

The Cable News

Vol. XVII

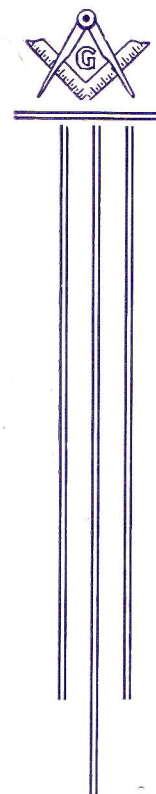
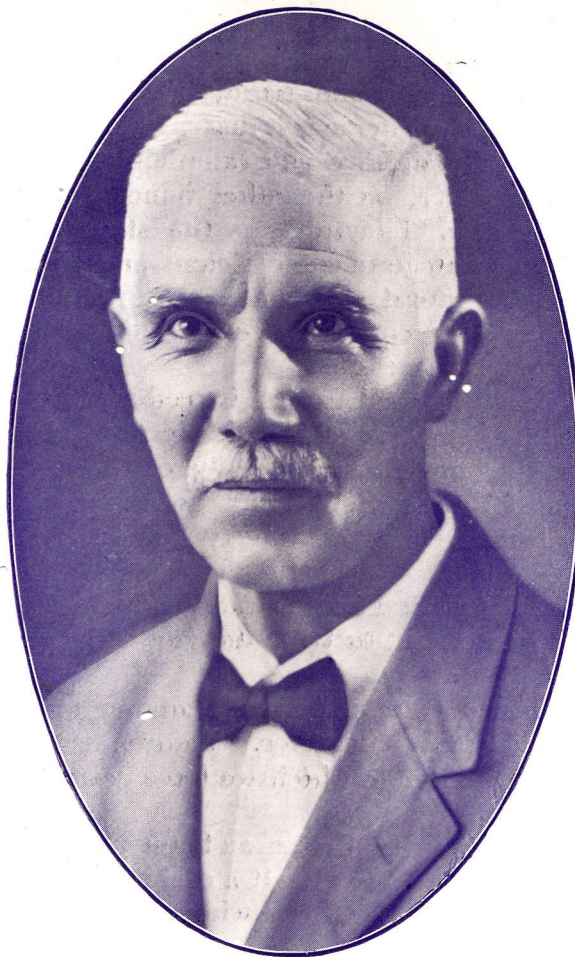
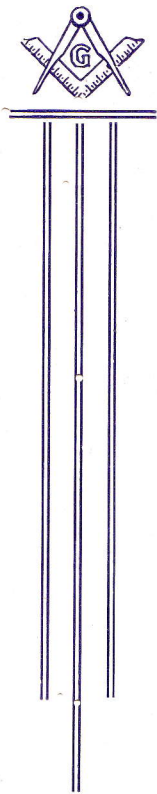
Manila, Philippines, March, 1940

No. 10

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

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

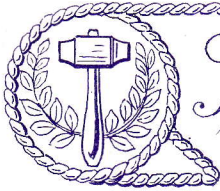
50 YEARS OF MASONIC SERVICE



Mor. Bro. James Wilson, P. M.

Raised A Master Mason on January 28, 1890

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



The Grand Master's Message



(Address delivered by the Most Worshipful Grand Master at the constitution of Indang Lodge No. 115, held at Indang, Cavite, on February 24, 1940.)

Worshipful Master and Brethren:



AST Grand Master Joseph H. Alley, Chairman of the Committee on Charters, in recommending at our last Annual Communication the granting of charter for this Lodge, stated among other things that the great majority of the inhabitants of Indang numbering 20,000, profess the Roman Catholic faith, and that with the creation of the new city of Tagaytay the existence of this Lodge will, in the years to come, play an important role in a vast territory.

If the figures just quoted are correct, this new field which you have selected to labor upon contains indeed a vast spiritual quarry still untouched, and holding out to the intrepid pioneer promises of incalculable value. It may yield just twenty rough Ashlars, but it may also give the possible total of twenty thousands, depending upon the earnestness of your purpose, your assiduity and the wisdom with which you employ your working tools:

I must at this time, however, warn you that the enterprise now before you is not free from grave difficulties. On the one hand, while the quarry itself may appear promising and within reach on the surface, it may prove not easily accessible. The inert mass, hardened by centuries of prejudice and fanaticism, may not readily yield to your honest effort and labor. There are, on the other hand, the avowed detractors of Freemasonry ever alert and aggressive. They possess the strength that gold and social influence give; they have the advantage of an efficient and well disciplined organization, and their power rests upon the moral and material support of the very mass of the people whose conscience they fully control. These are the forces that will surely oppose your honest endeavor and your progress.

They have for centuries professed mortal hatred against our honorable Order, because it teaches the Christian doctrine of Brotherly Love, Relief and Truth, and counsels them to guard against the unchristian practice of those who knowingly take undue advantage of the ignorance of the people. They persecute and villify us because we stand for the inalienable human rights of liberty of conscience and freedom of thought.

My brethren of Indang Lodge: Face to face with those difficulties and powerful enemies which I have just pointed out to you, do you still persist in proceeding with your most delicate task?

I have, my brethren, heard your affirmative answer and I do believe in your honor. You are true Masons of manly character. Your courage is the best guarantee of the success and prosperity of the Lodge which we have constituted in this town this evening.

Remember that you have opened a Lodge and not a club-house or a smoking hall. A Lodge is none of these. A Lodge is in itself a real temple where we adore and revere God—the Grand Architect of the Universe — whom we invoke to lend solemnity to our pledges as Masons.

When you find a temple in a Lodge, you may be sure to find true Masons therein.

Jose delos Reyes

Grand Master

THE CABLETOW

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Masons of the Philippine Islands, in the Interest of Its Constituent Lodges

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EDITORIALS

TO HAVE AND TO HOLD



THE BRETHREN of this Jurisdiction should take due notice of the Grand Master's circular regarding the drop in membership noted during the past year. The special request is made of the Lodges that suspensions be carefully looked into with a view to reducing them to the minimum, if not entirely doing away with them, for the sake of the Order in this country.

An inquiry into the majority of cases of suspension would reveal the principal cause to be non-payment of dues. Living conditions in the Philippines undoubtedly are not what they used to be. Masons are finding it harder and harder to save; on the other hand, family expenses have increased due to the demands of modern existence.

The officers of every Lodge should bear in mind

the difficulties the average Filipino now has to face in order to support himself and family. It is our honest belief that if some of the brethren have defaulted in their dues, it is for reasons beyond their means to overcome. Given a chance again, they will make good and prove to be assets to the Fraternity.

That is the angle we wish our Lodges to take in handling the problem of delinquencies. They must not lose sight of the circumstances of each case presented to them, and try always to resolve each problem not only sympathetically, but with an eye single to the stability of the Institution.

By all means not repugnant to the tenets of our Order, let us prevent the dispersal of the forces that compose the Craft, and one way to do this is to hold them whom we have, and hold them as long as they live.

WHY THE BAN?



WE LOOK in vain for the titles of Rizal's works in the approved list of Catholic Book Week observed here recently. This strikes us as very inconsistent with the great noise which our Catholic prelates have been raising in claiming Rizal into their folds and holding him up as a model to the youth of the land.

No writer has done more to open the eyes of the Filipinos to the evils of the Catholic priests here, than Rizal. He it was who exposed the ways of commercialized religion in this country, and for this he paid with his life. Everybody knows that he died because, in the eyes of the Church, he was not a Catholic. If

there is still doubt as to this, the way they have left out his writings in the approved list for Catholic Book Week is conclusive testimony that Rizal's works are still considered a danger to the predominance of the Church here.

Will our Catholic hierarchy then continue to claim Rizal for their own? Could a "good" Catholic have written as Rizal wrote in his *Social Cancer* and *Reign of Greed*? These are questions the Church must answer to our satisfaction, if we are to believe that all of its commendation of Rizal for the benefit of our youth is not simply one more evidence of its usual hypocrisy.

FATHER FORGIVE THEM...



DICTATOR Franco's decree suppressing Masonry in Spain is no surprise to the world. It is entirely in the logic of his preoccupations today, as it was in the very nature of his mission yesterday. Today, he must proceed with an iron hand in dealing with a demoralized people. Yesterday, he had to take orders from two Fascist powers who had suppressed Masonry and given no quarter to its adherents.

Franco believes in force; Masonry does not and never will. Being a dictator, he naturally cannot face a Mason who typifies the liberated mind. Subservient

to an intolerant Sect, he would stand for neither liberty of conscience nor freedom of speech. And being, by virtue of his philosophy, the State himself, he must, if he is to rule long, view as encroachments all attempts of Reason to show the fallacies of his thought.

Today, as yesterday, it is the same Franco—the enemy of republican ideas, the censor of liberal thoughts. The question now is how far he can project himself into the future with a mind so small in reach—so small it can believe that physical suppression of Masonry will mean also the suppression of its immortal qualities.

WHY HAS SWEET WOMANLINESS GONE?

By ERNEST CRUTCHER, M. D., F. P. S.
Los Angeles, Cal.

(Specially Written for The Cabletow)

"She is sometimes fugitive, irrational, indeterminate, illogical, and contradictory. Much forbearance ought to be shown her, and prudence with regard to her, for she may bring about innumerable evils without knowing it. Capable of all kinds of devotion and of all kinds of treason—monster incomprehensible—raised to a second power, she is at once the delight and terror of man."—*Amiel's Journal*.



HERE are few women whose feminine sweetness survives lost modesty.

THE vilest degradation that ever came to our America was the propaganda that debauched our women into smoking. Not that it gives her a bad smel, though to be in fashion, the dupes accept that, also. But to smell bad does not add to her attraction. It is proverbial that a virtuous woman carries a delicious odor, distinctively belonging to femininity. Several writers have enlarged in other days on the evil odor of strumpets. This was not discovered lately, but Fowler enlarged upon it '75 years ago, before cigarettes were in use as "pimpstucks." Cigarettes did not lose this horrid name until the tobacco trust decided to spend many millions in propaganda seducing women to smoke. Magazine stories were thrilling, and at a specially important point, the heroine asked for a cigarette to aid her decision in a love affair. At several places in new books, the writer wove insidious references to cigarettes; society women readily surrendered to the fashionable vice, and women had pictures of themselves taken, exhibiting prominently, a vast expanse of legs and holding aloft, that it might be seen—a cigarette.

When the habit of smoking began, cultured, refined women, like Mrs. John B. Henderson, tried to stem the propaganda in the plea of decency, but millions in advertising seduced the simple-minded, until degradation was complete for many. Leg-showing and smoking became the fashion. Nudity held large sway, until there was little left of female figures to hide except the breast, and that ugly decadent feature is kept hidden by most all. Why is it ugly and slumping? Consider.

We reap as we sow. It is fairly proven that reincarnation is a fact. Humankind are architects of their own destiny. We build today for our next appearance. Evolution is rarely disputed any more except in rural churches. Evolution operates upward as well as downward. Unused organs and tissues are imperatively decadent. The maternal breast was a beautiful device of nature, and when its

purposes were utilized the breast continued ample and adorning. It is now a gradually declining thing, and in a few years, a generation or so, will be as poor and inutile as the once active masculine breast. Yes, ages ago, when women bore litters of children, the mother was unable to suckle all her brood. The man helped, and gave milk as freely as she. Super-numerary and decadent breasts are common, even in males. In rare cases, physicians find men with succulent breasts today. Many men have breast glands that could be brought into milk by suckling activity. It is notable that very few women would willingly exhibit their breasts.

One ludicrous fashion of late is a woman in breeches. If she would look at herself from the rear before she waddles on the street, she might forbear the insult to public eye. Still, breeches, cigarettes, and swearing go together. Read *Deuteronomy 22, V. 5, and get a surprise*.

St. Paul said "long hair is a woman's glory." With cigarettes, breeches, lipstick, paint, oaths, drinks, "the loud laugh that shows the vacant mind," bobbed hair, curled and swirled in every crazy way possible, when do you ever see a modest woman anymore?

The negro girl spends all her earnings to get her woolly crop straight. The white simpleton spends her money to bob and disfigure her unruly curling. It is an interesting thing to speculate on what evolution will further do to women who spend all their time trying to "beautify" themselves by artifice. But "beauty parlors" must have patronage, as the tobaccoists must have customers. What cares either for the future of individual womankind?

Hundreds of years ago, an Aztec mother wrote her child: "My beloved daughter, very dear little dove, you have already attended to the words of your father. They are precious words, rarely spoken, rarely listened to, but they proceeded from the heart where they were treasured. * * * That I may do my whole

MASTERS' ATTENTION

In line with the program for the promotion of Masonic education adopted at our last Annual Communication, the Most Worshipful Grand Master requests all Masters of this Jurisdiction to write their ideas for publication in *The Cabletow*. It is understood that articles submitted are to be published at the discretion of the editor or of the Most Worshipful Grand Master. Articles should be typewritten, triple-spaced.

duty, I will say a few words: Take care that your garments are decent and proper, and do not adorn yourself with overmuch finery. It is a mark of vanity and of folly. Let your clothes be neat, becoming, not fantastic and mean. When you speak, do not hurry your words; speak deliberately and calmly; your voice not high nor low, but in moderate tone. Neither mince when you speak, nor when you salute, nor speak through your nose. Let your words be proper and your voice gentle. In walking, my daughter, see that you behave becomingly, neither going hastily nor slowly. Fast walking indicates restlessness and instability. When you are obliged to jump over a pool of water do it with decency that you may appear neither clumsy nor light. Walk erect with head slightly inclined. Do not have your mouth covered, or your face, from shame, nor go like a near-sighted person, nor make fantastic movements with your feet. Walk the street quietly and with propriety. Do not go looking hither and thither nor turning your head to look at this and that. Walk neither looking at the skies nor on the ground. Look upon all with serene countenance, neither morose nor complaisant. See that you give yourself no concern about words you may hear, nor pay regard to them. See likewise, my daughter, that you never paint your face, or stain it or your lips with colors (fancy a heather Aztec saying this!) in order to appear well; since this is a mark of a vile and unchaste woman. Paints and colors are things which bad women use—the immodest, who have lost all shame, and even sense, who are like fools and drunkards and are called *rumeras* (prostitutes). That your husband may not dislike you, wash yourself, adorn yourself modestly with clean clothes, and with moderation. My daughter, this is the course you are to take; since in this manner did your ancestors.

"In this world it is necessary to live with prudence and circumspection. We travel by a very narrow, steep and dangerous road, which is as a mountain ridge on either side a great gulf, and, if you deviate, you will fall into it. My tenderly loved daughter, my little dove, keep this illustration in your heart and do not forget it. One thing remains and I have done: If God give you life, if you continue long upon this earth, see that you guard yourself carefully, that no stain come upon you. Should you forfeit your

(Continued on the next page)

MASONIC CHARITY

By S. N. SCHECHTER, P. M.



THE word charity conveys such a multiplicity of meaning that one may well ponder any definition which is all embracing. When we come to define Masonic charity we deal, of course, with a phase of the word limited by accepted usage as applying to our great Fraternity. Even thus circumscribed, we run into many a snag when we seek to understand Masonic charity as contemplated by those responsible for introducing its practice as a pillar of our Institution.

It is an accepted practice of our Fraternity to open its doors to no petitioner who does not possess a sufficiency of worldly material goods to comfortably care for himself and dependents. This in addition to his subscribing and conforming to certain definite tenets which we hold sacred and inviolable. It, therefore, follows that barring calamity and unforeseen misfortune we do not contemplate except as a remote possibility to be called upon for material alms. That misfortune may make the giving of alms necessary is beside the question and is only incidental. The point I want to stress is, fundamentally, Masonic charity means something more than the mere dispensing of material alms. What induces one to become a Mason? That "he may travel in foreign countries, work and receive Master Masons' wages to better enable him to support himself and family; and to aid and assist all distressed Master Masons, their widows, and orphans whithersoever dispersed." This harks back to the days of operative Masonry, and is clear in its intent that self sufficiency was the first objective to be attained; second, that he might have some material goods left over with which to aid others. There is no thought here expressed or implied that one became a Mason, because Masonry promised material aid, should he require it. It is rather the other way around; one sought to become a Mason because it afforded an opportunity to work, improve one's own condition and, in addition, to be of help and service to others.

As Masonry passed from the operative to the speculative stage, the motives for becoming a Mason, while expressed in the same words, underwent considerable change in meaning. This change also put a different aspect in the practice of Masonic charity. We now deal with symbolic interpretations and concepts. These interpretations and concepts are no longer narrow and confining and limited as in the days of operative Masonry. They

are broad, universal, without implied or expressed class consciousness. Just as "skilled in the ancient craft" now conveys the idea that the individual possesses the necessary spiritual, intellectual, and material wherewithal to afford the luxury to speculate, and indulge in the abstract virtues inherent in the philosophy of Masonry.

Masonry and Masonic charity is a mission rather than a material service. Its mission is to bring light and reason to where superstition and fanaticism dwell. To broaden concepts, promote understanding and break down barriers by means of education. To give force and meaning to the dignity of labor. To spread tolerance, and inculcate respect for the rights of others; to eradicate greed, hate, and selfishness; and to implant love and helpfulness along life's highway; to give courage to the crest-fallen, to restore hope to the down-trodden and rekindle confidence in themselves; to spread the gospel of the Oneness of God, and by deeds and

acts promote the brotherhood of man; and to unite the whole human race into one happy family, by breaking down differences between human beings because of race, color, or creed.

With the advent of speculative Masonry, Masonic charity and Masonic activity has broken the confines of the tiled door. It must take its place as an active and progressive force in the affairs of men. And while we should and must steer shy of class struggles, political quarrels, or religious disputes, we cannot, and must not, remain silent when bigotry, hatred or intolerance rears its ugly head; when sinister and scheming forces plot to destroy liberty, and take away rights so painfully won after centuries of struggle and bloodshed. We cannot, and must not, sit idly by and shut ourselves in within the confines of our tiled doors, and say these things do not concern us. We are vitally concerned, because our Institution, and the things it stands for, is the first to suffer from the strong arm of reaction and tyranny.

WHY HAS SWEET WOMANLINESS GONE?

(Continued from the preceding page)

chastity, and afterward be asked in marriage, you will never be fortunate nor have true love. He will always remember you were not a virgin, and this will cause affliction and distress. You will never be at peace, for your husband will always be suspicious of you. * * * *

"My dear daughter whom I tenderly love, see that you live in the world in peace, tranquillity and contentment, all the days that you shall live. See that you disgrace not yourself, that you stain not your honor, nor pollute the lustre and fame of your ancestors. Honor me and

your father, and reflect glory upon us by your good life. May God prosper you, my firstborn, and may you come to God, Who is in every place."

Here, says Prescott, the translator, "is a strange mixture of simplicity, and moral sublimity. It is the product of the twilight of civilization."

It is touchingly sweet, almost saintly in tone. It was written before Cortez came to Mexico, and portrays the sweet womanhood that we now bewail the loss. And we called such people "savages," because, forsooth, they did not "believe" as we. Cortez slew many tens of thousands of the people who were the descendants of this type of excellence. "Unbelievers," "savages," "heathen." And look at the complexion that we have come to at last, with our swaggering girls, painting lips at public tables, smoking, swearing, drinking, screaming chatter, nudity and immodesty, barrenness and childlessness, cancer and heart diseases, sinking into an early grave. What of their karmic reappearance?

"Woman is the highest, holiest, most precious gift to man. Her mission and throne is home, family, and if anything is withheld that would make her more efficient, useful, or happy in her sphere, she is wronged, and has not her rights."—(John Todd.)

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WE NEED VIRILE MEN IN MASONRY

(Address delivered by Most Wor. Bro. Frederic H. Stevens, P. G. M., at the farewell luncheon held in his honor at Plaridel Masonic Temple on February 18, 1940.)

Brother Toastmaster, Most Worshipful Grand Master and Brethren:



OW THAT the Grand Master has invoke *mangkukulam* and cast a spell of witchcraft over me I am not so embarrassed at all the compliments Wor. Bros. McFie, Gonzalez, Rosenstock, Harvey and the Grand Master have showered upon me. Trust that this *mangkukulam*, the Grand Master was talking about, will not affect my legs as the example our Grand Master, so vividly portrayed. In a well-known advertisement it is recommended that in moments of embarrassment you should light a Chesterfield, but I don't smoke cigarettes!

Appreciate deeply the kindness of my brethren in tendering me this farewell luncheon. I am pleased to have such a goodly number of the brethren here so I may say *adios* and tell them personally how much I value their friendship and to thank them for the splendid cooperation they have given me in my Masonic work.

It has touched me deeply to hear our Grand Master say that from the first time he met me he felt that fraternal friendship and love toward me that should actuate all good Masons.

We of the Grand Lodge are fortunate in having such as staunch Mason as our Grand Master this year.

We need strong men at the helm of our institutions today. Look about us at the ruin created by men who were not strong, virile men.

This is the year one thousand nine hundred and forty A. D. After Christ! What irony! What a joke on the Beloved figure of a man who preached loving-kindness. The Year of Our Lord 1940! What has the past year brought us? No, I don't like that sentence. What have we done to make the past year one of horror. Lloyd George said: "When the newspapers are brought to me early in the morning, as soon as I scan the headlines I rub my eyes, hold my head and wonder whether I am really awake or still in the grip of a nightmare. The world news is so much like a bad dream—a crazy muddle of hysteria and horror." That is the feeling of a man who was at the helm of England's affairs during the World War—a man who knows the horror of war and nations gone mad, he knows as no other can know the hysteria of the lust for blood and power among individuals.

I have lived in the Far East for near-

ly 30 years. I was an eye witness of Japan bombarding Chapei in 1932 when the powers controlling the International Settlement stood by and let the Japanese kill innocent children and women, whose only crime were that they were Chinese! I am bringing this up because I know that if some strong action had been taken by the powers interested, the murder, the slaughter of thousands of Chinese non-combatants at that time, the Sino-Japanese war would not have taken place. Would the late Pres. Theodore Roosevelt allow this? I am sure he would not. To again quote Lloyd George of England: "Would Theodore Roosevelt have met the Japanese threat to American interests and security in the East with a meek appeal to American traders to abandon their jobs and homes and run away from China so as to be out of harm's way?" That great Englishman Lloyd George didn't think so, and neither do I. If England had backed up Secretary of State Stimson, the rape of Manchuria would not have taken place.

Take the Italo-Ethiopian war. If Democracy had showed more backbone, Italy would not have slaughtered thousands of defenseless black men. If England and France had been more militant in their action when Germany marched into the Rhineland, or at the Munich conference, thousands of lives would have been saved, lives that are now being offered as sacrifices before the Moloch of War. That sacrifice that Milton describes:

"Moloch, horrid king, besmeared
with blood human
Of sacrifices and parent tears."

We are witnessing today a world gone mad because of the lack of strong men in control at the time when strong men were needed.

What is happening in the world today may happen in our Masonic organization. Today we need strong, virile men of foresight at the helm of our beloved Order. We need men who will weed out the misfits and weak sisters who, during the past few years of ease, have honeycombed our Order with a spineless attitude towards those principles that are dear to a liberty-loving people. A people who believe in tolerance, who believe in worshipping their God as they see fit, who believe that no man can serve two masters and that first comes their country and their country's rights, rather than an allegiance to an Italian in the Vatican.

Such a man we have in our Grand Master!

Masonry does not contemplate the overthrow of any specific tyranny; it does not seek to create an "invisible empire;" it has no desire to assume an active part in any political controversy. Founded upon a philosophy that is at once profound and sublime, strengthened with the martyrdom of those whose memory we hold sacred, with a superstructure of personal morality, adorned with all the chivalrous deeds of history, it incites votaries to fight against ignorance and intolerance in whatever form and under whatever name; not against any particular enemy nor by any particular means, but by the might of its influence through the lives of its members, to spread abroad high ideals, to inspire a loftier patriotism, to instill a finer sense of the brotherhood of man.

Militant Masonry! Does it sound alarming? Does it reveal a tendency to depart from the Ancient Landmarks? Does it indicate a desire to graft something new upon the sturdy Masonic oak? No, none of these. Have you ever stopped to consider the tremendous weight of Masonry? Can you imagine any phase of human activity that could not be influenced by the concentrated interest and enthusiasm of our Masonic brethren?

In the old days, the Masonic forefathers in the Philippines and America were alert and vigilant in watching the nooks and corners for secret foes of the nation. We must not be less in our day, when more dangers than we realize are afoot. Powerful enemies of Democracy regard Masonry as their greatest enemy, and thank God, Masonry is: With Europe slowly sinking into despair and ruin, as it seems to be doing now, with a ruthless power slaughtering Chinese by the thousands, Philippines today is a bulwark of happiness and peace. Let us do everything to keep them so.

A man who can see straight knows that we live in terrible times, when anything may happen. If Masonry fails in her faith—fails to train men to rule themselves and to serve their fellow men—so far as we can see, civilization is doomed. Every Masonic Lodge must be an altar of light, kept brightly burning to show the path. Too much is at stake—we cannot take a chance or trust to luck, much less be idle when evil is busy.

◆ MOUNT APO LODGE HONORS BRO. WILSON ◆



ON THE evening of Tuesday, January 23, 1940, Mount Apo Lodge No. 45 was host to its members and friends to celebrate the 50th anniversary of Wor. Bro. James Wilson's becoming a Master Mason.

W. M. Bro. Henry E. Teck welcomed the members and friends, extending his sincere greetings to them all, telling them what an honor and privilege it was for Mount Apo to have a member on its roster who has been a Master Mason for 50 years, a Past Master of Mount Apo three times, and still attending the Lodge's meetings regularly. Bro. Teck invited Bro. Wilson to the East and presented him, on behalf of the brethren, with a gold ring, inlaid with black coral around the compasses and square, hoping he would wear it with pleasure and wishing that his years in Masonry would be long and full of happiness in his associations with the brethren.

Bro. Wilson was deeply touched by this kind deed and thanked those responsible for it from the bottom of his heart. Bro. Wilson then gave an outline of how he became a Mason, what Masonry is, and what Masonry should be. Following is his speech:

"During my young days, I had an opportunity to see many Masonic processions. They were principally at the laying of the corner stone on large buildings, such as public buildings, churches and small halls. All the buildings being erected with stone it is the custom to get the Mason to lay the corner stone. A large stone is set on the foundation and a cavity is cut in it in which is placed a historical sketch of the organization that is erecting the building. Some newspapers of that time, some coins and anything that would be interesting to those who might get into this deposit centuries after. On top of this stone the Masons place the corner stone. The officers would test the workmanship, one with the square, another with the level and another with the plumb to see if it was accurate, then the ceremony of spreading the corn and pouring the wine and oil was gone through, conformably to ancient custom. The Worshipful Master then delivered his benediction after the ceremony was completed the members fell into their former order of procession and returned to the Lodge room.

"Down through the years, those public ceremonies impressed me and I noticed that the members were learned men, good men, and the highest type of men which

were attached to Masonry, and inwardly, I vowed that some day I would like to be one of them and become a Mason. I also learned that no one is ever asked to become a member, but that one must ask for himself of his own free will and accord.

"After becoming of age, I was talking one day to an old Mason and asked him how I could become a member. He asked me several questions to see if I was really in earnest, and then told me that he would get me the necessary papers so that I could make an application. In due time, I went through the First and Second Degrees, and fifty years ago, I became a Master Mason in Saint John's Lodge No. 16, Falkirk, Scotland. Several years after, I went to the United States and I affiliated with Pentalpha Lodge No. 202, Los Angeles, in 1894. I kept up my membership by paying my dues regularly and after coming to Zamboanga, I met many sojourners. About 1910, we formed a sojourners association of which I was president for many years and we met regularly for mutual improvement and practice. About 1918, a number of us applied to the Grand Lodge of the Philippines for a dispensation to form a Lodge, which was granted and of which I was the Worshipful Master. In 1919, Mount Apo Lodge No. 45 was granted a charter and I was again Worshipful Master and 20 years later, I was again elected Master. During that time, I have made many friends who would do much for me and I would do the same for them. I want to give Mrs. Wilson a little credit for my regular attendance at the meetings, many times she has reminded me of the meeting night, and when your wife is in harmony with your associations all goes well.

"Masonry is a wonderful organization. Historians cannot trace its beginning. The Craft is said to have originated in Egypt, then shifted to England. The oldest manuscript in existence is dated 1390. We know there were operative Lodges when Masons went from place to place building the large cathedrals, but we have no record of when the speculative Lodges began to work. Several Lodges in England formed themselves into a Grand Lodge in 1717, and Scotland followed in 1736. Scotland has the only Lodge that merged from an operative to a speculative Lodge. This is Kilwinning Lodge, the Mother Lodge of Scotland. The oldest minute book possessed by the Lodge dates from December 20, 1642, and the date assigned to the building of the

Abbey, now in ruins is 1140. This was a wonderful structure. I had the pleasure of visiting this old Abbey and the Lodge in 1935 of which I have many happy recollections, including visits to other Lodges in the United States.

"Some of you possibly read of the Most Worshipful Past Grand Master, His Gracious Majesty King George VI of England, installing his brother, the Duke of Kent, as Grand Master of English Freemasonry. The Duke of Kent then made a classic speech in which among other things he said:

"As a body, we lay stress on the common interests that unite, rather than the causes which divide men, and while we do not hinder our members from following their various interests, Freemasonry has done much to soften the bitterness which so often arises out of conflicting opinions.

"It behooves all of us to perform our duties to the best of our ability. Our object must be to maintain the tradition of the Craft. They are in keeping to hand on to our successors at least as pure and unsullied as we have received them, and I therefore commend to you the words of the sacred volume upon which each of us has taken his obligation. Love the Brotherhood, fear God, and honor the king."

"What counts in Masonry, what we do in the Lodge room should be well done, it is what is done outside the Lodge room that really counts; to visit the sick, bury the dead, aid the helpless, comfort the afflicted, whisper good counsel in the ears of the straying Brother and lead him back to virtuous path, is a far greater achievement.

"To increase in numbers is not bad, but well attended meetings, a spirit of harmony, enthusiasm, a high standard of morals, an appreciation of the real virtues of Masonry, these are infinitely better and more to be desired.

"In all ages, the good and true have sought Masonry of their own free will and accord, and they will continue to do so. Let ours be the sacred of holding high the banner of Masonry, and of indulging only in that emulation as to who best can work and best agree.

"Due to my interest in Masonry I find myself studying the divine plan, linking my own life up with the eternal laws of the universe. We arrive at our best development only when we forge such a bond and if we love Masonry for its best and greatest

(Continued on the next page)

FAREWELL LUNCHEON IN HONOR OF M. W. BRO. STEVENS



THE practice of holding a monthly luncheon for Master Masons of this Jurisdiction has been revived by the Most Worshipful Grand Master, and the first one this year was held under the auspices of Corregidor-Southern Cross Lodge No. 3 at Plaridel Masonic Temple, on Sunday noon, February 18, 1940. The guest of honor was Past Grand Master Frederic Harper Stevens, who has left by clipper on a combined business and pleasure trip for the United States, and also to visit his aged parents in Chicago. The pictures appearing on page 187 of this issue give an idea of the number of brethren who attended the luncheon. Among those present were the following elected Grand Officers: Jose de los Reyes, John R. McFie, Jr., Michael Goldenberg and Antonio Gonzalez, P.G.M. The following Past Grand Masters were also present: George R. Harvey, Edwin E. Elser, C. W. Rosenstock, Teodoro M. Kalaw and Joseph H. Alley.

Past Grand Master Harvey, after explaining the purpose of the luncheon made the following remarks:

"It is our pleasure to-day to honor a personage of special distinction. The opportunity to honor Most Worshipful Brother Frederic H. Stevens is one that we keenly appreciate. It is possible, even probable, that sometimes a person who does much for his fellowmen, and amounts to much in the world, feels that honest and unselfish endeavor is little appreciated. It is for this reason that I wish now to emphasize the fact

Mount Apo Lodge Honors . . .

(Continued from the preceding page)

qualities, recognize the fact that our best work is when we are moulding character and better fitting the membership for usefulness and for greater happiness when, after faithfully performing our duties to God, our neighbors and ourselves, we shall be called from the Lodge here below to the Grand Lodge above."

At the close of the speech, two boys from the Zamboanga Normal School sang a duet with guitar accompaniment. The song was especially composed for the occasion by Mrs. Marion Crump, principal of the Normal School, dedicated to Wor. Bro. James Wilson.

Wor. Bro. Sebastian, Secretary, then invited all to the banquet room where a sumptuous repast was prepared for them. Thereafter, dancing was indulged in till midnight.

that the work accomplished by our guest of honor is not only known to us, but is also honored by us. It has been of such a character as to tax both the *mind* and *body* and the strength as well of the *spirit*. In that triple strength has lain the secret of his success—that success which we so greatly esteem, and for which very many of us are very grateful.

"The success to which our guest of honor has attained in his labors in Masonry was in no wise due to luck or accident, although we may believe that Providence gave him power. His success has been founded on the solid rock of integrity, and was built up with painstaking care out of the products of a brilliant brain and a generous heart. That sort of success is of worth to the world. He has worked *mightily* and has *accomplished* splendidly, and he has developed a personality in which we recognize true greatness.

"We offer to him to-day this tribute of our love and loyalty, with the hope that he will not consider it a mere gesture, but that its sincerity will give him pleasure."

Most Wor. Bro. Harvey, acting as toastmaster, presented Right Wor. Bro. John R. McFie, Jr., Deputy Grand Master, Past Grand Masters Antonio Gonzalez and C. W. Rosenstock, and the Most Worshipful Grand Master. The speakers praised the sterling qualities of Most Worshipful Brother Stevens, his ability to make friends and keep them, and his valuable services to Freemasonry. The Grand Secretary spoke in fluent Spanish and referred the guest of honor as an influence for good. Introducing Past Grand Master Rosenstock, the toastmaster said that he (Rosenstock) is intimately called *Rosy* by his friends, "because he has always something 'rosy' to say." Most Wor. Bro. Rosenstock measured up to this expectation, and spoke as follows:

"I am honestly glad of this opportunity to say a few words at this *despedida* luncheon, given in honor of our Most Worshipful Brother Frederic H. Stevens, Past Grand Master of this Grand Lodge.

"I have known our honored guest since his arrival in the Philippines in 1912, when he first became president of the McCullough Printing Company. That was the year our Grand Lodge was founded.

"Most Wor. Bro. Stevens has been an active worker in Masonry practically from the day of his arrival in this country up to the present time. He has

passed through the chairs of his Blue Lodge and was Grand Master of this Grand Lodge in 1923-24. He has also been an active worker in the "so-called" higher bodies, having passed through the chairs of the different orders of the York Rite and also that of the Scottish Rite, having been honored with the thirty-third degree of that Rite; and he is today, and has been for many years, the Deputy for the Philippines of the Supreme Council of the Southern Jurisdiction of the United States of America (Mother Council of the World), Ancient and Accepted Scottish Rite.

"Most Wor. Bro. Stevens is also a Past Worthy Patron of Mayon Chapter No. 1, Order of the Eastern Star, and a member of other associations which are affiliated in one way or another with our ancient Craft.

"Bro. Stevens is a hard and earnest worker, and he has given much more than his share of personal time and attention to Freemasonry. He is firm in his convictions, but he listens to the advice of his co-workers and his one aim has always been to do what he thought was for the best interests of our beloved Fraternity.

"Bro. Stevens has endeared himself to his Brothers by his untiring efforts to further the interests of Freemasonry in the Philippines, and to promote brotherly love and affection among the members of the Craft in this Jurisdiction.

"Former President Calvin Coolidge once said, 'Our doctrine of equality and liberty and humanity comes from our belief in the Brotherhood of man, through the Fatherhood of God.' Bro. Stevens' work among the brethren of our Craft has indicated that he has applied that belief to Freemasonry.

"We have gathered here today to God-speed to our honored guest, and I wish to offer the following toast:—

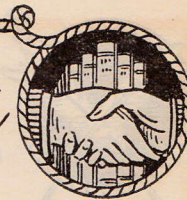
"To our Honored Guest: may he never complain that life has no joys so long as there is a single creature whom he can relieve by his bounty, assist by his counsels or enliven by his presence."

The most Worshipful Grand Master deplored the fact that many do not associate genuine friendship with Masonic brotherhood. Visibly moved, the guest of honor thanked the brethren for the courtesy tendered him and delivered an address which we publish on page 180 of this issue.

Due credit goes to Wor. Bro. John M. Aaron who, in spite of the short time given him, made a complete success of the affair.



Fraternal Reviews



By A. E. TATTON, P.M.

ALABAMA, 1938

118th Annual Lodges: 446
Montgomery Members: 27,575
Dec. 6 & 7, 1938 Loss: 612

Our Grand Representative, Wor. Bro. Lemuel B. Coley, was present.

Eight of the nine living Past Grand Masters were present and fifty-six Grand Representatives including ours answered the roll call.

Distinguished visitors were present from Louisiana and Mississippi.

One Lodge surrendered its charter, and twelve Lodges were reduced to six by consolidation.

The report of the Grand Master covers forty-five pages including many dispensations granted, a large number of recommendations, a complete set of rules, regulations and order of business for the Grand Lodge and the revision or elimination of numerous edicts. The Jurisprudence Committee concurred in full with the Grand Master and the report of the Committee was adopted in its entirety.

There are no reviews.

As all the elective and appointive officers were re-elected and reappointed, there was no installation of Grand Lodge Officers.

The last page of the signed Proceedings carries a note announcing the death of Grand Master Samuel B. Adams just seven days after his reelection.

Wor. Bro. Louis M. Hausman represents the Grand Lodge of Alabama near ours.

Present Grand Master, Ency F. Yielding of Florence.

Grand Secretary, Guy T. Smith,
Masonic Temple, Montgomery, Ala.

ALBERTA, 1939

34th Annual Lodges: 155
Calgary Members: 10,897
June 14 & 15, 1939 Loss: 158

Thirteen of the twenty-one living Past Grand Masters answered the roll call. Of 77 Grand Representatives listed, 36 were in attendance. Distinguished visitors were present from Ontario and Manitoba.

Grand Master Archibald West made a short report which it is a pleasure to read. He issued eight decisions or rulings one of which is the first of the

kind we have noted in our short experience as a reviewer. A Lodge room having been dedicated to Masonic purposes only cannot be used by other than Masonic bodies. When for financial reasons it becomes necessary to use the premises for non-Masonic purposes the dedication must be removed by official declaration.

At the Communication of 1938, they reduced the initiation fee to \$25.00, but only eleven Lodges took advantage of the reduction which caused the Grand Master to remark that "The improvement in membership statistics must be explained on some other basis than that of reduced fees." In this connection he also states: "This means that we have in effect in this Grand Jurisdiction what amounts to a graduated scale of initiation fees, according to age, presumed earning ability, and financial standing of the candidates. The result is sufficiently gratifying for me to feel safe in recommending the consideration of the scheme to other Grand Jurisdictions."

Action on applications for recognition from the Grand Lodge of Colombia in Bogota and the National Grand Lodge of Palestine was deferred. Recognition was granted the Grand Lodge of Venezuela and exchange of representatives authorized. Negotiations with the Grand Lodge of the Netherlands are still incomplete.

Eighty-seven beneficiaries of Grand Lodge received relief in the amount of \$11,199.27. Lodges contributed an additional sum of \$556.50.

The Committee on Fraternal Correspondence consists of the Chairman, M. W. Bro. A. M. Mitchell, and 14 members all of whom write reviews, from one to seven each. The Grand Secretary, M. W. Bro. J. H. W. S. Kemmis, is the member who reviews our 1938 book. He gives the Philippine Islands almost three full pages of kindly comment, which is more than we are allowed. We trust that Bro. Kemmis has found our reviews in *The Cabletow* beginning with the March 1938 issue and ending with the January 1939 number. The balance of 126 Proceedings reviewed are printed with our Proceedings of 1939.

M. W. Bro. Conrado Benitez (not W. Bro.) represents the Grand Lodge of Alberta near ours.

Grand Master, George Moore of Calgary.

Grand Secretary, J. H. W. S. Kemmis,
Masonic Temple, Calgary,
Alberta, Canada.

ARIZONA, 1939

57th Annual Lodges: 39
Douglas Members: 5,477
March 29 & 30, 1939 Loss: 103

Our Grand Representative, Wor. Bro. Hedrick D. Aitken, was not present.

Twelve of the twenty-three living Past Grand Masters answered the roll call and there were present thirty-eight Grand Representatives. Distinguished visitors were present from California, Colorado, British Columbia, and New Mexico.

An address of welcome by the Mayor of Douglas, Bro. Lynn J. Tuttle, followed the reception of the Grand Master to which the response was made by the M. W. Grand Master. Then followed the reception of the distinguished visitors.

The Grand Master's address covers only twelve pages. He rendered no decisions and granted no dispensations.

Of ten recommendations made by the Grand Master two were disapproved by Grand Lodge.

The sum of \$1,711.00 was expended during the year for relief in 20 cases.

The Grand Orator, Wor. Bro. Frederic A. Shaffer, made an address which we read with a great deal of interest until we reached the point where the Orator shows himself to be a pacifist and an isolationist.

The Committee on Correspondence recommended recognition of the Grand Lodge of Colombia at Bogota, Unida Mexicana at Vera Cruz, Mexico, and Parahiba of Brazil. Action on request of the Grand Lodge of Egypt was deferred.

M. W. Bro. Lloyd C. Henning, Chairman of the Committee on Correspondence rendered his sixth review of proceedings. The reviews are prepared by the Grand Representatives, or others, and edited and prepared for the printer by Bro. Henning.

Grand Master, Gurdon M. Buttler
of Tucson.

Grand Secretary, Harry A. Drachman,
Box 229 Tucson, Arizona.

(Continued on the next page)



Fraternal Reviews



(Continued from the preceding page)

CALIFORNIA, 1939

90th Annual Lodges: 580
San Francisco Members: 126,739
Oct. 10 & 13, 1939 Loss: 383

We have been under the impression that while California had Grand Representatives near other Grand Lodges, there were none near the Grand Lodge of California, but we have discovered one. Wor. Bro. Alfred Berglof, a Past Master of Balder Lodge No. 393 of San Francisco, is shown under the heading of Distinguished visitors as the Grand Representative of the National Grand Lodge of Denmark. The Grand Master issued commissions for Grand Representatives near the Grand Lodge of Texas, Washington, and Denmark. Heretofore, the Grand Lodge of California has been listed as one which did not subscribe to the Grand Representative system but it seems they are changing their attitude. This is our Mother Grand Lodge, and we should have an exchange of representatives.

Grand Lodge opened with 1,602 officers and representatives from 658 chartered Lodges. Distinguished visitors, in addition to the one already cited, were present from Oregon, Colombia, Alberta and Nevada. Four Justices of the Supreme Court of California, all Past Masters, were introduced.

Grand Master Leon O. Whitsell then delivered a short message. He reported Masonry in California "definitely on the up-grade." Two Lodges were consolidated and a dispensation granted a charter. He stated that most of the Lodges were in good financial condition with none delinquent in Grand Lodge dues. The death of M. W. Bro. Benjamin F. Blodsoe, Grand Master in 1914, and three Inspectors occurred during the year.

One hundred and thirty Fifty-Year Buttons were presented during the year of which the Grand Master personally presented eight.

Reports for the year ended August 31, 1939, showed enrollment at the homes as follows: Decoto Home, 200 men and 148 women; Covinas Home, 92 boys and 51 girls.

The Masonic Homes Endowment Fund on July 21, 1939, totalled \$1,170,181.88.

The Grand Secretary reported the receipt of five requests for fraternal recognition from the National Grand Lodge of Palestine and four in Mex-

ico. These were referred to the Committee on Policy and General Purposes but we fail to find where they reported thereon.

There are many fine things in the book under review which, for lack of space we cannot properly cover, such as the magnificent oration by Wor. Bro. G. Ellsworth Meyer, the reports of the Committee on Observance of Public Schools Week, on Masonic History, and others.

A resolution was presented relative to the procedure of presenting the flag in the Lodge room, in which it was proposed that the Master demand a pledge of allegiance to the flag from each member present. Both the Committee on Policy and General Purposes and the Committee on Ritual recommended that it be not adopted. Grand Lodge concurred in their recommendation. We commend a reading of the paragraph on page 610, under the caption "The American Flag" to those Grand Lodges in the United States that would nationalize Freemasonry.

They have a Committee on Correspondence whose report takes the place of a "Foreword" to the Topical Review of Grand Lodge Proceedings which is the work of the Chairman, Wor. Bro. Jesse M. Whites. There are three Reviewers who use the topical form, Whites of California, Crites of Nebraska, and Denslow of Missouri.

Our 1938 book evidently did not reach Bro. Whites, only one being sent to the Grand Secretary. The only mention of the Philippines is under Alberta.

The Deputy Grand Master, R. W. Bro. William H. Waste was unanimously elected Grand Master but owing to impaired health he reluctantly declined the election. As a result, the Senior and Junior Wardens advanced two positions instead of one.

Grand Master, William B. Ogden
of Hollywood.

Grand Secretary, John Whicher,
Masonic Temple, San Francisco,
Calif.

DELAWARE, 1938

133rd Annual Lodges: 22
Wilmington Members: 5,349
Oct. 5 & 6, 1938 Loss: 180

Our Grand Representative, Wor. Bro. G. Burton Pearson, was absent.

Thirteen of the twenty living Past Grand Masters answered to the roll call.

Distinguished visitors were present from Connecticut, District of Columbia, Massachusetts, New Jersey, New York, and Virginia.

In his various visits to Lodges, Grand Master Macklin talked on the subject of "Masonic Citizenship." In his Annual Address he stated: "Never in the history of our nation has there been such a need for men to take active interest in national and international affairs. Democracy is on trial. Great Nations are clamoring for its downfall. Liberty is hated by despotic nationalities. Regimentation marches forward under the guise of totalitarianism. Communism and Fascism bore from within in our own nation.

"Only the patriotic interest of the mass of the people can hold our blood-bought liberties. Masons founded our nation. I appeal to each Mason to be ever watchful and to jealously guard our democratic form of government."

The Delaware Masonic Home had 34 guests; 22 women and 12 men. The annual expense was \$21,235.88.

The Grand Lodge Scholarship Fund maintained eleven scholarships during the year. Loans amounted to \$1,187.50

Death claimed one Past Grand Master during the year, M. W. Bro. William E. Valliant.

M. W. Bro. Thomas J. Day, P. G. M., Reviewer, presented reviews of 71 volumes of Proceedings pertaining to 67 Grand Lodges. There is no review of the Philippine Islands.

Wor. Bro. Samuel N. Schechter represents the Grand Lodge of Delaware near ours.

Grand Master, George E. Vandergrift of Wilmington.

Grand Secretary, John F. Robinson, 818 Market Street, Wilmington, Delaware.

SICK COMMITTEE

The following brethren have been appointed by the Most Worshipful Grand Master as members of the Sick Committee for the month of March, 1940:

Marcos G. Garcia (17), T.V.T., Manila.
Knuty C. Stubo (8), 306 University Apartments, Manila.

Epifanio T. Santos (12), 128 Fullon, Manila.

LIST OF GRAND LODGE COMMITTEES STANDING COMMITTEES

- | | | |
|---|--|--|
| Jurisprudence:
George R. Harvey (3)
Manuel Camus (8)
Seldon W. O'Brien (9) | Accounts:
Fidel T. Manalo (82)
August Schipull (1)
Esteban Munarriz (14) | Returns:
Marciano Sayoc (15)
Frank S. O'Brien (9)
Petronilo C. de los Reyes (29) |
| Finances:
Miguel Bonifacio (29)
Apolinario S. de Leon (48)
Domingo T. Dikit (4) | Correspondence:
Joseph F. Boomer (9)
Mariano Gonzalez (12)
E. Buenaventura, Jr. (84) | Grievances:
Lot D. Lockwood (61)
Juan S. Alano (45)
Julian C. Balmaseda (51) |
| Credentials:
Andres Filoteo (85)
Fred M. Holmes (8)
Ramon Ramos (88) | | |

SPECIAL COMMITTEES

- | | | | |
|--|--|--|--|
| Masonic Temple Plans, Mausoleum and Cemetery:
A. J. N. Gabler-Gumbert (8)
Vicente Orosa (53)
Daniel Limbo (4) | Masonic Rules of Order:
George R. Harvey (3)
Christian W. Rosenstock (4)
Antonio Gonzalez (85) | Service:
Pastor R. Sapinoso (15)
Joaquin Garcia (12)
Gonzalo T. Vales (31) | Grand Reviewers:
Albert E. Tatton (41)
Mauro Mendez (15)
Ricardo C. Santos (80) |
| History:
Teodoro M. Kalaw (12)
Conrado Benitez (4)
Emilió P. Virata (31)
Joseph F. Boomer (9)
Bertrand H. Silen (1) | Entertainment and Public Functions:
Joseph H. Alley (62)
Jose C. Velo (4)
Constancio San Jose (16)
Jose Muniain (107)
Honorio Musni (19)
Gonzalo P. Nava (56)
Edward M. Masterson (95) | Masonic Education:
Florentino Cayco (4)
Francisco Benitez (4)
Henry Gilhouser (45)
Julian C. Balmaseda (51)
Ricardo C. Santos (80) | Acacia Island:
Jose Abad Santos (4)
Frederic H. Stevens (3)
Christian W. Rosenstock (4)
Conrado Benitez (4)
Collin M. Hoskins (1)
Gonzalo P. Nava (56)
Canuto S. Nadurata (13) |
| Custodians of the Work:
John R. McFie, Jr. (3)
Jose P. Guido (12)
Michael Goldenberg (80)
Jose C. Velo (4)
John M. Aaron (3) | Trust Agreement Certificates:
Vicente Carmona (22)
John R. McFie, Jr. (3)
Antonio Gonzalez (85)
Miguel Bonifacio (29)
Marciano Guevara (22) | | |

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◆ ◆ ◆ **OFFICIAL SECTION** ◆ ◆ ◆

Grand Lodge Circular)
No. 1, Series of 1940)

Subject: Restoration of Suspended Member for N.P.D.

As in previous years, the Annual Returns for 1939 show a loss in membership of three hundred and fifty-five (355) suspended for non-payment of dues alone. This is an existing problem that requires immediate personal attention and action on the part of every interested member of the Craft. It is not merely a numerical loss. They are 355 Masons—our friends and brethren. If they are good Masons and have the interests of Masonry near their hearts, we cannot, we must not lose them if they are found to be in a position to continue assuming the responsibility of membership.

It is suggested that our Lodge Officers, as well as members, contact these brethren and find the ways and means of prevailing upon them to return. At the next stated meeting of the Lodge, if necessary, a Special Committee should be appointed whose duty would be to investigate who among those who have been suspended for non-payment of dues are worthy of restoration to active membership. This Circular should not, however, be interpreted to mean that the unworthy one should be won back also. Each Lodge should judge for itself the worthiness of those whom they wish to participate again in our labors in the interest of the Fraternity. Masons thus restored should be reported to the Grand Secretary accordingly.

Given at Manila, Philippines, this 29th day of January, A. L. 5940, A. D. 1940.

JOSE DE LOS REYES
Grand Master

ATTEST:

ANTONIO GONZALEZ
Grand Secretary

Grand Lodge Circular)
No. 2, Series of 1940)

Subject: Keeping Lodge Book in Order.

It has come to our attention that a number of Lodge Secretaries and Treasurers do not keep their books in order and up-to-date.

As you very well know, our Constitution requires that Lodge moneys received and disbursed be properly accounted for, and for this reason the Lodge Secretary and Treasurer are expected to keep their books in order and up-to-date. Lodge Officers are therefore requested to see to it that this provision of our Constitution is enforced, so that when Grand Lecturers or the Lodge Inspector make their examination, the books will be found true and correct.

Given at Manila, Philippines, this 30th day of January, A. L. 5940, A. D. 1940.

JOSE DE LOS REYES
Grand Master

ATTEST:

ANTONIO GONZALEZ
Grand Secretary

Grand Lodge Circular)
No. 3, Series of 1940)

Subject: Awarding of Diplomas of Merit to Deserving Brethren.

Doubtless, among the five thousand or more Master Masons in this Grand Jurisdiction, there are brethren who, laboring in silence and anonymity, have accomplished Masonic tasks which entitle them to grateful acknowledgement by our Grand Lodge. Without thought of reward or emoluments, they have rendered exceptional service of transcendental importance and positive value, either in the field of Masonic charity and promotion, or for the good of the Community in which they live. As exemplary citizens personifying truly Masonic virtues, they have awakened the somnolent and the indifferent, reestablished peace and harmony where discontent and discord reigned before, and have dedicated themselves to Masonic labors which are conspicuous and honorable. Without being spectacular because they are never animated by interest in ulterior reward, they are, to be sure, the strong pillars of our Institution with service as their only goal.

It is but proper, therefore, that some way or another, these brethren should be given the just recognition due them, if only as an inspiration to others, let alone the fact that it should be a norm of conduct for all of us to give credit where credit is due.

Up to the present, but few have given their attention to these deserving brethren and publicly proclaimed the sincere efforts they have exerted for the reaffirmation of our ideals and the further improvement of our practices. I have thought it opportune, therefore, that every year the Grand Lodge should give them recognition by recording their names on a Roll of Honor, and by conferring on them suitable Diplomas of Merit.

So that this plan may be brought to a successful realization, I suggest, and so request all Inspectors of Lodges that they submit to the Grand Secretary before the first day of December, detailed and complete information on the Masonic work of all brethren who in their judgement, merit special recognition in his District and by the Grand Lodge. It is my desire that before the Grand Lodge Annual Communication, such information is received by the Grand Secretary from the Inspectors on time, so that the Special Committee, which I shall appoint for the purpose, may in turn select from among the names submitted, three most outstanding brethren deserving of the honor.

I request that all Inspectors take due notice of this Circular and communicate its message to all Master Masons in his District, and that the Secretary of each Lodge read this Circular at the next stated meeting after receipt thereof, and at subsequent meetings when the Worshipful Master deems it convenient to do so.

Done in the City of Manila, Philippines, this 15th day of February, A. L. 5940, A. D. 1940.

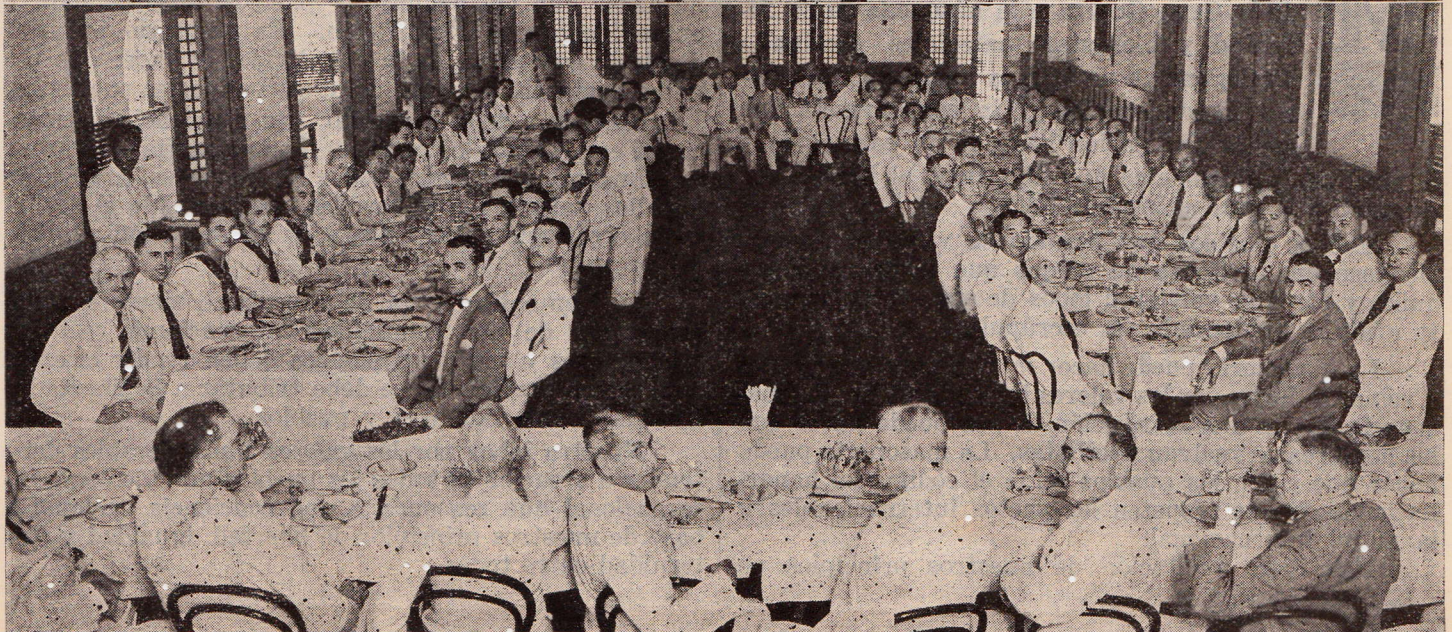
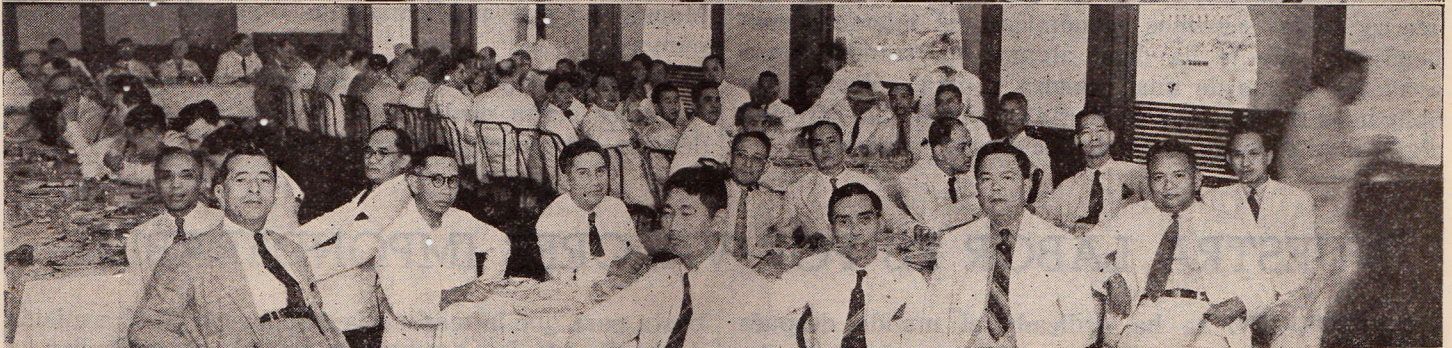
ATTEST:

JOSE DE LOS REYES
Grand Master

ANTONIO GONZALEZ
Grand Secretary

OFFICERS FOR THE YEAR 1940-1941

Grand Master	Jose de los Reyes (80)
Deputy Grand Master	John Robert McFie, Jr. (3)
Senior Grand Warden	Jose P. Guido (12)
Junior Grand Warden	Michael Goldenberg (80)
Grand Treasurer	Vicente Carmona, P.G.M. (22)
Grand Secretary	Antonio Gonzalez, P.G.M. (85)
Grand Secretary Emeritus	Teodoro M. Kalaw, P.G.M. (12)
District Grand Master for China	David W. K. Au (109)
Grand Chaplain	Arthur J. N. Gabler-Gumbert (8)
Grand Orator	Jose Artiaga (16)
Grand Marshal	Bertrand Harold Silen (1)
Grand Standard Bearer	Orestes Hermosura (13)
Grand Sword Bearer	Eduardo del Rosario Tan Kiang (27)
Grand Bible Bearer	Fernando Busuego (53)
Senior Grand Lecturer	Jose C. Velo (4)
Junior Grand Lecturer	John Maurice Aaron (3)
Senior Grand Deacon	Jose M. E. de Leon, Jr. (12)
Junior Grand Deacon	John W. Ferrier (3)
Senior Grand Steward	Teodorico A. Jimenez (31)
Junior Grand Steward	Harold T. Gewald (1)
Grand Organist	Enrique Romero Martinez (5)
Grand Pursuivant	James Francis Delahoyde (95)
Grand Tiler	Jose J. de Guzman (77)



Pictures taken at the farewell luncheon in honor of Past Grand Master Stevens, fifth from left, upper picture. Story appears on page 182.



SI NOS PUSIÉRAMOS A MEDITAR.....

SEGÚN informe del Gran Secretario se han registrado en nuestras filas durante el año masónico que terminó el 30 de noviembre de 1939 trescientas cincuenta y cinco bajas por la falta de pago de cuotas. Si a esto vamos a sumar los dados de baja por las mismas razones en años anteriores al mencionado, las cifras alcanzarán a considerables proporciones. ¿Nos hemos puesto a meditar a qué se debe esto? ¿Nos hemos puesto a meditar que este es un problema que nos afecta grandemente? ¿Nos hemos puesto a meditar que hasta ahora nada positivo se hace para cortar este mal o minimizarlo?

Si nos pusiéramos a meditar, pronto nos habríamos dado cuenta de que el remedio tal vez esté en nuestras propias manos. Un miembro deja de pagar sus cuotas o porque no tiene dinero para ello o porque ha perdido todo interés en nuestra institución. Si es lo primero, la logia debe proceder caritativamente con el miembro que, tal vez, se avergüence de exponer su crítica situación financiera ante sus propios hermanos, o tal vez sea lo bastante digno y no querer de consiguiente ser una carga para la logia. ¿Se ha hecho en todos los casos una investigación adecuada acerca de los recursos económicos del miembro suspendido? ¿Se le ha dado alguna oportunidad para ayudarlo a que de una manera u otra solvete sus obligaciones para con la logia? ¿Se le ha ofrecido algún plan de pago antes de declararle suspenso?

Y si es que ha perdido todo interés en su logia, ¿qué pasos ha dado ésta para averiguar las causas de su retraimiento? ¿Ha sabido la logia despertar en el miembro el debido interés por la masonería y por todo lo que ella representa? ¿Ha sabido darle la instrucción, educación y cultura suficientes para comprender hacia donde vamos? ¿Ha sabido ella inculcarle la necesidad de pensar y obrar siempre como masón? ¿Ha sabido ella alimentar su espíritu con el pan de nuestros altos ideales?

La logia misma debe contestar a estas preguntas después de meditar en lo que se ha hecho en cada caso.

Es desde luego obvio que muchos de los suspendidos no deben merecer ninguna consideración y que están mejor fuera de nuestros talleres que no dentro. Pero es innegable que existe un buen número de miembros que debieran volver a las labores activas de la logia. Algo debe hacerse para que éstos vuelvan. La logia misma es la que deberá juzgar quiénes de entre ellos deben ser reintegrados a las actividades del taller.

A esto obedece la circular No. 1 expedida el 29 del pasado mes de enero por nuestro Muy Ilustre Gran Maestro y que publicamos en otra página de este número.

Pongámonos, pues, a meditar y de seguro encontraremos algún medio a fin de corregir este mal que debiera desaparecer lo antes posible.

NUESTRA LABOR ES POR VALORES IMPONDERABLES

MUCHO se ha dedicado el mundo después de la Gran Guerra a la búsqueda de su felicidad y bienestar materiales, olvidando o relegando a un lado la lucha por los valores imponderables, y la consecuencia fue que la civilización ha dado un paso atrás y el nivel de las ideologías que dignifican al hombre ha descendido a grados inconcebibles.

Muchos pueblos han perdido su virilidad, convirtiéndose en montones de ovejas que siguen a la esquila, y otros se volvieron lobos de sus semejantes en su afán de predominio sin escrúpulos.

La masonería puede hacer mucho para que vuelva a reinar la lucha por los valores imponderables. La masonería que es una institución de paz puede hacer que los hombres se vuelvan pacifistas. La masonería puede hacer que entre los pueblos reine el código del honor, haciendo que se respeten los pactos internacionales y la moral internacional.

Una mera recitación de nuestros principios no

basta para que la masonería cumpla con su alta misión de hacer que los hombres y pueblos se entiendan, y entendiéndose se dignifiquen. Es necesario ir horadando la conciencia de la colectividad y hacer que penetre hasta ahí el fuego de nuestros ideales pacifistas. La masonería debe despertar una conciencia internacional entre todos los pueblos. La masonería debe crear un alma colectiva entre todos los hombres, a base de aquellos valores imponderables que han sido el sostén de la civilización y el acicate de su evolución y natural progreso.

La humanidad toda debe sentirse siempre parte integrante de una comunidad internacional, y todos los hombres y todos los pueblos deben rendir el culto que vamos predicando se debe tributar a la libertad e igualdad entre hombres y pueblos.

Nuestra labor por los valores imponderables debe tender a crear entre todos los pueblos una ideología internacional que responda a una conciencia nacional a base de nuestros principios de libertad, igualdad y fraternidad entre todos.

LO QUE NO PUEDE HACER UNA LOGIA



ORGANIZARSE, constituirse y actuar como tal sin la autorización de una carta constitutiva o una carta bajo dispensa;

Proceder en sus actuaciones sin estatutos o reglamentos interiores debidamente aprobados por la Gran Logia o el Gran Maestro;

Organizarse como logia sin contar con un Venerable Maestro, un Primer Vigilante, un Segundo Vigilante, un Tesorero, un Secretario, un Primer Diácono, un Segundo Diácono y un Guarda Templo por lo menos;

Renunciar a todas o algunas de sus prerrogativas o facultades a ella inherentes como logia;

Tramitar sus asuntos y despachar sus trabajos como no sea en una tenida ya regular u ordinaria o ya especial o extraordinaria, según sea el caso; pero esto no será óbice para que cualquier masón pueda leer el ritual fúnebre en caso de que no sea posible celebrar una tenida al efecto;

Tratar y despachar cualquier asunto en una tenida que no sea la tenida ordinaria o regular (stated meeting) a menos que se obtenga una previa dispensa del Gran Maestro al efecto, siempre que no se trate de una colecta o apropiación de fondos para una obra de caridad, o de conferir grados, o de elegir un representante para la Gran Logia, o de elegir comisionados de juicio, o de recibir y actuar sobre la solicitud de un candidato que hubiere sido rechazado en un plazo menor de los doce meses a contar desde la fecha en que fué rechazado;

Celebrar más de una tenida ordinaria en cada mes lunar;

Celebrar su tenida ordinaria en un día u hora diferentes de los señalados y fijados en sus estatutos;

Considerar cualquier tenida especial o extraordinaria como parte o continuación de una tenida regular u ordinaria;

Celebrar cualquier tenida sin la presencia de siete de sus miembros por lo menos, a menos que fuera para conferir grados;

Celebrar una tenida en un día de domingo, a menos que fuera para servicios fúnebres;

Celebrar una tenida sin antes abrir la logia conforme a ritual y en el grado correspondiente;

Abrir la logia en un lugar diferente del señalado en su carta constitutiva o carta bajo dispensa;

Abrir la logia por otro que no sea el Venerable Maestro o uno de sus Vigilantes o en su presencia y bajo su dirección, a menos que, estando ausentes el Venerable Maestro y los Vigilantes, el Gran Maestro o su representante se constituya en la logia para abrir la misma;

Tramitar y despachar sus asuntos en una logia que no sea de maestros masones con excepción del caso en que se trate del examen de candidatos y de conferir algún grado subordinado al de maestro;

Declarar meramente suspendidos los trabajos sin cerrar la logia tan pronto como la tenida por la cual se haya abierto haya terminado con los trabajos correspondientes;

Regirse por ninguna enmienda a sus estatutos a menos que la misma esté aprobada por la Gran Logia o por el Gran Maestro en el entretanto;

Despachar su correspondencia oficial sin llevar el sello de la Logia, en donde aparezca el nombre y número de la misma, la fecha de su carta constitutiva y el lugar de su residencia o domicilio;

Dispensar la lectura de las comunicaciones oficiales del Gran Maestro o del Gran Secretario, lectura que deberá hacerse en logia abierta inmediatamente en la tenida ordinaria siguiente a su recibo;

Renunciar al propio control de sus fondos y propiedades;

Confiar a cualquier corporación u otra organización o persona el control y administración de sus fondos o propiedades;

Usar o permitir que se usen los fondos o propiedades de la logia para cualquier otro fin que no fuera para pagar y satisfacer las necesidades de la logia o para obras de caridad;

Repartir el dinero o las propiedades de la logia entre sus miembros, aún en el caso de que algunos de éstos los hubieren de emplear para la formación de una nueva logia;

Donar sus fondos o propiedades a cualquiera a no ser que fuera para fines de caridad y esto en la forma establecida por la constitución;

Aplicar los fondos donados o entregados a la logia en fideicomiso para otro fin distinto del fideicomiso;

Gastar en un año masónico más del diez por ciento (10%) de sus ingresos del año anterior próximo pasado para agasajos y entretenimientos que tengan por objeto promover las relaciones fraternales;

Emplear sus fondos para bebidas espirituosas, fermentadas o alcohólicas o hacer uso de las mismas en cualquier reunión o banquete masónicos;

Dejar de atender a los miembros de su logia necesitados de caridad y auxilio aún en el caso de que para ello fuera necesario emplear todos los fondos de la logia y sus propiedades;

Abandonar a las viudas y huérfanos de miembros de su logia cuando los mismos necesiten de socorro;

Negarse a reembolsar a cualquier otra logia o Junta de Socorro todas las cantidades de dinero que ésta haya gastado para socorrer a los miembros necesitados de aquélla, no debiendo nunca exceder de la cantidad de cincuenta pesos por cada caso;

Permitir que se extraiga el dinero de la logia sin antes hacerse constar en los libros de la misma el consentimiento expreso de la logia a no ser que se trate del pago de las cuotas a la Gran Logia o para las necesidades del comité encargado de atender a los casos de caridad;

Dejar de transmitir al Gran Secretario el informe anual de todas sus transacciones correspondientes a los doce meses anteriores al primero de diciembre de cada año, informe que se deberá enviar dentro de los primeros quince días del mes de diciembre de cada año;

Consolidarse con cualquier otra logia o logias sin antes obtener el consentimiento por escrito de las tres cuartas partes de todos sus miembros en una tenida ordinaria celebrada por lo menos después de los tres meses de haberse notificado de la propuesta consolidación a todos los miembros a menos que el Gran Maestro, encontrando que no es practicable la celebración de dicha tenida o la obtención del consentimiento arriba referido apruebe la consolidación con sólo el consentimiento escrito de no menos de una mayoría de los miembros de la logia, debiendo siempre tener en cuenta que la consolidación no puede surtir efecto alguno hasta que no se someta a aprobación y se apruebe por la Gran Logia o el Gran Maestro en el entretanto;

(Continuaremos en el siguiente número)



De Charla con Nuestros Hombres



“No esta mal el que aumentemos el numero de nuestros miembros; pero es mucho mejor, infinitamente mucho mejor, el que nuestras tenidas esten siempre bien atendidas y que prevalezcan el entusiasmo, la armonia, un alto nivel moral y la justa apreciación de las virtudes masónicas”

dice el Ven. Hermano James Wilson

en el quincuagésimo aniversario de su exaltación como Maestro Masón, y nos repite lo mismo en esta charla.



ENGO a saludarle y tener con Vd. la charla propuesta hace tiempo—nos dice el Ven. Hermano James Wilson así que se sienta en nuestra oficina.

—Le felicito por el 50.o aniversario de su exaltación al sublime grado de Maestro Masón, y realmente he sentido que Vd. no haya estado presente en la última reunión de la Gran Logia y así atender al acto de la imposición de la barra que ésta ha acordado concederle por sus continuos y largos años de servicio masónico.

—Me han notificado; pero realmente era imposible. La logia de la cual soy miembro, que es la logia Mount Apo No. 45, como Vd. sabe, había acordado con mucha anticipación celebrar una fiesta en mi honor para la noche del día 23 de enero, y aunque para mí hubiera sido un honor el recibir la barra en plena Gran Logia en sesión no podía deshacer un compromiso ya contraído.

—Tengo referencias de que la fiesta en su honor fue un gran acontecimiento en Zamboanga...

—Dentro de su solemnidad y sencillez la fiesta fue un verdadero éxito. La dieron en mi honor los miembros de mi logia, y tuvieron la fineza de invitar a todos los amigos y sus familias.

—¿Y qué programa prepararon?

—Muy variado. Discursos, música, baile y banquete.

—¿Y quiere decirnos cómo es que se hizo masón?

—Usted verá, y esto lo dije también en mi discurso, como Vd. lo comprobará en esta copia que le entrego para que haga de ella el uso que crea conveniente. En mis días mozos, siempre iba a presenciar las procesiones masónicas, que herían mi mente juvenil, y sobre todo mi imaginación. La mayoría de las veces, eran ceremonias públicas para la colocación de una primera piedra ya para grandes e imponentes edificios públicos o ya para iglesias u otras construcciones. Como se levantaban los edificios a base de piedra, se hacía costumbre el que los masones colocaran la primera piedra. Las ceremonias que se hacían, que como Vd. sabe son muy impresionantes, quedaron grabadas en mi corazón.

—Tiene usted razón...

—Sí; y además advertía que los que

formaban parte de la institución eran hombres de saber, de buen corazón, de conducta irreprochable, en una palabra, lo mejor de la comunidad, el mejor tipo del hombre moral que me era permitido conocer entonces. Ya tomé la resolución de ser uno de ellos.

—Y supongo que pronto realizó usted sus ardientes deseos de ser masón.

—Supe desde entonces que nadie debe pedir a otro a que se haga masón. Uno debe pedir este favor, y esto lo hice, así que llegué a la edad competente.

—¿Y cómo llegó usted a ser masón?

—Estaba un día de charla con un amigo, que era al mismo tiempo un antiguo masón. Le pregunté cómo podría hacerme masón. Él entonces me dirigió varias preguntas, tal vez deseoso de saber mis motivos, y después me informó que él se encargaría de obtener los papeles correspondientes para poder yo preparar mi solicitud.

—Así fue, y pronto me admitieron al primero y segundo grados. Y un 28 de enero, hace ahora mas de cincuenta años, me exaltaron al grado de Maestro Masón.

—¿Y donde fue esto?

—En la logia Saint John's No. 16, Falkirk, Escocia.

—¿Y permaneció usted allí?

—No; después de algunos años pasé a los Estados Unidos y me afilié a la logia Pentalpha No. 202, en Los Angeles.

—¿Y cuándo fue eso?

—En 1894. Desde entonces he sido un miembro activo de dicha logia, hasta que vine a Zamboanga.

—Allá por el año de 1910 formamos en Zamboanga un Sojourners Association de la que fui presidente por muchos años. Y allá, hacia el año de 1918, decidimos algunos de sus miembros formar una logia en Zamboanga, y así solicitamos de la Gran Logia la dispensa correspondiente, que nos fue, desde luego, concedida.

—¿Y quién fue su Venerable Maestro?

—Tanto en su organización bajo una carta dispensa como ya con carta constitutiva tuve el gran honor de ser su Venerable Maestro. Y veinte años después me volvieron a elegir para presi-

dir la logia como Venerable Maestro otra vez.

—¿Y qué me dice de nuestra organización como tal?

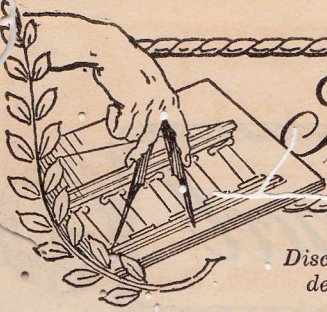
—La masonería como una organización es una gran cosa. No se sabe a ciencia cierta cuándo y en dónde originó. El manuscrito mas antiguo que se conoce es del año 1390. Sabemos que en su periodo primero, cuando los masones eran mas bien operativos, los mismos iban de un sitio a otro construyendo mas bien catedrales.

—No se poseen datos exactos de cuándo principiaron a trabajar las primeras logias especulativas. Sabemos que varias logias en Inglaterra formaron una Gran Logia en el año de 1717, y que también en Escocia se formó una Gran Logia en el año de 1736. Escocia es la única jurisdicción que posee una logia que emergió de otra operativa, y esa es la Kilwinning, la **Maître Logia** de Escocia. El libro de actas mas antiguo que posee esta logia lleva la fecha de 20 de diciembre de 1642, y la fecha que se asigna como la en que se construyó la Abadía, ahora en ruinas, es de 1140.

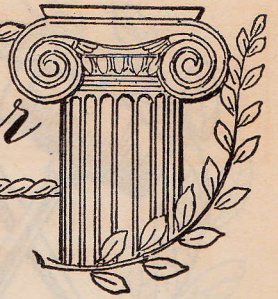
—Y vuelvo a repetir lo que ya he dicho muchas veces en mi vida masonica, que no está mal el que procuremos aumentar el número de nuestros miembros; pero es mucho mejor, infinitamente mejor, el que nuestras tenidas estén siempre bien atendidas, y que prevalezcan la armonía, el entusiasmo, un alto nivel moral y justa apreciación de las virtudes masónicas.

—No nos olvidemos que nos hemos asociado a esta Gran Organización de nuestra libre voluntad y, por tanto, es nuestro deber cumplir espontáneamente con nuestras obligaciones no solo dentro de nuestros talleres sino también aquellas obligaciones de fuera, como el de visitar a los enfermos, enterrar a los muertos, ayudar a los necesitados, consolar al triste, dar buenos consejos al hermano errado, y guiar a todos por el camino de la virtud y del deber...

Y los ojos de este Hermano brillaban cuando hablaba con los mismos fulgores que quizá despedían en la noche de su exaltación, hará cincuenta años, allá en las tierras de la Escocia...



Sobre la Plancha de Trazar



Discurso pronunciado por el Ven. Her. Honorio Musni en la noche del 22 de enero de 1940 en la velada celebrada en honor de los que fueron exaltados al Grado 33 y K. C. C. H.

Ilustre Delegado del Supremo Consejo del Grado 33;

Ilustres y Distinguidos Huéspedes de Honor;

Damas y Hermanos:—

AL EXTENDER á todos los presentes nuestra cordial bienvenida en nombre del Consistorio Rizal en esta noche tan grata y tan memorable, no puedo menos de no evocar la memoria de aquella pléyade de grandes masones que demostraron con sus actos la lealtad al deber. Esta recepción que hoy damos no es mas que una demostración de nuestro vehemente entusiasmo y admiración por el éxito alcanzado por nuestros muy queridos huéspedes en el cumplimiento del deber masónico. Nuestro Hermano Dr. Rizal, el Mártir de Bagumbayan, prefirió la muerte antes de abdicar los principios por los cuales luchó. Dió su vida cumpliendo lealmente con un deber patriótico. Nuestro Ven. Hermano Marcelo H. del Pilar, en cuyo honor hemos consagrado los altares de este templo masónico, de este mismo templo donde nos hallamos consagrados ésta noche, el Ven. Hermano del Pilar abandonó las dulzuras del hogar, afrontó las amarguras de la pobreza, para emprender una fuerte campaña libertaria y murió en la miseria, lejos de sus seres queridos, pero feliz, en la convicción de que, como verdadero masón, había puesto todo lo que podía de su parte para desgarrar aquí el velo del obscurantismo. Con su bien cortada pluma, y su voz autorizada, el Her. Graciano Lopez Jaena despertó a nuestro pueblo de su letargo y apatía, y así cumplió fielmente con su deber de inculcar en nuestras masas los principios de Libertad, Igualdad, y Fraternidad. ¡Y cuantos de nuestros hermanos tuvieron que regar con su generosa sangre el campo de Bagumbayan y otros lugares de nuestro suelo, sin claudicar de sus convicciones y que fueron perseguidos y ejecutados por cumplir con el deber de encauzar a nuestro pueblo hacia los derroteros del progreso! A estos hermanos ya idos les rendimos culto y honor, no porque sean grandes héroes, sino porque, como prototipos de la verdadera Masonería, han sabido vencer las dificultades y han luchado por vencerlas, para lograr e implantar aquí el ideal masónico.

Este es el motivo de porqué esta noche nos hemos reunido aquí como miembros de una gran Institucion, para felicitar a nuestros huéspedes de honor, que acaban de ser exaltados a los grados mas altos de la Masoneria, por que han cumplido fielmente con su deber masonico. Me refiero particularmente al Muy Ilustre Hermano General José de los Reyes, Gran Maestro de la Gran Logia de Filipinas, que acaba de ser exaltado al Grado 33, en reconocimiento a sus meritorios servicios prestados dentro de la institucion. El Hermano General de los Reyes, como militar, ha cumplido como muy pocos con su deber, y por ello escaló con la rapidez de un meteoro todos los rangos, desde el primero, hasta llegar a la cuspide mas alta a que un militar puede aspirar, el de ser Comandante General. Puede tener el orgullo de haber sido el primero en haber ocupado el distinguido puesto de Jefe de Estado Mayor del Ejército Filipino. En la misma forma como él cumplió fielmente con sus deberes como militar, así también el Muy Ilustre Hermano de los Reyes ha desempeñado su cometido como masón.

Asimismo, felicitamos al Ilustre Hermano Michael Goldenberg por su exaltación al Grado 33. El Hermano Goldenberg siempre se ha distinguido por sus actividades masónicas, por su trato afable, por su corazón bondadoso, pues, ha sabido con mucha frecuencia tender sus benevolentes manos a los necesitados, y siempre se ha afanado por estrechar las relaciones de amistad, de buena inteligencia y de fraternidad entre los filipinos y los de otra raza, facilitando de este modo la eliminación de aquellas asperezas raciales que suelen ser el origen de grandes discordias. El Hermano Goldenberg es de familia de masones, pues, su padre lo fue, y fue uno de los amigos de nuestro Ilustre Patricio Dr. José Rizal.

También felicitamos a los queridos Hermanos C. W. Rosenstock, José C. Velo, John Maurice Aaron, John A. Cropper y Charles M. Cotterman, por el honor singular con que el Supremo Consejo del Grado 33 les ha distinguido, confiriéndoles el rango de Caballero Comendador de la Corte de Honor. Al felicitar a estos queridos Hermanos, faltaría a mi deber si no felicitara también al Ilustre Her. Frederic Harper Stevens, Gran Delegado del Supremo Consejo, por cuya recomendación nuestros distingui-

dos huéspedes de honor son ahora recipientes de tan alta distinción.

¡Gracias!

PRECEPTOS MASONICOS

Deja hablar a quienes te escuchan.

El verdadero culto consiste en las buenas obras y práctica de las virtudes.

Haz el bien por el amor al bien mismo.

Ama a los buenos, ten piedad de los débiles; no ofendas a nadie.

No adules a tus hermanos porque es una traición; si tu hermano te adula teme que te corrompa.

Escucha siempre la voz de la conciencia; élla es tu propio juez.

Ayuda a los pobres; cada suspiro que tú les arranques, será una maldición que caerá sobre tu cabeza.

Si por el puesto que ocupas te crees superior a los demás, eres un orgulloso; piensa que no es el puesto que honra o degrada al hombre sino la manera como se desempeña.

El camino de la luz, sólo tú debes buscarlo; está en ti mismo.

El valor es un don del espíritu; el miedo es una debilidad de la carne.

Acepta los sucesos de la vida tal y como vienen. No maldigas ni reniegues, ni te quejes. Lo inútil no debe hacerse.

Lee y aprovecha. Ve e imita. Reflexiona y trabaja. Que todo redunde en beneficio de tu familia y de la Patria. Sé siempre contento de todos, para todo y con todo.

Alégrate de la justicia. Aflíjete de la iniquidad y sufre sin quejarte. Jamás juzgues ligeramente a los hombres y menos a tus hermanos. Acuérdate de que tú quieres ser bien juzgado.

No odies a nadie. El odio es una fuerza que debilita nuestras energías.

Respeto a todos los viajeros y ayúdalos en todas sus necesidades. La persona del viajero y la de tu hermano, deben ser siempre sagradas para ti.

Evita las querellas, olvida los insultos. Respeto lealmente a las mujeres.

No aflijas nunca el corazón del pobre anonadado por el dolor, ni retardes tu socorro a los que sufren.

No permitas que el día pase sin que hayas reconocido una verdad o hayas aumentado un conocimiento o causado una alegría. No vivas solamente para tí; vive también para los demás.

—Canje



MASONERÍA Y CATOLICISMO

(Discurso pronunciado en Madrid por el Her. Tomás Aréjola en una tenida de iniciación.)

¡Libertad, Igualdad y Fraternidad! He ahí el lema que define las aspiraciones de esta ínclita institución; he ahí sintetizado el programa masónico; he ahí simbolizadas las virtudes masónicas; he ahí, en fin, la Masonería misma con todo el esplendor de su magnificencia.

Por si alguna preocupación os queda todavía respecto al verdadero carácter y tendencias de esta sociedad, debo decir os, queridos hermanos, que la Masonería no se ha creado para destruir otras instituciones religiosas o profanas, o para corromper las conciencias desviándolas de sus convicciones peculiares; al contrario, háce fundado para hermanarlas, encauzándolas al bien universal dentro de sus respectivos fines, salvando siempre, como no puede menos, el respeto a los ideales y creencias que constituyen precisamente la base capital de sus saludables doctrinas. Quiero decir que la Masonería, lejos de oponerse al Catolicismo, está de acuerdo con él en las mismas máximas; sólo que esa cabeza visible llamada Romano Pontífice ha declarado en su cacareada infalibilidad, incompatible en el individuo ser católico y masón al propio tiempo.

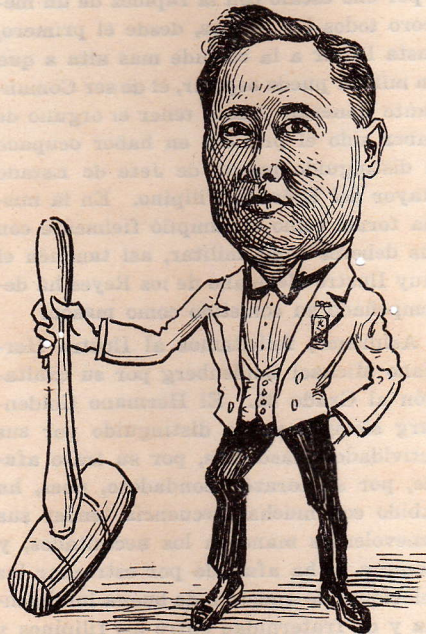
La Masonería como toda institución llamada a regenerar la Humanidad, ha tenido sus días aciagos. Combatida al nacer, ha sufrido dolorosas y sangrientas persecuciones, ha permanecido como olvidada en la obscuridad de los antros, haciendo el bien sin esperar recompensa, ejerciendo la caridad sin dar su nombre, enseñando sus doctrinas en el secreto, sin ostentación, sin vanas pretensiones.

El tiempo nos ha dado razón de la eficiencia de sus sabias enseñanzas y ved la ufana y orgullosa contemplando el grandioso resultado de su obra.

No necesito hacer elocubraciones históricas que vosotros sabéis: la Francia contemporánea, la que sacudiendo el yugo secular de la reacción, reduciendo a polvo la lúgubre Bastilla, triste recuerdo del absolutismo y de la tiranía, ha proclamado en la "Commune" los sagrados derechos del hombre; Inglaterra y Alemania que queriendo sustraerse de la

enervante y absoluta influencia de la Sede Pontificia, han confiado en sus Soveranos la suprema dirección de sus conciencias; España misma, tan católica y tan fanática, que cansada ya de tanta tutela espiritual sostenida a hierro, sangre y fuego por la terrorífica Inquisi-

Ven. Her. Teopisto Batungbacal



*Tierno en sus sentimientos,
fuerte en sus convicciones,
grave en sus pensamientos
y firme en sus decisiones.*

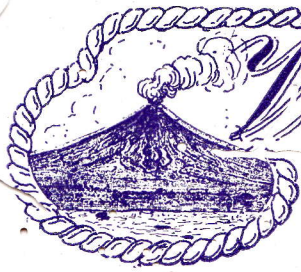
ción, ha sabido rechazarla, emanciparse de ella con dignidad, sustituyéndola con regeneradoras libertades; y esos pueblos jóvenes de ambas Américas, llenos de vigor y vida, campeones infatigables del progreso y asiduos cultivadores de las ciencias y artes que al iniciarse a la civilización han prescindido de la teocracia absorbente, adoptando en cambio verdaderos elementos de cultura en su vertiginoso desarrollo; ellas, todas esas naciones a quienes el progreso sonríe, la libertad da alas al pensamiento y la prosperidad llena de abundancia y bienestar, son

pruebas elocuentes, elocuentísimas, de que la Masonería, merced a sus propagandas democráticas inspiradas en esa libertad, igualdad y fraternidad, que constituyen su lema inquebrantable, ha venido infiltrándose en esos pueblos, transformándolos y regenerándolos.

Porque la Masonería, al igual de la yedra que se pega al tronco del árbol, ha venido uniendo su suerte con la de la humanidad desvalida y huérfana de libertad. Observad si no: en los pueblos donde la tiranía y el absolutismo imperan, donde el fanatismo religioso esclaviza las conciencias, donde la arbitrariedad e intransigencia hacen numerosos víctimas; allí vereis al francmasón, a esos apóstoles de la libertad, llevando el consuelo al triste, la luz al que no ve, la verdad a los que dudan, levamando el ánimo a los pusilánimes, imbuyendo a la mente sólidas convicciones, contrarrestando, en lo que está en sus manos, esas corrientes devastadoras del desorden y de los atropellos, que reducen a los pueblos a la más espantosa abyección y servilismo, o determinan en ellos esas horribles hecatombes que registra la historia.

Si la Masonería es la suprema manifestación de la democracia puesto que en la democracia se aquilatan sus principios, enseñanzas y procedimientos, nada más útil y provechoso para nosotros, hijos de un pueblo olvidado del centro confín del mundo, que profesarla, ser de ella vigorosos adalides y propagandistas, si queremos que aquella tierra que nos vió nacer, se redimiera y transformara de colonia española, pobre y raquítica, sin derechos y sin libertad, en un pueblo digno, libre y próspero, en cuyos horizontes se vea brillar el esplendoroso sol de la justicia y de la civilización.

No cabe duda; una institución que como la Masonería ha subsistido y subsistirá siempre a través de los siglos, rindiendo culto a los eternos principios morales y filantrópicos y consagrando sus esfuerzos a la redención de la humanidad, es la única llamada a llevar a Filipinas las dulces y cadenciosas auras del progreso y de la libertad.



Vernacular Section



ANG MASONERYA

(Talumpating binigkas ng Mrlg. na Kap. na Emilio P. Virata, naging Guro ng Lohiya Ibarra Blg. 31, at naging Marilag na Taga-pagturo, sa pagtatayo ng bagong Lohiya Indang Blg. 115 sa Indang, Kabite, noong ika 24 ng Pebrero ng 1940.)

Ketaástaasa't Kapitapitagang Guro, Kagalangang na Guro, Giliw na mga Kapatid Bayang nakikinig:



ANG MASONERYA ay isang Kapatirang pinakamalaki at pinakamatanda sa Daigdig. Binubuo ng mayroóng iimáng (5) angaw na mga kaanib; kinikilala't iginagalang ng mga bansang lalong bihasa, litaw at makapangyarihan. Sa kanyang sinapupunan ay kabilang ang mga taong pahám, dakila, bayani, manunubos....

Masón si Rudyard Kipling, bantóg na manunulat at makata; masón si Mozart, balitang músiko; masón si Voltaire, kilalang pilósopo; masón si Benjamin Franklin, ang diplomatiko; masón si Henry Ford, ang mapagkawang-gawa; masón si George Washington, ang amá ng Amérika; masón ang iláng hari sa Europa; masón ang maraming pangulo ng Estados Unidos; masón sina Rizal, Del Pilar, Mabini, Luna, Bonifacio at iba pang bayani na nagsitubos sa kaalipinan ng Ináng Bayan.

Ang pakay ng Masonerya ay kumilala at umibig—kumilala sa Diyos at umibig sa kapuwa; yumari at mag-giba—yumari ng bayan at mag-giba ng kaharian; maglingkód at tumutol—maglingkód sa mabuting gawa at tumutol sa masama; magbigáy at tumuligsa—magbigay sa wala at tumungsa sa mapagsamantala.

Ang unang Lohiya ng mga masón dito sa Pilipinas ay natatag noóng taóng 1856 sa makasaysayang bayan ng Kawit. Nakilala sa pangalang "Primera Luz Filipina," Unang Ilaw ng Bayan na noó'y pinaghaharian ng napakadilim na uláp ng kamangmangan, pamahiin, kabuktutan, pagsasamantala, pangangangailán, pagpapakalabis, at pangbubusabos. Ang bisa ng kanyang-diwa ay agád lumaganap at naging hudyát ng pagbabañgong puri ng mga sinisil at sinusupil ng Lakas ng Kapangyarihan. Itinaguyod ang banál na nasa at ang paslang na kaharian ay naguho, nagimbal, at nalibing sa madugong lupa.

Buñang matimyás ng iláng Himagsikan na naging mabisang sandata ng Masonerya, ay ang ating kalayaan na nagbigáy ng kapangyarihan sa bayan, nagdulot ng kaginhawahan sa buhay, at naghandóg ng ligaya sa baw't tahanan. Utang sa kapatirang ating ipinagdiriwang ngayón ang katahimikan, kariwasan at kaligayahang linalasáp sa kasálukuyan.

Sa lahat ng sandali at sa lahat ng pagkakataón, ang mga masón ay patuloy na lihim at walang parañgalan sa pagsisikap at pagsasakit ng pagbabañgon ng bagong bayan at paglilingkód sa Sangkatauhan. Hindi nilá alintana ang hirap. Walang kapagalang inaan-tay. Sukat na ang kasiyahang makita nilá na ang kapuwa ay mapanuto sa magandang asal at malinis na kabuhayan; sa payapang pamamayan at paggalang sa batás at sa kapangyarihan; sa malayang pananampalataya at taim-tim na pagsamba sa Lumikha. Sukat na ang kaginhawahan na nasaksihan nilá na ang maliliit ay mulát at hindi mapagsamantalan; malaya at hindi napakakasangkapan; maligaya at walang anómang agam-agam. Sukat na ang kasiyahang na silá'y makasunod sa utos ng

Diyos at maging gabáy ng mga dukha, sawingpalad at apiapihan.

Tunay at mayroóng mga masón na manakanaka ay nakalilimot sa sarili at naliligaw sa Landás ng Kaliwanagan, Kabanalan at Kataruñgan. Ang kaniláng pagkakamali ay huwág nawang maging dahil ng paglait, pagkutya at pagupasala sa Masonerya, sapagka't ang talagang masón ay yaóng masipag na manggagawa, tapát makisama, mabuting kaibigan, marunong dumamay, mapagkawang-gawa, matigas ang loob, ulirang asawa, mabait na ama, tahimik na mamamayan, umiibig sa tinubuang lupa at sumasampalataya kay Bathala.

Sa baw't kilos at gawain namin ay Diyós ang aming patnubay. Bago mag-simula, kami'y nagdadasal, tumatawag at dumadalañgin sa Maykapal. Pagkatapos, ang Lumikha ay aming pinasasalamatan at isinasamong iligtas kami sa tuksóng nakapigil sa pagbalangkás ng gusali ng kaluwalhatian. Kami'y walang relihiyón na binabaka at inaaway. Hindi kami nakikipagtuligsaan. Ang kapatiran ay hindi kumikilatis ng uri ng tao, ng kulang ng balát, ng pananam-palatayang tagláy. Kapag kumikilala sa Lumalang ng Sangsinukob, naniniwala sa kabilang buhay, at maglilingkód sa kapakanán ng kalinisan, kadakilaang asal, kawang-gawa at kabayaninan, ang sino't alín man ay tinatanggap at nagtatamó ng taguring kapatid sa loób at labás ng pangdaigdig na Samahan.

Boóng puso at boong lugód na binabati ko ang mga bayang kaitaasan sa pagkakaroon dito sa Indang ng isang Lohiya ng mga masón. Iyá'y iká labingtatlo sa Kabite, dami ng bilang na hindi mapagmamalaki ng ibang lalawigan. Labingtatlong sulo sa kadilimán; labingtatlong lunas sa kahirapan; labingtatlong batis ng kaligayahan; labingtatlong landás sa kaluwalhatian; labingtatlong dambana ng pagibig sa Lumalang at sa Bayan. Pasakop tayo at sumilong sa maliwalas na lañgit ng kapayapaan, kaaliwan at kadakilaan.

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