

The Cable Tow

Vol. XIII

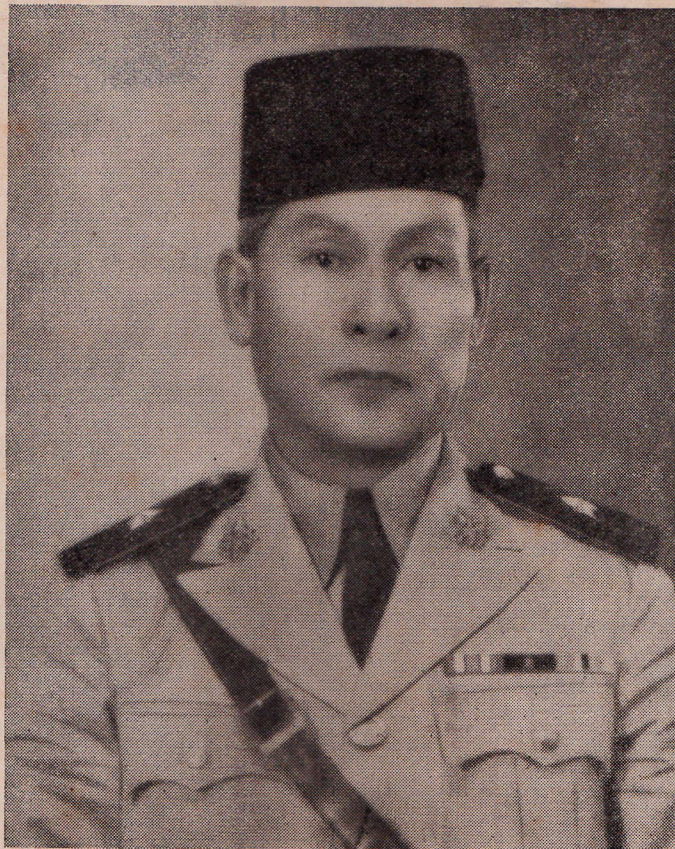
Manila, P. I., March 1, 1936

No. 10

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

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

He Honors His Country



*Brig. Gen. JOSE DE LOS REYES,
is acting Chief of Staff of the Philippine Army. He is the Grand
Senior Lecturer of the Grand Lodge of F. & A. M. of the P. I.
An interview with General De los Reyes appears in the
Spanish section of this number.*

In this issue:

"The Vitality of Masonry," Grand Oration by Wor. Bro. Joseph Francis Boomer.

"Dual Membership", by Past Grand Master George R. Harvey.

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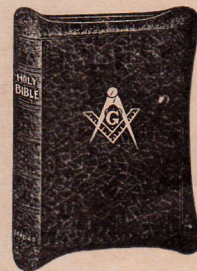
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A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the Interest of Its Constituent Lodges

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to THE CABLETOW, their subscriptions being paid by their respective Lodges. Subscription price for others: ₱3.00 (\$1.50) Per Annum

Entered as Second-Class Matter at the Post-Office of Manila, P. I.

Address all communications to Office, Plaridel Masonic Temple, 520 San Marcelino, Manila—THE CABLETOW, P. O. Box. 990. Manila, P. I.

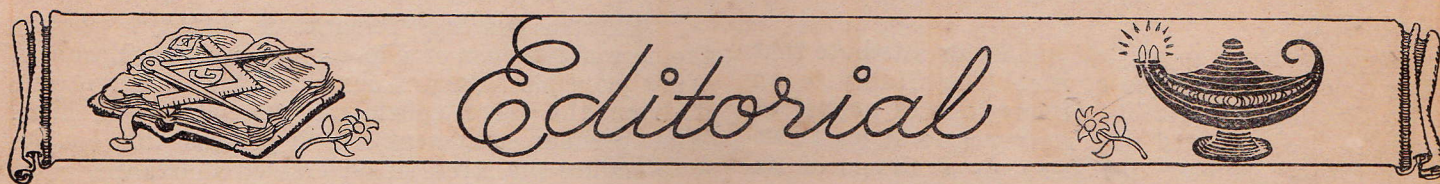
THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 104 Lodges (23 in 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. XIII

Manila, P. I., March 2, 1936

No. 10



Let Us Fight Specter Of Absenteeism

Every Masonic lodge, perhaps, has its peculiar perennial problem; some skeleton in the closet that sticks its head out to plague each new Master as he takes up the duties of his office. But each lodge seems to be able to find a means of keeping such local apparitions under cover and each new Master soon learns the traditional way. But absenteeism is a universal specter. It haunts some lodges to the point of terror while none is entirely exempt from its visitations. Endless time and thought and worry have been spent on efforts to rid the lodges of this troublesome wraith but no formula has yet been devised that will lay it.

Absenteeism is the contribution to Masonry of those men who join lodges, live within their jurisdictions and never or scarcely ever attend their meetings. These men are of two classes. First, there are those, not really Masons, who go through the physical ceremonies of the degrees for the sake of being known as Masons, for business, social or other purely selfish ends. They pay their dues so long as membership seems to promise them personal enhancement. They appear at lodge meetings on special occasions, only, when to do so seems to offer a chance for public display. Such, notwithstanding their outward trappings, have no more reality than decoy ducks. Each

lodge has a few of them on the rolls, but they are soon recognized as mere froth on the beer, and give their lodge little satisfaction and should give them little worry.

The second class, however, is larger and merits serious concern. It is composed of men who take their Masonry seriously, but have not learned that assemblage is one of the fundamental practices of Masonry. They assume that attendance at routine lodge meetings is no essential part of Masonry. Their attitude is due, perhaps, to failure of the officers who received them into the lodge to properly instruct them in the traditions of the Craft. Assemblage is more essential than the payment of dues. For, without assemblage there can be no lodge. This rule is founded upon a principle inherent in human nature and fundamental in human practice. The ancient sage proclaimed it when he said in the multitude of counsellors there is wisdom. Modern law embodies it when it provides that essentially there is no board of directors of a corporation except when the board is duly assembled or met.

Our lodges will never get relief from the specter of absenteeism until more emphasis is put upon assemblage in the obligations and instructions for neophytes.

The Mason's Role In The Commonwealth

The Temple of Freemasonry rests upon foundations of truth, wisdom and goodwill. Men of constructive genius built this temple with zeal and diligence, built it that it may become the permanent symbol of brotherly love transcending all barriers

of race or creed.

We who are inheritors of that constructive genius of our ancient brethren are also called upon to build. It is not ours to destroy, which is easy; but

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Masonry Transcends Religions as Unifying Force

Masons Must Form Shock-Troops of Progress and Man First-Line Trenches of Civilization

Grand Oration pronounced by Wor. Brother Joseph Francis Boomer, Grand Orator of the Grand Lodge of the Philippine Islands, on January 29, 1936

Most Worshipful Grand Master, Officers and Members of the Grand Lodge, and Brethren:

I wish that I might bring to you at this time some new gem of Masonic thought. Unfortunately, to find new treasures in ground that has been worked over so long and so thoroughly by men of wide experience and unusual skill requires a talent possessed by few. I shall have to be content to hold up one of the familiar jewels of the Craft, and turn upon it such light as I may be able to command. I, therefore, ask you to consider briefly some aspects of the VITALITY OF MASONRY.

By "vitality" I mean that quality or attribute that gives it length and force of life. The vitality of an institution like the vitality of any unit of animal or vegetable life is judged with reference to at least two considerations, namely, the life-span of things of its class and its own individual equipment for resisting the destructive forces in its environment.

In a general classification, Masonry is listed among the almost numberless associations designed to achieve some common purpose. From time immemorial, in all countries and among all peoples such associations have been formed. The life-span of any such association is necessarily determined by the duration of its purpose, modified by the class of individuals composing it and the skill with which its component individuals have been integrated to form the body and give it organism.

For example, *Los Veteranos de la Revolución* is an association of men drawn together by purposes common to them as former soldiers in the army of the revolution. No matter how effective may be the internal organization of that body or how strong the pull of the association upon men eligible to membership, it cannot outlive the life of the last remaining veteran. So is it with every association of men. When the principle by which the individuals have been drawn together fails or passes into the discard, the association perishes. Even while the principle retains its vital force the association may weaken and dissolve because of factors composing a hostile environment. It may yield to a destructive force from without; it may be destroyed by disruptive elements within itself. As an organism it may be imperfect and incapable of persisting through a normal life span.

The operative principle of an association is a magnet, which induces magnetism in other bodies capable of becoming magnets, and therefore attracts them, but exerts its peculiar action only upon bodies which have magnetic properties. Therefore, many an association built about a worthy principle perishes in a community where there is a dearth of men capable of responding to that principle.

That Masonry as an association of men, from time immemorial, has shown and today exhibits an amazing vitality is self-evident to anyone even casually acquainted with the institution. Through the centuries,

the Hitlers and the Mussolinis, everywhere, have found the institution hard to scotch and impossible to kill. The bigots and sectarians who, from age to age, have sought to darken the minds of men with the hoodwink of ignorance and to imprison the human spirit in the dungeon of medieval superstition have found the principle that animates Freemasonry as penetrating and unquenchable as the sunlight at midday. Indeed the resilience of our institution under persecution might have inspired William Cullen Bryant's panegyric:

"Truth crushed to earth will rise again,
The eternal years of God are hers,
While error, wounded, writhes in pain,
And dies among her worshippers."

Wherein lies this remarkable vitality? what is the normal life-span of such an institution as Masonry? What principle animates our Craft that differentiates it from the more ephemeral associations of men? What peculiar equipment does it possess, that enables it to endure the stress of adverse circumstances in its environment?

We answer that both the organism and soul of masonry are instinctive in human nature; that both the principle that actuates the institution and the form through which it operates are inherent to a greater or lesser degree in every individual.

Both tradition and science assure us that the association of grown men in secret societies is founded upon an instinct as ancient and universal as humanity itself. In this connection, Brother Dr. Roscoe Pound, for twenty years dean of Harvard University Law School, in his scholarly lectures on the Philosophy of Masonry asserts:

"Anthropologists and sociologists have shown us that next to the family, which antedates society, the most primitive and the most universal of social institutions is the association of grown men in a secret society. The simplest and earliest of the institutions of social man is the 'men's house'—a separate house for the men of the tribe which has some analogies among civilized peoples of antiquity, e. g. the common meal of the citizens of Sparta, the assembly of the men in the *agora*, in an ancient Greek community and the meeting of the Roman citizens in the assembly in the ancient polity of the Roman city."

There is no need or time here to follow the development of the primitive institution of the "men's house" through the various forms which it developed among different peoples; nor is it necessary to point out the obvious anthropological relationship between some of the forms and ceremonies of Masonry and those practised in a primitive way in the "Men's house" and its later derivatives. It is sufficient to say that these appear to be the resultants of a sociological instinct in mankind.

But if we pass from the outward aspects and physical forms of the primitive associations from which those of Masonry are so obviously derived, and inquire into the source of the impulse that drove men, in primitive times and throughout succeeding ages, together in such associations and still brings men to the door of Freemasonry, we shall be very near to that primal force in human nature that impels to all human cul-

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**REMAIN STEADFAST AND FAITHFUL
BRO. HAWTHORNE URGES BRETHREN**

Addressing our Lodge in the provinces over the radio on the evening of January 20, last, M. W. Bro. S. R. Hawthorne urged to remain steadfast and faithful to the Cause of Freemasonry in the Philippines. Bro. Hawthorne's address reads as follows:

Our Lodges in the provinces are especially entitled to credit and have fully justified the trust our Grand Lodge reposed in them when it granted them their charters. I salute all you Brethren in the outposts of Masonry who are at this moment assembled in some Brother's home or in your Lodge hall to listen to this evening's radio address, and I urge you to remain steadfast and faithful to the cause of which you have been such intrepid and zealous adherents. Your mission is an especially delicate and responsible one, because it is by you that the communities in which you are living judge the Masonic Fraternity. You must teach by precept and example those great moral virtues which are inculcated in our Lodges and must show the world at large that by becoming Masons, you have become better men. In your Lodges—and that refers to our Lodges in this City as well—you must be particularly careful not to allow politics or other controversial matters to be discussed, because show me a country where our Institution has mixed Masonry and politics and I will show you one where it has perished or suffered severely on that account.

GRAND LODGE NAMES COMMITTEE

Most Wor. Grand Master Conrado Benitez has appointed Wor. Bros. Verne E. Miller (3), Jose A. de Kastro (4), and Cirilo Asperilla (12) to act as Grand Lodge Committee for Visiting the Sick during the month of March, 1936.

**MANY DONATIONS ARE RECEIVED FOR
CRIPPLED CHILDREN'S HOSPITAL HERE**

Bro. Wm. Huse Chapman, Secretary of the Masonic Hospital for Crippled Children, Inc., has been carrying on under great difficulties during the last few weeks, on account of ill health and pressure of work. He desires us to announce that a good many donations in cash have been received for the Hospital in response to the letter sent out at Christmas, and that in some cases, the signatures were illegible or there was no name. However, all the money has been deposited and receipts will be forwarded in all cases where this is possible. Bro. Chapman asks us to apologize for him for the delay; but those of us who know our conscientious Secretary and are aware of the trouble that he has been having with his health consider that no apology is required and can only applaud the courage and perseverance displayed by him in the performance of his exacting duties.—L. F.

**GRAND LODGE OFFICE NOW AT PLARIDEL
TEMPLE**

The offices of the Grand Lodge of the Philippine Islands are now installed at Plaridel Temple, 520 Calle San Marcelino, to which they were transferred from the Masonic Temple, on the Escolta, last February 28. The telephone number of the Lodge is now 5-77-44. Office hours are from 8 to 12 in the morning and 2 to 5 in the afternoon.

PILAR LODGE RAISES MEMBER OF PRESS M. M.

Pilar Lodge, in Imus, Cavite, was host to Grand Master Conrado Benitez and a number of other dignitaries of the Grand Lodge, on the night of February 28, last. It was the Official Visitation for the year, which was made coincident with the raising to the degree of Master Mason of a member of the Manila Press.

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The Mason's Role In The Commonwealth

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to construct, which is difficult. Hate, prejudice, bigotry have impeded the constructive efforts of men. Our duty is to conquer these impediments.

The opportunity to build is the opportunity of every Filipino Mason, who belongs in that greatest republic on earth—the Order of Freemasonry dedicated to the principles of universal justice. His labor is an integral part of the Masonic mission to lay out a chart of ethical conduct for the human race.

Needless to say, the Filipino Mason's labors must begin at home. It is by serving his own people first that he will learn to serve mankind. Here he must diffuse the light, and cultivate the tenets of brotherly love; above all, here he must lend his effort to constructive things—in other words, in his country, he must first learn to build.

There is the Commonwealth House, for instance, now in process of construction. All hands must contribute to the monumental task of making it strong and durable, and the Mason's hands, trained to serve

and to build, are called upon to lead in the work. The steadfast laborer of the Craft must give of his best to his nation.

We must make that house a big one—big enough to shelter all of us. It is wrong to assume that any sector of our people can afford not to live in it; it is a distortion of the truth of our mission in history to think that we can live without mutual adherence, or that the Commonwealth house can stand with dissensions within.

The unity of the race must be maintained and Freemasonry is the force to maintain it. Every Lodge in the Philippines has its essential part to do in this unifying mission; every brother of the Craft must assume the leadership in building the Commonwealth house upon a rock of unity.

The genius of Freemasonry is service to mankind. The Filipino Mason must translate this genius into acts of uplift for his own people, that they may the better be prepared to play their part right in the historic evolution of the human race.

ITEMS MAINLY ABOUT OURSELVES

Wor. Bro. Charles A. Barker, Captain, Station No. 1, M. F. D., was again on duty in charge of the Carnival City Fire Station during the last Carnival. He has been detailed on this duty continuously since 1921. He belongs to Minerva No. 41.

* * * *

Bro. Charles Akana will leave for China on April 8th on business of his company.

* * * *

Brother Tan C. Tee was unable to be present at the March meeting as business took him to Caba-lanuan where he is constructing a market.

* * * *

A demit was granted Bro. E. A. Gebert during our March stated meeting.

* * * *

Miss Marie C. Tatton, daughter of Wor. Bro. A. E. Tatton, is expected home for the school vacation period. She is teaching in the Iloilo Normal School.

* * * *

Wor. Bro. A. E. Tatton spent the period from February 11 to March 3 at Sternberg General Hospital undergoing observation following his annual physical examination. He will probably be ordered before a Retiring Board in the near future. At the March stated meeting, he was appointed as the "Cablenews" correspondent for the Lodge.

* * * *

Greetings and best wishes, together with their dues, have been received by Lodge Isla de Luzon No. 57 from Bros. Haene, from California; Tan Medina from Honolulu; Varcas, Cortes, and Bagio, from U. S. S. Transport Grant. Their Lodge has seen very little of these brothers of late but appreciates their loyal support.

Wor. Bro. Diego Locsin, judge of the court of first instance of Sorsogon, is at present in the city. Judge Locsin is of Araw Lodge No. 18.

* * * *

Bro. Ong Kiong of Araw Lodge No. 18, has left for China to be back in Manila towards the end of the year.

* * * *

Wor. Bro. Anastacio Uy Mochay of Araw Lodge No. 18 has just established his branch store "La Armonia" at Plaza Sta. Cruz. Araw Lodge No. 18 reports:

Its Senior Warden, Bro. Marcos A. Vega, confined to his home afflicted with tuberculosis.

Bro. Hong Sam Wong has just affiliated to the Lodge, from Lodge No. 56, Pangasinan.

Bro. Attorney Pedro R. Suaverdez has sent in his Lodge dues and extended his his greetings to the new officers.

The Lodge Secretary desires to be informed of the residence of Bro. Yo Tian Gay, who was formerly residing at 745 Juan Luna.

The family of Wor. Bro. Ang Tiong Chie is now one more numerous than before. Mother and newcomer are both doing well.

* * * *

Mrs. Dalman, wife of Bro. Primitivo Dalman of Isla de Luzon Lodge No. 57, has recovered from her several months of illness after medical treatment and rest.

* * * *

The wife of Brother Jose Varcas, Isla de Luzon No. 57, has been sick at her home, 313 F. Fernando, Pasay. The same Brother lost his father-in-law on December 9, last, and his granddaughter on January 9, last. Our heartfelt sympathy to him.

Masonry Transcends Religions as Unifying Force

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ture; the dynamo that generates the power that has lifted man from the plane of the first primitive creature that science would call a man, to the level of modern civilized men. This force still baffles satisfactory definition. For the present we may call it an instinctive quest for culture. It has been defined as an innate sense of the immortality of the soul coupled with an intuition of the existence of God. It is manifest by that divine unrest in the soul of man, said to have produced all progress. It motivates every individual who, in his time and place, seeks to achieve and become that which, in his time and place, is regarded as most desirable in human culture. It first loosed man's reason to act and react upon the phenomena of nature apprehended by the mind.

In that primitive secret society of the "men's house" from which the women and immature boys of the tribe were excluded, questions vital to the existence and safety of the tribe—the planting, the harvest,

war, peace, the mysteries of life, death and nature, and the appeasing of the tribal deity—were considered. Everything that concerned the welfare of the tribe was material for discussion and action, in that primitive Masonic lodge. As the tribe expanded and became the nation, and nations were absorbed into empires, the primitive "men's house" underwent a similar metamorphosis.

All the beginnings of human culture are shrouded in obscurity. But there can be no doubt that the aggregate of that culture which we call civilization is the unfolding of a germ or rudiment that was innate in human nature in the beginning. Neither can there be any doubt that Freemasonry, from its very inception, has concerned itself with that unfolding. Search Masonic tradition, interpret its ritual and its symbolism; read its literature, study its philosophy, and running through them all like a vein of gold, one will find

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Freemasonry Seeks To Raise Moral Level of Society

brother santos holds grandeur is not mark of ancient order but service to mankind

By RICARDO C. SANTOS, P. M.

It is an accepted truth that no two men can think alike. There is a school of Masons who believe that we should circumscribe our teachings within the walls of our Lodge room. On the other hand, there are those who believe that Masonry has been created for society, and as such, its teachings should be disseminated as much as possible, from the stately mansion to the poorest hut.

The dissemination of our precepts cannot be over-estimated. The tangible results of such dissemination cannot be fully appreciated by brethren residing in Manila as much as by those who are living in the provinces, particularly in remote localities, where prejudice against our Institution persists in the minds of some people. In many of our rural communities, a Mason is shunned for no other reason than that he is "excommunicated." He is handicapped in his business or profession, due to the notion that Freemasonry is a form of religion, or an organization with subversive ideas; and that its teachings are contrary to the laws of righteousness and morality. In certain localities, a Mason is

even considered as under the influence of the devil, if not of something worse.

The real usefulness of Freemasonry for the advancement of mankind cannot be judged by the display of jewels and paraphernalia in public installations and funeral ceremonies, or in the mere efficiency of the officers in esoteric work, but by the benevolent influence it exerts, and the practical service it renders to the community in which it is located. The grandeur and magnificence of our Fraternity does not consist in the faultless exemplification of degree works, but in the lofty principles and ideals which we endeavor to practice before the world.

The great aim of Masonry is to elevate the moral and intellectual level of society; to search for knowledge and disseminate it unsparingly to the multitude, so that by the painstaking teaching of its precepts and ideals, the world may slowly yet gradually accept the promulgation of those laws which are in perfect harmony with the wellbeing and happiness of mankind.

It is not a vain task for every good and true Freemason to have inculcate in the mind of the common man the sublime teachings of the Fraternity. History has decreed that the Mason be the soldier of liberty and progress. And for the very same reason, over four decades ago, Marcelo H. del Pilar advocated that "In the Philippines, Freemasonry is the brain that must do the thinking for our people. We must strive to establish if not in our laws, then at least in our popular customs, love of Liberty, Equality and Fraternity."

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precepts and plans for promoting some item of human culture, some contribution to civilization; permeating them all will be found the recognition of an innate sense in man that,

"Through the ages, one increasing purpose runs. And the thoughts of men are widened with the process of the suns;" coupled with a determination amounting to an obligation, to comprehend that "increasing purpose" and to assist in its realization; an assumption that there is "one far off divine event, toward which the whole creation moves" and that man has set out toward that consummation with the intuitive confidence by which a bird with the migratory instinct knows that there is a climate to match. Masonry is the creature of that universal attribute of the human mind which it thus recognizes and serves.

It has been said that the drama of our third Degree is a symbol of that age-old allegation of man that his soul is immortal. Man is discovered, in the twilight of recorded time, with all his spiritual powers concentrated on a battle with death; constantly defeated, yet constantly refusing to admit defeat; conscious of immortality yet pathetically mortal; conquering the earth yet daily conquered by death; monarch of the world, yet the subject of death; perishing like the beast of the field, yet defiantly asserting on the edge of the grave, that though a man die he shall live again. In the earliest recorded mythology of the race, man, in a drama of hope, sets his unconquerable opti-

mism against all the evil of the world captured by death.

Who can doubt that the story of the banishment from Eden, recorded in the ancient Hebrew Scriptures, is but a figure of that unquestionable sense in the human mind that man is an immortal being tricked by evil, an outcast in a world of death, from an Eden that knew no death; a prodigal son feeding himself on swine-fodder, one with the brutes about him, yet unable to forget his father's house where he had eaten the bread of an undying life. "Man, by the very law and necessity of his being" says one, was driven to ponder and contemplate these things. He could not look out upon the world about him without questioning the whence and the why of the universe; he could not look inward upon the aspirations, impulses and inhibitions which filled his conscious soul without questioning his relation to the cosmos. Out of this questioning has come all culture; of this stalk is civilization the fruit.

The vital elements in Masonry are not there by chance. They have grown out of human need. They are presupposed by civilization itself. If Masonry has placed "God within the shadow, keeping watch above his own," it is because the mind and soul of man has found no other answer to the immemorial question. If Masonry has planted an acacia at the head of the grave, it is because man is distinguished from all else

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FRATERNAL REVIEWS

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

CALIFORNIA, 1935.

The Grand Lodge of Free and Accepted Masons of the Jurisdiction of California, Mother Grand Lodge of the Grand Lodge of the Philippine Islands, was founded in 1850. It now has 578 Lodges, with a total membership of 129,326. The net decrease in membership during the Masonic year amounted to 3,005. Grand Masters: retiring, Randolph V. Whiting; incoming, Earl Warren, Oakland. Grand Secretary, John Whicher, Masonic Temple, San Francisco.

The Grand Lodge of California held its 86th Annual Communication in the City of San Francisco, on October 8-11, 1935. M. W. Bro. Whiting's Message to the Craft is full of meat. In its first chapter, he thanks the Grand Officers who have assisted him and congratulates Grand Secretary John Whicher, whom we in the Philippines had the honor and pleasure of meeting, upon his 80th birthday. He then speaks of the departed Brethren, among whom we will only mention Past Grand Master David J. Reese. Under "State of the Fraternity," he reports the Fraternity as strong and healthy, notwithstanding the distressing times. He speaks of his visits to the Conference of Grand Masters and the Annual Meeting of the George Washington National Masonic Memorial Association in February, 1935, and of his "particularly pleasant and interesting" visit to the Hawaiian Islands where California has several Lodges. He had to arrest the charter of one Lodge because of the purchase of liquor from lodge funds and factionalism. Unemployment, he says, is still a serious and pressing question, and we who are fortunate enough to be employed, or have the means for carrying on, are too prone to look lightly upon the situation of the less fortunate.

He flays the practice of "advertising through Masonry" for "business purposes, political purposes, and meetings of churches," etc. He believes in Lodges taking up matters of fundamental, general public concern; but excepts those that might create discord and is opposed to Lodges passing resolutions on such matters, as it must be left to Grand Lodge to declare policies.

He considers it advisable for the Grand Lodge to put a ban on organizations which prescribe membership in the Blue Lodge as a prerequisite to membership if they engage in activities tending to bring Masonry into disrepute, such as the improper use of intoxicating liquors, improper shows, and gambling schemes.

There is a long chapter on "Subversive Activities" aimed at the policy and doings of the communistic elements. He also severely criticizes the manifestations of "mob law" which occurred during the past year. "Let us rededicate our lives to the service of God—he concludes—and reaffirm our faith in our Government and our institutions."

Grand Lecturer Leslie E. Wood submits a good report. They are trying out a new plan of teaching the ritual in California which seems to be superior to the old plan. Many Lodges report they are receiving

more petitions and the dues are coming in more regularly.

The Annual Oration was delivered by Wor. Bro. Ira F. Thompson. It was an eloquent address and is printed in full in the Proceedings.

The reports of the Masonic Homes of California are interesting. There are two, one at Decoto, for the old folks, and the other in Covina, for the young ones. At the former, there are now 363 residents, 190 men and 173 women. Included in this number are 31 married couples. The average age of the men is 74 years and that of the women, 73 years. At the Covina Home there are 88 boys and 71 girls.

The Grand Lodge of California is proud of its "Public School Week" designed to enhance the service which the schools may render to society. Here is what a newspaper said of the observance of that Week:

Pronounced the most widely observed celebration since inception sixteen years ago by Masonic Orders, Public School Week, which began Tuesday, ended last night with grand finales in nine meeting places.

Addresses on educational affairs, pageants, exhibits of school work, open-house classes for parental observation and co-ordinated activities participated in by service clubs, ninety local Masonic Lodges, the Board of Education and civic groups characterized learning in the United States since the landing of the Pilgrims.

The Committee on Clandestine Masonry, in its report, mentioned among the clandestine organizations the "Caballeros de Dimas Alang." We understand that this body does not claim to be Masonic.

There is no Fraternal Correspondence Report.

California has not adopted the regular exchange of Grand Representatives with sister Grand Jurisdictions.

The 87th Annual Communication of the Grand Lodge of California will be holden at the City of Oakland commencing on October 13, 1936.

Pilar Lodge Raises . . .

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With Most Worshipful Benitez were Past Grand Master Antonio Gonzales, Past Grand Senior Warden Masterson, Worshipful Brother C. M. Hoskins, Worshipful Brother Miguel Bonifacio, Worshipful Brother Leonardo Garduño, and many other brothers in the Craft who motored to Imus to witness the raising of the Manila newspaperman to the Third Degree in Freemasonry.

Refreshments were served after the ceremony and a good time was enjoyed by all.

KUTANG-BATO LODGE INITIATIONS

On January 4, 1936. Brother Fortunato Kintana was initiated as Entered Apprentice Mason in this Lodge.

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Masonry Transcends Religions as Unifying Force

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in nature, by reason and conscience "both of which are more than sense and time, having their source, satisfaction, and authority in an unseen, eternal world." If Masonry has sought through the ages for the Lost Word it is because the human mind everywhere has in it a lurking sense of a lost contact with the mind that conceived and framed the universe, and will not rest until future ages shall have reestablished that lost connection. As Alexander Pope put it:

"The soul, uneasy and confined from home,
Rests and expatiates in a life to come."

Because Masonry, since time out of mind, has concerned itself with these vital and alluring questions and challenged the best minds of the world to an unhampered consideration of them, it has been a temple of enchantment to inquiring and courageous souls through the ages.

For this reason Masonic philosophy, in every age, has been and today is, abreast with the foremost conceptions of the time. Modern philosophers are, more and more, coming to the conclusion that the reality for which the mind gropes and which metaphysicians have ever sought to define, does not lie in any one category; not in thought alone as the idealists have maintained, nor alone in the things revealed by the senses, as the humanists aver, but rather in that complex thing we call civilization, made up of the sum of human institutions, activities and culture. Masonry recognizes that this reality is still in the process of creation; that it is a growing, unfolding, expanding and therefore changing thing. It holds that the individual can advance this process by conscious effort, in his place and time, or impede and hamper it in some measure. Masonry recognizes the individual as both a physical and spiritual factor in this contemporaneous creation. It maintains that the individual is to construct within himself a spiritual building, by "square, plumbline and rule"; that he never can submit his ideas of right and wrong to the determination of others, or accept the "judgment of society as the test of truth". Masonry holds that only by exercising his spiritual independence can the individual properly exert himself to maintain and advance civilization. This being true, our institution has an attraction for every individual where ambition is to be fitted, in his place and hour, to do his proper part toward preserving, developing, and transmitting to posterity, the civilization achieved by the generations past and handed on to us.

Masonry, having been evolved upon a principle which makes its life span co-extensive with civilization, has adopted a procedure and instrumentalities commensurate with that principle. If it is true that civilization is the sum of human culture, it naturally follows that any instrumentality that is to help to preserve, enlarge and transmit civilization to posterity, must take account of humanity as a whole. Any narrower approach to the problem would omit indispensable factors. Masonry, therefore, does not address itself to one race, to one nationality to one creed or to one aspect of civilization. For it there can be no

fraction, no sectionalism, no select few, but a complete human whole.

Masonry, therefore, attacks its problem by assuming the solidarity of humanity. It predicates its own claim to universality on that assumption. It is true that other social institutions have asserted a claim to universality. But such institutions, without exception, have set up their own creeds and dogmas as final statements of truth, for all men, in all times and for all conditions. In the name of universality they have attempted to saddle these creeds and dogmas of their hour and locality, upon all men everywhere, and throughout all times. Such organizations invariably have lost themselves in the bogs of intolerance. Masonry remains the only social institution of consequence whose ideal of human solidarity and universality has not been obscured by lesser objectives or distorted by intervening prejudices; whose progress toward that ideal has not been turned aside into racial, national or creedal blind-alleys. It will be said that in religion an effort has been made to organize a universal element in mankind, that contributes to culture and civilization. But the religious element in man, so far, has been so organized as to divide, rather than to unite mankind. Masonry, on the other hand, takes the one principle common to religion, whether organized or unorganized, everywhere, now and always, namely, a sense of the existence of God, and bids all men to stand together on that common ground and contemplate, each in his own way, the

"Father of all in ev'ry age,
In ev'ry clime adored,
By saint, by savage, and by sage,
Jehovah, Jove or Lord."

In like manner, Masonry seizes upon such common elements in human nature, as those instinctive virtues of sympathy, mutual helpfulness, and reciprocal fidelity. It transcends the divisive boundaries of creeds, racial peculiarities, political and national prejudices, and selects those human elements general to mankind. Masonry has been defined as an "organization of human effort along the universal lines on which all may agree in order to realize our faith in the efficacy of conscious effort in preserving and promoting civilization". This characteristic makes Masonry unique among human institutions; as broad as human culture and as valid as civilization.

Born to an instinctive form of organization, called in to being by man's instinct for culture, equipped with instrumentalities adaptable to every time and place, Masonry, through the ages, has attracted "men preeminent for their moral and intellectual attainments." It was no accident that Washington and Warren, Hancock and Hamilton, Franklin and Marshall and hundreds more of the men distinguished for their services in founding and defending free institutions on the American continent, were Masons. Each as a true Mason made his contribution to civilization, in his time and place, and the history of their generation records no richer gift than theirs. It was no accident that

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Lodges Here Report Varied Activities Keeping Alive Spirit of Freemasonry

GODDARD NOW MASTER MASON

Corregidor No. 3, Manila.—At its Annual Meeting, Corregidor Lodge reelected all its officers with the exception of the Treasurer, for which office Wor. Bro. J. R. H. Mason was chosen. Wor. Bro. A. Schipull installed Wor. Bro. Mason, who succeeded Wor. Bro. Fred G. Stewart, now a permanent resident of the United States. This Lodge expects Grand Lodge to approve the proposed consolidation of Corregidor and Southern Cross Lodges and looks forward to the joint meeting in February when Corregidor Southern Cross Lodge No. 3 will elect officers.

The last degree work was done by Corregidor Lodge No. 3 on January 27th, when, at a special meeting, it conferred the Third Degree of Masonry upon Bro. (Justice) Leonard S. Goddard, for Mayon Lodge No. 61, of Legaspi, Albay.

PRAISES P. I. HOSPITALITY

Lincoln No. 34, Olongapo.—This Lodge had a very welcome visitor on February 1st in the person of Bro. Horace M. Buley, Marshal of Pearl River Lodge No. 109, of Canton, China, who had attended the Annual Communication of the Grand Lodge as official representative of his Lodge. Wor. Bro. Foo Ying, on whose urgent invitation Bro. Buley came to Olongapo, gave a dinner in his honor at the California Restaurant at which 32 Masons were present. A reception was then held in the Lodge room during which addresses were made by Wor. Bro. W. de Aro and Bros. D. E. Scofield, J. Ramos, J. J. Gordon, E. Beltran, N. J. Halpine, and Foo Ying. Bro. Buley responded, speaking in high terms of praise of Masonry in the Philippines and the hospitality of the Brethren in the Islands. On the following morning, Bro. G. C. Parrett, patrol sergeant of the Naval Reservation of Olongapo, took the visitor for a hunting trip in the forests of the Reservation, and on the next day, Bros. Foo Ying and D. E. Scofield showed him the Navy Yard and the Dry Dock Dewey. Bro. Buley left that day, greatly pleased with his visit.

M. W. BRO. DELGADO WELCOMED

Kalilayan No. 37, Lucena.—On January 15th, last, M. W. Bro. Francisco A. Delgado came to Lucena on business and was received at the depot by the officers and other members of Kalilayan Lodge, whose guest he was at luncheon at the Malaya Hotel that day. Invited guests at the banquet were acting governor José Nieva, provincial treasurer Andrés Agcaoili, district engineer Sergio Bayan, superintendent Venancio Trinidad, Judge Eduardo Gutierrez David, and district land officer Bro. Gregorio Abellera. The Brethren saw M. W. Bro. Delgado off when he left on the afternoon train for Manila.

Mabini No. 39, Aparri, Cagayan.—Mr. Pedro V. Salvado, of the Bureau of Lands, was initiated at a special meeting held by Mabini Lodge on January 18, 1936.

Kutang-Bato Lodge . . .

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Brother (Lieutenant) Santiago Navarro, who was initiated as Entered Apprentice on September 21, 1935, was passed to the degree of Fellow-Craft on February 4, 1936.

Brother Felix Pagilagan, who was initiated as Entered Apprentice on February 4, 1936, was passed to the degree of Fellow-Craft on the night of February 19, 1936.

After the passing of Bro. Pagilagan there was held a short program in the Lodge to observe Constitution Day, in pursuance of Grand Lodge Circular No. 5, series of 1936, calling on all Lodges to commemorate Constitution Day on February 19, 1936. On this occasion Wor. Bro. Adolfo Cascolan, Master,

HIGH TWELVE 82 INSTALLS OFFICERS

High Twelve No. 82, Manila.—On January 18, 1936, High Twelve Lodge met to install officers for the ensuing year. Most Wor. Bro. Antonio Gonzalez acted as installing officer and Wor. Bro. Gregorio Cariaga as master of ceremonies. A P. M. jewel was presented to Wor. Bro. Dominador R. Escosa, the retiring Master; Wor. Bro. C. S. Salmon made the presentation. Honorary membership certificates were presented to Wor. Bros. C. S. Salmon and A. D. Rosario; this presentation was made by Wor. Bro. Eugenio de la Cruz. Most Wor. Bro. Antonio Gonzalez delivered an address, and so did Rt. Wor. Bro. Conrado Benitez, who spoke in behalf of the Grand Master, Most Wor. Bro. S. R. Hawthorne. The installation was followed by a dance which lasted until half past one in the morning.

The principal officers of High Twelve Lodge are now: Wor. Bro. Dominador B. Ambrosio, Master; Bros. Prisco N. Evangelista and Gregorio Zamuco, Wardens; Bro. Marcelo M. Melgar, Treasurer, and Wor. Bro. Fidel T. Manalo, Secretary.

MALABON LODGE OFFICERS INSTALLED

Labong No. 59, Malabon.—The installation of officers was held privately this year, with Wor. Bros. Andrés Filoteo and José See Yok Peng acting as installing officer and master of ceremonies, respectively, on January 2, 1936. Speeches were made by Wor. Bros. Julián Sogueco, Amadeo Jacinto, Eulogio Manlapit (13), and Andrés Filoteo. Refreshments were served.

The date of the Stated Meeting of this Lodge has been changed from the first Thursday to the first Saturday of each month, the amendment to the By Laws providing for this change having been approved by the Grand Master on January 18, 1936.

MAGAT No. 68 OFFICERS

Magat No. 68, Byombong, N. V.—The five principal officers of Magat Lodge, elected on December 7, 1935, and installed on January 4, 1936, are: Wor. Bro. José Virtucio, Master (re-elected); Bros. Angel R. Sandiego and Guillermo Bongolan, Wardens; Bro. Maximiano Reyes, Treasurer, and Bro. Dioscoro A. Navarrete, Secretary, installed the officers and Wor. Bro. Catalino L. Guillermo (60), the district inspector, installed the officers and Wor. Bro. Vicente Lumicao acted as master of ceremonies.

Union No. 70, San Fernando, La Union.—This Lodge has removed its meeting place to a spacious and very suitable building, formerly the Smith Cine Hall, adjacent to the Provincial Plaza.

MOUNT HURAW RAISES BROTHER

Mount Huraw No. 98, Catbalogan, Samar.—On January 10, 1936, Bro. Vicente Uy Kieng was raised to the degree of M. M.

On the 11th of the same month, the officers for 1936 were publicly installed. The Secrets of the Chair were communicated to the Master elect before the installation. A large delegation for Makabugwas Lodge No. 47, headed by Wor. Bro. Federico V. Larraga, attended the meeting. Wor. Bro. Larraga made at the same time his official visit as Masonic District Inspector. 27 members of Mount Huraw were present and the attendance on this occasion was one of the biggest recorded in the history of the Lodge. Wor. Bro. Clodoaldo Lucero acted as installing officer and Wor. Bro. Vicente R. Orgiles as master of ceremonies. Speeches were made by Wor. Bro. Federico V. Larraga (47), Wor. Bro. Gonzalo Villarin (98), Wor. Bro. Luis Cervero (98), and Wor. Bro. Pio Advincula (47).

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Bro. Pagilagan, Fellow-Craft and Brother Edilberto Mendoza spoke.

Both Wor. Bro. Cascolan and Bro. Edilberto Mendoza, Junior Warden, spoke extensively and interestingly on the Constitution of the Philippine Commonwealth and our duty to support it.

Dual Membership Furthers Masonry's Universality

Dual Membership in Lodges is not only inevitable at times but has the advantage of keeping alive the spirit of Freemasonry, extending its universality still farther and bringing benefit and success to all concerned, in the opinion of Brother George R. Harvey whose views on the subject were sought by the editor of the *Cabletow*.

Brother Harvey explains Dual Membership as meaning that a member may belong to two Lodges in the same Grand Jurisdiction, or be a member of a Lodge in one Grand Jurisdiction and at the same time be a member of another Lodge in another Grand Jurisdiction. "In the latter sense," he says, "we have had Dual Membership in the Philippines for twenty years." He explains this as follows:

"Our Constitution originally prohibited Dual Membership, but it was amended in our Annual Communication of 1916 by adding at the end of the clause containing the prohibition the words "in this jurisdiction" which had the effect of permitting a member belonging to a Lodge in another Grand Jurisdiction to affiliate with a Lodge in this Grand Jurisdiction, or vice versa. However, very few took advantage of the opportunity to be members of two Lodges in different Grand Jurisdictions."

The advantages of Dual Membership Brother Harvey notes as follows:

1. The Mason, who for business or pleasure is living in a foreign land, finds his dearest tie of friendship in his Masonic Lodge. That is the first place he goes, and there he enjoys the fraternal greetings, genial hospitality, and the warmth of good fellowship of his Masonic Brethren. Perhaps he may participate to some extent in Lodge activities, and the inevitable invitation comes later to join the Lodge. He has accepted their hospitality and has no way to repay them. His mother Lodge has been wonderful to him, and for sentimental reasons he does not wish to withdraw his membership therefrom, and he cannot join the Lodge of his residence without

demitting from his home Lodge. The result may be that he ceases to accept their hospitality and courtesies and refuses to go to Lodge, loses his interest, and is only a member of his home Lodge without activity in its work. When Dual Membership is permitted, he can be a member of both Lodges, and thereby continue to be an active and interested Mason and feel encouraged and buoyed up by being a real asset to the Fraternity. Thus to give the sojourner in a foreign land the full benefit of his fraternal ties without severing his home membership is one of the principal reasons for allowing Dual Membership.

2. It is claimed the Dual Membership encourages the formation of new Lodges by creating an incentive for inactive members who are away from their home Lodges to continue actively engaged in the work and prevent any loss of interest in Lodge activities. It may also have the effect of assisting weak or dormant Lodges by allowing Brethren of other Lodges or jurisdictions with business and executive ability to join the Lodge of their residence and other activities.

3. This right of Dual Membership enables a Mason who wishes to be active in Lodge work to be more useful to the Fraternity. He may, by his knowledge of the Craft and his experience merit the honor of election to office and have the privilege of assisting and encouraging the Brethren of the Lodge of his residence, and thus extend the universality of Masonry and bring benefit and success to all concerned.

With these advantages in mind, and without recounting some disadvantages and possible difficulties, and with the view of increasing the interest and activity of sojourning Masons, our Grand Lodge at its last Annual Communication extended the principle of Dual Membership by amending our Constitution so that a member of one Lodge in this Grand Jurisdiction may become a member of another Lodge in this Grand Jurisdiction.

Masonry Transcends Religions as Unifying Force

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José Rizal and Del Pilar, Luna and Mabini and that long line of other Filipinos, distinguished for their labors in preparing the way for free institutions for their fellow countrymen, were Masons. Again these men separated by nearly two centuries of time and 10,000 miles of distance from those others, each, as a Mason, made his contribution to the greatest need of civilization in his time and place. In these things we behold the logic of human progress, the operation of the law of cause and effect.

But they tell us, Brethren, that Dr. Rizal repudiated Masonry in his last hour. The successors of those who had him militarily murdered ask us to believe that, in the shadow of the guns of Bagumbayan, he renounced the principles by which he had lived, and for which he had dared persecution, suffered exile, and confronted death; that at the last moment he bargained

his independence of mind and soul for a mess of priestly pottage. And we are further asked to believe that those with whom the evidence of this alleged repudiation was left and whose successors now gloat and exult over it, allowed that evidence to remain undisclosed for forty years. The presumptions of law and human experience are against both these preposterous allegations.

But, for the moment, let us suppose that these assertions of Dr. Rizal's enemies are true. What conclusions may we draw from the facts? We are doubtless expected to conclude that the truth of these assertions blots out the example of Rizal's life, the influence of his teachings, and erases from history the fact that when the storm of battle blew darkest and raged the highest, through the revolution, the memory of Rizal

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nerved thousands of Filipino arms and cheered thousands of Filipino hearts and bade them fight on for the ideals which he embodied.

If we accept this alleged repudiation as true, then we are forced to conclude that when Rizal advocated liberty and enlightenment for his countrymen, he was a Mason; when he resented and resisted the oppression of his people by foreign conquerors, he was a Mason; when he extolled virtue and deplored vice, he was a Mason; when he enjoined his associates to cherish that noble trinity of Science, Virtue and Work, he was a Mason; when he declared:

"Humanity will not be redeemed so long as there are men who are exploited, so long as there are oppressed races, so long as intellects are emasculated and eyes blinded in order that others may live like sultans and may alone enjoy the contemplation of beauty."

When he did these things and wrote those words, Rizal was a Mason. But when he turned his back on these things, as his traducers assert, and thus deserted the men who had been associated with him in the cause to which his leadership had committed them, when he turned traitor to the ideals which he so long and so ably had recommended to his countrymen, then he belonged to the company of those who now tell us that Rizal renounced Masonry.

Believe me, my Brethren, whatever may be the conclusion of the controversialists and hand-writing experts, Rizal's life is secure to the Craft. Rizal lived as a Mason.

"Like Winkleried he took
Into his manly breast,
A sheaf of hostile spears and broke
A path for the oppressed."

No posthumous document, dug up by his traducers forty years after, can quench "that promethen fire, that sublime flame of patriotism, that devoted love of country which his words have commended, which his example has consecrated." Neither can it rob him of that first place in the hearts of his countrymen. For he is

"Freedom's now and fame's
One of the few immortal names
That were not born to die."

Frequently within the last few years, one hears a timid and concerned soul express the fear that Masonry is dying. Far and near, we are told, one Grand Jurisdiction after another reports losses in membership in alarming numbers. Everywhere, year by year, it is said, fewer men knock at our Masonic doors, than did so a decade ago. We are reminded that in countries where for centuries the Craft was free to work, within recent years, the iron claw of persecution has been ungloved. In spite of all these superficial indices of defeat Masonry is not appalled.

Civilization has never gauged its growth by numbers alone. Jesus of Nazareth had but twelve disciples and one of them betrayed him; but multitudes followed him for the loaves and fishes. The army of progress has never been large, but its wake always has been choked with camp-followers, in the hour of victory. Masonry has grown accustomed to the formula of:

"Truth forever on the scaffold, wrong forever on the throne;

But the scaffold rules the future and behind the dim unknown Standeth God within the shadow, keeping watch above his own."

The Mason always has been and is an optimist, because he believes that, in every emergency, he and God can do something about it. He is not of those who stand idly by and lose their thinking and determining souls and suffer their individuality to be merged in a plastic and insensate mass, to be clay in the hands of dictators and tyrants. He sees before him a trestleboard and a plan; he has a program for every time and place. He "dips into the future, far as human eye can see, sees a vision of the world and all the wonders that shall be," if he refuses to throw down his working tools and quit the job.

When the soul of man ceases to aspire to be in fellowship with that soul which pervades this shining world; when the mind of man grows tired of inquiring, sifting, weighing, appraising and judging, freely, the facts of the universe, when the spirit of man fails in courage to knock at the door of the unknown; when the great law of progress turns back upon itself, then and not till then will Masonry fail to attract and hold the interest of men.

From all these things it follows that Masonry always has been and must continue to be an active force. If we are true Masons we must be content to form the shock-troops of progress and to man the first line trenches of civilization. Like the old apostle, we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. The enemies of our heritage of free institutions may not come proudly stepping to the drum beat, with bayonets flashing in the morning sun; but wherever dictatorial power shall over-ride the guarantees of freedom; or insidious bribes shall unbalance the scales of justice; bigotry and ignorance shall lay their blighting hands upon education; or wealth and caste shall strike at equal rights; corruption shall poison the very springs of national life; there, Masons of the Philippines, is your legitimate field of battle. And as you love your country and your kind, and would have your children rise up and call you blessed, spare not the enemy.

Brethren, in conclusion, I give you the solemn injunction of Brother Dr. Roscoe Pound on our duty as Masons:

"We have a glorious body of traditions handed down to us from the past, which we owe it to transmit unimpaired to the future. But let us understand what in it is fundamental and eternal, and what is mere interpretation to make it of service to the past. Let us, while we have it, use it well to make it of service to the present. Yet let us fasten upon it nothing hard and fast that serves well enough to make useful today, but may make it useless tomorrow. As the apprentice stands in the corner of the lodge, the working tools are put in his hands and he is taught their uses. But they are not his. They are the tools of the lodge. He is to use them that the Worshipful Master may have pleasure and the Craft profit. The Grand Master of the Universe has entrusted us with the principles of Masonry as working tools. They, too, are not ours, they belong to the Lodge of the world. We are to use them that He may have pleasure and the Craft of humanity that labors in this wide lodge of the world may profit thereby."

I thank you.

Seccion Castellana

THE CABLETOW

NOTAS EDITORIALES

EN NUEVAS MANOS

A raíz de la dimisión presentada por el anterior editor de esta revista, la Gran Secretaría se ha encargado de ella. Se ha rogado a su vez a que se hiciera cargo de su sección castellana, al Muy Ilustre Hermano Antonio González que gustosamente ha aceptado el trabajo. A su cargo, pues, va esta sección desde el presente número.

La nueva gerencia ruega a los hermanos que estuvieren interesados en esta sección a que se dirijan a él en todo lo tocante a publicación de artículos en el léxico castellano.

Toda sugestión, toda indicación, que tienda a hacer de esta revista una de las mas interesantes en su género, será recibida por la nueva gerencia con plácemes.

Es nuestro deseo hacer que esta revista sea leída con placer e interés por los hermanos y sabemos que para ello debemos ponernos al corriente de sus deseos e inclinaciones.

Háganos conocer con franqueza sus puntos de vista y podremos asegurarle que esta sección será acogida con fruición y complacencia por nuestros lectores.

ESTA ES SU REVISTA

Recordamos a todos los masones que ésta es su propia revista. Nos proponemos a que todos contribuyan a sus páginas con su valiosa colaboración. Ensayos, estudios, editoriales, artículos de fondo, conferencias, discursos, disertaciones, notas personales, reseñas, entrevistas, en fin, todo aquello que contribuya a dar variedad, interés, amenidad a estas páginas, serán aquí publicados.

Sobre todo, deseamos que los hermanos se dediquen a trabajos de investigación masónica para así contribuir al desarrollo de la labor de cultura masónica en nuestras filas. Planchas de este carácter que se nos remitan recibirán preferente atención en nuestras páginas.

Afortunadamente militan en nuestras filas valiosos materiales que no nos negarán la aportación de sus privilegiados conocimientos en las diferentes esferas y actividades en que se mueven. Estamos seguros que solo esperan una indicación. Que estas notas sean para ellos una fraternal y cortés invitación.

Científicos en diferentes ecuaciones del esfuerzo y saber humanos, jurisconsultos, abogados, financieros, economistas, ministros del evangelio, militares, comerciantes, industriales, agricultores, educadores, laboristas, magistrados, jueces, políticos estadistas, toda una gama en la escala de las diferentes actividades del hombre, llenan nuestras filas. Si esta falange de miembros de nuestra honorable institución dedi-

IDEALES MASONICOS DE EDUCACION EN LA CONSTITUCION FILIPINA

En columna editorial de la revista el *Mundo Masónico* correspondiente al mes de octubre próximo pasado, el Dr. Antonio Iraizoz sometió una declaración de principios para una Liga de Libre pensadores en Cuba.

Por tocar muy de cerca a ideas fundamentales de educación algunas de las cuales son ahora preceptos de la constitución filipina vamos a reproducir aquí los párrafos cuarto al séptimo de dicho interesante documento. Dicen así:

"4.—El servicio de la educación, la instrucción y la cultura es atribución esencial del Estado, y éste lo prestará por medio de instituciones educativas, ejerciendo el poder supremo y control absoluto sobre esta materia.

"5.—La escuela pública nacional es laica; se debe inspirar en ideales de solidaridad humana, y, en ella debe respetarse la libertad del niño. La conciencia infantil no debe someterse a ningún dogma. Ni el maestro, ni el sacerdote, tienen derecho a catequizar en la escuela del Estado. A este respecto acogemos como propio el anhelo de José Martí: 'Asegurar el albedrío humano, dejar a los espíritus su seductora forma propia, no deslucir con la imposición de ajenos prejuicios las naturalezas vírgenes, ponerlas en aptitud de tomar por sí lo útil, sin ofuscarlas, sin impelerlas por una vía marcada, he ahí el único modo de poblar la tierra de la generación vigorosa y creadora que le falta'.

"6.—La organización y establecimiento de escuelas y centros de enseñanza privadas será libre; pero deberán cumplir los programas establecidos por el Estado para cada materia y sus maestros y profesores deberán poseer iguales títulos que los oficiales y la ciudadanía cubana. El estudio de la Historia Patria será obligatorio en la primera y segunda enseñanza, y los profesores de la misma deben ser cubanos nati- vos. Los establecimientos de enseñanza privada estarán supervisadas por el Estado. Si desearan ofrecer

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cara solo algunos minutos de su tiempo a impartir a través de estas páginas algo o algos de sus experiencias al mundo de nuestros lectores, la importancia de esta revista y su utilidad serían mucho mayores.

Es nuestro deseo que toda esta galaxia de hombres, que son toda una institución en el seno de la fraternidad, hablen a través de estas páginas.

Sus opinones, sus mensajes, sus escritos, serían el florón que habría de perfumar las hojas que forman esta sección.

Ánimo, pues, y que los hermanos no se olviden que ésta es su propia revista, su propia publicación.

DE CHARLA CON NUESTROS HOMBRES

Habla el General Jose de los Reyes

Inauguramos esta sección de charla con nuestros hombres en el presente número. Por aquí desfilará lo mas granado y conspicuo de nuestras filas. Ellos hablarán al mundo invisible de nuestros lectores a través de estas páginas. Este será el *rostrum* desde el cual enviarán sus pensamientos, sus mensajes, sus ansias, y también sus profecías. Aquí vibrará el eco de su voz, para resonar, sin estridencias, pero sí con diafanidad luminosa, en las esferas etéreas del pensamiento masónico.

El General José de los Reyes, Gran Instructor de la Gran Logia de las Islas Filipinas, accede gustoso a unos ratos de charla con nosotros.

Este venerable y esclarecido varón es toda una institución en la vida oficial del gobierno filipino. Es de interés conocer algo de sus ideas, algo de su *yo* impenetrable. Como buen soldado es cauteloso en sus contestaciones. Queremos que él hable y por esto cortamos aquí esta breve introducción.

—General, hemos oído que Vd. se dedicó a los estudios para la carrera de abogado, ¿porqué cambió Vd. de vocación?

—Eso es verdad. Me dediqué varios años al estudio del derecho bajo las reglas antiguas de nuestra Corte Suprema. Sin cambiar de vocación, abracé la carrera de soldado por deber.

—¿Desde cuándo se dedicó Vd. a la vida militar?

—Desde el año de 1897 en preparación a la segunda etapa de la revolución que se reanudó en la provincia de Bulacán el 31 de mayo de 1898.

—¿Qué puede Vd. contarnos de su vida de militar durante la revolución?

—(El general se vuelve pensativo y sólo nos dice):..... sufrí mucho moral y físicamente

—¿Cuál fue para Vd. el momento mas culminante en su vida de militar durante la revolución?

—Las veces que estuve hablando con enemigos que me buscaban para capturarme.

—¿Cuándo y porqué se hizo Vd. masón?

—Me hice masón el año de 1911, para iniciarme en sus nobles principios y conocer las elevadas virtudes que enseña. Creía que en la masonería se aprendía mejor el amor a la propia patria.

—¿Sabe Vd. de algún hecho interesante de sus compañeros de armas en la revolución que tuviera que ver con la masonería?

—Si. Enemigos de armas y de nuestra raza que cayeron vencidos en lucha leal fueron objeto de caridad masónica. Algunos que se dieron a conocer como masones fueron ayudados a conseguir la libertad.

—¿Porqué se hizo Vd. constabulario?

—Para inducir a los miembros de la sección de *scouts*, que yo mandaba, a incorporarse a la Constabularia, que fue organizada en agosto de 1901.

—¿Cuáles fueron las grandes dificultades en los primeros años de la organización de la Constabularia?

—Algunos defectos de la organización misma. La mala clase de armas, la falta de instrucción de los soldados en el manejo del fusil, y el hecho de que los soldados no hacían vida de cuartel, ni comían juntos en rancho común, eran los importantes defectos de la

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Notas Editoriales

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alguna enseñanza religiosa o práctica de algún culto lo harán en sus respectivos templos.

"7.—Aun cuando se conceda en su máxima extensión la libertad de enseñanza profesional, el Estado siempre señalará los requisitos para el funcionamiento de los centros docentes superiores, escuelas profesionales, técnicas, de artes y oficios, de comercio y normales. Señalará también los requisitos para el ejercicio de las profesiones y expedición y validez de los títulos académicos. Organismos oficiales, exentos de todo caracter sectario, concederán mediante certificados y pruebas de competencia la autorización correspondiente.

En la exposición de este programa de educación, instrucción y cultura palpitan ideales que ha estado siempre inculcando la masonería.

Sobre todo, en la cuestión de la enseñanza laica estatal la prensa masónica en los Estados Unidos se ha embarcado en una labor de gigantescas proporciones.

La Constitución filipina, esa Ley Fundamental recientemente acordada por legítimos representantes del pueblo filipino constituyente, ha resuelto aquí el problema de la educación e instrucción a la luz de ideales y principios masónicos, expuestos algunos lu-

minosamente en los párrafos transcritos arriba.

El artículo 5, título XIII, de nuestra constitución dice taxativamente lo siguiente: "Todas las instituciones de enseñanza estarán bajo la supervisión del Estado y sujetas a su reglamentación. El Gobierno establecerá y mantendrá un sistema completo y adecuado de instrucción pública y proveerá por lo menos instrucción primaria pública gratuita y educación cívica a ciudadanos adultos. Todas las escuelas tenderán a desarrollar en la juventud el carácter moral, la disciplina individual, la conciencia civil, la eficiencia en artes, oficios y empleos, y enseñarán los deberes de ciudadanía. La instrucción religiosa opcional será mantenida en las escuelas públicas tal como ahora se autoriza por ley. Las Universidades instituidas por el Estado gozarán de libertad académica. El Estado deberá crear becas en artes, ciencias y letras para los ciudadanos de especial aptitud."

¿Quién se atravesará a negar que estas disposiciones constitucionales no son una encarnación de principios e ideales masónicos? Por estas y otras disposiciones y provisiones, de que hablaremos en otros números, podemos afirmar que la constitución filipina es un documento de masonería práctica.

De Luengas Tierras

"La obra del pensador es superior siempre a las flaquezas de su vida terrena."

x x x

"Muere un hombre, pero nace un pueblo."

De luengas tierras, de la Habana, distante por su situación geográfica, pero cerca, muy cerca de Filipinas, por su comunión de ideas y de ideales con nosotros, se levanta la voz de un apóstol de la luz en defensa de nuestro Rizal. G. González Naredo escribe desde las columnas del MUNDO MASONICO, que es una publicación hermana, un hermoso alegato sobre la retractación de Rizal. Recomendamos su lectura a todo

filipino, a todo amante de la luz, al que quiera bucear en las reconditeces y profundidades de los motivos y hechos de la historia. Sus palabras finales, su feliz alusión a las palabras del patriota Gouicuria al gritar ante el cadalso estas hermosas palabras: MUERE UN HOMBRE PERO NACE UN PUEBLO, tienen sabor de profecía. Hedla aquí:

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De Charla con Nuestros Hombres

(Continuación de la página 174)

Constabularia en los primeros años de su organización.

—¿Ha sido un éxito la Constabularia?

—Creo que no cabe dudar de que la Constabularia, como instrumento gubernamental para el mantenimiento de la paz y orden público, ha sido un éxito. Ello se debe a la buena disciplina del cuerpo y a la atención constante dada a la instrucción de sus miembros. Cada Compañía de la Constabularia es a la vez una escuela.

—¿Cuál es la labor más difícil en el cargo que Vd. ocupa actualmente como Gran Instructor de la Gran Logia de Filipinas?

—Como Gran Instructor no tengo ninguna labor difícil por hoy.

—¿Cómo encuentra Vd. la labor de ritual de las logias?

—En general, bien.

—¿Se puede mejorar aún esta labor?

—Desde luego que se puede mejorar su labor si los que lo practican ponen mayor amor y voluntad en ello.

—En su calidad de Jefe del Ejército Filipino, ¿cree Vd. que la masonería puede influir para la mejor preparación del carácter de sus miembros como hombres, como ciudadanos y como soldados?

—Así lo creo por medio de la instrucción, precepto y ejemplo de los superiores.

—¿Cuándo se terminará la completa organización del ejército filipino?

—Dentro de algunos años si el pueblo coopera lealmente y bajo circunstancias favorables.

—¿Nota Vd. entusiasmo en la juventud para alistarse en el ejército filipino?

—Sí.

—Cree Vd. que será un éxito el presente sistema de reclutamiento?

—Creo que sí.

—¿La antigua Constabularia es realmente el núcleo del ejército o está solamente absorbido por el ejército?

—Es realmente el núcleo.

—¿En qué puntos del archipiélago se establecerán los puestos militares?

—En los mismos puntos en donde hoy existen puestos de la Constabularia.

—¿Qué ópina Vd. del fuero militar?

—Opino que el ejército debe tener fuero propio.

—¿No lo cree Vd. perjudicial?

—Bajo cualquier punto de vista, el fuero militar no puede ser perjudicial al país; entendiéndose que ciertos delitos deben ser objeto de asesoramiento o revisión final por tribunales superiores a Juzgados de Primera Instancia.

—¿Está ya organizado el departamento de Judge Advocate?

—Todavía no.

—¿Cree Vd. que se sacarán elementos de fuera para formar el referido departamento?

—Posiblemente.

—¿Bajo la ley de Defensa Nacional, sigue todavía el estado antiguo de los cuerpos de policías municipales o ya están éstos bajo el control de la Constabularia?

—La Ley de Defensa Nacional no cambia la actual organización de la policía municipal.

—¿Se piensa enviar pensionados al extranjero para que se especialicen en algún ramo de la ciencia militar?

—Esto está autorizado por la ley. Podrá hacerse más tarde.

—¿Usted que tanto roce ha tenido con nuestros soldados, qué opinión tiene Vd. formada sobre el soldado filipino?

—El Filipino es buen soldado. Prefiero mandar soldados filipinos.

—Usted que tiene profundos conocimientos de masonería, qué servicios puede ésta prestar para el éxito del ejército filipino?

—Grandes servicios puede prestar la masonería para el éxito del ejército, haciendo llegar a los miembros del mismo las elevadas y nobles enseñanzas de dicha institución.

No queremos fatigar al general, ya que tan benévolo ha sido para con nosotros. Nos despedimos de él; pero aún nos dice, a modo de mensaje a la fraternidad: 'Que cada masón mantenga en su mente siempre vivas las promesas que ha hecho y que procure cumplirlas como hombre de honor en todas las ocasiones. Profesar la masonería, o cualquiera doctrina, sin practicarla leal y fielmente y con entusiasmo causa un grave daño a la Venerable Institución y a la causa común'.

PLANCHAS DE CUBICACION

DE LA SOBERANIA

Vamos a aprovecharnos de esta columna para hacer aquí algunas breves consideraciones sobre el principio de SOBERANIA en su aplicación a la organización y funcionamiento de grandes logias.

¿Qué es soberanía? Para la ciencia política y el derecho internacional no hay mas que una sola defi-

nición, y al hacer mención de ella se refieren al poder que un pueblo, o una organización, o una asociación de hombres tiene para regirse y gobernarse por sí mismos de acuerdo con los fines de su constitución. Esto que parece ser tan claro y tan sencillo, resulta

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De Luengas Tierras

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EL "ABC" DE MADRID Y JOSE RIZAL

Injusto Concepto Con el Proposio De Obscurecer la Brillante Historia Masonica y Liberadora de Este Ilustre Hermano.

En número reciente de este gran periodico madrileño, (hay grandezas que son abominables) vió la luz pública un artículo rapaz, de esos que se publican como quien no quiere la cosa, pero de los que se esperan grandes efectos morales para la causa que se defiende.

Lo firma Pedro Pujol. No sabemos quien es ni nos importa. Nos basta comprender la bajeza que hay en su publicación y las intenciones jesuiticas que lo informan, para juzgar el artículo, al articulista y a la publicación que le da cabida, si no lo mandó hacer ella misma, ya que mucho se distingue en ese campo de querer apagar las luces que brillaran eternamente sobre el oscurantismo religioso, por haber dejado sus luminarias en pebeteros inasequibles para ciertas almas cegadas por el fanatismo, el odio y la incuria.

Reproduce el articulista una copia fotográfica de la retracción de Jose Rizal y su conversación al "seno de la Iglesia Católica". Como si eso quisiera decir algo.

A poco que se observe, salta a la legua que los asesinos morales é inductores materiales, de Jose Rizal, no se conformaron con su vuelta al redil (por qué la llamarán redil los que comulgan en esta santa madre iglesia al seno de la misma? Habrá alguna analogía que nosotros, torpes é indocumentados desconocemos.) Decíamos que no se conformaron con la vuelta al redil de José Rizal, sino que le obligaron, le impusieron que maldijera de la Masonería y de sus ideas liberales, haciéndolo constar todo, según se lo dictaron, con su puño y letra, para que no hubiera lugar a dudas. Una canallada más de los millones de canalladas que cometieron y siguen cometiendo en el mundo los que se dicen "amados de Cristo" y representantes de Dios en la tierra. ¡Pobre Dios, que mal representado estás! Vas a tener que dar "un golpe de estado" si quieres recobrar tus libertades y tus derechos y evitar que en tu nombre se sigan cometiendo los mas abominables crímenes y las más indignas bajezas.

El artículo de Pedro Pujol y su "prueba" al parecer irrefutable, no nos "prueba" nada de lo que él nos quiere "probar".

Al contrario. No conformes con denunciar a Rizal sabiendo que era inocente, con perseguirlo y acusarlo hasta verlo cerca del patíbulo como hicieron con otros mil, después que con artimañas, y acusaciones de tigres en acecho de algo que les interesaba más que la carne a las fieras, le arrancaron una confesión

laborada por ellos mismos de antemano y enviada como ultimatum a las puertas de la muerte, tras un viacrucis insoportable que confundiría al mismo Cristo que dió su vida por redimirnos. Ahora, a 40 años de la muerte de Rizal tratan tambien de "asesinar" su gloria de libertador, de masón y de mártir de una buena idea.

Pobre y mísera labor la tuya señor Pedro Pujol y demás "pujoles" que deambulan por el mundo, si ella se concreta a eso, a querer arrastrar por la tierra las inmensas estrellas de la libertad de estos pueblos sufridos, que forman el firmamento de nuestra gloria. Rizal, Martí, Bolívar, San Martín, Juárez y nuestro vecino Washington y algunos centenares mas, que fueron manes, porque eran hombres libres y de buenas costumbres, han conquistado un puesto tan alto, tan elevado, tan inaccesible para Vd. y para los que juzgaban las cosas desde sus puntos de vista, que jamás de los jamases, con todas las pruebas habidas y por haber, podreis rebajarles sus glorias de haber sido masones, libre pensadores y libertadores de sus pueblos, no sólo de aquel decadente gobierno español, que tanto daño nos hizo a los españoles como a los americanos y filipinos sino que de ese hipócrita rebaño de embaucadores" que con raras y por lo tanto excelentes excepciones, tenía infestado el suelo de esta maravillosa América, que apesar de ellos, ha podido vivir y progresar en el concierto de los países civilizados.

Como este asunto es tan importante y queremos dejar bien aclarado el particular y justificadas nuestras aseveraciones, vamos a insertar a continuación algo que el Dr. Antonio Iraizoz, dejó consignado en el capítulo VII. de su libro consagrado al Mártir de Filipinas, José Rizal.

"El 29 por la mañana entró en capilla, en la Real Fuerza de Santiago. Escribió los quintetos emocionantes "Ultimo Pensamiento" Recibió a distintas autoridades, a Josefina Bracken y a un periodista, el Sr. Mataix. A todos pasmaba su serenidad. Y llegaron a su última prisión, hábiles y taimados, sus antiguos profesores jesuitas, los padres Miguel Saderra, Luis Viza, Faura y Balaguer. Venían a prestarle auxilios religiosos, que él, al principio, rechazó, manteniendo que creía en Dios y que no necesitaba intermediarios. Casi se sostuvo allí una amigable polémica teológica, como luego en largo e insidioso artículo los propios jesuitas confesaron. A pesar de las circunstancias que le rodeaban, su razón se mantenía vigorosa.

(Se continuará)

SACO DE INFORMACIONES

La Hija del Ven. Hermano Aldaba se gradúa:—

Enviamos nuestros parabienes al Ven. Hermano Aldaba de la Logia "Malolos" en Bulacán por la gloriosa noche de graduación de su bella hija Dalisay. Una de las mas aventajadas alumnas de canto de la profesora Mercedes Matias, la Srta. Dalsay Aldaba se consagró como *coloratura soprano* en la noche del 1 de los corrientes en los salones del *Villamor Hall*. Apenas joven de 21 años, la Srta. Aldaba supo afrontar los mas difíciles pasajes de su selecto programa con la seguridad de una profesional del *bel canto*. Emite con suavidad los diferentes tonos que abarca el pentágono de su voz y ataca las notas agudas y sobre agudas con una limpieza magistral. Su alma de artista se reveló en el aria de la ópera "El Barbero de Sevilla" y su dominio en la vocalización se hizo patente en la escena de la locura de 'Luccia'. Trajeada elegantemente con el vaporoso traje de la dama filipina, fue recibida a escena con el mas caluroso y entusiasta aplauso de la nutrida y selecta concurrencia. Un grupo de masones animó con su presencia esta reunión en que se consagró en nuestros salones una vez mas el *arte* en Filipinas, oficiando en sus altares como nueva sacerdotisa nuestra *diva* filipina. La Srta. Dalisay como sus papás y hermanos fueron objeto de las mas sentidas reacciones, a las que sumamos las nuestras, esperando noches mas de gloria para ella y para su país. Los hermanos que componían la comitiva en la visita a las logias del Sur por el M. I. Hermano Gonzalez en el año de 1932 obsequiaron a la *debutante* con un bonito bolso de mano.

Nuestro Muy Ilustre Gran Maestro visita la Logia Pilar:—

La activa y siempre entusiasta logia "Pilar" No. 15 de los valles de Imus recibió la visita del Muy Ilustre Gran Maestro la noche del 6 de los corrientes. Iba acompañando al M. I. Hermano Conrado Benitez una nutrida comitiva de oficiales y miembros de la Gran Logia. En su honor se ejemplificó el tercer grado de la masonería, siendo el recipiente uno de los mas conspicuos miembros de la familia de escritores en Filipinas. Discursos alusivos al acto y a diferentes problemas que afectan a la fraternidad se pronunciaron en tan memorable ocasión, habiendo sido el último orador, según práctica, el Muy Ilustre Gran Maestro, quien recordó el hecho de que los valles de Imus han sido escena de muchos acontecimientos históricos del país. El Ven. Maestro y demás oficiales y miembros de la logia "Pilar" brindaron a los visitantes una suculento *tente-en-pie*. Ya eran las doce pasadas de la noche cuando los hermanos volvieron a Manila. Felicitamos a la logia "Pilar" por el éxito de su reunión y también al Muy Ilustre Gran Maestro por el éxito de su primera visita.

Una gira a Pansipit por los miembros de la Logia 'Sinukuan':—

Encabezados por el simpático Ven. Hermano San José, los miembros de la Logia "Sinukuan" No. 16 estuvieron de gira a Pansipit el 22 de febrero último, pasando todo el día en reunión fraternal entre ellos. sus familias, y miembros de otras logias que se unie-

ron a la gira. Hubo desde luego el deseo de que entre todos se conozcan mejor y confraternicen mas, tema éste que fue de los discursos en dicha ocasión. Muy entrada la noche se dispersó tan grata reunión, que será de recuerdo imperecedero para los hermanos que a ella han asistido.

La Gran Secretaría se pasa al Templo de Plaridel:—

Desde el día 1 de marzo de 1936, las oficinas de la Gran Secretaría se han pasado al Templo del Plaridel, en la calle de San Marcelino, No. 520. Tel. (5-77-44). Todo el salón en el ala derecha del edificio se ha convertido en las oficinas de la Gran Secretaría y de la Biblioteca. También las oficinas de esta revista están en el mismo edificio. Convidamos a los hermanos a que vengan a visitarnos y juzguen por sí mismos las muchas mejoras que se han introducido. Se ruega encarecidamente a los hermanos que vienen de provincias a que pasen por el Plaridel en donde se les prestará todo genero de atenciones y la ayuda que necesiten.

El bravo Cap. Guido, de cumpleaños—

—¿Cuántos años cumples capitán?

—Los que represento. Nosotros los militares decimos en nuestro porte, en nuestra apariencia, en el vigor físico y mental, la verdadera edad que tenemos.

—Si, pero hay apariencias engañosas.....

—Un militar nunca engaña.....

—¿Será lo de la bella dama ante el juez? ¿Conoces esta anécdota?

—No, pero me gustaría oirlo, ya que de una bella dama se trata.

—Pues cuentan que una dama se presenta ante un juez en un proceso judicial, y el juez, cortés y zalamero, le pregunta: ¿Cuántos años tiene Vd. señorita?

—Y ella le contesta mas zalamera y coquetona:—A que Vd. no lo adivina—El juez entusiasmándose la dice entonces:—Ya, ya usted tiene la edad de.....

—La dama le interrumpe, y le dice: 'Su señoría, usted se equivoca, son cinco años menos.....'. Con que ya ves que hay apariencias que engañan.

—Pero ya te he dicho que nosotros los militares no engañamos y tenemos exactamente la edad que aparentamos.

—Ya, ya, entonces tu tienes actualmente la edad de.....

—Te equivocas, son cinco años menos.

Así comenzamos nuestra visita a la suntuosa mansión de los esposos Guido en Singalong la noche del 5 de los corrientes. Fuimos allá para felicitarle por sus cumpleaños y, como siempre, él y su distinguida señora, nos acogieron con su característica afabilidad. Pero nos marchamos después de una opípara cena sin saber exactamente cuántos cumplía el bravo capitán. De todos modos, que los cumpla muy felices!

Dos masones distinguidos dejan nuestras playas:—

El Muy Ven. Hermano Bordier y el Ven. Hermano C. Piat dejan nuestras playas para retirarse a América. Estos distinguidos miembros de la logia

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CON EL MAZO Y EL CINCEL

¿QUIENES NOS ATACAN Y PORQUE NOS ATACAN?

La Francmasonería no conquista adeptos; el que se cree capaz de afrontar su código severo, la busca, y la iniciación indica si es digno de la gracia que solicita... ¿Quiénes la atacan? Sus detractores pueden dividirse en dos grupos; los que conocen y comprenden los infranqueables valladares que se oponen a los fines especulativos que persiguen, ya sea en el orden filosófico, social o político, y los que, inspirados en los mismos principios de los primeros, no la conocen y creen de buena fe lo que éstos dicen. Son los primeros, defensores fanáticos de su credo, a quienes la verdad no ofrece obstáculo alguno para servir sus intereses; tanto más cuanto los recursos de la mentira, con sus vistosos colores, encuentran eco en la gran masa indiferente y amorfa que los lee o escucha; y los segundos, ignorantes que desempeñan el papel de loros parlachines como los pregoneros que recitan los anuncios que los comerciantes confían a sus claras gargantas y buenos pulmones. La atacan los sectarios, que encuentran obstáculos en la libertad del pensamiento para el pleno logro de sus fines; la atacan los sujetadores de conciencias, que ven escaparse de sus dominios a los que tienen ideas propias y raciocinan con su propio cerebro; la atacan los tiranos, que no pueden encadenar a su voluntad sin freno a los hombres de acción fuertes y libres. La atacan también los despechados que habiendo golpeado las puertas de alguna Logia, para penetrar sus secretos, no han podido lograr su intento, debido a sus vicios incorregibles o por ser ayunos de base moral que garantice la bondad de sus costumbres, como es la falta

de creer en un principio creador y regulador de la vida. ¿Porqué la atacan? Porque la Francmasonería combate con todas sus energías el FANATISMO, la SUPERSTICION y la INTRANSIGENCIA: trilogía satánica, aberración sujeta a los *syllabus* de todas las sectas, que oponen insuperables obstáculos al desarrollo de las ciencias y al progreso de la civilización, convirtiendo al mundo a veces, en campo de exterminio salvaje. Y nadie ignora que existen fuertes sociedades con tentáculos en todo el orbe, que se cubren a veces con el manto ostentoso de doctrinas santas por sus indiscutibles méritos, para los cuales esa trilogía ultramontana e infernal es un riquísimo filón que explotan a maravilla en beneficio de singulares intereses. La atacan, porque la Francmasonería proclama, como uno de sus inalterables principios, la TOLERANCIA, en todos los órdenes del pensamiento y de la acción que no hieran a la moral universal ni afecten los legítimos derechos de otro. La Francmasonería considera la Tolerancia, como la duda, principio de sabiduría; la considera motivo de paz y armonía, y base de esa solidaridad humana que persigue como uno de sus más noble fines; y bien sabido es que hay congregaciones bien organizadas y disciplinadas, para las cuales la intolerancia es factor indispensable para llenar plenamente los propósitos que persiguen. La atacan, porque la Francmasonería reúne en sus Logias a hombres de bien, de buenas costumbres y mentes sanas, sin distingos de clases, ni de razas, ni de lenguas, ni de religiones, y a todos ellos les inculca el derecho inalienable que su propia naturaleza les da, para pensar con su propio criterio, para buscar en ellos mismos con el estudio, la observación y la medi-

(Continúa a la página 179)

Saco de Informaciones

(Continuación de la página 177)

“Corregidor No. 3” han pasado los mejores años de su vida entre nosotros, los filipinos. Han prestado valiosos servicios a la comunidad, el primero dentro del ramo de educación y el último dentro de la fuerza policiaca de Manila. A la jurisdicción de la Gran Logia de las Islas Filipinas han aportado sus talentos y buena voluntad, y, por su admirable actuación en muchas actividades, se han hecho admirar de los hermanos. Les deseamos un feliz viaje y les aseguramos los mejores deseos de sus hermanos de esta jurisdicción.

El Ven. Hermano Joaquín García, jefe del sheriffato de Manila—

A raíz de la dimisión presentada por el Ven. Her. Ignacio Aquino por motivos de salud, el Ven. Hermano Joaquín García, de la logia ‘Nilad No. 12’, ha sido nombrado jefe de la oficina del sheriffato de la ciudad de Manila. Conociendo, como se conoce por todos, la actividad insuperable de este celoso servidor público, auguramos para las actividades de este importante departamento del servicio de la comunidad, una nueva era de eficiencia elevada a su máxima potencialidad. Va aquí nuestra fraternal enhorabuena, Don Joaquín!

Lo logia de mas miembros en la jurisdicción filipina—

La logia “Service No. 95” es actualmente la logia que mas miembros tiene en la jurisdicción filipina. Cuenta en estos momentos con 329 miembros. Esto se debe a la labor extraordinaria de los oficiales y miembros de dicha logia, encabezados por el Ilustre Hermano Edward Masterson, Gran Primer Vigilante que fue de la Gran Logia de las Islas Filipinas. Casi todas las noches celebran sus tenidas de grado, a las cuales son cordial y fraternalmente invitados todos los hermanos. Sus trabajos de ritual son de los mas perfectos que hemos presenciado. ¡Nuestros plácemes!

Hemos recibido la visita del Her. Foo Ying:—

El Ven. Hermano Foo Ying ha venido a vernos procedente de Olongapó, Zambales. Como siempre, el Ven. Hermano Foo Ying ha estado interesándose por los asuntos de la fraternidad en Manila y provincias, y envía a todos los hermanos sus saludos y abrazos fraternales. Reciba el Ven. Hermano Foo Ying y nuestra logia en Olongapó las seguridades de nuestro fraternal recuerdo y profundo interés y de nuestros mejores deseos para que sigan desarrollando sus iniciativas masónicas en los valles de Zambales.

Con el Mazo y el Cincel

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tación, las verdades que esconde la naturaleza; a todos ellos les hace saber que el ejercicio de la libertad, dentro del marco en que les coloca la ley civil y las conveniencias sociales, es la única forma de alcanzar el prestigio de una personalidad propia que pueda ejercer influencia benéfica en el medio en que desarrolla sus posibilidades. (Tomado de un estudio firmado por el H. F. J. Lacayo de la revista 'Hermes' de Managua, Nicaragua, y reproducido por la revista 'Simbolismo')

CUANDO SE ES MASON

¿Cuándo se puede considerar que un hombre es Masón? Cuando contempla los ríos, las colinas y el lejano horizonte, y siente su pequeñez ante el universo, sin perder no obstante la fe, la esperanza y el valor, que es la raíz de toda virtud. Cuando sepa que todos los hombres son tan nobles, tan viles, tan divinos, tan diabólicos, tan solitarios como él, y trate de conocerlos, perdonarlos y amarlos. Cuando sepa como simpatizar con las tristezas y hasta con los pecados de los hombres, conociendo de que todos combatimos rudamente contra terribles enemigos. Cuando haya aprendido a hacer amigos y a conservarlos y, sobre todo, a ser amigo de sí mismo. Cuando ame las flores, pueda cazar las aves por el poder del amor, y sienta vibrar en su corazón una antigua alegría al ver reír a los niños. Cuando pueda ser dichoso y conservar la serenidad de su alma en el tráfigo penoso de la vida. Cuando los árboles florecidos y el reflejo del sol en las aguas viajeras le subyuguen como el recuerdo de un ser muy amado y hace mucho tiempo muerto. Cuando ninguna voz de agonía llegue en vanos a sus oídos y no se tienda ninguna mano hacia él que no reciba respuesta. Cuando sepa que son buenas todas las creencias que ayudan al hombre a asirse a lo divino y a ver mayestáticos significados en la vida. Cuando pueda asomarse a un charcal y ver algo allende el cieno; contemplar el rostro del hombre mas vil, y ver algo allende el pecado. Cuando sepa cómo ha de orar, cómo ha de amar, cómo ha de esperar. Cuando haya sido fiel consigo mismo, con Dios y con los hombres, asiendo en la mano una espada para combatir el mal, y cuando sienta cantar en su corazón la alegría de vivir de manera tan solemne que apague el sordo temor a la muerte. Quien quiera encontrar el secreto verdadero de la Masonería, ha de entregarse por completo al servicio del mundo. (Tomado del libro LOS ARQUITECTOS)

LA MASONERIA, LA POLITICA Y LA RELIGIÓN

A los hombres para quienes la religión es un consuelo supremo, la Masonería dice 'Cultivad vuestra religión, sin obstáculos seguid las inspiraciones de vuestra conciencia: La Masonería no es un culto; quiere la instrucción laica; su doctrina se encierra, por completo, en esta hermosa máxima: AMA A TU PROJIMO. A los que temen, con tanta razón, las discusiones políticas, la Masonería dice: Yo proscribo en mis reuniones toda discusión, todo debate político; sé para tu patria un servidor fiel y un digno ciudadano: no tienes que darnos cuenta de tus actos. El amor a la patria se armoniza perfectamente con

la práctica de todas las virtudes. La moral de la Masonería es la mas pura, la mas noble, tiene por base la primera de todas las virtudes: la humanidad. El verdadero masón hace el bien, dirige sus cuidados sobre los desgraciados, sean quienes fuesen, en la medida de sus fuerzas. Rechaza, pues, con disgusto y con desprecio cuanto es inmoral. (Tomado de un folleto sobre Filosofía Masónica).

MÁXIMAS DE UN CÓDIGO MASÓNICO

Ama a tu prójimo, has el bien y deja hablar a los hombres. El verdadero culto de Dios consiste en las buenas costumbres; has el bien por el bien mismo. Conserva tu alma tan pura que pueda presentarse a toda hora delante de Dios, indigna de reproche. Ama a los buenos, compadece a los débiles, huye de los malvados, mas no odies a nadie. Habla respetuosamente a los grandes, prudentemente a tus iguales, sinceramente a tus amigos y con ternura a los pobres. No adules jamás a tu hermano porque es una traición, y si tu hermano te adula desconfía, no te corrompa. Escucha la voz de tu conciencia, sé el padre de los pobres; cada suspiro que tu dureza les arranque será una maldición que caiga sobre tu cabeza. Respeta al extranjero y al viajero, porque su posición lo hace sagrado para tí. Evita las disputas, prevee los insultos poniendo la razón de por medio. Respeta a las mujeres, jamás abuses de su debilidad y muere antes que deshonrarlas. Si el G. A. te da un hijo dale gracias, pero tiembla por el depósito que te confía, porque en adelante tu serás para ese la imagen de la divinidad. Has que a los diez años te tema; hasta los veinte te ame y hasta la muerte te respete. Hasta los diez años sé su maestro, hasta los veinte su padre y hasta la muerte su amigo. Enséñale antes buenos principios y después bellas maneras, que te deba una doctrina esclarecida mejor que una frívola elegancia; que sea mejor un hombre honrado y no un hombre hábil. Lee y aprovecha; vé e imita. Reflexiona y trabaja; y que todo redunde en beneficio de tus hermanos, para tu propia utilidad. Sé siempre contento para todo, con todo y de todo. Jamás juzgues ligeramente las acciones de los hombres, perdónalas y condénalas. Dios es el que sondea nuestros corazones, es solo El que puede apreciar tu obra.

Mount Huraw Raises Brother

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One of the interesting numbers on the program was the presentation of a Past Master's jewel to Wor. Bro. Lao Hoo, the retiring Master, by Wor. Bro. Vicente C. Santos.

BATANGAS LODGE No. 35

An illustrated Yearbook and Directory of the Lodge recently came off the press. It contains a detailed record of most of the activities of the administration just closed as well as some of the lectures delivered before Batangas Lodge during 1935. This is the eighth publication of the Lodge, the last being the Directory for 1930. Members may write the Secretary for their respective copies of this souvenir booklet.

Planchas de Cubicacion

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bastante complejo para el que se adentra en el estudio de leyes políticas e internacionales. En su análisis molecular, digámoslo así, no es fácil determinar la naturaleza de su variada composición.

Tomamos de la obra 'Judicial and Statutory Definitions of Words and Phrases, Vol. 7, página 6562' las siguientes definiciones y conceptos:

"By sovereignty in its largest sense is meant supreme, absolute, uncontrollable power; the *jus summi imperii*; the absolute right to govern. Sovereignty in government is that public authority which directs or orders what is to be done by each member of society in relation to the others in the association or organization. Government is not sovereignty, but it is the machinery or expedient which expresses the will of the sovereign power. Cherokee Nation vs. Souther Kan. R. Co. (U. S.) 33 Fed. 900, 906. It is the union and exercise of all human power possessed in a state. Abstractly it resides in the body of the nation, and belongs to the people; but the powers are generally exercised by delegation. Union Bank vs. Hill, 43 Tenn. (3 Cold.) 325, 328, 331.

"Sovereignty", according to the best authorities, is the supreme power which governs the body politic, or society which constitutes the state, and this power is independent of the particular form of government, whether monarchical, aristocratic, or democratic. Wheat. EL. Int. Law, pt. 1, c. 2 No. 5. To every sovereign belong certain rights, which are deemed essential to its existence. These are called by the civilians 'jura majestatis', or rights of sovereignty. Among them is the 'jus eminens', or the supreme power of the state over its members and whatever belongs to them. When applied to property alone, it is called 'dominium eminens', or right of eminent domain; that is, the right of the sovereignty to use property of its members for the public good or necessity. Gilmer vs. Line Point 18 Cal. 229, 250.

"Sovereignty" is a term used to express a supreme political authority of an independent state or nation. Whatever rights are essential to the existence of this authority are rights of sovereignty. The rights to declare war, to make treaties of peace, to levy taxes, and to take property for public uses, termed 'the right of eminent domain', are all rights of sovereignty. In this country this authority is vested in the people, and is exercised through the joint action of the federal and state governments. To the federal government is delegated the exercise of certain rights or powers of sovereignty, and with respect to sovereignty, 'rights' and 'powers' are synonymous terms; and the exercise of all other rights of sovereignty, except as expressly prohibited, is reserved to the people of the respective state, or vested by them in their local government. When we say, therefore, that a state of the Union is sovereign, we only mean that she possesses supreme political authority, except as those matters over which such authority is delegated to the federal government or prohibited to the states. Moore vs. Smaw, 17 Cal. 199, 218, 79 Am. Dec. 123.

"Sovereignty" is the right to govern. In Europe the sovereignty is generally ascribed to the prince; here it rests with the people. There the sovereign

actually administers the government; here, never in a single instance. Our governors are the agents of the people, and at most stand in the same relation to their sovereign in which regents in Europe stand to their sovereigns. Their princes have personal powers, dignities, and pre-eminences. Our rulers have none but official, nor do they partake in the sovereignty otherwise, or in any other capacity than as a private citizens. Chilsholm vs. Georgia, 2 U. S. (a Dall.) 419, 471, 1 L. Ed. 440.

"Who, or what, is a sovereignty? What is his or its sovereignty? On this subject the errors and the mazes are endless and inexplicable."

Copiamos de la obra del ex-magistrado Malcolm intitulada "PHILIPPINE CONSTITUTIONAL LAW" 2.a Ed. página 190 lo siguiente:

"Sovereignty may be said to be the union and exercise of all human power possessed in a state. Mr. John Austin, an eminent authority upon the science of jurisprudence, says: 'The superiority, which is styled sovereignty, and the independent political society which sovereignty implies, are distinguished from other superiority, and from other society, by the following marks or characters:

"1. The *bulk* of the given society are in habit of obedience or submission to a determinate and common superior, let that common superior be a certain individual, person, a certain body or aggregate of individual persons.

"2. That certain individual, or that certain body of individuals, is not in a habit of a obedience to a determinate branch superior."

El M. I. Hermano Teodoro M. Kalaw, nuestro actual Gran Secretario, en su obra intitulada MANUAL DE CIENCIA POLITICA, nos dice lo siguiente a la página 67, párrafos 97 y 98: "La soberanía es el poder que un pueblo tiene de regirse por si mismo por medio de una Constitución propia. Un pueblo que está en posesión de ese poder y actualmente lo ejerce, adquiere personalidad política y se convierte formalmente en Estado.—Lo Soberanía suele llamarse también soberanía política, o soberanía nacional o soberanía del Estado.—El término *soberanía* viene del latín *superanus*. La ciencia francesa fue la primera que lo ha desarrollado, desde que Bodino lo empleó en su obra DE LA REPUBLIQUE publicada el año 1576. Para Bodino, la soberanía tiene ocho atributos: el derecho de legislar, el derecho sobre la paz y la guerra, el derecho a nombrar los altos dignatarios, el derecho supremo de justicia, el derecho a la fidelidad y obediencia, el derecho de gracia, el derecho de moneda y el derecho de fijar impuestos. Es verdad que podrían encontrarse en Aristóteles, Tucídides y Cicerón, especialmente en el primero, algunas reminiscencias sobre la materia; pero la concepción de entonces—auto-suficiencia, dominación—difiere bastante de la soberanía como está aceptada hoy. Desde la Edad Media, al surgir el Estado en lucha con todos los poderes, fue cuando empezó a discutirse y a definirse mas concretamente la soberanía

(Se continuará)