

# The Cable Tied

Vol XIV

Manila, P. I. June, 1936

No. 1

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

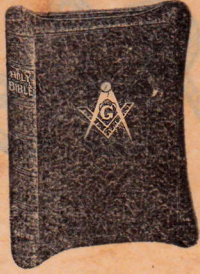
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THE JURISDICTION

## A MASONIC LEADER



DR. JOSE RIZAL

*Hero of the Filipinos, whose Birthday occurs on the 19th of this month. Rizal, as a Freemason of distinguished greatness of mind, was persecuted and put to death by a firing squad, his execution proving the turning point in the history of his people. Today, that people, on the last lap of their journey to independence, venerates him as the greatest of Filipino heroes and one of the most perfect of men that ever lived.*



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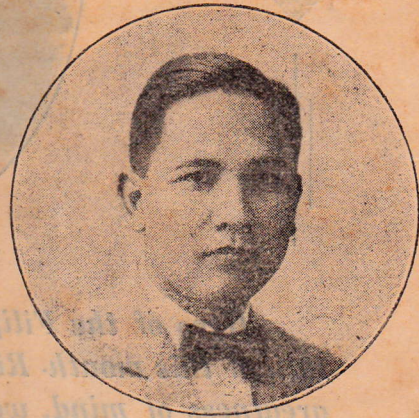
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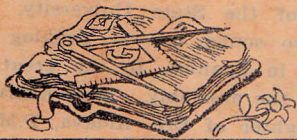
## THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 104 Lodges (23 in the City of Manila), with approximately 5,200 Master Masons. It is the only sovereign Grand Lodge in Asia that is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of thirteen millions. The present elective Grand Officers are: Conrado Benitez, Grand Master; J. H. Alley, Deputy Grand Master; José Abad Santos, Senior Grand Warden; Clark James, Junior Grand Warden; Vicente Carmona, Grand Treasurer, and Teodoro M. Kalaw, Grand Secretary. Grand Lodge meets on the fourth Tuesday of January each year.

Vol. XIV

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No. 1



## Editorial



Freemasons as Leaders

Rizal, a Great Mason

**B**RO. Francisco Benitez, who is a member of the National Council on Education, in addition to his work as Dean of the College of Education of the State University, explained to the Brethren assembled in their regular monthly dinner on the night of May 29, last, the work which the Government is at present doing to educate our adult population with a view to stamping out illiteracy in the Philippines.

It was a most illuminating dissertation and showed just where Freemasonry could be of positive service as an initiator of movements for the enlightenment of the masses. In fact, Dean Benitez made it a special point to appeal to the laborers of the Craft to do their bit in bringing the masses from darkness to light, as he very aptly put it. There is still much darkness in the country, needless for us to add, and we as Freemasons are called upon to dissipate it.

The fight against Illiteracy is a fight for the cause of our own security as a nation. Illiteracy spells a hundred and one evils that work against the dignification of the race. Ignorance, Superstition, Gullibility, Insolence—these are some of the manifestations of that state in a man's life when, incapable of either reading or writing, he becomes a negative factor in the social progress of his community.

The illiterate easily is led into snares. In him the subversive propagandist finds a ready convert to disrespect for constituted authority; in him, also, the false prophet who preaches belief in miracles finds a submissive disciple for the cultivation of Obscurantism. There is nothing,

**T**HE 19th of this month is memorable in Philippine history for being the birthday of Jose Rizal, the hero of the Filipinos. Rizal was the father of Filipino nationalism, in the same way that Washington was the father of his country; and significantly, both were Freemasons.

It is as a Freemason that Rizal appeals to us at this moment, because it is as such that he lived a life so exemplary, and gave that life to his people as his own sacrifice for their welfare. It is besides, as a Freemason that he has been traduced by men who, his enemies before, now are the first to admire his qualities.

When Rizal lived as a model citizen, setting the example of patriotism to his people, and teaching them how to think free against the advice of those who wanted them to remain in

*(Continued on page 3)*

in fact, to which the unlettered ignorant could not be used for the attainment of the ends of the powers of darkness which, unhappily, are still very much alive.

Thus every illiterate adult of our population is a drawback to the enlightened progress of this country, and therefore the Government should not count the cost in giving him the benefit of instruction. The Government, however, has multifarious duties to attend to and has not the means for the present to give the problem of adult education the full attention it deserves. Here, therefore, is where the initiative of our more enlightened citizens should prove of positive help to the country, and among those citizens Freemasons have the opportunity of leadership.

## BROS. PALMA AND BENITEZ DISCUSS EDUCATIONAL PROBLEMS AT MAY DINNER

Before a crowd of some 200 Master Masons, the regular monthly dinner of the Craft in this Grand Jurisdiction for the month of May took place on the night of May 29, last, at the spacious annex hall of Plaridel Temple on Calle San Marcelino. The dinner, which was held under the auspices of Luz Oceanica Lodge No. 85, was devoted to the pressing educational problems of the Commonwealth of the Philippines at this time.

The program opened with a brief introductory speech by M. W. Antonio Gonzales, Past Grand Master of this Jurisdiction, who acted as the night's master of ceremonies on behalf of his mother Lodge, Luz Oceanica. Wor. Bro. Estanislao M. Jose, Master of the Lodge, was then introduced as a survivor of the harrowing days of the Spanish regime when Masonry in the Philippines was subjected to all sorts of persecution. Bro. Jose briefly welcomed the Brethren to the dinner.

Bro. Francisco Benitez, Dean of the College of Education, University of the Philippines, was then asked to address the assembly. Bro. Benitez spoke of the progress of the work of adult education being carried on by the National Council on Education, of which he is a member, specifying the project which is being successfully executed in the town of Pateros, Province of Rizal. Bro. Benitez called upon Masonic initiative as a positive factor in the organization of educational activities among the adult population of the Philippines. (See editorial comment in this issue).

The next speaker of the evening was Past Grand Master Rafael Palma, Chairman of the National Council on Education, who explained to the Brethren the program which he proposes to carry out for the improvement of the educational system of the Philippine. Dr. Palma lamented the utter lack of the practical in that system today. He observed that so many children quit school after the primary grades to find themselves practically uneducated for the rest of their lives. There should be a way, he said, and his Council will work it out, whereby children finishing the grades can consider themselves sufficiently interested in education to continue, of their volition, to go to school, or to study by themselves.

After the grades, Bro. Palma urged, the Government should afford our children chance to pursue some voca-

tional course from which they could graduate to find themselves able to do some specific work to earn a living. So many high school graduates, according to Dr. Palma, are walking the streets today without knowing what to do, and if you asked them what, especially, they could do, they would tell you nothing.

Such graduates, the speaker declared, are the product of a system that has given manual labor little importance in this country, with the result that the little occupations which should properly be in the hands of our nationals are, instead, in the hands of foreigners. These little occupations are the sources of our wealth, said Dr. Palma, because they cover the great majority of our population, but unfortunately, we have allowed them to slip out of our hands to our own impoverishment and economic stagnation.

Of higher education, out of which the leaders of the country are supposed to come, Bro. Palma said that there should be a way of making the graduates of the lower schools take an examination to test their aptitude for leadership; otherwise, he warned, there will always be in the universities students who should better be planting camote instead of pursuing higher education. Bro. Palma's discussion of his subject showed his mastery of it, and elicited much praise from the Brethren. He was most interesting in his explanation, straight in his thinking, and most felicitous in his recollections and asides.

Wor. Bro. Joseph F. Boomer, outstanding Masonic leader in this jurisdiction, next took the floor. He recalled that Bro. Benitez, before even hearing Dr. Palma speak, had already said that he would make Bro. Palma's speech his. Therefore, said Bro. Boomer, after having had the privilege of hearing Bro. Palma's illuminating talk, with more reason than Bro. Benitez he would make the talk his own. Thus Bro. Boomer took only a few minutes to express his appreciation of the honor of having been selected as one of the principal speakers of the evening.

The last to address the gathering was Grand Master Conrado Benitez, who took occasion to commend the spirit of the Brethren exemplified in their growing interest in the regular Masonic monthly dinners. He said the monthly gatherings were prov-

ing to be veritable institutes for the discussion of the problems of the country and the relation to them of the Craft. At the same time he announced the designation of Past Grand Master Vicente Carmona, recently appointed President of the Philippine National Bank, to take charge of the June Masonic dinner. It is expected that the discussions then will be especially on matters of economics and finance.

The entertainment feature of the evening was furnished by Miss Dalisay Aldava, coloratura soprano recently graduated from the Conservatory of Music, of the State University, who sang two songs, one in Tagalog and another in Spanish, to the great delight of the assembly. Miss Aldava is the daughter of Bro. Aldava, P.M., of Malolos Lodge No. 46, which sent a delegation to the dinner that night in spite of the inclement weather.

Mention must here be made of the presence of Bro. Clark James, who travelled from Lingayen to Manila that day especially to attend the Masonic banquet. Bro. Clark, who is Junior Grand Warden of Grand Lodge, occupied a seat at the speakers' table, and so were Grand Master Conrado Benitez, Deputy Grand Master Alley, Past Grand Master Harvey, Past Grand Master Gonzales, Wor. Bro. Boomer, Past Grand Master Palma, Wor. Bro. Estanislao Jose, P. M., Bro. Francisco Benitez, Past Grand Master Vicente Carmona, and Very Wor. Eduardo Tankiang.

### PERSONALS

W. E. Juan R. Arbizo was recently appointed by President Quezon member of the Military Admission Board.

Brother and Mrs. Victor S. Fernandez have arrived in the city from their vacation in Baguio and Pangasinan.

Wor. Bro. Mariano Salud, formerly of Malolos Lodge No. 46, and Wor. Bro. Tomas D. Morfe, of Agno Lodge No. 75, have affiliated to Cabanatuan Lodge No. 53.

Bro. Jose R. Carlos, formerly Supervising Provincial Fiscal with station in San Fernando, Pampanga, has been appointed Judge of the Court of First Instance for the Mountain Province.

# Rizal, Great Mason

(Continued from page 1)

darkness, the powers of Bigotry and Intolerance were to quick to find in him the menace to their dominance.

Then, Rizal was the traitor, the obstructionist, the public enemy No. 1. His writings were seized, his books not allowed to circulate in his country. He was persecuted, without let or hindrance, until he was finally put away by a firing squad on the Luneta on December 30, 1896. That was the turning point in Philippine history.

Rizal's grandeur has since increased, contrary to the expectations of his enemies who believed that a firing squad was all that was necessary to put an end to the prevalence of his ideas; but indeed, what that firing squad merely did was to insure the supremacy of those ideas, and give them permanence in the mind of the Filipino race.

Now the accomplished fact of Rizal's greatness, the formidable truth of his heroism can not very well be ignored. Before the popular veneration for Rizal, his enemies are helpless. Therefore, that veneration might as well be used as the means of restoring his enemies to the confidence of his people. The attempt has been made, but we doubt the result.

Like a thunderbolt from a clear sky, it was made to appear recently that the great Rizal had abjured Masonry before he died. After almost forty years, the amazing discovery of a document in which the Martyr of Bagumbayan appears as taking back everything he had said against Superstition, Bigotry, and Intolerance, was made in the archives of the Archbishop's Palace! Now his enemies say: "You see, this man whom you venerate, venerated us; and on top of venerating us, despised Masonry."

In all the recorded thoughts of Rizal's last moments, there is not the scintilla of the so-called abjuration. Everything the Martyr thought, every word he uttered, on the eve of his Sacrifice, has been written down and scrutinized by his friends and foes alike, and nothing has been found in them to even hint that Rizal repented of any wrong. Indeed, in the annals of human heroism, no man went to his death with a firmer step and with a clearer conscience.

Did Rizal abjure Masonry? There was not the least reason why he should, and not the least plausible reason has been advanced to support the supposi-

A party from Amity Lodge No. 106 of Shanghai China, headed by Rt. Wor. Bro. H. C. Mei, attended the March stated meeting, the special third degree meeting held on that day, and the initiation of Bro. Paul Chu.

\* \* \*

A letter of fraternal greetings and best wishes for every success in West Lake Lodge of Hangchow, Chekian, China, has been received from the W. M., Past Masters, Officers, and brethren of Comercial Lodge, No. 1391, Leicester, England. The W. M. of that Lodge is Wor. Bro. Joseph Sturton, elder brother of West Lake's W. M.

\* \* \*

The Secretary of Corregidor-Southern Cross Lodge No. 3 reports:— Another Past Master of the Lodge has left us permanently, this time it is Worshipful Brother H. M. Johnston, who left for the United States for permanent residence, on the last transport. For over twenty years Worshipful Brother Johnston has been one of our most earnest workers and like Worshipful Brothers Bordner and Piatt will be sorely missed. He has been retired from the United States Army for disability, but we trust that his trouble is such it can be cured or at least checked so that he may be spared for many years to come.

Worshipful Brother J. R. H. Mason and Mrs. Mason left for the United States on May 2nd, on a combined business and pleasure trip. They expect to be away about four months and it is to be hoped that they thoroughly enjoy their vacation.

Worshipful Brother H. R. Andreas is leaving us in a few days for a vacation trip in the United States. We wish him a splendid trip and safe return.

For a change we have to chronicle an arrival. Brother Walter H. Bratten is due to arrive from the United States on the S. S. *President Coolidge* this week. We hope that Brother Bratten will have time to unpack and be with us at our next meeting.

We have pleasure in notifying members of the Lodge of the recent marriage of Brother Ralph G. Whitrod. The announcement is to the effect

tion; on the other hand, there is abundant reason why the enemies of Freemasonry should misrepresent Rizal's views, because if there is anything those views have done, more effectively, it is to destroy fanaticism and superstition upon which the enemies of free thought in this country must draw for their strength.

that the wedding took place at Guatemala City, at Guatemala, on the 28th of February last. Brother Withrod was Resident Secretary of the Manila office of the Sun Life Assurance Company two years ago. He was the immediate successor of another member of this Lodge, Worshipful Brother Joseph F. Bromfield.

\* \* \*

PANGASINAN LODGE No. 56, of Dagupan, Pangasinan, reports that:—

The wife of Bro. Luis S. Vallejos presented him with a baby boy born on April 30th.

A bouncing baby boy was added to the family of Wor. Bro. Mariano Ereso, Master of the Lodge, born on May 8th.

Bro. Andres P. Torio was confined to bed for a few days due to dengue which he contracted in his travels as supervising line-man of the Bureau of Posts. Bro. Torio's affiliation to our lodge was approved in our last stated meeting on May 9th.

Mr. Miguel R. Villanueva was initiated on May 9, 1936. Refreshments were served in the Dagupan Hotel after the work.

Wor. Bro. Leodegario Victorino, Division Superintendent of Schools for Pangasinan and Inspector of this lodge is very busy inspecting and condemning unserviceable school properties, in the different schools of the province.

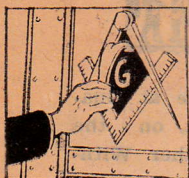
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Wor. Bro. Rafael L. Garcia, of Bagumbayan Lodge No. 4, at present a major in the Philippines Scouts, U.S. Army, and stationed at Fort Wm. McKinley as Assistant Post Quartermaster, has been appointed Quartermaster General of the Philippine Army, with the rank of colonel. Col. Garcia is not only a graduate of the Military Academy at West Point but also of a number of special schools which he successively attended during his stay in the United States, several years ago.

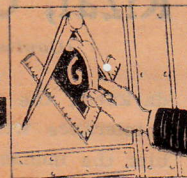
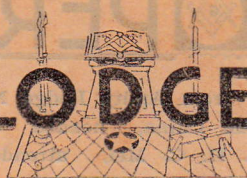
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Wor. Bro. Leo Fischer's second daughter, Anita, was married on March 28th in Hongkong to Bro. Edward Palmer, captain of the M/V Silver Cypress.

W. B. Tirso Coronel, P. M. of Zamboales Lodge No. 103, who is at present stationed at San Fernando, La Union, as District Health Officer, has just been to Iba for a brief visit to the family of his wife. While in Iba, Bro. Coronel had occasion to administer medical aid to Bro. Luis Ruanto, who is suffering from tuberculosis of the lungs.



# WHAT OUR LODGES ARE DOING



## Passed to Fellowcraft

On May 2nd, with fitting ceremonies, Brother Arcadio M. Reyes, an Entered Apprentice of Walana Lodge No. 13, was passed to the degree of Fellow-Craft, the stations being filled by the following brethren, during the First Section: Bro. Leoncio Tanguan, S.W., in the East, Bro. Esteban Diokno, P.M., in the West, Bro. Adolfo Castro in the South. The Working tools were presented by the Acting Master. During the second section, the East was occupied by Wor. Bro. Delfin C. Medel, P.M. and Inspector of this Lodge, the West by Bro. Gregorio Magsaysay of Zapote Lodge No. 29, the South by Wor. Bro. Ramon Samaniego, P.M., The Lecture was delivered by Bro. Luis San Juan J. W., of this Lodge. The congratulation and Charge were delivered by the Master and S.D., respectively.

On the same day, and at the request of Wor. Zapote Lodge No. 29, F. & A.M., represented by Wor. Bro. Miguel Bonifacio, P.M., and Secretary of said Lodge, Brother Harry Grant was initiated under the auspices of this Lodge with the following brethren as Officers during the ceremonies: Wor. Bro. Delfin C. Medel, P.M. of Kasilawan Lodge No. 77, as Master. Wor. Bro. Jacinto Beltran, P.M., of Zapote Lodge No. 29, as Senior Warden. Bro. Francisco Bonifacio, of Zapote Lodge No. 29, as Junior Warden. Wor. Bro. Esteban Diokno, P.M. of Walana Lodge No. 13, as Treasurer. Bro. Dionisio F. Alejandro, of the same Lodge, as Secretary. Wor. Bro. Alipio de la Cruz, P.M. of Walana Lodge No. 13, Senior Deacon, Wor. Bro. Eulogio Manlapit, P.M., of the same Lodge, as Junior Deacon, Bro. Gregorio Magsaysay, of Zapote No. 29 and Pedro Ramirez, of the same Lodge, as Senior and Junior Steward, respectively, and Bro. Nemesio Fernando, of Walana No. 13, as Tyler.

The Apron, and Working Tools were presented to the Candidate by the Master, Wor. Bro. Delfin C. Medel. The Instruction, by Bro. Luis San Juan, J. W. of this Lodge, and the Charge, by the Master. After the ceremonies, refreshments were served in honor of the Candidates.

## Pearl Lodge Activities

Pearl River Lodge No. 109, of Canton, China, reports:

Among our brethren attending the first Conference of the 81st district of Rotary International held in Shanghai from April 13 to 15 were Wor. Bro. David W. K. Au, representing the Hongkong Club and Bros. B. B. Anthony, K. Huang and S. F. Chien representing the Canton Club. Bro. Chien left Shanghai soon after the Conference for a visit to Sianfu where Chien Junior is in governmental service.

In addition to attending the Rotary Conference, Wor. Bro. Au represented the Y.M.C.A. of Hongkong at the Bi-annual National Convention of the Y.M.C.A. held under the auspices of the National Committee at Shanghai from April 2 to 5. He was elected Vice-Chairman of the Convention and reported a very successful and inspiring confab.

What might be called a district conference of the Philippine Lodges in China was convened recently in Shanghai when Rt. Wor. Bro. Mei, District deputy Grand Master for China was host at lunch to a representative group of brethren among whom were Bros. D. H. Utter, Senior Warden, S. Henshaw Jee, Junior Warden and Bros. Alfred S. Lee, E. K. Hsu, C. C. May and Julean Arnold of Amity Lodge No. 106; Bro. C. H. Liu, Senior Warden of Nanking Lodge No. 108; Bro. K. Huang, Junior Warden and Wor. Bro. David W. K. Au of Pearl River Lodge No. 109 and Bro. Elbert Y. Chung, Senior Warden of West Lake Lodge U.D.

We are glad to welcome Bro. C. H. Liu, Senior Warden of Nanking Lodge No. 108 and one of our chartered members back in our midst. Bro. Liu is on transfer from Nanking to the Hongkong office of the Shanghai Commercial and Savings Bank Ltd. where he will be the colleague of Wor. Bro. Au. As Bro. Liu is well known as a ritualist, Nanking's loss is our gain.

Bro. J. Y. Lum is moving his family to Canton from Shanghai sometime during this month. Mrs. Lum promises 100% attendance at Lodge meetings by her husband when she settles down in our City.

Acting Master T. K. Liang has ap-

## Two Lodges in Joint Meeting

Saturday, May 9, 1936.— Most Wor. Bro. Conrado Benitez, Grand Master, accompanied by Rt. Wor. Bro. J. H. Alley, Deputy Grand Master, and Wor. Bros. Angel S. Arguelles (22) and Pablo Samson (69), left Manila at 5:40 p.m. in an automobile and arrived in San Pablo, Laguna, at 7:30 p.m.

After partaking of a light dinner with the brethren of Malinaw Lodge No. 25 and Makiling Lodge No. 72, the M. W. Grand Master made his official visitation to the joint meeting of the two Lodges.

Following the ceremonies of the reception, Malinaw Lodge No. 25 held its stated meeting for the month of May 1936. Afterwards, Wor. Bro. Julio A. Alvero, P.M. and Secretary of Malinaw Lodge, asked if there was any objection to giving any of the obligations in a dialect familiar to the candidate. The M. W. Grand Master requested Wor. Bro. Alvero to put his question in writing and to send it to the Grand Lodge Office for reply.

Then the M. W. Grand Master requested Wor. Bro. Marcial Maghirang, Master of Malinaw Lodge No. 25, to let himself preside in the Oriental Chair, and he proceeded to deliver his address. Among other things, the M. W. Grand Master mentioned that the Masonic legacy transmitted to us by the last generations should be continued by transmitting it to the present and following generations.

After his inspiring address, he introduced Wor. Bro. Dr. Angel S. Arguelles.

(Continued on page 5)

pointed a committee to arrange for an outing of the brethren and their ladies during the latter part of the month. There was quite a "controversy" as to the form of the outing—whether it should be a garden party or a lunch picnic. Finally it was decided to leave it to the committee and detailed arrangements will be announced by special circular later.

Bro. H. H. Snuggs conferred the first degree on Bro. Cheung Wing Kue at the Special Meeting on April 28. He was supported by Bro. T. Kai Liang and C. H. Liu as Wardens. Bro. Chan Wing Tsit is to be congratulated on delivering the lectures so eloquently and impressively after having received only three days notice.

# What Our Lodges Are Doing

## Two Lodges in Joint Meeting

(Continued from page 4)

(22) who spoke on his experiences in life explained some good lessons to be followed by the brethren as Masons.

Then Rt. Wor. Bro. J. H. Alley, Deputy Grand Master, was introduced, and he dwelt, among others, on the definite purposes of Home, School and Dormitory Fund.

Wor. Bro. Engracio L. Valmonte, Master of Makiling Lodge No. 72, was asked for some remarks. Following his preliminary talk, he read his poem entitled "Masonic Duty."

After introducing Wor. Bro. Jose C. Velo (4) to the brethren as Assistant Grand Instructor of the Grand Lodge, the M. W. Grand Master turned over the gavel to the Master of Malinaw Lodge No. 25, who then delivered his short address of welcome and thanked the brethren for being present at the meeting.

Before closing the Lodge, Wor. Bro. Raymundo V. Samala (29), Inspector of Malinaw Lodge No. 25, stood up and explained his plans and good wishes for Malinaw Lodge as its Inspector.

Then Wor. Bro. Juan Muñoz (72) spoke in Spanish for the good of Masonry in general, and related the difficult problems now confronting Makiling Lodge No. 72, among which is the passing of its members, placing, he said, the lodge literally between life and death.

Wor. Bro. Andres Filoteo (85), Inspector of Makiling Lodge No. 72, spoke also in Spanish, and took no opposite stand to the rather pessimistic statement of Wor. Bro. Muñoz.

The Lodge was closed at 11:25 p.m. and according to the Tiler's Register there were 33 M. M. present, composed of 14 members of Malinaw Lodge No. 25, 10 members of Makiling Lodge No. 72, and 9 visitors.

After being served light refreshments with the brethren, the Grand Master and party left San Pablo at 12:00 midnight and arrived in Manila at 1:30 a.m.

## Joint Meeting Visited

Monday, May 11, 1936.—The M. W. Grand Master, accompanied by some officers and members of the Grand Lodge, made his official visitation to the joint meeting of Cavite Lodge No. 2, Bagong-Buhay Lodge No. 17, and Bagong-Ilaw Lodge No. 97 at 8:15 p.m. in the Cavite Masonic Temple.

This being the stated meeting of Cavite Lodge No. 2, the regular business was first transacted after the usual

ceremonies of the reception of the M. W. Grand Master.

After holding the stated meeting, the Presiding Officer Wor. Bro. F. D. Jones, called on the following brethren to address the Lodge:

1. Wor. Bro. Ceferino Picache, Master, Bagong-Buhay No. 17.
2. Wor. Bro. Jose A. Alvarez, Master, Bagong-Ilaw No. 97.
3. The Editor of the Cabletow. (15).
4. Rt. Wor. Bro. J. H. Alley, Deputy Grand Master.
5. Most Wor. Bro. Conrado Benitez, Grand Master.

After the inspiring address of the M. W. Grand Master on good harmony and cooperation between the American and Filipino brethren, the Lodge was closed at 9:40 p.m. The Tiler's Book showed that there were present 65 M.M., distributed as follows: 13 members of Cavite No. 2, 16 members of Bagong-Buhay No. 17, 13 members of Bagong-Ilaw No. 97, and 23 visitors.

Light refreshment were served after the meeting.

## Benjamin Franklin No. 94

Tuesday, May 12, 1936.—Benjamin Franklin Lodge No. 94 held its stated meeting at the Masonic Temple, Escolta, Manila, for the purpose of transacting its regular business for the month of May, 1936, raising Bro. Edwin J. Peterson, Fellow Craft of the Lodge, and receiving the official visitation of the M. W. Grand Master.

After holding the stated meeting at 8:00 p.m., the special team composed of Masters and Past Masters of several Lodges, conferred the third degree of Masonry upon Bro. Peterson. The giving of the lecture was deferred for some future time, in accordance with a dispensation previously secured from the Grand Lodge Office.

The Master of the Lodge, Wor. Bro. W. H. Schoening, in his short remarks thanked those who helped in the degree work, and then presented Lamb-skin aprons to three members of his Lodge, including the newly raised brother.

Wor. Bro. G. A. Clegg, Master of Manila Lodge No. 1, was then asked to address the brethren, and also Bro. G. H. Fuhrman, Junior Warden of Cavite Lodge No. 2. Soon after Bro. Fuhrman had finished his speech, three distinct knocks were heard at the door, and it was then announced that M. W. Bro. Conrado Benitez, Grand Master, accompanied by the officers and members

of the Grand Lodge, desired admission.

Due to his other previous engagement, it was already 10:15 p.m. when the M. W. Grand Master came to make his official visitation. After the reception ceremonies, he was introduced to address the Lodge. He dwelt, among other things, on "Masonic Unity" in this Grand Jurisdiction.

Rt. Wor. Bro. J. H. Alley, Deputy Grand Master, announced to the brethren the schedule of Grand Master's official visitations during the month of May, and extended an invitation to those who would care to join.

The Lodge was closed at 10:45 p.m. The Tiler's Register showed that 58 M. M. were present, that is, 16 members of Benjamin Franklin No. 94, and 42 members of various other Lodges.

The brethren partook of light refreshments after the enjoyable meeting.

## Baguio Lodge No. 67

Thursday, May 14, 1936.—The M. W. Grand Master left for Baguio by the express train at 6:55 a.m. and arrived there at about half past one in the afternoon.

At 8:00 p.m. he made his official visitation to Baguio Lodge No. 67, accompanied by some members of the Grand Lodge.

After the reception ceremonies, the officers of Baguio Lodge No. 67 conferred the second degree of Masonry upon Bro. Hermann A. Ottiger, an Entered Apprentice of the Lodge. They exemplified the degree in a very clear and impressive manner, the M. W. Grand Master commending the officers for their work in his address.

Afterwards, Wor. Bro. John Woodson, Master of the Lodge, called on Rt. Wor. Bro. Jose Abad Santos, Senior Grand Warden, for a speech. Bro. Justice Santos dwelt on Masonic duties as regards the principle of fraternity, equality and liberty, which Masonry has always striven for.

Then M. W. Bro. Conrado Benitez, Grand Master, was next introduced to address the brethren, and he discussed the necessity of close union between American and Filipino Masons in this Jurisdiction. He also cited as an example that the Philippine Constitution as a Masonic document is the product of Filipino-American relationship. He also suggested to the Lodge that one way of diffusing Masonic ideas and ideals in the community is by buying books of and by Rizal, Mabini, Del

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# What Our Lodges Are Doing

## Baguio Lodge No. 67

(Continued from page 5)

Pilar, Washington, and other Masonic heroes, and to present such books to school or public libraries.

After the inspiring address of the Grand Master, Wor. Bro. John Woodson, made his short address of welcome, thanking the M. W. Grand Master and visiting brethren, and pledging his lodge's loyal support and cooperation to the Most Wor. Grand Lodge.

The Lodge was closed at 10:00 p.m., and the Tiler's Register showed that there were 30 M. M. present in that meeting.

The M. W. Grand Master had to come down to Manila by the first train on the morning of Saturday, May 16th, as he had to proceed to Batangas, Batangas, on the afternoon of that same day.

## Batangas Lodge No. 35

Saturday, May 16, 1936.—M. W. Bro. Conrado Benitez, Grand Master, accompanied by a party of four, left Manila at 5:10 p.m. by automobile and arrived in Batangas, Batangas, at 7:00 p.m.

The Grand Master and party were met at Russell's Hotel in Batangas by a delegation of Lodge members, where they were entertained at dinner.

After dinner the brethren repaired to the Lodge room, and the M.W. Grand Master, accompanied by some officers and members of the Grand Lodge, made his official visitation to Batangas Lodge No. 35. Following the usual reception ceremonies, the Lodge held its stated meeting and treated its regular business for the month of May, 1936.

Then the Presiding Master, Wor. Bro. Juan L. Villena, delivered the address of welcome, and afterwards called on the following for short speeches:

1. Wor. Bro. Marciano Evangelista (35).
2. Bro. Santiago Redublo, Junior Warden of the Lodge.
3. Wor. Bro. Antonino Barrion (35).
4. Wor. Bro. Dr. Angel S. Arguelles (22).
5. Wor. Bro. Albert E. Tatton (41).
6. Rt. Wor. Bro. J. H. Alley (62), Deputy Grand Master.
7. Most Wor. Bro. Conrado Benitez (4), Grand Master.

The Lodge was closed at 11:45 p.m. The Tiler's Register showed that 22 members of Batangas Lodge No. 35

## Joint Meeting

Monday, May 18, 1936.—At 6:30 p.m., the Most Wor. Grand Master, accompanied by Rt. Wor. Deputy Grand Master, motored to Fort Stotsenburg, Pampanga, and arrived there at 8:00 p.m.

After the regular business of Leonard Wood Lodge No. 105 in their stated meeting was finished the M. W. Grand Master, accompanied by some officers and members of the Grand Lodge, made his official visitation to the joint meeting of Leonard Wood Lodge No. 105 and Pampanga Lodge No. 48 at 8:30 p.m.

Following the reception ceremonies of the M. W. Grand Master, the Presiding Master, Wor. Bro. F. F. Cottrell, asked for a representative of Pampanga Lodge No. 48 to speak before the Lodge. Wor. Bro. Basilio Castro (48) stood up and read the telegram sent by their Master, Wor. Bro. Saturnino David, who is in Santa Cruz, Laguna, stating that he could not come to attend the meeting due to his illness. Then Wor. Bro. Isidoro Makabali, Secretary of Pampanga No. 48, spoke and explained the good harmony and cooperation prevailing between his own Lodge and Leonard Wood Lodge No. 105.

The next speaker was Rt. Wor. Bro. J. H. Alley, Deputy Grand Master, who discussed the real purposes of the Home, School and Dormitory Fund.

Then the M. W. Grand Master delivered his inspiring address, in which he urged the continuation of cooperation between American and Filipino Masons. He also said something about the Home, School and Dormitory Fund, in addition to what the Rt. Wor. Deputy Grand Master had said.

No sooner was the address of the M. W. Grand Master finished thru Wor. Bro. Major Rafael L. Garcia (4) knocked at the door and gained admission.

Before closing the Lodge, Bro. Pelagio D. Navarro, Senior Warden of Pampanga Lodge No. 48, stood up and requested that he be permitted to recite the poem in Spanish, entitled "Sembrando" and 5 visitors were present at the very inspiring meeting.

Ice-cream and soft drinks were served by all the brethren at Bro. Russell's hotel after the meeting.

At 12:50 a.m. the Grand Master and party left Batangas for the return trip to Manila after having spent a very enjoyable and instructive time with the brethren of Batangas Lodge No. 35.

brando", which was published in the Cabletow last January.

After closing the Lodge at 10:00 p.m., the brethren repaired to the Post Exchange where dinner was served to all.

There were 41 M. M. present at the meeting, according to the Tiler's Register, distributed as follows: 15 members from Leonard Wood Lodge No. 105, 18 members from Pampanga Lodge No. 48, and 8 members from other Lodges.

The M. W. Grand Master and party returned to Manila at about 11:00 p.m. after enjoying the evening with the brethren of Leonard Wood and Pampanga Lodges.

## Sublime Degree

The third degree of Masonry was conferred upon Bros. Domingo C. Bascara, Agripino Ruiz, and Cornelio Manuel by High Twelve Lodge No. 82 on May 9. The first two are members of High Twelve Lodge No. 82, but Bro. Manuel is a member of Makabugwas Lodge No. 47.

## CONSOLIDATION

One is impressed on reading the proceedings of many grand jurisdictions for the past years to note the number of consolidations that have taken place, chiefly among country lodges.

Probably the number of consolidations could be doubled and the good of the Order served thereby. At one time there was a reason for the existence of lodges in every small hamlet. Transportation then was precarious; a journey of but a few miles was a difficult undertaking and was a matter of considerable time. People themselves were more provincial, and did not possess the same community of interest that exists to-day. Under such conditions a large number of small lodges scattered in every tiny town was necessary.

But to-day, with paved highways radiating in every direction, there is a decidedly different state of affairs. A twenty-minute automobile ride will cover the same distance that once took three hours. There is little excuse for two weak lodges, or even three, when these might be consolidated into one strong lodge.—*Square and Compasses.*

## SINGULAR HONOR CONFERRED UPON Dr. STAFFORD

Dr. H. Eugene Stafford, of Baguio P.I., is the proud possessor of a solid silver cigarette case, which was the gift of the Prince of Wales, now Edward VIII, King of England. Bearing the personal coat of arms of the Prince, the case, gold-plated on the inside, contains the following inscription: "Presented by H. R. H. Edward, Prince of Wales, to Dr. H. Eugene Stafford, May 15, 1922."

The gift was in recognition of the surgical services of Dr. Stafford to the Prince of Wales when the latter suffered a long, deep gash over one of his eyes from a hard-driven polo ball. At the time, he was playing polo at the Manila Polo Club during his visit to the Islands from May 13 to May 15, 1922. Living near the club, Dr. Stafford's services were requested post-haste by an Army officer who had ridden his polo horse to the doctor's residence.

In describing the incident, Dr. Stafford stated that he must have created a humorous spectacle en route to the Prince. Mounting the officer's pony, which was still nervous and excited from the game, he made his way in a gallop to the wounded Prince, his straw hat on the back of his head and his feet all the time frantically feeling for the stirrups which, he discovered, were not adjusted to his leg length.

When he arrived, the Prince's surgeon, who had dressed the wound, requested him to obtain sterile, instruments and other essentials while the Prince and his party were being conveyed to Malacañan Palace. There the wound was stitched by Dr. Stafford, with a piece of fine, sterilized Manila hemp, instead of the usual suture. No anaesthesia-producing drug was available, but the Prince stood the pain admirably.

"Such an operation is most painful," Dr. Stafford said "and must have hurt the Prince a great deal, as the needles were large scalp needles—but although the pain brought tears to his eyes, he never moved, groaned, or said a word."

A few weeks later the Prince's surgeon Sir C. W. Newport informed Dr. Stafford that the wound had healed perfectly, leaving a scar scarcely visible.

Dr. Stafford, long active in the Masonic Fraternity and Scottish Rite of the Southern Supreme Council, was designated to be coronated an Honorary Thirty-third Degree Mason at the biennial meeting of that Council in October, 1935.

(From: Scottish Rite News Bureau.)

## FRATERNAL REVIEWS

By Leo Fischer, P. M., F. P. S., Chairman, Committee on Correspondence

### ILLINOIS, 1935

The Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois, founded in 1840, has now 1,002 subordinate Lodges, with an aggregate membership of 244,161. Compared with last year's figures, this shows an increase of 9 in the number of Lodges and of 15,692 in the total membership. Grand Masters: retiring, Grover C. Niemeyer; incoming, Hal C. McLoud (Springfield), Grand Secretary, Richard D. Davenport, P.G.M., Harrisburg, Ills.

The Grand Lodge of Illinois held its 96th Annual Communication in the City of Chicago, on October 8 and 9, 1935. Our Grand Representative, Wor. Bro. Samuel M. Frankland, was not present when the roll of Grand Representatives was called. An organ recital and songs by the Oxford Male Quartette of Chicago preceded the opening of the session. The Grand Master's Annual Report began with these promising words:

I am pleased to report a general improvement in the condition of the craft both as to moral and material prosperity. There is a slight increase in members raised, admitted and reinstated, coupled with a slight decrease through suspensions for non-payment of dues. Unpaid Grand Lodge dues are approximately one-half of the amount owing last year and one-quarter of the amount due the year before. No lodges are in arrears for more than two years and less than twenty owe any part of the 1934 dues.

We learn farther ahead that the craft is still suffering the consequences of defaulted building obligations; that the two Masonic Homes are operated under the same able, efficient and economical management as theretofore; that more Lodges are recognizing the advisability, if not the necessity, of consolidation; that during the year, considerable stress was laid upon the necessity of purging the membership of the unworthy. The Grand Master recommended that the code be amended to provide that upon the conviction of a Mason in a federal or state court of a felony, conspiracy or any offense involving moral turpitude, the defendant shall be automatically expelled from all rights and privileges of Masonry. This recommendation he made in the interest of economy and simple procedure.

They had quite a time with the lottery devised by Medinah Temple, A.A.

O.N.M.S., in connection with a Fund Raising Campaign. There were meetings of the Grand Master with the Shrine officials. The latter were defiant: but two of the fourteen who had voted for the resolution to continue the campaign notwithstanding the Grand Master's disapproval repented and withdrew, while the other twelve carried their design into execution and being found guilty of giving the aid and countenance of Masonry to a lottery and insubordinately persisting in such action after being requested and directed by the Grand Master to desist, were expelled from all the rights and privileges of Masonry. Ten of those expelled subsequently petitioned for reinstatement and their petitions were acted upon favorably by their Lodges. The Grand Master recommended that, subject to certain conditions, these ten be restored to good standing provided such restoration be not made effective until ninety days or more after the Annual Communication. The Grand Master also desired it to be made manifest that future transgressors would not find the way to restoration to the rights and privileges of Masonry so easy.

The action of M. W. Bro. Niemeyer will, we hope, prevent any future flouting of the authority of the Grand Master and Grand Lodge by any of the so-called "appendant organizations", and we congratulate him on the determination with which he performed his disagreeable duty.

Because of the disturbed condition of Freemasonry abroad and the absence of necessary information, the Committee on Recognition of Foreign Grand Lodges asked that consideration of pending applications for recognition be deferred.

A brief but good oration on "The Validity of Masonry" was delivered by Bro. Paul A. Neuffer, the Grand Orator.

M. W. Bro. Elmer E. Beach, P.G.M., submitted the report of the Committee on Masonic Correspondence. In the Foreword, this seasoned reviewer says:

We regret that nothing has been done to heal the breach between the Grand Lodges of Massachusetts, England, Ireland, and Scotland on the one hand, and the Grand Lodge of the Philippine Islands on the other.

## CONSTITUTING THE MASONIC LODGE

### Ancient and Modern Methods Described to Show Distinct Standing of Freemasonry Compared with Other Societies

Freemasonry as an organization of Lodge and Grand Lodges differs in many respects from all contemporary societies. We also find many differences in the Order itself when we study the various systems of organization in different parts of the world. But the greatest difference is found when we examine the methods and requirements necessary in the formation of subordinate lodges or local branches.

Masonic lodges differ radically from lodges of other fraternal societies in regard to the qualifications of the individuals who make up the membership of such lodges. In the ordinary society, as a rule, any one of good moral character is admitted. There may be other conditions which affect the eligibility of the candidates, but it is not required that they must be members of the society. It is in this last point that Masonic lodges differ so greatly from lodges of other societies. To form a Masonic lodge, it is necessary that the petitioners for a charter must be Master Masons in good standing and their petition must be accompanied by dimitts or certificates such as may be required by the particular Grand Lodge to which the petition is made. This is the procedure at the present time. There are other requirements to be met which need not be gone into here.

Prior to the formation of the Grand Lodge of England in 1717, the lodges assembled in virtue of what was then known as the doctrine or power of "inherent right," that was the right vested in a certain number of Freemasons when gathered together to form or "erect" a new lodge. The lodge so formed was a law unto itself, neither attempting to exercise authority or jurisdiction over any other lodge nor rendering obedience to any person, lodge, or organization.

Those who have been making a study of this subject are agreed that the evidence on hand is not sufficient to permit us to assume that the lodges possessed anything that might be called a charter or "warrant of constitution," either before, or for some years after the founding of the first Grand Lodge. We find, however, that the word "warrant" was used by the premier Grand Lodge from the very beginning but it did not refer to a document. It meant the formal assent of the Grand Master given in person or



By A. E. TATTON, P. M.

through his deputy at the constitution of a new lodge.

From references made to the "Old Manuscript Constitutions," it may be inferred that they were essential to the functioning of a lodge. In one Lodge, at least, it was believed that a meeting would be illegal unless the "Manuscript" was exhibited in the lodge-room.

The act of constituting a lodge was performed by the Grand Master or one of his Grand Officers and a certificate of the constitution of the lodge was given. These may have served the same purpose as the Warrants which were later adopted. When the Grand Master deputed his authority to another a document in the form of a simple deputation was issued to some competent Brother who was named therein. These "deputations" may also have answered the same purpose as the later Warrants or Charters. In fact one writer states that a list of forty-seven "deputations" were recorded in Anderson's second edition of the "Book of Constitutions" in 1738 and that these documents came to be regarded as having the status of Warrants.

While the procedure followed in constituting lodges in England differed in some respects from time to time it seems to always have been considered as the personal act of the Grand Master or his deputy. In the "Re-

vised Constitutions" of 1738, this authority was given to the Senior and Junior Grand Wardens. In 1726 the procedure was as follows: A petition was forwarded to the Grand Master requesting that the lodge be constituted. In the petition, the name of the Brother who had been nominated as Master was given. The Grand Master evidently endorsed his consent on the petition. This was followed by a statement of the deputy in which was given the date on which the constitution of the lodge would take place. Following the act of constitution an endorsement was placed on the petition giving the date and certifying that the lodge has been regularly constituted. Under the rules of the "Ancient" Grand Lodge in London it seems that a lodge had to be self instituted. They then made application or petitioned for a Warrant and asked to put on the rolls and recognized as a regular lodge. In Ireland, during the early period of Grand Lodge supervision it appears that new lodges were instituted by some other existing lodge and not by the Grand Lodge especially convened for the purpose.

The Warrant in the sense of a Charter seems to have been an invention of the Grand Lodge of Ireland for we find that a Lodge Warrant, in the sense of a "Warrant of Constitution" was issued by that Grand Lodge in 1731 to the "First Lodge of Ireland." During the following year, the Grand Lodge of Ireland ordered that "true and perfect Warrants should be taken out by all Irish lodges." In this same year, 1732, the first warrant for a traveling lodge was issued by the Grand Lodge of Ireland to the Second Battalion of the First Foot. In 1740, a large number of Irish lodges having failed to apply for what may be termed "Warrants of Confirmation", the Grand Lodge of Ireland re-enacted the decree of 1732 but in more peremptory terms. This time it was worded as follows: "Such Lodges as have not already taken out Warrants are ordered to apply for them to John Baldwin, Esq., Secretary to Grand Lodge, or they will be proceeded against as Rebel Masons."

According to one writer the Charter form of Warrant, that is a document to be kept by the Lodge, did not come into use in the premier Grand Lodge until about 1750 or later and

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# Constituting The Masonic Lodge

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that its adoption was probably due to Irish influence. Another writer states that their first Charter was issued on January 14, 1757. Up to the date of the Union, 1813, the premier Grand Lodge Warrants were issued under the authority of the Grand Master, this being a survival of the personal constitution. Under these Warrants the petitioning brethren were constituted into "a legal, regular and constituted Lodge," and the Master and Wardens were appointed. Since the Union, the Warrants of the United Grand Lodge of England have been issued by the Grand Master, "by the authority and under the sanction vested in him for the purpose."

The "Ancient" Grand Lodge, founded in London in 1751, seems to have issued Charters from the first, according to one writer, but Gould states that its first Warrant was issued on November 16, 1772, the seal being impressed on two pieces of narrow ribbon of blue and gold color. These Warrants were copied from those of Ireland. The premier Grand Lodge did not use ribbons for the seals of their Warrants. There seems to be considerable disagreement concerning the date of issue of the first Warrant by the "Ancients," another writer stating that while its Warrants were not issued until September 14, 1752, they were post-dated as of July 17, 1751, this probably being the date on which the "Ancient" Grand Lodge was established. These Warrants were issued by the Grand Lodge "in ample form assembled." They authorized a Master and Wardens to form and hold a lodge.

The four lodges of London that formed the premier Grand Lodge of England (1717) were not issued Warrants. They considered that they did need them as the Grand Lodge drew its authority originally from them. At the meeting of the four old Lodges on June 24, 1717, the following resolution was passed: "That the privilege of assembling as Masons, which has been hitherto unlimited, shall be vested in certain Lodges or assemblies of Masons, convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, shall be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication, and that without such warrant, no Lodge shall be hereafter deemed re-

gular or constitutional." This resolution was embodied in the regulations compiled by Grand Master Payne in 1720 and which was known as "Payne's" Code of 1721 or the "General Regulations of Freemasonry." This code as drawn up by Payne contained thirty-nine paragraphs, but evidently did not prove entirely satisfactory and was later rewritten by Anderson. The resolution of 1717 became Regulation No. VIII and, as "digested by Anderson and published in the "Constitutions of 1723," provided that brethren withdrawing from a Lodge "must either immediately join themselves to such other Lodge as they shall like best, . . . or else they must obtain the Grand Master's Warrant to join in forming a new Lodge." This is the point, to which reference has already been made, that the Masonic student's belief does not refer to a document but to the formal assent of the Grand Master.

The word "Warrant" used in the sense of a "Warrant of Constitution" or a charter is approximately used, because, as some one has said, in its legal acceptance it means a document giving authority to perform some specified act. Such a document usually ends with these words, "for which this shall be your sufficient warrant."

It has been noted that the first use of Warrants was made by the Grand Lodge of Ireland and it is of interest to note that their interpretation of Regulation No. VIII differed from that of the premier Grand Lodge. In Ireland the idea of a Lodge centered in the members composing it, while in England, the Lodge was associated with the locality in which the brethren met. It was due to this difference in practice that the Grand Lodge of Ireland began issuing traveling Warrants in 1732 while the Grand Lodge of England did not adopt the idea until 1750.

In connection with the use of Warrants of Confirmation in Ireland, a custom grew up of exchanging them in order to get a lower number. The motive evidently was to gain precedence in the local St. John's Day festivals. Alexander Seton, an unscrupulous barrister who had been appointed Deputy Grand Secretary, was responsible for this. He would exchange Warrants that had been returned from lodges that had a higher number, or would reissue them to the new lodges that were constituted from time to time. This resulted in a condition in which the number of an Irish lodge

had no necessary relation to its age, new lodges taking precedence of those senior to them on the rolls.

While not strictly a part of the subject under discussion it may be of interest to consider the opinions of various Masonic authorities as to the question of the legality of lodge meetings convened without the presence of a Warrant.

R. W. Bro. Robert Macoy, a Past Deputy Grand Master and Past Grand Secretary of New York, in 1885 wrote and published the "Worshipful Master's Assistant," in which is found a statement of the "Prerogatives and Duties of the Master." He gives as the eighth prerogative the following: It is the prerogative of the W. M. to be the custodian of the Charter (warrant). The note under this Prerogative reads as follows: "This is seen in the Installation service. The Lodges cannot be opened or business lawfully performed in the absence of this document, from which we draw the conclusion that it is in the possession of the W. M. during his term of office. The impropriety of framing it and leaving it suspended upon the walls of the Lodge will appear obvious from these considerations." The portion of the Installation Service upon which the above is based reads as follows: "You now receive in charge the Charter, by the authority of which this Lodge is held. You are carefully to preserve the same, and duly transmit it to your successor in office."

The Fifth Duty is given as follows: "It is the duty of the W. M. to preserve the Charter (warrant) of the Lodge inviolate, and transmit it to his successor."

For some time prior to 1885, it appears that quite a school of Masonic writers had been attacking what R. W. Bro. Macoy considered Landmarks, viz.: "No charter present, no Lodge exists." "Every visitor before examination should demand a view of the Charter or retire without entering." "The loss of the Charter is the dissolution of the Lodge." In reply to these attacks the writer quoted from several authoritative works as follows:

"As an emblem the charter is used in the installation of the Worshipful Master to remind him that his authority emanates from the Grand Lodge, to which he is directly responsible. It is therefore consigned solely to his keeping. The Lodge cannot be opened or continued without the presence of the charter, and, if destroyed

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# Constituting The Masonic Lodge

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or mislaid by any mishap, any further labors of the Lodge will be clandestine."—Dict. of Freemasonry.

"As the Lodge holds its communications only under the authority of the Warrant of Constitution (charter), no Lodge can be opened or proceed to business unless it be present. If it be mislaid or destroyed it must be recovered or another obtained; and until this is done the communications of the Lodge must be suspended; and if the charter be taken out of the room during the session of the Lodge, the authority of the Master instantly ceases."—Encyc. of Freemasonry.

"Although the warrant (charter) purports on its face to be granted to the Master and Wardens, yet, at his installation, it is placed in special charge of the Master, and he is made responsible for its safe keeping. As under the present organization of the Fraternity, no Lodge can be established without a warrant; and as its presence is necessary to the legality of all meetings, it follows that the powers of the Master can only be exercised under its sanction; and it is therefore but just that he should at all times be in possession of the evidence of his authority.—Simon's Principles of Mas. Jurisp.

"All work done in the absence of the charter is illegal."—Masonic Code.

"The presence of the warrant (charter) is indispensable to a legal Lodge. Without a warrant a Lodge cannot assemble anywhere."—Kenning's Cycl. of Freemasonry.

"The warrant must always be at hand in the Lodge during labor or business, and is vested in the Master for the time being. If lost, destroyed or mislaid, it must be recovered or another obtained; for a Lodge without a warrant is no Lodge at all, and cannot perform any Masonic act."—Royal Mas. Cyclopaedia.

"That a Lodge cannot work for an instant after its charter is lost may be sustained by the following considerations: 1. No visitor can visit it on examination, for no well-instructed visitor will recognize a Lodge that cannot show its charter. 2. No Entered Apprentice will respect it, for in the lecture of his degree he is taught that the presence of the charter is essential to the very existence of the Lodge. 3. No Past Master will install its officers; for the Past Master knows that the charter is one of the three strands of the great cable which represents the Master's authority. 4. Every Mason knows that between the period of surrendering the dispensation and receiving the charter, the Lodge

is practically defunct. 5. In a procession of Lodges, the Lodge which has lost its charter can have no place. A charter may be forfeited by edict of Grand Lodge, by proclamation of the Grand Master ad interim, or by dissolution of the Mother Grand Lodge. Its forfeiture leads to the same results as above, viz.: No visitor will visit it, no Mason will obey its summons, no Grand Lodge will admit its representative, no Grand Secretary will endorse its certificatees, no Lodge will recognize its members as brethren, no Mason will extend relief, aid or counsel to its members as such."—Code of Masonic Law.

"A Lodge can never be opened for labor unless the charter is present, and it is the right of every visiting brother to see it before he enters the Lodge."—Cyclopedia of Freemasonry.

It is to be noted that the consensus of opinion is that the presence of the Warrant or Charter is necessary. On the other hand we find decisions of Grand Masters in conflict therewith. The Grand Master of Kansas in 1892 decided: "A Lodge does not lose its territorial jurisdiction by reason of its hall and Charter having been destroyed, even though the Lodge holds no communications. It is the act of the Grand Lodge that creates a Lodge, and the Charter is only the external evidence of its existence. The Lodge still lives and retains all its rights until the Grand Lodge revokes its Charter." Nevertheless this same Grand Lodge provides for the issuance of a certified copy of the original Warrant in the event of its loss or destruction. It also provides that "each Lodge may, if it so desires, file its Warrant of Constitution in the archives of the Grand Lodge, and receive in exchange a certified photographic copy from the Grand Secretary."

R. W. Bro. Macoy in his comments on the authorities quoted states, "that the 'possession' alluded to means much more than framing the Charter and hanging it in the Lodge hall. It should be rolled and preserved in a metallic case and taken home by the W. M. or placed in sacred trust with some officer (preferably the S.W.), who lives nearest the hall or has better means of preserving it than the W.M."

Of the sixteen paragraphs in the Constitution of the Grand Lodge of the Philippine Islands which refer to Warrants only one has reference to the presence of the Warrant or Charter in the Lodge room. Paragraph 180 provides that, "No Mason shall visit a Lodge without being satisfied of its lawful authority. All Lodges are re-

quired to show a visitor their Charter if requested to do so." This proviso could not be complied with unless the Charter was present in the Lodge-room. We may take it for granted, therefore, that, in this Grand Jurisdiction, the Warrant or Charter must be present in the Lodge-room at all communications.

Our Constitution is silent upon all other points; consequently any question arising concerning the legality of a meeting in the absence of the Warrant, the inability of the Master to exercise his authority in its absence, or any interpretation of the meaning of "possession of the evidence of his authority," etc., can be settled only by the ex-cathedra decision of the Grand Master.

## Addresses of Brethren of Service Lodge 95 Sought

Service Lodge No. 95, of Manila, desires information regarding the following brethren whose last known addresses appear after their names:

Crenshaw, Luther E., U. S. West Virginia, c/o P. M. San Pedro, Calif.

Dunn, Floyd E., 3rd Inf., Ft. Snelling, Minn.

Forehand, Leroy, 1473 Shotwell St., San Francisco, Calif.

Gardiner, Howard F., U.S.S. Canopus, c/o P.M. Manila, P. I.

Koning, Robert A., 130 S. Maple St., Zeeland, Mich.

Larson, Carl M., Co. "A", 31st Inf., Manila, P. I.

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Peters, Joseph, Hdqrs. Co., 1st Bat., 66th Inf. Ft. Geo. Meade. Md.

Rogers, Joel F., Sternberg Gen. Hosp., Manila, P.I.

Schellberg, Fred, C.O.D. R.D., Ft. McDowell, Calif.

Stevens, Lewellyn T., Naval Air Station, Pensacola, Florida.

Vendetti, Nicholas, U. S. S. Smith Thompson 212, c/o P.M. Manila, P.I.

## The Fraternal Dead

Wor. Bro. Dominador R. Escosa of High Twelve Lodge No. 82 lost a son on April 27th, 1936. Burial was at North Cemetery on April 29th.

Wor. Bro. Fidel T. Manalo, is mourning the death of his wife, on April 29th, 1936. Burial was at Cementerio del Norte on May 1st.

Seccion Castellana

**THE CABLETOW**

NOTAS EDITORIALES

**EL DÍA DEL MASÓN EN FILIPINAS**

-19 de Junio-

UNA SUGESTION



A masonería que es una fuerte envergadura de elevados simbolismos tiene en la ideología y obra de José Rizal la manifestación real y práctica de sus nobles predicaciones. Para el masón filipino Rizal encarna un intenso simbolismo. La renuncia a una vida fácil y tranquila—de una cómoda burguesía, diríamos—para dedicarse a una labor dificultosa, ingrata, tan llena de contrariedades y peligros, en la plenitud de una vida joven, plétórica de ilusiones y con el barniz rosa que viste y adorna una ilustración sólida y variada, ha de apelar siempre a los sentimientos del masón de todas las esferas y en todas las latitudes.

Bien pudo Rizal renunciar a la plétora de ideales pátrios o nacionalistas que inundaban su mente y corazón, y acallar los gritos de la conciencia promoviendo sus no pocos bienes de fortuna y los de sus familiares y desarrollando los intereses de su brillante profesión para darse al regalo de una vida nada accidentada; pero esto olía a egoísmo que no encajaba en el cuadro de sus ideas, ni en el marco de sus firmes y arraigadas convicciones.

Sabía que la Patria sufría de

gangrenas, que sus órganos, antes plétóricos de vida, se volvían anémicos y cancerosos, que la poquedumbre en las esferas de su vida política se extendía amenazando inficionar y apestar con su pus virulento y ponzoñoso toda la fábrica social, y pensó y sintió que sería un crimen dejar que el mal hiciese más estragos, que el cuerpo agonizase en los estertores de una agoría intensamente cruel y dolorosa, y se lanzó entonces a una lucha sin tregua para arrancar a su patria de sus dolencias, para darle nuevos alientos de vida, y verla en el concierto de la vida internacional—como el mismo dijera en estos versos:

..... secos los negros ojos,  
alta la tersa frente,  
s'n ceños, sin arrugas,  
sin manchas de rubor.....

En este mes celebramos el nacimiento de Rizal. En un diecinueve de junio vió la luz de la vida el que por designios providenciales iba a ser el Moisés filipino. En él tomaron carne de realidad los ideales de la masonería en Filipinas. ¿Por qué no habremos de consagrar esta fecha aquí como el día del Masón?

Lanzamos esta idea para que las autoridades oficiales de la institución la consideren y maduren. Es este día una fecha plena de sugerencias para el masón fi-

lipino. Unos verán en Rizal la encarnación del sacrificio por la patria, otros se mirarán en él como en un espejo de renunciaciones, otros aquilatarán en él su mente privilegiada abierta a todas las ideas, otros ensalzarán su férrea voluntad para someterse a todas las disciplinas de la vida, otros admirarán su valor y coraje al denunciar valientemente los abusos de un régimen imposible. Este florón de virtudes altamente masónicas, que en Rizal es "verbo" que se hace carne, estaba enraizado en la convicción que le acompañó todo el tiempo—la ofrenda de su propia vida por salvar el ideal que defendiera.

Y vemos cómo la ofreció, sin protestas, sin gestos de desesperación. Alguien ha dicho que pudo muy bien escaparse de la muerte con la ayuda de los hermanos; pero se negó a ello.

...Si grana necesitas para teñir tu aurora  
vierte la sangre mía, derrámala en  
buén hora...

Y generosamente vertió la sangre que había de teñir la aurora de un nuevo día. Sea, pues, el 19 de junio el día del Masón en Filipinas. Insuflemos en nuestra mente, en nuestro corazón, en nuestra conciencia, este aliento vigoroso que exhala la obra excelsa del héroe filipino.

**CULTIVEMOS UNA PUBLICIDAD INTELIGENTE**

ALLA por el año de 1932, cuando entonces el editor que esto escribe, era el Gran Maestro de esta jurisdicción, enfatizamos la necesidad de que se hicieran conocer a la comunidad el valor y alcance de la actuación masónica,

Continuamos creyendo que una publicidad inteligente en lo que atañe a las enseñanzas, predicaciones y labores de la fraternidad debe ser cultivada y propiamente desarrollada.

Nuestra labor es en beneficio de la comunidad en que vivimos y de todos los hombres en general. ¿Porqué, pues, no hacer llegar a ellos por medio de una

inteligente publicidad nuestros ideales y los esfuerzos que la institución ha estado haciendo y continúa haciendo en su beneficio?

No hay nada en nuestra institución que se oponga a una inteligente y sana exposición de sus doctrinas y sus procedimientos para la debida consideración pública.

(Continúa a la pág. 12)

## NOTAS EDITORIALES —Continuacion

## Amagos Contra la Libertad de las Ideas



O hace mucho notamos en cierto sector de la comunidad una agitación que tiene todos los síntomas de un verdadero atentado contra la libertad de las ideas.

Se había anunciado una serie de conferencias por una doctora sobre teorías relativas al control de la prole y, como movidos por un mismo resorte, ciertos elementos emprendieron una campaña que tiene las características de una triste intransigencia.

Es doloroso observar que en nuestro país todavía tengamos temperamentos reaccionarios contra toda corriente de ideas innovadoras. No es que defendamos estas teorías sobre limitación de la prole. Ello es que defendemos aquí la libertad que cada cual tiene a emitir sus ideas, como también la libertad de cada cual a recibirlas y estudiarlas. Cualquiera cortapisa que se ponga a la libre expresión del pensamiento es un crimen contra nuestra propia ley fundamental.

Puede ser que dada la idiosincrasia de nuestra sociedad y las necesidades de la misma como pueblo, o teniendo en cuenta su moral, la predicación de dichas teorías suene mal a nuestros oídos, e inclusive se malcase con nuestros sentimientos. Pero debemos aprender a tener la mente

siempre abierta a todas las ideas, eliminando de ella todos los "prejuicios," pues, nadie, ni personas, ni asociaciones, ni instituciones, pueden reclamar para sí la exclusiva conquista y apropiación de "la verdad". Alguien ha dicho que los errores de ayer son las verdades de hoy, así como estas serán los errores de mañana.

Y es por esto por que la masonería va siempre en busca de "la verdad", en busca de la luz, pues, sabe que aquella no es el patrimonio exclusivo de ninguna persona ni de ninguna escuela. Solamente podemos acercarnos a ella mediante el desarrollo de nuestra mente, teniéndola abierta a todas las ideas aunque las mismas no cuadren en el marco de nuestros sentimientos y de nuestras preocupaciones.

A este propósito nos resulta muy atinada la pregunta que en una publicación hace el Dr. Rafael Palma sobre si nuestra moralidad es demasiado sensible o demasiado superficial que temamos ser "contaminados" por una simple expresión de ideas con las que no estamos aún familiarizados.

Solamente en los dominios de los seres irracionales se observa el fenómeno raro de esconder la cabeza en la arena al temor de un peligro. ¿Habremos nosotros de imitar a estos seres irracionales escondiendo la cabeza en los abismos de la ignorancia para

desconocer la corriente de nuevas ideas por el solo temor de que las mismas pongan en peligro nuestra moralidad o la moralidad que nos hemos acostumbrado a tomar como modelo? Si esto hicieramos, ¿no podría suceder que al final fuéramos los víctimas de nuestra propia alucinación?

La masonería no quiere barreras que impida la libre circulación del pensamiento. Abramos de par en par las puertas de la razón y hagamos que por la mente circule libre y sin obstáculos la corriente de nuevas ideas.

Si deseamos vivir al nivel de los tiempos, si deseamos oxigenarnos y no estar a retaguardia en el movimiento colectivo del progreso universal, condenemos todo movimiento que ponga en peligro la libertad de las ideas.

Vayamos a la vida, lancémonos a la vorágine de sus problemas reales. El masón no debe encerrarse en el castillo de sus ideales. ¿Cómo habremos de afrontar aquellos problemas si hemos de permitir que se pongan trabas a la divulgación de nuevas teorías y obstáculos a su análisis y disección?

Contrarrestemos, pues, estos amagos contra la libertad de las ideas mientras sea temprano, no sea que con nuestro abandono y silencio tome incremento y se convierta en incendio voraz que nos destruya en la furia de sus llamas.

## Cultivemos una publicidad inteligente

blica. Hemos traducido, y va en la sección de "CON EL MAZO Y EL CINCEL" del presente número, un breve editorial de la revista THE MASONIC WORLD que abunda en estas mismas consideraciones.

La labor antimasonica no cesado en sus actividades y de todo se vale en su insidiosa campaña contra la fraternidad. La mentira, si no la calumnia, es el

arma que esgrime, y para contrarrestarla se hace necesario el arma elocuente y poderosa de una publicidad inteligente.

Se ha creído, erroneamente a nuestro parecer, que los asuntos masónicos no deben trascender al público. De esto se ha valido la labor antimasonica para envenenar la opinión pública y predisponerla contra la institución. To-

davía no es tarde para remediar esto.

Se impone, pues, una campaña de publicidad inteligente y sana. Se impone una labor fuerte de sabia divulgación de nuestras ideas. No nos olvidemos que una prensa, una publicación masonica, es un factor decisivo para la justa apreciación de los valores masónicos.

# DE CHARLA CON NUESTROS HOMBRES

Nuestro M. I. Gran Secretario Teodoro M. Kalaw, dice:

*"en la hora presente la actuación masónica debe ser firme y vigorosa"*

**E**n nuestros años de estudiante, en un desvencijado banco de una clase en la famosa Escuela de Derecho, de cuyas aulas bebieron tantos hombres ilustres del foro filipino sus conocimientos de jurisprudencia, empezamos a admirar a D. Teodoro. Su clase de ciencia política y derecho constitucional era de las más animadas. De doscientos a trescientos jóvenes íbamos a clase para oír al catedrático Kalaw, que nos resultaba más que profesor, un amigo, un hermano. Dicción clara, precisa, palabras ayunas de toda hojarasca de literatura altisonante, acompañaban a ideas, a conceptos, a los discursos que iba impartiendo en nuestras mentes juveniles. Sus disertaciones por el campo de la ciencia política iban moldeando poco a poco nuestro carácter y nuestra mentalidad, y sus frases restallaban con chasquidos de látigo cuando nos decía que el pueblo era el soberano, que la Bastilla dio al traste con los privilegios de la nobleza, que era absurdo el clamor de Luis XIV al decir que el Estado era él y toda aquella barahunda y montón de nociones y hechos históricos que son los puntales en que descansa el derecho político.

Desde entonces pasaron muchos años. La vida, que tiene sus sorpresas agradables, nos unió otra vez. Si bien seguimos con el correr de los años su variada labor pública, no obstante, no intimamos con él sino más tarde, cuando la cadena del amor fraternal nos estrechó entre sus místicos eslabones. Entonces nuestra admiración por él se trocó en una afeción que sólo pueden conocerlo los que laboran juntos al calor de fragua de los talleres masónicos.

En la mitología de la antigüedad se decía que existían nueve deidades que presididas por Apolo, aparecían como viviendo en el monte Parnaso para proteger las ciencias y las artes. *Musa era cada una de ellas.*

D. Teodoro, con su kaleidoscópica cultura, ha hundido su espíritu inquieto en las reconditeces de la *Ciencia* y del *Arte*. Es por esto porque le conocemos por *musa* y porque a él acudimos cuando de inspirarnos se trata.

¿Recordais el deleite plácido, tranquilo, que se siente al contemplar un cuadro del compatriota el pintor Resurrección Hidalgo? ¿Os habeis ensimis-

mado alguna vez en la calma de una tarde de verano cuando el horizonte en las playas filipinas se hunde quietamente ante el crepúsculo que se asoma? ¿Habeis sentido en vuestras sienes cansadas la caricia de la brisa primavera que os envuelve con suavidades de terciopelo?

Esta es la impresión que nos produce una charla con D. Teodoro. Su conversación es quieta, plácida, enemiga de estridencias y colorines chillones. Tengo para mí que el Nazareno hablaba así también a su gente. Con estos matices en su charla, nos contesta alegre y decididamente a cuantas preguntas le dirigimos para esta sección.

“¿Cuál es la misión de la prensa masónica?”—Difundir los ideales masónicos y luchar por ellos.

“¿Nota Vd. alguna diferencia substancial o fundamental entre la prensa masónica escrita en inglés y la prensa masónica escrita en castellano?”—No conozco mucho de la prensa masónica en general, pero, por lo poco que leo, no veo que exista diferencia fundamental alguna, excepto quizás en el tono. La prensa masónica escrita en castellano es más combativa, por venir, como viene, de países latinos.

“Atendidas la idiosincrasia de nuestro pueblo y la de los masones de Filipinas, ¿cómo cree Vd. que debe ser la prensa masónica en el país?”—Necesitamos informar bien al pueblo de lo que somos y lo que aspiramos. Todavía hay mucho desconocimiento de nuestros principios y prácticas, que son tergiversados y presentados erróneamente y maliciosamente al público por personas que no nos quieren bien.

“¿Qué papel está desempeñando actualmente la prensa masónica en el mundo?”—En los países gobernados por dictaduras personales, la prensa masónica guarda un mutismo obligado. Los dictadores no pueden ver prensa libre, ni prensa liberal. En el resto del mundo la prensa masónica está a la altura de sus deberes y responsabilidades.

“¿Cree Vd. que las dictaduras en algunos países podrían subsistir si hubiera una prensa masónica fuerte, alerta y vigilante?”—Una prensa masónica fuerte, alerta y vigilante, no es bastante: tiene que ser apoyada por la opinión pública.

“¿Es verdad que en algunos países, especialmente europeos, las publi-

caciones masónicas son tan pobres, que se contenta la mayoría de ellas con echar una mirada a sus pasados logros, según frase de un escritor, sin reflejar una actuación vigorosa que contrarreste la propaganda antimasonica?”

—Es verdad, pero sólo en algunos países y por razones muy explicables.

“No hace mucho, usted ha viajado por Europa, ¿cuáles son sus impresiones respecto a la actuación masónica en los países visitados por usted?”—Mi viaje fué tan breve, que no tuve tiempo de hacer algún estudio sobre el particular.

“Y de nuestra antigua metrópoli, España, ¿qué impresiones tiene usted?”—Llegué a Madrid algunos días después que el actual Presidente de la República Española fuese iniciado en la Masonería. Por cierto que me contaron este incidente: Había entre los masones concurrentes un enemigo personal de D. Manuel Azaña, el cual llevaba consigo su revólver para matarle a Azaña, entonces Primer Ministro, en el primer encuentro de palabras que tuviesen los dos. Pero fué tan imponente la iniciación y tan impresionante el acto de prestar juramento, que en aquel mismo instante el enemigo de Azaña tiró a un lado el revólver que llevaba y abrazó al iniciando pidiéndole perdón y gritando: “Ahora veo cuán grande es la Masonería!”

“Dada la metamorfosis por que están atravesando ideas e instituciones en España, ¿qué papel cree Vd. ha jugado o está jugando la masonería en aquel país?”—Un papel importantísimo. Fijese V. en que los más grandes personajes de la Revolución y del Gobierno, entre ellos el Presidente de la República, Azaña, y el Ministro de Estado, Augusto Barcia, son eminentes masones. Usted sabe que Barcia defendió a la Masonería Filipina en el Congreso Internacional Masónico de Ginebra en 1925.

“Usted que fue Gran Maestro de la Gran Logia Regional de España en Filipinas; durante su tiempo y antes del año de 1912, en que se organizó la Gran Logia de las Islas Filipinas, ¿cuál era el estado de la masonería filipina?”—La Masonería entonces era más patriótica y menos materialista.

“¿Qué logros consiguió la masonería filipina entonces?”—Ya está contestada en la respuesta anterior.

(Continúa a la pág. 18)

# DE LUENGAS TIERRAS....

## De Cuba

Bajo el fuerte caudillaje del Dr. Antonio Iraizoz, los masones de Cuba están empeñados en el éxito de la organización de una Liga de Libre-Pensadores preocupados en contrarrestar las ingerencias de los elementos católicos de allá en los asuntos de Estado. A tal extremo llegan estas ingerencias que han conseguido, según noticias, la creación de una Legación de Cuba en el Vaticano. De una carta escrita por el Dr. Iraizoz y transcrita en el MUNDO MASÓNICO, copiamos estos párrafos elocuentes a este propósito: "Nunca creí que ante la resonante protesta de la masonería fuese creada esta Legación de Cuba en el Vaticano, quebrantando la neutralidad oficial para todas las religiones positivas. Soy pesimista con respecto a la constante intromisión de la Iglesia Católica en los asuntos del Gobierno y me parece necesario la formación de una liga de libres pensadores que de manera serena y elevada mantenga los principios del laicismo integral. Sé que con ese propósito muchos miembros de la institución fraternal y hombres de ideas libres piensan en la formación de una liga, la que he de secundar con todo el entusiasmo. Posiblemente en la revista MUNDO MASÓNICO se publicará los principios que deben mantenerse a ese respecto y la forma mejor de actuar para no comprometer ninguna institución en esa empresa. Es tan persistente esta influencia clerical en los asuntos oficiales que próximamente se inaugurarán las fiestas del día del periodista con una misa solemne en la Catedral. Si por nuestra parte no hay una acción conjunta, bien organizada para plantear con interés y buen juicio la corrección de estos espectáculos lamentables, cada día nos veremos apresados de por manera por los múltiples tentáculos del Romanismo."

## De Montevideo

La revista ACACIA, auspiciada por la Serenísima Gran Logia Simbólica del Uruguay, trae la siguiente crónica sobre la Confederación Masónica Latino Americana: "Con el éxito esperado, tuvo lugar el 12 de Octubre, en la histórica ciudad de Bogotá, el Convento Anual de la Confederación Masónica Latino-Americana y de la cual se honra nuestra Potencia en ser uno de sus Miembros Fundadores. Participaron del mencionado Congreso representantes de las Obediencias adheridas. Nuestra Institución Masónica no podía dejar de asistir a la cita de honor, siendo noblemente representada por el Ymo-

H. Harco T. Amorocho-33, antiguo Gr. Maestro de la Gr. Log. de Columbia, a quien le cupo honroso desempeño en la dilucidación de los problemas tratados. Ardua, como notable, fue la labor desarrollada dentro del Arte Real en que se desenvuelve la Institución Masónica como cultivadora de las mas altas concepciones espirituales a través del mancomunamiento de las aspiraciones de las Potencias Americanas que anhelan detentar en sí el tradicionalismo de la Franc-Masonería Universal, un tanto roído en los pueblos del viejo continente. Es obra, de la Confederación Masónica, como guía espiritual de las organizaciones adheridas, la de precisar y definir principios y doctrinas que glorifiquen el latente sentimiento de Solidaridad y Superación en la conquista del esfuerzo individual puesto al servicio de la comunidad, que a todos nos cobija, para revivir en tierras de América,—donde los problemas políticos, religiosos y raciales aún están libres de las contaminaciones que afectan a los países europeos,—el sagrado patrimonio legado por las antiguas normas y tradiciones de nuestra Venerada Institución."

## De Monterrey, Nuevo Leon

El gobierno del estado de Nuevo Leon está emprendiendo una campaña contra el alcoholismo y la revista ARIEL dice lo siguiente en una nota editorial: "El gobierno del Estado de Nuevo Leon, ha echado mano para el desarrollo del Programa Anti-alcohólico, del elemento femenino que forma parte de las Sociedades de Padres de Familia. En esta forma estarán ligados tres sectores que serán poderosas palancas: La madre, la maestra y el niño. Son las madres la que con mas fuerza de voluntad y con ansia delirante, habrán de colaborar en esta lucha en contra del vicio; y van también junto con ellas, las maestras, abriendo el surco en la conciencia y arrojando la luz en los cerebros. La mujer mexicana emprende esta campaña de liberación, para afianzar la paz y tranquilidad del hogar, para buscar un medio de salvación a quienes por desgracia han caído en las garras del alcoholismo. En nuestra Institución—campo donde caben todas las ideas grandes y nobles—será recibida esta campaña con los brazos abiertos, porque está escrito en el Código Masónico que tenemos que combatir los vicios. Y para que efectivamente venga por sí mismo el coronamiento de la victoria, tenemos que empezar por nosotros mismos, para poner un ejemplo

a nuestros semejantes y a nuestros familiares."

## De Venezuela

El Boletín de la Gran Logia de los Estados Unidos de Venezuela aboga por una estrecha y fuerte Unidad Nacional en los siguientes términos elegantes y precisos:—"Es el instante, y no debe escaparse de nuestras manos, de unir nuestras mentes y nuestras fuerzas con los sólidos eslabones componentes de la cadena simbólica a fin de lograr la Unidad Nacional, distanciada hasta ahora entre unos y otros por sentimientos y tendencias carentes de lógica. Cabe especialmente a nuestra institución laborar a tal objeto, ya que ella es en primer término ilimitado y de carácter universal, sin fronteras, como la caridad... Pero quizá resultaría utópico pensar en una inmediata consolidación de ideas y pensamientos entre todos, de todo el planeta, o bien de este continente. Pero es imperativo buscar el estrechamiento fraternal de todos los venezolanos en esta actualidad, para que a todos, absolutamente a todos, nos cubran nuestro manto tricolor y nos contemple y proteja el espíritu del padre de la patria: SIMON BOLIVAR. De esta unión efectiva que soñó el "grande entre los grandes:" LA UNIFICACIÓN DE LAS NACIONES AMERICANAS: el entrelazamiento de los pueblos de América Hispana... Estamos ante la realidad de un pasado asombroso. Es como el despertar de un sueño pesadillesco. Pero si logramos la unificación de todos los venezolanos, bajo un solo sentimiento y al ritmo de un único ideal: la Patria, no volverá, nunca jamás, a invadirnos tan tremenda calamidad. Luchemos, hermanos de todas las esferas, hermanos venezolanos, luchemos, no por curar el mal, sino PORQUE EL MAL NO EXISTA..."

## De Washington

El Presidente Roosevelt ha colocado la primera piedra del grandioso edificio que ocupará el Departamento del Interior usando para esta ocasión la misma trulla que el Presidente George Washington usara para colocar la primera piedra del Capitolio. Esta trulla es de la propiedad de la logia del H. Washington en Alexandria, y se llevó como una reliquia acompañado de especial escolta a Washington para la mencionada ocasión. Como es bien sabido, el actual Presidente Roosevelt es un entusiasta masón.

# ∴ SACO DE INFORMACIONES ∴

## Nuestra Reunión del Mes de Abril

Bajo la hábil dirección del V. H. José P. Guido y también bajo los auspicios de la respetable logia 'Nilad' No. 12, se celebró en la noche del 30 de abril la reunión que mensualmente viene celebrando el M. I. Gran Maestro con los miembros de esta Gran Jurisdicción para un cambio de impresiones con los mismos sobre asuntos de la fraternidad. El M. I. H. Benitez ha revivido esta práctica a fin de estar con los hermanos en alegre camaradería, oír sus segestiones, conocer sus necesidades y estrechar entre todos los lazos de una verdadera y franca amistad. Fue huésped de honor en esta ocasión el H. Elias Dioquino, que nos habló sobre la defensa nacional de la mancomunidad filipina. Al rededor de mas de cien hermanos se sentaron en el banquete que se celebró en los amplios salones del Plaridel Temple, a eso de la 7:30 p. m. La disertación de H. Dioquino, que es un capitán del Ejército Filipino, interesó a todos lo presentes por su novedad y por haber sido realmente instructiva. Siguió después en el uso de la palabra el Ven. Hermano Alejandro Torres, que es el actual V. Maestro de la Logia Nilad, haciendo constar el profundo agradecimiento de la logia y del mismo por la espontánea presencia de los comensales, todo en palabras y frases cálidas de amor y de cariño como suelen ser las suyas. Cerró aquel hermoso acontecimiento un discurso improvisado de nuestro querido Gran Maestro Conrado Benítez que fue acogido con verdadero regocijo y entusiasmo por los concurrentes. Al mismo y a todos los oradores van nuestras entusiastas felicitaciones, y al V. H. José P. Guido y a la logia 'Nilad' las congratulaciones por este glorioso acontecimiento que fue brillante y bien acogido y que prueban las simpatías generales de que gozan en el seno de la fraternidad

## En la Logia "Sinukuan"

Bajo el caudillaje hábil, acertado y feliz del Ven. Hermano San José, la logia SINUKUAN es ahora una de las logias mas activas de nuestra Gran Jurisdicción. Su dinamismo poco común, su tacto y, sobre todo, sus entusiasmos masónicos, han hecho de la logia SINUKUAN un taller en que los obreros laboran sin tregua ni descanso. Ultimamente, o sea, en la noche del 24 de abril pasado recibieron la visita oficial del M. I. Gran Maestro en ocasión en que se exaltó al grado sublime de Maestro Masón al H. José P. Roxas. Estuvieron

presentes unos treientos hermanos visitantes y se sirvió a todos una opípara cena. Se hizo entrega de un bonito mandil al V. H. Potenciano Herrera en reconocimiento de los meritorios servicios que ha prestado a la logia como secretario de la misma por muchos años. Se hizo también entrega de un diploma de miembro honorario al V. H. Ricardo Santos. El V. H. Leonardo Garduño disertó sobre el tema de PORQUÉ SOY MASÓN. Y como broche de oro, el M. I. Hermano Conrado Benítez pronunció un elocuente discurso que, como suyo, fue oportuno y atildado. Felicitamos a la logia SINUKUAN y muy especialmente a su incansable V. M. San José por sus grandes logros y éxitos, y deseamos sinceramente que sigan por este camino para el bien de nuestra institución!

## El V. H. Ricardo C. Santos, miembro honorario de la logia "Sinukuan"

Como dijimos arriba, en la ocasión en que hizo su visita oficial el M. I. Gran Maestro a la Logia SINUKUAN en la noche del 24 de abril último, se hizo entrega al V. H. Ricardo C. Santos, Venerable Maestro que fue de la Logia MOUNT LEBANON, de un diploma de miembro honorario. Este es un honor que le tiene bien merecido el querido H. Santos. Distinguido masón que ha ofrecido mucho de su tiempo y de sus energías al servicio de la institución, la masonería en Filipinas le debe mucho de sus logros y de sus iniciativas. Escritor fácil, domina tanto el castellano como el inglés. En este mismo número va un artículo suyo en la sección intitulada PLANCHAS DE CUBICACIÓN. Felicitamos al V. H. Ricardo C. Santos por esta distinción bien merecida de que fue objeto por la logia SINUKUAN.

## Obituario

Con dolor y gran pesar registramos aquí el fallecimiento de la esposa de nuestro querido y V. H. Hermano Manalo de la *High Twelve* como también el de un hijo del V. Hermano Escosa de la misma logia. El V. H. Teodoro Reyes de la logia MODESTIA-LIWAYWAY también ha tenido la desgracia de perder a una sobrina y a un hijo político, el Sr. Fortunato Espina. A todos van nuestras simpatías, y esperamos que sabrán llevar su infortunio con verdadera resignación masónica!

## El H. Justo P. Yabut, el mejor cicerone para los hermanos que suben a Baguio

Todos se hacen lenguas de la hospitalidad que el H. Justo P. Yabut ofrece a los masones que suben a Baguio, a quienes presta el servicio mas desinteresado y eficaz que se puede esperar. Este distinguido miembro de la Logia Pilar No. 15, es un ingeniero civil de profesión que desde el año de 1925 está residiendo en Baguio. Está actualmente dedicándose a la construcción de unos *apartments*, que piensa terminar dentro de poco. Es de los residentes de mas arraigo en aquellas alturas, y raro es el masón que le visite y no salga encantado de su esplendidez y cortesía. Es un cicerone conocedor de todos los vericuetos que abundan en aquellos valles, y para quien es un gran placer acompañar a sus hermanos por todos los lugares que puedan satisfacerles. Hacemos aquí especial mención de su nombre por creernos honrados al contar con un hermano así en nuestras filas.

talidad que el H. Justo P. Yabut ofrece a los masones que suben a Baguio, a quienes presta el servicio mas desinteresado y eficaz que se puede esperar. Este distinguido miembro de la Logia Pilar No. 15, es un ingeniero civil de profesión que desde el año de 1925 está residiendo en Baguio. Está actualmente dedicándose a la construcción de unos *apartments*, que piensa terminar dentro de poco. Es de los residentes de mas arraigo en aquellas alturas, y raro es el masón que le visite y no salga encantado de su esplendidez y cortesía. Es un cicerone conocedor de todos los vericuetos que abundan en aquellos valles, y para quien es un gran placer acompañar a sus hermanos por todos los lugares que puedan satisfacerles. Hacemos aquí especial mención de su nombre por creernos honrados al contar con un hermano así en nuestras filas.

## De la Logia Baguio

Nos informan que dentro de poco los miembros de la logia BAGUIO, en Baguio, tendrán su propio Templo, pues que el edificio está en vías de pronta terminación. Felicitamos a los hermanos de aquellas alturas por el éxito de esta empresa!

## Notas personales de la Logia Walana

—Una de las hijas del Ven. Hno. Cauto S. Nadurata, Ex-Venerable Maestro de esta Resp. Logia, ha estado recluida en el Hospital de San Lázaro por una semana, enferma de difteria durante el mes de Abril.

—La señorita Adoración A. Marquinez, hija del Hno., Pedro Marquinez, miembro de esta Logia, ha sido Valedictorian de la Mapa High School, en los exámenes de fin de curso en Marzo último.

—Una hija del Hno. Antonio Francisco se halla enferma de tifus en su residencia, 405 P. Gomez, Paco, desde hace algunas semanas.

—El hermano Marcos W. Manabat se encuentra enfermo en su residencia en Calamba, Laguna, según nota facilitada por la Manila Railroad and Co. al Secretario.

—El Ven. Hno. Orestes Hermosura, Ex-Venerable Maestro, y actual Tesorero de la Logia, ha sido honrado por la Resp.: Logia LUZ Oceanica No. 85, el dia 25 de Marzo último confiriéndole el título de Miembro Honorario de la referida Logia."

(Continúa a la pág. 16)

# -:- PLANCHAS DE CUBICACION -:-

## LA SATISFACCION DEL DEBER CUMPLIDO

Lamartine, en su libro titulado Viajes al Oriente, dice que el lugar escogido por el Rey Salomón para la Casa erigida a Dios y dedicada a Su santo nombre, un tiempo perteneció a dos hermanos,—uno de ellos, con familia. Una noche, después de la cosecha, el hermano mayor con familia dijo a su mujer: "Mi hermano está enfermo; nadie le cuida, nadie le conforta en sus aflicciones, y no puede soportar el calor y los sinsabores del día. Voy a ayudarle; le llevaré algunos manojos de mi cosecha, y los pondré entre los suyos sin su conocimiento." Entre tanto, el hermano menor, que era soltero, inspirado por sentimientos análogos de afecto y amor filial, se dijo a sí mismo: "Mi hermano tiene una familia que mantener mientras que yo no tengo ninguna. Le ayudaré en sus necesidades; le llevaré algunos manojos de mi cosecha, y los pondré entre los suyos sin su conocimiento."

Imbuído del espíritu altruista de ser útil sin el conocimiento del beneficiario, cada uno puso manos a la obra y ejecutó sus planes. A la mañana siguiente, cada uno se sorprendió al ver que sus cosechas no disminuyeron apesar del hecho de que algo se sacó para aumentar el de su hermano. Esto sucedió por algunas noches consecutivas, hasta que, por último, en una noche, los dos hermanos se encontraron

Por RICARDO C. SANTOS, P. M.

en medio del camino de sus respectivos campos con los brazos llenos de gavillas.

Cuenta también la leyenda que, algunos años mas tarde, cuando el sabio Rey Salomón buscaba un lugar apropiado para erigir el Templo, aquel sitio consagrado al servicio desinteresado y al amor fraternal, fue escogido.

La lección que deducimos de esa leyenda es que un Masón que presta un servicio a su Logia o a sus hermanos, o inmediatamente lo pregona y magnifica a todo el mundo, no honra ni a la Orden ni a sí mismo. Para que un servicio sea digno de estima, el mismo debe ser prestado desinteresadamente. Para que un Masón sea consecuente con sus obligaciones es preciso que hiciese algo para sus semejantes sin esperar honor o publicidad por ello. Nuestros antecesores fueron obreros operativos del Templo. Nosotros nos proponemos levantar nuestros templos en los corazones de los hombres para que podamos dejar algo a la posteridad cuando dejemos de existir en este mundo. Por propia debilidad, muchos se ufanan en magnificar sus insignificantes actos. "He hecho esto; he hecho aquello"—son frases que no dan lustre al vocabulario de un verdadero Hijo de la Viuda. Cuentan que antaño, ni aún los reyes, que eran dueños absolutos de la vida y haciendas de

sus súbditos, se atrevían a pregonar personalmente sus glorias, y esta es la razón de porqué se empleaban heraldos y pregoneros.

A menudo recibimos como recompensa alguna ingratitud de aquellos a quienes hemos servido incondicionalmente, con las mejores intenciones y a costa de tantos sacrificios; pero no por ello, debemos desanimarnos, porque el día del reconocimiento llegará tarde o temprano. Así como se cuenta, que algunos arqueólogos encontraron granos de trigo envueltos en las ligaduras de una momia egipcia, después de varios siglos, y que una vez plantados se encontraron que no habían perdido su germen no obstante haber corrido tres mil años, así también la vitalidad y la energía de una palabra cariñosa o de un acto benévolo jamás perderá su valor con el correr de los tiempos.

El hermano que aplica la masonería en su vida cotidiana, en sus lugares de trabajo, dentro del círculo de sus amistades, y en el propio seno de su familia, siempre encontrará la verdadera satisfacción del deber cumplido, que es el valor equivalente a sus trabajos y sacrificios.

Una de las características de la Masonería que la distingue de las demás sociedades es que inculca a sus iniciados el deber de hacer el bien sin miras a ninguna recompensa, sino por el amor al bien mismo.

### Tenida Conjunta de las Logias Malinaw y Makiling

Muy estusiasta y cordial fué la recepción tributada por las Logias Malinaw No. 25 y Makiling No. 72 al Muy Ilustre Her. Conrado Benitez, Gran Maestro de la Gran Logia de las Islas Filipinas y su comitiva, en la visita oficial hecha por aquél en la noche del 9 de mayo de 1936, en el Templo de la Logia Malinaw, en San Pablo, Laguna, habiendo estado presente un buen número de miembros de ambas logias y varios visitantes.

Hicieron uso de la palabra, el Ven. Maestro de la Logia Malinaw Her. Marcial Maghiran; el Ven. Her. Dr. Arguelles, P. M. de la Logia Rizal No. 22; el Delegado Gran Maestro Ilustre Her. Alley; el Ven. Her. Samala P. M. de la Logia Zapote No. 29, Inspector de la Logia Malinaw; el Ven. Her. Engracio Valmonte, Ven. Maestro de la Logia Makiling que recitó un poema; el Ven. Her. Juan Muñoz, P. M. de la

### Saco De Informaciones

Logia Makiling; el Ven. Her. Andrés Filoteo, P. M. de la Logia Luz Oceánica No. 85 e Inspector de la Logia Makiling No. 72 y el Muy Ilustre Gran Maestro, habiendo hablado sobre importantes tópicos masónicos. Terminados los trabajos, todos los presentes fueron obsequiados con un espléndido tente-en pie.

### Notas de la Logia Luz Oceanica No. 85

—El Ven. Maestro de esta Logia, H. Estanislao José ha estado bastante enfermo de una afección estomacal. Esto no obstante, ha estado presidiendo las tenidas de la logia, imponiéndose el sacrificio de abandonar su lecho de enfermo para despachar los asuntos de su logia. Deseamos que se restablezca enseguida.

—Los Ven. Hermanos Chua S. Quiat y José S. Y. Peng han estado ausentes de Manila, atendiendo a sus negocios

y despachando sus asuntos en provincias.

—También el Ven. Hermano Andrés Filoteo ha pasado unos días de verdadera intranquilidad ultimamente, por haber tenido a su hija bastante enferma pero que, merced a los cuidados de sus papás y de un médico, está en vías de completa curación.

—A indicación de nuestro Muy Ilustre Hermano Conrado Benitez, nuestro actual Gran Maestro, la logia LUZ OCEANICA, ha auspiciado la cena mensual que tuvo lugar la noche del 29 de mayo último. La noticia de esta reunion aparece en la sección inglesa de este mismo número.

—A nuestro aprendiz, Her. Benito M. Guido, le están molestando algunos revoltosos en su hacienda de Angonó. A su guarda-montes acaban de asesinar y ya se ha aprehendido a uno de los culpables. Esperamos que los otros caigan en las manos de la ley dentro de poco.

# CON EL MAZO Y EL CINCEL

¿Recuerdas aún, querido hermano, cuál fue tu contestación, cuando al unírte a nosotros, se te preguntó en dónde fuiste preparado para ser recibido masón? No te habrás olvidado que tú nos aseguraste que ello fue en tu propio corazón. Que los sentimientos altruistas, nobles y generosos que anidan en tu corazón sean, pues, la fuerza que mueva tus actos en los escabrosos senderos de la vida, tanto en la calma como en sus tormentas y tempestades!

Una logia pobre o anémica de ideales no puede responder a las necesidades del espíritu que informa la masonería. Una logia que no tenga insuflada este espíritu, lejos de ser un valor positivo para la fraternidad, es una carga que dificulta su natural desarrollo y completo desenvolvimiento.

Atualmente existe en China una sociedad de carácter religioso y en donde los miembros pueden ser Budistas, Confucionistas, Taoistas y Cristianos. Las religiones que mas han influido en los destinos de la humanidad han nacido en Oriente. La religión ha sido la institución que mas ha dividido al hombre. ¿No será que en Oriente habrá de nacer la religión que ha de abrazar a todos los hombres en sus diferentes creencias religiosas?

La revista masónica THE NEW S. W. FREEMASON dice que existe un proverbio entre los pueblos militaristas al efecto de que "DIOS ESTÁ DEL LADO DEL BATALLÓN MAS FUERTE"; pero afirma también que la misma historia ha desmentido este proverbio una y mas veces, pues, nos cita ejemplos de pueblos que se han armado con la debida preparación, pero que se han extinguido y perecido. Egipto, Asiria, Babilonia, Grecia, Roma fueron pueblos que creyeron en las armas; pero que se han extinguido. China, sin embargo es un pueblo que nunca ha tenido un ejército permanente hasta años recientes, y se ha mantenido como una civilización a través de 5000 años de existencia.

Traducimos de la revista THE MASONIC WORLD el siguiente editorial que habla de la *publicidad* en asuntos de la fraternidad, y cuyos puntos de vista creemos que deben ser seriamente considerados. Dice así:—"Esto nos lleva otra vez a considerar la necesidad apremiante de una propia *publicidad* en asuntos de la orden. No para convertir a la prensa en un agente de publicidad con la esperanza o con el deseo de hacer a la



—¿No le conocéis?...  
—Es el gran Joaquín García, seríote, enérgico, temible, y gran ejecutivo. Tiene siempre la cara sudorosa. Su lema es el movimiento continuo. Como que sin él, Plaridel Temple y todos los que vivimos a la sombra de Plaridel, seríamos una ruina moral y metafísica. Dádle paso. Es imprescindible.

masonería 'popular' en el sentido en que se entiende esta palabra. La *popularidad* se busca en algunas sociedades para atraer a su seno un mayor número de miembros de fácil acceso. Nosotros no queremos nada de esto; no podría recaer sobre la orden mayor calamidad que tener a sus puertas un puñado de solicitantes no preparados. Tenemos suficiente con la experiencia; logias en muchas localidades están todavía pagando el precio de esta indiscreción. Pero la masonería necesita el servicio de una publicidad inteligente de modo que el público que no estuviera informado o que estuviera mal informado tenga una comprensión clara de lo que es la institución. No existe nada que concierna o sea de algún valor para el mundo exterior y que deba ser escondido. Los ideales masónicos son para el beneficio de la humanidad. Aquellos deberían ser enfatizados de modo que su valor sea aparente para todos. Por eso repetimos que hay necesidad de una demostración práctica de la labor de la orden."

Como efeméride del mes de noviembre de 1880 la revista SIMBOLO trae lo siguiente que es bastante divertido: "EL BOLETIN MASONICO" reproduce una información de la "SEMANA RELIGIOSA", de Grenoble, intitulada: "El diablo en el siglo XIX." Se refiere a un fraile o ex-fraile llamado Jaudel, que deshizo una tenida masóni-

ca por medio de la cruz, en los momentos precisos en que se presentaba Satanás a presidir los trabajos. "Apagáronse las bujías, volcáronse los asientos y desaparecieron los asistentes del salón, que se había llenado de humo. "El Boletín Masónico" comenta la información y felicita a los H. Rosacruz que "están dispensados, afortunadamente, de la peligrosa amistad de Lucifer".

Copiamos de la revista EL MUNDO MASONICO: "La cooperación es un cálculo. La solidaridad es producto de un sentimiento de grandeza humana. Se habla de cooperación como medio de establecer un ritmo de apoyo en los menesteres de la vida. Por medio de signos aritméticos pueden establecerse los postulados de la cooperación. La bella aspiración TODOS PARA UNO Y UNO PARA TODOS responde al principio de la cooperación. La solidaridad es distinta, porque no responde a ningún cálculo ni establece ningún compromiso egoísta. Ella se produce espontáneamente, como legado de lo mas noble del sentimiento humano. Se es solidario por bondad, por aproximación entre los hombres, por elevación de miras, por superación moral."

Tomamos de una revista masónica este bonito pensamiento: "Según reza un proloquio, la paciencia es la raíz amarga del arbol que produce frutos de miel."

Tomamos de otro boletín masónico este otro bonito pensamiento:—"La masonería no construye monumentos ni bellos palacios que sirvan de admiración a las generaciones, pero sí grandiosos templos a la Razón, pues, su campo de acción es espiritual y humanitario..."

Los masones debemos ser genios de imaginación y de acción, porque la masonería es pensamiento y vida, y la vida y el pensamiento languidecen sin el acicate de la acción y la imaginación.

Palabras de un pensador:—"La fuerza es el recurso del salvaje. La paciencia y el tacto es el recurso del sabio."

Este es un siglo de inquietudes, pues, el hombre no se contenta con las conquistas realizadas, sino que éstas aumentan sus ansias de nuevos horizontes como si todo no fuera mas que un fenómeno de engañoso espejismo.

(Continúa a la Pág. 8)

## Con El Mazo y El Cincel

La inmensa peana en que descansa la Estatua de la Libertad en Nueva York fue colocada por la Gran Logia de Nueva York. El escultor que talló la estatua también fue un masón: fue el H. Frederic Auguste Bartholdi.

"Los idiomas no son sino la vestidura fónica con que se engalanan los hechos de conciencia para salir de casa e ir de visita, en traje de etiqueta que no es la mimica vulgar, de una a otra mente en comunicación íntima de emociones é ideas," según pensamiento tomado de un estudio publicado en la revista SENDEROS de Bogotá, Colombia.

Dice el H. José Castillo Torre:—"Lo trágico de la existencia del hombre consiste en su limitación, en su contingencia

de accidente pasajero en la eternidad cósmica. Apenas la vida florece, comienza a marchitarse, con la premura con que la sombra desciende en la línea de los Equinoccios. Cualquiera mirada hacia atrás, por insignificante que sea, se mustia al contacto del recuerdo, como una rosa sobre una tumba. Lo que subsiste en la memoria es la obra de los muertos o de los vivos que se van muriendo. La dinámica del presente es el suspiro del hombre que se evapora, la voluta de las generaciones que se deshacen. Lo que salva el hacer del hombre, no es el pensamiento aislado, ni la acción solitaria, ni el impulso egoísta; es el ensueño creador y permanente. Por esto, lo único que pervive en la historia, es el recuerdo de las empresas heroicas."

Copiamos de la revista masónica 'Orientación': "No se explica cómo individuos de cierta posición, que en el mundo profano han ganado respeto y consideraciones, entienden la masonería como ataque despiadado al hermano; persecución e intransigencia al concepto opuesto; mumuración, descrédito y saña entre grupos antagónicos, y desconocimiento de toda regla y de todos los juramentos de fidelidad a la legislación masónica."

Mediante su propia perfección, el hombre se acerca a su Dios. El hombre va camino de la perfección arreglando su conducta según los principios de la verdad y de la virtud. La masonería nos enseña a que ajustemos nuestra mente y nuestra voluntad a acercarnos a Dios.

## De Charla Con Nuestros Hombres

"¿Fueron las logias de aquella jurisdicción absorbidas ó fusionadas con las de la Gran Logia de las Islas Filipinas?"—Fusionadas.

"¿Quiénes fueron los que más se han interesado y trabajado por el éxito de aquel movimiento?"—El hoy Presidente Quezon, el entonces Gran Maestro americano Mr. Taylor, Rafael Palma y otros.

"¿Hubo, acaso, obstáculos o dificultades para llevar a cabo aquel movimiento para su éxito final?"—Muchos obstáculos por parte del Grande Oriente Español.

"¿Usted, que tanto ha trabajado como masón activo en ambas jurisdicciones, puede decirnos cuál fue el logro más importante que se ha obtenido con aquella fusión?"—La unión y cooperación entre los diferentes elementos de la Francmasonería, extranjeros, americanos y filipinos, que ahora trabajan todos bajo una sola jurisdicción.

"¿Cuál fue el momento más impresionante para usted durante su larga carrera de masón?"—Mi iniciación.

"¿Qué aportación tuvo la masonería en los logros obtenidos por el pueblo filipino como pueblo?"—La adopción y aplicación de principios liberales, no solamente en el Gobierno, sino también en la vida social en general, tales como fueron predicados desde los tiempos de Rizal y Del Pilar y siguen predicándose en nuestros días. Libertad, Igualdad y Fraternidad es un lema que está salvando a nuestro pueblo como ha salvado a muchos otros.

"Dado el estado actual de cosas en Filipinas, ¿qué papel debe desempeñar la masonería aquí?"—Educar al

pueblo en la adopción, aplicación y práctica de los hermosos principios que son patrimonio de la Masonería muchos de los cuales ya están felizmente consagrados en la Constitución y en las leyes.

"¿Cree usted que dada la organización actual de la masonería en Filipinas existe algo que requiera un cambio radical?"—No necesitamos cambios radicales. Lo que necesitamos es aconsejar a nuestras logias para una mejor selección del personal y ponerlas en movimiento continuo y concertado para la cumplida realización de nuestros fines.

"¿Cree usted que existen defectos que deben corregirse en su actual organización?"—No tenemos defectos de organización. Lo que necesitamos es trabajo individual y colectivo más constante, efectivo y coordinado.

"¿Qué dice usted de la literatura masónica en Filipinas?"—Hasta ahora muy pobre.

"¿Tiene la Gran Logia algún programa para desarrollar la literatura masónica en esta jurisdicción?"—El Gran Maestro tiene la palabra.

"¿Qué carácter y tendencias debe tener un programa de esta naturaleza?"—Esta pregunta también es para el Gran Maestro.

"¿Cómo encuentra usted los trabajos de Gran Secretario?"—Excelentes; pero debo recibir una mayor cooperación de todos los que conmigo trabajan.

"¿Cuál es la nota más simpática en los trabajos de la Gran Secretaría?"—El verle a Vd. de cuando en cuando en la oficina, como un paréntesis encantador en mis trabajos.

"Como Gran Secretario que es

usted, y, por tanto, mejor acondicionado que nadie para observar el movimiento masónico en general en esta jurisdicción, ¿cree usted que la masonería en Filipinas se está desarrollando y animándose, o por el contrario, se está decayendo?"—Ahora se está animando y así espero en adelante. Todo dependerá de nosotros mismos.

"Ahora que estamos los filipinos casi a la meta de nuestras aspiraciones como pueblo libre e independiente, ¿cómo cree usted que debe ser la actuación masónica en Filipinas?"—Firme y vigorosa.

Presumo que muchos de los hermanos habrán leído este hermoso poema de sabor encantadoramente oriental:—"El amado se acercó a la choza de la amada y llamó a su puerta. La amada preguntó:—¿quién viene?—Y el amado contestó:—Yo. — Entonces la amada replicó:—Esta choza no puede cobijar a ti y a mí, y rehusó abrir la puerta. El amado se alejó al desierto para meditar, y después de un tiempo volvió y llamó de nuevo a la puerta de la amada. Esta preguntó otra vez:—¿Quién viene?—Y entonces el amado sin vacilar la respondió:—El que llama eres tu misma. La amada, regocijada, abrió la puerta y le acogió alegre y gozosa en su choza.

Si alguna vez fueras a buscar a Don Teodoro, a la suave y apagada voz de—¿quién es?—habrás de contestarle:—Sois vos mismo... tal es la íntima compenetración que existe entre nuestro Gran Secretario y los miembros de esta augusta fraternidad, tal su feliz acoplamiento, que entre ellos desaparecen los pronombres *tu* y *yo* como en aquel hermoso poema encantadoramente oriental...