

# The Cable News

Vol. XVII

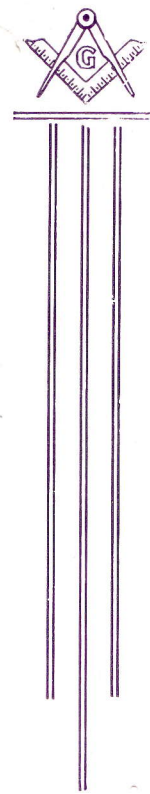
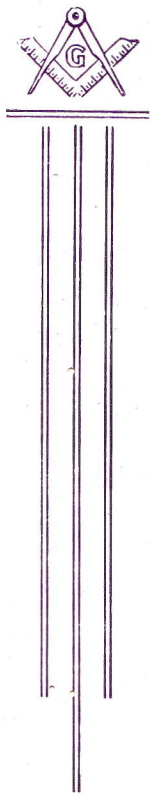
Manila, Philippines, December, 1939

No. 7

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

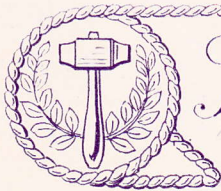
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

## AN EXAMPLE OF COSMOPOLITISM

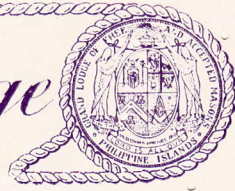


**Mar. Bro. Enrique M. Martinez, P. M.**

*(An interview with him appears in the Spanish section of this issue)*



# The Grand Master's Message



## Jesus—The Symbol of Loving Kindness



HIS being December, Christian nations the world over will celebrate the day when Jesus was born in a manger at Bethlehem. As Masons, we leave to every individual member, according to his religious belief, whether His birth was true or merely a legend; whether He was the true Messiah or not; whether He was truly God or merely a son of man; and whether He was real or merely a myth. It is up to the individual Mason to take Him, according to the dictates of his conscience and the lights of his belief.

We take Him as the symbol of loving kindness, Who taught the evangel of humility, charity and mercy. We admire Him because He championed the freedom of thought, speech, and conscience—the very essence of Freemasonry. Our Institution looks up to Him as the ideal type of the teacher, reformer, and patriot Who destroyed the insidious system of Roman dictatorship exercised by the Caesars at the time, and taught to the world the equality and Brotherhood of men. We reverence Him as the one Who taught us that we must first learn our duties before we demand our rights; that we should not be led by false prophets with panaceas for all existing evils. Masons look up to Christ with unquestioning trust and unwavering love, because He not only fought the cruel despotism of His time, but gave His life to save mankind.

If the accounts of some Jewish historians are true, He was initiated into the mysteries of the ancient Essenes, established during the early Maccabean period, which according to many Masonic students were the precursors of Speculative Masonry. We have every reason to believe that Jesus was an Essene, because it was He who announced to the world the doctrine of "Giving unto Cesar that which is Cesar's, and unto God that which is God's."

Christmas has always inspired peace and good-will among men. Unfortunately, Greed and Iniquity are now making a bloody business on the battlefields of Europe, and on the rich plains and in important cities of China. Men of good-will, among them outstanding Masons like President Roosevelt and King George VI, tried to avert war, but the totalitarian forces heeded not the plea of peace and proceeded to the corruption and disgrace of men. Although we are living in a neutral country, and Masonry does not take sides in international conflicts, yet we cannot be indifferent to the ways of totalitarian dictators who, for their self-aggrandizement, are causing so much loss of human lives and property, and desolation to thousands of innocent women and children. To them who suffer goes our most tender sympathies and sincere prayers for relief.

It is, however, a source of satisfaction for us to know that, among those aggressive nations, not one is a sympathizer of Freemasonry. All of them closed their eyes to our benevolent tenets; they have trampled down our principles; their governments have ordered the closing of our Lodges, mercilessly persecuting their members. The history of the world teaches us that all persecutions against one institution or another are nothing more than a vain effort to cheat the laws of nature, like forcing the water to run up hill, twisting a rope of sand, or making the sun rise in the west. Our Brother Jose Rizal, whose martyrdom we commemorate this month, has aptly said: "There is something providential in the persecution of tyrants."

Why has Masonry been persecuted in totalitarian countries? Because the sublime teachings of our Order, immutable as the pyramids of Egypt, have since time immemorial been the conservator and mainstay of human rights and freedom. Because our doctrines inculcate individual liberty within the bounds of the common weal, and the lights on our altar shine forth to illumine the whole outer world.

As classic Greece unveils to us her ruined Parthenon and points to her chiselled Parian marbles as the finest flower of her esthetic genius, let us Masons prove by our acts that the Spirit of the Season springs in our hearts as a natural resurrection of the imperishable message of friendship and brotherly love.

*Jose delos Reyes*

Grand Master

# THE CABLETOW

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## EDITORIALS

### THE MAN WHO DID NOT KNOW FEAR



ON THE 43rd anniversary of the death of our great Brother, Dr. Jose Rizal, nothing can be more fitting than to remember him as the man who did not know fear. He did not fear the colonial despots, he did not fear the church; yet before them he never lost the even temper of his mind, maintaining his self-control until the last moment of his life. Facing the firing squad on the Luneta, he had but one sorrow—that he was to die so young (he was only 35) and would not thus be able to serve his country any more. But fear, he had none, as the priest who was with him did not fail to notice. It was a perfectly calm man that met the bullets of the firing squad on that fateful morn-

ing of December 30, 1896.

Tell us now, if that Rizal was the man to be intimidated with threats of hell by the priests who tried to convert him. Rizal's courage found its mainstay in a fundamental sense of righteousness which never wavered before the urge of convenience. He had done his fellow men no wrong, he had served his country honorably and well. Above all, he believed in God, and what was there yet to fear if, as a man of reason, he did not subscribe to the miracles of a mercenary sect? Indeed, if we but remember Rizal, we shall steer clear of all the stratagems and spoils which commercialized Fanaticism has so ably devised to perpetuate itself in this country.

### THE ONLY ONE TO BLAME



HERE is irony in this Christmas coming to us with the horrors of war loose upon Europe. With fighting on land, on sea, and in the air, how can there be good-will among men? Infernal bombs have reduced cities to ashes, killing women, children, and other non-combatants; torpedoes and mines have sunk neutral ships, hurling passengers and crewmen into the sea to die a horrible death. What peace can there be for such a world in panic by the will of an insolent dictator?

In the last analysis, the blame for all this disorder today can be laid only at the door of one man.

This man has incurred the dislike of all neutrals, thus isolating himself from the rest of the world. To him all treaties have been mere scraps of paper and all human values are secondary to his ambitions. He has persecuted minorities with a ruthlessness worthy of Nero, has allowed himself to be worshiped as the god of a pagan cult intolerant of all religions.

As long as this man rules over his people, there can be no security for Europe. Consorting with his fellow dictator of a Godless country, he constitutes the most serious menace to the free ideals of the human race. Let us pray that his reign may come to an end for the good of his own people and the peace of the whole world.

### THE GRAND LODGE LIBRARY



THE Grand Lodge library at Plaridel Temple invites all the brethren to make good use of its books for their further improvement in Masonry. Nothing is so bad as stagnation. Masons who have ceased to read Masonic work stagnate; a library that has ceased to circulate its books, stagnates. Our point is that our library record necessarily reflects Masonic interest in

this jurisdiction.

Our library is there for all Masons to take advantage of. The brethren may either read in it, or borrow its books; also, if they have books themselves to give or lend they should not hesitate to present them to the librarian. At any rate, let us use our library and keep Masonic ideas circulating among us all the time.

# CHRISTMAS MESSAGES



BELIEVE that it is fitting for all Masons in this country, especially at this season of the year when good will is in its full bloom, to cooperate in the social justice program sponsored by our Commonwealth government, for the aim of social justice is nothing but a modern manifestation of an ancient Masonic virtue, founded on the principle that to make ourselves happy we should love and serve our fellow men. Only by this way of life we can join the angels in their hymn "Peace on earth and good will toward men!"

Past Grand Master

This Christmas Season should be one of sincere and heartfelt thanksgiving for while in Europe, and in China, war rages in all its frightful forms, and especially against helpless women and children, we here in the Philippines are at peace and bear nothing but goodwill towards our neighbor.

May the Great Artificer of the Universe continue to guide our steps both here and wherever our loved ones may be in the path of peace, righteousness and goodwill now and forever, and may He bring peace and a speedy return to His teachings to those countries now at war with one another.

JOHN R. MCFIE, JR.  
Senior Grand Warden

Although the terrors of War threaten to engulf the whole of mankind, let us hope that Christmas will bring its humanizing touch to all peoples of the earth. Tolerance is the essence of Masonry, and we can be tolerant even to those whose hearts turn with hate. From this Jurisdiction, we send forth our greetings of good-will to all Masons whithersoever dispersed, even in totalitarian states where the ideals of our Institution, immortal as they are, cannot be dead.

Merry Christmas to all.

Junior Grand Warden

I wish to take this opportunity, through this column of *The Cabletow*, of extending my most sincere and fraternal greetings of the holiday season to the many friends and brethren of our M. Wor. Grand Lodge wherever they may be. May the New Year begin with them success and prosperity, and may progress also go forward to a higher and better life.

JOSE C. VELO  
Senior Grand Lecturer



IT WAS nineteen centuries ago when Christ said "Peace on earth and good will toward all Mankind. Charity to all and malice to none." We are now supposedly living in the most advanced period of world civilization and scientific advancement, but what do we see all around us, and in the most advanced and cultured countries of Europe? War; Hatred; Persecutions; Greed; and about everything opposite to the counsels of that great wise teacher, Jesus of Nazareth, Who counselled the world with the above words.

It is precisely at this time of each year the world over celebrate Christmas day, which is the commemoration of the birth of Christ, the champion of the Gospel of Love and founder of Christianity. Could the world so ignore His teachings when we are so advanced in most every way,—we are so civilized everywhere, that one would think it impossible to even believe that such horrible atrocities are actually happening, not only by individuals, but, by some of the most advanced and highly cultured nations of the world. The main reason is that humanity is becoming inhuman and Godless. In those countries, Masonry has been abolished so that there would be no guiding star left to enlighten the populace, or hear a word of protest on behalf of humanity, in order to make this world a safe and peaceful place to live in. The right under the law to equal rights of citizens wherein they could live in peace and pursue happiness has been brushed aside by the brute hands of force, under the banner of Nazism, Communism, Fascism and the idea of superiority of races. All these *isms* have grown to power due to the indifference of the great majority of the people until it was too late. They have themselves abused the democratic privileges of free speech and equal rights, and later when in power abolished these stepping stones which they utilized to get into power. Those of us who are still blessed with our peaceful surroundings and our privileges as active Masons should, at this time, pledge ourselves to do our duty as true Masons. We are still groping in the dark in search of light. The Author of that light which we all seek is God, and Masonry inculcates to its initiates and to the world the principles of free thought and conscience which will ultimately lead us to see the light. Let us not be lukewarm or indifferent to world upheaval, which is rending humanity to the lowest possible plane, but let us be united in our effort to assist and enlighten the world from this "racketeering mess."

In its own way, Masonry was largely responsible for the many blessings which humanity enjoyed in every clime and every country since the dark ages, and there will again come a day, which we hope soon, when the principles of Masonry will again triumph over the forces of tyranny, fanaticism and intolerance, so that the Brotherhood of man and the Fatherhood of God shall forever reign supreme among all peoples of this vale of tears.

With the Season's Greetings to all,

# SINUKUAN LODGE HONORS INSPECTOR



AN ALL-DAY party was held by Sinukuan Lodge No. 16 at Solomon Temple, in Tondo, Manila, on November 5, 1939, in honor of its Inspector, Wor. Bro. Michael Goldenberg, on the occasion of his election as a 33° Mason of the Ancient and Accepted Scottish Rite by the Supreme Council meeting at Washington, D. C., last October. In spite of the rains, the occasion drew a large crowd. Due to illness, Most Wor. Bro. Teodoro M. Kalaw was not able to come, but he was represented by his wife and daughter. Due to illness of his wife, Past Grand Master Frederic H. Stevens, 33°, Deputy of the Supreme Council in the

Philippines, likewise was not able to attend. He sent in his regrets.

Miss Evelina Kalaw sang *L'Amour Toujours*; Prof. Angela A. de Gonzaga *A Cycle of Life* by Ronald, and *Bituing Marikit* by Abelardo; and Miss Evelina San Jose, the romance from *Cavalleria Rusticana* by Mascagni. Prof. Vicenta M. de Eloriaga was the piano accompanist.

The Master of the Lodge, Wor. Bro. Jose Artiaga, explained the purpose of the gathering in florid Spanish. Visibly moved, the guest of honor expressed his gratitude to his Mother Lodge. He recalled that he was initiated in that Lodge a quarter of a century ago, and said that his success in his Masonic endeavors has

been due to the basic foundations he received from Sinukuan Lodge.

Among those present were Past Grand Masters Antonio Gonzalez and Conrado Benitez, and other active members of the Craft, as may be seen in the accompanying photograph. The success of the party was due to the following members of the Lodge, who have generously contributed to the affair: Jose Artiaga, Constancio San Jose, Victorino Floro, Jose P. Roxas, Arturo G. Cayetano, J. Aligada, S. Garcia, L. Santiago, A. Victoria, P. Manapat, G. S. Velasco, A. Arevalo, C. Rabaya, E. Empaynado, R. Ilagan, C. Iñigo, P. de Leon, A. Reyes, T. Sayo, J. Mariano and C. Tongco.



Picture taken at the all-day party held by Sinukuan Lodge No. 16.

## EITHER RIGHT, OR WRONG; IT CANNOT BE BOTH

IN a letter to the editor of a metropolitan journal, a Protestant clergyman recently condemned the practice of theft no matter what circumstances of necessity prompted the same.

He was replied to by a Roman Catholic priest, who held that "a person who, in the state of extreme necessity, takes as much as he actually needs for himself is not guilty of a theft. He is exercising a right accorded him by the *law of nature*, which law ordains that in extreme necessity *all things are common property*" (italics ours).

The above opinion might appeal to some as constituting a basic doctrine of Communism, an ideology to which the Roman Church is unalterably opposed. But the question might be asked: Who, and by what processes of reasoning, is to determine when theft ceases to be theft and becomes a right and a priv-

ilege? And under what particular circumstances may the transition be legitimately made?

God's law, and man's, state plainly and unequivocally: "Thou shalt not steal." There is no following qualification such as "unless thou needest the article, money or jewelry purloined."

Theft is either right or wrong in principle. It cannot be both. The amount or value of the article stolen matters not. The alleged justification, or excuse, of necessity likewise matters not. If a deliberate act of theft is engaged in, it is unlawful and, as such, punishable according to the legal statutes. No amount of clever equivocation or the offering of so-called extenuating circumstances, can alter this fact.

In this day of social and welfare agencies, community chests, charitable

organizations, all of which are expending millions of dollars to feed the hungry and minister to the sick and infirm, there is no valid excuse for stealing, nor should the practice be tolerated on the plea of necessity. If the priest's opinion were to be heeded and put into general practice, the indolent ne'er-do-well would thus be encouraged to "share" his industrious and thrifty neighbor's worldly goods, the same being "common property" according to the former's reasoning. All manner of larceny, both petit and grand, could be freely indulged in by those who "needed" the articles stolen. And one can well imagine the plight of the courts in seeking to determine whether the many cases of theft under trial were to be classified as "deliberate larceny" or "legitimate acquisition."

—Scottish Rite News

# A PEOPLE AND THEIR GOD

By S. N. SCHECHTER, P.M.

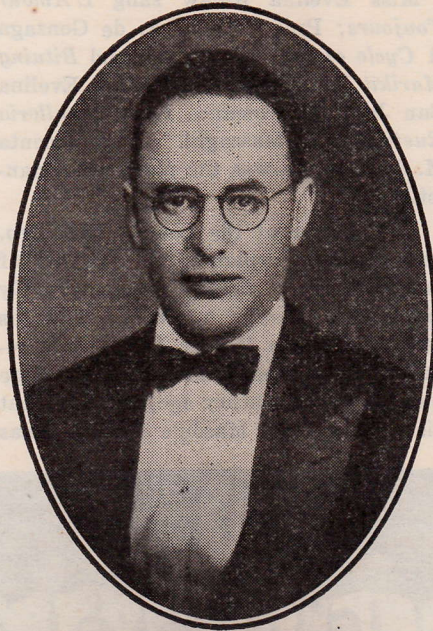


**F**AITH is an all sustaining driving force, the ardor of which no obstacle however compelling can dampen. There is an heroic romance in its determination, making it capable to withstand the onslaughts of adversity no matter how cruel or inhuman. Even the lingering death which the dark age torture chambers devised, could not move it to submission.

Five thousand seven hundred years ago, the Jews gave to the world a new concept of Deity. A concept which mothered two major religions, and relegated paganism back to the barbaric ages from whence it sprang. This faith in his God has sustained Israel in the face of every conceivable adversity and persecution. Even the dastardly methods of torture conjured up, by the warped imagination of the human brain, could not quench the fire in his soul. To this concept he is holding fast with a singleness of determination which beggars description. No sacrifice is too great, no hardship unbearable, and no excesses yet devised are potent enough to make him yield this faith in his God.

This unexplainable phenomena so puzzled the non-Jew that thoughtful men, began to ask why, and seek an answer to the wherefor of this unheard of tenacity. The Jew was minutely dissected. Theories of all sort were advanced, hundreds upon hundreds of volumes were written, condemnations, and justifications vied with each other for the ear of the public. No living religious group has ever been subjected to such searching scrutiny. Yet, produced for its pain other than unconvincing generalities, no basic knowledge or information as to why the Jew still remains the world's bugaboo. All manner of involved and fancied hypothesis were profounded, explanations galore offered, but simmered down, the sum total yielded nothing which rational thinking men could accept as facts, around which a remedy could be compounded, to effect a cure.

Wade through a goodly portion of this literature, and the burden for the hatred and persecution of the Jew is laid at the door of such charges as, the Jew is cunning; a sharp trader; he is clannish; an agitator; a doubtful patriot. He claims to be superior to other mortals, remains aloof, and will not mix; and a thousand and one such other common human traits or faults, if you prefer. The truth or falsity of these charges is of no particular moment to the present discus-



THE AUTHOR

sion. For argument's sake, let us grant that they are well founded. What people professing any given religious conviction are free from such faults or traits? Which of the above faults, are the exclusive heritage of persons professing the Jewish faith, and are to be found in no other people? Which of these faults or traits, cannot be justly attributed to all human beings no matter what creed they profess or the race they belong?

Let us go a step further and grant, for argument's sake, that axiomatically, history has established, that these common human faults or traits are exclusively attributable to people professing the Jewish faith. Are they so enormous, of such unforgiveable magnitude, of so unmendable a nature as to justify the brutality, the intense hatred, the murder and slaughter of millions of Jews for a period of almost twenty centuries? Such conclusion is admittedly untenable. We must find a motive made of more vital fabric. A motive so powerful and so close to the hearts of men as to warrant their committing the unheard of excesses visited upon the Jew. Such rage and passion, such bitterness, cannot be instilled in the hearts of men, relatively speaking, over so trivial a matter. It is all out of proportion to the offenses with which the Jew is charged. We must seek an answer which is more in keeping with penalty exacted.

In my own opinion, a more logical answer is to be found, if we will turn the pages of history, and reread from its in-

ception, Christianity's struggle for a place under the sun. If we read aright we will find that the day the followers of Christ broke away and separated themselves from Judaism, on that day, the seed of hatred and intolerance was planted in the hearts of men. So intense was the struggle, fought on such bitter plane, that niceties as to facts and truth were given but scant consideration. All perhaps rightly so considering what was at stake. For, vital for that moment, was supremacy and dominance over Judaism. With this as an objective, and by force of necessity, appeals had to be made to the passions of men. The net result, as a consequence, clothed many a half truth and even some fiction with the dignity of truth. This struggle went on for centuries most of the time a one-sided affair. First, because the Jewish religion prohibited proselyting; and second, as a minority and without political or civil rights, they were helpless to fight back. In time, much of what has been said and preached against the Jew in the heat of passion, became accepted by the vast masses as gospel truth. And considering the day and age when all this was happening, it is easy to understand why when a scape-goat was needed to explain set backs, which mankind suffered in its march towards light and reason; the Jew was it. So ingrained did this hatred and intolerance become, that to take vengeance on the Jew was like a sacrificial offering to appease the wrath of God.

Up to the 19th century one cannot be too critical of this attitude; it may be termed a by-product of man's struggle for emancipation from the clutches of ignorance and superstition. But in the early part of the 19th century, when saner council prevailed, Christianity had a golden opportunity to undo much of the wrong which was heaped upon the Jew. A sincere organized attempt, if made in all earnestness, would have had a fair assurance of success. That this was not done is patent. But here too we should not be over critical; for in reality, things of greater magnitude were then pressing upon the world. The truth is that severity against the Jew was relaxed somewhat, voices were raised and proclaimed that the attitude against him was unwarranted and based on false premises. This half hearted attempt, however, was not enough. It required a well organized determination of Christianity's outstanding leaders, down to the humblest priest or minister, to put their hearts to the task. And from platform

(Continued on the next page)

## FROM FOREIGN COUNTRIES

We have received a letter from the former Editor of this magazine, Wor. Bro. Leo Fischer, P. M., F. P. S., who states, among other things, that he has now a lot of time to read and write, and contributes to leading Masonic journals in the United States. He added: "*The Cabletow* has been improving steadily and I always read it with great interest."

The Proceedings for 1939 of the Grand Lodge of Alberta, Canada, in reviewing the Grand Lodge of the Philippine Islands state: "This Grand Lodge publishes a magazine called *The Cabletow*, a very interesting periodical which has printed many valuable articles on Masonry every year."

We appreciate the kind remarks made by those brethren regarding this magazine.

Confidence is a thing not to be produced by compulsion. Men cannot be forced to trust.—*Daniel Webster.*

## A PEOPLE AND THEIR GOD...

(Continued from the preceding page)

and pulpit continue the propaganda until every vestige of this horrible nightmare was eradicated from the hearts of men.

Christianity was no longer challenged by Judaism, it had no further reason to fear it. It could with grace and safety, openly condemn every injustice which in the past the force of circumstances compelled them to use. They could have them branded as products of necessity which no longer existed, and which are to be forgotten as never having been said. Until Christianity rises to the occasion and recognizes that it is within its power to bring peace to a harrowed and down trodden people; until Christianity makes a determined organized effort to right the wrongs perpetrated upon the Jew, the religion of that Great Soul which the Jews gave to the world will have lost its mission. Justice to the Jew will never be an accomplished fact, and the world will remain plagued with a Jewish problem. Faith in his God still burns with fervor in the breast of the Jew. He is holding to it tenaciously with an almost incomprehensible zeal in the face of his plight. This faith is an asset to the world in general, and all organized religion in particular. It means much to Christianity to keep that faith burning. And if Christianity will assume the leadership, it can, once and for all time, rid the world of the Jewish problem.

## ACTIVE MASON WINS HONOR

Wor. Bro. Jose C. Velo, who has just been elevated to the rank of Knight Commander of the Court of Honor, has called our attention to the fact that he did not graduate from the Philippine Normal School as erroneously published in our last number, although he taught in that school for seven years. A correct short biography of Bro. Velo follows:

Born in Taal, Batangas, February 29, 1892.

Jan. 8, 1908—Appointed Temporary Insular Teacher, Bu. of Education. 1911—Passed the Junior Teacher Examination. 1910 to 1916—Teacher, Philippine Normal School. 1917—Critic Teacher, Industrial Dept. P.N.S. 1918—Division Industrial Supervisor, Bulacan. 1918—1919—Actg. Principal, Industrial Dept. P.N.S. 1919—1920—Asst. Principal, Meisic Primary, Manila. 1920—1928—Division Industrial Supervisor, City Schools. 1923—Passed the Senior Teacher Examination. May-1928—Retired from the Bureau of Education. May-1928—Dec-1931—Salesman, Philippine Education Co. Jan.-1932 to March 1939—Sales Manager, Insular Book Co. March-1939—Sales Manager, Oriental Commercial Co.

1923 to 1938—First Lieut. QM-Reserve, U. S. Army. December 1938 Promoted to Captain, QM-Reserve U. S. Army.

Feb. 10, 1917—Initiated at Dapitan Lodge No. 21, F. & A. M. May 28, 1917—Passed. July 9, 1917—Raised. Nov.

15, 1917—Dimitted from Dapitan to join Bagumbayan No. 4. 1918—Junior Steward. 1919—Senior Deacon. 1919 to 1920—Grand Instructor of the Grand Lodge. 1920—Senior Warden, Bagumbayan Lodge No. 4. 1921—Wor. Master, Bagumbayan Lodge No. 4. 1922 to 1928—Secretary, Bagumbayan Lodge No. 4.

Member of the Board of Directors for the then New Masonic Temple Assn. in Escolta, and also of the Masonic Hospital for Crippled Children.

Grand Representative for Tasmania.

Senior Grand Lecturer for 1938 and 1939.

## TWO PRAYERS

Last night my little boy confessed to me  
Some childish wrong:  
And, kneeling at my knee,  
He prayed with tears—  
"Dear God, make me a man  
Like daddy—wise and strong;  
I know You can."

Then while he slept  
I knelt beside his bed.  
Confessed my sins,  
And prayed with low-bowed head:  
"Oh, God, make me a child  
Like my child here—  
Pure, guileless,  
Trusting Thee with faith sincere."

—*Andrew Gillies.*

## BRO. HOSKINS BACK

Wor. Bro. C. M. Hoskins (1), J. G. S., who is back in Manila after a five-month vacation in the United States and Europe, reports having attended the annual communication of the Grand Lodge of California, held at San Francisco October 10, 11, 12, and 13.

The Grand Secretary, M. W. Bro. John Whicher, whom many brethren will remember as a visitor at our annual communication in 1935, extended to him every courtesy, Bro. Hoskins reports. The California communication was so well attended that an overflow hall had to be used, connected by loudspeakers with the Grand Lodge hall. The opening ceremonies were most impressive, with an unusually fine musical program, which included the rendition of Sibelius' *Finlandia* by the Grand Organist, and the singing of *My Own United States* by a Masonic choir with organ accompaniment.

Bro. Hoskins also attended the convention of District Grand Inspectors held prior to the opening of the Grand Lodge, where all three degrees were exemplified by special teams, under the direction of the Grand Lecturer, Very Wor. Bro. Leslie E. Wood, and the four Assistant Grand Lecturers. Bro. Hoskins was informed that particular stress is placed upon attendance by the Inspectors at these annual conventions, since the California Jurisdiction prohibits the use of manuals. Over 120 District Grand Inspectors attended the October convention, which was followed by a get-together luncheon in the banquet hall.

## AIN'T IT THE TRUTH?

The man who is seldom, if ever, at Lodge and allows his interest to dim is always the first to emit a loud squawk if his Lodge loses interest in him.

—*Side-liner.*



## The M. W. Grand Master's Official Visitations



On November 15, 1931, the Most Worshipful Grand Master, accompanied by the officers and members of the Grand Lodge, made a joint official visitation to the 19 Lodges working in Plaridel Temple. The Most Worshipful Grand Master was received in due form by a special team of Masters of the Lodges visited, composed of the following brethren:

*Master:* Florentino Cayco (4)  
*Senior Warden:* James F. Delahoyde (95)  
*Junior Warden:* Delfin Viola (27)  
*Treasurer:* Hyman M. Levine (80)  
*Secretary:* Wenceslao Santos (81)  
*Chaplain:* Andres Filoteo (85)  
*Marshal:* Jose B. Santos (82)  
*Senior Deacon:* Nicolas S. Cruz (12)  
*Junior Deacon:* Dionisio F. Alejandro (13)  
*Senior Steward:* Toribio Teodoro (7)  
*Junior Steward:* Hermogenes Alonso (14)  
*Tiler:* Luis de los Santos (77)

Wor. Bro. Cayco delivered the address of welcome. Wor. Bros. Delahoyde, Viola, J. B. Santos, the Acting Grand Secretary, and the Most Worshipful Grand Master also spoke.

The Acting Grand Secretary explained the work of the Grand Secretary's office, calling it the heart of the Grand Lodge through which all the blood circulating in the different arteries of the organization must pass. He said that every Grand Master in this Jurisdiction has three different means of contact with individual members: the official visitation, the Grand Secretary, and the Grand Lodge Inspectors. After explaining in detail these different contacts, he closed his address by stating that in Europe the country which stands as the bulwark of human rights and the highest type of liberty is England, and that its strongest pillar is Freemasonry; in the New World the champion of democracy and individual freedom is the United States of America, and its strongest pillar is Freemasonry; and in the Far East, the vanguard of democracy and liberty of thought is the Philippines, and its main support now, as well as in the past, must also be Freemasonry.

The Most Worshipful Grand Master invited the brethren to stand a few moments to commemorate the fourth anniversary of the establishment of the

Commonwealth of the Philippines. He pointed out the part which Masonry must play in the face of the activities taken by the enemies of our Institution.

The 19 Lodges visited were: Bagumbayan No. 4, Biak na Bato No. 7, Nilad No. 12, Walana No. 13, Dalisay No. 14, Dapitan No. 21, Rizal No. 22, Solidaridad No. 23, Batong Buhay No. 27, Minerva No. 41, Commonwealth No. 57, Kasilawan No. 77, Taga-Ilog No. 79, Mount Lebanon No. 80, Modestia-Liwayway-Hagdang Bato No. 81, Luz Occanica No. 85, Hiram No. 88 and Service No. 95.

Our Most Worshipful Grand Master Jose de los Reyes, accompanied by the officers and members of the Grand Lodge, made a joint official visitation to the three Lodges in Rizal province, namely, Silanganan No. 19, Labong No. 59, and Muog No. 89, in the Lodge Hall of the latter at Parañaque, Rizal, on Saturday evening, November 19th. With Wor. Bro. Maximo C. Hernandez, Master of Muog Lodge, in the East, the Grand Master was received with grand honors. After the welcome address by the Master, the Third Degree of Masonry was exemplified by a special team of the Lodge. Special mention should be made of the excellent manner by which Bro. James Kabakow, Senior Warden of Muog Lodge, presided at the Second Section and the way he delivered the Lecture.

Addresses were delivered by Wor. Bros. Candido Perez, Master of Labong No. 59, Florencio Ilagan, Master of Silanganan No. 19, Maximo C. Hernandez, Master of Muog No. 89, Filomeno Galang, Julian C. Balmaseda, Michael Goldenberg, the Acting Grand Secretary, and the Most Worshipful Grand Master.

The Most Worshipful Grand Master pointed out the practical work which Masons must do in their respective communities, for according to him, Masonry is judged by the outer world according to the way Masons act as individuals.

The duty of the Mason is to endeavor to make men think better of his neighbor, to quiet instead of aggravating difficulties, to bring together those who are severed or estranged; to keep friends from becoming foes, and to persuade foes to become friends.—*Albert Pike.*

### ACTIVE MASON PASSES



WOR. BRO. JAMES B. SCREEN, P. M.

A letter has been received announcing the death of Wor. Bro. James B. Screen, charter member and Past Master of Service Lodge No. 95, which occurred at Letterman General Hospital on October 10, 1939.

Wor. Bro. Screen served continuously for over 28 years in the United States Army, and was a Master Sergeant at the time of his death. In a General Order issued by the Regimental Commander of the 31st Infantry on the occasion of his death, our Brother was extolled as follows: "He was an outstanding soldier and possessed a host of friends among the officers and enlisted men everywhere in the Army as well as among civilians, all of whom sincerely mourn his passing."

Manila Masons remember Wor. Bro. Screen as a very active member of the Craft, but more especially because of his affability and his knack of making friends. To him we offer the following lines from a great Roman writer: "Life is neither short nor miserable to those who die honored and lamented, after having lived well."

No one can become really educated without having pursued some study in which he took no interest, for it is a part of education to learn to interest ourselves in subjects for which we have no aptitude.—*T. S. Elliot.*

## RIZAL, A MASON

**I**N ITS February issue *The Cabletow*, the official organ of the Grand Lodge, F. & A. M., of the Philippine Islands, carries an editorial and article bearing on the action of the Grand Lodge in discrediting the alleged retraction of Dr. Jose Rizal, who was executed on the order of the Spanish Governor General, at the instigation of the Roman Catholic prelates of the Islands.

The action of the Grand Lodge was taken in defense of Rizal, a distinguished Mason and patriot, who was shot to death on December 30, 1896, as a result of intrigue against him by emissaries of the Church in the Philippines, whose successors now want to claim him as a Roman Catholic on the alleged grounds that he abjured his Masonic connection and died "a good Catholic."

The Filipinos love their great national hero, a martyr to freedom, a fact which keeps the Roman Catholic clergy on pins and needles, explaining to their members why church leaders were instrumental in his virtual assassination.

Writers and spokesmen for the church in their propaganda enter a plea in con-

fession and avoidance in trying to make their case. Typical of the processes is a recent article entitled, "Did Rizal Retract Masonry?" The writer states that he admires and respects Dr. Jose Rizal for his patriotism, and as a Filipino citizen who was bold enough to publicly expose the false ministers of the orders of the Catholic Church. The writer admits that the church was responsible for serious abuses and says that Rizal's attacks on these Roman Catholic orders were in the most part justified.

The writer also admits that in Rizal's day the Church and State were united in the Philippines and that, in many cases, the friars had more authority and influence than civil officers. The following is a paragraph from the article:

"What was the result of this identification of the Church, or rather of the friars, with the Spanish State? The result was that Dr. Rizal, and the reformers who preceded and in part precipitated the Revolution, attacked the friars, just as he attacked the guardias civiles and the alfereses, as enemies of reform—civil or governmental reform, in the main—and later independence—political independence."

There are a number of facts publish-

ed in *The Cabletow* to show the weakness of the claim of the church that Rizal renounced his connection with the Masonic Fraternity and "died a good Catholic." Among these are: Rizal was buried in a grave unmarked by even a cross. The records of the Church disclose no rites administered by it. Requests of some of his Catholic friends that a requiem mass be given for the repose of his soul were stubbornly denied. Acts of the Church condemned Rizal as a Mason while he lived and after his death.

The alleged written contrition of Doctor Rizal makes him say that he "abominated Masonry as an enemy of the Church," whereas in his writings and in his spoken word he lauded it and the principles it stood for. Furthermore, as a profound thinker and a man intellectually honest he knew full well that Masonry is not an enemy of any church.

A great national hero, like Banquo's Ghost, will not down, and the Philippine Roman Catholic clergy will go to any lengths to make its case, just as the church did in making Joan of Arc a Saint after having maligned and sent her to the burning fagots.

—*Masonic Tribune*

## THE SECRETARY



**W**ITHOUT detracting from the excellencies of the several officers of the Lodge, a good live Secretary is one of the most invaluable in the team. A good Secretary is in the Lodge room at least a quarter of an hour before the Lodge opens, to receive dues and render any assistance, or advise brethren when necessary; he has his books kept up to date, his various documents and communications orderly set out. A contemporary says: "No one cares to attend meetings where one has to wait for the Secretary to hunt for a document that is to be read, to listen to the reading of documents and minutes in a sing-song fashion and so inaudibly that most of the information is lost." With that we entirely agree.

Most Lodges give their Secretary an honorarium, to which he is justly entitled to, for Masters come and go, but he like Tennyson's "Brook" goes on—not for ever, but in office and his helpful criticism and advice to those who come to the top is generally appreciated, especially if given tactfully, as a good Secretary is bound to do. Moreover he

is the Brother who has it in his power to "make crooked things straight."

The following extract aptly sums up the opinions often held about the Secretary, be he ever so good:—

If the Secretary writes a letter, it is too long.  
 If he sends a postal, it's too short.  
 If he sends out a notice, he's a spendthrift.  
 If he doesn't send out a notice, he is lazy.  
 If he attends a committee meeting, he is butting in.  
 If he stays away, he is shirker.  
 If the attendance of members is slim, he should have called them up.  
 If he does call them up, he is a pest.  
 If he duns the members for dues, he is insulting.  
 If he fails to collect the dues, he is slipping.  
 If the meeting is a big success, the officers are praised.  
 If it is not a success, the Secretary is blamed.  
 If he asks for advice, he is incompetent, and if he does not he is bull-headed.  
 If he writes his minutes complete, they are too long, and if he condenses them, they are incomplete.  
 If he talks on the subject, he is trying to run things, and if he remains quiet, he has lost interest in the institution.  
 Ashes to ashes,  
 Dust to dust,  
 If the others won't do it,  
 The Secretary must.

But in it all the good Secretary is a most valued officer. We have often heard Masters on the night of installation pay glowing tributes to the Secretary and of his great assistance in matters leading up to installation. The

Worshipful Master may have his official visits to pay, and to decide various points which may be submitted to him and so promote "the interests of the Lodge in the intervals between its stated meetings. The brethren generally have no such duties, they are laid aside with the apron until the next night of meeting; but Bro. Secretary finds much to fill his time. After the meeting the minutes are to be written up, payments to be entered up, the details set out for the next monthly summons, not to speak of legal returns to Grand Lodge, which are of an exacting nature; such returns must be sent in promptly when due, a fact which gladdens the hearts of the Grand Secretary.

A good Secretary *answers all correspondence promptly*—correspondence from any source whatsoever. This is essential if the Secretary is to be entitled to the adjective "good." Such a Brother who discharges the duties of his office with fidelity will merit the confidence and esteem of the brethren, who will gladly respond when we say—

Brethren, hats off to Bro. Secretary!

—*New South Wales Freemason*

## REPEAT PERFORMANCE OF MASONIC PLAY NECESSARY TO ACCOMMODATE CROWD

By HAROLD VAN WINKLE



O large a crowd attended the joint Masonic meeting at the Scottish Rite Temple on Thursday evening, November 2, that the Masonic play, which was a part of the program, had to be presented twice to accommodate all who came. More than 450 were present.

The meeting was for the purpose of receiving the Most Worshipful Grand Master and the officers and members of the Grand Lodge of the Philippine Islands. Those who attended came anticipating a departure from the usual program at the visitation of the Grand Master, nor were they disappointed.

With Wor. Bro. T. G. Henderson playing the leading part and Wor. Bro. J. M. Aaron behind the scenes as director, a most impressive performance of the play, "He That Believeth," was presented. This was attested to by the reaction of the audience during the play and the comments made after.

The title, "He That Believeth" (in God, of course), reveals the theme of the play. The entire action takes place on the floor of a Lodge in a small town, Aaronton, in the eastern part of the United States.

The leading character is the Master or the Lodge. This part was taken by Wor. Bro. Henderson, who played the part of a kindly, elderly Master in a most pleasing manner. The action centers around Henry Dyke, Sr., played by Wor. Bro. T. R. Worthen, who left the small town as a boy and went to the big city and made good, but never forgot his home town or his Lodge there.

He has doubts of the existence of God when his son, Henry Dyke, Jr., is lost in an airplane accident, but regains his faith when the boy returns safely, and in time for his initiation in the Lodge. Special mention must be made of the two Dykes as well as of Bro. Hildredth, played by Wor. Bro. T. L. Hall, for the way they carried off their parts as "the right kind of rich folks from the city."

The caustic repartee between Billy Morton, a cantankerous member of the Lodge, played by Wor. Bro. E. C. Ross, and the Secretary of the Lodge, played by Wor. Bro. A. Schipull, was especially enjoyed by the audience. The part of the Chaplain of the Lodge was played very impressively by Wor. Bro. J. F. Boomer, the character who did much to dispel the doubts in the mind of Dyke, Sr.

Every member of the cast carried off his part exceedingly well. Those who had leading parts had greater opportu-

nity to display their histrionic wares, of course, than those with minor parts, and they did their parts well. Those with leading parts included Wor. Bros. T. G. Henderson, E. C. Ross, A. Schipull, J. F. Boomer, T. L. Hall, T. R. Worthen, and Bros. K. C. Stubbo and J. E. Smith.

The complete cast follows:

Worshipful Master Amos Andrews—played by T. G. Henderson, P.M.

Treasurer and Past Master Sneed—played by G. B. O'Bear, P.M.

Brother Billy Morton—played by E. C. Ross, P.M.

Past Master Denby—played by G. R. Harvey, P.G.M.

Past Master Elliott—played by H. Gilhouser, P.M.

Three visitors: Brother Harkins—played by Bernard H. Brown, P.M.; Brother Willis—played by G. W. Ells; Brother Miller—played by W. R. Snyder.

Secretary Jeffries—played by A. Schipull, P.M.

Junior Deacon—played by K. C. Stubbo.

Chaplain Dr. Blair—played by J. F. Boomer, P.M.

Brother Hiram Woodley—played by F. M. Holmes, P.M.

Brother Charles M. Hildredth, Federal Lodge, New York City—played by T. L. Hall, P.M.

Brother Henry Dyke, Sr.—played by T. R. Worthen, P.M.

Tiler—played by J. M. Aaron, P.M., who also directed the play.

Mr. Henry Dyke, Jr.—played by J. E. Smith.

The play itself is excellent, and the way it was performed made the program a complete success. The play was written by Wor. Bro. Carl H. Claudy, Executive Secretary of the Masonic Service Association. He is the author of a number of Masonic plays.

### GRAND MASTER PLEASED

Following the presentation of the play, the Grand Master, Most Worshipful Jose de los Reyes, gave a short talk in which he expressed his pleasure at seeing the play and remarked briefly on the value of the sermon it presented to the audience.

The occasion was a joint meeting of four Manila Lodges—Manila Lodge No. 1, Corregidor-Southern Cross Lodge No. 3, Cosmos Lodge No. 8, and St. John's Lodge No. 9—for the purpose of receiving the Grand Master and officers and members of the Grand Lodge of the Philippine Islands.

The presiding officers at the meeting were as follows:

### Worshipful

Master . . . . . Harold T. Gewald (1)

Senior Warden . . . John W. Ferrier (3)

Junior Warden . . . Joseph L. Naftaly (8)

Treasurer . . . . . David G. Gunnell (2)

Secretary . . . . . David Innis, P.M. (9)

Marshal . . . Paul F. Whitacre, P.M. (3)

Chaplain . . . . . Frank S. O'Brien (9)

### Senior

Deacon . . . Albert J. Brazee, P.M. (8)

Junior Deacon . . . . . Robert L. Ely (9)

Senior Steward . . . Sidney S. Taylor (9)

### Junior

Steward . . . Dallas R. Goodenough (8)

Tiler . . . . . Judge H. Oswald (1)

### Assistant

Tiler . . . . . S. H. Deebel (1)

### Assistant

Tiler . . . . . Ramon Ramos (88)

A report of the meeting would not be complete without a comment on the excellent manner in which the Lodge was opened and closed by the presiding officers. Several of the brethren present remarked that they had never seen it done better.

Following the meeting, refreshments were served in the banquet hall on the first floor.

### SPECIAL MUSIC ENJOYED

One of the enjoyable features of the meeting was the special music played from a set of records of Masonic music. During the meeting, Wor. Bro. George B. O'Bear sat inconspicuously in the northeast corner of the room managing the phonograph. Most of those present did not see him, but they did hear the flawless music from the amplifier at the west end of the room. And no doubt many of the brethren do not know that the Hammond organ sitting in the corner is so wired that music played on the phonograph attachment is carried to the amplifiers and played there at any volume desired.

This music was arranged recently for recording by Brother Bruno Huhn of New York, and a set of the records secured by these four Manila Lodges largely through the efforts of Wor. Brother O'Bear. So the brethren can look forward with anticipation to hearing more of this music at future meetings at the Temple.

### SICK COMMITTEE

The following brethren have been appointed by the Most Worshipful Grand Master as members of the Sick Committee for the month of December, 1939:

Remigio del Rosario (7)

Edilberto M. Dayao (21)

Marciano Guevara (22)

# OFFICIAL SECTION

## APPOINTMENT OF ACTING GRAND SECRETARY

October 30, 1939

M. W. Bro. Antonio Gonzalez  
Lack and Davis Building  
110 Echague, Manila

Dear Sir and Most Wor. Brother:

I have received from M. W. Teodoro M. Kalaw a request for indefinite leave of absence effective November 1, 1939, on account of his illness. I will greatly appreciate it if you will be so kind as to take over the position of Acting Grand Secretary of this Grand Lodge beginning November 1, 1939.

I realize that in accepting this designation, you will be imposing on yourself a personal sacrifice for the good of our beloved Order and at the same time doing me a personal favor.

I can assure you that all of the Grand Lodge Office will be yours unconditionally in full spirit of cooperation.

Thanking you in the name of the Grand Lodge for this sacrifice on your part, I am,

Sincerely and fraternally,

JOSE DE LOS REYES  
Grand Master

## ANNOUNCEMENT

The 28th Annual Communication of the Grand Lodge of the Philippine Islands will be held at Plaridel Masonic Temple, 520 San Marcelino, Manila, on Tuesday afternoon, January 23, 1940, at 4:00 o'clock sharp.

Members of the Grand Lodge are requested not to wait until the last minute for their credentials.

The annual meeting of the corporation will be held at the same time as the business sessions of the Grand Lodge.

JOSE DE LOS REYES  
Grand Master

Attest:

ANTONIO GONZALEZ  
Acting Grand Secretary

## NOTICE OF ANNUAL MEETING OF THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

Notice is hereby given that the annual meeting of the members of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, a corporation duly registered under the laws of the Commonwealth of the Philippines, will be held at Plaridel Masonic Temple, 520 San Marcelino, Manila, Philippines, on Tuesday afternoon, January 23, 1940, at 4:00 o'clock sharp, when the Directors for the ensuing year will be elected, and such other business as may come up during the meeting will be transacted.

ANTONIO GONZALEZ  
Acting Secretary

Circular No. 1 )  
Series 1939 )

November 18, 1939.

## DONATION FOR GRAND LODGE LIBRARY AND MUSEUM

To all Lodges and Brethren in this Grand Jurisdiction

Greetings:

With a view to expanding the Grand Lodge Library and Museum, and enlarging its scope of action, the Lodges and individual Masons in this Grand Jurisdiction are requested to donate books, pamphlets, periodicals, and articles of particular interest to the Craft.

The Grand Lodge Library and Museum will be situated in the foyer of the 2nd floor of the Plaridel Masonic Temple fronting San Marcelino Street, Manila, and all facilities will be installed to make it convenient and comfortable not only for Masons and sojourning brethren, but for all other persons interested in the Fraternity.

Lodges or Masons desiring to lend books or articles for the Library and Museum are urged to do so. The corresponding receipt will be issued, and the articles properly preserved, kept, and returned when asked by the owners. Those who know of anybody possessing valuable Masonic relics should inform the Grand Librarian and Grand Secretary, Most Wor. Teodoro M. Kalaw, so that steps may be taken for the acquisition of the relics.

A Traveling Masonic Library to satisfy the needs of brethren in the provinces will be inaugurated as soon as enough books have been collected and acquired for the purpose.

This Circular shall be read in each Lodge of this Grand Jurisdiction for so many times as the Master of the Lodge deems advisable; and mention of its having been read shall be made in the minutes.

Given under my hand and the seal of this Grand Lodge at Manila, Philippines, this 18th day of November, A. L. 5939, (A. D. 1939.)

*Jose de los Reyes*  
Grand Master

Attest:

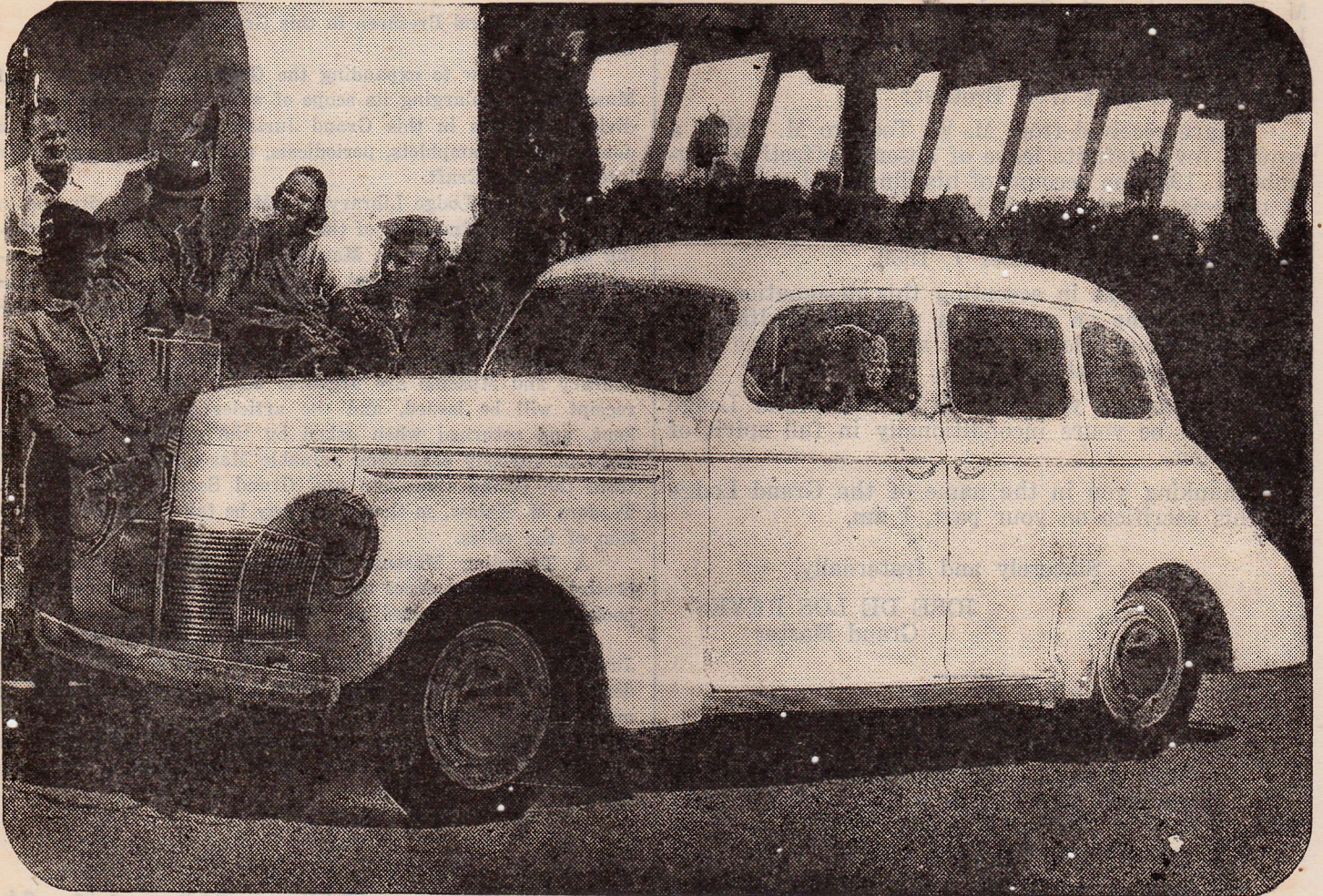
*Antonio Gonzalez*  
Acting Grand Secretary

## SCOTTISH RITE MASONS INVITE GRAND LODGE DELEGATES

The members of the Philippine Bodies of the Ancient and Accepted Scottish Rite of Freemasonry extend a fraternal invitation to the delegates attending the 28th Annual Communication of the Grand Lodge of the Philippine Islands at a reception to be held at Plaridel Masonic Temple on Monday evening January 22, 1940, at 8:30 o'clock. The guests of honor will be the brethren of this Jurisdiction who have been honored by the Supreme Council of the Rite at its biennial session in Washington, D. C. They are the Most Worshipful Grand Master Jose de los Reyes and Wor. Bro. Michael Goldenberg, who have been elected 33° Masons; Past Grand Master C. W. Rosenstock, Wor. Bros. Jose C. Velo, John M. Aaron and John A. Cropper, and Bro. Charles M. Cotterman, who have been given the rank of Knight Commander of the Court of Honour.

All members of the Grand Lodge are cordially invited to come.

Announcing **THE NEW**  
**STUDEBAKER CHAMPION**



*1940 Model of the Car that Set New  
 Official A.A.A. Records for Economy and Endurance*

**E**ARLY this year Studebaker startled the world with the Champion—the newest and finest car ever to invade the lowest price field.

The success of the Studebaker Champion was immediate and overwhelming. It set new official American Automobile Association records for endurance and economy—traveled 6,144 miles at an average of 33 miles per Imperial gallon—was driven 15,000 continuous miles in less than 14,511 minutes. Sales were record breaking.

Now for 1940 Studebaker presents a new Champion. A car even more economical, more rugged and possessing more advancements for your safety, comfort and convenience than any other lowest price car.

Even more startling this year are the extras you get in this 1940 Champion at no extra cost. Steering wheel gear change, planar independent suspension, non-slam rotary door latches, instrument board bonnet lock and many other indispensables.

Why drive an ordinary low priced car? Why miss the advanced Raymond Loewy styling, the assured riding comfort, the sound long-lasting construction and officially recognized operating economy of a Studebaker Champion? This year be the proud owner of one of these record-breaking cars.

You are invited to see the beautiful, rugged, money-saving new 1940 Studebaker Champions now. Don't wait. Be one of the first to go out for a trial drive.

# Manila Motor Co., Inc.

Bacolod

Manila

Davao



# SECCION CASTELLANA

# NOTAS EDITORIALES

## ¡MUCHAS FELICIDADES!



LORIA a Dios y Paz a los hombres! Esta es la exclamación sincera que brota de todos nuestros pechos en esta temporada de Navidades.

Los filipinos, los que en general vivimos en este rincón del mundo, elevamos con el corazón henchido de gratitud al Gran Arquitecto del Universo este himno de amor por las bienandanzas recibidas de Su Infinita Providencia.

¡Paz a los hombres! ¡Paradójica parece esta exclamación en estos momentos en que otra vez se pone a juego en el tablero de las sangrientas disputas de los hombres la subsistencia de encontradas ideologías! Pero por eso mismo elevamos una ferviente plegaria a las alturas para que la paz vuelva a reinar entre los hombres.

Tal vez en estas zonas las salpicaduras de esta lucha no se dejen sentir con la misma intensidad que en otras partes; pero una guerra de estas proporciones repercute en todos los ámbitos del globo y nadie puede substraerse a sus deplorables y crueles conse-

cuencias.

El primer magistrado de los Estados Unidos, el Her. Franklin D. Roosevelt, ya nos tiene dicho que cualquiera lucha de estas proporciones ha de retardar necesariamente el progreso y la evolución de la moral y de la religión y ha de poner trabas a la marcha segura de la misma civilización.

Y es por esto porque, aunque seamos neutrales en esta contienda, no podemos menos de horrorizarnos ante ella y sobre todo ante los dolores morales y físicos que trae consigo para la humanidad. No podemos mantenernos indiferentes ahogando nuestros sentimientos de piedad y conmiseración para esa humanidad que está sufriendo. Nuestras ansias por ver una fraternidad de hombres, respondiendo a nuestros ideales de enraizada masonería, se hacen en estos momentos mas hondas, y es por eso que cantando las glorias de Dios en las alturas venimos implorándole, con el mas puro fervor de nuestros sentimientos, PAZ y AMOR y MISERICORDIA para todos los hombres en la tierra!

¡Para todos van nuestros saludos y felicitaciones por las próximas Navidades!

## MES DE REAJUSTES



ES de reajustes podríamos llamar al corriente de diciembre, pues, termina en él un año masónico en nuestras logias para dar lugar a otro con nuevos pilotos, nuevas aspiraciones y nuevas o continuadas actividades.

Para estos reajustes es de necesidad hacer un acabado balance no precisamente de nuestros valores financieros sino principalmente de nuestros valores morales, y si se quiere, espirituales. Mas que solvencia económica en nuestras logias necesitamos solvencia moral y espiritual en las mismas.

¿Son nuestras logias un mero conglomerado de miembros de nuestra institución o son realmente una falange de masones con sus propios ideales y firmes convicciones? Si es lo primero, la logia debe apuntarse un déficit en el libro de sus balances del año. Si es lo último, la logia habrá de apuntar en sus registros un grueso asiento de abundante cosecha y de positivos y perennes logros.

Mucho se puede decir de las finanzas de una logia. Es poco todo lo que se haga para que el equilibrio económico de nuestras logias esté mantenido bajo bases firmes y seguras. Las finanzas de una logia son el esqueleto que sostiene su física y espiritual armazón, y si estas finanzas están en quiebra la logia se vendrá abajo. ¿Pero qué habremos de decir de la quiebra moral de una logia? ¿Estamos viendo acaso que la estabilidad financiera de las logias corre paralelamente con su estabilidad moral? ¿Responde siempre el equilibrio económico de una logia a su equilibrio moral, o mejor, espiritual? Desafortunadamente no.

¿Cuáles son las causas? Muchas; pero principalmente señalaremos una, su aislamiento. No deben ser aislados los trabajos de una logia. La logia no debe aislarse. La logia debe actuar en el mismo terreno en donde se mueve la comunidad en que vive. La logia debe ser el factor indispensable en todo movimiento que signifique la evolución moral y espiritual de la colectividad. La masonería es fertilidad del espíritu y del genio como dijo uno y de esa fertilidad debe aprovecharse el mundo profano que nos rodea.

En algunos sitios a la masonería se le ignora. En otros se le ataca. Y también en otros a la masonería se le mira con indiferencia, sino con cierta prevención. ¿Por qué? Sencillamente, porque a la masonería no se la conoce como se la debiera conocer. Y no se la conoce precisamente porque no se hace un esfuerzo entre todos los masones de actuar como tales dentro y fuera de nuestras logias.

Debemos ser masones dentro y fuera de la masonería. El que es masón dentro del taller y se olvida de serlo fuera de él, no cumple con su función de masón, ni mucho menos con sus deberes jurados. Hemos jurado ante el ara de que habremos de cumplir con todos nuestros deberes para con nuestra patria y para con nuestro prójimo. ¿Podríamos cumplir estos deberes sino conocemos de antemano cuáles son los derechos que de nosotros debe reclamar nuestro prójimo? ¿Podríamos conocer estos derechos de nuestro prójimo si hemos de encerrarnos entre las paredes de nuestros templos?

(Continúa en la página siguiente)

## MES DE REAJUSTES

(Continuación de la página anterior)

Estas simples consideraciones habrán de convencer a cualquiera que para mejor cumplir con nuestros deberes para con la patria y para con nuestro prójimo, debemos formarnos el propósito y la firme resolución de ir a la misma arena en donde el hombre se mueve con todo el lastre de sus prejuicios y pasiones, con toda la carga de sus pesadas preocupaciones.

Debemos señalar otra causa. Nos olvidamos casi siempre que la logia es un verdadero lugar de expansión espiritual. Es mas, para nosotros la logia es una

extensión del propio hogar. ¿Sellamos con este carácter la labor que imprimimos en nuestras logias? Si la contestación es afirmativa, esa logia habrá de apuntar un logro en el libro de su haber, y, si por el contrario, la contestación es negativa, el asiento deberá hacerse en la página de su debe.

Existen, como dijimos, otras muchas causas que motivan la quiebra moral de una logia. En este mes de los reajustes, debemos ir conociéndolas y analizándolas. Todos ganaríamos para corregir pasados yerros y cobrar bríos para nuevas actividades.

## RIZAL Y SUS IDEAS DE TOLERANCIA



ADA podría sernos tan útil como imbuirnos en los mismos principios que Rizal ha estado predicando. Su mejor conmemoración sería el refrescar nuestras mentes con el espíritu de sus altos ideales. En este mes conmemoramos el aniversario de su muerte y es nuestro deber en su recuerdo como masones y como ciudadanos meditar en lo mucho que ha dejado impreso con sus actos y sus predicaciones.

Intensamente educado en el conocimiento de todas las creencias que han sacudido la conciencia de los hombres, Rizal fué el mejor ejemplo de tolerancia. Vamos a transcribir aquí fragmentos de una carta suya escrita desde Dapitan al P. Pablo Pastells, cuando éste le acusaba de "protestante," "alemanizado," y que lo trae Retana:

"El vulgo, cuando se encuentra con algo que le sorprende y no tiene paciencia ni sangre fría para analizarlo, lo atribuye inmediatamente a las causas que más le preocupan: si es bueno, a espíritus amigos, y si es malo, a enemigos. En la Edad Media todo lo malo era obra del diablo, y todo lo bueno de Dios o de sus santos: los franceses de hoy ven en todo revés la mano alemana, y así lo demás.

"Sin embargo, en honor de la verdad diré que al corregir mi obra en Alemania la he retocado mucho y reducido más; pero también la he templado los arranques, suavizando muchas frases y reduciendo muchas cosas a más justas proporciones a medida que adquiría más amplia visión de las cosas vistas desde lejos, a medida que mi imaginación se enfriaba en medio de la calma peculiar de aquel pueblo. . . . . Con todo no niego que no haya podido influir en mí el medio en que vivía, sobre todo al recordar mi patria en medio de aquel pueblo libre, trabajador, estudioso, bien administrado, lleno de confianza en su porvenir y dueño de sus destinos.

"En cuanto a ser protestante. . . . . Si V. R. supiera lo que he perdido por no declararme conforme con las ideas protestantes, no diría semejante cosa. A no respetar yo siempre la idea religiosa, a tener

para mí la religión por una ciencia de conveniencias o por un arte de pasarlo bien en esta vida, en vez de ser un pobre deportado, sería ahora rico, libre y me vería colmado de honores. . . . . Hubiese V. R. oído mis discusiones con un cura protestante, en los largos crepúsculos de verano, ¡allá en las soledades de Odenwald! Allá en conversación pausada y fría, teniendo la palabra libre, hablábamos de nuestras respectivas creencias, de la moralidad de los pueblos y de la influencia en ellos de sus respectivos credos. Un gran respeto a la buena fe del adversario y a las ideas más opuestas, que la diversidad de raza, educación y edad tenían necesariamente que hacer surgir, nos conducía casi siempre a la conclusión de que las religiones, cualesquiera que fuesen, no deben hacer de los hombres enemigos unos de otros, sino hermanos y bien hermanos. De estas conferencias, que se repetían casi todos los días por espacio de más de tres meses, no creo haber sacado otra cosa, si mi criterio no me engaña, que un profundo respeto a toda idea sinceramente concebida y con convicción practicada. Casi todos los meses venía allí a visitarle un cura católico de un pueblecito de las orillas del Rhin, y este cura, íntimo amigo del protestante, me daba ejemplo de esta fraternidad cristiana. Se consideraban como dos servidores de un mismo Dios, y en vez de pasar el tiempo riñendo entre sí, cumplía cada cual con su deber, dejando a su Señor el juzgar después sobre quién mejor ha interpretado su voluntad!"

Las diversas religiones no deben hacer de los hombres enemigos los unos de los otros, sino hermanos y bien hermanos, dice Rizal con la fe de sus arraigadas convicciones. La diversidad de raza, de edad, de ambiente, de educación hace surgir diversidad de creencias, de religiones, de credos; pero sumergidos los hombres en este mar de confusiones religiosas, deben siempre acordarse que todos son hermanos y bien hermanos, y no enemigos y odiados adversarios.

Inculquemos, como él dice, un profundo respeto por toda idea sinceramente concebida y con convicción practicada, que en esto estriba la esencia de la tolerancia.



# De Charla con Nuestros Hombres



"Corregidor, esa hermosa roca que está a las puertas de la bahía de Manila, es una de las mejores defensas con que puede contar Filipinas, y los masones que allí viven son los mas esforzados soldados de nuestra causa"—observa el Ven. Her. ENRIQUE MORENO MARTINEZ.

—¿He vivido treinta y tres años en la Isla de Corregidor!

—¿Y qué me cuentas de aquello?

—Pues qué he de contarte, sino que me ha sido muy placentera la estancia por aquellos lugares, a pesar de que para otro cualquiera hubiera sido un destierro. La vida allá es agradabilísima.

¿Y por qué lo has abandonado?

—Tu ya sabes que habiendo cumplido tantos años de servicio en el gobierno militar de los Estados Unidos, éste me ha tenido que dar el retiro que es de ley.

—Créeme, siento haber tenido que abandonar aquel rincón de Filipinas. Allí he dejado mis mas gratos recuerdos y mis mejores amigos. Aquella roca es mi patria chica.

—¿Dicen que Corregidor es el Gibraltar del extremo Oriente?

—Corregidor, esa hermosa roca que está a las puertas de la bahía de Manila, es una de las mejores defensas con que puede contar Filipinas, y los masones que allí están son los mas esforzados soldados de nuestra causa.

—¿Y qué dices de tus años de labor continuo por allá?

—Sencillamente que estoy orgulloso por haber contribuido con mi pequeña ayuda a hacer de Corregidor lo que es hoy, uno de los puntos mas estratégicos y valiosos para la Defensa Nacional de nuestra patria.

—¿Y qué me dices de la obra masónica por aquellos lugares?

—Ya te he dicho que los masones que viven en Corregidor son los mas esforzados soldados de nuestra causa. Están disciplinados y llevan la disciplina militar hasta en sus mas pequeñas actividades. Y esto es ya una ventaja. Tú convendrás conmigo en que la base en que debe descansar toda institución es la disciplina.

—Tu ves y observas esta grandeza material, digámoslo así, que nos rodea. Pues bien, sin la obra paulatina, abnegada de la masonería, dudo que ella haya podido alcanzar estas proporciones.

—La obra de la masonería en Corregidor es monumental. De sus logias han salido prohombres que después ocu-

paron altas categorías dentro del espléndido cuerpo militar de los Estados Unidos de América. La masonería de Corregidor ha dado a los Estados Unidos excelentes oficiales para su ejército, hombres que tuvieron y tienen a orgullo ostentar su cualidad de masones.

—Estos masones se presentan ante el mundo orgullosos de pertenecer a nuestras logias de Corregidor, y laboran sin cesar cooperando en la gran obra de la masonería, en su evolución y desarrollo y sobre todo en la práctica realización de sus postulados.

—Son hombres con fe, con firmes convicciones, son verdaderas falanges de hombres con altos ideales, como suelen siempre decir que deben ser las logias y los masones individualmente.

—Van a las logias porque quieren recibir luz y mas luz, ansiosos de elevar su nivel moral e intelectual.

—Ahí con ellos y a la sombra de sus talleres y al lado de los grandes e imponentes cañones pasaban las horas mas felices de mi vida, departiendo con mis hermanos, conociendo y resolviendo algunos de sus problemas e identificándome con sus ansias y deseos.

—Dentro de aquel pequeño mundo en donde todo era armas, municiones, cañones, cálculos matematicos, se hablaba de cosas y valores morales, se elevaba el alma con las notas del pentágono donde vibraba la mas alta espiritualidad.

—Y así aquello resultaba una mezcla de lo material con lo inmaterial, de lo real y palpable con lo irreal e imponderable, una combinación que ni el numen fecundo de un poeta podría cantar con mas gloria en sus momentos de mas alta inspiración.

—Aquello llega ahora hasta mí nada mas que como un eco de un sonido amoroso que se pierde en lontananza como diría un lírico de quien copio.

—Tal vez la misma presencia de aquellos artefactos de muerte que nos rodeaban imponía a todos la necesidad de elevar con mas frecuencia las mi-

radas hacia lo Eterno y lo Desconocido, hacia aquella ciudad que se desconoce y de donde, según frase feliz de nuestro ritual, ningún viajero retorna....

—Si consideramos lo poco que somos ante la inmensidad infinita de que somos partes no tendríamos de que enorguñarnos, alguien ha afirmado. Con la elocuencia de estas armas mortíferas este pequeño núcleo de soldados iba elevando sus miradas hacia lo ignoto para convencerse cada vez mas de lo poco que valemos ante la inmensidad de todo lo que nos rodea.

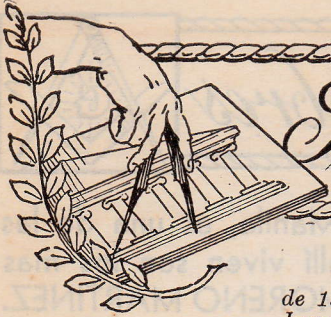
—Y para esto nada habla mejor a su alma de masones que las doctrinas de nuestra institución, los principios que vamos predicando, el código moral que vamos practicando en todas partes.

—Es nuestro objetivo un mundo exento de odios, de violencias, de persecuciones, de rivalidades, y aunque se nos tilde de ilusos, creemos que la semilla que sembramos fructificará, y se volverá flor en la conciencia de los hombres, pues, yo soy de los que creo que no hay hombre que haya nacido fundamentalmente o esencialmente malo, que por su propia naturaleza fuese malo, por la sencilla razón de que en todo hombre vibra una chispa de Aquél que en su Infinita Naturaleza es todo Amor, todo Bien, todo Bondad..

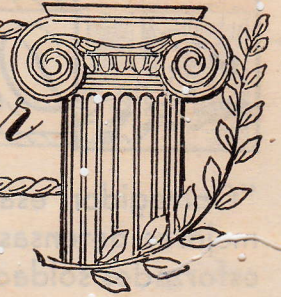
—Y no voy a seguir hablándote de todo esto porque nunca acabaríamos. Son mis ansias hablarte de cosas espirituales, yo que tanto tiempo estuve jugando con lo material; pero no quiero acabar con tu paciencia.

—Por ahora basta que sepas que de mi pecho, como el humo de los pebeteros, sale siempre el ansia de lo espiritual y de lo infinito.

Y así nos hemos despedido de este Venerable Hermano, que es un ejemplo del mas alto cosmopolitismo, pues nació allá por las tierras de La Mancha en España, creció y vivió los años mas intensos de su labor en Filipinas, haciéndose filipino de ciudadanía y en sus sentimientos, y trabajó por último, identificándose con la obra grandiosa de los Estados Unidos en estas playas.



## Sobre la Plancha de Trazar



(Brindis pronunciado por el HNO. JOSÉ RIZAL en la noche del 25 de junio de 1884 en un banquete que la colonia filipina en Madrid ofreció al pintor D. Juan Luna por su triunfo con su renombrado cuadro el SPOLIARIUM y extendido también al pintor D. Felix Resurrección Hidalgo.)



**S**ENORES: Al hacer uso de la palabra no me arredra el temor de que me escuchéis con displicencia; venid a nuestro entusiasmo el vuestro, estímulo de la juventud, y no podéis menos de ser indulgentes. Efluvios simpáticos saturan la atmósfera; corrientes de fraternidad vuelan en todas direcciones; almas generosas escuchan, y, por consiguiente, no temo por mi humilde personalidad ni dudo de vuestra benevolencia. Hombres de corazón, sólo buscáis corazones y desde esa altura, donde tienen su esfera los nobles sentimientos, no distinguís las pequeñeces mezquinas; domináis el conjunto, juzgáis la causa y tendéis la mano á quien como yo deseo uniros á vosotros en un solo pensamiento, en una sola aspiración: la gloria del genio, el esplendor de la patria. (Bien, muy bien; aplausos).

Hé aquí, en efecto, el por qué estamos reunidos. En la historia de los pueblos hay nombres que por sí solos significan un hecho, que recuerdan afectos y grandezas; nombres que, como las fórmulas mágicas, evocan ideas agradables y risueñas; nombres que vienen á ser como un pacto, un símbolo de paz, un lazo de amor entre las naciones. Los nombres de Luna é Hidalgo pertenecen á éstos; sus glorias iluminan dos extremos del globo: el Oriente y el Occidente: España y Filipinas. Al pronunciarlos, señores, creo ver dos arcos luminosos que, partiendo de ambas regiones, van á enlazarse allá en la altura, impulsados por la simpatía de un común origen, y desde esa altura unir dos pueblos con vínculos eternos, dos pueblos que en vano separan los mares y el espacio, dos pueblos en los cuales no germinan las simientes de desunión QUE CIEGAMENTE SIEMBRAN LOS HOMBRES Y SU DESPOTISMO. Luna é Hidalgo son glorias españolas como filipinas: así como nacieron en Filipinas pudieron haber nacido en España, porque el genio no tiene patria, el genio brota en todas partes, el genio es como la luz, el aire, patrimonio de todos: cosmopolita como el espacio, como la vida y como Dios. (Aplausos).

La era patriarcal de Filipinas va pasando; los hechos ilustres de sus hijos

ya no se consuman dentro del hogar; la crisálida oriental va dejando el capullo; la mañana de un largo día se anuncia para aquellas regiones en brillantes tintas y sonrosados albos, y aquella raza, aletargada durante la noche histórica mientras el sol alumbraba otros continentes, vuelve á despertarse conmovida por el choque eléctrico que le produce el contacto de los pueblos occidentales, y reclama la luz, la vida, la civilización que un tiempo les llegara, confirmando así las leyes eternas de la evolución constante, de las transformaciones, de la periodicidad, del progreso.

Esto lo sabéis bien y os gloriais de ello; á vosotros se debe la hermosura de los que ciñe en su corona Filipinas; ella ha dado las piedras, la Europa el pulimento. Y todos nosotros contemplamos orgullosos, vosotros vuestra obra, nosotros la llama, el aliento, los materiales suministrados. (Bravos).

Ellos bebieron allá la poesía de la naturaleza; naturaleza grandiosa y terrible en sus cataclismos, en sus evoluciones, en su dinamismo; naturaleza dulce, tranquila y melancólica en su manifestación constante, estática; naturaleza que imprime su sello á cuanto crea y produce. Sus hijos lo llevan á donde quiera que vayan. Analizad si no sus caracteres, sus obras, y por poco que conozcais aquel pueblo, le vereis en todo como formando su ciencia, como el alma que en todo preside, como el resorte del mecanismo, como la forma sustancial, como la materia primera. No es posible no reflejar lo que en sí siente, no es posible ser una cosa y hacer otra; las contradicciones sólo son aparentes, sólo son paradojas. En *El Spoliarium*, al través de aquel lienzo que no es mudo, se oye el tumulto de la muchedumbre, la gritería de los esclavos, el traqueteo metálico de las armaduras de los cadáveres, los sollozos de la orfandad, los murmurios de la oración, con tanto vigor y realismo como se oye el estrépito del trueno en medio del fragor de las cascadas ó el retemblido imponente y espantoso del terremoto. La misma naturaleza que engendra tales fenómenos interviene también en aquellas pinceladas. En cambio, en el cuadro de Hidalgo late un sentimiento purísimo, expresión ideal de la melanco-

lía, la hermosura y la debilidad, víctimas de la fuerza bruta; y es que Hidalgo ha nacido bajo el azul brillante de aquel cielo, al arrullo de las brisas de sus mares, en medio de la serenidad de sus lagos, la poesía de sus valles y la armonía majestuosa de sus montes y cordilleras.

Por eso en Luna están las sombras, los contrastes, las luces moribundas, el misterio y lo terrible, como resonancia de las oscuras tempestades del trópico, los relámpagos y las fragorosas irrupciones de sus volcanes: por eso Hidalgo es todo luz, colores, armonía, sentimiento, limpidez, como Filipinas en sus noches de luna, en sus días tranquilos, con sus horizontes, que convidan á la meditación, y en donde se mece el infinito. Y ambos, con ser tan distintos en sí, en apariencia al menos, coinciden en el fondo, como coinciden nuestros corazones todos á pecar de notables diferencias: ambos, al reflejar en su paleta los esplendorosos rayos del sol del trópico, los transforman en rayos de inmarcesible gloria con que circundan á SU PATRIA; ambos expresan el espíritu de nuestra vida social, moral y política; LA HUMANIDAD SOMETIDA A DURA PRUEBAS; LA HUMANIDAD NO REDIMIDA; la razón y la aspiración en lucha abierta con las preocupaciones, EL FANATISMO Y LAS INJUSTICIAS, porque los sentimientos y las opiniones se abren paso al través de las más gruesas paredes; porque para ellos todos los cuerpos tienen poros, todos son transparentes, y si les falta la pluma, si la imprenta no les secunda, la paleta y los pinceles, no sólo recrearán la vista, serán también eloquentes tribunos.

Si la madre enseña al hijo su idioma para comprender sus alegrías, sus necesidades ó dolores, España, como madre, enseña también su idioma á Filipinas, pese á la oposición de esos miopes y pigmeos que, asegurando el presente, NO ALCANZAN A VER EN EL PORVENIR, no pesan las consecuencias; nodrizas raquílicas, corrompidas y corruptoras, que tienden á apagar todo sentimiento legítimo que, pervirtiendo el corazón de los pueblos, siembran en ellos los gérmenes de las discordias pa-

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# RIZAL

(Párrafos de una alocución dirigida por el V. H. Pascual Lintag el 19 de junio en la Logia Sinakuan No. 16.)

En el correr de la vida, y durante el transcurso de los siglos suelen aparecer genios que sobresalen como grandes pensadores y reformadores. Uno de ellos fué nuestro Hno. José Rizal. \* \* \* \* \*

Un 19 de junio, a mediados del siglo XIX, en la afortunada tierra de Calamba, nació un niño a quien se le dió el nombre de José Protasio Rizal. Indudablemente nadie, ninguno de los que le rodeaban sabían ni se imaginaban la suerte que le esperaba a aquel recién nacido que iba de ser el Mesías de este rincón del Oriente. \* \* \* \* \*

José Rizal desde su juventud ya quería sanear el ambiente en que se movía su país o quería verle digno y sufría contemplando la postración de sus compatriotas por los tratos injustos a que les sometían los tiranos, y se afligía por la esclavitud de las conciencias y se sentía oprimido al no poder gozar de los derechos naturales del todo ser humano. \* \* \* \* \*

Lejos de su patria, separado de sus padres, de sus mejores amigos, no sintió ninguna debilidad en su soledad, y con voluntad acerada empezó a empuñar el

mazo dando golpes al yunque, laborando constantemente por medio de escritos, traduciendo sus pensamientos por medio de la pluma y como mensaje espiritual a sus compatriotas buscaba todos los medios de hacer llegar a sus manos sus obras que sirvieron como herramientas para destruir el castillo secular del despotismo del poder teocrático y al mismo tiempo como materiales para la construcción del nuevo edificio de la libertad. \* \* \* \* \*

Durante aquel lapso de tiempo, a modo de propaganda secreta y al mismo tiempo despertando el valor cívico del pueblo, como una corriente eléctrica se difundieron en casi todas las provincias del archipiélago las doctrinas predicadas por Rizal, y los espíritus aletargados se levantaron y comprendieron que es un derecho del hombre el ser libre. \* \* \* \* \*

Algo extraordinario se ha observado en la propaganda de Rizal y de sus compañeros pues, apenas unos 10 años escasos habían pasado y pudieron sacudir el estado letárgico del pueblo. \* \* \*

Teniendo en cuenta Rizal las injusti-

cias que estaban cometiendo las autoridades, por las intrigas de los eclesiásticos, vino de vuelta al país para continuar su labor, afrontar las responsabilidades y no abandonar a los demás que, en su mayoría, por el mero hecho de ser masones habían sido presos, martirizados y fusilados. A su llegada, las corporaciones religiosas no sabían que hacer; por un lado se alegraban porque tenían casi a la mano la persona de Rizal, al igual que el lobo en acecho de una oveja, y por otro lado, temblaban de miedo porque sabían que las obras de Rizal eran golpes certeros contra sus desmanes y ambiciones. Por esto fué que le fusilaron en el Campo de Bagumbayan, el 30 de Diciembre de 1896. \* \* \* \* \*

Todo cuanto digamos del Dr. José Rizal esta noche, sería sólo una repetición de cuanto de él se ha dicho. Su memoria será guardada con reverencia por todas las generaciones Filipinas y sus doctrinas serán practicadas para siempre por nosotros. \* \* \* \* \*

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## SOBRE LA PLANCHA DE TRAZAR

(Continuación de la página anterior)

ra que se recoja más tarde el fruto, el anapelo, la muerte de las generaciones futuras.

Pero ¡olvido á esas miserias! ¡Paz á esos muertos, porque muertos lo son; le falta el aliento, el alma, y los gusanos les corroen! ¡No evoquemos su funesto recuerdo; no traigamos su hediondez en medio de nuestras alegrías! Por fortuna los hermanos son más; la generosidad y la nobleza son innatas bajo el cielo de la España: todos vosotros sois de ello patentes pruebas. Habeis respondido unánimes; habeis coadyuvado, y hubiérais hecho más, si mas se hubiera pedido. Sentados á participar de nuestro agape y honrando á los hijos ilustres de Filipinas, honrais también á la España; porque, lo sabeis muy bien, los límites de la España no son ni el Atlántico, ni el Cantábrico, ni el Mediterráneo. Lengua sería que si se opusiese un dique á su grandeza, á su pensamiento. España está allí, allí donde deja sentir su influencia bienhechora, y aunque desapareciese su bandera, quedaría su recuerdo, eterno, imperecedero. Que hace un pedazo de tela roja y amarilla, qué hacen los fusiles y los cañones allí donde un senti-

miento de amor, de cariño, no brota; ALLI DONDE NO HAY FUSIÓN DE IDEAS, UNIDAD DE PRINCIPIOS, CONCORDANCIA DE OPINIONES? (Prolongados aplausos).

Luna é Hidalgo os pertenecen tanto á vosotros como á nosotros; vosotros los amais, y nosotros vemos en ellos generosas esperanzas, preciosos ejemplos. La juventud filipina de Europa, siempre entusiasta, y algunas personas más cuyos corazones permanecen siempre jóvenes por el desinterés y entusiasmo que caracterizan sus acciones, ofrecen á Luna una corona, modesto obsequio, pequeño, sí, para nuestro entusiasmo, pero el mas espontáneo y el más libre de cuantos obsequios se han hecho hasta ahora.

Pero la gratitud de Filipinas hacia sus hijos ilustres aún no estaba satisfecha, y deseando dar rienda suelta á los pensamientos que bullen en la mente, á los sentimientos que rebosa el corazón y á las palabras que se escapan de los labios, hemos venido aquí todos á este banquete para unir nuestros votos, para dar forma á ese abrazo mutuo de DOS RAZAS que se aman y se quieren, UNIDAS moral, social y política-

mente, en el espacio de cuatro siglos, para QUE FORMEN EN LO FUTURO UNA SOLA NACIÓN EN EL ESPIRITU, en sus deberes, en sus miras, en sus privilegios. (Aplausos).

¡Brindo, pues, por nuestros artistas Luna é Hidalgo, glorias legítimas y puras de DOS PUEBLOS! ¡Brindo por las personas que les han prestado su concurso en el doloroso camino del arte! ¡Brindo por que la juventud filipina, esperanza sagrada de mi patria, imite tan preciosos ejemplos y por que la madre España solicite y atenta al bien de sus provincias, ponga pronto en práctica las reformas que largo tiempo medita; el surco está trazado y la tierra no es estéril! Y brindo, en fin, por la felicidad de aquellos padres que, privados del cariño de sus hijos, desde aquellas lejanas regiones, les siguen con la mirada humedecida y el corazón palpitante al través de los mares y de la distancia, sacrificando en el altar del bien común los dulces consuelos que tanto escasean en el ocaso de la vida, preciosas y solitarias flores de invierno que brotan en los nevados bordes de la tumba. (Calurosos aplausos, felicitaciones al orador).

## RIZAL

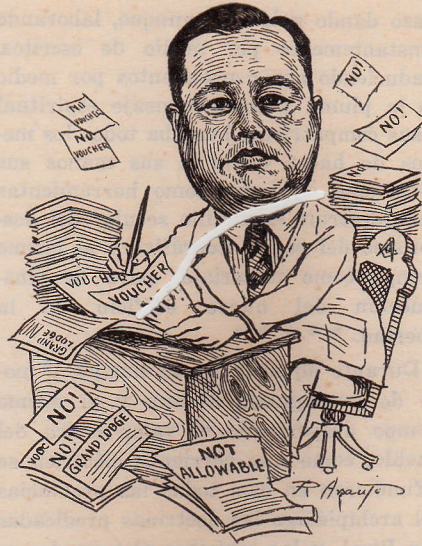
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La virtud principal del Dr. José Rizal, fué su dación desinteresada a su patria, desde su juventud hasta la hora de su muerte. \* \* \*

¿Quiénes le persiguieron? Las corporaciones religiosas. De esto no hay que dudar. Era de conocimiento general que las corporaciones religiosas y las autoridades eclesiásticas sentían odio y rencor contra los masones, y de ahí vinieron aquellos fusilamientos a granel y de entre ellos el de Rizal. \* \* \* \* \*

Desde siglos atrás, la Iglesia Católica fué siempre la perseguidora de la masonería. Esa misma conducta se siguió en Filipinas. ¿Cuál era el motivo, el porque la Iglesia Católica quería impedir la propagación de sus doctrinas salvadoras, valiéndose hasta del crimen? La contestación es sencilla; porque la masonería difunde la luz, guía con la razón, crma con la justicia, y el hombre dotado de estos principios jamás será víctima de la ignorancia, del fanatismo y de la superstición, sin los que el régimen del despotismo y de la teocracia propios de la Iglesia Católica no puede prosperar.

### Ven. Her. Fidel Manalo



*No te aprueba cuenta alguna  
el simpático Manalo,  
si no es legal la factura,  
aunque le enseñes el "paló."*

Fué grande el odio de ésta al hermano Dr. José Rizal porque creía que éste era el más influyente de entre los masones y

que su liderato truncaría el poder omnímodo de ella. Pero no bastó todo cuanto han hecho sus enemigos y viendo éstos el peligro de perder su influencia en el pueblo filipino y, por tanto, sus intereses, cambiaron de política, y con el propósito diabólico de minimizar la grandiosa obra ejecutada por Rizal, de anular todo cuanto ha escrito y predicado, de condenar todos sus sanos principios y doctrinas generadoras, no titubearon en falsificar un documento, el titulado documento de retractación de Rizal. No estoy facultado en este momento para discutir dicho documento. Se han publicado valiosos argumentos sobre este particular, y en especial el libro escrito por el Dr. Ricardo Pascual quien nos honra ahora con su presencia y que dentro de breves minutos nos hará oír su valiosa conferencia negando esta retractación. \* \* \* \* \*

Nosotros los masones, los que conocemos todas sus ideas, sus obras, sus trabajos, su conducta observada desde su juventud hasta su partida al Oriente Eterno, estamos aquí para ratificar una vez más nuestra fé en él y en su masonismo.

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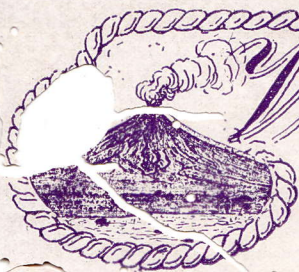
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# Vernacular Section



## Simulain ng Masoneria ang mga aral ni Jesus

Akda ni DIONISIO SAN AGUSTIN, P.M.



ANG pagsilang ni Jesucristo, ang Manunubos, ay karapat-dapat ipagdiwang ng mga mason, hindi lamang sa malaking kahulugan ng araw na iyan sa tanang binyagan, at ang katauhan ng mga masón ay binyagan at kumikilala sa pagkakaroon ng isang simulain ng namamahala sa lahat ng bagay-bagay sa daigdig, sa balat ng lupa, hindi lamang upang makasunod sa takbo ng panahon at sa pagkaakay sa lakad ng mga pangyayari, kundi sapagka't ang masoneria at si Jesus ay mayroong magkaisang pangunahing layunin: ang kalayaan.

Infukol ni Jesus ang kaniyang buhay sa pangangaral ng kalayaan at binayaan niyang pahirapan siya at hanggang sa patayin sa pagkabayubay sa krus upang matamo ang katubusan ng mga taong naliligaw sa landas, upang makamtan ang paglaya ng katauhan. Isa sa mga nangunguna namang simulain ng mga mason ay ang kalayaan, ang pagiging malaya ng isipan, ang pagkapawi ng lahat ng gapos, ang pagkawala sa pagsasailalim ng iba. Si Jesucristo, ang namandila at gumawa ng lahat ng pagpapapakasakit alang-alang sa kalayaan at sa ikatutubos ng katauhan, at ang Masoneria ang nagsasakatuparan at nagsabalikat ng gawaing iyan sa lahat ng lupa; ang mga mason ang unang alagad ng kalayaan.

Naiyan ang pagkakaugnay ni Jesus at ng Masoneria, at iyan ang dahilan kung bakit ang mga mason, sa araw ng pagsilang ng Dakilang Manunubos ay nakikilugod at ipinakikisama ang kaniyang pakikituwa at kagalakan.

Ang ipinangaral ng taong lalong dakila sa lahat ng panahon, si Jesucristo, na "gawin mo sa iba ang ibig mong gawin naman sa iyo," ay isang simulain ng sinasagap ng pangitain ni Jesus, na pagkatapos na magbago ng ayos nang muling mabuhay ay umakyat sa langit, ay isang buong tula ng karunungan at ng kalinisang ugali. Isa sa mga bagay na ipinakikilala at itinuturo sa isa sa mga grado ng Masoneria.

Ang iniaaral na katarungan ng Manunubos ay siya ring katarungang pamantungan at ipinagsasanggalang ng mga mason.

Bukod diyan ay marami ang mailalahad at masasabing pagkakaugnay, pagkakatulad, at hanggang pagkakaisa ng mga aral ni Jesus sa mga simulain at itinuturo ng Masoneria. At ang bagay na ito'y hindi dapat pagtakhan. Si Jesus ay isinilang at nagkatawang tao sa balat ng lupa upang mangaral ng kadakilaan, upang magkalat ng mabuting halimbawa, upang gumawa ng mga pagpapapakasakit alang-alang sa ikabubuti at ikatutubos ng katauhan, at ang Masoneria, ay nasasalig din sa ganayang mga simulain at layunin.

Itinatag ang mga Lohia upang siyang maging tahimik na pahingahan ng mga taong may mabuting kalooban; upang maging dakilang simbahan ng pagkakaawanggawa, ng pag-ibig at ng pagtuturo. Ang lahat ng iyan ay siyang sinakip na maipungla ni Jesus sa kaniyang mga halimbawa. Iniibig ang mga Lohia sapagka't siyang sagisag ng bayan. Iniibig ang bayan, sapagka't siyang bahagi ng katipunan ng katauhan. Ang Lohia ang daigdig. Ang mason ay siyang tao na angkin ang kasikatan ng buhay na matalino. Naiyan ang lahat: ang kaanak, ang karangalan, and dunong, ang kalayaan; ang lahat ng dakilang pagpapakahulugan at ang lahat ng

pag-ibig at ang lahat ng pag-asa. Naiyan ang Dios! At mangyari pang naiyan si Jesus.

"Sa itabaw ng batong ito ay itatayo ko ang aking simbahan," ang sabi ni Jesus. Ngunit ang batong iyan ay hindi ang pananalig na pabagobago at marupok, hindi ang bulag na pananampalataya o ang pikit na pagsamba; iyan ang pananalig na na sa matuwid sa malalaking kapalaran ng katauhan, ang matibay na pag-ibig sa katubusan ng kapisanan, ang pamimitagan sa maningning na kalinisang ugali.

Iyan ang batong tinutukoy ni Jesus, at siya ring batong nakikilala ng lahat ng masón sa kaniyang pagsusuri sa mga sagisag at kasangkapang na sa lahat ng Lohia.

Naito pa ang isang aral ni Jesus na matamang sinusunod at simulain matamang itinatanim sa isip ng mga mason: "kailan man ay huwag mong ipatalos sa iyong kamay na kanan ang ginagawa ng iyong kaliwang kamay." Kinikilala ng mga mason na ang pag-abuloy at pagsaklolong ipinamandila ay nakapipinsala sa tunay na kahulugan ng kabutihang ugali ng umaabuloy o sumasaklolo at kinukutya ang kapahamakan ng tumatanggap. Abuluyan ang isang dukha at ipangaandakan, ay hindi mabuting gawa: isa iyang pagmamalaking kahiyahiya na malimit na humahantong hanggang sa paglait. Ipamalita ang ipinagkakaloob ng isa, ay isang pagpilit sa iba na magkaloob din naman sila; isang paglalagay sa iba sa isang kagipitan kung sakaling hindi makapagbibigay, at isang pagpapakilala ng pagkamarangya na walang kabuluhan. Ang kabutihan ay kailangang gawin ng tahimik, walang kibo, walang hangad na kaimbian, alangalang na rin sa tunay na kabutihan. Ganyan napatatamis ang pagkakaawanggawa.

Sanhi sa lahat ng ito at sa marami pang pagkakaugnay ng mga aral ni Jesus sa simulain ng Masoneria, ang pagpapadakila sa Pasko ng pagsilang ng Manunubos sa katauhan, ay pagpapadakila rin sa mahahalagang aral ng Masoneria.

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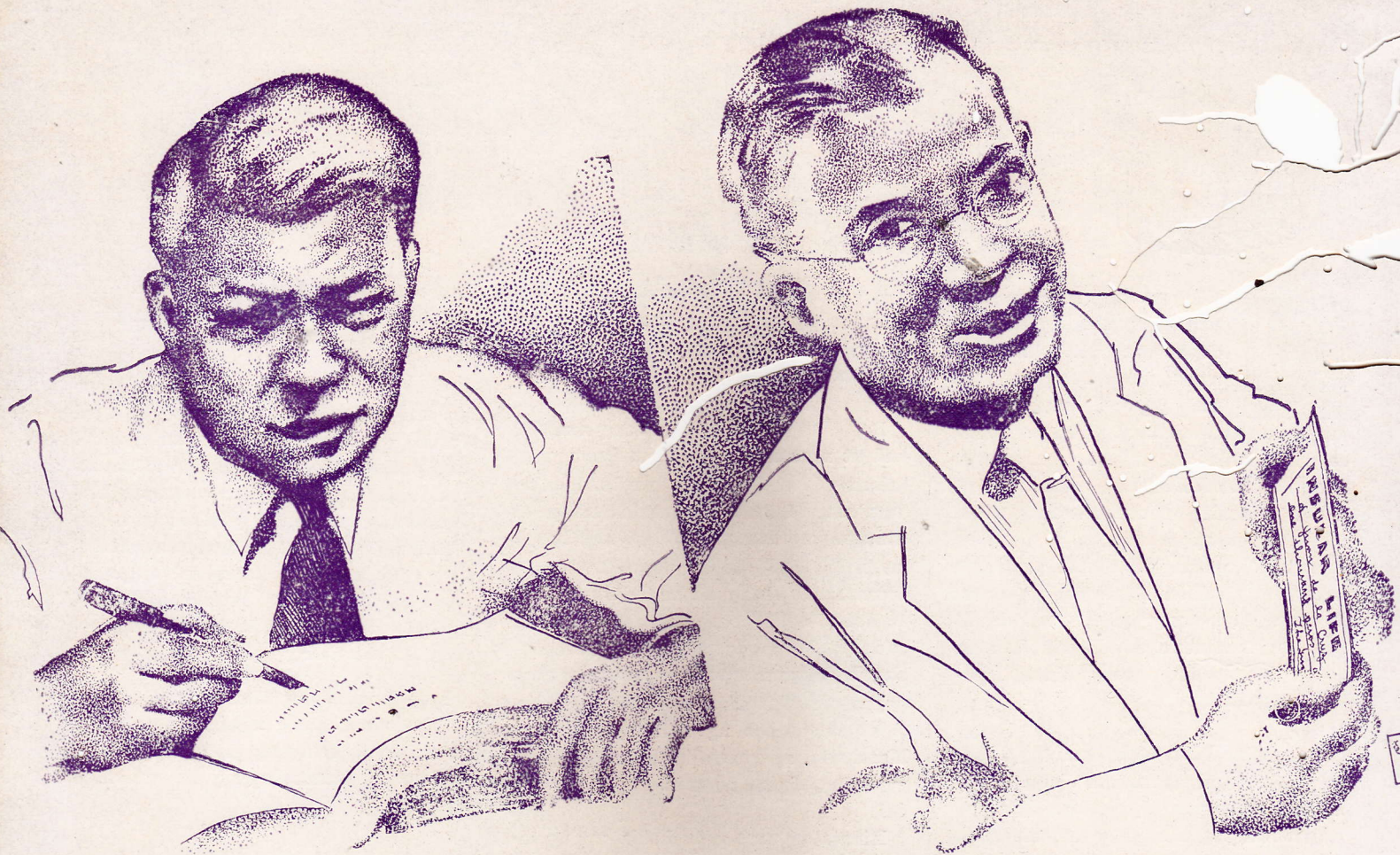
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## A CLASS-MATE WRITES A LETTER

Dear Juan:

**T**HANKS for the birthday card. It was very thoughtful of you to think of me at this time. Immediately it set me thinking. It seems only a few years since we were students attending the same classes in school. It's hard to believe I am now sixty. How quickly the years have crept up.

In the last letter you mentioned about being able to retire from work on the monthly proceeds you are now receiving from an Insular Life Retirement policy. You've always had a good head for such things. I remember when you advised me to invest a part of my salary the same way.

I did not do it. I was too busy having a good time to bother about life insurance. "That's all right for someone else—not for me," I kept saying. How I wish I could eat those words! For you *life really has begun at 60*. But for me...? The less said the better.

I congratulate you on your good fortune—I rather should say, good sense. I'd like to take advantage of the invitation to join you on that Southern Island trip, but—my job isn't going to be waiting for me while I'm away. Well—here's wishing you happiness....

As ever your friend:

Pablo

*"Life Insurance is a Proof of Devotion"*

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