The Cable Tow

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Index Number

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

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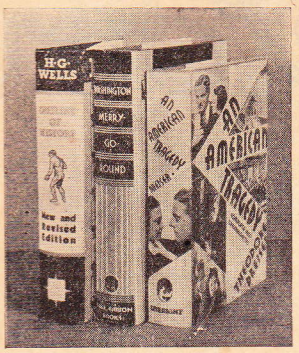

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THE CABLETOW

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Managing Editor: LEO FISCHER, P. M.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 105 Lodges (29 in City of Manila), with approximately 6,000 Master Masons. It is the only sovereign Grand Lodge in Asia and is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of over 12 millions. The present elective Grand Officers are: Stanton Youngberg, Grand Master; Manuel Camus, Deputy Grand Master; Samuel R. Hawthorne, Senior Grand Warden; Conrado Benitez, Junior Grand Warden; Vicente Carmona, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Edward M. Masterson, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

Vol. X **May 2, 1933** **No. 12**

Editorial Section

Our Holidays in May

The Glory of Toil

(A Selection for Labor Day, May 1st)

Whether they delve in the buried coal, or plough the upland soil,
Or man the seas, or measure the suns, hail to the men who toil!
It was stress and strain, in wood and cave, while the primal ages ran,
That broadened the brow, and built the brain, and made of a brute a man;
And better the lot of the sunless mine, the fisher's perilous sea,
Than the slothful ease of him who sleeps in the shade of his bread-fruit tree;
For sloth is death and stress is life in all God's realms that are,
And the joy of the limitless heavens is the whirl of star with star!
Still reigns the ancient order—to sow, and reap, and spin;
But oh, the spur of the doing! and oh, the goals to win
Where each, from the least to the greatest, must bravely bear his part—
Make straight the furrows, or shape the laws, or dare the crowded mart!
And he who lays firm the foundations, though strong right arm may tire,
Is worthy as he who curves the arch and dreams the airy spire;
For both have reared the minster that shrines the sacred fire.
Floods drown the fairest valleys; fields droop in the August blaze;
Yet rain and sun are God's angels that give us the harvest days;
And toil is the world's salvation, though stern may be its ways:
Far from the lair it has led us—far from the gloom of the cave—
Till lo, we are lords of Nature instead of her crouching slave!
And slowly it brings us nearer to the ultimate soul of things:
We are weighing the atoms, and wedding the seas, and cleaving the air with wings;
And draining the tropic marshes where death had lain in wait,
And piercing the polar solitudes, for all their icy state;
And luring the subtle electric flame to set us free from the clod—
O toiling Brothers, the earth around, we are working together with God!
With God, the infinite Toiler, who dwells with His humblest ones,
And tints the dawn and the lily, and flies with the flying suns,
And forever, through love and service, though days may be drear and dim,
Is guiding the whole creation up from the deeps to Him!

—EDNA DEAN PROCTOR (in *Iowa Grand Lodge Bulletin*).

Mother's Way

(A Selection for Mother's Day, May 14th)

Tender, gentle, brave and true,
Loving us whate'er we do!
Watching, waiting at the gate
For the footsteps that are late,
Sleepless through the hours of night
Till she knows that we're all right,
Pleased with every word we say—
That is ever mother's way.

Others sneer and turn aside.
Mother welcomes us with pride;
Over-boastful of us, too,
Glorying in all we do.

First to praise and last to blame,
Love that always stays the same,
Following us where'er we stray—
That is ever mother's way.

She would grant us all we seek,
Give her strength where we are weak.
Beauty? She would let it go
For the joy we yearn to know.
Life? She'd give it gladly, too,
For the dream that we pursue;
She would toil that we might play—
That is ever mother's way.

Not enough for her are flowers,
Her life is so blent with ours
That in all we dare and do
She is partner, through and through;
Suffering when we suffer pain,
Happy when we smile again,
Living with us, night and day—
That is ever mother's way.

—*Edgar A. Guest.*

Seniority

Seniority is often mentioned as entitling a Mason to preferment and honors. But seniority alone is not much of an argument. A Past Master, for instance, claiming that he should be considered first in the distribution of honors simply because he is the senior Past Master of his Lodge, is putting up a very poor argument, indeed. Though the first, he may be the poorest excuse for a Master the Lodge ever had and may have been resting on his laurels for so many years that his knowledge and experience have become a negligible quality and his inactivity has neutralized any merit he may ever have gained. To such a relic of the past, in the words of our Brother Kipling,

The Lamp of our Youth will be utterly out; but we shall subsist on the smell of it.
And whatever we do, we shall fold our hands and suck our gums and think well of it.
Yes, we shall be perfectly pleased with our work and that is the perfectest hell of it!

—*L. F.*

The Literary Contest

Our readers, that is, those who feel they can do the subject justice, are reminded of the literary contest announced in our April number. We hope there will not be the dearth of entries that characterized last year's contest. The theme selected, "The Achievements of Masonry in the Philippine Islands", has the advantage that it does not make it necessary for the competitor, like last year's contest, to procure a full set of the works of an author, difficult to secure even in these Islands; all that is required is a study of the history of Masonry in these Islands and a logical, critical mind. The more serious competitors there are, the greater will be the honor accruing to the authors of the prize essays. Remember that June 30, 1933, is the last day for the presentation of entries for this contest.—*L. F.*

Closing the First Decade

This is the 120th number of THE CABLETOW and the last number of Volume X. It contains the index for this volume; but this is not the only reason for the "confusion in the Temple". For reasons of economy, the Cabletow Committee, after advertising for bids, has awarded the contract for printing our paper to another firm, and on this account we have been compelled to insert in the present issue the copy already set up. This has resulted in a Tagalog section of unusual length and in the omission in this number of our "Personals" column.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Stanton Youngberg has appointed Wor. Bros. Esteban de Guzman (21), Charles C. Boone (8) and Mariano Sia (27), to act as Grand Lodge Committee for Visiting the Sick during the month of May, 1933.

By the Most Worshipful Grand Master of F. & A. M. of the Philippine Islands

An Order

By virtue of the power vested in me by paragraph 64-A, Section 1, Article I, Part II of the Constitution of the Grand Lodge of F. & A. M. of the Philippine Islands, I hereby appoint Wor. Bro. Hua-Chuen Mei, Past Master of Amity Lodge No. 106, as District Deputy Grand Master for China, with the following powers and duties:

1.—To represent the undersigned, as Grand Master, officially on all proper Masonic occasions.

2.—To exercise the powers and perform the duties of a Masonic District Inspector with reference to all Lodges now or hereafter established by this Most Worshipful Grand Lodge in the territory of China.

3.—To receive petitions for Dispensations of any nature and forward the same, with his recommendations thereon, to the Grand Master.

4.—To promote fraternal relations between the Lodges of his District and Masonic Bodies and Lodges established in said District by Sister Grand Jurisdictions.

5.—To make a detailed report of the state of the Lodges in the District of China, and of all his official acts as District Deputy Grand Master, prior to the Annual Communication of 1934, or whenever required.

6.—To perform such other specific duties as the undersigned may from time to time assign to him.

7.—The appointee shall rank after the Junior Grand Lecturer and his address shall be "Very Worshipful".

8.—This appointment shall expire at the close of the term of office of the undersigned Grand Master.

Given under my hand and the seal of the Grand Lodge in Manila, Philippine Islands, this 27th day of March, A. L. 5933, A. D. 1933.

STANTON YOUNGBERG, *Grand Master.*

Attest:—NEWTON C. COMFORT, *Grand Secretary.*

Addresses Wanted

The addresses are wanted of Bros. *José M. Alcantara* and *Lim Gong*, both members of Kalilayan Lodge No. 37. Please communicate with the Secretary, Kalilayan Lodge No. 37, Lucena, Tayabas, P. I.

The correct addresses are wanted of the six members of Manila Lodge No. 1 whose names and old addresses are indicated below: *E. M. Clarke*, 2047 Lime Avenue, Long Beach, Calif.; *Lt. G. C. Kinney*, Fort Warren, Wyoming; *P. A. Lyons*, 212 Willow Avenue, Brooklyn, N. Y.; *Harry S. Neumann*, Daisy Philippine Co., 136-46 Madison Ave., New York; *John P. Ward*, 61 Highbrook Ave., Pelham, N. Y., and *Frank H. Zappala*, P. O. Box 214, Downey, Calif. If you know the correct address of any of these Brethren, kindly send it to the Secretary, Manila Lodge No. 1, F. & A. M., P. O. Box 407, Manila, P. I.

The address is wanted of Bro. *Guillermo D. Victoriano*, formerly at 2413 Juan Luna, Manila. Please communicate with Andrés Polintan, Secretary, Ibarra Lodge No. 31, F. & A. M., San Roque, Cavite.

Editorial Comment and Correspondence

Masonry Not Militant

The *Masonic Tribune* of Seattle, Washington, publishes under the above heading an editorial of more than usual interest. We fully agree with this article and believe with the author that Masonic Lodges should stick to Masonry and shun all controversial subjects. The field of Masonry, properly understood, is a vast one and there is no need of our straying into strange pastures. Here is what our colleague has to say:

Some Masonic writers profess to be disturbed over the future of Masonry because it does not become a militant institution and take an active part as an organization against the various evils of the present day. We are reminded of a statement once made by a Grand Master of Missouri, who said in speaking of one of the lodges with which he had found trouble, that "it seemed to have become the clearing house for all political, social, religious and civic strife. The lodge has never been able to properly confer the degrees without outside help, but on account of strife, no work has been done for more than a year. The brethren take sides on every question, no matter whether it is to build a high school or a saloon. As a result, brethren refuse to speak to each other when they meet upon the street. Good men are afraid to petition for the degrees and those who do petition are rejected."

Why an institution that was organized for a specific purpose should be discredited because it refuses to be drawn aside from that purpose to expend its energy in endeavors where it cannot secure the full coöperation of its members, is something we cannot understand. No one organization can be the medium of accomplishing every good desired by man, and it is no disgrace to Masonry that it does not attempt the work of the Church, or the political party. Men have formed these other organizations for these particular purposes. Are they to be criticized because they retain their own particular opinions as to theology or government, and yet desire to meet those who differ from them in these particulars, in the lodge room, with no thought of outside matters to interfere with complete fellowship?

Masonry deals with fundamentals. It takes the man and endeavors to teach him those things which are right and true, that he may be equipped to meet the problems of life squarely and honestly. This is its sole function.

Influence of Craft Beneficial

Bro. Jos. E. Morcombe, editor of the *Masonic World* of San Francisco, believes very correctly that Masonry is not like the famous stone of the alchemists which was supposed to transmute base metals into pure gold, and that to claim such a thing is absurd. All Masonry can do is to bring out the good that is in man and help him to suppress evil tendencies. The interesting editorial in which our wise Brother expresses this opinion is worded as follows:

We would advise the brothers who conceive of Masonry as an institution capable of making over those of no character, or bad character, into "good men," that they modify their claims to fit the facts. It is true that the influence of Masonry, rightly exerted, will tend to development of the latent and often unsuspected goodness in the nature of a man. He can be improved; Masonry may aid him to repress and perhaps to eradicate some evil or injurious tendencies of mind. But such improvement is of his own will and desire, prompted also by his pride in the character of a Mason, voluntarily assumed. His association with men of real goodness will assist in such self-development. Masonry acts in such case as does the developing fluid that is poured upon the photographic plate; it brings out, makes visible and fixes the image that is already there. Many men are benefited by Masonry in just that way. They are not made good; but the good that is in them is brought out, made apparent and put to use. To claim more for the fraternity is to go against all experience, all the showings of common sense, and the claimant for more only makes himself ridiculous.

The Quitter

Under the caption "Quitter Never Successful," Bro. Alfred R. Shave, editor of the *Masonic Tribune* of Seattle, Wash., quoting our colleague Bro. F. M. Pinnix, of North Carolina, has the following to say of the quitter:

In an editorial in a recent issue of the Orphans Friend and Masonic Journal of Oxford, North Carolina, Brother F. M. Pinnix points out that "from the beginning of time the quitter has never succeeded and the principle defeating him in the past will always nullify his work. Nature is persistent; she never gives up. We can do no better than take a leaf out of her book and learn her principles. Once assured that we are working on the right line, the plan of action should be sustained with terrapin-like tenacity. Masonry has much to say about this. It tells its votaries to begin as Entered Apprentices a sound plan of life, continue it during their prime as Fellow Crafts and enter the age of wisdom and accomplishment as Master Masons, as men who have mastered their problems and tasks through a long and very useful existence. This applies to every human experience within the ranges of the ideal and the practical. Whether traveling in spiritual latitude or engaging in the most commonplace of daily dozens, the way to success and satisfaction is not that of the quitter. He is foreordained to failure from the time of his quitting."

Adversity tries a man and shows the world what he is. If we undertake a task with confidence in our ability to master it, the task is half done. When doubts or fears assail, when tasks seem hopeless, when pessimism or cowardice whispers that it cannot be done, let us remember the words of Edgar Guest and "tackle the thing that cannot be done, and do it."

The quitter is not rare in our jurisdiction. We are still suffering from the old Spanish institution of the "dormant Mason": a member suffering from an acute attack of this form of sleeping sickness, brought on by unwillingness to continue paying dues or attending Lodge, allows himself to be suspended for N. P. D. or takes out his demit. He thus escapes the burdens of the Fraternity; but in case of distress, he appeals to his former Brethren unblushingly, in spite of his being "dormant," or gets himself reinstated in order to be able to apply for relief. Another type of quitter is the individual who decides he has milked the Masonic cow dry and might as well turn his attention to something more lucrative. Paying back to Masonry some of the benefits received is a burden he does not care to assume, so he simply quits to run up a debt somewhere else. Now that the condition of some of our Lodges requires sacrifices on the part of the membership, we may expect an increase in the number of quitters.

The present situation will test the Masonic qualities of many of our members and we shall know who is "entitled to remain" and who isn't. We are well rid of fair-weather Masons; let them quit. Constancy and a spirit of sacrifice are qualities a good Mason *must* possess.

From Near and Far

Lectures on Masonry by Radio

At the last Annual Communication of our Grand Lodge, Mt. Lebanon Lodge No. 80, by means of a resolution, proposed that radio talks be arranged for by the Grand Lodge with a view to giving the general public correct information about the character and aims of the Masonic Fraternity, regarding which a large portion of the people has views that are not only absolutely inconsistent with the facts but exceedingly unjust and unfair to Masonry. This resolution was tabled by the Grand Lodge, because the Manila Scottish Rite Bodies had stolen a march on it, as they had already made a liberal appropriation for a series of lectures to be given from the Station KZRM (Radio Manila) by prominent Masons. The hour of 8:15 p. m. on Sunday was chosen for these weekly lectures, each of which was to last 15 minutes, and at that hour on Sunday, March 19, 1933, Bro. Wm. Huse Chapman, secretary of the Manila Bodies, A. & A. S. R., ushered in the series with the following introductory remarks:

Friends of the Radio Audience:

The series of talks about Freemasonry which you are going to hear are not propaganda, nor will they contain anything to offend anybody's susceptibilities, of that I assure you.

As our contribution toward a better united Philippines we wish to clear away old misapprehensions that have at times divided this land.

Francisco Balagtas Baltazar in his great work "Florante at Laura" sought to have it realized that Moros and Christians ought not to be

enemies, but should work together as Filipinos for their common country. The need now is to recognize that the Mason, Moro or Christian, for both are eligible as Masons, is not the enemy of any good Filipino, but his sincere friend.

The first Filipino Deputy in the Spanish Cortes, Don Ventura de los Reyes, was a Mason. So were Doctor Antonio M. Regidor, Enrique Paraíso, José M. Basa, Felipe Buencamino, Sr., and many more who suffered in the 1872 troubles.

So were Jacobo Zobel y Zangroniz, and the other leaders of the Filipinos in the troubled times till the end of the century, Graciano Lopez Jaena, José Rizal, Marcelo H. del Pilar, Mariano Ponce, Andrés Bonifacio, Emilio Jacinto, Apolinario Mabini, General Antonio Luna, General Gregorio H. del Pilar.

These are the heroes that the Filipino people honor. Is it not unthinkable that a society to which these all belonged should be unworthy?

Yet one hears "Francmason" as a supreme insult, and many good people still think the Mason is Godless and an enemy of religion.

Father Modesto de Castro, who translated St. Tomas a Kempis' "On the Imitation of Christ" into Tagalog, told his Kawit parishioners, three-quarters of a century ago, when they reported mysterious meetings in their neighborhood, not to be alarmed nor to bother the meetings, for these were of Masons, and Masons were good people.

The sister of the martyred Father José Burgos gave her later years to acting as the almoner of Masonic charity in Manila.

The first President of the United States whom the Filipinos knew and the first American governor-general here were both Masons. Masons are the present governor-general of these Islands and the President who was inaugurated at Washington on the 4th of this month.

Freemasonry has played an influential part in the progress of the Philippines, and is today a big factor in Philippine life. Our order has proved reliable everywhere, a security for free government, and we wish you to know about it so you can feel confidence in it. The more you know about Masonry, the more grateful to it you will be. Lands where it flourishes most are where people are safest, freest and happiest.

Please understand that this is not a suggestion that you should join us. Legitimate Freemasonry never asks for members. Its candidates come unsolicited, influenced only by their favorable opinion of the brotherhood's record and of the Masons they know.

We Masons are taught that the greatest of all commandments is to love our neighbors as ourselves. So we desire our neighbors to know about us, and, if they think we deserve it, to have confidence in us.

Why believe slanders about us when the way we act and the membership we have prove the slanders ridiculous? But believe as you will after you have heard our side. Let your own conscience be your guide.

Everywhere and at all times Masonry has been the champion of freedom of conscience, and as well of freedom of discussion. That we practice and through it we appeal to you to forget unfounded prejudices which disunite when what the country needs is the coöperation of all elements of national life in the common cause of Philippine patriotism, progress and prosperity.

Bro. Chapman's remarks were followed by a very enlightening talk by M. W. Bro. Teodoro M. Kalaw, P.G.M., in Spanish, which we hope to publish in one of our future issues.

On Sunday, March 26th, the lecturer was another Past Grand Master, M. W. Bro. Joseph H. Schmidt, whose subject was "Masonry and Charity". This address was very timely, in view of the mistaken idea that not only the public, but also many of our members have of the exercise of relief by our Fraternity, hence we publish it in full under "Pieces of Architecture".

The radio lectures thus initiated will, we are sure, have excellent results which will compensate the Bodies under whose auspices they are being delivered for the rather heavy expense incurred.

Pieces of Architecture

Masonry and Charity

Lecture delivered over the radio (Station KZRM, Radio Manila) by M. W. Past Grand Master Joseph H. Schmidt, March 19, 1933, being the second of a series of Masonic Lectures sponsored by the Manila Scottish Rite Bodies.

Using the word charity in the sense of love and toleration, we can justly say that charity runs through the fabric of Masonry like a golden thread; indeed, it may be said to be the very foundation of the Masonic edifice. St. Paul's beautiful words on charity form part of the Masonic ritual and are, and ever have been, an inspiration to every member of the great Fraternity.

Using the word *Charity* in another of its meanings, that is, benevolence, almsgiving, or liberality toward the poor and distressed, we have another of the great principles of Masonry; in fact, upon his first admission into a Masonic Lodge, Charity in that sense is especially enjoined upon the novice under the name of Relief when he is informed that the three principal tenets of Masonry are Brotherly Love, Relief, and Truth.

It is one of the boasts of Masonry, well substantiated by facts, that a Mason, destitute and worthy, may find in every clime a brother, and in every land a home, for in every country and clime are Masons to be found. While a Mason has special obligations, assumed by him in a most solemn and binding manner, towards his fellows in Freemasonry and their widows and orphans, his charity is by no means limited to these but is all-embracing, as it extends to humanity as a whole. We shall endeavor to explain the laws and rules which govern Masonic charity, and how the Fraternity carries on its great work of relief, the magnitude of which is not realized by the world at large for two reasons: first, because much of it is done by individuals, and, secondly, because in extending relief and practising charity, Masons follow the biblical injunction of not letting the left hand know what the right is doing.

"As regards the exercise of Masonic charity—said Marcelo H. del Pilar—our practice is to look for the needy who hide their poverty, bringing the succor of Masonry to their homes and giving them to understand that such aid comes from a body of men who do not wish their benefactions to be known because they do not ask for the gratitude of the beneficiary nor do they impose any conditions for the granting of such relief, so that regardless of the religious belief professed by him, or whether or not he goes to confession, communion or mass, his distress will be relieved because he is entitled to relief."

Among non-Masons, the erroneous opinion often prevails that Masonry is an eleemosynary institution, something in the nature of the mutual aid societies of which so many have come and gone. Even families of Masons, and, perhaps, a few members themselves, are laboring under that impression. However, every Mason understands, or should understand, that he joins the Lodge to give and not to receive. Before a man is admitted to membership, the members appointed to investigate the applicant are instructed to satisfy themselves that he is a man "of sufficient natural endowment, with an estate, trade, occupation or some visible way of acquiring an honest livelihood, as becomes the members of this most ancient and honorable fraternity; who ought not only to earn a sufficiency for themselves and families, but likewise have something to spare for works of charity and mercy." The petitioner must state on his honor that he is not influenced by mercenary motives, and must show that he has made prudent provision for his dependents in case of death or disability.

In spite of these precautions, cases of Masons or Mason's families in distress occur from time to time, and we shall try to explain how such cases are handled.

A Masonic Lodge has very aptly been compared to a big family. For the running expenses of this family, each member has to pay into the common fund a certain fixed contribution, the dues, which, in the Philippine Lodge, range from twelve to twenty-four pesos per annum. The members of this family have taken a pledge to help and comfort each other in sorrow and distress. Any member of the family who finds himself in need of financial aid, applies to another member, or other members, of the family rather than to the family, the Lodge, as a whole.

Sometimes, however, application is made to the family

gathering, that is, to the Lodge meeting, or to the head of the family, the Master of the Lodge, for relief from any funds that may have accumulated in the Lodge treasury, or through a subscription to be taken up among the members. The annual dues being small, the funds in the treasury are generally so limited that a Lodge can not engage in relief operations on a large scale. It can not support an indigent member for many months while out of work, nor can it undertake to provide for the widow of a deceased member for the rest of her life, or send his orphaned children to college.

In other words, Masonry is not a sick or death benefit society, nor much less an insurance company. If it undertook to function as such, it would have to change its entrance requirements and increase its dues very considerably.

Any active needy member is entitled to apply for aid, and he seldom asks in vain. The individual Brethren will contribute to his relief in so far as they can do so without material injury to themselves and their families, and as regards the Lodge, under the masonic law governing in the jurisdiction of the Philippine Islands, "each Lodge must see to it, even if it requires all of its funds and property, that the needy brethren of its membership and neighborhood are not suffered to want or to be made a burden to others."

To prevent the exploitation of individual Masons or Lodges by swindlers and parasites, boards of relief have been organized in big cities to handle relief cases, and there is in the United States and Canada a nation-wide organization which issues warnings against crooks and assists in systematizing and organizing charitable work.

We must now say a few words concerning the so-called Masonic Homes. Modern Masonry, as organized in England on occasion of the great Masonic revival of 1717, is not a universal body under one secret head or chief, as maintained and, perhaps, believed, by many of its opponents; but each country or state has its own sovereign and independent Grand Lodge, or governing body, with a larger or smaller number of subordinate Lodges. In the Philippines, this governing body is known as the Grand Lodge of Free and Accepted Masons of the Philippine Islands and has 105 subordinate Lodges, scattered throughout the Archipelago from Aparri to Jolo, with two in China and one on the island of Guam. In the United States, there is an independent Grand Lodge in each of the 48 States and one in the District of Columbia. Of the 49 Grand Lodges, all but eleven have established "homes" in which to take care of destitute Masons and the widows and orphans of Masons. Some of these homes are extensive establishments worth millions of dollars, with schools, farms, orchards, dairies, workshops, laundries, etc., operated as adjuncts to the home, for the sake of economy and to give instruction to the boys and girls of the institution and fit them for a useful life. Huge sums are spent annually for the maintenance of these homes.

The cost of establishing and maintaining such homes being very high, there is considerable discussion among Masons as to what form of relieving distress among the wards of the Fraternity is best. Many of the Grand Lodges have Homes for the Aged and Orphans and are well satisfied with them, while others have adopted the grant or pension system and are obtaining excellent results. Among the Grand Lodges of the World which may be considered as not yet having made a choice is that of the Philippine Islands, which, since its foundation in 1912, has accumulated a so-called Masonic Home, School and Dormitory Fund of 120,000 pesos. But this fund is far from sufficient to construct, equip, and maintain a home, and is growing so slowly that the Grand Lodge, being small and none too rich, may end by adopting the grant or pension system of relieving distress among aged Masons and the widows and orphans of deceased members of the Fraternity. Moreover, it is believed that the aged, indigent Filipino Mason or Mason's widow, if offered the choice between family and institutional life, will in nine cases out of ten choose the former and board in a family with the pension assigned to him or her, rather than live in an institution. There are, besides these homes for aged Masons and the widows and orphans of Masons, various other institutions for the benefit of these classes, such as sanatoria, hospitals, etc.

But, as we have said before, Masonic charity is by no means confined to members of the Fraternity, their widows and orphans. Numerous institutions and activities throughout the world give evidence that there is nothing small or selfish about that ancient society. Each Grand Lodge or Grand Orient, and one might almost say, each Lodge has its own way, its own pet theory, and everywhere enthusiastic Masons give till it hurts to support the movement they favor.

Beginning, as an illustration, with our next door neighbors, the Dutch Masons of Java, the list of the charitable institutions and movements established and maintained by the Lodges there includes the following: Popular libraries, kindergarten schools, girls' vocational schools, a normal school, school and study funds, vacation colonies, funds for furnishing meals and clothes to school children, loan banks, savings banks, reading rooms, burial funds, etc.

One of the most interesting activities in which Masonic charity is engaged are the hospitals for crippled children founded and maintained in a number of big cities in the United States and Canada by the Shriners, a big association of Masons who have banded together for social purposes and who tax themselves heavily for this beneficent work. There are ten of these magnificent, well-equipped hospitals, located in various cities.

These hospitals are engaged in the humane work of fitting poor, crippled children for the struggle for existence by the use of modern methods of orthopedic surgery. Owing to the costly appliances required, the many months which it takes in most cases to effect a cure, and the necessity of the services of high-priced specialists, the process of reclaiming these children is such an expensive one that only wealthy parents can afford it. In the Shrine hospitals, crippled children are received and treated free of charge irrespective of the race, nationality or religious beliefs of their parents, provided the latter are poor and unable to obtain treatment for their offspring otherwise. The many millions of dollars expended for this labor of love by the Masons have resulted in untold good. The Shrine hospitals have been and are doing splendid work straightening out, improving, and strengthening deformed and weak bodies and limbs and sending forth into the world, fit to compete with their fellowmen in the struggle for life, many human being who otherwise would have been a burden and drag to society.

In the Philippines we have an embryo institution of this kind. In 1924, a number of active local Masons, anxious to engage in charitable work not confined to members of the Fraternity and their nearest of kin, organized a corporation for the purpose of building, equipping, and maintaining in the city of Manila a Masonic Hospital for Crippled Children. In order that active work may be carried on while the Hospital Fund is growing, the receipts of this corporation from investments and dues have since 1925 been used for the operation of a six-bed Masonic Ward for Crippled Children in the Mary J. Johnston Memorial Hospital in Tondo, which is always full, with a long waiting list. There little crippled children from practically all parts of the Islands are taken care of and receive expert treatment. A very able surgeon who has taken a special course in orthopedics in Vienna at the expense of the corporation, attends to all cases requiring expert treatment. Few charities are operated with the absence of overhead expenses that characterizes the Masonic Hospital for Crippled Children, which is holding its own in spite of the prevailing depression.

But far greater than the sum total of the charity bestowed

by the institutions that we have mentioned is that of the countless disbursements, large and small, made for that purpose by individual Masons. The impressive lessons in charity received by every Mason upon entering the Fraternity, and the constant teaching, by precept and example, of his duties in that respect, are bound to mould and shape his character in the sense of developing and strengthening the desire to be helpful to his fellow-beings.

But as we said before, Masons prefer to do charity as the gentle Nazarene desired his followers to practise it, and we shall now close these remarks, as we consider that our purpose of giving our audience a general idea of the relation of Masonry to charity has been accomplished.

A New People

By Leo Fischer, F.P.S.

In the middle ages, the free craftsmen of England and other European countries founded the so-called Craft Gilds whose chief object was to secure their members in the undisturbed pursuit of their trade and take care of the common interests of the craft. The meetings of these Craft Gilds were attended by much ceremony and solemnity. The officers were called master and wardens and the gilds exercised their own jurisdiction. They supported the religion of the land. They enjoyed many special privileges. Out of their funds, which were often very large, they relieved distress among their members and dependents. Mutual aid and protection was the watchword of these associations of workers, which flourished and prospered for several centuries, until at last their selfishness converted them into an evil and this and modern ideas and new economic forces resulted in their disappearance.

From one of these gilds rose our modern institution of Freemasonry. It inherited from the gild part of its organization and nomenclature; but it purified itself of the dross of narrowness and selfishness and gradually, from an association of men actively engaged in the building trade, it evolved into a society of men from all trades and occupations, banded together to engage in the search after Truth and to teach by precept and example a system of morality veiled—to use the language of the English lectures—in allegory and illustrated by symbols.

Masonry is closely allied to religion but is not itself a religion. "It is but the handmaiden to religion, although it largely and effectually illustrates one great branch of it, which is practice." Around the altars of Masonic Lodges gather Christians of all denominations, Jews, Muslims, Buddhists, Parsees, Confucianists, Hindus, and others, without relinquishing in the least their religious convictions. Masonry has not come and does not plan to set up a new religion.

Masonry has ever defended liberty and equality. It detests tyranny and slavery and its sympathies are always with the oppressed and downtrodden. Its ideal of government is a high one; but its aim and purpose is not to create and establish any form of government or to destroy existing forms of government not to its liking: on the contrary, it preaches respect for and obedience to the constituted authorities.

Masonry not having come into the world to create a new form of religion or government, what is the purpose of that great institution which has for several centuries played such an important part in the world and is credited with, or accused of, a participation in the affairs and history of nations that causes wonder and awe?

In 1741, the Duke d'Antin, Grand Master of Masons of France, said: "The whole world is only one republic, of which every nation is a family, and every individual a child. The sublime art of Masonry, without interfering with the different duties which the diversity of States exacts, tends to create a new People, which, made up of many nations, cements them all, as it were, together, by the cohesive power of Science, Morality, and Virtue."

We believe that the distinguished French Mason whom we have just quoted expressed the idea correctly. Indeed, Freemasonry has come to create a New People, an ideal people, a people that will spread all over the world, from pole to pole, one in thought and purpose, though made up of hundreds of different nations. Speaking hundreds of different tongues and worshiping the Deity in a hundred different ways, this New People will nevertheless have that universal understanding which comes of a common ideal and purpose, and will be one in what the Ancient Charges term "that religion in which all men agree . . . that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished."

Politically, the world, or rather humanity, will continue to be divided for centuries to come, as there is no influence strong enough to remove the existing frontiers without creating new ones. But a Mason is a Mason all the world over, whether he owe allegiance to Great Britain, the United States of America, or the Republic of China. During the American Civil War, churches were rent asunder; but the Masonic tie endured. Indeed, in Masonry we know only one people, and that is the New People to which the Duke d'Antin referred.

All over this world of ours, people seem to be busy building walls—walls of the kind of which the poet says:

> Before I built a wall I'd ask to know
> What I was walling in or walling out,
> And to whom I was like to give offense.
> Something there is that doesn't love a wall,
> That wants it down.

Building such walls is not the kind of work Masonry is engaged in. Raising barriers between peoples is the work of the man of the sword, not of the man of the trowel. Masons want such walls down. The fortifications of concrete and steel extending along hundreds of miles of frontier in Europe are not Masonic structures, and if the influence of the New People were as potent as it should be, and would be were Masonry not mishandled and misapplied in so many countries, those walls conceived by mistrust and built in fear and hatred would never have been raised. It is not men like Streseman and Briand who are behind such work, but individuals like William II of Germany, Mussolini, and others whom no one will ever charge with being Masons.

Throughout the world today, the prevailing atmosphere is one of war and rumors of war. Each nation seems to have some ground or excuse ready for going to war with its neighbor when the time is ripe. Men of a different race, tongue or creed are looked upon as potential enemies; competitors in business, if become too powerful, are put to the sword, and a weak people having desirable lands or other wealth has to live in fear and trembling lest its powerful neighbor swoop down upon it and despoil it of its property. Alliances and pacts for offence and defence are made and unmade, and there is no stability, no cohesion anywhere. The New People which is to cement the divers nations together "by the cohesive power of Science, Morality, and Virtue," has a tremendous task ahead of it.

Other societies have undertaken similar work and have failed. Five hundred years before the Christian era, Buddha founded a religion that is all peace and good will; but has it contributed anything toward world peace? Christianity, founded on love of mankind, has perhaps caused more wars than it has ever prevented. The mighty empires which for a short season gathered a number of small nations within their frontiers have crumbled into dust. Where they failed, Masonry may succeed.

However, there is one essential requisite which Masonry does not yet possess and which is necessary in order that the New People may become a reality, a living, active

force, and that is unity. Masonry is seriously handicapped, because it is a house divided against itself. The great division between the Masonry of the Anglo-Saxon type and that of the Latin type still exists. Each side insists upon its own conception of what a man's ideas regarding the existence of a Supreme Being should be in order that he may be deemed eligible to become a Mason, and each side considers its idea regarding the nature of the Book of Law that should lie on the altar, the only correct one. Lately, a number of Grand Lodges have broken with Universal Masonry altogether, forming what they dub a National Masonry, an organization confined to their own country and for this reason hardly to be called Masonry.

The growth of Masonry during the years of the Great War and for some time after the Armistice was an artificial, an unhealthy one, and the present decrease in membership is a natural reaction and is liable to continue for several years to come until Masonry has purged itself of all the dross. The convalescence will, we fear, be a slow one; but like a phoenix, Masonry will rise from its ashes stronger and better. The New People will not attain to any great degree of power within the lives of any of us here assembled; but with the time, as our Fraternity gathers strength, it will slowly but surely evolve into that which the French Grand Master called the New People. And gradually, that New People will extend over the entire inhabited globe and will make its influence felt in every country and among all nations of the world, bringing them closer and closer to the goal of Masonry, the Brotherhood of Man. Then, "when altruism universally prevails in this world," as one distinguished Mason has said, "one law will bind together all races, tongues, and creeds, and that law is the law of Universal Brotherhood."

To hasten that day and to help in this noble work, it behoves all of us to work toward the removal of all barriers between Masons and of all obstacles to the development and growth of the New People.

Note of Editor.—This is the second of a series of lectures delivered this year in Bagumbayan Lodge No. 4, of Manila, by members of that Lodge.

The Composition of Our Grand Lodge

By Joseph Francis Boomer, P.M., St. John's Lodge No. 9, Manila, P. I.

The membership of our Grand Lodge is made up of, The Grand Officers, Past Grand Officers, the Past Masters of duly constituted Subordinate Lodges, The Masters and Wardens of duly constituted subordinate Lodges, the Past Masters of Lodges under other Grand Jurisdictions who are members of Lodges within this Grand Jurisdiction and duly elected representatives of duly constituted subordinate Lodges.

The representative of a subordinate Lodge is a member of such Lodge who has been duly elected to represent the Lodge at the next Annual Communication of the Grand Lodge, when neither the Master nor either of the Wardens can be present. The mere election of such a representative does not make him a member of the Grand Lodge. He must be received by the Grand Lodge as such representative, and that will be done only when none of the regular officers of the Lodge can be present at the Communication.

The Grand Officers, as a general practice, are chosen from among the members of the Grand Lodge. But there is no express provision of Masonic law or procedure that makes prior membership in the Grand Lodge a condition precedent to being selected as an officer thereof. Election or appointment to an office in the Grand Lodge carries with it membership in that body during the term of the office. On the other hand no Mason may be elected or appointed to an office in the Grand Lodge, who is not a member of some subordinate Lodge under the jurisdiction of the Grand Lodge; neither may a Mason continue to hold office in the Grand Lodge after he ceases to be a member of a subordinate Lodge thereof.

Officers of the Grand Lodge are of two classes, elective and appointive. Elective officers when their terms of office expire, become Past Grand Officers, and, therefore, continue to be members of the Grand Lodge, until their membership therein is terminated by some cause other than the expiration of their terms of office. Appointive officers lose their membership in the Grand Lodge upon the expiration of their terms of office, unless they have acquired membership otherwise than by virtue of being appointive officers. The status or rank of Honorary Grand Officer may be acquired by virtue of an election thereto by the Grand Lodge. While the Constitution is silent on the question, it is to be inferred that such an election would carry with it membership in the Grand Lodge.

The Officers of the Grand Lodge are: Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Senior Grand Lecturer, Junior Grand Lecturer, Grand Chaplain, Grand Orator, Grand Marshal, Grand Sword Bearer, Grand Bible Bearer, Senior Grand Deacon, Junior Grand Deacon, two Grand Stewards of equal rank, Grand Pursuivant, Grand Organist, and Grand Tyler. The first seven Grand Officers named are selected by ballot, at each Annual Communication of the Grand Lodge, and hold office until their successors are elected and installed unless sooner removed by death, resignation or action of the Grand Lodge. A majority of all votes cast is required to elect. All elective officers are installed before the close of the Annual Communication at which they are chosen. The appointive officers are chosen by the Grand Master, immediately after he is installed, and are invested before the close of the Grand Lodge, to hold office until their successors are appointed, and invested, unless sooner removed by the Grand Master, at whose pleasure they hold office.

Each Grand Officer has a special form of address prefixed to the name of his office, by Masonic usage. In all Grand Lodge proceedings, the Grand Officers are properly designated as follows: Most Worshipful Grand Master, Right Worshipful Deputy Grand Master, Right Worshipful Senior Grand Warden, Right Worshipful Junior Grand Warden, Very Worshipful Grand Treasurer, Very Worshipful Grand Secretary, Very Worshipful Senior Grand Lecturer, Very Worshipful Junior Grand Lecturer, Very Reverend Grand Chaplain, Worshipful Grand Orator, Worshipful Grand Marshal, Worshipful Grand Standard Bearer, Worshipful Grand Sword Bearer, Worshipful Grand Bible Bearer, Worshipful Senior Grand Deacon, Worshipful Junior Grand Deacon, Worshipful Grand Stewards, Worshipful Grand Pursuivant, Worshipful Grand Organist, Worshipful Grand Tyler.

It is to be noted that the subordinate Lodges as such are not members of the Grand Lodge in a constituent capacity, as is by some supposed. Although the Grand Lodge is linked with the subordinate Lodges by reason of the fact that the three ranking officers and all the Past Masters of subordinate Lodges constitute the bulk of the Membership of the Grand Lodge, yet the participation of the subordinate Lodges in the composition of the Grand Lodge is representative only.

The Rôle of Freemasonry in the Progress of Mankind

By Dr. Stanton Youngberg, Grand Master

The philosophy of our ancient and honorable institution is nobly expressed in its three principal tenets: Brotherly Love, Relief, and Truth. The man who guides his life by this great fundamental doctrine is at heart a good Mason whether or not he has had the privilege of initiation into

our mystic circle. Such a man is tolerant of the beliefs and opinions of his fellow man, is an ardent seeker after all truth whereby mankind may win its way to a nobler destiny, and will even suffer that the progress and knowledge so dearly won may become a part of the lives of all peoples. History gives us the noble examples of Bruno, Galileo, Lavoisier and Priestley who discovered great truths and suffered, some even paying with their lives, rather than forfeit integrity and allow this precious knowledge to perish. Our Masonic history relates the wonderful story of Jacques de Molay, Grand Master of the Knights Templar, who was treacherously made a captive and burned at the stake by order of Pope Clement V and Philip the Fair, King of France. In our own country we have the inspiring lesson of José Rizal, that great patriot and Mason, a worthy peer of the great torch-bearers of mankind. The memory of all these searchers after knowledge and apostles of truth is revered by all Masons.

While Masons everywhere are in the forefront of the march of progress they nevertheless are supporters of the constituted authorities who by will of the majority of the people guide the destinies of different nations. In other words, Masonry is evolutionary and not revolutionary.

At the present time we are living in a period of transition, which, in the opinion of many, is consequent upon the ushering in of a new era. Just what this new era may be none can correctly prophesy and no one now living will endure long enough to appreciate it. Suffice it to say that old standards and social orders are in process of modification. On the one hand we see evidence of great reaction, while on the other there is equally great radicalism. Neither system provides the proper atmosphere for the unhampered search after truth and its uninfluenced dissemination among mankind. In this turmoil Masons and Masonry, by holding fast to the fundamental principles that have been our tried and true guide for centuries and through the exercise of temperance, fortitude, prudence and justice, can and will play a quiet but effective part in guiding the footsteps of mankind along the path of a just and orderly progress to a higher destiny.

Why the Chinese are Enthusiastic Masons

By Eduardo del Rosario Tan Kiang

(*Translation published in "The Cornerstone"*)

Of the one hundred four Lodges working under the Most Worshipful Grand Lodge of the Philippine Islands, two are composed exclusively of Chinese, and three or four in the city of Manila are composed mostly of the children of Cathay. Of the Lodges scattered from Aparri to Jolo, a fair percentage of the brethren are faithful followers of Confucius who have made these islands their permanent home. From time to time, the question has been asked why a goodly number of them, and of the better elements too, flock to the rank and file of our Institution. Is it for mercenary purposes? We can emphatically say no. Following certain inalienable laws of nature, we can give several reasons why Chinese are generally enthusiastic Masons, but one of those, and probably the most important, aside from its ennobling principles, is due to its sentimental nature, because Masonry has some resemblance or affinity with their mythology.

According to the Book of Annals, Pan-Ku was the creator of the world. He was the son of Heaven and Earth. He was a gigantic cyclop, but unlike his kin, he had two eyes. By his marvelous strength, according to Tchen Loe, he was able to separate Heaven and Earth. Being a deity, he lived to a ripe old age, and after eighteen thousand years of existence, death gave him a much needed rest, and his right eye became the sun, and his left the moon.

Upon his death, his breath became the winds and the clouds; his bountiful hair became the flowers of the earth; some of his bones became the mountains, others were converted into minerals and metals; his blood became the fresh water of the rivers; and of his flesh came the human race. In an old etching of this deity, he was illustrated as an operative craftsman, with a chisel in his left hand and the common gavel in his right, diligently shaping this world of ours—a true Operative Mason.

The great tenet of Masonry is brotherly love. The great teaching of Confucius, thousands of years before our era, is reduced into one thing which embraces all: "Love ye one another!"

Questions and Answers

(*This Department has been conducted by the Managing Editor of the* Cabletow, *Wor. Bro. Leo Fischer, since July, 1923. The answers are based upon generally accepted Masonic jurisprudence and the Landmarks and usages of Masonry; but are not to be considered as official rulings of our Grand Lodge or Grand Master, unless the answer specifically states that fact.*)

531.—Does every member of the Lodge present have to vote when a petition for the degrees or affiliation is being balloted upon? Does this include members in the anteroom?

Answer.—Paragraph 159 of our Constitution reads as follows:

> No member of a Lodge, when present, shall be excused or permitted to refrain from voting upon a ballot for affiliation or for the degrees of Masonry.

As regards the second question, the provision above quoted, which was taken literally from the Constitution of the Grand Lodge of California, was construed by the latter as follows:

> The Master should not permit any member to retire after announcing the report of the Committee on Investigation and directing a ballot, unless sickness or some other imperative reason is shown. The Master has power to compel members retiring to the Tyler's room pending a ballot to return to the Lodgeroom and participate in the ballot. He cannot excuse a member from voting who asks it, whether in the Lodgeroom or the anteroom. (1914 California, pp. 23, 130.)

532.—Can a Past Master be tried for unmasonic conduct in the usual manner, or are there any special provisions concerning trials of Past Masters?

Answer.—Paragraph 285 of our Constitution provides that the penal jurisdiction of a Lodge includes all its own members, wherever residing ..... excepting the Grand Master and its own Master. There are special provisions concerning charges against the Grand Master in paragraphs 265 to 271, and regarding such against the Master of the Lodge in paragraph 272 to 280. A Past Master is tried in exactly the same manner as a Master Mason who has never held office, or, for that matter, as a Fellow Craft or Entered Apprentice charged with unmasonic conduct.

533. Can a Lodge legally make a loan to one of its members, secured by a mortgage, for commercial or other purposes?

Answer.—Paragraph 148 of our Constitution provides that the funds of the Lodge are trust funds set apart for the payment of the necessary expenses of the Lodge and for the special calls for charity for which it was instituted. A commercial loan does not come under either of these headings. That loans of Lodge funds for purposes of relief are not authorized, either, is shown by the following California decision:

> The lodge cannot make a loan of its funds secured by a mortgage on the residence of the widow of one of its members. (1896 Calif., p. 570.)

534. Where can I find the legislation of our Grand Lodge concerning the use of liquors and the liquor trade?

Answer.—In paragraph 149 of our Constitution, you will find a proviso reading as follows:

Provided, That no expenditure whatever shall be made for spirituous, malt, or fermented liquors, nor shall any such liquors be used or served at any Masonic banquet or gathering.

Among the Edicts of Grand Master Milton E. Springer there is one numbered 3 and dated September 13, 1919 (see Constitution, edition 1926, pages 169/170), which prohibits Lodges from accepting petitions for the degrees or affiliation from persons engaged in the saloon business and barkeepers, etc., and likewise prohibits Masons from engaging in the liquor business. This edict has not been repealed or modified and is therefore in full force and effect.

535. Is there any such thing in our Masonry as a "dormant" Masons? Why is the term "active" Mason or member sometimes used; is it to distinguish the Mason so styled from a "dormant" Mason?

Answer.—A "dormant" Mason is not recognized as a Mason in our Masonry, as he is not a Master Mason in good standing. An "active" member is so called to distinguish him from an "honorary" member; the latter is not entitled to vote nor required to pay dues.

Lodge News

From Service Lodge No. 95

Service Lodge No. 95 held one Stated and five Special Meetings during March. At the Stated Meeting, on March 6th, Bro. Oakley Grada was elected to membership by affiliation. A silver trowel was presented to Bro. Gerard, who is leaving, in appreciation of his Masonic activities in the Lodge. Mr. Darrell McD. Monteith was initiated. At the Special on March 13th, Mr. Harry Carl Stork was initiated and Bro. Vicente Ramos was passed. On March 20th, Bros. Leo K. Harper and Joseph A. Kolout were raised to the degree of M.M. On March 23rd, Messrs. Kenneth A. Barry and Robert W. Barth were initiated and Bro. Harry C. Stork was passed. On March 27th, Bros. Ramos and Stork were raised. And, finally, on March 31st, Bros. Robert Wm. Barth and Kenneth A. Barry were passed to the degree of F. C.

From Ibarra Lodge No. 31, Kawit

After the transaction of business at the Stated Meeting of Ibarra Lodge No. 31, on April 8th, last, Bro. Franciso Lorenzano was raised to the sublime degree of Master Mason. The work was done by a team composed of officers and members of Bagumbayan Lodge No. 4, headed by Wor. Bro. Antonio Fernando, W. M. Refreshments were served after Lodge had closed.

From Contemporaries

Masons Should Be More Clannish

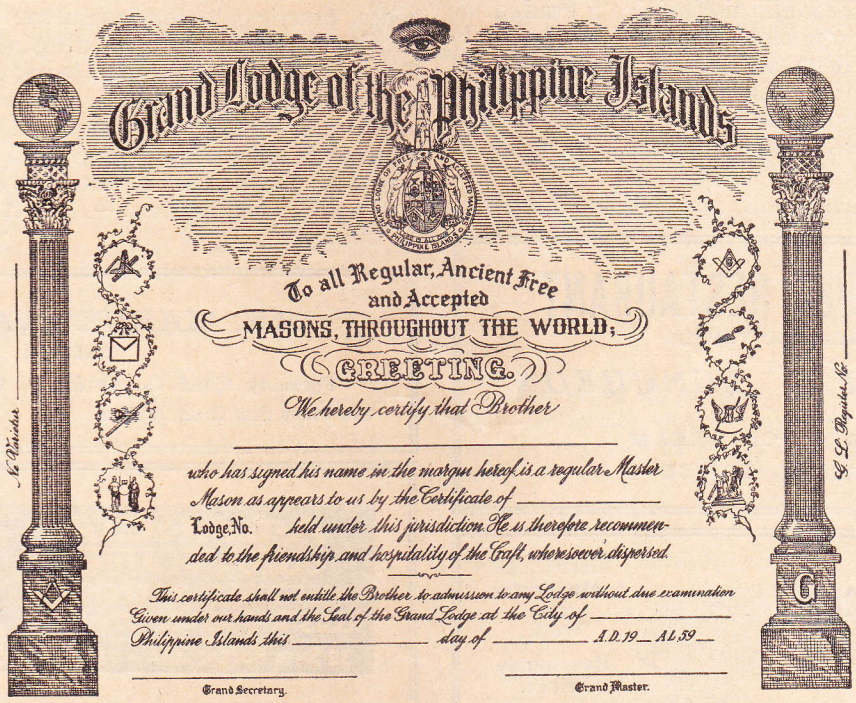
Has it ever occurred to you as a member of the Fraternity to transact, so far as it is possible, business with your fellow members? Trivial as it may seem, it is one of the important factors in holding together a fraternal organization. The support extended by you to a Masonic merchant is appreciated. He is, in many cases, your community merchant and an able and upright citizen. Then, too, he is often a friend and a neighbor. If for no other reason, you should aid him as a friend and for the sake of friendship.

Business relations should not be dependent, in a figurative sense, on friendship, but when your Masonic friend has some product to offer, he should be given the utmost consideration. You may think that this will lead to clannishness, and no doubt it will. Why should not Masons be clannish?

We are not permitting our ideas on Masonry to become narrow, but we do desire to impress our brethren that preference should be extended members of the Fraternity.—*Masonic Analyst.*

Freemasonry

In fine, the real object of Freemasonry may be summed



HAVE YOU A TRAVELING CERTIFICATE?

Neat traveling certificates, same size as above, printed on stout parchment paper and inserted in a handy leather case which fits the coat pocket, can be obtained from the Grand Secretary's Office, thru your Lodge Secretary (who must issue a certificate of good standing). Price ten pesos, to be remitted with order.

up in these words: to efface from among men the prejudices of caste, the conventional distinctions of color, origin, opinion, nationality; to annihilate fanaticism and superstition; extirpate national discord and with it extinguish the firebrand of war; in a word, to arrive by free and pacific progress, at one formula or model, of eternal and universal right, according to which each individual human being shall be free to develop every faculty with which he may be endowed, and to concur heartily and with all firmness of his strength in the bestowment of happiness upon all, and thus to make of the whole human race one family of brothers, united by affection, wisdom and labor.

Slowly and painfully does the highest condition of human knowledge accomplish its great revolution around the glittering axis of truth. The march is long, and, since it began, nations and peoples have lived and died but when the journey is accomplished the incarnation of Truth, now robed but in its symbol, shall appear in all splendor of its brilliant nudity. Truth's torch itself shall then enlighten the world, the doctrine that has just been announced shall become the religion of all the peoples of the earth, and not till then, will be realized that sublime ideal now mysteriously hidden in the symbols of Freemasonry.

That day is, without doubt, yet far distant; but it will arrive. Its coming is marked by destiny and in the order of the centuries. Already, in the sacred balance of eternal justice, is seen each day to diminish a portion of the errors of the people, and to increase the body of light of principle, and which one day will give assurance of its reign.—EMANUEL REBOLD in *The Masonic Digest.*

Estudio y Labor

La tarea masónica descansa sobre dos bases igualmente importantes y necesarias. Ninguna de ellas puede ser suprimida, ni es posible dar mayor importancia a una que a otra.

Es una de esas bases, el estudio sistemático y gradual de las doctrinas, prácticas, símbolos, leyes e historia de la Orden. En ese estudio debe nutrirse la inteligencia del masón y formarse su criterio. Es la otra de esas bases, la difusión constante y metódica de nuestros ideales, el afán intenso y permanente por el mejoramiento de la sociedad profana que nos rodea.

Hace vida masónica incompleta, aquel de los miembros de la Orden que sólo se dedica al estudio y que nada aporta, directa o indirectamente, al bienestar de la humanidad. Se equivoca asímismo el adepto que cree totalmente cumplida su obligación masónica, porque entrega gran actividad a las diversas obras benéficas que realiza su Taller en el mundo profano.

Son dos extremos, generosamente inspirados, pero igualmente erróneos y perjudiciales a la obra completa que debe desarrollar la Masonería.

Muchas veces nos hemos quejado de los renuncios de aquél, de los errores del de más allá. Pero ¿por qué hemos de exigir firmeza y claridad de convicciones de quienes no han recibido jamás una enseñanza metódica y profunda?

¿A qué se debe el desaliento que invade a algunos, aún a los que han sido trabajadores incansables? No lo dudemos ni un instante: a falta de doctrina, a deficiente educación masónica.

Si pretendemos hacer de la Masonería la institución grande y respetable que ha de construir el futuro ideológico y moral de la humanidad, debemos estudiarla profunda y sistemáticamente, hasta que sus nobles enseñanzas e ideales se hagan carne de nuestra carne e iluminen el camino de nuestra acción y vigoricen nuestra voluntad para difundirlas sin descanso.

Estudio intenso y labor incesante, es la voz de orden. Que todos los talleres y todos los hermanos rivalicen en el celoso cumplimiento de la consigna.—*Revista Masónica de Chile.*

En el ambiente masónico se olvidan, felizmente, las distinciones sociales, las religiosas, y sin que se descuiden un solo instante los graves deberes para con la Patria, las distinciones de nacionalidad y de raza. El salvaje del desierto que ha recibido la iniciación considérase como hermano del hombre civilizado. El mundo es el gran teatro donde los masones tienen que mostrar la benevolencia de sus corazones, practicando continuamente la solidaridad social, y las virtudes todas, en favor del género humano. Debemos llegar a la conquista del mundo por el amor, por el sacrificio, por la bondad. Sólo así la Masonería habrá cumplido su misión universal, y los masones del orbe, el juramento que, a través de mil generaciones, vienen prestando en los altares del G:. A:. D:. U:. en el instante inolvidable de sellar nuestros más nobles compromisos.—*Jesús Arocha Moreno.* (*R. M. de Chile*).

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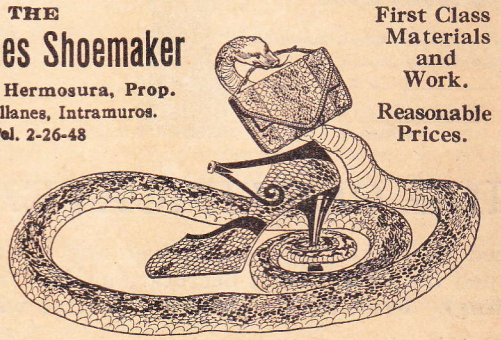

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THE CABLETOW

Órgano Oficial de la Gran Logia de M. L. y A. de las Islas Filipinas

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 105 Logias (29 en la ciudad de Manila) con 6,000 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios principales son: Stanton Youngberg, Gran Maestre; Manuel Camus, Gran Maestre delegado; Samuel R. Hawthorne, Primer Gran Vigilante; Conrado Benitez, Segundo Gran Vigilante; Vicente Carmona, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anua de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

Mensaje o Informe Anual del Gran Maestre, Muy Il. Hno. Antonio Conzalez (1932-3)

(Continuado)

REAJUSTES ECONÓMICOS

Entre las varias resoluciones y peticiones sometidas a nosotros por varios hermanos y por varias logias y también en algunas asambleas de maestros masones en provincias, se encuentran algunas que afectan fundamentalmente a la organización económica de nuestra Gran Logia y de nuestras logias subordinadas.

Para atender debidamente a dichas peticiones y estudiarlas en sus verdaderos méritos, hemos nombrado un Comité de Reajustes Económicos a quienes hemos endosado todas estas resoluciones y peticiones.

A este efecto hemos expedido el 22 de Noviembre de 1932 la siguiente carta circular:

28 de Noviembre de 1932.

A todas las Logias y Masones de la Obediencia de la Gran Logia de M. L. y A. de las Islas Filipinas.

Salud:—En las visitaciones que he hecho a diferentes Logias, y en algunas asambleas de Maestros Masones, se me han presentado peticiones, acuerdos y recomendaciones que son de interés vital para la economía de las Logias de esta obediencia y también para la de esta Gran Logia. Como ejemplo citaré las solicitudes pidiendo la rebaja de los derechos anuales que se pagan a la Gran Logia, la rebaja de los derechos de los grados masónicos, la disminución de los gastos de la Gran Logia, la condonación de ciertas cantidades adeudadas por las Logias a la Gran Logia, la rebaja de la cotización para el CABLETOW, la de los precios de venta de rituales y formularios, etc. Deseando vivamente que se reciban y examinen todas las referidas sugestiones, he tenido por bien crear un comité especial que estudie el reajuste económico de la Gran Logia y las diferentes recomendaciones presentadas por las Logias y Hermanos, teniendo en cuenta por un lado los ingresos y gastos de la Gran Logia y la eficiencia de su administración y por el otro la presente depresión económica, que nos afecta a todos con más o menos intensidad.

Dicho Comité Especial será conocido por Comité de Reajuste Económico y se compondrá de los Hermanos siguientes: Marciano Guevara, John R. McFie, Austin Craig, D. Dikit y Ricardo C. Santos.

Se ruega a todos los Hermanos y Logias presten a dicho Comité Especial su ayuda y cooperación a fin de que la labor encomendada al mismo sea un éxito completo.

ANTONIO GONZALEZ, *Gran Maestre.*

Este Comité tiene preparado su informe correspondiente y lo presentará directamente a esta Gran Comunicación para la acción que la misma tenga a bien adoptar.

DUAL AND PLURAL MEMBERSHIP Y ABOLICIÓN DE LA JURISDICCIÓN TERRITORIAL SOBRE SOLICITUDES DE GRADO

Entre las varias resoluciones sometidas a nosotros por varias logias en nuestras visitas muchas se refieren a las materias con que encabezamos como título este párrafo.

El sistema del *Dual or Plural Membership* afecta fundamentalmente a nuestra constitución. Hasta ahora es ley en esta Gran Jurisdicción la de que un masón no puede pertenecer más que a una sola logia dentro de nuestra jurisdicción. El párrafo 250 de nuestra constitución terminantemente dice que ningún masón será miembro de más de una logia en esta jurisdicción a un mismo tiempo.

Parece ser que el sistema del *Dual o Plural Membership* es de origen inglés. En efecto, allá es la ley desde hace muchísimos años. Parece que las Grandes Logias americanas hasta ahora tienen el mismo sistema que venimos siguiendo en nuestra jurisdicción. Sin embargo, encontramos en los *Proceedings* de la Gran Logia de Texas que el comité encargado del estudio y consideración de este mismo sistema de *Dual or Plural Membership* ha encontrado que once de las Grandes Jurisdicciones con quienes sostienen relaciones fraternales ya han adoptado el sistema de *Dual or Plural Membership*. El comité encargado de esta misma cuestión en la Gran Logia de Arkansas informa que ya son trece las Grandes Logias que admiten este sistema. En los *Proceedings* de la Gran Logia de Illinois se hace constar que ya son diez y ocho las Grandes Logias que adoptan este sistema. En los *Proceedings* de la Gran Logia de Montana aparece que ya son diez y nueve, y el comité correspondiente trae la siguiente relación de las Grandes Logias que ya han adoptado este sistema, a saber:

Alabama	Massachusetts	Oregon
Arizona	Michigan	Rhode Island
California	New Hampshire	South Carolina
Connecticut	New York	South Dakota
Delaware	North Dakota	Virginia
District of Columbia	Oklahoma	Wisconsin
Kentucky		

Citamos estos datos para demostrar que hay una corriente de opinión que prevalece en las jurisdicciones hermanas de América al efecto de adoptar el sistema inglés, permitiendo a sus miembros a pertenecer a un mismo tiempo a dos o más logias.

La razón principal que se alega por aquellos que piden la enmienda de nuestra constitución para adoptar este sistema de *Dual or Plural Membership* es que la mayoría de sus miembros tienen, por necesidades del oficio o de sus negocios, que trasladarse fuera de la jurisdicción territorial de su logia y, como quiera que se ven así lejos de ella, si quieren permanecer activos, acaban por separarse de la misma, cosa que no ocurriría si al mismo tiempo se le permitiese ser miembro de dos logias por lo menos. También añaden éstos que, como este sistema no es de carácter obligatorio, sino tan solo opcional, a nadie puede perjudicar haciéndole incurrir en mayores gastos. Otros alegan razones sentimentales, como por ejemplo, la de que algunos prefieren permanecer inactivos que no separarse de su

madre logia con quien les liga el efecto de haber visto allí por primera vez la luz masónica.

Hemos de reconocer, sin embargo, que algunas logias y algunos hermanos están fuertemente opuestos a la enmienda de nuestra constitución en este sentido.

Y esto mismo ocurre con la propuesta enmienda de nuestra constitución al efecto de abolir la jurisdicción territorial en cuanto a las solicitudes de grado de candidatos. De conformidad con las disposiciones del párrafo 154 de nuestra constitución, ninguna logia podrá recibir una solicitud de grados de un candidato que no reside en su jurisdicción territorial por lo menos los seis meses inmediatamente anteriores a la fecha de la solicitud.

Se alega por los que favorecen esta enmienda que muchos buenos candidatos se pierden por la sencilla razón de que algunos miembros que no simpatizan con aquéllos se oponen a su admisión y se alega por otros que nadie mejor que los que viven en el mismo lugar de su residencia ordinaria puede determinar si son o no buenos materiales para nuestra fraternidad.

Tanto esta cuestión como la del *Dual or Plural Membership* son cosas que debemos estudiarlas muy detenido y concienzudamente, ateniéndonos más que a razones abstractas o teóricas, a las necesidades de nuestras logias subordinadas. Creemos que una cuestión fundamental que afecta de raíz a nuestra constitución no debe ser discutida a la ligera. En todo aquello que implique cambios radicales en nuestra legislación debemos ser más bien conservadores.

Somos de opinión que nuestras logias subordinadas y los miembros de cada una de ellas deben ser oídos en estas cuestiones antes de que tomemos una determinación. Es conveniente que ellos se enteren de todas las fases de estos problemas, de sus ventajas o desventajas, de sus beneficios o de sus peligros, o de sus buenos o malos resultados o consecuencias. Para esto es menester someter estas cuestiones a ellos directamente. Creemos que obraríamos con prudencia si nos decidimos a practicar con respecto a estas cuestiones una especie de plebiscito masónico.

Sometemos, pues, que por el siguiente Gran Maestre se envíen estas cuestiones a nuestras logias subordinadas ordenando ponerlas en conocimiento de sus miembros para su estudio y consideración; que cada logia adopte luego una resolución recomendando la adopción o no adopción de estas enmiendas y las razones para ello; que estas resoluciones se envíen a la Gran Secretaría no más tarde del día 1 de Diciembre de 1933 para ser transmitidas al Comité de Jurisprudencia de esta Gran Logia para su estudio y consideración, también; y que después el Comité de Jurisprudencia de esta Gran Logia adopte la recomendación que crea más propia y conveniente, teniendo en cuenta las resoluciones de nuestras logias subordinadas y todos los datos y circunstancias del caso, para ser discutida en nuestra próxima Gran Comunicación.

PRIMERA LOGIA MASÓNICA EN FILIPINAS

Aprobamos la idea feliz lanzada en la convención de Maestros Masones de Cavite al efecto de conmemorar a perpetuidad y de la mejor manera que podamos el establecimiento de la primera logia masónica en Filipinas, y fué por esto porque expedimos el 10 de Agosto de 1932 la siguiente carta circular:

"10 de Agosto de 1932.

Con la idea de conmemorar a perpetuidad el establecimiento de la primera Logia Masónica en Filipinas, por la presente se crea un Comité compuesto de los Hermanos S. Youngberg, Julian Balmaseda y Austin Craig, que se encargará de investigar cual fué la primera Logia Masónica en el país y el sitio en que construyó su primer templo o celebró su primera tenida masónica, y de recomendar un plan y los medios adecuados para poder erigir en el sitio así designado un monumento conmemorativo.

El Comité se servirá presentar su informe y sus recomendaciones tan pronto como termine sus estudios e investigación.

ANTONIO GONZALEZ, *Gran Maestre.*"

Después de un concienzudo estudio e investigación, el comité nos sometió el siguiente informe que lo transcribimos literalmente por los datos valiosos que contiene.

Dice así:

Muy Ilustre Señor:

El Comité Especial creado por Vos para determinar el sitio en que fué establecida la primera Logia masónica en Filipinas y para recomendar un plan y los medios adecuados para perpetuar su recuerdo, tiene el honor de presentar el informe siguiente:

Antecedentes históricos.—Los antecedentes históricos revelan que hubo actividades masónicas en las Islas Filipinas antes del año 1856, pero no se sabe nada de alguna Logia constituída bajo carta en estas Islas con anterioridad a 1856, fecha esta en que la primera luz masónica la trajo aquí un oficial de la marina de guerra española llamado José Malcampo y Monge, imponiéndose a dicha Logia con motivo fundado el nombre de "Primera Luz Filipina".

Los ex-Grandes Maestres Milton Earle Springer y Teodoro M. Kalaw opinan que dicha logia se estableció dentro de la jurisdicción de la provincia de Cavite, porque Cavite ha sido una estación naval desde el régimen español y fué el sitio en que los marinos españoles solían desembarcar y establecer su residencia temporal.

Los religiosos consideraban a la Masonería como sociedad antireligiosa y no habría sido posible establecer una logia en el puerto donde abundan los clérigos y miembros de las corporaciones religiosas, de manera que los organizadores de la misma deben haber escogido algún sitio hacia el interior de la provincia y cerca de la bahía. No hubo más que dos pueblos en Cavite en que se podía hacer esto, a saber, Bacoor y Cavite Viejo, o Kawit. Resulta de las averiguaciones hechas que no hay la menor traza de trabajos masónicos en Bacoor, y que es probable que la logia se estableció en Kawit. Esto concuerda con la opinión del ex-Gran Maestre Springer de que la primera Logia masónica, llamada "Primera Luz Filipina", fué establecida en Kawit. El ex-Gran Maestre Kalaw abunda en el mismo parecer.

Versión distinta.—El Comité hizo la averiguación necesaria para precisar el sitio en que se fundó la Logia "Primera Luz Filipina". Rogó a las dos Logias existentes en el municipio de Kawit hicieran las pesquisas convenientes, dirigiendo preguntas a los habitantes viejos que pudiesen dar algún informe acerca de la localidad en que funcionaba la referida primera logia masónica. Las Logias Ibarra No. 31 y Primera Luz Filipina No. 69 nombraron a comités para ayudar a este Comité especial, y como resultado de sus trabajos se ha obtenido mucha luz acerca de la materia tan importante.

Hubo dos versiones que se diferenciaban en cuanto al sitio preciso, pero un estudio concienzudo de todas las circunstancias y posibilidades del caso reduce dichas versiones a una sola la cual nos conduce al sitio que estamos buscando.

Gregorio Ronquillo, un anciano que vive en Kawit y tiene unos 76 años de edad, manifestó bajo juramento lo que sigue:

1. Que nació en Kawit el 24 de Diciembre de 1854 y que a la edad de 12 años empezó a prestar servicio como sacristán en la iglesia católica;

2. Que por la noche veía a hombres desconocidos reunidos en la casa de un tal Cosme Estrada que se hallaba en el solar ocupado actualmente por el Cine Kawit;

3. Que Don Cosme Estrada era de Manila y la casa que ocupaba en Kawit era de ladrillo y madera, con ventanas de conchas;

4. Que el declarante supo de personas mayores que las personas que solían reunirse en la referida casa eran masones y según se decía los protegía un capitán de la marina;

5. Que el padre Mariano de Castro, cura párroco de Malabón (hoy General Trías), falleció en Kawit, y durante su estancia en dicho pueblo durante dos años, el declarante le asistía mientras estuvo postrado en cama. Dicho padre le encargó no decir nada al cura español respecto a las personas que solía ver reunidas en la casa de Don Cosme Estrada porque eran masones.

Las declaraciones que preceden forman parte del informe de la Logia Ibarra No. 31 que se une a la presente.

Por otra parte, según el informe que se une a la presente, los miembros de la Logia Primera Luz Filipina No. 69, de Binakayan, Kawit, Cavite, obtuvieron de algunos ancianos de dicho lugar la versión siguiente:

I. Que la Masonería ya era conocida en dicho lugar con anterioridad al levantamiento de 1872, y si ha habido alguna logia establecida en Kawit, debe haber sido en el sitio llamado "Bahay Pare", cerca del cruce de la carretera principal.

II. Que un tal Leonardo Red dijo que supo de su padre que en varias ocasiones, sobre todo en noches de luna, vió en la playa entre Bacoor y Binakayan personas usando collares y armadas de espadas.

III. Que aquella parte del terreno situada entre Bacoor y Binakayan pertenecía a las autoridades navales, porque cerca de la misma se hallaba por algún tiempo una edificación conocida por *polvorín*.

Considerando conjuntamente las referidas dos versiones, llegamos a la conclusión de que las tenidas de la logia se celebraban en una casa de la población de Kawit, o en la finca de Don Cosme Estrada o en su edificio ubicado en el lugar llamado "Bahay-Pare" y que hoy está ocupado por

la casa de la propiedad del general Daniel Tría Tirona, un masón durmiente.

El haberse visto muchas personas extrañas en la playa entre Bacoor y Binakayan, sobre todo en las noches de luna, puede explicarse por el hecho de que en las logias españolas, los masones usaban collares y espadas y que en las ceremonias anteriores a la iniciación, se estacionaba al candidato, con los ojos vendados, en algún sitio aislado donde se lo sometió a varias pruebas físicas para comprobar su sinceridad y su determinación de ser masón bueno y leal. Es posible, pues, que antes de ser conducido el candidato al templo, lo desembarcaron en la playa entre Binakayan y Kawit y desde allí lo llevaron a Kawit para seguir con las ceremonias del ritual. También ha de tenerse en cuenta que en aquellos tiempos, muchos de los candidatos a los misterios de la Francmasonería eran españoles y que se admitía a muy pocos nativos, de manera que es posible que los más venían de Manila o de alguno de los barcos españoles surtos en la bahía de Cavite.

Conclusión.—Se da por probado que la primera logia masónica fué establecida dentro de la jurisdicción del pueblo de Kawit, pero no se puede afirmar si celebraba sus tenidas en la casa de Don Cosme Estrada o en el sitio donde se halla actualmente la casa de Don Daniel Tría Tirona. Sin embargo, a la luz de la única declaración escrita que se ha facilitado a este Comité y que no ha sido desvirtuada por otra prueba por escrito, este Comité Especial está dispuesto a aceptar la versión de Gregorio Ronquillo, porque dicho sitio dista no más que una manzana de la casa de Daniel Tría Tirona y puede haber confusión entre las dos cuando se depende de nada más que la memoria.

Recomendación.—Habiendo determinado el lugar, este Comité especial recomienda que el proyectado monumento conmemorativo se levante en la plazoleta frente al Cine Kawit si la Gran Logia puede adquirirlo en un precio razonable, y que el gasto de levantar un monumento adecuado para conmemorar a perpetuidad el establecimiento de la primera logia masónica en las Islas Filipinas se sufrague por todas las Logias de esta obediencia, y que se den los pasos necesarios para empezar el trabajo tan pronto como sea posible.

También se recomienda que el monumento que se ha de levantar será un obelisco con una inscripción que indique que en dicho sitio se difundió la primera luz masónica en estas Islas, para la honra y gloria del Gran Arquitecto del Universo.

DISTRICT DEPUTY GRAND MASTER PARA EL TERRITORIO DE CHINA

Como quiera que el territorio de China es un territorio abierto, muchas Grandes Logias hermanas tienen allá establecidas varias logias que trabajan de conformidad con las leyes de sus respectivas constituciones.

Actualmente la Gran Logia de las Islas Filipinas tienen en Shanghai la Logia Amity No. 106 y en Nanking la Logia Nanking, bajo dispensa.

Muchas Grandes Jurisdicciones hermanas con logias en China tienen el sistema de designar un *District Deputy Grand Master* para atender más convenientemente a sus intereses masónicos en aquel territorio.

Según nuestras leyes, la Gran Logia de las Islas Filipinas no tiene este sistema, porque nuestro sistema de inspectores cumple acabadamente con las necesidades de supervisión de nuestras logias subordinadas.

Sin embargo, dada la distancia que existe entre el territorio de China y la ciudad de Manila, sede de nuestra Gran Logia, creemos que nuestros intereses masónicos en China estarán mejor representados y salvaguardados si, mediante una resolución, autorizamos a nuestro siguiente Gran Maestre a nombrar un *District Deputy Grand Master* que le represente a él y a nuestra Gran Logia en todo el territorio de China, con aquellas facultades, deberes y obligaciones que él crea conveniente conferirle y designarle.

Por lo que sometemos a la consideración de esta convención la siguiente resolución:

Se resuelve autorizar, como por la presente se *autoriza*, al Gran Maestre de la Gran Logia de las Islas Filipinas nombrar un *District Deputy Grand Master* para el territorio de China con todas aquellas facultades, deberes y obligaciones compatibles con las disposiciones de nuestra constitución que dicho Gran Maestre tenga a bien conferirle y designarle.

No siempre será posible a nuestro Gran Maestre visitar a nuestras logias en China y la creación de este cargo le ayudará en gran manera en el despacho de los asuntos masónicos en dicho territorio.

El cargo de inspector no tiene la misma categoría y atribuciones del cargo de *District Deputy Grand Master* y es conveniente para nuestros intereses que el hermano que nos represente en China tenga la misma categoría que los hermanos que representan allá a las Grandes Logias hermanas.

EL BICENTENARIO DE LA GRAN LOGIA DE MASSACHUSETTS

Hemos recibido una atenta y cordial comunicación de la Gran Logia de Massachusetts invitándonos para que tomemos parte en la celebración de su bicentenario.

Creemos interpretar fielmente los deseos de todos los miembros de esta Gran Logia al proponer que se apruebe la siguiente resolución:

Se resuelve. Que por el Muy Ilustre Gran Maestre de la Gran Logia de las Islas Filipinas se envíe en nombre de esta Gran Logia a la Gran Logia de Massachusetts nuestra más sincera y fraternal felicitación por este grandioso bicentenario de su Gran Logia, deseando tanto para ella como para todos y cada uno de sus miembros todo género de felicidades y esperando que en lo futuro seguirá llevando una vida tan próspera y venturosa como el pasado para el bien de nuestra augusta y honorable fraternidad.

También recomendamos que por nuestro Muy Ilustre Gran Maestre se nombre a un representante de la Gran Logia de Filipinas para que nos represente en todas las ceremonias y demás actos masónicos que en relación con dicho bicentenario se celebre por la Gran Logia de Massachusetts.

Creemos así ratificar los mejores deseos que siempre hemos sentido por los hermanos de la Gran Logia de Massachusetts y reiterar las relaciones de franca amistad que siempre hemos sostenido con ellos.

CONSAGRACIÓN DEL TEMPLO MASÓNICO EN ISABELA

El 5 de Noviembre de 1932 celebramos una comunicación especial en Ilagan, provincia de Isabela, I. F., con el objeto de consagrar el templo masónico de Isabela.

Las ceremonias masónicas de ritual se celebraron estrictamente entre masones.

EL TEMPLO MASÓNICO DE PLARIDEL Y EL CLUB MASÓNICO DE MANILA

Como nuestros hermanos ya saben, en el Templo Masónico de Plaridel tenemos un club masónico en donde los hermanos se reunen todos los días para su propia distracción. Los asuntos del Templo Masónico de Plaridel y del Club Masónico de Manila están en las mejores manos y su administración nada deja que desear. Es el mejor centro para el constante cambio de impresiones entre los hermanos y ahí se está desplegando una labor pro-masónica digna de todo encomio.

Los hermanos que vienen a Manila no deben olvidarse de que tienen un club masónico aquí en donde podrán pasar los mejores ratos y al mismo tiempo conocer más íntimamente a los hermanos de Manila.

LECTURA DE NUESTROS PROCEEDINGS EN LAS LOGIAS SUBORDINADAS

Nuestros *Proceedings* contienen todos los datos referentes a las actuaciones de la Gran Logia. Es, por tanto, una segura fuente de información masónica. También es una fuente de inspiración para todos los hermanos por su variada y brillante literatura.

Los informes de los Grandes Oficiales, los informes de los comités, las oraciones que se pronuncian, los debates sobre las diferentes materias que se discuten, constituyen un verdadero caudal de conocimientos sobre Masonería de que los hermanos debieran estar al corriente.

Sin embargo, hasta ahora no sabemos de ninguna logia que haya dispuesto la lectura de nuestros *Proceedings* en sus tenidas.

Para mantener a todos nuestros miembros al corriente de lo que aquí venimos haciendo, debemos hacer que las partes más importantes de nuestros *Proceedings* se lean en logia abierta. Debemos hacer que los hermanos se

aprovechen de tanto material tan bueno como el que contienen nuestros *Proceedings*.

Por lo que recomendamos que el M. I. Gran Maestre expida un Edicto inmediatamente después que los *Proceedings* estén impresos y repartidos ordenando a las logias subordinadas la lectura en sus tenidas de aquellas partes de los *Proceedings* que, a su juicio, sean las más importantes para el conocimiento e información de los hermanos, debiendo hacerse constar esto en actas.

DISCIPLINA MASÓNICA

Para el éxito de cualquier empresa nada es tan necesario como la disciplina. La disciplina no quiere decir rigidez en la administración de los asuntos; tan sólo significa cooperación entre los diferentes elementos de una institución para que cada uno haga de su parte aquello a que está obligado según sus propios reglamentos.

En una institución tan eminentemente democrática como lo es la institución masónica, la disciplina es esencialmente necesaria para el éxito de su labor. Sin ella no iremos más que a un seguro fracaso. A esto obedece el que nos hayamos visto precisados a expedir una circular el 1 de Septiembre de 1932 del tenor siguiente:

Manila, I. F., 1 de Septiembre de 1932.

A los Venerables, Dignatarios e Inspectores de todas las Logias de esta Obediencia.

Salud:—El 25 de Febrero de 1930, el Muy Ilustre Hmno. Vicente Carmona, entonces Gran Maestre, promulgó el Edicto No. 15, cuyo párrafo 3 es del tenor siguiente:

"3. Que el Venerable Maestro de cada Logia de esta obediencia hará que se prepare al final de cada mes civil una relación sacada de los libros y demás documentos de la Logia, detallando los ingresos, débitos y gastos, tenidas, asistencia y demás datos que se exijan. Los formularios necesarios podrán obtenerse de la Gran Secretaría. Un ejemplar de dicha relación, firmado solamente por el Venerable Maestro, se enviará tan pronto como sea posible al Gran Maestre; y otro ejemplar firmado por el Venerable Maestro, Tesorero, Secretario e Inspector se enviará más tarde, para el Comité de Administración de Logias. Ambos ejemplares se enviarán a la Gran Secretaría."

No obstante el carácter obligatorio de la disposición que acabamos de citar y el hecho de que la misma continúa en pleno efecto y vigor, algunas Logias no han redactado y enviado la relación de que trata y otras han presentado informes incompletos. Esto no solamente constituye incumplimiento de un edicto del Gran Maestre sino que ha resultado en mucha correspondencia innecesaria entre la Gran Secretaría y las Logias referidas.

Por la presente se llama la atención de los dignatarios de las Logias a los deberes que les corresponde cumplir por virtud del Edicto No. 12 y se los ordena cumplir con su obligación en relación con el mismo. Se encarga a los inspectores de los distritos masónicos presten atención especial a esta materia al hacer la inspección de cada Logia.

ANTONIO GONZALEZ, *Gran Maestre.*

y otra del 2 de Septiembre de 1932 que literalmente dice:

Manila, I. F., 2 de Septiembre de 1932.

A los Venerables, Vigilantes y demás Hermanos de todas las Logias de la obediencia de la Gran Logia de las Islas Filipinas.

Salud:—Se nos ha participado que la labor de la Gran Secretaría se ha hecho mucho más difícil de lo que debiera ser por la gran demora con que ciertas Logias contestan a las comunicaciones y cumplen con las indicaciones de dicha oficina. Se ordena, pues, que todas las Logias observen estrictamente las instrucciones siguientes:

Las comunicaciones del Gran Maestre o Gran Secretario deben resolverse lo más antes posible, y si no se pueden resolver inmediatamente por carecer de los datos requeridos o por estar distante la fecha de la tenida ordinaria de la Logia, etc., se debe acusar recibo de dichas comunicaciones sin demora. Deben cumplirse rigurosamente las disposiciones del párrafo 145 de la Constitución, respecto a la lectura que se ha de dar a todas las comunicaciones del Gran Maestre o Gran Secretario entre columnas en la tenida ordinaria siguiente a su recibo. En todo lo demás, se observarán las reglas de cortesía y prontitud que deben de regir toda correspondencia.

ANTONIO GONZALEZ, *Gran Maestre.*

No es el espíritu de crítica el que nos anima al insistir en que seamos disciplinados en todos nuestros asuntos; pero antes de terminar este mensaje, nos creemos en la obligación de requerir de todos nuestros hermanos, y especialmente de los oficiales tanto de la Gran Logia como de las logias subordinadas, el que se guíen constantemente en sus actos por un verdadero espíritu de disciplina masónica, por nuestro propio bien y por el bien de nuestra augusta y honorable Fraternidad.

* * *

Hemos hecho hasta aquí una compilación de los varios asuntos y de los varios problemas que hemos atendido durante nuestra administración, que está llegando a su término. La sometemos a vuestra fraternal consideración para que la juzguéis, en la confianza de que vuestro juicio, cualquiera que fuese, será aceptado por nosotros con verdadero espíritu fraternal.

Somos los primeros en reconocer en vosotros el derecho a esperar de nuestra pasada labor algo que fuera menos pobre, menos modesto, una labor que sea tan gloriosa y brillante, como la de nuestros ilustres predecesores en esta silla oriental.

Pero estamos seguros que vuestro espíritu de caridad os hará comprender que si no hemos colmado la medida de vuestros deseos ello es debido a que la fuerza y voluntad humanas tienen su límite y hasta ese límite hemos llegado en la administración de los asuntos que nos habéis encomendado.

Cuando aceptamos este mallete en la inolvidable noche de nuestra instalación, decíamos que era nuestra esperanza la de que al final de nuestra jornada nos reuniríamos aquí otra vez, radiantes de entusiasmos, y con la seguridad de haber aportado nuevos materiales para aquella grandiosa edificación en donde todos los hombres y todos los pueblos fraternizan porque viven y se mueven en un ambiente saturado de los nobles y desinteresados ideales de nuestra augusta y venerable institución.

Si nuestras esperanzas se han realizado lo prueba este ingente y heterogéneo grupo de hermanos venidos de todas partes, de Norte al Sur de nuestro Archipiélago y hasta de las vecinas playas de la China.

Mi asociación como Gran Maestre con todos vosotros, mis queridos hermanos, es el recuerdo más grato de mi vida. Comprendo que, en mi pequeñez, si he merecido tan alto honor, ello ha sido nada más que porque así lo habéis querido, así lo habéis deseado, sin méritos que me cualifiquen para tan elevada asociación. Habéis sido tan buenos para conmigo que ya aquí no me habéis abandonado. Por el contrario, fuísteis vosotros los que me animásteis con vuestros consejos, con vuestra eficaz ayuda y espontánea cooperación, para llegar felizmente a estos últimos momentos de mi jornada como vuestro Gran Maestre.

No sé como expresaros mi profundo agradecimiento. No sé como deciros los sentimientos que anidan en mi pecho. Ahora, dentro de poco, dejaré este alto sitial para ir a llenar otra vez nuestras filas como el último de nuestros soldados.

En el vertiginoso correr de los días, de los años, tal vez mi pasada actuación como Gran Maestre se borra de vuestra mente. Esto es muy humano. Pero os hablo sinceramente, os hablo con mi alma de masón, cuando aquí os afirmo, os aseguro que mis momentos más felices serán aquellos cuando vengan a retozar a mi mente estos recuerdos tan gratos de mi asociación con vosotros como Gran Maestre, cuando, con orgullo, también muy humano, vaya diciendo a mis hijos, y a los hijos de mis hijos, que una vez en mi vida he sido, por vuestros votos, por vuestros sufragios, por vuestra excesiva benevolencia, el Gran Maestre de la Gran Logia de las Islas Filipinas.

Fraternalmente sometido,

ANTONIO GONZALEZ,
Gran Maestre.

Manila, I. F.,
24 de Enero de 1933.

CONTRIBUTIONS IN NATIVE LANGUAGES

(TAGALOG)

Si Rizal, sa Kanyang Pagka Masón
Mga Aral na Ikinalat sa Pamamagitan ng Kanyang mga Sinulat

Ng Kap. na ANTERO GEMPESAO, Logia Cabanatuan No. 53

Akdang ginantingpalaan sa Timpalak-Panitik ng Gran Logia, noong Hunyo 19, 1932
(Karugtong)

ANG LAKÁS.

Sa mainitang salitaan ni Ibarra at ni Elías (Noli, Kab. L) ay nasabi nitong huli:

—"Kung magsasarili tayo ay tunay ngang walâ tayong gasinong halaga; nguni't itanggol ninyo ang usap ng bayan, sumama kayo sa bayan, pakinggan ninyo ang kanyang daing, bigyan ninyong halimbawa ang iba, inyong ipakilala kung alin ang tinatawag na Inang bayan . . . ."

—"Ang hinihinggî ng bayan ay hindi mangyayari, kailangan ang maghintay."—Ang sagot ni Ibarra.

—"Maghintay . . . ang maghintay ay katimbang ng magtiis."

—"Kung aking hingin ang gayon ay pagtatawanan lamang ako."

—"At kung katigan kayo ng bayan?"

—"Iyan ang hindi mangyayari kailan man, hindi mangyayaring panguluhan ko ang madlâ na tuklasin sa pamamagitan ng LAKÁS ang bagay na inaakalang hindi dapat ng pamahalaan, hindi. . . . At kung ang madlang taong iyan ay makikita kong may sandata ay pipiling ako sa Pamahalaan at sila'y aking kakalabanin, pagka't hindi ko aariing bayan ang madlang taong iyan. Ibig ko ang kabutihan, kaya't nagtatayo ako ng paaralan; hinahanap ko ang kabutihan niya sa pamamagitan ng pagdunong, sa unti-unting pagsulong; pag walang liwanag ay walang landas."

"—Kapag walang labanan ay wala rin namang kalayaan—ang sagot ni Elías."

"—Hind ko ibig ang ganyang kalayaan."

"—Kung walang kalayaan ay walang liwanag—ang biglang paklî ng piloto—sinasabi ninyong kaunti ang inyong pagkakilala sa inyong bayan, nananalig ako sa gayon. Hindi ninyo nakikita ang labanang inihahanda, hind ninyo namamalas ang ulap sa langit; ang labanan y nagsisimula sa dako ng mga pagkukuro hanggang sa makasapit sa lupa na mapipigtâ ng dugô; nadidinig ko ang tinig ng Dios, kahabag-habag ang mangagtankang sa kanya'y sumalansang. Hindi isinulat ang kasaysayan nang dahil sa kanila."

* * *

"—Anó ang sasabihin ko sa mga nag-utos sa akin?—Ang pawakas ni Elías, nang makitang ayaw pahinuhod si Ibarra."

"—Sinabi ko na sa inyo: dinarandam kong labis ang kanilang kalagayan, nguni't maghintay sila, ang isang masamang bagay ay hindi nagagamot ng lalong maraming kasamaan, at sa ating kasawian ay tayong lahat ang may sala."

Sa sagutang iyan ay mababakás ang init ng inip at ang lamig ng hinahon; ang pagpipiglas ng LAKÁS, at ang pagwawari ng KARUNUNGAN. Nais ni Elías na ang bayan ay matubós sa kaalipnan sa pamamagitan ng LAKÁS; nais ni Ibarra na ang kalayaan ay tamuhin sa pamamagitan ng KARUNUNGAN, sa pangangatuwiran na kung ang kaalipnan ay isang sama ay lalong malaking kasamaan ang gumamit ng LAKÁS na puputi ng mga buhay.

Sa kainitan man ng labanan, noong si Rizal ay napipiit na sa "Fuerza de Santiago", sa pahayag na ginawa niya, bilang panawagan sa bayang nagsimula na ng panghihimagsik, ay sinabi:

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

Ang pahayag na iyan ay walang ibang inilalahad kundî mga diwâ ng Masonería, iyang diwang ipinakikilala ng dalawa niyang sagisag, ang "pulgadera" at ang "mazo", na siyang sagisag ng LAKÁS.

Ang nais ng mga pinag-uusig na kinatawan ni Elías, gaya rin naman ng nais ng mga manghihimagsik na pumagitnâ na sa larangan ng labanan, walang pinatutunayan kundî sa ibabaw ng pinapangarap na tagumpay ng kapayapaan at ng pagkakasulong ay ibig nilang isugal ang walang sagkang LAKÁS sa ipagtatamó ng kaligayahan at sa paniniwalang gumagawa sila sa loob ng matuwid at hindi alagata ang kamatayan, at sapagka't hindi nila talos na ang mapusok na paggamit ng LAKÁS, ay nagpapakilala ng kawalang-tiwala sa KATARUNGAN, na walang ibubunga kundî kapahamakan at ang maling hakang nagpapalimot sa mga adhikain upang huwag makilala ang pagkakasulong. Ang ganyan ay maipalalagay na bunga ng pagdidilim ng isip na di naiilawan ng liwanag ng katalinuhan, kaya't hindi nila natatalos na ang ganyang LAKÁS ay isang salaring LAKÁS na nagbubulid sa bayan sa kapangyayaan at sa mapait na hiraya't sa pagkaguho. Ang LAKÁS na iyan ay hindi pagkakasulong, pagka't ang LAKÁS upang umabot sa tunay na tagumpay ay kailangan ang KARUNUNGAN at ang KAGANDAHANG nagpapariñgal sa lahat ng dakilang adhikain. Tinutuklas ng mga dakilang tao ang LAKÁS sa pamamagitan ng matuwid. Ang mga maang ay ninanais ang matuwid sa pamamagitan ng LAKÁS.

Sang-ayon kay Alberto Pike, ang LAKÁS na walang patakaran o kaya'y malî ang alituntunin, ay isang singaw na hindi supil ng KARUNUNGAN, na nawawalâ sa kadiliman, napaiilanlang sa himpapawid at napaparam.

Ang LAKÁS ay dapat ngang masupil ng KATALINUHAN, pagka't ang KATALINUHAN ay laan sa bayan at siyang LAKÁS ng bayan, at ang bayang nasasandatahan ng KATALINUHAN ay hindi mahihilig kailan man sa panatismo at sa panglulupig. Isang LAKÁS na pinapatnubayan ng matalinong uták ay kikilalang walang sala sa isang Batás na magtutuwid ng kanyang mga gawain na magbubunga ng isang tunay at palagiang pagkakasulong. Maidaragdag pa, na, sa dahilang ang pag-iisip ay isang LAKÁS, ang kanyang bisa'y ang pagwawari na magwawakas sa pagtuklas ng ikagaganap ng ka auhan at ang dalawa niyang batayan ay ang KATOTOHANAN at ang PAGIBIG. Ang dalawang ito'y dapat paglakipin at patnubayan ng KATALINUHAN at ianyo sa pamamagitan ng guhit ng matuwid at ng Katarungan, na ang magiging bunga'y ang pagkakatimbang ng KARUNUNGAN upang humantong sa pagkakasundo.

Kung ang ganyang kamalian ng LAKÁS ay ihahambing sa mga pangyayaring ating nasasaksihan ngayon, na ang mga bisig sa ibaba na tinatawag na bayan ay nagbabalang gumamit at ang iba'y gumamit na nga ng LAKÁS na tiwali dahil sa ipinalalagay na kaabaan nila, ay lilitaw na ang mga taong itó na hindi nakasusukat ng magiging wakás ay tumatalima lamang sa kayag ng isang ulong walang kapanagutan pagka't walang hinahangad kundî ang kabutihang sarili. Kapag ang mga taong ito'y naakay sa mabuting landasin ay magiging isang bisig na makakatulong sa pagsulong ng katauhan.

Sa harap ng ganyang mga pangyayari ay maitatanong natin: ang kaabaan nga kaya ang umaakay sa kanila upang magpakahámak? Tunay itó o hindi, nguni't ang katotohanan ay may mga LAKÁS na nagtutulak sa kanila sa pangangailangan: ang mga itó'y ang KAMANGMANGAN at ang PAGHIHIKAHOS, na alinsunod kay Pike ay dalawang ale ng bayang iyan.

Kung nakapamamayani nga ang KAMANGMANGAN at ang PAGDADAHOP ay dapat aminin na may isang kapabayaan; isang pagwawalang-bahala ng mga may pananagutang magpala sa kapalaran ng bayan, na, sapagka't nakapaubaya sa sariling kapalaran ay nawawalan na ng pag-asâ sa kanyang katubusan. Na, may kapabayaan at pagwawalang-bahala sa gawî ng mga may pananagutang magpala sa kapalaran ng bayan?

Si Elías ang tutugon sa katanungang iyan (Noli, Kab. XLIX) makaraang sabihin ni Ibarra na,

> "—Ang pagpapahina sa guardia sibil ay katimbang nang ilagay sa panganib ang katiwasayan ng bayan."
>
> "—Ang katiwasayan ng mga bayan. . .—Ang malungkot na bulalás ni Elías.—Malapit nang maglalabing limang taon ngayong ang mga bayang itó'y may guardia sibil, nguni't tingnan ninyo: mayroon pa tayong mga tulisan; ang pagnanakaw ay patuloy at hindi makilala ang mga may kagagawan; ang kasamaan ay nangyayari at ang tunay na may kasalanan ay lalabuy-laboy na malayá, nguni't ang payapang mamamayan ay hindi gayon. Itanong ninyo sa bawa't mabuting taong naninirahan sa bayan kung ipinalalagay nilang mabutî ang pagkakatatag ng mga kawal na iyan, at kung sila'y isang pag-aampon ng Pamahalaan at hindi isang pataw, isang panggipit pa, na ang pagpapakalabis ay nakasusugat higit kaysa panggagahasa ng mga salarin. Ang mga kagagawan nga nitong mga huling tinuran ay malalakî, nguni't bihirang mangyari at ang mga tao'y may karapatang maglabán sa kanila; datapuwa'y ang mga kapaslangan ng LAKÁS na nanghahawak sa kautusan ay hindi natutuklasan man lamang, at kahit ang mga kapaslangang ito'y hindi kasinglakî nang ginagawa ng mga salarin ay madalas namang mangyari at sinasangayunan. Ano ang naibibigay ng mga kawal na ito sa kabuhayan ng ating mga bayan-bayan? Nakapipigil sa mga paglalakbay, sapagka't ang lahat ay nangangánib na mapahirapan nang dahil sa munting sanhi lamang; minamahalaga pa ang pag-alinsunod sa mga palakad kaysa sadyang kabuluhan ng mga bagay-bagay, na siyang nagpapakilala ng dı kasapatan; sa dahilang ang isang tao'y nakalimot lamang na taglayin ang sedula ay babalitiin na at sasaktan, na hindi na tinitingnan kung taong maranga̱l at iginagalang ng kanyang mga kababayan; ang unang katungkulan ng mga pinuno ay ang pagpugayin sa kanila, sa ibig man o sa ayaw, ang mga kawal, kahit sa gitnâ ng kadiliman ng gabî, bagay na siya namang ginagayahan ng kanilang mga sundalo sa pagpapahirap at panggagagá sa mga taong bukid, at ang kadahilanan ay bala na; wala ang paggalang sa tahanan * * * ibig pa ninyo ng iba? Sa mga araw ng pistang nakaraan ay nagpatuloy na walang katiga-tigatig ang

mga kawal ng sugal, nguni't ginulo nila ang mga pagkakatuwang may pahintulot ng mga may-kapangyarihan; nakita ninyo ang palagay sa kanila ng mga tao, ano ang nahita sa pagpigil sa pagsulak ng mga kalooban at paghihintay sa ipasisiya ng may-kapangyarihan? A, ginoo, kung ito ang tinatawag ninyong pagtatanggol sa katiwasayan. . . ."

"—Kinikilala kong may kasamaan nga—ang tugon ni Ibarra—nguni't nararapat nating tanggapin ang mga kasamaang ito dahil sa kabutihang kanilang taglay. Ang pagkakatatag ng mga kawal na iyan ay hindi nga lubhang wasto, nguni't maniwala kayong sila'y nakapipigil na dumami ang mga salarin dahil sa takot sa kanila."

"—Dahil nga sa takot ay lalong dumarami, ang sabihin ninyo—ang patunay ni Elías. Noong hindi pa nalalagay ang mga kawal na iyan, maliban sa ilan, ang lahat halos ng salarin ay nagiging tulisan lamang dahil sa gutom; nangagnanakaw at nanghaharang upang mabuhay, nguni't pagkaraan ng pananalat ay lumilinis na muli ang mga lansangan; sukat nang makapulis sa kanila ang mga maralita't matatapang na kwadrilyero na ang sandata ay masasama, iyang mga kwadrilyero na pinakapupulaan ng mga nagsisulat ng ukol sa ating bayan, iyang mga taong ang *karapatan ay ang mamatay, ang katungkulan ay ang makilaban at ang gantimpalang tinatamo'y ang kutya.* Ngayon ay may mga tulisan, at mga tulisan na sa habang buhay. Isang pagkukulang, isang pagkakasalang linapatan ng pa usa, ang paglabag sa kapangyarihang ito, ang takot sa kakila-kilabot na pahirap ay nagaaboy sa kanila sa kapisanan at pumipilit sa kanilang pumatay o mamatay. Ang panginginilabot sa guardia sibil ay siyang pumipigil sa kanila na magbalik sa kabutihan, at sa dahilang ang isang tulisan ay nakapaglalabang mabuti sa kabundukan kaysa mga sundalong kanilang hinahamak, ang nangyayari'y wala tayong lakas na sukat makasugpo sa kasamaang sa atin din galing. * * * Ang pananakot a may kabuluhan kapag ang bayan ay alipin, kapag ang mga kabundukan ay walang mga yungib, kapag ang kapangyarihan ay maglalagay ng tanod sa bawa't punong kahoy at kapag ang katawan ng alipin ay walang lulan kundi sikmura at bituka lamang, nguni't kapag ang taong wala nang pagasa na magtatanggol sa kanyang buhay ay nakararamdam na ang kanyang bisig ay malakas, tumitibok ang puso na may taglay na kamuhian, ay mangyayari bagang masugpo ng pananakot ang lagablab na kanyang ginagatungan?"

Sa harap ng ganyang napakaliwanag na palagay ni Elías, ay iniaaral ni Rizal na ang Masoneria'y nahaharap sa isang dakilang gawain. Kung sa ibaba'y natutunghayan ang isang bayang dahil sa hindi nasisiyahan sa kanilang kapalaran ay lumulusong sa lalong malubhang pagpapakahamak, sapagka't sa itaas ay mayroong isang mapangganib na LAKAS, na, sapagka't LAKAS ng matatal nong utak, buhat sa sandaling gamitin ang kanilang mga alagad sa pagtangkilik sa paghahari-harian, hindi dahil sa pangangailangan, kundi dahil sa malabis na pagnanais na umaabot sa kasakiman na kumakayag samantalahin ang pagtitiwalang ilinagak sa kanilang kamay ng bayan, ay walang ibang magiging bunga kundi ang pagtatakip sa mga lisyang palakad na nagpapalihis sa guhit ng mga sinumpaang banal na tungkulin sa sarili at sa bayan.

Kung ang KATALINUHAN ay para sa bayan at siyang LAKAS ng bayan, at kung ang mga nasa itaas na may mga alagad na naghahawak din ng LAKAS, na hindi lamang bahagi ng bayan kundi ang mga ipinalalagay na tiga pagpamata sa bayan ay hindi ginagamit ang KATALINUHAN sa pagnunutos sa mga hindi nasisiyahan, ang KATALINUHANG iyan ay nagiging manglulupig, at kung saan naghahari ito'y nandoon ang kaalipnan, at ang manglulupig, sa takot na ang kanyang kamalian ay libakin ay hinihibo ang bayan at ayaw alamin na ang paghibo ay nangangahulugan ng paghamak at ang humamak sa bayan ay hinahamak ang sarili. Dahil dito'y sasang-ayunan natin ang isipan ni Pike, na ang LAKAS ng bayan, iyang makapangyarihang LAKAS ay siyang nagtatayo ng tanggulan ng mga manglulupig at siya ring sinasandata ng mga ito.

Bilang bunga ng pagiging hamak ng LAKAS sa kamay ng kamangmangan o ng mapanghamig, ay nandiyan ang gulong iginayak na nasasaysay sa Kabanatang LV ng Noli Me Tangere, na walang naging bunga kundi kapangyanyayaan, luha, dugo't kamatayan. "Ibubo ang dugo dahil sa Dios, sa bayan, sa kaanak at sa kapuwa'y marangal; ang iba pa'y kapalaluan at salarin" ang sabi ng manunulat na si Burke.

Ang LAKAS, sang-ayon sa Masoneria ay dapat magkaroon ng tanglaw ng KARUNUNGAN upang ang suliranin ng kabuhayan ay matuus nang buong katalinuhan.

Ang mga suliraning ito'y hindi naiasa ni Rizal sa kanyang mga kapanahon, kaya't ang mga huli niyang pangarap ay isinalig sa KABATAAN na kanyang pinasiglá sa paghanap ng KARUNUNGAN.

KABATAAN AT KARUNUNGAN.

'—Nasaan ang KABATAAN na naglalaan ng kanilang mga lungtiang sandali, mga pangarap at kasigabuhan sa ikagagaling ng kanilang bayan? Nasaan ang malingap na magbububú ng dugo upang hugasan ang ganyang maraming kahihiyan, ang gayong karaming pagkakasala, ang gayong karaming bagay na kamuhi-muhi? Malinis at walang bahid dungis ang kailangang maging buhay na alay upang ang handog ay maging karapat-dapat. . . . Saan kayo naroon, mga kabataan, na magtataglay ng lakas ng buhay na tumanan na sa aming mga kaisipan at ang lagablab ng sigabo na namatay na sa aming mga puso? Inaantay namin kayo, oh, kabataan hali-kayo at kayo'y aming inaantay." (Filibusterismo, Kab. XXXIX.)

"KABATAANG pag-asa ng aking Bayan". Iyan ang pinasisiglá ni Rizal, iyang may tungkulin magpatuloy ng mga gawaing sinimulan ng mga taga ngayon; iyang KABATAANG nababatbatan ng mga katangian, gaya ng mga Ibarra at Isagani, nag-ukol ng kanilang kapakanan sa ipagtatagumpay ng KARUNUNGAN; ng isang Plácido Penitente, na marunong tumutol sa mga paghamak; ng isang Sandoval, na kusang nakikiisa sa mga gawaing hinggil sa pagkakasulong, bagaman iba ang kanyang lahi; ng isang Makaraig na hindi marunong kupasan ng sikap sa pag-usig ng ikanunutos ng KABATAAN. Ang KABATAANG iyan ang kinakailangan, ang KABATAANG nag-aaral sa kasaysayan ng kahapon na ginagawang alituntunin sa ngayon upang ihanda ang kinabukasan, at hindi iyang KABATAANG humahanga sa iba't inaakalang huwaran

"* * * nguni't gaya ng nangyayari kahit kailang ibig nating huwaran ang mga bantog na tao, ay wala tayong napaparisan kundi ang pinakamalhit niyang bagay, kung hindi pa mangyaring ang kanilang mga kasiraan ang siya nating mahuwaran; sapagka't wala tayong kaya kundi yaon lamang; ang marami sa mga humahanga ito ay nangakakapuna kung papano ang paglalagay ng korbata ng ating bagong-tao, ang iba'y ang ayos ng liig ng baro at hindi kakaunti ang nakapuna kung ilan ang butones ng kanyang amerikana at tsaleko." (Noli, Kab. XXVI.)

Ni hindi rin iyang KABATAANG

"* * * walang iniisip kundi ang mangligaw at humanap ng kasayahan: marami pa ang panahong ginugugol nila sa pagdaya at paghahapay ng puri ng isang dalaga, kaysa pagkukuro ng ikabubuti ng bayan; ang ating mga babae, sa pag-aalaga sa bahay at *familia* ng Dios, ay nalilimot ang sarili nilang tahanan; ang ating mga lalake ay masipag lamang sa bisyo at mga magigiting sa kahihiyan; ang mga bata'y namumulat sa kadiliman at masasamang hilig, ang kabinataan ay nabubuhay nang maluwat nang walang isang mithi, at ang matatandá, na walang magawang anoman, ay nagagamit lamang upang magbigay ng masamang halimbawa sa kabinataan. * * *" (Noli, Kab. LIV.)

Ang KABATAANG mapagsasaligan ng magandang hinaharap ng katauhan, gaya nang nasabi na'y yaong KABATAANG mapangarap at may pagkukusa sa ikasusulong upang ipaging marapat, pagka't

"—Ang KARUNUNGAN ay ibinib gay lamang doon sa karapat-dapat magtamo; kung ipagkakaloob sa mga taong walang matibay na puso at mabuting aral ay hahalay lamang." (Filibusterismo, Kab. XXVII.)

Iyan ang mithiin ng Masoneria, kung kaya't ang itinayong saligan ay ang KARUNUNGAN upan lumalang ng mga pusong matitibay na maipakikiharap sa tunggalian ng buhay na dapat maging malinis at marangal.

Nguni't kung tunay nga, na, sa ibabaw ng pagsisikap ng Masoneria'y may KABATAANG hindi pa rin mapagtitiwalaan ng KARUNUNGAN, pagka't may KABATAANG "*mapangarap at kulang ng pagkakilala sa mga bagay-bagay, laging kasunod ng mga paro-paro't mga bulaklak*" gaya ng sabi ni Simoun, (Filibusterismo, Kab. VII), nguni't iyan ay hindi kasiraang naidudulot ng likas na singaw ng lupain, lalo na kung panghihinuhanan ang nasasaksihan sa kasalukuyan, iyan ay isang kasiraang bunga ng maling paraan ng pagdudulot ng karununggan na nalilihis sa patakarang dapat sundin, na "*pabutihin sa tuwi-tuwi na ang batang binhi, sa ugali't sa pangangatawan, upang iandas siya sa kanyang kaligayahan, lumikha ng isang bayang marangal, malusog, matalino, mabait, marilag at matapat.*" (Filibusterismo, Kab. XXVII.)

Kung may lumilihis sa patakarang iyan, na lumilikha ng kasiraan ng KABATAAN, sapagka't ang itinuturo'y hindi kaangkop ng likas na kaugalian at ng mga alamat, ano pa't ang katawan ang siyang inihuhubog sa damit at hindi ang damit ang inihuhubog sa katawan, kaya nga't may katatawanang KABATAAN kung nakasuot na ang bihisang pinaghubugan ng kanyang katawan, kaya pa't may KABATAAN na hindi tila maangkupan ng KARUNUNGAN.

At sa dahilang ang diwa ng Masoneria'y may luklukan sa lahat ng sangay ng kabuhayan, ay hindi mapag-aalinlanganan na ang mga kasiraang natutuklasan sa sinapupunan ng lipunan ay unti-unting maisasaayos at ang hubugan ng KABATAAN ay masasapuhan ng sadyang uri na makatutugon sa hinihiling ng dakilang tungkuling ginagampanan sa harap ng sangkatauhan. At araw na ang hubugang iyan ay makabubu ng isang katauhan dahil sa punyagi ng mga umuugit ng kanyang kapalaran, sa araw na iyan ay muling mauulit ang matalinong hatol ni Jupiter, na

"* * * Ikaloob kay Homero ang trompa, kay Virgilio ang kudyapi at kay Cervantes ang kapurihan; samantala'y ititimpalak ng Kabantugan sa Sangtinakpan ang hatol ng Tadhana, aawitan ni Apolo ang bagong Tala na buhat ngayon ay magniningning sa kaluwalhatian ng langit at lulukluk sa isang upuan sa dambana ng kawalang hanggan." (El Consejo de los Dioses.)

Isang pang patunay na ang mga pangarap ni Rizal ay ibinatay sa KABATAAN, ay ang sumusunod na tulang A LA JUVENTUD FILIPINA.

Alza tu tersa frente,
Juventud Filipina en este día
Luce resplandeciente
Tu rica gallardía,
BELLA ESPERANZA DE LA PATRIA MÍA.

Vuela, genio grandioso,
Y les infunde noble pensamiento,
Que lance vigoroso,
Más rápido que el viento,
Su mente virgen al glorioso asiento.

Baja con la luz grata
De las Artes y Ciencias a la arena,
Juventud, y desata
La pesada cadena
Que tu genio poético encadena.

Bagaman lalabing tatlong taon noon si Rizal, nang kathain ang tulang itó, at bagaman hindi pa natutuklás, na, sa dako pa roon ng̃ inaabot ng̃ kanyang tinĝin ay may isang sinukob na ang dambana'y ang Kalikasan; nasusukuban ng̃ isang lanĝit na nahihiyasan ng̃ maniningning na bituwin na ang mĝa kislap ay naghihiwatig ng̃ malalalim na hiwaga; na ang bawa't batis ay inaagusan ng̃ matamis na tubig ng̃ KARUNUNGAN; na ang alis-is ng̃ agos ay tinĝig ng̃ matatayog at magagandang aral, ang mapanĝarapin niyang kaluluwa, tila baga nahihimigan nang̃ banay-banay at matulaing simoy ng̃ sinukob na iyon na ang saligán ay tatlong matitibay na haliging hindi maibubuwag ng̃ panahon, pagka't mĝa sagisag na kumakatawan sa KARUNUNGAN, LAKÁS at KARIKTAN.

Sa tulang iyan ay inuudyukan ang KABATAANG kapanahon niya, ang KABATAANG magandang pag-asa ng̃ kanyang bayan, na itaas ang noo at paningninĝin ang kakisigan; pailanlanĝin ang diwâ sa danay ng̃ katalinuhan upang sumimsim ng̃ katás ng̃ matatayog na isipan, at muling bumabang taglay na ang ilaw ng̃ KARUNUNGAN at ng̃ SINING upang kalagin ang mabigat na tanikala na gumagapos sa mĝa hakang may matataas na panĝarap. Ang mĝa panĝarap na iyan ni Rizal ay siya ring matatamis na panĝarap ng̃ Masoneria, at gaya nang nasabi na, bagaman si Rizal ay bata pa noon, ang kanyang mĝa nais ay nasasalig sa ikatutubos ng̃ katauhang nais na itaguyod at isinanggalang sa lahat ng̃ maranĝal na paraan, hanggang sa siya'y makarating sa sinukob na tinukoy sa unahang nitó, na iyan ay ang Masoneria.

* * * * * * * * * * *

"—* * * Ang gawaing iyan, (ang pagtatayo ng̃ paaralan) ay nanĝangailanĝan ng̃ ibang tao, sa dahilang upang siya'y mayari ay hindi na sapat ang ibigin na lamang at magkaroon ng̃ salapi; bukod sa mĝa bagay na iyan, sa atin bayan ay nanĝangailanĝan pa ng̃ pagtitiis, katigasan ng̃ loob na hindi magmamaliw at pananalig, sapagka't ang lupa'y hindi pa nahahanda; walang nakatanim kundî pawang pag-aalitan." (Noli, Kab. XXV.)

Ang paklî ni pilósopo Tasio, makaraang ipaliwanag na ang lupang ibig pagbinhian ng̃ mahahalagang bagay ay hawak ng̃ mĝa kalaban ni Ibarra, at sa dahilang walang lakás na maipaglalaban ay kailanĝang hagkan ang kamay ng̃ kanyang mĝa kaaway na pumatay sa kanyang ama.

Ang mahahalagang gawain sa harap ng̃ isang bayang walang pananagutan, pagka't hindi natatakal ang biyayang kakamtan, gaya nĝa ng̃ kalagayan noon ng̃ bayang pinaghandugan ng̃ buhay ni Rizal, ay karaniwang malunod sa kapabayaan ng̃ bayang iyan. Kung idaragdag pa natin ang kalagayan ng̃ isang Ibarra, na ang pag-ibig sa bayan ay nasabay sa pag-ibig sa alaala ng̃ amang pinagkakautanĝan ng̃ buhay na tinampalasan ng̃ bulag na lakás na kailanĝang panĝayupapaan dahil sa kapakanan ng̃ tinubuan, ay dapat nĝang isalig sa ibang bisig na makatutugon sa mĝa adhikain.

Nadama ni Rizal na ang bayang pinag-ukulan ng̃ lalong mahalaga sa kanyang buhay ay isang bayang duwag, tulog at namamayapa sa harap ng̃ kadustaan. Wala siyang mapiling matitibay na bisig na sukat makatulong, pagka't hindi lamang ang matatalinong may uban ang nanĝagpapabaya na'y umiilag pa sa panĝanib, kundî ang kabataan man namang sukat maasahan ay nagbabalabal ng̃ kumot ng̃ karuwagan, at kung mayroon mang marunong magdamdam ay nnais pang gumamit ng̃ hidwang lakás at karahasan upang tamuhin ang hindi maaring tamuhin sa pamamagitan ng̃ paninikluhod. Kalaban siya ng̃ paraang ito, pagka't hindi pinapayagan ng̃ mĝa aral ng̃ Masoneria at dito niya isinalig ang kanyang mĝa panĝarap. Talastas niyang ito'y hindi isang batyawan lamang na nakatayo sa ibabaw ng̃ mĝa hiwaga't buhat sa mataas niyang palapag ay tahimik na malasin ang inaabot ng̃ tinĝin ng̃ isang nagmamanman ng̃ anomang pakikinabanĝan, kundi isang batis na makapagdudulot ng̃ malamig na tubig ng̃ mĝa gintong isipan.

* * *

"—* * * nagtatayo ng̃ isang paaralan, ang paaralan ay siyang gabayan ng̃ kalipunan, ang paaralan ay siyang aklat na kababasahan ng̃ sasapitin sa kinabukasan ng̃ mĝa bayan. Ipakita ninyo sa amin ang paaralan ng̃ isang bayan at sasabihin namin kung anong bayan iyan." (Noli, Kab. XXV.)

Tungkulin ng̃ Masoneria ang tumulong sa ikatatanyag ng̃ kalipunan, at upang makatupad sa tungkuling iyan ay kailanĝang magsabog ng̃ ilaw ng̃ karununĝan at ilandas ang kabataan sa kanyang ikaaanyo at sa ikatutupad pa rin ng̃ lahat ng̃ iyan ay kailanĝan ang paaralan, gaya ng̃ panĝangailanĝan ng̃ liiim ng̃ isang templong hubugan ng̃ kaluluwa hinggil sa kabanalan. Ang bayang walang paaralan ay bayang ulila sa lahat ng̃ biyaya't ang bayang may landas na kinababakasan ng̃ pagkakasulong ay isang bayang natatanglawan ng̃ liwanag ng̃ Masoneria. At sa dahilang ang Masoneria'y nag-aankin ng̃ mĝa katanĝiang iyan, ang isang mason ay dapat maging matalinong gurô. Siya ang unang dapat kakitaan ng̃ katalinuhang natamô sa loob ng̃ kanyang paaralan (ng̃ Logia), ng̃ katalinuhang may bihisan ng̃ "KABAITANG sangkap ng̃ lakás ng̃ loob na sinasandata ng̃ tao sa paggawâ ng̃ kabutihan, sa pagtupad sa tungkulin at paggamit ng̃ katarunĝan; niyang kabaitang maipalalagay na isang likás na udyok hinggil sa karanĝalan, isang pagtalaga sa pagpapakasakit sa kagalinĝan ng̃ kapuwa; isang siglâ sa pagsupil sa masasamang hilig na dapat bakahin nang buong tapang at tiyagá upang gumawa alinsunod sa matuwid na kailanman ay umuudyok sa pagyari ng̃ mabuti; niyang KABAITANG tagumpay ng̃ pagkukusa laban sa pagnanais; niyang bunĝa ng̃ pagtitiyagá ng̃ tao upang sa pamamagitan ng̃ sadyang landasin ay malapit sa lubos na pagkaun ad at sa kaawanggawa." Sa liglang sabi, sa pag-ibig sa kapuwa at pag-ibig sa pagpapakasakit na siyang diwâ ng̃ kabanalan, na siyang mithî ng̃ Masoneria, pagka't ito'y binubuu ng̃ mĝa taong banal na ang kanilang biyaya'y umaabot, hindi lamang sa kanyang mĝa alagad, kundî naman sa katauhan.

Paglihis sa alituntuning iyan ng̃ isang mason, ang kanyang paaralan ay isang panĝitain lamang at magiging usok ang pananalig ng̃ nagsisihanĝa sa Masoneria.

* * *

Sa pag-uusap ni Ibarra at ng̃ gurô sa San Diego, na ang ginagawang paaralan ay ang silong ng̃ kombento, ay naiparirala nitong hulî ang mĝa paghámak na tinatanggap niya sa kura:

"—* * * namalagi rin ako sa pagtuturo't hindi ko inibig ang manglamig: binalak ko ang makitunggali." (Noli, Kab. XIX.)

Bakit nĝa siya panglalamigan. Talastas niya na ang isang gurô ay may isang tungkuling banal at dakila, hindi lamang sa kabataang pinaguukulan ng̃ pagsasakit, kundî naman sa darating na kabataang "pag-asa ng̃ bayan." Tungkulin niya ng hubugin ang kamusmusan sa mabuting aral upang ang bayan ay magkaroon ng̃ matatalinong anak na magwawasiwas ng̃ bandila ng̃ katalnuhan na siyang layon ng̃ sangkatauhan. Ang isang guro'y dapat gang umalitunton sa mĝa aral noong matandang paré na naging gurô ni Ibarra, na naghabilin dito ng̃ matatayog na diwâ. Anya:

"* * * Huwag mong lilimutin na kahit ang karununĝan ay ukol sa tao ay wala namang nagtatamó noon kundî ang mĝa may puso lamang. * * * Pinunyagi kong mabatid mo ang natutuhan ko sa aking mĝa gurô; pinunyagi kong maragdagan ang kayamanang iyan sa abot ng̃ aking kaya at inilílipat ko sa mĝa sumusunod: gayon din ang gawin mo sa mĝa sumusunod sa iyo at mangyayaring mapag-ibayo mo ng̃ higit pagka't tutunĝo ka sa maririlag na bansá * * *." (Noli, Kab. VIII.)

Ang kawal ng̃ KARUNUNGAN, gaya ng̃ isang mason, kailanman ay hindi dapat panglamigan ng̃ loob, pagka't ang kanyang tungkulin ay ang makitalad hanggang sa masupil ang mĝa kalaban ng̃ pagkakasulong at kabihasnan. At upang matiyák ang tagumpay ay kailanĝan, gaya ng̃ gurong iyon, na pagaralan ang sarili't sa mĝa ilaw na matatamo'y matuklás ang mĝa "kamaliang naghahantad ng̃ katotohanan at mĝa katotohanang lumilitaw na kamalian."

Ang kamaliang naghahantad ng̃ katotohanan ay yaong mĝa kamaliang nagagawa ng̃ pagkukunwari; yaong mĝa gawaing sa mata ng̃ tao'y tila baga isang kaawanggawa, isang panĝaral, isang magandang nais, isang pagsasakit na nanĝangahulugan ng̃ pagkamakabayan at kabayanihan, mĝa bagay na pilit magdudulot ng̃ karanĝalan at paghanĝa, nĝuni't sa kabila ng̃ lahat, kapag ang katotohanan ay gumiti na'y matutuklas na ang lahat ng̃ ipinamalas ay pawang kapalaluan lamang na anak ng̃ malabis na pagnanais ng̃ sariling kabutihan.

Ang katotohanang lumilitaw na kamalian, ay yaong katotohanang namumugad lamang sa malilinis na puso; niyang matatapang na pusong hindi marunong magulumihanan sa harap ng̃ panĝanib; hindi marunong masilaw sa kalakhan, hindi marunong yumukod sa harap ng̃ nanĝangalakal ng̃ nĝalan at karanĝalang ipinambubulag sa mĝa mapagtiwala't paniwalain.

Kung sabihin, ang katotohanan ay mapait. Tunay: ang maliwanag na ilaw ng̃ katotohanan, ay katimbang ng̃ init ng̃ araw na pumapaso sa manipis na balat ng̃ mĝa kalaguyo ng̃ kaligayahang mapagpalayaw, niyang tuksong laging umuudyok sa pagmamalabis. Magunita lamang ang karalitaang maidudulot ng̃ kasawian ay gagawa ng̃ isang pagpupunyagi na pilit lalabas sa guhit na itinatadhana ng̃ kabaitan, at dahil diyan, ay di sasalang makapagiwan ng̃ bahid ng̃ kahid waang mapupukaw sa budhî, pagsilang na ng̃ katotohanan. Dito na magsisimula ang pakikitunggali ng̃ kasinunĝaliĝan, at sa harap ng̃ maraming kaaway ng̃ katotohanan ay panĝunĝulimliman ito ng̃ mahihikayat na katuwiran na siya ring katuwiran ng̃ mĝa bulaan, at siya rin nĝang paglitaw na ang katotohanan ay isang kasinunĝaligan.

"Ang mason ay dapat nĝang matiyagang tiga-sanggalang ng̃ kabaitan at makitalad saan mang laranĝan makatagpô ng̃ kalaban; dapat nakahandang parati sa pagpapakasakit sa ikanunutos ng̃ katauhan at pakiharapan ang poot ng̃ mĝa katunggali ng̃ matuwid at ng̃ kalayaan."

Kabataan: Kapag ang inyong katauan ay nabatbat na ng̃ makikinang na hiyás ng̃ KARUNUNGAN ay asahang matutuklás ninyó ang lalong malalalim na hiwaga ng̃ matalinong Kalikasán, na siyang hiwagang nag-iingat ng̃ mĝa lihim na ipinagtatagumpay ng̃ Masoneria.

(May karugtong)

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THE other day in Colorado a great stalwart tree fell down. It was four hundred years old. It was a sapling when Columbus landed at San Salvador.

It had been struck by lightning fourteen times. It had braved, undaunted, the storms of four hundred years. It had defied earthquakes and hurricanes. It had laughed in scorn at the winter's blasts and blizzards that would have destroyed it.

But in the end the tiny little beetles killed it. They bored under the bark, dug into its heart, ate away its mighty fiber —and one day down came the lordly king of the forest.

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