching our beloved shores.

This is why only a few days ago Speaker Jose Yulo painted such a serious picture regarding the prospects for a continuation of peace in the light of developments growing out of the titanic conflict to determine whether or not Democracy, as a way of life, not only here but in all the world should be preserved. One paragraph of his message is of such extraordinary significance that I take the liberty of repeating it. He said:

"It is our common hope, of course, that the United States may not be forced actually to go to war; that she may continue, and our country with her, to live in peace. But the future does not flatter the brightest hopes of peace that we hold and it would be dangerous to ignore any contrary possibilities. We must face the possibilities realistically, and be prepared to stand side by side with the American people when the day of reckoning shall come. We shall then not only be true to our inheritance and loyal to our obligations; we shall be true and loyal to the enduring principle which alone gives meaning to such things as popular government, self-rule and constitutions."

Let us, as Masons, take his words to heart. Our Masonic Institution is one of the great forces for true Democracy, and each of us is vitally interested to preserve for our children, and our children's children, the right to grow up to be free men and women with the privilege of enjoying their God given institutions of free thought and individual initiative. Let us face what may be in store for us this Masonic year with resoluteness and in the certainty that the Great Artificer of the Universe will hear and answer our prayers.

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.

Editor: Antonio Gonzalez, P.G.M.

## EDITORIALS

### Greetings to the New Grand Master



ON THE NEWLY installed Grand Master of Masons in the Philippines—Most Worshipful John R. McFie, Jr.,—this paper extends its heartiest greetings. The manner of man he is, is already known to us. It would suffice to say that in our community Brother McFie occupies a highly respected place and that his is a spotless reputation. A hundred per cent American, he is liked by all his countrymen here; a lawyer by profession, he is considered among the best we have. In short, he is worthy to represent the Masons of the Philippines before the whole world, and the brethren of this Jurisdiction have in him a true champion of their Cause.

Indeed, the Masonic Cause in this part of the globe must not be allowed to lag. We are threatened on all sides, every day of the year the propaganda of villification goes on against us. In the press, the detractors of Masonry have been most virulent and consistent in their attacks. No effort has been spared to discredit our principles in the public eye through

the well known casuistry of a certain order of intriguers.

The organized villification has not spared the Government, or even the Constitution, fostering disrespect for the former, and hatred of the latter. Verily, the right of free speech is being terribly abused; yet, this being a democracy, we must learn how to put up with intemperance, including that of Fascism whose colors are very much in evidence in our midst.

We cannot overstate the need for unremitting vigilance against the subversion of our free institutions now being carried out with system and precision. Worthy of special notice is the fact that the leaders of this insidious movement parade under the guise of divine men capable of holding the superstitious always in subjection at their will.

It requires calibre to meet such hypocritical foes. We are satisfied that our Grand Master has that calibre and that he is fully qualified to carry on the mission vested in him. Indeed, with him as standard-bearer, we need have no fears.

### The Brethren's Tribute



ON THE OUTGOING Most Worshipful Jose de los Reyes goes our tribute for a year of excellent initiatives. Soldier that he is, he has stood calm under fire, never losing his equanimity, always inspiring his co-workers to their goal. There was never a moment, during his regime, when we felt that he was not steering our course straight in the

path of our Masonic ideals.

It has been a pleasure to each and every Mason who has worked with General de los Reyes, to feel the contagion of his patriotism. Always, he was the lover of his country and people, the citizen of unfettered mind. He retires with the affection and respect of his brethren, and the honors of Grand Lodge.

# Our Grand Master John R. McFie, Jr.

Born at Las Cruces, New Mexico (U. S. A.) on April 25, 1889; son of John R. McFie and Mary Steele; married to Dorothy Podmore, 1928, in Kobe, Japan.

Educated in the public schools of Las Cruces, New Mexico; Agricultural College of New Mexico; Ann Arbor (Michigan) High School, 1905; Santa Fe (New Mexico) High School, 1908; University of New Mexico, 1909; received the Degree of LL.B. at the University of Michigan in 1914.

Admitted to the Bar Association of the State of Michigan, 1914, and State of New Mexico, 1915; Past Secretary of the Bar Association of the State of New Mexico, 1917; admitted to the Bar of the Philippines, May 1, 1922; Member of American Bar Association (1917-1941); past President of the American Bar Association of the Philippines, 1934; associated with law firm of Fisher, DeWitt, Perkins & Brady, 1922-1925; member of law firm of Ohnick & McFie,

1926-1929; head of own Law Offices, 1929-1941; member of Advisory Judicial Council, 1934; member, Board of Bar Examiners of the Philippines, 1928, 1934 and 1935.

Volunteer, First World War; 2nd Lieut. 140th Tr. Hq. & M. P. Co. (1917-1918); 1st. Lieut. 159th Inf. 40th Divi-

sion, U. S. Army, A. E. F. (1918-1919); Lieut.-Comdr., U.S.N.R., L-V(S) 1938-1941; 1st. Vice-Comdr. Manila Post No. 1, American Legion (1941).

President, Mineral Enterprises, Inc.; President, Pasig Boulevard Development Co.; Vice-President, Manila Building & Loan Association; Member of B. P. O. Elks, Army & Navy Club, Manila Polo Club, Manila Golf Club, Wack Wack Golf & Country Club; Member Phi Gamma Delta Fraternity.

Initiated, passed and raised in Montezuma Lodge No. 1, Santa Fe, New Mexico, 1915; New Mexico Bodies of the Ancient & Accepted Scottish Rite, 1915; Member, Islam Temple, A. A. O. N. M. S. (1923-1941); National Sojourners; Member of Corregidor-Southern Cross Lodge No. 3; Past Master of Southern Cross Lodge No. 6, 1929 and 1930; Junior Grand Warden, 1938; Senior Grand Warden, 1939; Deputy Grand Master, 1940.

## RADIO PROGRAM

**The regular Masonic radio program for February, 1941, will be broadcast from station KZRH on the 10th and 24th, at 7:30 in the evening.**

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

## Grand Lodge Officers for the Year 1941-1942

Grand Master .....	John Robert McFie, Jr. (3)
Deputy Grand Master .....	Jose Potenciano Guido (12)
Senior Grand Warden .....	Michael Goldenberg (80)
Junior Grand Warden .....	Antonio Ramos (12)
Grand Treasurer .....	Vicente Carmona, P.G.M. (22)
Grand Secretary .....	Antonio Gonzalez, P.G.M. (85)
District Grand Master for China .....	David Wai-Kok Au (106)
Grand Chaplain .....	Joseph Francis Boomer (9)
Grand Orator .....	Teodorico Arquiza Jimenez (31)
Grand Marshal .....	Bertrand Herbert Silen (1)
Grand Standard Bearer .....	Albert J. Brazee, Jr. (8)
Grand Sword Bearer .....	Jose Vega Buenaventura (53)
Grand Bible Bearer .....	John Robert Houfe Mason (3)
Senior Grand Lecturer .....	Jose Celestino Velo (4)
Junior Grand Lecturer .....	John Maurice Aaron (3)
Senior Grand Deacon .....	Enrique Romero Martinez (5)
Junior Grand Deacon .....	Harold Thirwell Gewald (1)
Senior Grand Steward .....	Amando Diokno Ilagan (104)
Junior Grand Steward .....	Luis Lim Billan (93)
Grand Pursuivant .....	Honorio Musni (19)
Grand Organist .....	Mateo Dumahil Cipriano (14)
Grand Tiler .....	Jose Bernardo Santos (82)

# ◆ MASONRY WILL NEVER DIE ◆

*(Editor's note: The following is the inaugural address delivered by Most Worshipful Brother John Robert McFie, Jr., when he was installed Grand Master of Masons of the Grand Lodge of the Philippines at Plaridel Temple on January 30, 1941.)*

BRETHREN OF THE GRAND LODGE:



HERE comes a time in the lives of most of us when, because of some great joy or of some overwhelming sorrow, we find ourselves unequal to the occasion of expressing in mere words what is in our hearts to say.

I am in that unenviable position tonight, for little did I think when I was initiated, passed and raised and made a Master Mason in Montezuma Lodge No. 1, in Santa Fe, New Mexico, some twenty-six years ago, or when I joined Southern Cross Lodge No. 6, now Corregidor-Southern Cross Lodge No. 3, eighteen years ago, that one day I should be so honored as to be elected a Grand Master and be called upon to preside over a Grand Lodge of Masons in any jurisdiction, much less over the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands, as I have been this night.

When I say, in simple words, "I thank you," I beg of you to find in the very simplicity of those three words and this brief message the sincerity of a heart overflowing with the deepest sense of gratitude and appreciation of the great honor you have done me. And although I cannot express that gratitude and appreciation in words, I shall endeavor to do by deeds, during the coming Masonic year, what I cannot express in words in the fervent hope that, with God's help, when my year of service shall have ended I shall not have failed in my efforts to justify your faith and confidence in me.

Today as never before, my brethren, Freemasonry is facing its greatest trial. In Europe two certain nations, under the leadership of blood-thirsty and ruthless tyrants, have banded together to destroy that Liberty, Equality and Fraternity which is not alone the life-blood of the Democratic way of life and the Republican form of Government, but is at the same time the heart and soul of our Masonic Fraternity, through which, from time immemorial, it has sought and is still seeking to bring peace and happiness and brotherly love to all the peoples of the world.

Wherever the hand of these tyrants has fallen the doors of our Lodges have been ordered closed. This does not mean that by so doing they have been able to crush or stamp out Masonry in those lands, for Masonry, like Democ-

racy, will never die. In the words of our Ritual—

"The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius were employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived."

And, I make bold to say, will continue to survive.

Neither voice nor pen can begin to describe the horror, the suffering and the misery which the passions of a godless and barbarous age are today visiting upon countless thousands of helpless women and children, not only in Europe but likewise in our sister Republic of China, in Greece and in other parts of the world.

But we, as Masons, should be, and I know we are, firmly resolved that the customs of the dark ages cannot and shall not prevail; that reason shall, must and will be restored, and that, in the rehabilitation of both peoples and countries to follow, after this reign of terror shall have passed, Freemasonry will be a potent force in directing the minds of men back to the one true and living God in Whose eyes all men are equal.

In this titanic struggle, Democracy and our beloved Masonic Fraternity are arrayed against the forces of Greed, of Avarice, of Ignorance and of Superstition; a war in which each and everyone of us has a vital interest in preserving to our children, and to our children's

children, the right to grow up to be free men and women, with the privilege of worshiping God in their own way and of enjoying their God-given institutions of free thought, of free speech and of individual initiative.

All Masons know what it is to contend against these forces of Darkness. And we, in this great Commonwealth, especially do not have to be reminded of what can, and does happen, in a world ruled by ignorance, superstition, intolerance, and brutal force as we have the fate of our martyred Brother Jose Rizal as an immortal reminder of that. You, my Filipino brethren, have a heritage of which you can and should be justly proud.

So have your American brethren, from their first President and Brother, George Washington, who made Liberty the corner stone of the great American nation, down to our present President and Brother Franklin Delano Roosevelt.

It is the duty of everyone of us, as men and as Masons, and irrespective of race and creed, to enlist in this great crusade of righteousness to free the world from the grip of tyranny and oppression which is endeavoring to fasten its bleeding claws upon it.

May the Great Architect of the Universe watch over, help and bless us and all regular Masons, whithersoever dispersed, as also all liberty and peace-loving peoples, to the end that there shall be restored to this world of ours a firm and unswerving belief in the Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul.

## OFFICERS OF BATONG BUHAY LODGE INSTALLED

One of the outstanding early events of this Masonic year was the public installation of Officers of Batong Buhay Lodge No. 27, held at Plaridel Temple last January 7, 1941. The Officers of the Grand Lodge headed by the M. W. Grand Master Jose de los Reyes were received by Officers of the Lodge presided over by the retiring Master. The Installing Officer was M. W. Bro. Antonio Gonzalez, P. G. M., assisted by Right W. Bro. Michael Goldenberg, Junior Grand Warden, as Master of Ceremonies. The presentation of the Past Master's Jewel to Wor. Bro. Delfin A. Viola was ably performed by Right Wor. Bro. Dr. Hua Chuen Mei, P.D.G.M. The address delivered by

our M. W. Grand Master was greatly appreciated and applauded, not only by our brethren but by the public as well for its instructive value.

The Officers installed for this Masonic year are:

Master, Yang Wen-Ying; Senior Warden, Mariano M. Lazatin; Junior Warden, Emiterio R. Balboa; Treasurer, Eugenio Dizon, P.M.; Secretary, Delfin A. Viola, P.M.; Chaplain, Gregorio S. Narvasa, P.M.; Marshal, Arturo G. Cayetano, P.M.; Senior Deacon, Roman Amor; Junior Deacon, Francisco Hizon; Senior Steward, Amando Mirasol; Junior Steward, Ang Unchi; Organist, Enrique Ant. Gaerlan; and Tiler, Severino Mateo.

## OUR LAST ANNUAL COMMUNICATION



THE 29TH Annual Communication of the Grand Lodge of the Philippines was opened in due form by the Deputy Grand Master, Right Wor. Bro. John R. McFie, Jr., assisted by Right Wor. Bros. Jose P. Guido and Michael Goldenberg, Senior and Junior Wardens, respectively, at 4:00 o'clock sharp on Tuesday afternoon, January 28, 1941. The Most Worshipful Grand Master Jose de los Reyes, accompanied by Past Grand Masters G. R. Harvey, F. H. Stevens, F. A. Delgado, C. W. Rosenstock, A. Gonzalez, S. Youngberg, C. Benitez, J. H. Alley, and J. Abad Santos, were received with grand honors. The Deputy Grand Master then delivered the address of welcome to the "elder statesmen of Masonry" in the Philippines, and afterwards handed the gavel to the Most Worshipful Grand Master. Most Wor. Bro. Jose de los Reyes welcomed the delegates, the majority of whom came from far away provinces. Responding to the welcome of the Most Worshipful Grand Master, Wor. Bro. Mauro Mendez, Past Master of Pilar Lodge No. 15, expressed the delegates' loyalty to the Grand Lodge and their firm belief in the ideals of Masonry.

The roll of the Lodges under this Jurisdiction was called, and a quorum was declared. Messages of congratulations received from Past Grand Master E. E. Elser, who is in the United States, and from Right Wor. Bro. David W. K. Au, District Grand Master for China, were read. A communication from the Grand Lodge of Greece asking moral support for their struggle against the forces of Fascism was also read. After this, a recess was declared for the purpose of holding the meeting of the corporation.

When the business of the Grand Lodge was resumed, Wor. Bro. Bertrand H. Silen presented the Representatives of sister Jurisdictions near our Grand Lodge. The Grand Master welcomed the Grand Representatives, and asked them to convey the fraternal greetings of our Grand Lodge. Then, to the Representatives of countries who are still at war, he conveyed the heartfelt sympathies of this Jurisdiction. Past Grand Master Conrado Benitez, who represents the Grand Lodge of England—bulwark of Democracy in Europe—responded on behalf of the Grand Representatives.

The salient points of the Grand Master's message were a gain in membership last year of 225 Master Ma-

sons; the necessity of keeping Lodge books in order; a plea to subordinate Lodges to write their Lodge histories to serve as the basis of the history of Masonry in the Philippines; the award of the diploma of merit to brethren who rendered valuable services to the Craft during the past year; the publication of Lodge bulletins as the best means of arousing the interest of the members; the radio programs of Grand Lodge as a means of disseminating our principles; the promotion of Masonic education; and the continuation of monthly dinners by way of promoting sociability among the members. He reported that the Plaridel Masonic Temple Corporation realized a net profit of ₱3,964.70 during the year, and the Masonic Dormitory an operating profit of ₱1,917.53. The Grand Lodge received two important gifts during the year: the bust of Past Grand Master Teodoro M. Kalaw from his widow, Mrs. Pura Villanueva-Kalaw, and the new Grand Lodge Standard, together with the American and Filipino flags, from Very Wor. Bro. Eduardo del Rosario Tan Kiang. Creditable work by the brethren of the District Grand Lodge for China was cited, with the assertion that a high percentage of the men in key positions in the government of General Chiang Kai-Shiek are Masons under our Jurisdiction. He paid tribute to the valuable services of our Grand Secretary, and lauded our official publication, *The Cabletow*.

Reporting on the activities of our Grand Lodge during the year, the Grand Secretary informed the brethren of a saving of ₱305.22 in the printing of the Proceedings, which came out early last year, and in the operation of *The Cabletow*, to the amount of ₱911.77 at the end of the year, without impairing the standard of this publication; the donations to the Library and Museum; the Literary Masonic Circle, and the staging of the beautiful drama, entitled "A Rose upon the Altar;" our monthly gatherings; the admission in open Lodges of suspended members; the submission by subordinate Lodges of data regarding the biographies and activities of their members, especially those who were members during the Spanish regime; the efficient way of protecting Grand Lodge funds; and the voluminous work of the Grand Secretary's office.

At eight o'clock sharp on the first evening of the Communication, the beautiful drama entitled "A Rose upon the Altar," by Right Wor. Bro. Carl H. Claudy and translated into Spanish by our Grand Secretary, was presented for the second time in this Jurisdiction. All the actors played their parts well

and were warmly applauded at the conclusion of the play. The speaker of the evening was Bro. Camilo Osias, President of the National Council of Education. His subject was the education of our children and the role that Masons must play in the educational program of the Philippine Government. His address will be printed here in the near future.

The Committee on Jurisprudence, headed by Past Grand Master George R. Harvey, rendered several important decisions which were duly ratified by the Grand Lodge. The Committee on Masonic Education recommended the continuation of Masonic radio broadcasts, and a vote of thanks to Bro. Samuel F. Gaches and Wor. Bro. Bertrand H. Silen, president and manager, respectively, of station KZRH, for the free use of said broadcasting station during the Masonic hour. Wor. Bro. Miguel Bonifacio, chairman of the Committee on Finances, presented a concise report showing that our finances are in sound condition. He prepared the budget for the ensuing Masonic year with an expected saving of about ₱3,000.00. His recommendations were approved by the Grand Lodge.

Among the resolutions passed was one adhering to the Government of the United States in its policy of defending the principles of Democracy and offering the services of Masons in this Jurisdiction, in case of an emergency; another was that the incoming Grand Master should write the biography of the outgoing Grand Master and that the same be printed in the Proceedings. Another resolution requests the National Assembly to change the name of San Marcelino street to "Plaridel." A resolution was also approved adhering to the movements led by prominent citizens in the City and by the Municipal Board requesting the National Assembly to change the name of Santa Mesa street to "Teodoro M. Kalaw." The continuation of the Masonic radio broadcasts, and the award of the diploma of merit to brethren who rendered valuable services to the Fraternity during the past year, were also proposed in resolutions which were approved.

The Special Committee composed of Right Wor. Bros. John R. McFie, Jr., and Jose P. Guido, and Wor. Bro. Jose C. Velo, recommended that diploma of merit be issued to Wor. Bros.:

Jose Artiaga  
of Sinukuan Lodge No. 16

(Continued on the next page)

## ◆ OUR LAST ANNUAL COMMUNICATION ◆

(Continued from the preceding page)

James Kabakow  
of Muog Lodge No. 89

Joaquin Garcia  
of Nilad Lodge No. 12

John W. Ferrier  
of Corregidor-Southern Cross  
Lodge No. 3

Enrique R. Martinez  
of Island Lodge No. 5

Mauro Mendez  
of Pilar Lodge No. 15

Eduardo L. Claudio  
of Batangas Lodge No. 35

Cecilio N. Ascaño  
of Mabini Lodge No. 39

Ubaldo D. Laya  
of Magindanaw Lodge No. 40

Jose Altavas  
of Makawiwili Lodge No. 55

Vicente Kanoy  
of Isabela Lodge No. 60

Jose M. Estacion  
of Kanlaon Lodge No. 64

Victoriano Luna  
of Gonzaga Lodge No. 66

Mariano M. Ilano  
of Primera Luz Filipina Lodge  
No. 69

Olimpio Magat  
of Acacia Lodge No. 78

Francisco M. Alejo  
of Isagani Lodge No. 96

Vicente C. Santos  
of Mount Huraw Lodge No. 98

S. M. Austin  
of Maranaw Lodge No. 111

Vicente Jeciel  
of Indang Lodge No. 115

Hua-Chuen Mei  
of Amity Lodge No. 106

The report was unanimously adopted by the Grand Lodge.

At the installation of officers which took place on the evening of January 30th the families of Masons were admitted. Past Grand Master Frederic H. Stevens acted as Installing Officer, assisted by Past Grand Master Conrado Benitez as Master of Ceremonies. The inaugural address of Most Wor. Bro. John R. McFie, Jr., appears on page 165 of this issue. In presenting the Past Grand Master's Jewel to Most Wor. Bro. Jose de los Reyes, Bro. Stevens delivered an address, entitled "The Masonic Way of Life," which appears on page 168 of this issue.

Wor. Bro. Louis Rifkin, Master of Mount Lebanon Lodge No. 80, which is the Blue Lodge of the outgoing Grand Master, presented the latter, on behalf of the Lodge, with a Past Grand Master's Apron. Wor. Bro. Rifkin spoke as follows:

"Most Worshipful Brother:

"When the Bastille, that feudal castle which stood in the heart of Paris as a symbol of mediaeval Despotism, was torn down by an angry mob to announce the dawn of the French Revolution, its key was presented by Marquis de Lafayette to George Washington with the following dedication: 'I send this to you as a token of my sincere affection, as that of a man to his adopted father, of an adjutant to his General, of an apostle of liberty to his patriarch, of a Mason to his Master.'

"Your brethren of Mount Lebanon Lodge No. 80 are proud of your achievements as a soldier, as a citizen, and as a Mason. Your record as a soldier is a matter of history, for your valiant deeds are closely intertwined with the history of this country. As a citizen, your record is enviable. You have occupied important trusts and you have succeeded, thanks to your sterling integrity. As a Mason, we are all proud of you. With your affability and pleasant disposition, coupled with your devotion and zeal to the cause of the Fraternity, you have steered the ship of our Grand Lodge to a happy landing. That jewel which has just been pinned upon your breast is an eloquent proof of the esteem and admiration of all the brethren of this Jurisdiction.

"There is no doubt that in your brilliant career as a soldier, as a man of public affairs, and as an earnest Mason, you have already received several decorations. Upon your shoulders have been placed the highest rank in the Philippine Army; upon your breast various medals glorifying your distinguished services to your country and to Masonry, but I am pleased to say to you that this Apron is from the scattered hearts of your brethren in Mount Lebanon Lodge who love and appreciate your services.

"It is my pleasure to invest you with this Apron, and I hope that in the days to come you may have the pleasure of recalling to your children, and to your children's children, the happy moments you have associated with your Lodge."

Most Wor. Reyes thanked the brethren for those presents and assured them that the gifts will be unforgettable mementoes of the happy moments he has spent in the association of members of the Fraternity.

With appropriate words, Past Grand Master Stanton Youngberg presented the diploma of merit to the brethren who had been selected to receive the same for their valuable services to the Craft during the year 1940. Right Wor. Bro. Hua-Chuen Mei responded on behalf of the recipients.

Most Wor. Bro. Geo. R. Harvey presented the 50-Year Button to Wor. Bro. James J. Wilson of Mount Apo Lodge No. 45. Wor. Bro. Wilson was raised a Master Mason in 1889 at Falkirk, Scotland. He is the first in this Jurisdiction to be awarded this distinguished honor. The award was approved last year, but as he was unable to be present at the Annual Communication in 1940, the presentation was postponed until this Communication. Wor. Bro. Wilson said that he will devote the remaining years of his life to the cause of Freemasonry.

Most Wor. Bro. J. H. Alley presented the Past District Grand Master's Jewel to Right Wor. Bro. Hua-Chuen Mei. With appropriate words Bro. Mei accepted the jewel which was sent by the District Grand Lodge for China in token of his valuable services to the Craft.

Musical numbers were rendered by Wor. Bros. Benito Villareal and Sabas Alcid, and Bro. Florentino Cayetano.

The list of officers elected and appointed for the ensuing Masonic year appears on page 164 of this issue.

*Compliments*

*of*

**CENTRAL HOTEL**

## ◆ THE MASONIC WAY OF LIFE ◆

(Editor's note: The following is an address delivered by Past Grand Master Frederic H. Stevens on the occasion of the presentation of Past Grand Master's Jewel to Most Worshipful Brother Jose de los Reyes at the Grand Lodge installation which took place at Plaridel Temple on January 30, 1941.)

BRETHREN:



THE MASONIC Way of Life rests upon the God-given right of civilized nations to govern themselves. The creed of the dictators is the very opposite. Their way of life represents the repudiation of everything that democratic idea affirms. The dictator will not permit the voice of the people in government. They affirm that you and I are without capacity to govern; that you and I meddling in government affairs have a tendency to weaken the State. Their way of life leads to a single conclusion that sole authority must rest in a single individual. A one-man rule, the rule of fear and force.

It is inconceivable to us, born in the shadow of a benevolent government, that fair and just criticism of the management of governmental affairs should not be permitted. Thank God, we are living in a country that knows no concentration camps, no lingering death because we believe that in political affairs man CAN voice his objections when his rights are trampled upon. My words must not be interpreted to mean that I advocate Masonic Lodges should take up questions of politics. I, emphatically, am not advocating any such thing; for Masonic principles teach us that political and religious subjects are taboo in a tiled Lodge room. To a man's country and himself we leave the one; to his God and his conscience we leave the other. The foregoing words bring me to my point—that our Masonic Lodges are great training schools for democracy. There dwells in the breast of every true Mason a longing; a passionate desire for freedom, and a right to worship his God as his conscience dictates.

### MONTHLY DINNER

Our next monthly dinner will be held at Plaridel Temple, 520 San Marcelino, Manila, on Tuesday evening, February 18, 1941, at 7:00 o'clock. The affair will be under the auspices of Bagumbayan Lodge No. 4 with Bro. Camilo Osias, president of the National Council of Education, as the main speaker.

All Master Masons are cordially invited to attend.

Service in our Masonic Fraternity gives to those, who catch the significance of the opportunity, a depth of life, a breadth of vision and strength of character that make for success and happiness. The opportunity to pass through the chairs of a Grand Lodge ought to be welcomed by the best talent within the Lodge, not as a duty, but as a high privilege. The world in all its activities, in high and low places, cries out for leadership. The self-discipline of him who serves his Lodge will give to that man *training* and *experience* which will enable him to serve, not only the Grand Lodge with distinction, but his community as well.

For over a year M. W. Bro. José de los Reyes has been our leader—a militant commander whom we delighted to follow, a soldier that believed in democracy—the Masonic Way of Life. Who served us well and faithfully in all things. A credit to the Filipino race, and a credit to his Masonic brethren who elevated him to the Grand East.

You have given me an almost impossible task for I am supposed to pay a tribute to this Brother of ours who now lays down the gavel of authority after eighteen months of splendid achievement. Where will I find phrases to do this task? Can an artist paint an American Beauty rose and improve it? Is any artist's conception of God's wonderful sunsets over the Mariveles hills worthy of the subject?

M. W. Bro. José de los Reyes came to us a soldier retired from his life's work after attaining the highest rank possible. He came to us a success in his chosen profession. We knew he would be a success as our Grand Master, but we little dreamed that *such* good fortune would be ours, for Masonry under his leadership has gone forward, so that today, our beloved Order is stronger and better because of Bro. Reyes. He overcame obstacles that would have daunted a weaker man, he served notice on those who are fighting the principles of Masonry that he was in the ring to defend those principles—and *HOW* he did defend them. To hundreds of the underprivileged he was their father and protector. Masonry needs no one man to place it high in the estimation of the world, but Masonry in the Philippines was invigorated because of José de los Reyes' activity. A Brother who took as his motto Hale's immortal words—

"to look up and not down, to look forward and not back, to look out and not in, and to lend a hand always."

He came to us a stern disciplinarian, trained to a soldier's way—he is stepping down from the chair of Grand Master, and now we know him not as a soldier but as a kind, lovable friend who has worked his way into our hearts and to whom we can pour our sorrows and tribulations, and know that he will comfort us as a Brother should.

He gave us the old thought that it was time to bring Masonry out of the four walls of the Lodge room and to exemplify it in all its beauties and beneficence in that great Lodge known as the world. He taught us that in the world lies our field and that there we would find renewed life and strength in such a task. He taught us that the place of Masonry is in work and service. He taught us that the test of friendship in *adversity*, and the test of your Masonry, is what, and how much, you are willing to do for mankind in adversity.

M. W. Bro. José de los Reyes: "Front and center." A beautiful custom of our Grand Lodge is to present a Past Grand Master's jewel to the retiring chief. It is a memento of days spent in service, days spent in friendly intercourse with your brethren, days spent in contemplating God and His mercy. It is yours to wear, yours to prize, yours to cherish.

May I have the honor of pinning this on your breast, a breast that has known many other jewels, but none, I warrant, given to you with more love and genuine affection, as this, your Past Grand Master's jewel.

\* \* \*

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.

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◆ OUR OUTGOING GRAND MASTER JOSE DE LOS REYES ◆

(Note: The following is a portion of the Grand Secretary's Report read before the 29th Annual Communication of our Grand Lodge.)

**S**ENTIMENTS of gratitude compels me to dedicate one chapter to render honor to the man who has unselfishly given the best in him to promote the interests of the entire Fraternity.

During the last few years, and particularly during his term as Grand Master, M. W. Bro. Jose de los Reyes has been devoting all his talents and energy to the cause of Freemasonry, to the propagation of its high ideals and to the uplift of its members in this Grand Jurisdiction. He has not been a swivel-chair Grand Master, so to speak, but went out to visit Lodges in the different parts of the country to get in personal contact with the brethren and to learn about their needs and problems. He has never failed an invitation from the humblest Brother, even at a time when he was slightly indisposed; he has contributed to charity abundantly, although without ostentation; he has maintained in our Grand Lodge an honest, efficient, and intelligent administration. Bringing about a clearer understanding among all the elements in the Jurisdiction, he has added a new impetus to Masonic unity. To the offi-

cial organ of our Grand Lodge, he has turned considerable attention, so that our articles and editorials have been reprinted or favorably commented upon by various publications, not only in the Philippines but also by leading Masonic journals in the United States and other parts of the world.

It is to all of us a matter of pride as Masons that we can point to the example of our Grand Master and hold high not only to the members of the Craft, but to the whole world, his character, his integrity, his usefulness, and his devotion to duty. Grand Master de los Reyes is one of those men who are big without being conscious of it. During his term as Grand Master, and throughout his life as a public man, his conduct has always been and under all circumstances modest and courteous, yet, with all his gentleness and kindness, he is every inch of him a soldier of the fighting kind—a true General.

His equanimity and serenity in the face of the virulent attacks of our traditional detractors has caused the admiration of his friends and foes alike. He is loyal to the sublime ideals of Masonry and mankind. His earnestness of purpose, his unfailingly pleasant disposi-

tion toward all about him, have endeared him to his brethren. But what is more, his uncompromising stand for liberty of conscience will long be remembered by the brethren. For all of us he has builded a temple of service which will, day by day, tower higher and higher as it becomes more and more majestic, graceful, symmetrical, and sublime.

\* \* \*

**OUR CONDOLENCE TO BRO. FORT**

As we are closing this issue we learn from cable dispatches that the beloved wife of Bro. Guy O. Fort of Manila Lodge No. 1 died in San Diego, California, on January 30, 1941. Bro. Fort is a colonel in the Philippine Army, and commander of the 8th military district with station in Cebu.

We extend to Bro. Fort our heartfelt condolence.

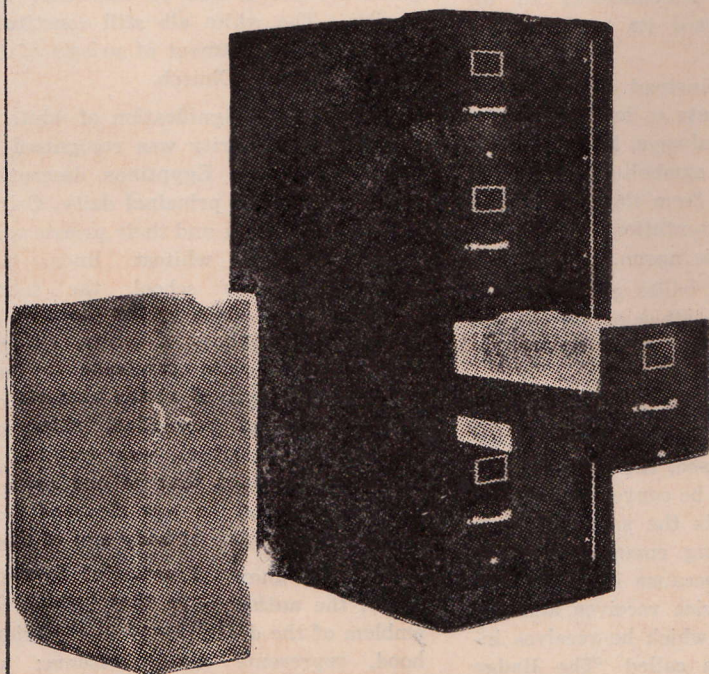
**ENTHUSIASM**

No man keeps up enthusiasm automatically. It must be nourished with new actions, new aspirations, new efforts, new vision.

It is a Brother's own fault if his Masonic enthusiasm is on the wane or gone. He has failed to nourish or feed it.—*Albert Pike.*

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# THE MASONIC APRON

By JOHN W. FERRIER, P.M.



HE apron plays a most important part in Freemasonry. It is the peculiar emblem of a Mason and the right to wear it is a complete symbol and evidence of the fact that the wearer belongs to the Craft.

An apron is defined by Webster's dictionary as: "An article of dress worn by women and men on the front part of the body to keep the clothes clean, to protect them from injury, or as a covering or ornament. It is made of cloth, leather, or fine fabrics, and is usually tied at the waist with strings."

The word "apron" has a special meaning, not alone for us as Masons, but it is used in gunnery, in shipbuilding and in plumbing, having a special meaning in each. An apron is also the name of a part of a dock, a part of the dress of a bishop, a part of a dam or sluiceway, a part of a plane, and a part of a ship. It is also the name of a means used to protect the banks of rivers, a method of conducting loose moving materials past or over an opening, and is the name of the abdomen of the short-tailed crustaceans such as crab.

The original wearing of an apron insofar as point of time is concerned, shows it to have been used by our first ancestors, Adam and Eve, who tried them out before anyone else, for we find the following in Genesis III-7: "And the eyes of them both were opened and they sewed fig leaves together and made themselves aprons."

There were two trees in the garden of Eden, the fruit of which these two were told not to eat. One of these trees was that of the Knowledge of Good and Evil (Gen. II-17), and the other, the Tree of Life (Gen. III-22). By eating of the first, they brought a knowledge of evil into the world, "and they knew that they were naked," and to prevent their eating of the second, they were driven out of the Garden of Eden.

The next mention of an apron in the Holy Word is in Exodus and Leviticus, and is used there in connection with the prescribed garments for the Hebrew priests, who were commanded to wear among other things, an abnet, which is an apron or girdle, of pure white linen when performing the duties of their priestly office. This apron was decorated with blue, purple and scarlet needlework or embroidery.

In ancient times and even until the present, Kings upon assuming the duties of their offices are invested or

clothed with certain prescribed garments and given certain symbols of authority such as a scepter and a crown. This investiture was also practised in the ancient religious ceremonies usually known as the "Ancient Mysteries."

This rite of investiture was a ritualistic symbol and indicated the appropriate preparation for the ceremonies in which the person so invested was about to engage. In the technical language of the fraternity, it is known as the Ceremony of Clothing, and brings immediately to our attention consideration of the probably best known symbol of Freemasonry, the white lambskin apron.

The abnet of the Hebrew priest, together with the other garments of his investiture, was to be worn as the Bible says, "for glory and for beauty" or, more properly as explained by a distinguished commentator, "as emblematical of that holiness and purity which ever characterize the divine and purity which ever characterize the divine nature, and the worship which is worthy of Him."

In the mysteries of Mithras, the initiate after having been duly instructed in the rite, was invested with a girdle, a crown or mitre, a purple tunic, and lastly, a white apron.

In the initiation as practised in Hindustan, the sash or sacred *zennar* consisting of a cord of nine threads twisted into a knot at the end was substituted for the apron, the cord hanging from the left shoulder to the right hip.

The Essenes, a Jewish sect or secret institution of antiquity, which approached nearest Freemasonry in its organization, invested its novices with a white robe.

In Scandinavia, instead of the apron, we find the candidate to have been given a white shield, always, however, presented with some symbolic instructions not very different from those connected with the first presentation to the initiate of the Masonic apron.

The same use of white garments was observed in all the other mysteries and religious rites of the other nations of antiquity.

It is to be noted that in all these methods of investiture, regardless of the material or form used, the symbolic signification sought to be conveyed was that of purity, and it is the same with us, the symbolism being communicated by the apron which, because it is the first gift which the novice receives and the first symbol about which he receives instruction, has been called "The Badge of a Mason." And it has been most

appropriately so called, for regardless of whatsoever may be his future advancement or the depths to which his thirst for knowledge may carry him, with the apron—his first investiture—he never parts. While it may perhaps change its form and its decoration, conveying at each new forward step some beautiful and symbolic allusion, its substance remains and it continues to claim and receive the honorable title under which it was first made known to him.

The significance of the white apron as the emblem of purity and innocence is derived from two sources, its color and its material and to properly appreciate its symbolism, it must be considered from both these points of view. First, its color must be an unspotted white, which color in all ages has been esteemed an emblem of innocence and of purity. It was with reference to this emblem that part of the garments of the Jewish priests was directed to be made of white linen, and Aaron, the High Priest, was commanded when he entered into the Holy of Holies, to make expiation for the sins of the people to appear clothed in white linen with his linen apron or girdle about his loins. We find throughout the Scriptures many allusions to white as an emblem of purity. In the Apocalypse, a white stone was the reward promised to those who overcame, and in the early beginning of the Christian Church, a white garment was always placed upon one recently baptized to signify that he had been cleansed from his former sins and was thenceforth to live a life of innocence and purity. The white alb still constitutes a part of the vestment of priests of the Roman Catholic Church.

The symbolic signification of white as an emblem of purity was recognized by the heathen, the Egyptians decorating the head of their principal deity, Osiris, with a white tiara and their priests wore robes of the whitest linen. In the Pythagorean school, the sacred hymns were chanted by the disciples all clothed in garments of white, and the Druids gave white garments to their initiates who arrived at the ultimate degree or that of perfection, which, according to the ritual, was designed to teach the aspirant that no one received the honor unless he was cleansed from all impurities, both of body and of mind.

In a well known Treatise of Symbolic Color, the author says that "white, the emblem of the divinity and of the priesthood, represents divine wisdom; ap-

*(Continued on the following page)*

## ◆ THE MASONIC APRON ◆

(Continued from the preceding page)

plied to a young girl, it denotes virtue; to an accused person, innocence; to a judge, justice;" and he adds a peculiarly appropriate reference to the use of this color in Freemasonry when he says "as a characteristic sign of purity, it exhibits a promise of hope after death."

From the foregoing, we have no trouble in discerning the property of the adoption of this color in the Masonic system as the emblem of purity, which emblem pervades the whole of the Ritual from the first to the last degree, whenever white garments or white decorations are used.

In Masonry, the material of the apron is imperatively required to be of lambskin, and the substitution of any other substance such as linen, silk or satin would entirely destroy its symbolism for it is to be remembered that "the lamb has been in all ages, deemed an emblem of innocence," and in the Jewish and Catholic Churches, this symbolism has been particularly observed. Instances of such use also abound throughout the Old Testament as well as the New.

The material of which the apron is

made, a lambskin, unites with its color, white, to give to the investiture of a Freemason with an apron of such material and color, the symbolic signification of purity, and the fact that this ceremony of investiture was common to all the ancient religious rites is only another proof of the identity of origin between them and Freemasonry.

Such symbolism likewise indicates the sacred and religious character, not in the sense that Masonry is a religion, for it is not, which its founders sought to impose upon Freemasonry and to which both the moral and physical qualifications of a candidate undoubted-

**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.**

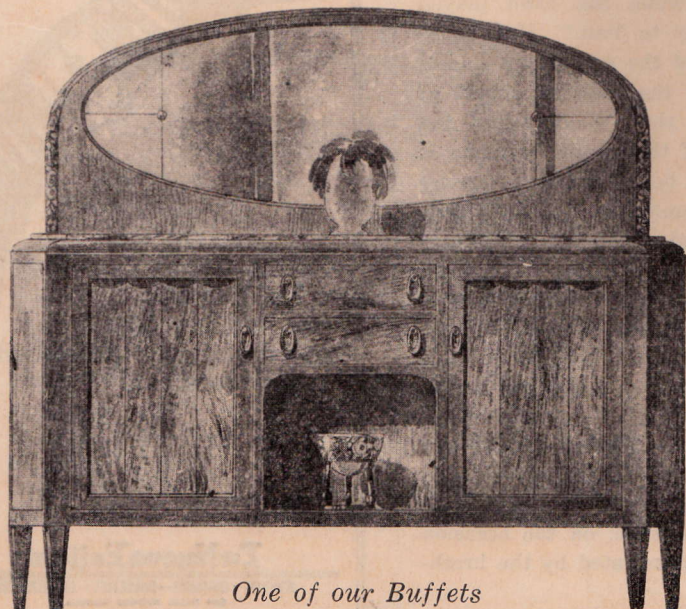
ly have reference, since it is with Masonic Lodges as it was with the Jewish Church, where it was declared "that no man that had a blemish should come nigh unto the altar." This was also the case with the heathen priesthood, among whom it was thought to be a dishonor to the gods that they should be served by any one who was maimed, lame, or in any other way imperfect. With both, it was also a requirement that no one should approach the sacred things who was not pure and uncorrupt.

The result, therefore, is that the pure, unspotted lambskin apron is, in Freemasonry, symbolic of that perfection of body and purity of mind which are essential qualifications of all who are to participate in its rites and mysteries.

In Crete, Jupiter Ammon, who, a respectable ancient writer says, is the same as Osiris, Adoni, Adonis, Atys, and the other sun-gods, had also a tomb, and a religious initiation, one of the principal ceremonies of which consisted in clothing the initiate with the skin of a white lamb. In all this, we may see the origin of the apron of white lambskin used in Freemasonry.

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◆ **AMITY LODGE DECENNIAL CELEBRATIONS** ◆



FOR SOME months a Committee appointed by the Worshipful Master has been laying and perfecting plans for a fitting celebration of the Lodge's Decennial on November 22, 1940. With Rt. Wor. Bro. David W. K. Au as Chairman of the General Committee and Bros. C. B. Chen, P. L. Marcel Moo, S. H. Wou and C. G. Hoh heading respectively the Finance, Arrangements, Prizes and Program committees, the success of the celebrations was already assured.

Friday, November 22 finally dawned. All roads that afternoon led to the American Masonic Temple and at 6 p.m., the Lodge was opened to a capacity assembly of brethren and visitors which include such Masonic high lights as Rt. Wor. Bro. Wm. Nation, District Grand Master of Northern China, E. C.; Wor. Bro. John Watson, District Grand Master Deputy of Scottish Freemasonry in North China; Rt. Wor. Bro. Nelson E. Lurton, District Grand Master for China, Massachusetts Constitution; and Rt. Wor. Bro. Phillip Marshal Streit, Grand Inspector of the Grand Lodge of Ireland, together with their respective District Grand Officers, all of whom were received in form and saluted with Grand Honors. After a few opening remarks by the Worshipful Master, Wor. Bro. H. C. Evangelista, the first Master of the Lodge, Wor. Bro. James L. E. Chow, was introduced who in a brilliant address, traced the history of the Lodge from the day of its inception to the present. He was followed by Wor. Bro. R. J. McMullen, District Grand Chaplain, and Wor. Master of West Lake Lodge No. 113, who spoke on the future of Amity Lodge. The "seance" conducted by Wor. Bro. McMullen rightly earned for him the title he claimed as "District Grand Prophet"

and was well received by the brethren. Rt. Wor. Bro. David W. K. Au, District Grand Master for China, then rose to address the assembly. He prefaced his address by reading the message from the Most Worshipful Grand Master, M. W. Bro. Jose de los Reyes, which was received by the brethren upstanding as a mark of respect, and impressed the audience with the warmth and sincerity of his remarks. The next item on the program was the presentation of a neon-light letter "G" to the Lodge by Wor. Bro. T. F. Wei, representing the Worshipful Masters, Officers and brethren of Nanking Lodge No. 108, Pearl River Lodge No. 109, Szechwan Lodge No. 112, West Lake Lodge No. 113 and Sun Lodge No. 114. The meeting came to an end with the reading of congratulatory messages by Bro. John Y. Woo, one of the founders present, and exchange of greetings between the visiting brethren and the Worshipful Master.

At 9 p.m., the Worshipful Master, Officers and brethren of Amity Lodge No. 106 were hosts at a reception to some 300 brethren and their ladies at the main Hall of the Temple. Dance music was furnished by Don Jose and his orchestra while special items included a hula hula dance by Miss Mary Hoh, daughter of Bro. C. G. Hoh; piano solo by Miss Louise Woo, one of the most talented artists in Shanghai; and a short program by Bro. Long Tack Sam, world famous Chinese magician. The evening's entertainment reached its zenith at 10 o'clock when a huge cake lighted with ten candles was brought into the Hall while the band played "Happy Birthday to You." Mrs. Z. D. Zau, Chairman of the Amity-Sun Ladies Circle presented the cake on behalf of the ladies with their good wishes for many returns of the happy day, and it was accepted on behalf of the Lodge by Wor. Bro. Evangelista. A Charity raffle which followed provided great amusement and the reception was brought to a fitting close with the serving of a buffet supper which was enjoyed by all.

The celebrations will long be remembered by those who participated in the proceedings as one of the most brilliant and inspiring in the history of Masonry in China. The warmth and sincerity in the tone of the greetings conveyed, both orally and by message, on the occasion were specially appreciated by the brethren.

\* \* \*

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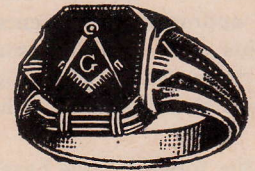
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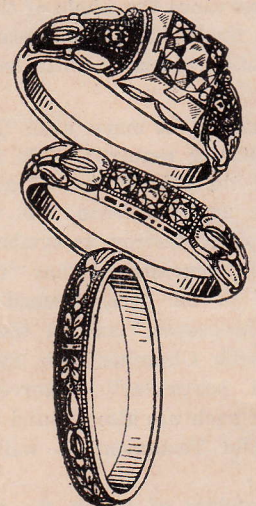
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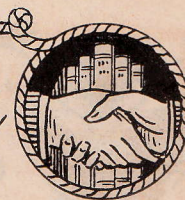
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# Fraternal Reviews



By JOSEPH F. BOOMER, P.M.

## OREGON

90th Annual Lodges: 171  
 Portland Members: 24,026  
 June 12-14, 1940 Loss: 180

Bro. Joseph K. Carson, Mayor of Portland, made an address of welcome. Leif S. Finseth, Grand Master, presided. From his report are quoted the following.

*Laying Corner Stones:* "Numerous calls have been made upon the Grand Lodge officers in recent years to lay the cornerstones of public buildings. On several occasions corner stones have been laid after the building was completed and in actual use.

"After due consideration of this question, your Grand Lodge Trustees adopted the policy that in the future no cornerstone will be laid by the Grand Lodge of Oregon, except at the proper time for such a service, i. e., during the early construction period and in no case after a building has been completed."

*A Liquor Ruling:* "(1) Is it a Masonic offense for a Brother of the Craft to be the owner of an establishment wherein the principal business is that of the sale of beer and/or wines, yet whose principal occupation is of another nature?"

"Held: that it is a Masonic offense for a member of the Craft to be the owner of such a place of business, regardless of what other occupation he may follow."

*American Education Week:* "American Education Week is a fixed institution. Thinking people are coming more and more to realize that the future of our democratic form of government depends largely upon public education. There are forces, even in America, which would tear down our structure of government. Attempts are continually being made to gain these ends through the youth of our land, by the destruction of the public school system. Masonry should be vigilant in the interest of our free, tax-supported public school system, and should ever stand in the forefront in defense of that institution."

*Masonic Publicity:* "To advocate publicity of Lodge affairs will very likely be considered an innovation by some, and undoubtedly, will bring criticism from others. However, I am a believer in such publicity. Well directed newspaper publicity of fraternal events is of interest to nearly everyone, and most newspapers are more than willing to print news articles of this character.

*Masonic Centennial:* Organized Masonry was introduced into Oregon September 11, 1848, by the arrival of the charter of Multnomah Lodge No. 84 of the Grand Jurisdiction of Missouri. The Grand Master gives an interesting

sketch of the event and recommends the appointment of a special centennial committee to prepare and report to the next Annual Communication plans for financing a celebration of the event on September 11, 1948.

Grand Orator Jacob John Quillin, having just listened to the report of the Foreign Correspondent, Otto C. Hagmeier, P. G. M., in which the latter deplored the "slowing of the tempo and a sameness that bordered on flatness that characterized the messages of the Grand Masters and the addresses of the Orators," prefaced his admirable oration with a word in defense of his fellow speakers who had not found in the world's crisis a "sameness that bordered on flatness;" said he:

"Without any thought of my own efforts which you will soon have the opportunity of judging for yourself but rather in defense of my fellow sufferers in this responsible task, it does occur to me that perhaps many of those distinguished Masons may have fairly entertained the idea, so aptly expressed by Portland's own Harry S. Grannatt in his well known column of our evening paper distinguished by the initials H. S. G. Many of you doubtless read his succinct lines last evening: 'These Dictators and their wars: If you take them seriously, they will drive you crazy. If you don't take them seriously, you ARE crazy. (Laughter.)'"

In the belief that certain facts by reason of their implications, cannot be reiterated too often, and at the risk of being accused of "flatness" in the selection, another passage is quoted from the oration:

"We may recall the pioneer spirit of our ancient Masonic brethren in laying the foundation stones for this nation. Twenty-one of the thirty-nine signers of the Constitution were Masons. Among these Craftsmen were George Washington, Benjamin Franklin, Alexander Hamilton, James Madison, Oliver Ellsworth, Robert Morris, John Blair, Roger Sherman, Charles Pinckney and Rufus King."

Oregon is represented near this Grand Lodge by Wor. Bro. Apolinario S. de Leon of Manila; Bro. Geo. Cochran, P. G. M., of La Grande represents Philippine Masonry in Oregon. He was present.

Dr. O. C. Hagmeier, P.G.M., Foreign Correspondent presents 65 unusually detailed reviews of proceedings of as many Grand Lodges. None of the Philippines.

Earl W. Snell, Grand Master, Salem, Oregon.

D. Rufus Cheney, P.G.M., Grand Secretary, Portland, Oregon.

## SOUTH CAROLINA

203rd Annual Lodges: 355  
 Charleston Members: 17,503  
 March 13-14, 1940 Loss: 106

The Grand Lodge convened with S. Manner Martin, Grand Master, in the East, 16 Grand Officers, 8 P.G.M.'s, 23 D.D.G. M's, present, and 255 Lodges represented.

South Carolina is represented in this jurisdiction by Wor. Bro. Diego Locsin of Manila, while Wm. W. Wannamaker, P.G.M., of Orangeburg, represents the Philippines there. He was not present at roll call of Grand Representatives.

M. W. G. M. Martin opened his address saying:

"The reports of District Deputy Grand Masters, my personal contacts and observations and reports of brethren throughout the Jurisdiction lead me to believe that Masonry is in a very healthy condition and much interest and activity prevail generally."

That interest in Masonry outside the Craft is lively in South Carolina may be deduced from the fact that the cornerstones of no less than six public buildings in the State were laid during the year with Grand Lodge ceremonies.

Of his visit to the Grand Lodge of North Dakota, M.W.G.M. Martin says:

"On June 20 and 21, I attended the Golden Jubilee celebration of the Grand Lodge of North Dakota. This was a most colorful celebration attended by representatives from a large number of jurisdictions in the United States as well as Canada and elsewhere. Your Grand Master was received and shown every courtesy and given the second place of honor as representative of the second oldest jurisdiction present. (The principal place was given to Massachusetts)."

The proceedings contain reviews of Masonry in 46 other Grand Lodges from the pen of Henry Collins, J.G.W., fraternal correspondent, who displays a talent for selecting interesting material from the routine matter which all proceedings contain.

All elective Grand Officers seem to have been continued for another term.

S. Manner Martin, G. M., Clemson, S. C.

O. Frank Hart, G. S., Columbia, S. C.

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SECCION CASTELLANA  
NOTAS EDITORIALES

## Nuestro Electo Gran Maestro John R. McFie, Jr.



AN NUESTROS saludos al M. I. Hermano John R. McFie que, en la última reunión de la Gran Logia de las Islas Filipinas, fué electo y debidamente instalado Gran Maestro.

Es un producto de las escuelas públicas de los Estados Unidos. Es de Las Cruces, New México, y nació allá por el 25 de abril de 1889. Se graduó como abogado en la Universidad de Michigan en el año de 1914 y fué admitido en la Bar Association de dicho Estado en el mismo año de 1914 y en la Bar Association del estado de New México en el año de 1915. En Filipinas fué admitido al ejercicio de la profesión de abogado en el año de 1922. Desde entonces estuvo ejerciendo la profesión aquí, haciéndose uno de los mas conspicuos miembros del foro filipino. Fué también un voluntario en la pasada guerra mundial, habiendo ocupado elevados cargos en el ejército americano.

Se hizo masón en la Logia Montezuma No. 1 en Santa Fe, New México, en el año de 1915, y se hizo miembro de la Logia Corregidor-Southern Cross No. 3,

de la cual es un Ex-Venerable Maestro. En el año de 1938 fué elegido Gran Segundo Vigilante; en el año de 1939 fué elegido Gran Primer Vigilante; y en el año pasado, fué elegido Gran Delegado.

Es un orador elocuente tanto en el foro como fuera de él. Masón entusiasta, nunca ha rehuído ninguna labor a él encomendada, habiendo siempre puesto en ella todo su corazón y toda su alma para el éxito de los trabajos así a él confiados. Goza de alta estima y reputación en el mundo profano y en los círculos sociales, en donde ha desempeñado y desempeña importantes cargos.

Campechano en su trato, humilde en sus disciplinas, se hace querer enseguida de los que con él tratan. No dudamos que su actuación como Gran Maestro será de grandes éxitos, como grandes han sido los éxitos en todos los cargos que ha estado desempeñando dentro de nuestra Institución.

Una vez mas le enviamos desde estas páginas nuestros fraternales saludos.

## Han Nuestras Gracias al Muy Ilustre Hermano José de los Reyes



A TERMINADO brillantemente su labor como Gran Maestro el Muy Ilustre Hermano José de los Reyes y es nada mas que justo hacer constar en estas páginas nuestro profundo agradecimiento a la cooperación valiosa que él ha prestado a esta revista. No ha escatimado tiempo ni energías para arrimar su hombro a nuestra obra, y sus mensajes se han recibido con beneplácito y admiración no sólo por los nuestros sino también por los extraños. Se han reproducido sus escritos tanto dentro como fuera de nuestra jurisdicción y en todas partes se han acogido sus sugerencias con verdadero entusiasmo.

Como Gran Maestro de esta Gran Jurisdicción ha tenido el buen tacto de hacerse muy liberal en la interpretación y aplicación de nuestras regulaciones. Siempre ha creído que toda legislación debe ser un tanto flexible para ajustarse a las circunstancias de cada caso y no resolver los problemas bajo un mismo

e inalterable patrón. Esto ha dado por resultado un gran aumento en nuestras filas y una buena nivelación en nuestros ingresos. Sin olvidarse que la disciplina es esencial para la existencia de toda organización ha sabido aplicarla, pero no olvidándose nunca que la caridad debe ser su base y fundamento.

Nunca ha rehuído ningún trabajo por mas penoso y a la invitación de cualquier Hermano o de cualquier Logia ha respondido sin vacilación.

Hombre de elevada cultura, de mente abierta, de nobles sentimientos, le habremos de echar de menos en nuestra diaria labor; pero su asociación con nosotros como Gran Maestro, el recuerdo de su fraternal compañía, nos inspirará en nuestras futuras empresas.

Descanse el Muy Ilustre Hermano de su grandiosa labor de cerca de dos años, que bien lo merece, y recuerde siempre que a él acudiremos en demanda de sus valiosos servicios en los días por venir.

Reciba el Muy Ilustre Hermano José de los Reyes nuestras calurosas felicitaciones.

## LO QUE NO PUEDE HACER UNA LOGIA

[Continuamos]

Renunciar a su jurisdicción penal la cual comprende a todos los miembros de la Logia dondequiera que residan y a todos los masones de cualquier otra Logia, aún cuando estén suspendidos por falta de pago o de cualquier otro modo, que residan más cerca de su sitio de reunión que al de cualquier otra Logia, entendiéndose que en sitios donde existan más de una Logia, dichas Logias tienen jurisdicción penal concurrente sobre todos los masones dichos así residentes y que no sean miembros de una de ellas, y entendiéndose también que, cuando un masón haya sido suspendido por justa causa, sólo la Logia dentro de cuya jurisdicción resida, tiene jurisdicción penal sobre él;

Comenzar a ejercer su jurisdicción penal como no sea (1) presentándose antes cargos por un Maestro Masón en pleno goce de sus derechos como tal, por escrito y firmado por el mismo, cuyos cargos deberán ser presentados al Venerable Maestro de la Logia que tenga jurisdicción sobre el caso, entendiéndose, sin embargo, que el Gran Maestro podrá transferir, a petición de un Venerable Maestro ante quien se hayan formulado cargos de conducta antimasonica contra un masón, el proceso del acusado de la Logia que tenga jurisdicción por razón de su cualidad de miembro o por su residencia a alguna otra Logia que se designará en su orden, siempre que, para conveniencia de los testigos o algún otro motivo legítimo, dicha transferencia sea a su juicio, necesaria y conveniente, en cuyo caso se ordenará por el Gran Maestro que los cargos y la orden de transferencia sean transmitidos al Venerable Maestro de la Logia a quien se haga transferencia y dicho Venerable Maestro, a su recibo, procederá de la manera y forma prescritas en el artículo IV, Parte VI, de la Constitución, (2) que dicha acusación sea general alegándose conducta antimasonica con una especificación o especificaciones en las cuales se consignarán con claridad y precisión la falta o faltas denunciadas, el tiempo, sitio y todos los detalles necesarios relativos a la acusación, tan distintamente como sea posible, a fin de que el acusado pueda tener pleno conocimiento de todo aquello que tenga que explicar, refutar o justificar, teniendo el Ven. Maestro de la Logia derecho a descartar aquellas partes de la acusación que no contengan especificaciones claras y ciertas de una falta, o que fuesen vagas, inciertas, poco satisfactorias o insuficientes, y puede también en cualquier tiempo permitir enmiendas a dichos cargos que tiendan a hacer justicia, pudiendo permitir el Ven. Maestro que se retiren los cargos antes de celebrarse el juicio cuando los cargos no fueran de naturaleza criminal, y siendo obligación del Ven. Maestro analizar cuidadosamente la acusación y las especificaciones, y si una y otras fuesen evidentemente frívolas, o si el acto o actos que se le imputan al acusado fueren tales que no constituyan claramente falta masónica, el Ven. Maestro puede negarse a tenerlos en consideración, y (3) que el Ven. Maestro, juzgando que los cargos deben ser enjuiciados y que el acusador es un Maestro Masón en pleno goce de sus derechos como tal, convoque a una tenida especial de su Logia para la elección de comisionados, cuya tenida no podrá celebrarse a menos que se notifique debidamente antes a cada miembro cuya residencia sea conocida y esté dentro de tal distancia que pueda razonablemente permitirle la asistencia y en cuya notificación se consignará que

el objeto de la reunión es elegir comisionados para procesar a un hermano, sin decir su nombre, acusado de conducta antimasonica, debiendo estar escrita o impresa dicha notificación que le será entregada personalmente al miembro por el Guarda-templo Externo o cualquier otro hermano designado al efecto, dejándose en su residencia ordinaria o lugar de negocio, o enviándosele por correo; entendiéndose que dichos cargos no se presentarán nunca al Venerable Maestro de una Logia bajo dispensa, si existe una Logia con carta que tenga jurisdicción concurrente sobre el mismo territorio, excepto cuando el acusado sea miembro de tal Logia o esté bajo o dentro de su jurisdicción y cuando ninguna Logia con carta tenga jurisdicción concurrente sobre el mismo territorio, caso en que los cargos pueden ser presentados, pues, cuando la Logia a cuyo Venerable Maestro se hayan presentado los cargos es una Logia bajo dispensa, dicho Venerable Maestro deberá transmitirlos inmediatamente al Gran Maestro, quien, al recibo de los mismos y si le pareciese que el acto o actos denunciados constituyen falta masónica, designará alguna Logia con carta para enjuiciarlo, transmitiendo tales cargos al Venerable Maestro de la misma, el cual al recibirlos procederá de la misma manera como si los cargos se hubiesen presentado originalmente ante él; y entendiéndose también que cuando la acusación es por una falta que es materia de una causa en los tribunales de justicia del país, el proceso masónico, a discreción del Venerable Maestro, puede ser aplazado hasta que tal causa termine, pero en el caso de que recaiga una sentencia definitiva contra un masón en los tribunales condenándole por un delito que envuelva torpeza moral, será deber del Segundo Vigilante de cualquiera Logia que tenga jurisdicción sobre dicho masón formular cargos contra el masón así convicto por razón de la materia envuelta en dicha convicción, siempre que dichos cargos no hayan sido ya formulados, y entablar y llevar hasta su conclusión un proceso con motivo de ello, no siendo óbice para el juicio masónico la absolución dictada en dichos tribunales o la negativa del fiscal a presentar una querrela o denuncia por un delito;

Rehusar a elegir comisionados una vez convocada la Logia a una tenida extraordinaria a este efecto por el Venerable Maestro y una vez anunciada por el mismo en dicha tenida el objeto de la misma;

Elegir menos de siete comisionados o mas de nueve;

Elegir comisionado a alguno que no fuera miembro de la Logia;

Elegir comisionados como no fuera mediante papeletas debiendo escribir cada miembro presente en dichas papeletas el nombre de tantos miembros cuantos sea el número determinado de comisionados;

Declarar elegidos comisionados a aquellos miembros que en el recuento de las papeletas no hayan obtenido por lo menos una mayoría de todos los votos emitidos, pues, en caso de que en la primera votación no sea elegido el número total de comisionados se hará otra votación para los restantes de la misma manera, y así una y otra vez, si fuese necesario, hasta que se haya elegido el número total de dichos comisionados, cada uno de los cuales deberá serlo siempre por una mayoría de votos de los miembros presentes;

(Continuaremos en el número siguiente)



# De Charla con Nuestros Hombres



"Por lo que demuestran los hechos que ocurren en los presentes días podríamos decir que no parece sino que la palabra de Dios, y Sus enseñanzas espirituales, van cayendo en oídos sordos, o mejor, enfermos," afirma el Ven. Hermano Vicente O. Garcia.



EN LOS presentes tiempos como en los antiguos—nos dice el Ver. Hermano Garcia—la mente no puede concebir lo creado sin un Creador, sin un Poder Supremo, que fuera el comienzo y fin de todas las cosas, y a quien el hombre rinde su tributo de admiración, su fe, su amor y reverencia.

—Y este sentimiento de un poder sobrenatural latente en toda criatura humana es la base de todas las instituciones sociales y el fundamento de las relaciones humanas.

—Todo hombre en sus sentimientos y ansias de paz y buena voluntad revela la influencia de la Palabra Divina inscrita en su alma. Y así, la Ley Divina y Sus preceptos vienen a gobernar su conducta y a reflejar en su propia conciencia.

—Y esa misma Ley Divina, esa misma palabra inscrita en la conciencia de los hombres son las piedras angulares que han sostenido a las sociedades humanas en su marcha progresiva de siglos, en todos los lugares y todos los climas.

—Y tan fuerte ha sido la influencia de lo sobrenatural en la conciencia de los hombres, que se puede afirmar que las religiones no son mas que la manifestación de esa influencia. El sintoísmo, el budismo, el confucianismo, el brahmanismo, el cristianismo y otras religiones llevan la nota de esta influencia milenaria en la conciencia de la humanidad.

—La religión, la moral, se fundan en motivos humanos, motivos humanos más o menos influenciados por el sentimiento de lo sobrenatural.

—Las Iglesias siempre se han dedicado a traducir a su manera o interpretar a su antojo la Palabra Divina. Desde los primeros tiempos, en los tiempos del Antiguo y del Nuevo Testamento, del Korán, etc. ... cada religión se empeñaba a hablar y predicar de Dios como creía conveniente. Cada religión creía predicar la verdadera interpretación de su Palabra. Sus fieles discípulos, llevados de un entusiasmo religioso, han estado llevando como verdaderos cruzados, a través de los mares y por todos los con-

tinentes, en los bosques y en los poblados, en las calles, en los mercados y en los públicos, sus predicaciones dando un peculiar significado a la Palabra Divina como ellos lo entendían o como ellos lo interpretaban.

—Pero la historia nos prueba con hechos los grandes errores que se cometieron por estos cruzados al predicar la pa-



Ven. Her. Vicente O. Garcia

labra de Dios. Algunos intentaron que los hombres les creyeran a punta de sus bayonetas. Otros forzaron sus predicaciones con métodos bárbaros y completamente inhumanos recurriendo al fuego, a la horea, y a otros medios violentos para que la humanidad se tragara, como quien dice, sus locas predicaciones. Éstos recurrieron a los milagros, aquellos a visiones, y así iban, si no violentando, engañando a la humanidad en sus deseos de predominio espiritual y moral.

—Y claro está que estos métodos no podían dar otra cosa sino un atajo de fanáticos, de hombres sin propias convicciones, tímidos, timoratos, alucinadores, que, lejos de alumbrar la conciencia de la humanidad, iban llenándola de sombras, alejándola del verdadero camino de la Luz.....

—Y es por eso mismo porque muchas religiones han fracasado en su noble misión. Lejos de acondicionarse a las exigencias de la civilización, del progreso, se han encerrado en fórmulas arcaicas que han dado al traste con su verdadero objetivo.

—Es una lástima ver cómo jóvenes de ambos sexos se reúnen en Iglesias y van repitiendo como sus autómatas unas mismas palabras sin entender su significado, y lo que es peor, sin que, los llamados a ello, hagan nada para que esa juventud entienda su significado.

—Creo que el papel que las escuelas públicas van desempeñando actualmente en cuanto a la formación del carácter y a la educación de una ciudadanía consciente de sus deberes y responsabilidades es la mejor base para el conocimiento de Dios y de Su moral.

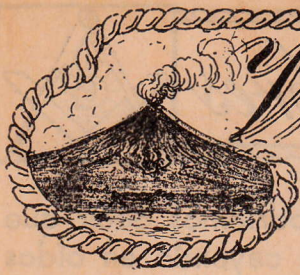
—La formación del carácter en la juventud tiene mucho de religioso, y la verdadera comprensión de Dios y de Su palabra ha de influir mucho, desde luego, en la educación y formación de ese carácter.

—Y por eso pregunto ¿cómo podría una religión o una secta cualquiera formar propiamente el carácter de un ciudadano, si lo primero que ha de inculcar en él ha de ser sentimientos de intolerancia, de intransigencia, si ha de pervertir su mente haciéndole creer en milagros y otras supercherías?

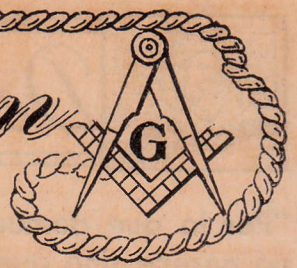
—¿No han tendido más bien algunas religiones a formar esclavos espirituales, digámoslo así, fanáticos, que no pueden ver, ni quieren ver más allá de lo que se les dice dogmáticamente?

—Estamos interesados como masones a crear una sociedad de hombres libres, sin prejuicios, hombres de mente abierta que dejen a un lado la carga pesada de fanatismos incomprensibles hoy día.....

—Solamente en una sociedad así los hombres podrían aproximarse los unos a los otros como hermanos, evitando incomprendiones y conflictos individuales y colectivos, haciendo de este mundo un lugar más placentero para vivir.




# Vernacular Section



## ILANG PALIWANAG NA ANG MASONERIA AY HINDI RELIGION

(PAUNAWA: Panayam na binigkas ng Kapitapitangang Gran Maestre, Heneral Jose de los Reyes, sa himpilan ng Radio KZRH nuong ika 27 ng enero ng 1941.)

IGINAGALANG KONG  
DUMIDINIG SA RADIO:

 NG PANAYAM ko ngayón ay isang paliwanag. Ito'y kailangan upang patunayan ang aking sinabi na ang Masonería ay hindi isang religion ó sekta; hindi nakikiagaw o gumagaya sa ayus ó sistema na isinasagawa ng alinmang relijiyon na tinatawag ding iglesia ó simbahan. Kilala ng marami ang mga religiyong nginangalanang Iglesia Católica Romana, Iglesia Filipina Independiente, ó Iglesia Aglipayana; Iglesia ni Cristo, Iglesia de la Libertad, Protestant Episcopal Church, United Evangelical Church, at ibang maraming iba't ibá ang pañgalan at bawát isa'y may sariling sagawain ó praktika sa pagsambá.

Sa isang Kawanihan ng Pamahalaan ay nakapasulat ang mga religiyon ó sekta na kasalukuyan ngayong nañgañgaral dito sa Pilipinas. Sa iba't ibang mga religiyon nakapasulat sa Gobierno, dalawampu't-pitó ang may kapahintulatang magkasal. Ang Masonería ay hindi nakapasulat sa opisinang tinuran. Kun ang Masonería ay isang religiyon, ang pagkakasal ó paggagawad ng ito at ibang sakramentong binabayaran, marahil ay gagayahing gawin ng Masonería sa pakinabang na ibibigay. Ang Masonería ay hindi naggagawad ng anomang sakramento sapagkat hindi religiyon ó sekta na gaya ng panabi ng ilan.

Ang Masonería ay may tañging kaibhan sa alin mang religiyon. Sa alin mang religiyon ó sekta, babae at lalaki, patí mga batang walang malay, ay mangyayaring makapasok, samantalang sa Masonería, ay mga lalaking laya lamang, may sapat na gulang, naniniwala sa Dios at sa walang-kamatayan ng kaluluwá, tañgi sa ibang mga karapatang kailangan, ang mangyayaring tangapin. Sa loob ng Masonería, ang mga Mason, kahit mañgagkakaibá ng paniniwala ukol sa religiyon ó pagsamba, kahit imbi o mahal na tawo ay tinatawag na "Kapatid." Inaaralan ang mga Mason na ibigin ang lahat ng tawo ng alin mang lahi sapagkat ang buong sankatawohan ang anak ng iisang Amá—ng Dios.

Ang mga Mason ay nananalig sa iisang Dios, at bawat isa ay may layang sumambá at manalañgin sa Dios ayun sa sarili niang diwa at kung pano nia ibig. Ang Masonería ay hindi nagpapabulaan sa anomang katotohanan. Ang Masonería ay pagsambá, katang sa Pananalig sa Dios, Pagasa sa Kaniang Dimasayód na Luwalhati, at Kaawanggawa sa lahat ng tawo, isang religiyon maalwang sundin at isagawa, religiyon wagás at walang hiwaga. Nananalig ang Mason na sa loob at labás ng alin mang religiyon, sa loob at labas ng Masonería, ang tawo ay magkaka-mit ng kaligtasan sa pagsasagawa ng mga santong utos ng Dios at malinis at banal na pamumuhay. Sa ibang sabi, ang Masonería ay mayroong religiyon, datapwa at hindi religiyon.

Mayroong mga tawo na anaki ay may malaking hañgad na palitawin na ang Masonería ay isang religiyon. Iniong mahuhulaan ang hañgarin ng mga tawong iyan. Kun ipalagay natin na ang Masonería ay isang religiyon, ay ano ang magiging kasamaan? Sa ganang amin, lahat ng religiyon ay mayroong katotohanan kun umaaral sumambá sa tunay na Dios. Ang isang malinaw na patotoo na ang Masonería ay hindi religiyon kundi isang Kapatiran, ang lalong mahigpit na kaaway ng Masonería ay isang lantad na religiyon, ó mga tawo ng religiyon ito. Kun ang Masonería ay isang religiyon ó sekta, ano ang itatawag ninió sa religiyon umuusig at nagpapapatay ng mga kaanib ng kapwa religiyon? Ang Masonería ay hindi umusig, ihndi nagpapapatay kailan man ng kaniang mga kalaban. Ang kaaway ng Masonería ay mga tawong walang takot sa Dios na nañgagpapangap na sila'y mga kinatawán ng Dios sa ibabaw ng lupa at sa gayon ay maykang pangyarihang makadios, may kapangyarihang magligtas sa kalulwa at magpatawad ó magparusa ng kasalanan ng mga tawo. Ang mga tawong itó lamang ang kailan man ay umuusig at nagpipilit mapatay ang Masonería sa malaking takot na kun abutin ng kaniang ilaw, ay mañgalalantad na mga tawong hamak lamang at mañgahuhubdan ng balatkayong pagkadios.

At huag kayong magtakang malá-

man na dito sa ating bayan, gaya sa Amerika at ibang mga bansa, sa ilalim ng isang pamahalaang demokratiko, ang Masonería ay hindi nililikatang usigin at upasalain ng kaniang mapagtanim na mga kalaban. Ang sumpang mga kaaway ng Kapatirang Masonería, ay hindi nga ibá kundi ang dating mga kalaban ng laya ng isip, ng kalayaan ng diwa ó conciencia, ang dating mga kaaway ng pagsulong ng sankatawohan at ng mga bayan sa landás ng karunungan at kabihasan. Kaibigan ng Ilaw ng KATOTOHANAN at mga kalayaan ng tawo, ang Masonería ay kinapopootan ng madlang natatakot malantad ang kanilang marurumal na gawain.

Kun maliwanagan at lumaya ang isip at diwa ng tawo; kun makilala na ang kaniang pagdaralita at maraming takot, ay gawa lamang ng karimlan, sia na ang magkukusang humanap ng katotohanan, ng Ilaw at sariling-dañgal sa isang bagong buhay na malaya sa liwanag. Sa dilim lamang nakapañgunubli ang pamahiin, pagmanito, at ibang maraming sama ng kamalian, samantalang ang Ilaw lamang ng Dios ang makapapawi sa isip ng tawo ng makapal na ulap ng karimlan. Ang ilaw na ito lamang ang makapagpapakilala sa tawo ng kaniang anking kamahalan, kamahalan ng tawo na kinapal ng Dios at binigyán ng kaluluwáng tulad at bahagi ng Kaniang pagka-Dios na walang kamatayan. Katulad ng mga anino sa gabing madilim, gumagalaw at nawawanki sa mga anyung gawa ng guniguni ng natatakot. Pagsikat ng buan, pamamanaag ng araw, nakikita pa sa guniguni ang mga aninong napawi na.

Ang Masonería ay madalás upasalain ng kaniang mga kaaway sa halip na ibulalág at ihayag sa maliwanag ang madlang kasamaang ipinararatang sa kania ó sa mga Mason. Itó ang dapat asalin at gawin ng may mga dibdib mahal at huag lasunin ang isip ng bayan sa sabi lamang na ang Masonería ay masama. Ang mga nañgagpapangap na kahalili ng Dios ay dapat magasal mahal at makadios at huag mañgagasal mababa. Kami ang nañgunang maypakilala—  
(Na sa kabila ang karugtong)

# VERNACULAR SECTION

(Karugtong ng sinundang dahon)

la sa bayan kun anó ang kapatirang Masonería, kun anó ang kaniang mga simula, aral at layunin. Kun mayroong makakikilala na ang Masonería ay masama, kahit sino, kanilang kautaṅgang ipakilala ang gayong kasamaan sa ikabubuti ṅg lahat at alang-alang sa katotohanan.

Narito pa ang isang patotoo na ang Masonería ay hindi isang reliḡiún ó sekta.

Nuung panahong nagdaan na ang kurus at espada ay naṅga sa kamay ṅg makapangyarihang mga tawong walang Dios dito sa Pilipinas, kanilang ginamit ang lalong mabaṅgis na kalupitan sa pagusig sa Masonería at sinomang pinarataṅgan ṅg hinalang pagkamason, o mga hinlog at kaibigan ṅg mga Mason. Lasing sa kayamanan at kapangyarihan, naṅgakalimot na ang kataruṅgan ṅg Dios ay laging nakaalaga sa naṅgaaalipusta at na sa panig ṅg matwid na niyuyurakan ṅg kasamaan. Ang mga pamahayan na dating tahimik at payapa sa init ṅg pagibig, ay dinahás ṅg panglaw at kamatayan, at ang mga ulilang ina, asawa at mga anak ay naṅgagdamdám takot kahit ipagluksa lamang ang kanilang mga giliw na pinapatay na malulupit na may lakas. At sino ang hindi matatakot sa mga tawong mayhawak na kurus at espadang walang habag?

Sa gayóng marumal na kasamaan, maraming puso ang namatayán ṅg pananampalataya sa Dios at Kaniang Kataruṅgan.

Kun katotohanan na ang Masonería ay isang reliḡiún at reliḡiún ṅg mga kristiano, hindi mapaniniwalaan na uusigin ṅg gayóng kalupitan at walanghabág ang kapwa kristiano at kapwa reliḡiún. Ang religion ni Mahoma na laganap sa Mindanaw, ang mga Moro

na naniniwala sa reliḡiún itó, ay hindi inusig at pinagpapatay na gaya ṅg ginawa sa maraming Mason. Ang mga kalupitang binangit ko ay inilarawan ṅg ating bunyng Florante sa kaniang maisip na tulang:—

Ang magandang asal ay itinatapon  
Sa laot ṅg dagat at kutya't lingatong,  
Balang mababait ay ibinabaon  
At inililibing na walang kabaong.

Nguni, ang lilo't masasamang loob  
Sa trono ṅg puri ay iniluluklok,  
At sa balang sukab na may asal hayop  
Mabaṅgong insienso ang isinusuob.

At ang balang bibig na binubukalán  
Ng sabing magaling at katotohanan,  
Agad binibiak at sinisikaṅgan  
Ng tabak ṅg lalong dustang kamatayan.

## Ven. Her. Zeferino Arroyo



*Como un Masón peregrino  
en Naga supo plantar  
el árbol de la Hermandad,  
Arroyo, Don Zeferino.*

Ang bunyng si Florante ay naging saksi ṅg maraming pahirap sa bayan sa kaniang kapanahunan. Ang matulis na isip na nakatago sa gayóng mapaṅgahás na tula, ay nagpapakilala ṅg madiing galit at ṅgalit ṅg kaniang makabayang kaluluwá na nagdamdam poot sa karumaldumal na asal at kabaṅgisan ṅg mga lilong diosdiosan na sinusuob ṅg mabaṅgong kamangyán sa trono ṅg sama.

Marapat igalang ang sinománg hindi ibig maniwala ó aayaw sa Masonería. Bagamán alam nating panindigan ang aming mga karapatan lalo ang pagtatangol sa sarili, ang poot at upasala ay maruming burak na hindi namin gawiṅ

isaboy sa aming kapwa. Aming alam na ang tiisan ó tolerancia, kun kapwaan, ay bahagi ṅg mabuting aral. Gayón din alam namin na kun sino lamang ang gumalang at magpitagan sa kurokuro ṅg kapwa, sia lamang ang may karapatang maghintay ṅg gayón din. Igalang mo ang iyong sarile sa paggalang sa iyong kapwa.

Hindi ko mapaniwalaang mayroong mga anak ṅg Pilipinas na mapopoot at uupasala sa Kapatiran ng Masonería. Datapwa, kun mayroon, ang mga ito'y walang malay sa abuloy ṅg Masonería sa katubusan ṅg lahi, sa abang kaalipinan na halos inabot ṅg apat-na-raang taon. Ang kaniláng pihikang mga likod ay hindi pumutok sa palo ṅg yantok ṅg walang-awang paṅginoon. Hindi nila nakita ang kahabaghabag na pagtaṅgis ṅg maraming iná, anak at asawa na pinapaṅgulila ṅg sakim at kalupitan. Ang maluṅbay na hiṅgalo ṅg kamatayan niyaong mga bayaning inihandog ang maraming kasamaang ginawa ṅg bayan, hindi na maririnig ṅgayón sa aliṅgawṅgaw ṅg masayang halakhakan at lipasing ligaya ṅg kasalukuyang kalayaan na kanilang binayaran ṅg mahalagang dugo. Hindi naṅgalalaman na ang pagkamakabayan ay isang kabanalan, at mataas na kabanalan, pagkat naṅgaṅgahulugang pagibig sa kataruṅgán, pagibig sa kalayaan at sarilingdaṅgal.

Patí ṅg bibig ṅg istoria ay maysikang upang ilihim sa hatol ṅg bayan ang maraming kasamaang ginawa ṅg malulupit na maniniil. Ibig limutin na mayroong isang Dakilang Hukom na Dimatinkalang Karunuṅgan, na nakababasa sa lalong kaibuturan ṅg puso ṅg tawo. Ang Kaniang Kataruṅgan ay din nababalam at hindi namamali kailan man.

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