

The Cable News

Vol. XVII

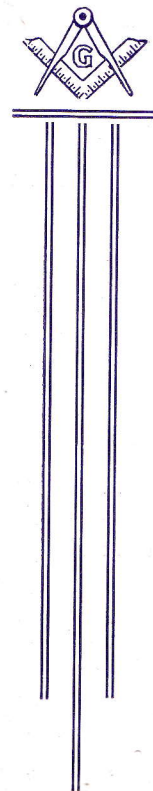
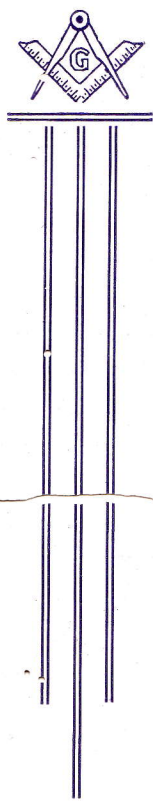
Manila, Philippines, April, 1940

No. 11

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

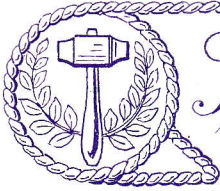
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

◆ A MASONIC SCHOLAR ◆



Mor. Bro. Leo Fischer, P. M.,
Fellow of Philalethes Society

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



The Grand Master's Message



Be Ever Vigilant for Our Liberties

Everyone of us know that it is the duty of Freemasonry to help raise the moral level of society and promote knowledge among the mass of the people. Thus the history of Masonry in the Philippines and in other parts of the world has been coeval with the intellectual progress of the country. But when, as in our country society is held in spiritual bondage, beneath the level of human dignity, it becomes the duty of Masonry to first emancipate that society—the mass of the people—from the power that holds it in such a degrading condition.

Although our Institution has not done anything against civil or ecclesiastical law to call for the condemnation of right thinking men, or transgressed the law of morality, our enemies are doing everything within their power to villify Masonry and Masons, because they cannot stand the doctrine that an individual has the right to think according to the dictates of his own conscience. To attack Masonry they would resort even to the base unchristian method of insulting even the memory of the dead.

But we are taught to be tolerant and show mercy even to our enemies. Let us not heed them, but let us get busy preaching the tenets of our Order, warning our fellowmen to guard against the disciples of obscurantism who deliberately abuse the credulity of the mass of the people by taking undue advantage of their ignorance and fanaticism.

As far as Freemasonry is concerned we have no quarrel with the Catholic religion, or any other religion. The writer is a great respecter of the Catholic religion. Some of the cardinal principles of Freemasonry are Charity and Tolerance, respect for the right of every man to worship God in accordance with the dictates of his conscience, and we agree with Victor Hugo that "Toleration is the best religion." I firmly believe that the knowledge above all other knowledge is to know to respect the conviction of our fellowmen, and this principle should be the basis of the true worship to the ever-living God. We are definitely for freedom of conscience, but the Roman Church cannot let any man or body of men doubt or question her assumed authority on the salvation of souls. To any institution that preaches liberty of conscience, the Roman Church becomes an antagonizing element. Romanism and freedom of conscience, therefore, become like fire and water that always destroy each other.

In the practice of Masonic charity it shall be our constant endeavor to convince our fellow-creatures that the only salvation of the soul is the absolute control of the spirit over its physical body, its passions and evil inclinations. In other words, living a virtuous life here is the beginning of the soul's life of happiness and glory in the eternal mansion of God.

I enjoin you, my Brethren, to be ever vigilant for the conservation of that priceless gift which has been handed to us by our martyrs and heroes—liberty of thought, speech and conscience.

Jose delos Reyes
Grand Master

THE CABLETOW

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 102 Lodges (25 in the City of Manila), with approximately 5350 Master Masons. It is the only sovereign Grand Lodge in Asia that is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles. The present elective Grand Officers are Grand Master, Jose de los Reyes; Deputy Grand Master, John Robert McFie, Jr.; Senior Grand Warden, Jose P. Guido; Junior Grand Warden, Michael Goldenberg; Grand Treasurer, Vicente Carmona, P. G. M.; Grand Secretary, Antonio Gonzalez, P. G. M.; Grand Secretary *Emeritus*, Teodoro M. Kalaw, P. G. M. Grand Lodge meets on the fourth Tuesday of January of each year.

EDITORIAL

NIP IT IN THE BUD

 THE PER Capita Plan of Education advocated by the agents of the Catholic Church is but a clever way of circumventing the Constitution of the Philippines by establishing here the predominance of one religion and inducing the State to be instrumental in that predominance.

The plan would have the State set up certain standards and then support parochial schools "on a basis of cost up to an established maximum grant per pupil." In plainer words, it is a bid for the State to subsidize said schools and such others as the Church may want to spread its doctrines.

To begin with, it is our conviction that the Church in the Philippines is rich enough to bear the cost of educating the children of its own members. In serious fact, the Church being very much in lucrative business here, it could afford to devote part of its steady earnings to the maintenance of Catholic schools.

But the really important angle we must not overlook is the fact that the priests of the Church here do not know such a thing as tolerance; as a matter of plain fact, tolerance is not of the philosophy of Catholicism. To the hierarchy here the mere recognition of the right of other religions to exist, is a capital sin not to be encouraged.

At the very outset, therefore, the State would be contradicting itself if it were to sub-

sidize Catholic schools. The Constitution of that State guarantees freedom of worship; the Church dictates that there is but one worship—Catholic worship. The State thrives on tolerance, the Church on intolerance.

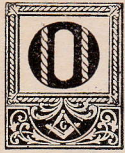
How the Catholic authorities here then could expect the Government to lend its support to a system that is the very negation of that Government's fundamental law, is more than we can comprehend. How can they ask tolerance for themselves and then deny it to others? For, indeed, our Government could be so tolerant as to subsidize Catholic schools, and in return for the favor, what could it expect but a system of religious education preaching abhorrence of other faiths?

It can reasonably be anticipated that no standard the Government will set will satisfy a Church which considers our official view of education as "godless." Our public schools have been branded as "godless" for no other reason than that they operate under a Constitution which recognizes every citizen's right to worship God according to his own conscience.

Thus, in the last analysis, what the Church wants is for the State to go out of its way and extend financial aid to schools dedicated to the spread of Catholicism. Not only would our Government be induced to violate its own Constitution, but it would be forced to draw on the people's treasury for a purpose openly sectarian.

PROMOTING LODGE ATTENDANCE

By LEO FISCHER, P. M., F.P.S.



ONE OF the most discouraging situations with which the new Master can, and frequently does, find himself confronted is lack of attendance at the meetings of the Lodge. Nothing is more apt to dampen the enthusiasm of the Brother who has gone to the East with the hope and determination to make his term of office a successful one, than to find a mere quorum present at the meetings. And when his frantic but ill-directed efforts to secure a better attendance are unavailing, he is just as likely as not liable to decide that the best he can do is to travel along the line of least resistance and let things take care of themselves. He knows that, just as the rain falls on the righteous and the wicked alike, so will the Past Master's jewel come to him, though he played the part of the defeatist and quitter, as it would have come at the conclusion of a creditable and outstanding year in the East.

The conscientious and resourceful Mason is, however, not so easily discouraged. He pauses and thinks things over carefully. He asks questions and consults his seniors in Masonry. He looks about him and sees how things are managed in other Lodges. Quite naturally, the brethren of whom he inquires first concerning the cause of that apathy of the members are the non-attendants themselves.

One of the replies which he is very likely to receive in the course of his investigation is as follows: "I have no means of transportation of my own, and it takes me too long and taxes my purse too much to make the journey to the Temple and back home." Once in the possession of a complete list of the habitual absentees, the Master should appoint a committee on transportation, with instructions to induce brethren owning means of transportation to invite those who are not so fortunately situated to come to the Lodge with them.

Another set of brethren complain that the meetings are too long. A man who has to go to work early in the morning naturally does not care to stay awake a large part of the night, and one cannot blame him for not wanting to come to a Lodge that keeps late hours. The wise Master will, therefore, always open Lodge punctually and plan the work for the evening carefully, so that there may be no unnecessary de-

lays. There are many ways in which meetings can be shortened, such as auditing bills against the Lodge before the meeting, referring new business to committees without delay instead of beginning to discuss the details on the floor of the Lodge, as is too often done, etc. Degree meetings are sometimes lengthened unduly by examining the candidate as to his proficiency in the preceding degree, or by conferring two third degrees on the same evening. While it is true that the business of the Lodge should never be rushed through, yet there are plenty of ways of keeping things moving without going to that extreme. Numerous and long drawn-out speeches are another bugbear of the non-attendant. To keep a prolific orator within due bounds is not always an easy matter; but it can usually be managed without hurting anybody's feelings.

Many a Brother excuses his absence by saying that he feels that his presence is not necessary, because he is not an officer of the Lodge. Such absentees are often an especially desirable class of Craftsmen. Work should be assigned to them, by appointing them on committees or otherwise, in order to render their attendance necessary and give them that active participation in the business of the Lodge which they crave. One Past Master, for instance, can be asked to present the working tools, another to present the apron, and another to deliver the charge, etc.

Then there is the touchy man who "feels that the brethren won't miss him." The treatment required by such a patient is obvious. A reminder, by telephone or otherwise, that there is a meeting and that his good friends in the Lodge would like to see him there, is very apt to bring him. And, if dur-

ing the meeting special attention is paid to him by the Master and brethren, or if regrets are expressed when he is absent, he is very liable to lose his inferiority complex and becomes a regular attendant.

In Lodges which confine their labors to degree work and the transaction of business, members sometimes fail to attend because such a one-sided activity does not appeal to them. Of course, they have good reason to complain. There is among the members a demand for Masonic education, for civic and social work, and for entertainment which the officers cannot afford to ignore, and provision for such features should be made in every Lodge in order to create and maintain a more general interest in its work.

We shall speak in the first place of Masonic education. Serious-minded young Masons occasionally complain that the instruction which they expected to receive after being raised to the Sublime Degree of Master Mason has not materialized. "We go to Lodge—they say—and all that is done there is to repeat over and over again work with which we are already familiar, without further instruction than that which we have already received. When we ask for further light in Masonry, we are told that that is all there is to it. And we are led to believe that our seniors in Masonry are not qualified to satisfy our desire for knowledge. Do you blame us for losing interest and looking elsewhere for spiritual improvement and uplift?" For the benefit of such brethren, some Lodges have established Masonic study courses while others arrange for Masonic lectures to be delivered by well-informed brethren. It would be a poor Lodge, indeed, if the membership of which did not include a Mason or Masons well versed in the art and able to prepare and give a lecture, or deliver and explain, if necessary, one of the numerous fine lectures on Masonic subjects obtainable from various sources. However, care must be taken in the selection of lectures. They must neither be "dry as dust" nor "long as the moral law," nor must the lecturer "shoot over the heads" of his audience. Lectures on subjects indirectly related with Masonry, or of special interest to Masons, also fit well into the educational program of the Lodge.

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(Continued on the next page)

PROMOTING LODGE ATTENDANCE

(Continued from the preceding page)

Activities not strictly confined to Masonry have likewise been taken up by Lodges with distinct benefit to attendance. In some places, Le Molay Chapters or Boy Scout troops are sponsored by Lodges. Elsewhere we find Lodges engaged in work in behalf of the public schools or in the support of special charities. Some Lodges have organized theatrical clubs or troupes of players who stage Masonic plays. All these activities attract and keep up the interest of the brethren participating in them and of their friends, and make them more assiduous attendants than they would be otherwise.

Another efficacious method of encouraging and increasing attendance is that of dedicating Lodge meetings to a particular class of members, to whom special invitations are sent and who receive special honors at such meetings, being called to the altar or invited to seats in the East, asked to address the Lodge, etc. One meeting, for instance, can be dedicated to the members of the Lodge belonging to the bar and judiciary, another to those engaged in the practice of medicine, another to the architects and engineers, another to the brethren who belong to, or have served in, the army and navy, another to the war veterans, another to members who belong, or have belonged, to the merchant marine, etc. One meeting each year should be set aside to honor the Past Masters of the Lodge; in many places the Past Masters occupy the chairs and stations during the degree work done that evening. To another meeting, the officers and members of a sister Lodge can be invited in a body. Meetings can also be made attractive by taking advantage of special opportunities, such as anniversaries of interest to the Lodge or Masonry (Lodge Charter Day, St. John the Baptist's, etc.), the presence in the town of prominent Masons, the return from abroad, or departure, of brethren, and similar occasions for which programs or receptions can be arranged.

Special meetings of the sorts mentioned often serve to get habitual absentees back into the habit of attending Lodge. The *esprit de corps* of the professional group selected, who are anxious to make a good showing, and the personal invitation from the Master of the Lodge which one cannot disregard as lightly as the usual notice, are strong incentives to break the routine of non-attendance. Once the spell is broken, the Brother concerned is very liable to come more regularly, in order to enjoy

the warmth of good fellowship to which he had become a stranger.

Entertainments are, of course, a tried and popular way of bringing out the membership on Lodge night. Musical programs, cards and mahjong, lectures on travel, adventure, art, science or literature, are some of the most usual forms of entertainment provided.

Many a newly installed Master who reads these lines will probably think that the planning and execution of such special activities involves an enormous amount of work. However, it is not quite as bad as it looks. Why has the Master two Wardens, why a Lodge Secretary, why many good and true brethren willing to serve on committees? Let the Master, with the advice and assistance of his Wardens and of some of the Past Masters, draw the designs on the trestleboard for the year's work, and let him entrust the execution of that work to committees. If he uses wisdom in his selection of committees, and tact and discretion in supervising

their work, he will be sure of obtaining a maximum of success with a minimum of effort on his part.

The officer of the Lodge who can do especially valuable work in promoting attendance is the Secretary. By sending out the meeting notices punctually, writing letters or making personal visits to non-attendants, using the telephone to remind the forgetful ones, etc., he can render splendid services to the Lodge in that respect. The publication of a Lodge bulletin by the Secretary or by some Brothers especially appointed for that purpose is also very useful, and the cost of printing it is, in most cases, money well spent.

The degree of success attained by the Master in the administration of his Lodge is best measured, not by the recapitulation of the membership figures at the conclusion of his term, but by the Tiler's register which shows to what extent he has been able to keep the members of the Lodge interested in its work and to attract visitors from sister Lodges.

CHIPS FROM THE QUARRIES

Most Wor. Bro. Claude J. McAlister, Chairman, Committee on Foreign Correspondence of the Grand Lodge of Montana, had the following to say when he reviewed the Proceedings of the 26th Annual Communication of the Grand Lodge of the Philippines (1937):

The Proceedings of this Grand Jurisdiction bear abundant evidence of the excellence of the work of the brethren in their Masonic activities. The Grand Master (Most Wor. Bro. Joseph H. Alley) presented a message indicative of one who is highly sensible to the duties and responsibilities of the exalted station of the presiding officer of a Masonic Jurisdiction.

A Special Committee on "Religion in Public Schools" clearly demonstrates that our brethren of the Philippines are 'on the job' regarding the interests of the public schools by the introduction of the following Resolution which was approved by Grand Lodge. (The entire resolution was published in Bro. McAlister's review.)

A very complimentary reference was made to the address delivered by the Grand Orator (Wor. Bro. Angel S. Arguelles) on the subject of "Masonic Gospel of Industry" and to the inaugural address of the incoming Grand Master, Most Wor. Bro. Jose Abad Santos; extracts from both addresses were printed in the review. The review was concluded with the following paragraph:

Among Manila's finest edifices is to be found the Plaridel Masonic Temple named in honor of Marcelo H. del Pilar (Plaridel), the Father of Philippine Masonry. This loyal soldier of Masonry once said "Freemasonry is the brain that must do the thinking for our

people in the Philippines." Driven from the Islands by a government controlled by monastic orders to Spain, this devoted rotary of Masonic idealisms wrote these stirring words to his followers and to sustain the faith of his brethren: "Tyranny attempted to stifle freedom of thought and its manifestations, the right of the citizens to assemble, and other aspirations of social life but it found itself face to face with Freemasonry which has become a personification of the universal protest against the designs of tyranny." The seeds of liberty sown by this pioneer patriot through years of persecutions and sacrifices bore the fruits of freedom to his oppressed people who hold his memory sacred.

(Editor's Note: The above reference to the Fraternal Review made by the Grand Lodge of Montana, was prepared by Most W. Bro. C. W. Rosenstock who has, for many years, been the Grand Representative of that Grand Lodge, near the Grand Lodge of the Philippines. The editor would welcome similar notes on references made to our Grand Lodge.)

We have received the following letter which is self explanatory:

COLIN MACRAE HOSKINS
Manila

March 10, 1940

Most Wor. Bro. Jose de los Reyes

Your Indang address appearing in the March "Cabletow" is a truly inspiring Masonic message. It should make all of us who read it try to become better Masons.

(Sgd.) C. M. Hoskins

◆ ECCLESIASTES ◆

By RABBI H. GEFFEN

(Specially Written for The Cabletow)



IN Ecclesiastes and Proverbs, King Solomon has given to us the program of a deep and right-thinking philosopher, a thorough penetration of Masonic teachings and ideas. In Ecclesiastes we find the compromise between religion and common sense.

The Book of Ecclesiastes is like a sharpened diamond, which when observed from one side, we mark a world of colors and shines of shades, arranged in one way and matter; but looking from the other side we mark an entirely different picture. The diamond is the same, but the observing views are different, and therefore, we see there a change of designs. Koheleth, Ecclesiastes, is full of contradictions, expressed in counter-extreme phrases. The main paradoxical passages of that book consists of Solomon's views on goodness and the valuation of world and life. He begins with: "Vanity of Vanities, all is Vanity. What profit hath a man? And I directed my heart to inquire and search out thy wisdom concerning all that is done under the heaven; this is an evil employment which God hath given to the sons of men to busy themselves therewith. I have seen all the deeds that are done under the sun, and behold, all is vanity and a torture of the spirit. Therefore, I hated life because I felt displeasure with the work that is wrought under the sun." This is all the content of the first two chapters, in which there is a very remarkable sentence on life and the world. But in the third chapter, he changes his mind and views; here he starts in a Masonic way to create compromises; he shows here like Masonry, the equilibrium, the balance of Masonic life, the mediation between spirituality and materialism. In his words: "For every thing there is a season and a proper time is for every pursuit under the heavens. There is a time to be born, and a time to die; a time to weep, and a time to laugh; a time to mourn, and a time to dance."

It means he fights against pessimism; but soon he finished: "I have seen the employment which God hath given to the sons of men to busy themselves therewith. Everything hath He made beautiful in its proper time. And so did I perceive that there is nothing better, than that a man should rejoice in his own works." These contradictions are so great, that it is impossible to assume that they are the compositions of one and the same author. But thor-

oughly, diligently studying Ecclesiastes, and being penetrated by Masonic diggings and research work, we may solve that puzzle, and find the key of Solomon's holy words.

In Ecclesiastes, Solomon was seemingly, occupied with the problem of the existence of evil in the world, for that problem is connected with religion. Koheleth saw that the world is filled with sufferings; our whole life is a row of ill lucks and combats against evil deeds, the evil nature of man; even the order of the universe is corrupted. Men suffer indigence and poverty; also man's character is bad. Egotism prevails everywhere; everybody wants to enslave and subjugate the other fellow. This undermines the foundation of religion and humanity. If we will determine, that the whole world is an absolute place of wickedness, then appears the questions: "Is it possible that there is in existence a Supreme Leader and Master to such a corrupted machine? If it is such a Ruler deserve praise for acting so? How is it possible to praise a Creator, if His whole creation is in such a form?"

In order to level this situation and to response the questions, Ecclesiastes took for its doctrine a very logical form and also a modern one. It is the symbol of all Masonic teachings; before a man obtains the right conception of religion, he must first of all become initiated and tested. The sufferings of man, which are for the profane an important question and problem, are for the Mason, however, the teachings of initiation. There is a very important deep study of the religious field. Maybe, the righteous suffer in order to be tested, tempted and tried, if they can stand the Masonic examination of initiation. Ecclesiastes, like Job, symbolizes the initiation of the Masonic candidate. Beside this, there are at present in our time scientific theories, based on facts of an incontrovertible character, and through them the sciences come to certain results and consequences. Many times, those consequences are not true, but we are not able to deny the facts on which they were built; and, therefore, we must agree conditionally, and try to find their results, then see to it whether we can with its help solve the solution of other problems, which are also based on the circle of the adopted theory. If this is impossible, then it is proved, that the theory is wrong. This was the way of Ecclesiastes' saying.

Suppose we will agree to that hypothesis, that everything is vanity, and the world is an evil matter; suppose it is so, but we must see if this is suitable to all the occurrences and happenings of being. Yes, indeed, there are evil and wickedness in the world, but are not there also goodness, happiness and justice?

Is it possible to close our eyes and deny the existence of good at all? Has not everything its time? Sure, there is a time to die, and great is its agony, but there is a suffering also by birth, and, yet, how great is the cheerfulness when the child is born, whom the mother expected? A time to weep, and a time to laugh; a time to destroy; yes, there is a pain of destruction in the world, but there is also a rejoicing of building. Then Solomon said: "Yet, I saw the affairs God hath given to man, that everything He made well and fair in its time." It means, in everybody's time there is good, as there is bad; there is weeping, but there is also dancing. We cannot judge partially, only from one side. Likewise, we find it at mankind's nature. Indeed, there are wicked, but there are also pious and righteous men. And sometimes, even the sinner is also subjugating his evil spirit; and even the wildest man is not capable to free himself from the spirit that pressed on him and caused him to repent, and dictates him to become conscience remorseful for his bad deeds.

Sometimes an unknown force drives a man to knock at the door of a Masonic Lodge seeking admission. This is the spirit of man that feels a lack of improvement, of learning. To his help comes Freemasonry with her teachings to subdue the passions, bad inclinations and unclean desires. Freemasonry teaches and commands man to combat against his adopted wickedness, spiritual blindness and ignorance. And even if we see sometimes the righteous perishes in his righteousness, and on the contrary, the wicked enjoys life, but this is only an accidental event; it is not a dominating law in the governing of the world at large. Here Koheleth came to the conclusion, that the world is a bad matter, is not a complete one, but only a result, which comes through a partitive view on being, but he who observes universally gets another picture at all. Indeed, there is evil in the world, but there is also benevolence; there is wickedness in the world, but there is

(Continued on the next page)

MASONIC DECALOGUE

(Excerpts from *Morals and Dogma*, Pages 17 and 18)

Masonry has its decalogue, which is a law to its Initiates. These are its Ten Commandments:

I

God is the Eternal, Omnipotent, Immutable WISDOM and Supreme INTELLIGENCE and Exhaustless LOVE.

Thou shalt adore, revere, and love Him!

Thou shalt honor Him by practising the virtues!

II

Thy religion shall be, to do good because it is a pleasure to thee, and not merely because it is a duty.

That thou mayest become the friend of the wise man, thou shalt obey his precepts!

Thy soul is immortal! Thou shalt do nothing to degrade it!

III

Thou shalt unceasingly war against vice!

Thou shalt not do unto others that which thou wouldst not wish them to do unto thee!

Thou shalt be submissive to thy fortunes, and keep burning the light of wisdom!

IV

Thou shalt honor thy parents!

Thou shalt pay respect and homage to the aged!

Thou shalt instruct the young!

Thou shalt protect and defend infancy and innocence!

V

Thou shalt cherish thy wife and thy children!

Thou shalt love thy country, and obey its laws!

VI

Thy friend shall be to thee a second self!

Misfortune shall not estrange thee from him!

Thou shalt do for his memory whatever thou wouldst do for him, if he were living!

VII

Thou shalt avoid and flee from insincere friendships!

Thou shalt in everything refrain from excess!

Thou shalt fear to be the cause of a stain on thy memory!

VIII

Thou shalt allow no passions to become thy master!

Thou shalt make the passions of others profitable lessons to thyself!

Thou shalt be indulgent to error!

IX

Thou shalt hear much: Thou shalt speak little: Thou shalt act well!

Thou shalt forget injuries!

Thou shalt render good for evil!

Thou shalt not misuse either thy strength or thy superiority!

X

Thou shalt study to know men; that thereby thou mayest learn to know thyself!

Thou shalt ever seek after virtue!

Thou shalt be just!

Thou shalt avoid idleness!

But the great commandment of Masonry is this: "A new commandment I give unto you: that ye love one another! He that saith he is in the light, and hateth his brother, remaineth still in the darkness."

Such are the moral duties of a Mason. But it is also the duty of Masonry to assist in elevating the moral and intellectual level of society; in coining knowledge, bringing ideas into circulation, and causing the mind of youth to grow; and in putting, gradually, by the teachings of axioms and the promulgation of positive laws, the human race in harmony with its destinies.

ECCLESIASTES

(Continued from the preceding page)

righteousness too. There is no doubt that righteousness and goodness, and wickedness and evil, are both the cause and effect; righteousness drags goodness, and wickedness - evil. In Ecclesiastes' words: "He who observes the commandments does not know of evil things; wisdom is better than weapon and a single sinner loses a great deal of goodness." Of such a character are Koheleth's consequences, to which conclusions he came, after he tried at first to agree conditionally with the theory of "Vanity of Vanities." Therefore, we see no contradictions in his book, because he proves, after all, that his first theory is not entirely true. Ecclesiastes strengthens the belief in a Supreme Being, in an Omnipotent Judge, Leader and Ruler of the Universe in its last passage: "For every deed will God bring into the judgment." It shows that the world is not licentious. Together with this, Koheleth tells us, that when a man is happy and enjoys life, he shall not be then arrogant, but shall

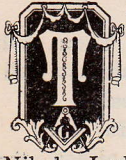
fear for misfortune that may come upon him. And, in contrary, when, God forbid, bad luck befalls him, he shall also not fall in despair, for this will also pass over.

We Masons must take to heart King Solomon's philosophy, expressed in Ecclesiastes. We must not fall in despair, witnessing the oppression and persecution of Masons and Masonry overseas. King Solomon's philosophy in Koheleth teaches us not to become pessimistic on account of the present situation. His words strengthen us and fill us with hope for a better future in Masonry. The time will come when mankind and Masonry will free themselves from the chains and fetters of totalitarian, despotic-tyrannical subjugation. It is not for the first time in mankind and Masonry's history that sufferings and torture befall our Fraternity.

In every century, throughout all generations and ages, there arose tyrants, demagogues and dictators, who tried to annihilate our sublime Order,

but our Fraternity lives, exists and flourishes, and Masons blossom, increasing wisdom, benevolence, tolerance and fidelity. God's blessing were always upon the Craft. God blessed, blesses, and will bless our Order. And although our Masonic horizon is now cloudy, darkness and barbarity dominate a great deal of the European continent, Masons are not scared; we have had the same situation in the United States of America by 120 years ago, at the Morgan incident. Then, Masonry was really in danger of annihilation, for our Order was threatened to become judicially unlawful. The political propaganda machine of that time already won the public opinion against Masonry. Anti-masonry had already embraced the large states, and our enemies thought they have won the battle; but Freemasonry is imperishable; with renewed strength and vigor, Freemasonry fought her enemies and was victorious, and became the greatest and most sublime Fraternity in the entire world.

FAREWELL DINNER IN HONOR OF MOST WOR. BRO. KALAW



THE GRAND Lodge monthly dinner for March was held in Plaridel Masonic Temple on Thursday evening, March 14th, under the auspices of Nilad Lodge No. 12. Past Grand Master Teodoro M. Kalaw, Grand Secretary *Emeritus*, was the guest of honor; he left on March 18th for Japan for medical treatment. There was a big attendance and among those present were the Most Worshipful Grand Master Jose de los Reyes, Senior Grand Warden Jose P. Guido, Junior Grand Warden Michael Goldenberg, Grand Secretary Antonio Gonzalez, P. G. M., and the following Past Grand Masters: George R. Harvey, C. W. Rosenstock, Stanton Youngberg, Jose Abad Santos, and Joseph H. Alley. Most Wor. Bro. J. C. Muerman, Past Grand Master of the Grand Lodge of Idaho and a former superintendent of schools of Tayabas, who passed in Manila on a world tour, was a distinguished visitor. Right Wor. Bro. John R. McFie, Jr., Deputy Grand Master, came to ask to be excused owing to a previous engagement.

Right Wor. Bro. Jose P. Guido, acting as Master of Ceremonies, read the letters of Past Grand Master Quintin Paredes and Wor. Bro. John W. Ferrier, who were unable to be present.

Wor. Bro. Epifanio T. Santos, Master of Nilad Lodge No. 12, expressed the appreciation of his Lodge to those present, especially to the Most Worshipful Grand Master and to Past Grand Master Muerman of Idaho. Past Grand Master Alley paid a glowing tribute to the guest of honor as a leading Filipino statesman and scholar, and a pride of Philippine Masonry.

Introducing Past Grand Master Jose Abad Santos, the toastmaster said that not only is Bro. Santos an upright Mason, but he is also a scholar of note and the legal thinker of our Commonwealth, adding that if England had a Gladstone, the United States a Marshall, Spain a Manresa and a Viada, and France a Gambetta, the Philippines too is proud to have a man of the juridical talent of our Secretary of Justice. Replying to the introductory remarks of the toastmaster, Past Grand Master Abad Santos referred to the Holy Roman Empire, which was neither Holy nor Roman, and much less an Empire, as in his own case, he being neither a jurist nor scholar. He said that Past Grand Master Teodoro M. Kalaw is not only the leading exponent of Masonic ideas and

ideals, but personifies all that is best in Masonry. He represents a symbol and a tradition, Bro. Santos added. He stated that the spirit of Masonry has never been so strong in the hearts and minds of the people as it is today; that what matters is not so much where we stand today, as in what direction we are heading, for we are living in a constantly moving world, and in his observation, democracy thrives best where the spirit of Masonry prevails.

Introducing the Most Worshipful Grand Master, the toastmaster recalled that he served under him for over two decades and he was therefore in a position to observe the personal traits of this stalwart disciplinarian, adding that Bro. Reyes' clean record of more than thirty years service in the Constabulary and the Philippine Army proves him a soldier above reproach and a truly great Mason. The Most Worshipful Grand Master said in his address that the stumbling blocks to the progress of this country are intolerance and fanaticism, the factors that Masons have to contend with if the Fraternity is to achieve anything in the service of the community. Observing that the life of Most Wor. Bro. Kalaw has been an inspiration to every Mason in this Jurisdiction, the Most Wor. Grand Master handed to him the diploma of Grand Secretary *Emeritus* to which position Bro. Kalaw was elected at our last Annual Communication.

Due to illness, the guest of honor was not allowed by his physician to speak, so his talented wife, herself a prominent writer in Spanish, spoke on his behalf. She said that she has closely watched the public career of her husband for over a period of thirty years, and observed how when he reached the

height of that career by becoming Secretary of the Interior, he had many adulators, among whom there were none of his Masonic friends. The moment, however, he left the Cabinet, their supposed friends one by one deserted them, and in the declining years of her husband, when he can no longer dispense any favor only the Masons remain true to him. She learned later, according to her, that the Mason asks nothing but is ready at all time to serve, and that is why she highly appreciates her husband's Masonic friendships.

Vocal selections were rendered by Miss Soledad Careaga and Mrs. Afilada. Prof. Ramon Mendoza played a violin solo, accompanied by his wife at the piano while Misses Ligaya Virata and R. Sanchez recited poems which were warmly applauded.

The success of the affair was due to the untiring efforts of the Committee composed of outstanding members of Nilad Lodge No. 12, like Wor. Bros. Joaquin Garcia, Epifanio T. Santos, Alejandro Torres, Lamberto T. Javaleira, Patricio E. del Rosario and others.

ACTIONS TALK

There is just one thing which no man can shake off or get away from, and that is his actions. The standing which he has in the world is created very largely from his conduct, and conduct always means the action of the individual. Freemasonry can never be judged by any other standard than the actions of its membership. If the reputation of the Masonic Fraternity in any community is not what it ought to be, it is because the actions of some members of the Fraternity have not been in accordance with proper standards. —*The Illinois Freemason.*

33^o CONFERRED ON GRAND MASTER, JUNIOR GRAND WARDEN

The Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Masonry was conferred upon the Most Worshipful Grand Master Jose de los Reyes and Junior Grand Warden Michael Goldenberg in the Scottish Rite Temple, Manila, on March 11, 1940, at 5 o'clock in the afternoon. The two ranking officers of our Grand Lodge were elected to receive the degree at the biennial session of the Supreme Council at Washington, D. C., held last October. They were personally coroneted by the

Deputy of the Supreme Council, Past Grand Master Frederic H. Stevens, on the eve of his departure for the United States.

Almost every Thirty-third Degree Mason in the Philippines was present at the ceremony of investiture. One happy coincidence about these two distinguished brethren is that they are members of the same Lodge: Mount Lebanon Lodge No. 80, a small but most cosmopolitan Lodge in this jurisdiction.

PEACE AND MASONRY

By S. N. SCHECHTER, P. M.



MAN HAS recorded no great achievement for which he did not pay a corresponding price. No blessing ever came to him without a sacrifice commensurate with its worth. The world today is engaged in a titanic struggle, presumably to win peace and security for nations big and small alike. This peace and security is being paid for in the coin of unheard of cruelty, wholesale slaughter, and the shedding of innocent blood unparalleled in history. Those of us who are not actually involved in this holocaust can, for the present, only pray that when peace and sanity once more come to this troubled world, that it will be an enduring peace in keeping with the sacrifices made.

Maintaining peace and comity between nations as well as between individuals, has been the concern of some of the best minds of the world for many centuries. Yet, we are no nearer a solution today than we were when the problem first presented itself. The proposition is too involved; far too many factors contribute to the instability to permit of formulating a basis which will satisfy all conditions and all concerned. We have the human, economic, social and political factors; color, race and creed factors. And added to that, the unprecedented rise of extremes as a cure-all nostrum for the world's ails; which further complicate and unbalance its peace and comity. It makes little difference whether the extreme leans to the ultra-conservative or ultra-radical. Neither ultra right or left contribute anything of value to the sum total of progress and understanding. Nature instinctively abhors an extreme, because it is a freak. An extreme is not a rational reasoned conviction. It is not an unbiased, tolerant exposee of a wrong or injustice.

It is not a time tried and time proved cure for existing evils. It is born of biased intolerant distortions; mothered by unbridled passion, making calm reflection and sane thinking an unwelcome stranger in its midst.

The world today is plagued with extremists of every shade and hue who are eating the into vitals of democratic institutions, and are responsible, in a large measure, for the chaos and misery which are slowly strangling civilization. The work of centuries of moderation and struggle towards the betterment of mankind is being consumed in the crucible of hate and viciousness. All the accumulated wisdom of the ages by means of which man so slowly and painfully emerged from savagery and barbarism is being crucified on its altars to no end or purpose.

We as Masons have a serious part to play in this tragic drama, a part which by virtue of our ethics, teaching and philosophy pre-eminently qualify us to assume. Peace must eventually come to this harrassed and troubled world. How soon or when, few are able to predict. Nevertheless, we must be prepared for this eventuality, and when it comes, to exert our influence with such sincerity, with such unbiased and reasoned conviction, that the resultant peace shall be a lasting and enduring one; a peace that is commensurate with the price paid by the uninformed and mis-

guided millions of human beings, and a peace which will break down barriers, remove erroneous and artificial differences, and usher in a new order in keeping with the hopes and prayers of a suffering and tortured world.

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SWORN STATEMENT
(As Required by Act 2580)

The undersigned Pablo Samson, Business Manager of *The Cabletow*, published monthly in English, Spanish and Tagalog in Manila, Philippines, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., as required by Act 2580 as amended by Commonwealth Act No. 201:

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(Sgd.) PABLO SAMSON

Subscribed and sworn to before me this 20th day of March, 1940, at Manila. Affiant exhibited his residence tax Certificate No. A3382254 issued at Manila on January 31, 1940.

(seal) (Sgd.) ANTONIO GONZALEZ
Notary Public

My Commission expires on Dec. 31, 1940.

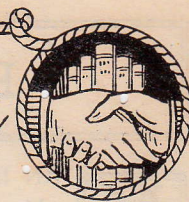
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Fraternal Reviews



By A. E. TATTON, P.M.

CANADA (Ontario), 1939

84th Annual Lodges: 569
 Toronto Members: 95,462
 July 19 & 20, 1939 Loss: 1696

The registration at this communication was the largest in the history of this Grand Lodge. There were 2,921 delegates representing 516 Lodges.

The Grand Reviewer, M. W. Bro. Wm. N. Ponton, was unable to be present due to illness. We hope for his speedy recovery.

Distinguished visitors were present from Quebec, Michigan, New Jersey, Ohio, Connecticut, New York, and South Africa.

Bro. Ralph Day, Mayor of the City of Toronto extended a welcome in the name of the City. R. W. Bro. S. W. Alexander did the same for the Toronto Lodges.

Grand Master W. J. Dunlop completed his two-year term at this communication. He reported "a year of peace, progress and comparative prosperity." He visited the Grand Lodges of Manitoba, Saskatchewan, Alberta and Quebec, in Canada, and the Grand Lodge of Michigan. He was also present at Lodge Meeting in Detroit, Michigan.

He laid the corner stone for a public school in Trenton.

Death claimed three Grand Stewards and five Grand Representatives during the year.

It is stated that the Grand Master congratulated and introduced the Wiggins family of Bancroft Lodge No. 482 whose great Masonic record is almost without equal in that jurisdiction.

The reports of the Library Committee and the Committee on Masonic Education show the Grand Lodge of Ontario is making a determined effort to develop an intelligent understanding of Freemasonry among its members. Their efforts appear to be meeting with considerable success.

The Committee on Benevolence reported an expenditure from Grand Lodge funds of \$106,758.00 to which was added an estimated expenditure of \$120,000 by Lodges, making a grand total of \$226,758.00 expended for benevolent purposes.

And now we come to the work of that veteran reviewer, M. W. Bro. William Nisbet Ponton, P. G. M. It is a rare privilege to read the reviews of this talented and scholarly writer. The Proceedings

of our 26th Annual are given over two and one half pages of very courteous treatment. This is followed by two and one half pages of extracts from *The Cabletow* which he calls an excellent publication. This review of five full pages is the most generous allowance that the Philippine Islands have ever received. Our reviews in *The Cabletow* are noticed with two paragraphs quoted from our first review of the Proceedings of the Grand Lodge of Canada in Ontario. We thank you, Brother Ponton. We were disappointed. We hope our 1939 book will reach Bro. Ponton. Due to delays in press work it was not ready for distribution until early in December, 1939.

M. W. Bro. Quintin Paredes, P. G. M., represents the Grand Lodge of Canada in Ontario near ours.

Grand Master, J. A. Dobbie of Ottawa.
 Grand Secretary, E. G. Dixon, Hamilton, Ontario, Canada.

COLORADO, 1938

78th Annual Lodges: 147
 Denver Members: 29,637
 Sept. 20 & 22, 1938 Loss: 437

Our Grand Representative, Wor. Bro. Fred G. Walsen, was present with fifty other Grand Representatives.

Seventeen of the nineteen living Past Grand Masters answered the roll call.

Grand Master Harry L. Baum made 39 visits within his own jurisdiction.

Four corner stones were laid during the year for a Post Office, a Municipal Building, a Masonic Temple and a Court House. The Grand Master officiated at the first three and delegated the duty in the last one. In the case of burial of dimitted Masons, the Grand Lodge went on record as being opposed to any further dispensation for the purpose.

The Trustees of the Benevolent Fund expended the sum of \$17,001.98 in General Relief taking care of 70 cases.

The Special Committee on the recognition of foreign Grand Lodges appointed in 1937 recommended that fraternal relations and an exchange of representatives be secured from the Grand Lodges of Sweden, Norway and the National Grand Lodge of Denmark.

Wor. Bro. Stanley C. Warner, presented his twenty-first annual report as

Chairman of the Committee on Correspondence together with Reviews of 60 Sister Grand Lodges. He also presented his resignation which was accepted. On recommendation of the Finance Committee the reviews were not printed. In recognition of his long service Wor. Bro. Warner was made a permanent member of Grand Lodge.

Grand Master, William M. Nelson of Denver.

Grand Secretary, Charles A. Potton, 319 Masonic Temple, Denver, Colo.

CONNECTICUT, 1939

151st Annual Lodges: 128
 Hartford Members: 35,250
 Feb. 1 & 2, 1939 Loss: 946

Eleven of the twenty living Past Grand Masters answered the roll call.

Distinguished visitors were present from Maine, District of Columbia; Delaware, Vermont, Rhode Island, New Hampshire, New York, Pennsylvania, and Massachusetts.

The address of Grand Master Morris B. Payne covers thirty-seven pages. Altho the Grand Master visited only such Lodges as had signified a desire for a visit, he attended 93 Lodges in his own jurisdiction, besides being present at 107 other functions which he classed as Masonic visits. He was also present at a meeting where the guest of honor was Bro. Levi M. Peck, a member of Union Lodge No. 40, in Danbury, Conn., who at the time was 98 years old. He was raised in 1861 and had been a member of Union Lodge ever since.

On recommendation by the Grand Master, the Grand Lodge of Connecticut now requires that all applicants for membership shall submit to finger-printing. On copy is to be sent to the Department of Justice in Washington, D. C., and one to be filed in the Grand Secretary's Office.

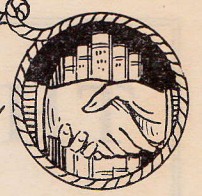
Action on requests for recognition by three Mexican Grand Lodges, Estado Restauracion, at Tabasco, Tamanlipas at Tampico, and Cosmos at Chihuahua, was deferred.

The membership of the Masonic Home at Wallingford on December 31, 1938, was 121 men and 171 women. On the

(Continued on the next page)



Fraternal Reviews



(Continued from the preceding page)

outside there were 21 men, 29 women, 33 boys, and 35 girls being cared for. A total of 410. A hospital is maintained in connection with the Home. The total operating expense for the year was \$197,645.44. A deficit of \$18,976.80 was incurred which was covered by a transfer of funds from the Endowment Fund.

The Review of some 70 Grand Lodge Proceedings is presented by Past Grand Master and Grand Secretary Winthrop Buck and makes very interesting reading. The Philippine Islands 1938, receive courteous treatment. He extends sympathy for our loss of Past Grand Master William Wiley Larkin.

Grand Master, Thomas H. Desmond of Sinsbury.

Grand Secretary, Winthrop Buck, Masonic Temple Hartford, Conn.

FLORIDA, 1939

110th Annual Lodges: 223
 Jacksonville Members: 19,852
 April 18-20, 1939 Gain: 4

Our Grand Representative, M. W. Bro. Harry G. Taylor of Bartow was not present but sent his regrets.

Nine of the 11 living Past Grand Masters were present, and 37 Grand Lodges were represented, leaving 35 of the 72 with which Florida maintains fraternal relations unrepresented.

The Grand Master's Address takes up fifty nine pages of the Proceedings due to the fact that it is an itemized statement of the act of a very busy Grand Master.

Two charters were arrested during the year, and a dispensation granted for a new Lodge. A charter was granted by Grand Lodge at the April 1, 1939, Communication. Four corner stones were laid, one for a Church, by proxy and three for school buildings by the Grand Master in person.

The Grand Master found it necessary to take action with regard to outside clubs and societies using the word Masonic without authority. He interdicted all such clubs and societies in his jurisdiction, and in his recommendation Grand Lodge adopted a regulation prohibiting the use of the words **Masonic, Square, and Square and/or Compass.**

The Masonic Home at St. Petersburg continues the good work. Operating

expenses for the year ended March 31, 1939, amounted to \$41,797.38. There were 130 members in the Home. Of this number 15 were men, 23 women, 45 boys and 47 girls.

Wor. Bro. Hyman Mayer Levine represents the Grand Lodge of Florida near ours.

Grand Master, Ralph J. Kishpaugh of West Palm Beach.

Grand Secretary, George W. Huff, Masonic Temple, Jacksonville, Florida.

MICHIGAN, 1939

95th Annual Lodges: 511
 Detroit Members: 112,241
 May 23-24, 1939 Loss: 1,712

Our former Grand Representative, P. G. M. Charles B. Eddy who had represented our Grand Lodge near the Grand Lodge of Michigan since October 10, 1913, passed to his reward on October 10, 1938, after having served a quarter of a century as our Grand Representative. Wor. Bro. Paul A. Strawhecker, the present Senior Grand Deacon of Michigan has been named as his successor.

They also lost their Grand Master Wirt I. Savery by death. He had served eight months of his term and after a day spent in his office, on January 24, 1939, he went home and that evening suddenly passed away. Deputy Grand Master, R. W. Bro. Francis B. Lambie assumed the office as Acting Grand Master and was elected Grand Master at this Communication which we are now reviewing.

Fifty-fifty Grand Lodges were represented. Twenty of the twenty-two living Past Grand Masters were present, with distinguished visitors present from Ontario, Ohio and Wisconsin.

Our Grand Representative, Wor. Bro. Paul O. Strawhecker, was present.

Mutual recognition and exchange of fraternal representatives with the Grand Lodges of the Netherlands, Norway and Sweden was authorized.

There are no reviews.

Wor. Bro. Braulio M. Epino represents the Grand Lodge of Michigan near ours.

Grand Master, Francis B. Lambie of Midland.

Grand Secretary, F. Homer Newton, Masonic Temple, Grand Rapids.

ACTIVE MASONS IN THE MUNICIPAL BOARD

Of the eight new Manila Councilors appointed by the President of the Philippines, four are active members of the Craft. They are Very Wor. Bro. Felipe Tempongko, Past Master of Biak-Nabato Lodge No. 7 and Past Grand Lecturer; and Wor. Bros. Juan Nolasco, Past Master of Sinukuan Lodge No. 16; Faustino Aguilar, Past Master of Solidaridad Lodge No. 23; and Victoriano Yamzon, Past Master of Batong Buhay Lodge No. 27. Wor. Bros. Nolasco and Aguilar, being government officials, will not draw any per diems. Wor. Bro. Victoriano Yamzon, a practicing attorney, in a letter written to the Superintendent of the city schools, offered his per diems for scholarship awards to poor deserving students.

We congratulate the above mentioned brethren for their well deserved appointments, especially Wor. Bro. Yamzon for his noble act of donating his wages to a good cause.

SICK COMMITTEE

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

Harvey E. Stovall (3), Mackay Radio & Telegraph Co., Manila.

Mauro Mendez (15), San Juan, Rizal
 Jose Artiaga (16), 98 N. Domingo, San Juan, Rizal

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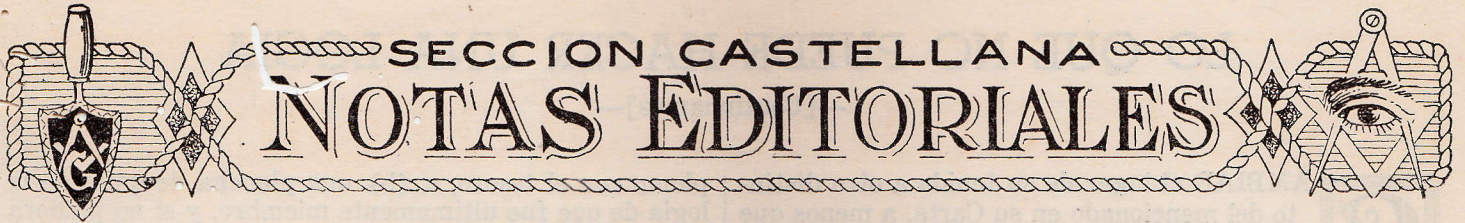
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COMO en cualquier otra organización humana, dentro de nuestra institución existen miembros que prefieren laborar en silencio, sin la fanfarria y ruido de los grandes acontecimientos. Son obreros anónimos tanto mas excelsos cuanto mas humildes de corazón. Rehusan el reclamo; pero sus obras son grandiosas atendidos sus resultados. Algunos han dado savia de vida a sus logias agonizantes; otros han puesto el nombre de la institución en lo mas alto de los valores morales, personificando con su conducta las mas altas virtudes ciudadanas; otros han sabido borrar las huellas del descontento y de la mala inteligencia, restableciendo la confianza entre todos; otros llevaron la caridad hasta sus máximas posibilidades; y otros, en fin, fueron guardianes de los derechos individuales y civiles de la comunidad, promoviendo su bienestar general e impidiendo que su ambiente se infecte con el veneno deletéreo de la reacción.

Estos obreros anónimos deben ser conocidos para

inspiración de los demás. Nosotros sostenemos que como masones debemos pensar menos en personalidades y mas en principios. Pero también es justo que el mérito se reconozca, tanto más cuanto que reconociendo virtudes masónicas, ellas servirían de guía y norma de conducta a todos. No podemos hacer masonería tan sólo escribiéndolo en el papel. Es necesario escribirlo en el corazón, en la mente, en la conciencia de todos. Es menester que se sepa cuáles son los rumbos ideológicos de la masonería. Lo que hace fuerte a la masonería es que sus miembros viven la vida de sus altos y elevados ideales. Pues bien, reconocer la obra de estos masones anónimos y ameritarlos es para bien y provecho de la institución en general.

A esto obedece la circular número tres de la serie de 1940. La Gran Logia debe inscribir el nombre de estos obreros en sus registros de honor y hacer saber a todos que con sus obras vienen a constituirse en los mas fuertes pilares de nuestra organización en estos valles. Deseamos se lleve a cabo este plan con verdadero éxito.

LA LABOR DE LOS GRANDES REPRESENTANTES



UCHO se debe decir sobre la labor de los Grandes Representantes. En números pasados hemos hecho hincapié en la importancia que entraña este cargo. Queremos insistir una vez mas en lo mismo, pues, parece ser que no todos comprenden las grandes responsabilidades que trae consigo esta prerrogativa.

Nuestra Gran Logia ha sancionado las siguientes reglas como normas reguladoras para los que están actualmente desempeñando el cargo de Gran Representante: (a) el primer deber de todo Gran Representante nuevamente nombrado es escribir al Gran Secretario de la Gran Logia que él representa haber recibido la credencial correspondiente e informarle de su dirección; (b) familiarizarse con la historia, carácter y legislación de la Gran Logia que representa, como también ponerse al corriente de todo lo que ocurre en la misma, de modo tal que se le considere como el Hermano mejor informado en esta jurisdicción de todos los acontecimientos en aquélla; (c) atender a todas las Grandes Comunicaciones Anuales de la Gran Logia

de esta jurisdicción e informar a la Gran Logia que representa de todos aquellos hechos y acontecimientos que a su juicio sean de especial interés para su conocimiento; (d) la ausencia de un Gran Representante durante tres Grandes Comunicaciones consecutivas será motivo para que el Gran Maestro recomiende se le releve del cargo y se nombre en su lugar a otro que demuestre tener mejor interés y sea mas activo; (e) esto mismo se observará cuando el Gran Representante se retire de esta Gran Jurisdicción, o quede suspendido o expulsado por cualquier motivo.

Creemos que a estas obligaciones debe añadirse la de que el Gran Representante debe poner al corriente a los miembros de la jurisdicción de la Gran Logia de las Islas Filipinas de cuanto importante y trascendental ocurra en la Gran Logia que representa. Esto podrá hacerse si el Gran Representante nos envía un extracto ya de las actuaciones o ya de cualquier otro escrito que llegara a su poder. Nosotros con placer nos comprometemos a publicarlo. Cuanto mas se sepa del mundo masónico en general tanto mejor será para la masonería y sus miembros.

LO QUE NO PUEDE HACER UNA LOGIA

—[Continuamos]—



CAMBIAR el lugar de su tenida a otro distinto del mencionado en su Carta, a menos que esto se haya aprobado por la Gran Logia o el Gran Maestro en virtud de una resolución adoptada al efecto por la Logia en una tenida ordinaria por los votos de las dos terceras partes por lo menos de los miembros presentes, y después de habese anunciado en la tenida ordinaria anterior que en la siguiente se habría de presentar dicha resolución.

Recibir la solicitud de grados de una mujer;

Recibir la solicitud de grados de un eunuco;

Recibir la solicitud de grados de un ateo;

Recibir la solicitud de grados de un hombre que no creyera en una existencia futura y, por tanto, en la inmortalidad del alma;

Recibir la solicitud de grados de un hombre inmoral;

Recibir la solicitud de grados de un analfabeto;

Recibir la solicitud de grados de un hombre físicamente inútil al extremo de no poder acondicionarse substancialmente a los requerimientos del ritual;

Recibir la solicitud de grados de uno que no haya residido dentro de la jurisdicción de la Gran Logia de las Islas Filipinas dentro del año anterior a la fecha de la solicitud, y dentro de la jurisdicción de la Logia durante los seis meses anteriores a la fecha de la solicitud, con excepción del caso en que el solicitante hubiese obtenido la necesaria dispensa como miembro del Ejército o Armada de los Estados Unidos;

Recibir la solicitud de grados de uno que dentro de los doce meses anteriores hubiese sido rechazado, a menos que se hubiese obtenido la dispensa necesaria al efecto;

Recibir una solicitud de grados o de afiliación que no esté firmada por el propio solicitante y que no esté recomendada por dos hermanos miembros de la misma logia por lo menos, y que, en el caso de una solicitud de grados, las preguntas contenidas en la solicitud no estén contestadas por el mismo solicitante y de sus propios puño y letra;

Recibir la solicitud de grados de uno que hubiese sido rechazado por cualquier otra logia cuando dicho solicitante continuase residiendo dentro de los límites territoriales donde hubiere dos o mas logias con jurisdicción concurrente, pues, en ese caso el solicitante deberá someter su solicitud a la misma logia que le había rechazado y no a otra; pero si el solicitante hubiese trasladado su residencia, a la jurisdicción de otra logia, él podrá someter su solicitud a la logia que tuviera la jurisdicción correspondiente a su nueva residencia;

Recibir la solicitud de grados o de afiliación de uno que estuviese relacionado ya como dueño o como operador o agente o empleado en cualquier categoría de una taberna o cantina;

Recibir una solicitud de grados sin que la misma fuera acompañada de un cincuenta por ciento por lo menos de los derechos correspondientes tales como están fijados en sus estatutos, cuyos derechos nunca podrán ser menos de cincuenta pesos;

Recibir una solicitud de afiliación sin que la misma fuere acompañada de: (a) un certificado de la cualidad de miembro del solicitante y de que está a

plomo con el tesoro, o (b) una plancha de quite de la logia de que fue ultimamente miembro, y si no pudiera suministrar esta plancha de quite, una explicación satisfactoria y por escrito de ello, y tanto en el caso (a) como en el caso (b) la solicitud deberá ir acompañada de los derechos de afiliación tales como los fijan los estatutos; entendiéndose que en el caso de que la solicitud de afiliación sea de carácter dual, esto es, para pertenecer a dos logias a un mismo tiempo, la solicitud entonces deberá ir acompañada de la recomendación favorable de la logia madre juntamente con los derechos correspondientes;

Recibir la solicitud de afiliación de uno que no pudiera probar que es un Maestro Masón;

Recibir la solicitud de afiliación de uno que no tuviera su residencia dentro de la jurisdicción de la logia;

Votar sobre una solicitud de grados o de afiliación sin darse antes traslado a un comité de tres que deberá investigar y examinar estrictamente entre otras cosas las cualificaciones físicas, morales e intelectuales del solicitante;

Votar sobre una solicitud de grados o de afiliación sin antes recibirse por el Venerable Maestro de la Logia el informe del comité de aplomadores, informe que este comité deberá presentar en la tenida ordinaria próxima siguiente a la que se sometió la solicitud, a no ser que se le haya concedido mayor plazo;

Anunciar de cualquier modo el nombre de los hermanos que componen dicho comité;

Anunciar el contenido del informe, con excepción de su recomendación que se podrá leer en logia abierta;

Permitir que se retire una solicitud después que la misma se haya referido a un comité, aún en el caso de que, después de sometida la solicitud al comité, el solicitante haya trasladado de residencia y consecuentemente se haya colocado fuera de la jurisdicción de la logia;

Votar sobre la solicitud no obstante la recomendación desfavorable del comité o de cualquier miembro del mismo, pues, en este caso, es deber del Venerable Maestro declarar rechazado el candidato sin ulterior procedimiento;

Votar sobre la solicitud, aunque el informe del comité sea favorable, a no ser que este informe esté sostenido por el comité en pleno o por una mayoría de sus miembros;

Actuar sobre la solicitud de grados sin dejar pasar antes treinta (30) días desde la expedición de la circular correspondiente por el Gran Secretario;

Votar sobre la solicitud de grados de uno que hubiese sido rechazado por otra logia cuando haya dejado de pertenecer a la jurisdicción territorial de la misma y se haya trasladado a la jurisdicción territorial de la logia a donde ha presentado su solicitud, sin antes recibirse del comité aplomador un informe sonaradamente dirigido al Venerable Maestro ya verbalmente o por escrito que demuestre que toda la comisión aplomadora nombrada para investigar al solicitante ha investigado plenamente el carácter y reputación del candidato al tiempo de su rechazamiento en la otra logia, y que los tres miembros hayan informado favorablemente;

[Continuaremos en el siguiente número]



De Charla con Nuestros Hombres



LOS ATRIBULADOS MASONES ESPAÑOLES, LAS GRANDES LOGIAS DEL BRAZIL Y LA MASONERÍA LATINA EN GENERAL TIENEN UN ACERRIMO DEFENSOR EN EL VENERABLE HERMANO LEO FISCHER



DESDE su retiro en las hermosas playas de Long Beach, California, nuestro Venerable Hermano Leo Fischer, a petición nuestra, nos presenta sus puntos de vista acerca de varios asuntos de interés actual en que cree conviene alguna actuación por la Masonería Filipina.

—Hermano Fischer—le preguntamos —Vd. ha pasado más de 38 años de su vida en nuestro país y ha sido uno de los Masones más activos en Filipinas desde 1902 hasta su salida de estas Islas, hace un año y medio. ¿Cree Vd. que la adopción del ritual y de la legislación de la Masonería anglo-sajona por nuestras Logias nos ha alejado irremediamente de la Masonería latina?

—De ningún modo. Empiezo por asegurarle que yo, personalmente, aunque he militado exclusivamente en Talleres gobernados por los principios de la Masonería anglo-sajona, no tengo en cuanto a la Masonería latina los prejuicios que, fuerza es confesar, aun rigen en una gran parte del mundo masónico de habla inglesa. Al contrario, siempre he sido gran admirador de la Masonería latina. Conozco la historia brillante de las Logias que con tanta abnegación y valor trabajaron en Filipinas en los años anteriores a la ocupación americana, y estoy convencido de que nada podrá borrar de los corazones de los Masones filipinos la memoria de las luchas y los sacrificios de los beneméritos de la Orden en aquella época inolvidable.

—Además de los Talleres del Grande Oriente Español que Vd. visitó en Manila en la primera década de este siglo, ¿ha visitado Vd. alguna otra Logia de la Masonería latina?

—Sí; en 1922 asistí a varias tenidas de Logias de la obediencia del Gran Oriente de Bélgica, en Bruselas. También asistí a una reunión del Supremo Consejo de dicho país y a la solemne reconstitución del Capítulo de la Rosa Cruz "L'Intérieur du Temple," en Namur. En California presencié, no hace mucho, dos iniciaciones en lengua francesa y de conformidad con el ritual francés, una en Long Beach y la otra en San Francisco. Si puedo, haré este año un viaje a la vecina república de México donde pienso visitar alguna que otra Logia.

—¿Está Vd. enterado de la situación

actual de la Masonería en los países latinos?

—Sí, lo estoy. Además de las noticias que trae la prensa de los Estados Unidos, leo con mucho interés los periódicos y folletos en español, francés y portugués que me envía mi buen amigo Cyrus F. Willard, presidente de la Philalethes Society, de San Diego, California.

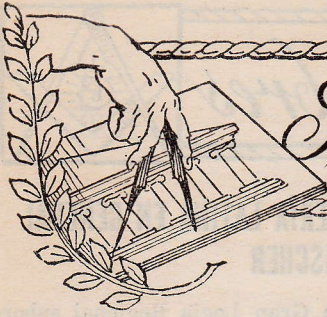
—Vd. sabe, entonces, que ciertas entidades de la Masonería anglo-sajona han adoptado una actitud poco justa y tolerante hacia la Masonería latina. También debe estar enterado del calvario de los sufridos Masones de España. ¿Opina Vd. que nosotros, los Masones de Filipinas, debemos hacer algo en serio en defensa de los intereses de nuestros Hermanos latinos?

—Le agradezco mucho el haberme brindado esta oportunidad para llamar la atención de nuestros Hermanos hacia la campaña que se ha iniciado en Europa para realizar la reconciliación entre la Masonería latina y la anglo-sajona. La Asociación Masónica Internacional acaba de enviarme un ejemplar del "estudio relativo a las posibilidades y medios de una reconciliación entre las diferentes potencias masónicas regulares del mundo," presentado ante dicha sociedad por el Il. Hermano Arturo Groussier, en nombre del Gran Oriente de Francia. La Gran Logia de Filipinas ya habrá recibido un ejemplar de la versión inglesa de dicho folleto. Me parece, querido Hermano, que en vista de su origen, nuestra Gran Logia debe desempeñar un papel importante en los esfuerzos que se están realizando para crear una Masonería unida y poderosa, y ruego a mis Hermanos de Filipinas que estudien este problema con interés y que obren con firmeza y valor cuando se presente la ocasión.

Deseo citar un caso de trato injusto, que es el de las Grandes Logias del Brasil. Desde hace unos trece años, se han venido constituyendo Grandes Logias soberanas e independientes en la mayoría de los Estados de la República del Brasil. Formadas de estricta conformidad con los principios y usos masónicos, casi todas esas Grandes Logias han sido reconocidas por una gran parte de las obediencias del mundo. Esto no obstante, la Gran Logia Unida de Inglaterra, haciendo caso omiso de sus propios principios y violando los derechos de las Grandes Logias brasileñas, organizó en 1935 con las diez Logias simbólicas que tenía en el

Brazil una Gran Logia Regional subordinada a las leyes de la Gran Logia Unida de Inglaterra. La Gran Logia de Parahiba lanzó una fuerte protesta que fué recibida con aplausos por muchas de las Grandes Potencias del mundo pero que dejó de producir el efecto deseado. Para mí, el atropello de la Masonería brasileña por la Gran Logia Unida de Inglaterra será siempre una mancha fea en el blasón de dicha Gran Logia mientras subsista la Gran Logia Regional a que me he referido. Creo que en el caso de renovarse la protesta, la Gran Logia de Filipinas debe prestar su pleno apoyo a la causa de las Grandes Logias hermanas atropelladas.

Finalmente, quisiera señalar a mis Hermanos de Filipinas la triste situación de los Hermanos españoles. Como Vd. sabrá, durante la última guerra civil en España, las fuerzas fascistas procedieron con verdadera saña contra los Masones, prendiendo y asesinando a todos los que no pudieron huir. Según las cartas que he recibido del Muy Il. Her. Lucio Martínez Gil, Gran Maestro del Grande Oriente Español, hoy refugiado en la ciudad de México, y de otros Hermanos, no queda hoy en España ningún Masón que disfrute de vida y libertad. En cuanto a las familias de los muertos o fugitivos, me dicen que son perseguidos, muchas ultrajadas y todas sufren los tormentos del hambre. Los refugiados en Francia también se encuentran en la miseria, y los que se hallan en México y otros países hospitalarios encuentran muchas dificultades en rehacer su vida. Los Masones españoles no tienen más remedio que acudir a sus Hermanos de otros países, porque ya no tienen Logias y no hay ricos entre los Masones españoles supervivientes. Los Hermanos que deseen contribuir al fondo de socorro para los Masones españoles y sus familias, podrán enviar su óbolo al Supremo Consejo del Rito Escocés en Washington, D.C. En su carta de fecha 12 de diciembre de 1939, el Gran Maestro del Grande Oriente Español me dijo: ".....Confiamos en la ayuda colectiva de la Masonería de esa Gran Democracia. Si se lo propone puede con escasos sacrificios salvar nuestra situación....." Creo que los Masones filipinos, acordándose de lo mucho que los Masones españoles hicieron por los filipinos en tiempos idos, no vacilarán en responder al llamamiento del Muy Ilustre Gran Maestro español.



Sobre la Plancha de Trazar



RESPONSO A HIRAM ABÍ

En el templo sagrado que ordenó levantar
en su reino lejano de Israel, Salomón
se detuvo el trabajo y se oyó sollozar:
“¡A Hiram Abí, esta noche han matado a traición!...”

* * *

Todo el que trabajaba con la espada y la pluma,
con las fornidas manos y con el pensamiento;
el que abría los mares con el golpe violento
del remo que va y viene fabricando la espuma;
el que hundía la reja del arado potente
en las vírgenes tierras de los campos desiertos;
el que echaba a los vientos la dorada simiente
que fecunda la herida de los surcos abiertos;
el que cuidó las viñas para sacar el vino
bajo el sol implacable que anuncia la sequía;
el que segó las mieses y las llevó al molino
para dar a los hombres el pan de cada día;
el que, año tras año, bajo paciente hasta
la entraña de la tierra buscando su tesoro:
hierro para cadenas, plata que otro se gasta
y su excelencia el oro:
el dios de los profanos, el fetiche amarillo
ante el que todos hincan la rodilla,
el que eleva a los unos, y a los otros humilla
y hace eterna la historia del yunque y del martillo,
Dios que dice “éste es cómitre y aquél es galeote,
para uno la miseria, para el otro el poder. . . .”
Eterno compañero de Judas Iscariote
que yendo para apóstol dió fin en mercader.
Amigo del inútil, al que halaga y recrea,
para el que eleva tronos y hace nimbos de luz. . . .
Porque maldijo el oro, Jesús de Galilea
fue por los mercaderes llevado hasta la cruz;
por echarlos del templo subió al monte Calvario,
que ser Dios y ser pobre no era dar buen ejemplo. . . .

Y se da con los siglos el caso extraordinario
de que hoy los mercaderes le adoran en el templo!
Y el oro, su enemigo, sobre altares le pone;
y el oro, su verdugo, sus mantos ha bordado
Mas, por mucho que el oro le vista y le corone,
Jesús murió desnudo, pobre y crucificado,
igual que muere el hombre que anónimo se entierra,
con el pico por arma y el brazo como escudo
para sacar el oro del fondo de la tierra
y morir en la mina, como Jesús desnudo.
Y este obrero y el otro de la azada o la pluma,
los de las rudas manos y el claro pensamiento
y el que abría los mares fabricando la espuma
o sembraba los campos con la ayuda del viento.
Israel, pueblo o símbolo, estremeciosé un día,
y como niño enfermo por el dolor despierto
dió a los vientos su amargo gemido de agonía:
“¡Hiram Abí, maestro de maestros, ha muerto!”
“Ya no tendremos templo,” decían con su llanto
Y los siglos pasaron, y en nuestros corazones
se levanta de pronto un armonioso canto
que rompe el viejo coro de sus lamentaciones.
La pena es negativa, y el dolor, infecundo;
el templo de Israel nunca estará desierto,
que allí estaremos nosotros para gritarle al mundo:
“¡Hiram Abí no ha muerto!”
Su cuerpo está en la tierra, mas su espíritu existe
Maestro, compañero o aprendiz: Ven, hermano;
levanta, como yo, la copa entre tu mano
y brindo por Hiram. Si alguno insiste
diciendo que él ha muerto, respondele que miente:
que nosotros vivimos para seguir su ejemplo,
que lo llevamos vivo debajo de la frente
y seguimos poniendo columnas en su templo infatigablemente.

JOAQUIN DICENTA, HIJO
(Tomado de *Acacia*)

SIEMPRE HAY ALGO BUENO . . .

Abigarrada multitud marchaba
en pos del Nazareno,
ávida de escuchar sus altas prédicas,
rocío de las almas y consuelo.
Yendo hacia Cafarnáum, al paso hallaron
un muladar, cuyos vapores fétidos,
hicieron que bastantes peregrinos
su camino cambiaran con rodeos.

Impávido Jesús, cual si aromaran
nardos y terebintos el sendero
anexo al muladar, allí deteniéase
y con su dulce peculiar acento,
dice así a los apóstoles:

—No os asuste la muerte; esos cadáveres
aunque hiedan, encierran algo bello
¡La grandeza del Padre reina en todo!

Guardaron los apóstoles silencio
y él continuó después:—Hasta en la
(muerte
y en el fuego, la tierra y el estiércol,
perlas brotan y al sol hermosas fulgen:
¡Mirad la dentadura de ese perro! . . .

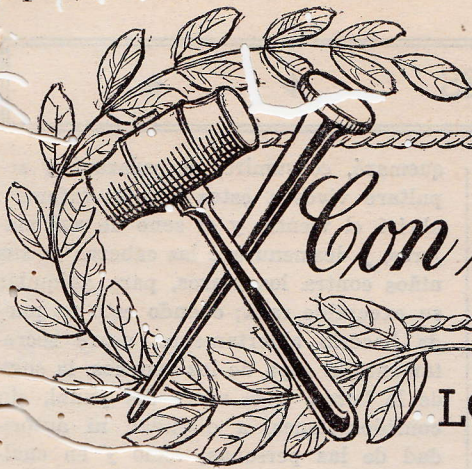
LA MAGDALENA

—Sí. Yo he dado ante súplicas, limosnas
de amor, y como pago, a la mañana
quien gozó mis caricias me ha insultado.
—No te extrañe... Aun el mundo es un
(Sehara
de ingratitud; estériles arenas
—sin oasis—son numerosas almas.
Cuando el Amor florezca en los humanos,
será un Eden la vida. . . .

A estas palabras
de Jesús, que cual música celeste
en todos los oídos resonaban,
le besó ella la túnica, y alzándose
le contempló con su mejor mirada,
mirada que fué amor extraterreno,
fé, gratitud, admiración, plegaria...

Desde el instante aquella pecadora
fué más pura, más fúlgida y más blanca
que el argentado brillo de la luna,
y siguió del Maestro las pisadas
a doquiera—contrita y penitente—
como sigue a la luz la sombra, esclava,
y el día que Jesús marchó a la muerte
ella al Gólgota fué vertiendo lágrimas...

EVELIO BERNAL
(Tomado del *Mundo Masónico*)



Con el Mazo y el Cincel

LOS MASONES ESPAÑOLES

Por JOAQUIN ABELLAN
(Reproducido)



O Masón por 16 años y miembro activo de la Logia La Universal Número 751 y del Club Acacia, me dirijo a los Masones Españoles e Hispano Americanos, en la ciudad de Nueva York.

Hace aproximadamente un mes, leí en uno de los diarios de esta ciudad un pequeño artículo, en el que el Reverendo Herman F. Reissig, Secretario ejecutivo del *Medical Bureau*, dice así: "acabo de regresar de una jira completa por los campos de reconcentración y allí reina la situación más conmovedora y amenazante que puede concebirse en la Historia de la Humanidad." Dicho Secretario, trae un mensaje de un grupo de 250 Masones, que están en aquellos campamentos y los cuales le rogaron trasladar a sus súplicas de socorro a los Masones de América, pidiendo para medicinas, ropas, cigarrillos, jabón, etc., que son las necesidades más perentorias. También leí el martes 6 de Junio una carta dirigida al director del diario "La Voz de un Masón," pidiéndole ayuda para él y su familia.

UN POCO DE HISTORIA DE TIEMPO NO MUY LEJANO DE MASONERIA EN ESPAÑA

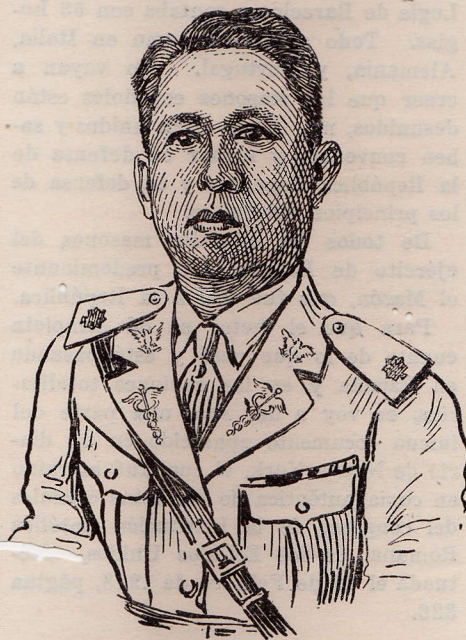
Os quiero recordar que en el tiempo de la dictadura del General Primo de Rivera, las Logias Españolas fueron todas disueltas, sus Templos clausurados, sus Archivos sellados y confiscados sus bienes; y muchísimos hermanos perseguidos y encarcelados.

En Madrid, Sevilla, Valencia, Murcia, Granada, Cádiz, Huelva, Valladolid, Almería, Coruña, Vigo, y en muchas otras poblaciones de España, se instruyeron procesos y se nombraron jueces especiales para procesar a nuestros Hermanos Masones. No quiero dejar sin hacer mención a Barcelona, que fué la más sacrificada en ese tiempo con su sanguinario Martínez Anido, inventor de la Ley de Fuga, que en los dos años de su gobierno en Barcelona,

dejó un reguero de 3,000 víctimas inocentes. Entre esas 3,000 víctimas, 640 eran masones.

Creuyendo descubrir grandes secretos, aún en el año 1930 insistían los elementos católicos en publicar listas de miem-

Ven. Her. Leon C. Bañez



*Practica la medicina
Curando el fisico mal,
Y del masón la moral
Ejerce la disciplina.*

bro de la Francmasonería, las cuales todo el mundo podía conocer por constar en el registro de las Asociaciones de la Dirección General de Seguridad y en los Gobiernos Civiles. También los periódicos que se titulan *Organo del Catolicismo Español*, a cuya cabeza va "El Debate," periódico de los Jesuitas, iniciaron una ofensiva en contra de la Francmasonería, en las puertas de las iglesias de Madrid y en muchas otras Capitales y en provincias, se repartie-

ron panfletos atacando a todos los Masones.

Todo esto era obra de Italia y Alemania, y tampoco ignoraréis que en Italia asaltaron las Logias y los Templos, confiscando todos sus bienes y matando a todo el que descubrieran que era Masón. En Alemania más tarde también invadieron todas las Logias, apoderándose de todos sus Archivos y sus bienes, poniendo todo a pública subasta y las Logias abiertas al público.

Más tarde estalló la guerra en España, iniciada por Franco y sus compinches fascistas Hitler y Mussolini.

El día 18 de Julio de 1936, fecha que será imborrable en la Historia de la Masonería. Durante estos dos años y medio de sangrienta lucha, millares de masones y familias, han sido ejecutados cobardemente por las hordas invasoras.

Quiero haceros un pequeño relato de los sacrificios, persecuciones y masacres hechos por los fascistas inquisidores, apesar de que tuvimos algunos traidores, como el general Cabanellas, y otros oficiales, aunque fué una minoría.

TRAICIÓN DE CABANELLAS

Los masones de la Logia "Constancia," de Zaragoza, comunicaron a la Gran Logia de Madrid, que Cabanellas estaba en estrecho contacto con los elementos fascistas; la Gran Logia, rogó a Cabanellas que pasara por la Gran Logia.

Cabanellas acudió al llamamiento y dijo que precisamenté estaba en relaciones con los elementos fascistas para conocer sus manejos y también dijo: "Ya que tienen ustedes desconfianza de mi conducta, designen un Masón de Zaragoza, para que actúe de Secretario mío y me auxilie en la tarea de conocer las maniobras de los enemigos de la República."

De acuerdo a estas indicaciones, fué designado el hermano Francisco Albillana. El día 18 de Julio, Cabanellas fué llamado al gobierno Civil ante las
(Continúa en la página siguiente)

LOS MASONES ESPAÑOLES

(Continuación de la página anterior)

autoridades y allí ratificó una vez más su inquebrantable lealtad a la República.

Cuando salió de la entrevista Cabanellas, fué a los cuarteles, sublevó la guarnición y personalmente con su revólver, asesinó al Secretario que él pidió nombrar para mayor confianza de la Gran Logia; encarceló al Gobernador Civil, que también era Masón, que fusiló después. Hizo llamar a su despacho al Secretario de la Logia "Constancia," y con revólver en mano, hizo que le diera la dirección de todos los masones, cuya lista entregó a un grupo de falangistas, y éstos los asesinaron. Más tarde Cabanellas ordenó que el Secretario, su esposa y dos hijos fuesen fusilados.

En Cádiz, con tres Logias llamadas Fermín Salvochea, Hijos de Hirám, y Fidelidad, torturaban a los Masones y los mataban cobardemente.

En Sevilla, con cinco Logias llamadas Isis y Osiris, Fe y Democracia, España y Trabajo, Andalucía y Fe, ejecutaban a todo aquel que ellos tomaban por Masón.

En Granada, arrestaron a todo aquel que pertenecía a la Logia llamada "Hijos de Hirám," y los llevaban a un sitio solitario, les hacían cavar su sepultura y luego les disparaban un tiro para que cayeran en ella...

En León, la Logia llamada Libertad, cogieron a todos los masones, (con ellos un Ministro de la Iglesia Evangélica), los metieron dentro, los amarraron, cerraron la Logia y allí murieron de hambre y de sed.

En Badajoz, de la Logia nombrada "Renovación," no escapó ningún masón. Cogieron a todos los miembros y sus familiares; los amarraron, los exhibieron por toda la ciudad anunciando la muerte de todos, y los llevaron a una plaza pública, asesinandolos.

En Jaén, cogieron al Venerable de la Logia llamada "Lealtad," a los miembros y a sus familiares, los llevaron a la plaza de toros, los hicieron sentarse, y cogieron al Venerable y lo torearon como a un toro, de forma que la capearon, le pusieron banderillas, y después lo mataron con el estoque, en presencia de su misma familia y de los miembros.

Allí más tarde mataron el resto de los miembros de la Logia, con sus familiares.

En el puerto de Santa María, provincia de Cádiz, la Logia llamada "La Fraternidad," sólo tenía 15 miembros; los cogieron, los amarraron en árboles con alambres, y les plantaron fuego, cuyo programa se completó con este grito:

¡Viva el Rey! ¡Viva la Religión! ¡Viva la Inquisición! y ¡Viva la constancia de los fascistas para el exterminio de las sectas Masónicas!

En Larache, Tetuán, Ceuta, Algeciras, La Linea, Huelva, Coruña, Lugo, Vigo, Santiago, Pontevedra, Oviedo, Orense, El Ferrol, Tenerife, Melilla y en todos los pueblos que dominaron, destrozaron los Templos Masónicos y otras propiedades fueron confiscadas.

A los masones que capturaron les encontraron listas, y por ellas buscaban a los otros miembros y así les quitaban la vida.

En el frente de Madrid, cogieron a un oficial del ejército fascista y le encontraron una escritura que decía así: "Todos los francmasones serán echados de España, o serán enterrados vivos." Este era el programa de sus compinches inquisidores.

El Grande Oriente Español, contaba con 89 Logias y 26 Triángulos, y la Gran Logia de Barcelona, contaba con 53 Logias. Todo se perdió como en Italia, Alemania, y Portugal. No vayan a creer que los masones españoles están desunidos, no. Ellos están unidos y saben convencer y luchar en defensa de la República Española y en defensa de los principios masónicos.

De todos los oficiales masones del ejército de España, fué predominante el Masón, que fué leal a la República.

Para que el lector se dé completa cuenta de lo que pasó y está pasando en España y en las naciones totalitarias, os voy a dar solo una parte del infucio documento aparecido en un diario de Nueva York, el cual fué extraído en copia auténtica de las actas oficiales del congreso de la Institución Católica Romana, de los Estados Unidos, celebrada el 15 de Febrero de 1913, página 326.

PARTE DEL JURAMENTO

Declaro que ayudaré y aconsejaré a todos los agentes de su Santidad, en cualquier lugar en que me halle y haré lo mejor para extirpar las doctrinas heréticas de los Protestantes, Masones o cualquier otra secta, para destruir todas sus potencias legales o de cualquier naturaleza.

Prometo y declaro también que haré siempre que se me presente la oportunidad, una guerra sin cuartel, secreta y abiertamente, contra todos los herejes, Protestantes, Masones, y de cualquier otra secta de la manera y forma que se nos indique para estirparlos de la faz de la tierra. Para ésto no tendré en cuenta ni edad, ni condición; ahorcaré,

quemaré, consumiré, despedazaré y sepultaré vivos a estos herejes infames; abriré el vientre y el seno de sus mujeres, y desmenuzaré las cabezas de sus niños contra los muros, para aniquilar su execrable raza; cuando esto no pueda hacerlo abiertamente, usaré secretamente la copa de los venenos, la soga de la horca, o el acer del puñal, sin consideraciones, a dignidad ni autoridad de las personas, como y en cualquier tiempo yo pueda ser dirigido a obrar así, por cualquier agente del Papado o Superior de la hermandad del Santo Padre de la Sociedad de Jesús.

"Juro y prometo sostenerlo y cumplirlo por la Bendita Trinidad, y por el Bendito Sacramento que estoy por recibir.

En testimonio de lo que precede, tomo este Santísimo y Divino Sacramento de la Eucaristía, y además lo testifico con mi nombre escrito con la punta de este puñal mojado en mi propia sangre, como sello, en la presencia de este Santo Sacramento."

Durante estos dos años y medio de esta sangrienta lucha, millares de hogares han sido destruidos por las hordas invasoras, millares de seres mutilados y campos fértiles desolados y ciudades bañadas en sangre.

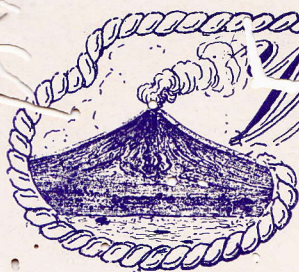
¿Por qué luchó el pueblo español? ¿Por implantar un régimen comunista, como dice la prensa fascista? ¡No! Luchó por salvar su soberanía nacional, luchó por salvar su independencia y para evitar que España se convirtiera en tiempos de la inquisición. Pues bien, yo francamente, no sé qué es lo que les duele a esos parásitos cavernícolas, que tanto odio tienen hacia la francmasonería, que por cientos y cientos de años en una lucha de persecución en contra de principios masónicos. Nosotros sí sabemos lo que les duele a ellos, yo voy a tomarme la autoridad de decirlo. Primero, nosotros enseñamos a no odiar, no abusar, y respetar desde el niño al anciano. Segundo, enseñar la verdad y practicar la caridad. Tercero, inculcar la igualdad y mantener la paz y el bienestar de los pueblos.

Estos son nuestros principios, este es nuestro lema y éste es nuestro derrotero.

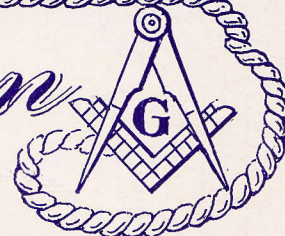
En una de las juntas que tuvieron los villanos, llamados salvadores de España, se levantó Gil Robles, y dijo: "¡Mueran los masones, que es el enemigo más grande que tenemos!"

Contestan todos: "Mueran."

A continuación se levanta el remendado Millán Astray, y dice: "Muera la inteligencia." Y contestan todos: "¡Muera!"



Vernacular Section



MAGPAKABAIT KA

Magpakabait kang tumulad sa palay
na kún lumalago at nadaragdagan
ang buti na ginto nang mayamang uhay,
nang hwag mabali, kusang tumutunghay,

Hindi lumalaban sa ihip nang hañgin
na makasisira nang kaniang dalahing
uhay na mahina't nag-lalamang butil
na mañga-sasayang bahagyang masaling.

Hwag magpalalo at hindi maganda,
hwag magmataas at na sa lupa ka;
ang mañga kapwa mo na makakikita
kur-dika pulaa'y lihim na tatawa.

Ang suñgit at dabog at lisik na mukha,
ang sabing matigas at anyong gahasa
karaniwa'y buñga nang budhing masama,
nang palalong puso't asal na mababa.

Ang kapalaluan ay nakakatulad
nang isang pihikan't mahalagang hias
na palaging suot upang ipamalas,
nagbibigay takot na baka malaglag.

Ang pagsikapan mo'y ang magandang asal,
ang ugaling mahal na naka-aakay
nang galang nang kapwa na nakatatanaw
at naka-aakit pati sa kaaway.

Ang mayuming kilos, ang mukhang masaya
at sabing magalang ay naka-aaya;
tulad sa pagibig at pusong maganda
sa tanaw at kilos ay nakikilala.

José de los Reyes

ANG SAMPUNG UTOS NG MASONERIA

(Tinagalog ni Jose de los Reyes)

Ang Masoneria'y mayroong mañga
utós na siya'y batás nang mañga
Mason.

Ang kaniyang Sampung Utos ay itó:

I

Ang Dios ay walang hanggan. Mula sa
pangyarihan, Di-nagbabagong Karu-
nuñgan, Dakilang Katalinuhan at
walang hanggang Pagibig!

II

Ang relihion mo ay ang pag-gawá nang
mabuti sapagkat nakaliligaya sa iyó
at hindi dahil na isang tungkulin.

Upang maging-kaibigan nang pantás
na tao, sundin mo ang kaniyang
mañga aral!

Ang kaluluwa mo'y walang kamatayan!
Hwag gumawá nang anómang sa
kaniya'y makadarawal!

III

Hwag mong likatang bakahin ang bisio!
Hwag gawín sa kapwá mo ang anómang
ayaw mong gawín niya sa iyó!

Umayon sa iyong kapalaran, at laging
paniñgasin ang ilaw nang kataru-
ñgan!

IV

Papurihan mo ang iyong mañga ma-
gulang!

Igalang mo at suyuin ang matatanda!
Turuan mo ang mañga bata!

Itanggol mo at isangalang ang mañga
sañgol at ang walang-malay!

V

Kupkupin mo ang iyong asawa at
mañga anak!

Ibigin mo ang iyong Bayan at sundin
ang kaniyang mañga batás!

VI

Ang iyong kaibigan ay ibilang na pa-
ñgalawang ikaw!

Ang kasawiang-palad ay hwag maging
dahil na siya'y walayan!

Gawín mo sa kaniyang ala-ala yaong
gagawin mo kung siya'y nabubuhay
pa!

VII

Ilagan mo at layuan ang taksil na pa-
kikipag-kaibigan!

Ilagan mo sa lahat nang bagay ang
pagmamalabis!

Katakutan mo ang makaduruñgis nang
iyong ala-ala!

VIII

Hwag mong payagang ang sariling
udiok ay iyong maging pañginoon!
Gawín mong ang mañga udiok nang
kapwa mo ay maging iyong kadalaan!
Patawarin mo ang kamalian!

IX

Makinig ka nang marami; Magsalítá
nang kaunti: Gumawá ka nang
wastó!

Kalilimutan mo ang upasalá!
Gantihin mo nang mabuti ang masamá!
Hwag mong gagamitin ang iyong lakás
at kataasan!

Pag-aralan ang kapwá mo tao; sa
gayón ay makilala mo ang iyong
sarili!

X

Kailan man ay magsikap nang kaba-
nalan!

Ikaw ay maging matarong!
Ilagan mo ang katamaran!

Datapwá ang dakilang utos nang
Masoneria ay itó: "Isang bagong utos
ang ibinibigay ko sa inyó: Kayó ay ma-
ñgagmahalan! Yaong nagsasabi na
sia'y na sa liwanag, at ipinagtanim
ang kaniang kapatid sia'y na sa kadi-
liman."



YOU CANNOT GAMBLE WITH YOUR CHILDREN'S LIVES . . .

No normal father would stake his children's future against a temporary gain. The instinct of fatherhood is too deeply ingrained in the human family to permit him to indulge in such prodigality. The love of offspring is manifest even among lesser developed mammals than man. Every adult and child in the Philippines is familiar with the common spectacle of a carabao challenging the world when her calf is threatened . . . Yet, there are thousands of parents living in these islands who take the continued safety of their children too much for granted. Theirs is not an intentional carelessness, but one arising from the habit of seeing their children everyday, and not thinking that, perhaps . . . perhaps the tender, loving protection of a father may not always be there to shield them.

Children in a family are the strongest argument for Life Insurance. They did not come into this world of their choosing . . . why not protect them with the right sort of policy? An Insular Life policy not only will give your children proper protection, but also their mother, upon whom always falls the burden of their rearing and education. Contrary to general belief, Life Insurance is not expensive. In fact, it is the cheapest way to go about building up an immediate estate for the family.

An Insular Life underwriter in your community will gladly explain to you the various ways you can bring security into your home and into the lives of members of your family.

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