

The Cable Tied

Vol. XVII

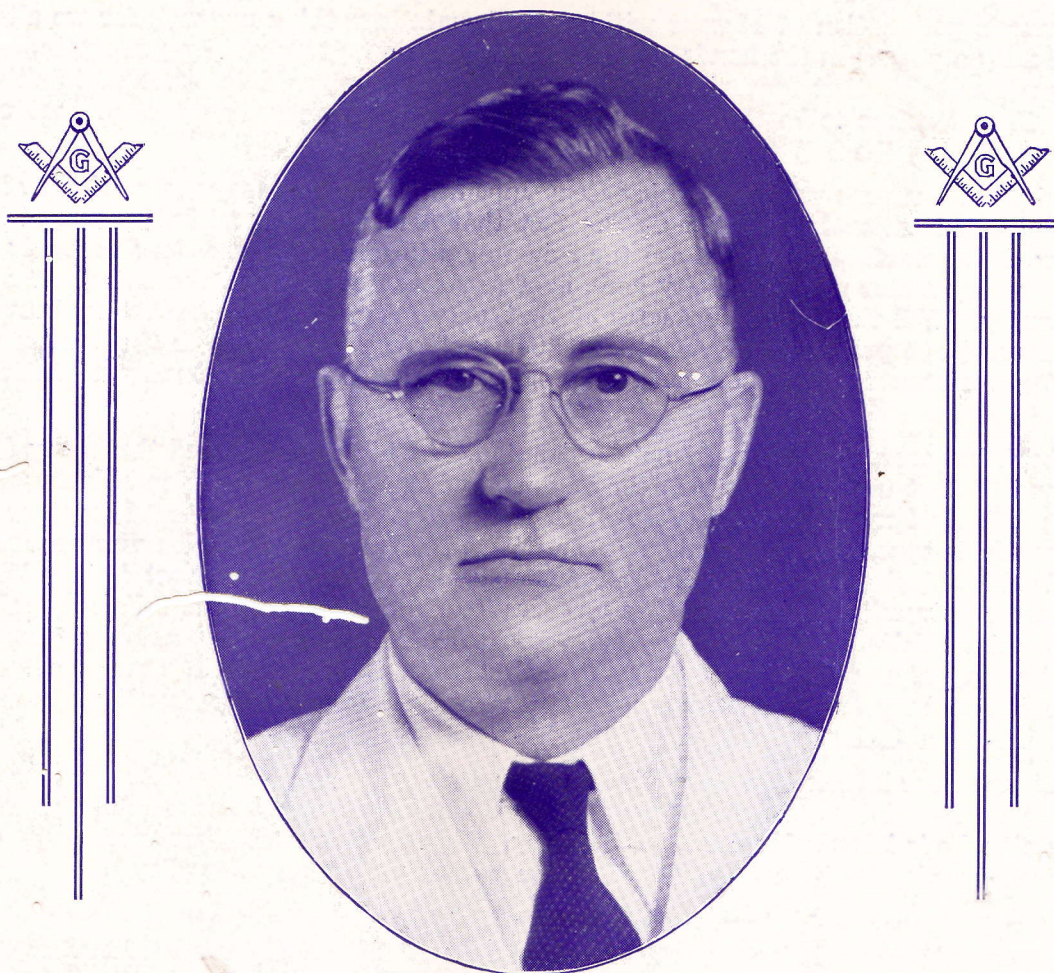
Manila, Philippines, May, 1940

No. 12

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

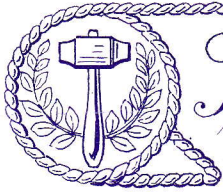
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

◆ A NOTED SCIENTIST ◆



Dr. Stanton Youngberg
Past Grand Master

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



The Grand Master's Message



Loyalty to Country



WE REPRINT on page 220 of this issue an article from *The New York Times*, dealing with the present persecution of Masons in Spain conducted by Francisco Franco. We also learn from newspaper reports that among the books banned by the present government of Spain are the two famous works of Dr. Jose Rizal, *The Social Cancer* and *The Reign of Greed*, which may be properly called the Bible of the Filipino people. At the same time, we read in the local papers that the same persecutor of Masonry and of liberal institutions has been appointed by Pope Pius XII honorary rector of the University of Santo Tomas.

Personally, as a soldier, I have a great respect for Franco for his military skill, his tenacity in the enforcement of strict discipline among his soldiers, and his ability to keep the morale of his men; but a deep gap yawns between our ideologies. Liberty of thought and conscience is paramount to every true Mason; it knows neither latitude nor longitude; it is like the love of liberty itself which "springs eternal in the human breast."

Franco's persecution of Masons within his domain is nothing unusual, for we all know that he is merely a puppet in the hands of clerical elements now predominating in Spain, and it is of common knowledge that Masonic ideals are diametrically opposed to those of totalitarian principles. Franco seems to be the man selected by Destiny to exterminate from that country, at least temporarily, the last vestige of liberty of conscience.

But what concerns us more is his recent appointment as honorary rector of one of this country's leading educational institutions. The fact that a man who is actively engaged in a bitter and aggressive warfare against those fundamental principles that are dear to every Mason, is made honorary rector of a university here, is of great consequence to the future of Masonry in this country. Will the future graduates of that university, who may eventually become leaders of the country, be promoters or enemies of liberty of conscience which is the cornerstone of our present government? Will their patriotism be embarrassed by their loyalty to their alma mater?

I hold, however, that we must not be daunted. It will be remembered that many distinguished alumni of that university formed the vanguard of Masonry in these islands during the Spanish regime; a fine galaxy of graduates from that institution of learning gathered together and formed a formidable opposition to the union of Church and State when this idea was proposed for the short-lived Philippine Republic. In contemporary history, one of the most distinguished alumni of the same university, incensed by the unwarranted interference of the religious Orders in our governmental affairs, while delivering one of his most famous speeches, actually trampled under his feet a copy of a publication of the pontifical university. It is, indeed, a source of gratification to note that among our intellectuals, loyalty to alma mater ends where loyalty to country begins.

Franco's appointment as honorary rector of the University of Santo Tomas augurs another bitter struggle for Masonry in this outpost of democracy. To a Mason there can be no dearer things than the principles of democracy and our liberal institutions, and whether in prosperity or in adversity, he is irrevocably for human liberty. We should expect, therefore, from now on, a more pronounced opposition from the direction of our pontifical university.

There is danger on horizon, but we believe that the victories worth singing are those that come as a result of hard fighting. We are confident that the forerunners of our Commonwealth have not died in vain in instilling in our hearts, and enkindling within us, the virtue of courage for all that stands for the freedom and decency of a common humanity.

Jose delos Reyes
Grand Master

THE CABLETOW

A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted
Masons of the Philippine Islands, in the Interest of Its Constituent Lodges
Entered as Second Class Matter at the Post Office of Manila, Philippines.
Editor: Antonio Gonzalez, P.G.M.

EDITORIALS

A NEW COMPLEXION FOR OUR YOUTH



CERTAIN system of education in this country, run under the strict eyes of an intolerant sect, is turning out young men and young women grossly oblivious of their patriotic duties. Every year these young Filipinos are being launched into Philippine life in increasing numbers to undermine the race of Jose Rizal, Antonio Luna and Lopez Jaena.

There are many of them who are bright, especially the young men, good at mathematics and Latin, fluent and dramatic of speech, and outwardly of good manners. In addition, they are experts when it comes to the lives and martyrdoms of the saints of the Catholic church, and are very punctual about attending religious processions and at the confessional, the young women particularly.

But it all ends there. Regarding, say, the literary passages of *Noli Me Tangere* and *El Filibusterismo*, they are supremely ignorant; what is more, toward the liberal ideas expounded in these two books, they have been strictly forewarned to adopt but the most contemptuous attitude, on pain of forfeiting their right to belong in the Kingdom of Heaven.

Make not the mistake of ever speaking to them of the landmarks of Filipino nationalism, for you would either be wasting your sweetness on the desert air or get a reaction of cynical proportions. You should expect to be so regarded, considering how those landmarks made history against commercialized religion in the Philippines.

We wonder if it has ever come to the notice of our government that in no event of patriotic dedication do the Catholic schools of this country participate while, on the other hand, their student bodies are required to join Catholic ceremonies, frequently at the sacrifice of class attendance and class work. For what, to cite an example, is the birthday of Andres Bonifacio—in the religious orders' judgment a "bandit"—side by side with the archbishop's coming to this earth?

However, it is not so bad as all that: at least Rizal's memory is now honored by these Catholic schools—Rizal the Catholic (historically he was buried as an impenitent without benefit

of clergy), Rizal the abjurer of Masonry (as the priests would have us believe it over and against all the rules of reason and logic), and Rizal the prodigious student of the Ateneo who, however, turned out to be the greatest denouncer of the casuistry of its Jesuits!

Thus the picture is always distorted to suit the convenience of an intolerant hierarchy, and thus the lives and labors of our liberators are either completely ignored in the classroom, if not outspokenly ridiculed. What, for instance, do the graduates of the Ateneo know about the Katipunan—that great fountainhead of our Revolution against Spain? A gap yawns between them of today, and all the things that constitute that landmark of Filipino patriotism—a gap possibly beyond filling up in the hardened mentality of our Catholic school population.

Inevitably, therefore, we come to this all-important question: Are these graduates of the schools of the priests Filipino at all in complexion? How do the ideas that fill their heads dovetail with the destiny of the Filipino race? Is their allegiance to the country of their birth as strong as their allegiance to the Roman church? And finally, to put it more concretely, in times of danger for their people, which side are they apt to take?

Such is the big question mark before us. Frankly speaking, it perturbs us deeply that we should have such elements in our midst to poison the channels of our national thought and divide us against ourselves. Why, even in the vital matter of the immigration policy of our government one of them has actually taken the side of Japan! What side, it occurs to us, would they not take in the unmitigated range of their sophistry, against their country in the days to come?

Let us ponder this question seriously that we might apply the cure while the curing is good. Let the Government pause in the midst of its many preoccupations and see if it cannot destroy that blanket of self-righteousness under which the enemy has been maneuvering towards absolute control over our national life.

WORK AND THE MASTER MASON



LABOR DAY will always mean for the Master Mason the dignification of the workingman. Work to him is the wealth that never dwindles—the source of all the achievements of civilization. The God-given privilege of every normal human being, work is also the apex of the entire structure of human progress. The Master Mason's symbols all have to do with the honor and dignity of labor in a world where work is the law.

Thus May Day to us is an event of consecration. To its symbolism we dedicate the sinews of both body and mind, and

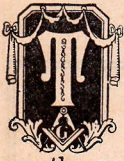
resolve to eschew idleness as the source of all evils. We put on our aprons, and with our tools shape our own happiness. In this happiness are our material as well as our moral reasons for being.

Whether, therefore, it concerns Labor or Capital, it is the sense of Masonry that work conducing to the uplift of mankind is the only thing that counts. Class feeling is beneath our notice, and the mandate of the Supreme Architect, as far as we are concerned, is that rich and poor alike, the *haves* and the *have nots* have the common duty to work for a better and better world.

THE REVOLT OF YOUTH

By RAFAEL PALMA, P.G.M.

(Editor's note: To commemorate the first anniversary of the death of this great Filipino thinker, statesman and Mason, which occurs on the 24th of this month, we publish the following article written some time before his death.)



HE faithlessness and immorality with which the youth have been indicted and their addiction to luxury, comfort, and pleasure are the results of a new readjustment which is taking place, notwithstanding denunciations to the contrary, between the old order of things in clash with the tendencies and worth of a new order. Not only the youth but also people of maturer age, educated under the traditional authority of the Church, are suffering the effects of this social readjustment and are gradually changing their ideas and conduct and are feeling a revolt against old norms and precepts. There is no reason to exaggerate the evils of the present nor fear that the religious and moral principles that we consider as the basis of our society suffer eclipse, simply because outwardly man shows less inclination to observe the customs and habits of former epochs. The old teachers and those of us who have been educated under them believe that we have a monopoly of Truth, which in reality Truth is a universal patrimony available to all, and we are prone to consider as immoral and iniquitous anything that does not conform to our beliefs, which are second-hand information simply because our parents and grandparents accepted them. But life has to follow its course, insensible to our preachings and admonitions, and unless we desire to see life as it is and not as we desire to be, our idealism and aspirations will be shattered to pieces when the inevitable clash with the rocks of reality comes.

As long as the agencies established to protect religion and morality work together to wipe out the immorality and the wickedness of man, I expect that the moral and religious ideals in our country will be maintained alive. In fact, our churches are not deserted on Sundays and on holidays and all the traditions and practices of the Christian religion still exert a strong influence on the mind of our people. But we need new ideas and new conceptions which can better respond to the needs of the day, to the new conscience which has been produced by the industrial progress and the economic wonders of our age. What is lacking is a new spiritual guidance which is in consonance with life and which knows how to solve our actual

problems and not the problems of the past. If there is a loosening of the spiritual hold that the Church had before exercised over the educated man, this is due to the conservatism and reluctance of the Church to accept new doctrines and truths. We do not take into consideration that the modern man is a product of a long intellectual evolution, and we want to govern him with the same moral and religious code which he has known in his infancy and which was good for him then in his status as an infant but not now as an adult. Is it any wonder that the efforts of the government and of the church to control the tide of licentiousness, and incontinence that flaunt at our face meet with disappointment? Our moral and religious code cannot be the same as the one believed in by our grandfathers when the industrial machine, the telephone, the moving picture, the automobile, the aeroplane, the radio and the many other inventions and devices which have served to change radically human relationships and which have opened vast avenues for good as well as for evil, were still unknown. I do not see how we can extricate ourselves from this age and go back several centuries to adjust our conduct to the ideas and points of view of our infancy.

It is a Utopia. It is absurd. We have to forge ahead and should not be afraid of the changes that we witness. To me it is a good augury that we change, that our youth do not submit themselves to the restrictions and hindrances which the past has bequeathed to us and which we in turn pretend to leave to our progeny as a legacy, that they endeavor to bring originality into their thoughts and feelings and acquire new experiences which have been denied us. After all, the youth of today will be the citizens of tomorrow, and they have the right to remodel the things which they find out of place or out of step with the times. In this country we are scared by any novelty, to such an extent that recently certain ladies in one of the cities in the South have considered a certain work of art consisting of marble statues of naked women as an offense against modesty. I respect the feeling which has given rise to the indignation and protest of our women, but I think it is a gross injustice to attribute to the imagination of the public

such perversity that it can no longer gaze upon nude statues without hurting the modesty of womanhood. ~~Our~~ is the modesty of our women so sensitive and fragile that it cannot resist the mere assault of some lifeless images made of stone? Our youth ought to find the truth above the conventionalism and the cowardice of our forebears, and endeavor to be better morally and less hypocritical. We are guilty of hiding much wrong-doing and shamefulness under the old system by not deviating from the rut which has been followed by our grandfathers, by keeping the appearance of a respectable morality without the respectability of truth and sincerity. It is high time that our youth think for themselves and not accept as final and perfect the body of fossilized thoughts and ideas which we have accepted without due examination and without critical analysis. Nothing is perfect and final in this life because there is always something beyond which on account of our natural limitations we cannot reach. The teacher who advocates that youth have no other function than to submit themselves to the discipline which has been imposed by their elders and to forego their desire to satisfy their own curiosity or to make their own investigation, deprives us of one of the powerful stimuli for human progress.

Thanks to the principle of individual liberty, it is now well settled that even with the original sin as our inheritance, a person is guided in the majority of cases by the light of his own conscience, and that it would be possible to create by means of education sufficient internal restraints which shall serve as his safeguard and the safeguard of others. Under the influence of such an enlightened conscience a person may be left alone to act in accordance with his own good impulses, without the necessity of subjecting him to a reign of fear,—a thing which has characterized and which still characterizes all systems of religion and government. Experiments performed with prisoners and criminals conditionally freed on parole and the betterment of conduct through industrial and agricultural work in the modern penitentiaries have produced sufficient evidences that human nature even in its state of degradation, still preserves the divine spark of intelligence and good will with which it knows

(Continued on the next page)

THE REVOLT OF YOUTH

(Continued from the preceding page)

how to appreciate acts of kindness or to respond to the trust reposed in it.

We must produce a state of culture which gives the most complete freedom to the individual and at the same time create ample inhibitions within himself to avoid what is bad. As long as the restrictions are from without and proceed from fear of punishment either in this or in another life, they will not strengthen in the conscience the sense of responsibility and they will imbue the individual not with the idea of doing positive good but with the idea of avoiding the consequences of punishment--thus, it matters little to the individual whether he violates all the moral and political laws provided he is not discovered. There is a tendency at present to multiply the prohibitions and restrictions over petty things which only bring about, within the prevailing state of morality, the aggravation of our spiritual bankruptcy, the encouragement of revolt against the laws and institutions, and the increase of the general hypocrisy which is the inevitable result of the desire to hide the violations of the law. The travesty of it all!

morality which is more pure, less formalistic and less hypocritical. If in order to attain this, it is necessary to revise all our ideas and conceptions which have been transmitted to us for centuries, the work is worth all our efforts. We are submerged under a torrent of hypocrisies and conventionalism which does not permit us to distinguish between the good and the bad conduct. This is the resultant effect of our education which is based on fear and which makes us slaves to appearances rather than to the substance and spirit of actions.

There is a place for us for constructive criticism and original way of thinking. Undoubtedly ancient formulas and precepts have had a great value and it is for this reason that they served to educate our past generations. But their value for the present and the future must be judged only in so far as they respond to the actual demands of society, to the conditions of the times, to the ideals and aspirations of the present generation. In so far as they are not in accord with these, subserviency to them is questionable. There is nothing

Youth ought to aspire to achieve a permanent and unchangeable in this life inasmuch as life is a continuous growth and we can make our contribution to progress by weighing the truth of the theories and beliefs which we have inherited in the fields of religion, science, economics, and sociology and which we have had no time to investigate, because our old system of education has forced them upon us without questioning.

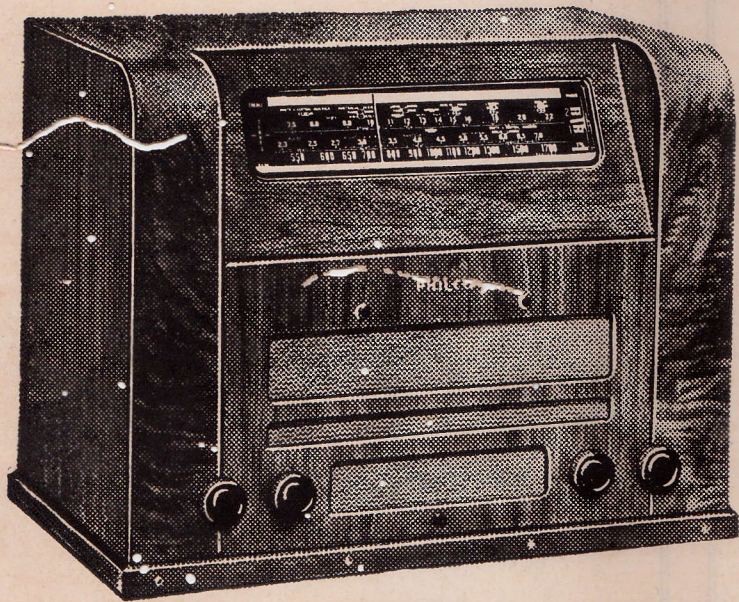
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MASONS IN SPAIN FACE JAIL TERMS

By T. J. HAMILTON

Reprinted from *The New York Times*

(Editor's note: Submitted by Wor. Bro. E. C. Ross of the U. S. High Commissioner's Office)

MADRID, March 2—A law of extraordinary severity intended to exterminate Masonry and communist or other societies was promulgated today by Generalissimo Francisco Franco.

Since any person with communist affiliations already is subject to heavy law is aimed primarily at Masons, who previously were identified with republicanism, anti-clericalism and other doctrines frowned upon by the Nationalist regime.

In point of fact, membership in the Masonic Order already is considered by the Nationalists as an indication that an accused person is opposed to the present government.

Masonic, communistic or other secret orders are dissolved under the decree and their property confiscated. Any person carrying on propaganda on their behalf is liable to six years imprisonment and offending newspapers will be suppressed. The law is retroactive, and all persons who ever belonged to the Masons or other proscribed organizations must file a statement with the government

within two months explaining why they joined and why they quit.

12 Years for Higher Degrees

If the excuse is not accepted, the former member is liable to six years imprisonment, or twelve years if he passed the Eighteenth Degree or held a position of special trust, such as representing Spanish Lodges at international meetings.

Any person not exonerated entirely is barred from holding any post in national or local government.

Exoneration will be facilitated by service of especial gallantry to the Nationalist cause, either in the army or elsewhere, provided both superiors and associates of the accused give corroboration. Also if the former member agrees to give the government information on other officials or members and generally helps in carrying out the law he will be leniently treated.

British Royalty Criticized

Although the ritual is similar, Spanish Masonry is understood to have no formal

connection with Masonry in Great Britain and the United States. Its affiliations are with Masonry in France and other countries of Europe, although this is not generally recognized in Spain. The Nationalist press, for example, sharply criticized King George and other members of the British royal family a few months ago for attending a meeting of the Grand Lodge of England.

Spanish Masons frequently took part in politics and Nationalist writers often blame the overthrow of the monarchy on the alleged number of Masons who made up the general staff.

The preamble to the new law declares Masons had a large share in the loss of the Spanish Empire, in Napoleon's invasion of Spain, in the civil wars of the nineteenth century, in the fall first of the Primo de Rivera dictatorship and then of the monarchy. It declares that Masonry and communism, after making things worse under the republic, delayed the success of the Nationalist cause by their propaganda abroad.

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SENIOR GRAND WARDEN LAUDED BY SECRETARY OF JUSTICE

March 27, 1940

My dear Major Guido:

Acceding to your oft-repeated request to be relieved as Acting Chief of the Division of Investigation of this Department because of your multifarious duties in the Philippine Constabulary, I wish to inform you that I have yesterday appointed Atty. Joaquin Pardo de Tavera as Chief of the Division of Investigation, and he will assume office on April 1st.

I deeply regret that you have chosen not to accept a permanent appointment as Chief of the Division. By training and experience you are exceptionally well prepared for the position. I can readily understand, however, your feelings of attachment to the Philippine Constabulary where you have spent the best years of your life, and I realize that your acceptance of a permanent appointment as head of the Division of Investigation would mean a considerable sacrifice on your part for you will lose your well-merited ranking, the many privileges appurtenant thereto, and the future

chances offered in the organization where you are now.

Please be assured that I appreciate to the full the efficient and magnificent service you have rendered in building up the Division of Investigation. You have elevated it to the high level where it is now. From the time of its creation you have done a wonderful work in the Division, you have maintained a high discipline among its personnel, you have trained them in the efficient discharge of their functions and you have instilled in them a proper consciousness of the importance of their mission as an organization. Under your diligent guidance the Division has to its credit several outstanding accomplishments, establishing thereby a unique record and meriting its present reputation as an honest investigative agency of the government. It is doubtful whether any other man could have achieved so much. And I repeat that it is with sincere regret that I have had to accede to your request to be allowed to sever your connection with the Division.

In closing, permit me to express my personal gratitude as well as that of this Department and of the Division of Investigation itself for the meritorious, efficient, and loyal service that you have rendered as Acting Chief of the Division.

Very sincerely yours,
JOSÉ A. SANTOS
Secretary of Justice

Major Jose P. Guido,
 Acting Chief, Division of Investigation,
 Dept. of Justice,
 Manila

SICK COMMITTEE

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

Hermogenes Alonso (14), 1880 Mangahan, Manila

Sidney S. Taylor (9), Pacific Commercial Co., Manila

David Baltazar (23), 32 Opalo, San Andres Sub-Division, Manila

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30 YEARS IN THE PHILIPPINES



Fraternal Reviews



By A. E. TATTON, P.M.

COSTA RICA, 1938

The Semi-Annual Communication was held on September 27 and 28, 1936.

Two hundred and twenty-eight decrees were issued by the Grand Master during the year.

Among the items of business transacted at the Semi-Annual Communication we note that a Masonic Census was authorized.

Reference was made in our last review of Cuba to the appointment of an Ambassador to the Papal Court. It now appears that the Cuban Congress disapproved the idea and also passed laws which again imposed taxes on church property. Grand Lodge extended their thanks to the members of Congress who supported the propositions.

The Grand Master in his message of July 26, 1936, to the Lodges recommends very highly the organization of the Cuban youth in an association known as "Jovenes Esperanza de la Fraternidad." The purposes of the Association resemble those of the Order of De Molay.

On March 24, 1937, the membership stood at 8,697 a gain of 730 members during the year.

The President of the Commission on Foreign Relations submitted a report on Masonic conditions in the various countries at the Annual Communication in March 1937. The Philippine Islands are given sympathetic mention.

Death benefits paid during the year were 82 cases at \$400.00 each and 11 at \$250.00 each a total of \$35,550. The sum of \$300.00 was donated to the "Llanso" National Masonic Asylum, and \$600.00 to the "Casa de los Niños" Masonic School.

Wor. Bro. Federico M. Unson represents the Grand Lodge of Cuba near ours.

Grand Master, Gonzalo Garcia Pedrosó.

Grand Secretary, Luis Martinez Reyes, Habana, Cuba.

I have come to suspect that many of the cares and worries that come to us are actually beneficent tests of character.—*Dr. Ernest Crutcher.*

CUBA, 1937

29th Annual
San Jose
Nov. 25, 1938

Lodges: 6
Members: 312
Loss: 17

Three Special Communications, and two Quarterly Communications were held during the year 1938 in addition to the Annual.

At the Annual Communication held on November 25, 1938, the Grand Officers for the ensuing year were elected. They were installed at a Special Communication held on January 27, 1939, at which also the members of the Grand Court of Justice were elected.

As noted above, this Grand Lodge has only six Lodges with a total membership of 312. Of this number 87 comprise the Grand Lodges from which come the 17 Grand Officers, 8 members of the Court of Justice and six committees of three members each.

The Proceedings are very much condensed, only five pages of a small pamphlet being asked to record selected items concerning the seven Communications covered.

The names of the members of Grand Lodge are listed, but there is nothing to indicate who were present and who absent.

The Special Communication of September 21, 1938, was for the purpose of receiving officially M. W. Bro. Luis Gaitan, Grand Master of Guatemala, on his return from a visit to Colombia.

Wor. Bro. Jose M. E. de Leon, Jr., represents the Grand Lodge of Costa Rica near ours.

Grand Master, Stanley Lindo.

Grand Secretary, Edward Sasso, Box Y, San Jose, Costa Rica.

MISSISSIPPI, 1939

121st Annual

Jackson

Feb. 14 & 15, 1939

Members: 21,067
Gain: 43

Our Grand Representative, Wor. Bro. E. E. Warmath, was present as Chairman of the Committee on Complaints and Appeals.

Grand Master L. L. Ccnerly made a short address, only ten pages being required to record it. He reported the death of two Past Grand Masters M. W. Bros. E. L. Faucette, Grand Secretary, and Jesse M. Brooks. The Committee on Necrology in their report included the name of Bro. Cicero Leonidas Lincoln, an Honorary Past Grand Master of Mississippi. The Grand Master issued 15 dispensations, twelve authorizing various Lodges to confer the F. C. and M. M. degrees; one for a retake of the ballot and two to hold meetings in other halls due to loss of Lodge Hall by fire. Two requests were disapproved. A dispensation for a new Lodge was granted. Later in the session, the incoming Grand Master was authorized to grant a charter to the Lodge U. D. on receipt of the necessary certificate. He constituted one new Lodge during his term, ordered the arrest of four charters and laid two corner stones, one for a high school and one for the new office of the Grand Secretary on the grounds of the Masonic Home at Meridian, Miss.

There were 76 girls in the Girls' Home at Meridian and 41 boys in the Boys' Home at Columbus. The operating cost for the year were Girls' Home, \$22,738.32, and the Boys' Home \$16,971.58.

Relief granted by Grand Lodge during the year amounted to \$3,702.89. In addition to this amount the sum of \$1,479.14 was contributed to the same beneficiaries by various Lodges.

The report on Foreign Correspondence was submitted by Bro. Charles H. McCraire, Jr., who also submitted reviews of 56 Grand Lodge proceedings.

M. W. Bro. Dr. H. Eugene Stafford, now residing in Baguio, Mt. Province, represents the Grand Lodge of Mississippi near ours. Due to his change of residence he is unable to attend our Communications as often as he did while living in Manila.

Grand Master, John A. Dantzler of Winona.

Grand Secretary, Sid F. Curtis, Meridian, Miss.

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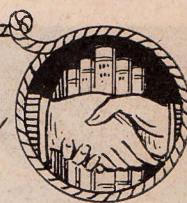
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Fraternal Reviews



By JOSEPH F. BOOMER, P. M.

ALABAMA, 1939

The One Hundred and Nineteenth Annual Communication of the Grand Lodge of Alabama was opened at 8 o'clock Dec. 5, 1939, at Montgomery by Deputy and Acting Grand Master, Ency F. Yielding, Grand Master Samuel B. Adams having died December 14, 1938.

The roll for the year showed 432 chartered Lodges and one under dispensation, with a total membership as of September 15, 1939, of 27,838, a gain of approximately 300. Seven charters were forfeited during the year, seven lost by consolidation and one surrendered.

The Acting Grand Master in his report recommended edicts on the following subjects among others:

1. Providing for arraignment and trial of any member of the Grand Lodge appearing, intoxicated, in public in the city where the Grand Lodge is in communication, in the Grand Lodge, or in the building where it is in communication.

2. Providing rules for the affiliation of members of defunct Lodges when there is no record in the Grand Lodge of their standing.

3. Providing for refund of a candidate's money when he changes residence after election but before initiation, and allowing him to petition the Lodge of his new residence.

4. Providing for the payment of the actual expenses of all Grand Officers, members of Standing Committees, and District Lecturers, in going to, remaining, and returning to their homes from annual communications.

The Proceedings contains no reviews of the proceedings of other Grand Lodges.

GEORGIA, 1939

The One Hundred Fifty-third Annual Communication of the Grand Lodge of Georgia, was held October 31, 1939, at Macon, M. Wor. Grand Master, William Martin Sapp, presiding.

Reports showed 500 Lodges at the beginning of the year. Nine charters were surrendered during 1939, leaving 491 Lodges with a membership of 39,713.

The Grand Master's address contained an interesting and concise statement of his activities during the year, among which was a radio address on the nature

and aims of Masonry.

Interesting recommendations which show trends of the Masonry of Georgia were:

That the Grand Lodge of Georgia join the Masonic Relief Association of the U. S. and Canada.

That any Lodge finding its continuance difficult unite its forces with some neighboring Lodge, easy transportation now making such unions more feasible than formerly.

That the Craft adopt a uniform ritual.

The committee on Grand Reviews epitomizes the proceedings of 56 Grand Jurisdictions, a limited budget being assigned as the reason for the brevity of these.

MONTANA, 1939

75th. Annual August 16-17, 1939.

GREAT FALLS

Oscar A. Johnson, Grand Master.

The Proceedings occupy 209 pages filled with reports, statistics, doings of the Communication, and interesting matter about Masonry in general.

Eleven visiting Grand Officers and Past Grand Officers were introduced, welcomed and seated in the Grand East. The Grand Lodge was opened at 9 o'clock A.M.

The Grand Master's address touched on:

Necrology, the Advisability of Shortening the Funeral Service, Three Special Communications Held During the Year, the George Washington Masonic National Memorial Association, the Masonic Service Association, a Conference of

Grand Masters Held at Washington, D. C., February 24-25, 1939, Relief of Chilean Masons in Earthquake Regions, Decisions, Dispensations, Outdoor Meetings, Public Schools Week, Grand Representatives, Masonic Home, Official Visitations, Educational Commission, the Grand Lodge Library, Loans to Lodges, Finances of the Grand Lodge, Trial Commission, a Lost Charter, Special Actions, Appointment of Lodge Instructors, Veteran Masons' Badges and Certificates, History of the Grand Lodge the Necessity of More Time for the Annual Communication.

The Grand Treasurer's Report showed \$14,260.41 in bank, and securities to the value of \$19,869.13.

Grand Secretary's Report: Membership June 30, 1939; 17,807; net gain for year 2.

Committee on Correspondence condenses some 90 Proceedings of Grand Jurisdictions throughout the world, in a masterly way. One of the best is that of Philippines, January 25, 1938.

PRINCE EDWARD ISLAND, 1939

The M. W. Grand Lodge of Prince Edward Island, at the close of the Masonic year 1939, had a membership of 1,075 comprised in 15 Lodges, as against 1,084 members in 1938.

The Sixty-fourth Annual Communication of this Grand Lodge was held in Charlottetown, P. E. I., beginning June 28th, 1939, M. W. Grand Master Donald Baker presiding.

The echoes of two noteworthy events sounded throughout the Proceedings — the Bicentenary of Freemasonry in Canada celebrated in 1938, and the recent visit of the Royal Family of England to that jurisdiction.

The Grand Master, prompted by some comments on Freemasonry appearing in certain "Ecclesiastic Papers," devoted considerable space to a repetition of an interesting statement issued by the United Grand Lodge of England with the Grand Lodges of Scotland and Ireland outlining the attitude of Masonry toward religion and politics, which space forbids quoting.

M. W. Bro. Harlan P. Found of New London, P.E.I., was elected Grand Master for the current Masonic year.

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“Man is born to trouble at first and is exercised in it all his days—” says an old proverb. But the proverb should go on to say that most of man’s troubles are self-induced and self-inflicted. And not in all cases does he come to grief for lack of knowledge of a way of escape, but because of the lack of will to do so.

The proper time for a man to start saving for a rainy day is in his youth. Youth can surmount great difficulties, but not old age. Youth is physically and mentally conditioned to laugh at the personal inconvenience which putting aside a little of his earnings may mean to him.

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OBITUARY

By JULIAN C. BALMASEDA, P. G. L.

"Farewell, Brother, none can fill thy seat
 Within the sacred circle of our love
 And so we'll count thee present when we meet
 And greet thee once again in courts above."

The foregoing lines vividly express the sentiment of the members of Pintong-Bato Lodge No. 51, and of the entire Masonic fraternity in the Philippines who attended the funeral ceremonies conducted by the Most Worshipful Grand Lodge of the Philippines at the municipal cemetery of Bacoor, Cavite, on March 17, 1940, over the remains of the late Bro. Honorio R. Cuevas, P.M., the Grand Master himself, M. W. Bro. Jose de los Reyes, presiding. The last rite said in Tagalog impressed non-Masons who witnessed the ceremony and gave them a clear view of Freemasonry in its attitude toward God. About 300 Masons from 23 Lodges were present, aside from the officers of Grand Lodge. The people of Bacoor, with whom the deceased associated in many phases of life, mourned the death of a citizen so good and exemplary—an active and indefatigable Mason, loyal and true.

Wor. Bro. Honorio R. Cuevas had served as a clerk in charge of the records of the Office of the Grand Lodge for a good number of years. He worked with

many Grand Masters, from M. W. Bro. Springer to M. W. Bro. Camus, and it can truthfully be said that he always labored with devotion and zeal.

At the cemetery plot where the remains of Bro. Cuevas were returned to Mother Earth, the Grand Orator of the Grand Lodge, Wor. Bro. Jose Artiaga; Bro. Judge Buenaventura Ocampo, of Laoag Lodge; and the Most Wor. Grand Master, Bro. Jose de los Reyes, spoke on the mysteries of life and on how Masons greet Death not as a grim tyrant, but as a messenger of the all-Highest. The Grand Master did not leave the necropolis until the remains of Bro. Cuevas were safely laid away.

Wor. Bro. Honorio R. Cuevas was initiated in Magdalo Lodge No. 31, (now Ibarra) April 13, 1918; passed in Pintong Bato Lodge No. 51, March 1, 1919; raised in the same Lodge August 16, 1919. He served as Treasurer of the Lodge in 1927; as Secretary in 1928 and 1929; as Master in 1930; and as Secretary again in 1931 to 1939.

The Lodges that sent delegations to Bacoor, Cavite, were the following: Bagumbayan No. 4; Island No. 5; Cosmos No. 8; Nilad No. 12; Walana No. 13;

Dalisay No. 14; Pilar No. 15; Sinukuan No. 16; Bagong-Buhay No. 17; Batong-Buhay No. 27; Zapote No. 29; Ibarra No. 31; Lincoln No. 34; Mount Mainam No. 49; Commonwealth No. 57; Primera Luz Filipina No. 69; Laoag No. 71; Mount Lebanon No. 80; High Twelve No. 82; Luz Oceanica No. 85; Muog No. 89; Bagong Ilaw No. 97 and Indang No. 115.

THE CRAFTSMAN

Walk more miles, make more calls,
 Take more chances and more falls,
 Times more hard, try more ways . . .
 The more you do, the more it pays.

Find more spots, use more bait,
 Start more early, stay more late,
 Try more schemes, use more tact,
 The more you do, the more men act.

Talk more hope, use more skill,
 Seek more prospects, then more still,
 Smile more smiles, spread more cheer,
 The more you do, the more you hear.

Think more thoughts, more intense,
 Give more reasons, with more sense,
 Work more hours, work more well . . .
 The more you do, the more you sell.

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Brine Tank	Water & Oil Tanks	Street Sprinkler
	Irrigation Flume	

MASONIC ORPHANAGE AT CANTON

By ARTHUR R. KNIPP



HE enterprise was started just about a year ago. At that time the Canton International Red Cross Committee received some funds for refugee relief, about CN\$4,300.00 from the Grand Lodge of F. & A. M. of the Philippine Islands through the District Grand Lodge for China. It seemed to our District Grand Master, Rt. Wor. Bro. David W. K. Au, and our Deputy District Grand Master, Very Wor. Bro. J. M. Henry, that this money should be used to support a distinctively Masonic undertaking rather than to have it applied to general relief purposes. Very Wor. Bro. Henry called an informal meeting of the brethren of Pearl River Lodge No. 109 who were then in Canton, Brothers W. E. Hoffmann, A. J. Fisher, Henry S. Frank and Arthur R. Knipp. Bro. Fisher reported that Miss Lois Armentrout had agreed to organize at Paak Hok Tung a home for destitute refugee children. It was decided to ask her to incorporate in this home a group of thirty children, full orphans, who would compose the Masonic Orphanage and for the support of whom it was hoped that the Masonic brethren of the Philippine Constitution would be responsible at least for a period of two years.

It was felt that the purpose of the Orphanage should be two-fold: (a) to provide adequate food, clothing, shelter and medical care for a group of thirty destitute orphans who otherwise might starve through lack of care; and (b) to give them practical training and schooling under character-forming influences so that they might become useful citizens. It was felt that only by due consideration to both of these purposes could the Orphanage become a worthy Masonic enterprise, one which would appeal strongly to the charitable impulses of our Masonic brethren.

One needs only visit the Orphanage to realize how well these purposes are being carried out. The children are housed in one of the "True Light Middle School" dormitories. They are under the care of three "leaders," a nurse, a matron and a teacher, well trained women whom Miss Armentrout has employed for the purpose. The children are all being given a primary school training, a prime requisite for whatever may be their lot when they grow up. They are taught garden-

ing, broom making, sewing and the making of cloth shoes. When the boys reach the age of 12 years, a special effort will be made to have them transferred to the Salvation Army trade school at Fati. As the girls grow older, an opening will be found for some of them in one or more of the Canton hospitals where they may learn the rudiments of nursing. Miss Armentrout and the three leaders have definitely in mind the need for preparing the children to support themselves when they grow up.

The spirit of the Orphanage is most impressive. Miss Armentrout, a trained social worker, takes the keenest interest in the individual children, and in giving specific advice to the leaders about how best to care for them. The Orphanage is the best possible substitute for the home which is being denied to these children because of having lost their parents.

The Outlay Involved. Miss Armentrout is a member of the Presbyterian Mission, which pays her salary, and we pay nothing for the time and effort on her part in supervising the Orphanage. Also there is no responsibility for rental or for the upkeep of a building. For the present and probably for some time in the future, the True Light Middle School Dormitory is being put at the disposal of the Orphanage by the Presbyterian Mission. Miss Armentrout has informed us that if at some indefinite later time the dormitory should have to be used for another purpose, the Mission has agreed to allow the Orphanage to occupy one of its buildings at Fati.

On another sheet is given a detailed statement of the monthly current expenses. They are made up of:—

(A) Direct immediate monthly expense per child—food, clothing, school supplies, etc. . . .	*HK\$3.70 to \$4.30
(B) Secondary expense per child for "leadership" and servants. . . .	1.80 to 2.15
Total monthly per child. . .	HK\$5.50 to \$6.45

Contributions. Besides the securing of fairly large donations of Masonic Charity funds, it is hoped that a number of brethren will assume the personal responsibility for the expense of a child in the Orphanage over a period of one year. From the above it is seen that HK\$6 monthly of \$72 annually will provide for one child. Hitherto, on account of the cost of rice and firewood becoming so expensive in Canton and in order, if possible, to carry a small amount of reserve for unforeseen expenses, we have thought it justifiable to use a figure of HK\$8 monthly or HK\$96 for the year.

*For the information of the brethren in the Philippines, P1=HK\$2.15 approximately.

CHIPS FROM THE QUARRIES

In the February issue of *The Masonic World* of San Francisco, Cal., one of our editorials appearing in our November number is reprinted in full, while a portion of one original article is extensively quoted. We do not, in the opinion of our contemporary, use words to excess and yet remain barren in ideas, adding that perhaps we are able to form correct judgment of men and events not possible to those who have been reared under kindlier sentiments.

GRAND MASTER VISITS OWN LODGE

The first official visitation of the Most Worshipful Grand Master during this term was made to his own Lodge, Mount Lebanon No. 80, on April 1, 1940, at 8:00 P. M.

Accompanied by the officers and members of Grand Lodge, the Most Worshipful Grand Master was received with grand honors. In the absence of the Master of the Lodge, Wor. Bro. Hyman M. Levine, who was confined to the hospital, the Grand Master was heartily welcomed by the Junior Grand Warden, Right Wor. Bro. M. Golden-

berg, who acted as Master.

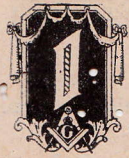
The Third Degree of Masonry was conferred by a special team of the Lodge, on Bro. Philip E. Shaouy, with Right Wor. Bro. M. Goldenberg in the East.

The Most Worshipful Grand Master delivered an inspiring address on the role of Masonry, and the duties of the individual Mason in the community in which he lives.

Right Wor. Bro. Goldenberg was warmly congratulated for the splendid manner in which he conducted the meeting.

LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS

By S. N. SCHECHTER, P. M.



IN THE history of civilization catch phrases have played no uncertain part in inspiring and stirring men to action. Outstanding amongst catch phrases is the slogan "The Right to Life, Liberty and the Pursuit of Happiness." It captured the imagination of mankind and spurred him on to some of his greatest achievements. It gave appeal and vitality to efforts along social advancement second to no other pronouncement coming from the lips of man. As an ideal it rooted deep in his heart, giving new meaning and dignity to his daily existence.

In the latter part of the 18th, and early part of the 19th century as an inspiration, it broke all bounds of tradition and restraint. It revealed the masses as possessing an inherent power if conscious of, remained until then dormant, and without expression. It proved to be the turning point in concepts of government and the decline of feudalism. It ushered in an era which severed the chains of bondage and slavery. It was the fount and source of a wave of liberalism which permeated every field of human endeavor. For the first time in the so-called modern times, human beings were elevated to the full dignity of free men, with the undisputed right to voice an opinion in matters affecting their well-being. It became the emancipating influence in all activities in which human rights and freedom of conscience were concerned.

These concepts of human rights are now being challenged by the forces of reaction in many parts of the world. Battle fields are running red with human blood to determine whether this ideal shall prosper and endure. There can be no doubt of the outcome; no rights so dearly won will be permitted to perish. The right to life, liberty and the pursuit of happiness will and must triumph. But we cannot be so sanguine about this being the last time these rights will be challenged on the field of battle. To this end, some serious advance thinking and concerted planning would not be out of place.

The numerous wars now being fought must end some day. How soon is not so important, as the kind of peace the end will usher in. The terms of peace

under which the belligerents lay down arms will determine whether the world has fought its last battle to secure to all the right to life, liberty and the pursuit of happiness. The lives sacrificed and the blood shed will have been in vain if a peace short of this goal terminates the struggle now engaging so many nations. Those of us who by the grace of God, are still free to speak our minds without some one holding a bayonet at our back dictating what we shall say, have a serious responsibility thrust upon us. To assure a lasting and equitable peace we must start speaking now, to demand in no uncertain terms that peace, must bring with it justice and amity to all the people of the world. A formula for such peace is not a thing which can be evolved out of thin air. Study, preparation and planning are necessary. This can best be done by those who are not physically involved in this unholy holocaust. They alone can approach the subject with reason and sanity, free from rancor and an urge for vengeance,

free from all the ramifications of hate and bitterness, and free from the seeds of distrust and doubt which may ultimately germinate and result into a new test of strength on the field of battle.

By insistent and persistent agitation on this subject, by open minded discussion and disinterested evaluation of the problems involved, a formula can be developed which will measure up to the ideals and hopes of a distracted world. The wars now raging do not concern the belligerents alone. Their import is world wide, a source of worry and concern of the whole human race. Wars settle nothing unless the ensuing peace removes the causes which projected the war. It is, therefore, in order for the people and nations not at war to prepare to have a voice in dictating a lasting peace, not an armistice. They must be prepared to exert the full weight of their power and influence to the end that it shall be a just and equitable peace, a peace which will assure to posterity for all time the right to life, liberty and the pursuit of happiness.

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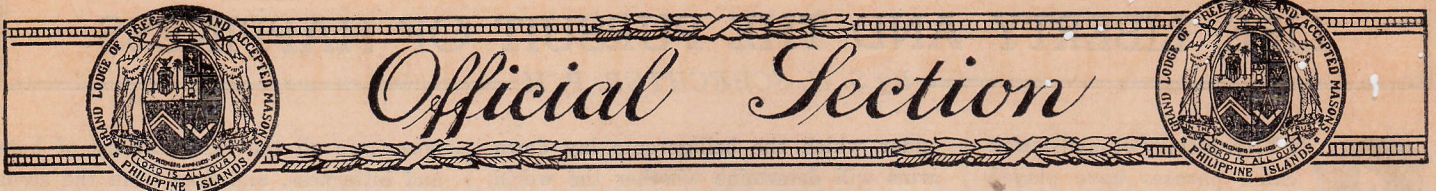
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Grand Lodge Circular }
No. 4, Series of 1940 }

Subject: Masonic Hospital for Crippled Children

One of the outstanding charities of Freemasonry in the Philippines is the Masonic Hospital for Crippled Children, a corporation organized by Masons in 1924 and which has since been in operation here. While it is not a dependency of the Grand Lodge, the Hospital has continued to function normally, reclaiming unfortunate children and fitting them for useful life in the community.

You are all so familiar with the activities and the situation of the Hospital that I consider it unnecessary to enlarge upon the subject.

A handful of enthusiastic Masons are carrying on the noble enterprise, and I cannot but commend it to the consideration and generosity of the Masons in this Grand Jurisdiction. Your moral and material assistance is desired, and it is my hope that during my incumbency as Grand Master the Masonic Hospital for Crippled Children will be able to continue rendering such service as would bring abundant credit to the Fraternity in the Philippines.

Given at Manila, Philippines, this 15th day of March, A. L. 5940, A. D. 1940.

(Sgd.) JOSE DE LOS REYES
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ
Grand Secretary

—s§s—

Grand Lodge Circular }
No. 5, Series of 1940 }

Subject: Lodge History

To this day, we do not have a complete file of the histories of all our constituent Lodges. How were they organized? What were the motives behind their organization? Who were their founders? When were they instituted? How have they lived? What struggles have they encountered? How have they grown? How do they abide by our ideals and our principles? What have they done and are doing for the whole Institution?

It is necessary that our constituent Lodges prepare their histories as complete as possible, not only for our archives, but also for the enlightenment and guidance of those who may want to know what our Lodges have accomplished and the work they are now performing.

In the roster of Lodges which were founded during the past regime, are the names of eminent Filipino Masons who were closely identified with the uplift and welfare of our Country. Sacrificed for their convictions, these Masons should not be forgotten by future generations, and their names as the great work they did should have a permanent place in our annals. Likewise, those Masons who, with their wealth, intelligence and industry, have made of our Institution the great moral force that it is today, should be duly mentioned in the history to be prepared by each Lodge.

Doubtless, many of our Lodges and also many of their

members, possess documents, letters, objects, relics, notes, etc., which can be referred to and quoted when these histories are written.

It is feared that the valuable works of many of our brethren may be lost and it is necessary therefore to ask the elder brethren to cooperate by writing down their memoirs for incorporation in these Lodge histories. Most of our Lodges are still young, and many of their founders, still living, are better qualified to relate Masonic incidents which would be of interest to the Fraternity.

It is my purpose to be able to present to the Grand Lodge before the end of my term as Grand Master, the histories of all Lodges in this Grand Jurisdiction, and I request that each Lodge appoint on the stated Meeting in which this Circular is read, a Committee of members duly prepared to write the history of the Lodge within the earliest possible time.

I request that each Lodge furnish the Office of the Grand Secretary a copy of its history within six months after this Circular is read.

For the information of all the brethren, and at the discretion of the Grand Master, the history, or part of it, will be published in *The Cabletow*.

Done in the City of Manila, Philippines, this 30th day of March, A. L. 5940, A. D. 1940.

(Sgd.) JOSE DE LOS REYES
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ
Grand Secretary

—s§s—

Grand Lodge Circular }
No. 6, Series of 1940 }

Subject: Reading of Grand Lodge Proceedings

The Proceedings of the last Annual Communication have been recently distributed among all the members of the Grand Lodge and its constituent Lodges. It is now desired that not only members of the Grand Lodge but also Master Masons in this Grand Jurisdiction should have a knowledge of the contents of those Proceedings, the Resolutions adopted, and the Masonic literature contained therein in order that they may be posted on the present Masonic trends all over the World.

The Grand Lodge has set aside a considerable sum of money for printing the Proceedings, and it would indeed be a waste of money and effort if the contents of said Proceedings are not disseminated among our members some way or another.

It is necessary, therefore, that Masters of Lodges require the reading of such parts of the Proceedings as in their judgment are proper and convenient to their own needs and problems.

For the due execution of the purposes of this Circular, all Secretaries are ordered to incorporate in the minutes of their meetings, parts of the Proceedings so read.

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

(Sgd.) JOSE DE LOS REYES
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ
Grand Secretary



SECCION CASTELLANA
NOTAS EDITORIALES

LAS ACTUACIONES IMPRESAS DE LA GRAN COMUNICACIÓN DEL AÑO DE 1940

A FINES del pasado mes de marzo se terminó con la impresión de las actuaciones o minutas de la Gran Comunicación de la Gran Logia correspondiente al año de 1940 y hacia principios del mes de abril pasado se distribuyeron las mismas por la Gran Secretaría.

La Gran Logia, como en años anteriores, ha consignado en sus presupuestos una suma considerable para la impresión y distribución de las minutas o actuaciones a fin de que los Hermanos estén al corriente de lo que se hace en ella.

Es efectivamente lamentable que muchos de los miembros no tengan siquiera una idea ligera de lo que se ha hecho o acordado en una Gran Comunicación y de nada serviría la impresión de dichas actuaciones y su distribución si los Hermanos no se han de familiarizarse con su contenido. El dinero así pre-

supuestado sería dinero tirado.

Esto explica el porqué nuestro Muy Ilustre Gran Maestro ha expedido su Circular No. 6, rogando que los oficiales correspondientes de las Logias constituyentes hagan que se vaya leyendo en sus tenidas aquellas porciones de dichas actuaciones que, a su juicio, sea más propio para conocimiento de sus miembros.

No todas las Logias tienen los mismos problemas, ni las mismas necesidades, y sus oficiales mejor que nadie están al corriente de cuáles son aquellos y éstas. A ellos, pues, se deja la discreción de escoger las partes de las actuaciones que deben ser leídas en tenida abierta para la mejor información de sus miembros.

La Gran Secretaría ruega a todos aquellos que, teniendo derecho a recibir un ejemplar de dichas actuaciones no lo hayan recibido todavía, se le envía una nota al efecto, que pronto serán atendidos.

LO QUE NO PUEDE HACER UNA LOGIA

—[Continuamos]—

PROSPONER la votación sobre la solicitud para cualquier otra tenida, pues aquélla deberá verificarse inmediatamente en la misma tenida en donde se haya sometido el informe del comité en el caso de que el informe sea favorable;

Votar sobre la solicitud por cualquier medio que no sea por votación secreta y por bolas blancas y cubos negros, debiéndose proceder antes de la votación a la inspección de la urna por el Segundo Vigilante, Primer Vigilante y el Venerable Maestro, sucesivamente, para determinar el estado de la urna y asegurarse de que en la misma existe suficiente número de bolas blancas y cubos negros, debiendo existir por lo menos un tercio de cubos negros del número total de ambos;

Permitir a ningún miembro presente a que deje de votar o que se excuse de algún modo de hacerlo;

Votar conjuntamente o a un mismo tiempo dos o mas solicitudes, pues, en este caso, la Logia deberá votar separadamente sobre cada solicitud;

Prohibir que antes de proceder a una votación se discutan las cualificaciones del solicitante y sobre la conveniencia de recibirle o admitirle como miembro de la Logia;

Declarar elegido a un solicitante como no sea por el voto unánime de todos los miembros presentes;

Discutir sobre el resultado de una votación desfavorable;

Requerir, pedir o permitir que algún miembro divulgue cómo ha votado sobre una solicitud o que manifieste las razones de su voto, a menos que sea al Venerable Maestro, y esto nada mas que para corregir un error;

Proceder a otra votación a menos que en la urna no apareciese mas que un cubo negro, en cuyo caso el

Venerable Maestro, sin declarar el resultado, ordenará inmediatamente una segunda votación con el propósito de corregir cualquier error posible, la cual votación deberá ser la última, y no se permitirá discusión alguna antes de efectuarse la segunda votación, ni deberá posponerse la segunda votación para otra tenida de la Logia.

Insistir en votar una solicitud cuando, encontrando el comité correspondiente que el solicitante no reúne condiciones por residencia insuficiente o incapacidad física, o porque su petición se ha recibido dentro de doce meses después de haber sido rechazado por una Logia y no por ninguna otra objeción, el referido comité hubiese presentado un informe especial a este efecto, y el Venerable Maestro, en virtud de dicho informe, hubiese ordenado la retirada de la solicitud sin ulterior resolución, y previa inserción de este hecho en el acta;

Solicitar una dispensa para recibir y actuar sobre una solicitud de uno que ha sido rechazado dentro de un periodo menor de doce meses desde la fecha de su rechazamiento a menos que la petición para la dispensa se haya hecho por votación unánime de la Logia y por papeletas (ballots);

Actuar sobre la solicitud de uno que ha sido rechazado dentro de un periodo menor de doce meses mediante una dispensa en una tenida convocada sin antes notificarse debidamente de ella a todos los miembros de la Logia y también del objeto de la referida tenida;

Solicitar una dispensa para recibir y actuar sobre una solicitud de grados de una persona perteneciente al Ejército o Armada de los Estados Unidos que no reúna la condición de residencia a menos que la petición para tal dispensa se haga por votación unáni-

(Continúa en la página siguiente)

LO QUE NO PUEDE HACER UNA LOGIA

(Continuación de la página anterior)

me de la Logia y por papeletas (ballots);

Actuar sobre la solicitud de grados de una persona perteneciente al Ejército o Armada de los Estados Unidos y que no reuna la condición de residencia mediante dispensa pero sin seguirse el curso ordinario provisto para las demás solicitudes de grado;

Celebrar una votación separada para cada uno de los tres grados, pues, la votación de una solicitud se entenderá que comprende todos los tres grados a la vez, no pudiendo celebrar una votación para uno o mas grados separadamente;

Iniciar a un candidato cuando en cualquier tiempo antes se presentase una objeción por cualquier miembro, pues, en este caso la iniciación no se podrá hacer hasta que se retire la objeción, y si esta objeción no se retirase dentro del plazo de sesenta días, ello tendrá el efecto de un rechazamiento mediante votación y de esto se dará inmediata cuenta al Gran Secretario;

Proceder a conferir el segundo o tercer grado al candidato no obstante haberse presentado una objeción por algún miembro a menos que se hubiese seguido el siguiente trámite en cuanto a dicha objeción, a saber: (a) si no se adujere fundamento alguno en cuanto a la objeción, entonces el Venerable Maestro de la Logia podrá desestimar dicha objeción por su propia cuenta y proseguir a conferir el grado o grados restantes; (b) si se adujere algún fundamento, pero a juicio del Venerable Maestro este fundamento fuera insuficiente, entonces el Venerable Maestro elevará este asunto a la consideración de la Logia en su próxima tenida regular, y la Logia decidirá por una mayoría de votos emitidos en la forma acostumbrada si o no se deberá proceder con una ulterior investigación, y si la votación fuera contraria a una ulterior investigación se procederá a conferirle al candidato el grado o grados restantes; (c) si la objeción pareciese al Venerable Maestro suficiente o merecedora de una investigación, o si la Logia así lo resolviera, el Venerable Maestro nombrará una comisión para averiguar la causa de la objeción, fijar el tiempo y lugar para su reunión, notificar de ello al objetante y al candidato, así como a los masones cuyas declaraciones pudieran ser necesarias o convenientes, y citarlos de comparecencia, debiendo reunirse la comisión en el tiempo y lugar señalados bajo la presidencia del Venerable Maestro que siempre será miembro y presidente nato de dicha comisión y el Secretario de la Logia, o algún otro hermano nombrado en su lugar, actuará como tal y levantará acta de todos los procedimientos, haciéndose constar en ella en forma compendiada o por medio de taquígrafo, a opción del Venerable Maestro, las declaraciones que se prestasen, las cuales podrán recibirse privadamente o en presencia del objetante y del candidato o en presencia de cualquiera de ellos, pudiendo ser dichas declaraciones ya de masones o de profanos, determinándose por la misma comisión la forma y manera cómo deberán ser tomadas estas declaraciones, pudiendo la comisión aplazar sus reuniones de tiempo en tiempo, y no pudiendo ni el objetante ni el candidato presentar objeción alguna contra la comisión ni contra sus métodos de investigación, pues, dicha comisión tendrá completamente a su cargo y bajo su control dicha investigación; (d) en la siguiente tenida regular de la Logia, a menos que el Venerable Maestro o la misma Logia haya concedido a la comisión un plazo mayor,

dicha comisión presentará su informe, manifestando completamente en el mismo el fundamento de la objeción y las conclusiones a que hubiere llegado la comisión, pudiendo leerse las declaraciones sobre las cuales se base el informe en Logia abierta si así se requiriese; (e) después de recibido el informe, si el fundamento de la objeción no fuese válido ni tuviera carácter masónico en opinión de las dos terceras partes de los miembros presentes, opinión que se manifestará mediante votación secreta por papeletas en que se escriban las palabras SI o NO, la Logia podrá conferir al candidato el grado o grados restantes de la misma manera que si no se hubiese presentado objeción alguna, y no se permitirá ya que por segunda vez se formule la misma objeción, y dicha resolución de la Logia se entenderá definitiva e inapelable; (f) si la objeción fuese sostenida, no se podrá ya conferir al candidato el grado o grados restantes, devolviéndose al mismo la parte de los derechos correspondientes al grado o grados no conferidos; (g) no obstante haberse sostenido esta objeción, el candidato en cualquier tiempo después puede volver a solicitar que se le confiera por la Logia el grado o grados restantes, en cuyo caso se volverá a su investigación y a su resolución en la misma forma arriba prescrita;

Conferir algún grado masónico en un día de domingo;

Conferir grados a mas de cinco candidatos en una sola tenida;

Conferir mas de un grado a un candidato en una tenida;

Conferir grados a dos o mas candidatos a la vez;

Conferir el segundo grado a un candidato sin antes haberse por éste completado el pago de las tres cuartas partes por lo menos del importe de los derechos correspondientes tales como están fijados en sus estatutos;

[Continuaremos en el siguiente número]

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LA VOZ Y LA APELACIÓN DE LOS MASÓNES ESPAÑOLES

Por conducto de nuestro M. I. Gran Maestro recibimos la siguiente apelación de los Masónes españoles:



CABA de transcurrir un año desde que los Masones españoles, como consecuencia de la guerra civil, tuvimos que abandonar nuestra Patria. Al cumplirse este aniversario juzgamos un deber dirigirnos a Vos para informaros de la situación en que se encuentran nuestros HH.: después del tiempo transcurrido. Estamos seguros de que agradeceréis esta información. Los HH.: estamos obligados a comunicaros tanto nuestras alegrías como nuestros dolores; y compartir las primeras y acudir en alivio de las segundas, es una de las más elevadas notas del espíritu masónico. En nuestra información hallareis muchos más dolores que alegrías. Una de estas, sin embargo, hemos experimentado en medio de nuestra tragedia y tenemos interés en señalarla. Nos referimos a la conducta, por tantos motivos digna de ser subrayada, que con nosotros han observado los HH.: de las dos Obediencias francesas, Gran Oriente y Gran Logia. Los desvelos de esos HH.: por acudir en nuestra ayuda, han sido constante y su resultado, el máximo que han permitido las posibilidades. A pesar de la guerra siguen atendiéndonos con fraternal solicitud, que jamás olvidaremos, y que nos complacemos hoy en proclamar ante Vos.—La situación actual de los Masones españoles en la emigración es la siguiente: algunos, muy pocos, han podido marchar a países de América española, gracias a la ayuda económica obtenida de los organismos profanos que se constituyeron para atender, de manera general, la emigración de republicanos españoles. Los que así pudieron ganar tierras de América, han conseguido ya trabajar en su profesión o en una nueva a que han sabido adaptarse. Los países que han aceptado un mayor contingente de esta emigración han sido México, Chile y la República Dominicana. En ellos viven ya un considerable número de HH.: españoles. Pero el núcleo mayor de nuestra emigración permanece todavía en Francia ya en campos de concentración, ya en Compañías de Trabajo. Podeis imaginar cuál será su estado físico y, sobre todo, su tragedia moral. Los pocos que han logrado vivir libres en Francia, están faltos de lo más indispensable y bajo la amenaza constante del hambre. La aspiración de la mayoría es emigrar a vuestras tierras americanas, donde rehacer su vida por el trabajo. Son gentes honorables, como corresponde a quienes han educado su espíritu en nuestros principios y en la disciplina de nuestros Templos. A pesar de la tragedia que sufren, conservan viva la llama de la Fé masónica y solo anhelan lograr una laboriosa tranquilidad al lado de los HH.: que quieran acogerles en su protección.—Ninguno de ellos puede volver a España. Las ferocidades con que el gobierno del general Franco persiguió a los Masones durante la guerra han aumentado en términos inconcebibles. No bastaron las leyes de excepción contra la Masonería, dictadas durante la guerra y a los pocos días de su triunfo. Había que hacer más cruel aún la persecución contra nuestra Augusta Orden, y hace solo dos semanas, ha publicado el general Franco una nueva disposición por la que se declara a la Masonería fuera de la ley, se confiscan todos sus bienes y se castiga a los Masones con penas graves.—Os enviamos, en correo aparte copia de ésta disposición para que, conociendo su texto íntegro, podais daros cuenta exacta del odio con que los actuales gobernantes de España persiguen a nuestra Orden, y de los peligros que amenazarían a cualquiera de los nuestros que, en desesperación, por no hallar medios con que vivir, se decidiera a volver a España. Por eso no queremos que vuelvan. Sería tanto como entregarles indefensos a la ferocidad de sus verdugos. Toda nuestra preocupación en estos momentos se concentra en buscar la forma de salvarles de éste peligro consiguiendo que puedan establecerse, con sus familias en alguno de los

países de América, que por la circunstancia de hablar el mismo idioma y por los antecedentes históricos les recuerde mejor la Patria perdida. Al lado vuestro creerian que continúan en España y perderian la condición de inferioridad en que, la diferencia de idioma, les coloca hoy para ganar su vida. Vos y vuestra Gran Logia, podeis prestarnos una gran ayuda en la realización de ésta empresa. El número de HH.: que se encuentra en estas circunstancias y que urge atender no es excesivo. Una Institución como la nuestra a la que mueve el sentimiento de fraternidad que universalmente nos una, cuenta con medios y recursos para afrontar empresas como ésta a cuya colaboración os invitamos y que entra de lleno en las que nacen de nuestra solidaridad. El esfuerzo a realizar podreis medirlo a la vista de las siguientes cifras: Número de HH.: que están en Francia y desean trasladarse con sus familias: de la Gran Logia Española, 200; del Gran Oriente Español, 600. Cómo veis por estas cifras el problema puede ser afrontado y resuelto sin gran esfuerzo, si cada una de las Grandes Logias de los países americanos a las que, como a vos nos dirigimos, se deciden a colaborar a su solución en la parte alícuota que sus posibilidades, incrementadas por su entusiasmo, les permitan.—La colaboración que precisamos nos permitimos establecerla de la siguiente forma: Señalarnos el número de permisos de entrada en vuestro país que podais conseguir de vuestro Gobierno, con destino a familias de nuestros HH.: Como es natural en nuestro caso, dichos permisos deberian obtenerse libres de las cargas que impongan vuestras leyes de inmigración. Una vez conozcamos éste dato, el más importante como inicial de toda otra gestión, será llegado el momento de que os demos lista de los HH.: que han de beneficiarse de ellos y podais así realizar las gestiones definitivas y hacer que nominalmente sean comunicados dichos permisos a la Legación o Consulado de París. Para nuestras mejores relaciones con las Autoridades Consulares de aquí, serán muy convenientes nos indiqueis si hay en sus dependencias algunos HH.: u otra persona de vuestra confianza a la que podamos dirigirnos, con la seguridad de que ha de facilitar nuestras gestiones. Una vez obtenidos los permisos de visado, deberiais decirnos si podeis prestar ayuda económica para la adquisición de pasajes y la cuantía de ella.—Os hacemos ésta petición invocando lo que de más valioso podemos invocar entre nosotros. Quienes esperan vuestra ayuda son todos, como ya os hemos dicho, personas dignísimas, de conducta intachable. Algunos ocuparon en España puestos eminentes en la Medicina, la Ingeniería, la Abogacía, el Arte, el Profesorado, la Política. Podeis estar seguros de que la instalación de ellos en vuestro país supondría una valiosa colaboración para vuestros trabajos Masónicos y en orden a la vida nacional una adquisición de elementos valiosísimos aprovechables en los varios aspectos profesionales. Verles en la situación angustiosa en que hoy se encuentran, es nuestro mayor dolor, que se centuplica al sabernos, nosotros mismos, a causa de la tragedia sufrida, impotentes para remediar tanto dolor. Comprendereis por ello que os hagamos este llamamiento. Tenemos confianza plena en que, concededores de estos sufrimientos acudiréis a remediarlos en las medidas de vuestras fuerzas. Esperamos anhelosos vuestra respuesta.

Recibid, Ilustre Gran Maestre, con el ruego de que lo hagais llegar a todos los HH.: de vuestra Gran Logia, el triple abrazo fraternal que os enviamos en estas horas de tanto dolor y angustia para todos vuestros HH.: españoles.

Es deseo de nuestro M. I. Gran Maestro que los Hermanos de esta Gran Jurisdicción conozcan en toda su extensión la tragedia que han sufrido y están sufriendo nuestros Hermanos españoles, y vean cómo podrían ayudarles a fin de minimizar sus miserias y penalidades. Esperamos que este llamamiento encontrará eco en el corazón de nuestros Hermanos.



De Charla con Nuestros Hombres



“Nos hemos cuidado mucho de no llevar nuestras actividades y nuestras luchas por el terreno de la política o de la religión. Pero creo que algunas veces hemos ido demasiado lejos. El ir a defender los principios básicos de la democracia no es ir a luchar por plataformas políticas. Estos principios son fundamentales y están por encima de diferencias políticas o religiosas,” nos dice el Muy Ilustre Hermano Stanton Youngberg.

LO COPIADO arriba es una repetición de lo que el Muy Ilustre Hermano Stanton Youngberg nos dice al acercarnos a él para esta entrevista y al querer explicarnos lo que se hace y se ha estado haciendo por levantar el espíritu de los pueblos.

—Winston Churchill, Primer Lord del almirantazgo inglés, es el autor de un interesante y significativo libro intitulado *Mientras Inglaterra Dormía*—nos dice.

—Ese libro, que debería ser leído por todos los masones y por todos los creyentes en las instituciones democráticas, debería ser intitulado *Mientras la Democracia Dormía*.

—Ese libro habla de como se hicieron poderosos esos regímenes totalitaristas, y de como iban descendiendo las democracias a niveles nunca imaginados...

—Aunque parece ser que todos los pueblos democráticos pudieran ser responsables por su excesiva confianza en sus propias instituciones, sin embargo, Churchill culpa mas bien a la propia Inglaterra por ser la mas antigua y la mas experimentada de las democracias.

—“La Guerra para terminar con todas las Guerras”—“Hacer del mundo un lugar seguro para la Democracia”—estos fueron gritos de combate que mas han apelado a los pueblos democráticos en la última Guerra Mundial.

—En todos los pueblos, especialmente en los pueblos democráticos, estas cosas juegan un papel importante para levantar los espíritus.

—Es un hecho, muy humano por cierto, que la masa del pueblo se deja llevar mas bien de sus emociones que no de la razón, y a esto se debe que la *propaganda* se haya elevado hoy día a un verdadero arte.

—No obstante esos gritos de combate, no obstante saberse por todos los pueblos democráticos porqué iban a la Gran Guerra, una vez firmados los tratados de paz, esos pueblos descansaron en la complaciente creencia de que ya había llega-

do el *millenium*.

—No se detuvieron a considerar que, aún antes del armisticio del noviembre de 1918, las tierras moscovitas habían caído en manos de una dictadura mas sangrienta que la de los Zares y de mas fatales consecuencias para el mundo.

—Estos pueblos democráticos no podían entonces creer que siendo el presente siglo el **SIGLO VEINTE** esas cosas no podrían durar por “haberse hecho del mundo un lugar seguro para la democracia,” y que el tiempo y sobre todo el buen sentido del pueblo de Rusia daría pronto una solución a ese problema.

—Desgraciadamente, sin embargo, el pueblo con verdaderos principios democráticos en Rusia ya no es un factor en ese país. Los mas afortunados han conseguido escaparse para poder vivir siquiera como fugitivos; pero una gran mayoría de ellos fueron “liquidados,” quiero decir *fusilados*.

—Los presentes caudillos del nuevo régimen fueron los revolucionarios mas activos contra el régimen de los Zares, y por lo mismo conocen todas las debilidades en la estructura política de las autocracias. Y esto es lo que les impulsa a ser nada liberales, nada humanitarios en sus disciplinas dictatoriales.

—Y escasamente cuatro años después del armisticio, el mundo quedaba perplejo ante otro movimiento en el corazón del mismo antiguo Imperio Romano. Italia sufría la sacudida del movimiento fascista que emergió—así se hizo creer—para salvar al país de bolsheviquismo!

—Como las democracias creyeron que ese régimen fascista era efectivamente anti-comunista, se sintieron *seguras*, sin parar mientes en que ese régimen era esencialmente *totalitarista, autocrático*, y sobre todo, violentamente *anti-democrático*. Uno de los actos mas crudamente violentos de Mussolini fue la total supresión de la masonería en Italia. Eso era bastante para demostrar a todos los pueblos amantes de la libertad el verdadero carácter del *fascismo*. Está de mas llamar la atención hacia el hecho de que la Iglesia Católica en

Italia no levantó ni el mas leve rumor de protesta contra ese golpe mortal que sufrió la democracia en Italia. La supresión de la Masonería en Italia constituye la mejor prueba de que el régimen fascista quiere la completa desaparición de los derechos individuales, que es la misma política de esa camarilla autocrática que gobierna ahora la Rusia, en donde la Masonería es una cosa prohibida desde el régimen de los Zares.

—Mientras tanto en Alemania, ese país que pudo haber sido el baluarte de la democracia en la Europa Central, las cosas iban de mal en peor. Solamente quince años vivió el régimen democrático en Alemania. Sus caudillos eran hombres ineficientes, vengativos, ineptos, poco caritativos. Esto dió lugar a que una nueva forma de autocracia surgiera triunfalmente con el nombre de *nazismo*. Y otra vez el primer acto de este nuevo régimen fue la violenta supresión de la Masonería, como era de esperar de esa filosofía totalitarista en virtud de la cual el individuo es *nada* y el Estado es *todo*.

—Y así las ideas totalitaristas han ido rapidamente propagándose. La conquista de Etiopia, la invasión de China y de Manchuria, el *aguillotamiento* de la democracia en España, la extinción violenta de los estados de Austria y Albania vinieron sucediéndose rapidamente dando lugar a que la democracia tuviera su Getsemani en Munich, y por resultado el sacrificio de Checo-eslovakia y el sangriento desmembramiento de Polonia.

—¡Y no puede uno menos de maravillarse y pensar cuál será el futuro de nuestras instituciones democráticas cuando las tres democracias mas grandes del mundo se allanaron a aceptar las humillaciones de Munich!

—Y también nosotros los masones debemos reconocer nuestra parte de responsabilidad en esto. Debemos siempre recordar que la Masonería y la democracia juntas han de triunfar o han de perecer. De cuantas instituciones viven, la nuestra es la que mas genuinamente y mas desinteresadamente viene velando por los derechos de los hombres que es el fundamento de la democracia.



LA MASONERIA—FUENTE DE LIBERTAD Y DEMOCRACIA

Por el Her. Diego Martínez Barrio, ilustre Masón y eminente estadista Español.
(Tomado del Mundo Masónico)

Ilustre Gran Maestro, Venerables Hermanos, Hermanos todos.

Me levanto a hablar en el seno de la Gran Logia Valle de México, avergonzado y eternecido. Me ha eternecido el recuerdo de las glorias, de los dolores que aportó a la causa de la cultura y de la civilización mi patria, que ha sido cantado. Me ha avergonzado y me avergüenza el cúmulo de elogios lanzados con tanta profusión sobre mi persona, que, para escucharlos, he tenido que realizar mentalmente en esta ocasión, lo que en otras similares pensar que no se habla de mí, sino de un alma gemela, separada de mí, que entrada ya en el camino de las cosas que fueron, puede recibir sin pena ni deslumbramiento el tributo de sus contemporáneos, la acusación de sus críticos, la defensa de los que fueron sus correligionarios y hermanos.

Declaro honradamente que en más de una ocasión yo me he sometido a esta prueba y que si he logrado salir triunfante de ella, lo he debido a una enseñanza masónica que recibí ocho años después de mi iniciación en la Respetable Logia donde ví la luz.

Por iniciativa y acuerdo de uno de los Venerables Maestros de la Logia a que yo pertenecía, todos los que ostentábamos el Grado Tercero estuvimos en la obligación de contestar por escrito qué era lo que pensábamos de nosotros mismos, cuál la condición activa que nos atribuíamos y cuál el defecto que encontrábamos en nuestro sér moral. Y aquella confesión pública—porque se hacía leyendo unas cuartillas en el seno de las reuniones que celebrada la Logia—me dió a mí, como a tantos otros hermanos que a aquel Taller pertenecieron, una enseñanza tal, que no se me ha borrado a lo largo de la vida. Aprendí y reaprendí a producirme con una absoluta sinceridad, a no presentarme con falso rubor ante los ojos de mis hermanos o de mis conciudadanos, si se me hacía un elogio, cuando creía merecerlo y a no desdeñar iracundo, altivo e irritado la censura del correligionario o del adversario, cuando en el fondo de mi

sér moral creía que, asimismo, era merecida.

Todos vosotros, sin excepción, todos vosotros en esas recapitulaciones íntimas que cada uno hace en los instantes en que se aflojan los lazos de la careta moral con que generalmente los hombres se presentan ante el mundo, e interiormente a sí mismo se confiesan, sabéis lo que hay en cada cual de generoso, de digno, de recto, y aquella otra porción subalterna, deleznable, vil, que nos avergüenza. Podemos irritarnos cuando alguien pasa el espejo ante nuestros ojos y vemos nuestro sér moral deformado y contrahecho, pero en lo íntimo de la conciencia, las lacras que ese espejo descubre ante nuestra vista, tienen fácil comprensión y se reconoce que el señalamiento pasado ante los ojos, ha sido cierto y leal.

Yo quiero presentarme ante vosotros (volveremos a hablar en otras ocasiones de distintos temas), yo quiero presentarme ante vosotros, de forma que sepáis quién soy, porque sabiéndolo, en la parte buena de mi sér moral, tendreis un motivo de satisfacción, y es el de reafirmar una enseñanza que seguramente no es conocida: la de que la trayectoria de mi vida en lo que tiene de elogiosa y recta, ha surgido de las enseñanzas masónicas, se ha nutrido de ellas, se ha consolidado en el conocimiento, en el estudio, en la absorción del espíritu de la Masonería.

Soy masón viejo, y, sin embargo, me tengo por masón tan joven que me sentaría constantemente en los bancos de los recién iniciados. Soy masón viejo y he aprendido muchas cosas de la Masonería, que no son familiares a todos los masones, y además una verdad que fuera del Templo masónico es punto menos que desconocida, y es que por mucho que se avance en el camino del conocimiento, por mucho que se avance en el camino de la solidaridad y de la fraternidad, la vida del hombre es corta para alcanzar el dominio sobre ninguna materia especulativa, y es corta también, por lo menos en el espacio de una sola vida, para alcanzar el dominio sobre sus pasiones y

convertirse en un intachable sér moral. Esta enseñanza es puramente masónica; yo no la hubiera aprendido en un partido político, en una escuela sociológica, ni en la confusión abigarrada de los hombres, en el discurrir diario de sus tareas. No. En los partidos, en las agrupaciones económicas, en las mismas asociaciones de tipo religioso confesional y dogmático, los hombres suelen aprender que las enseñanzas que conocen contienen toda la verdad y que, desde el momento en que se perciben, el ignorante se convierte en sabio, el sabio en doctor, el doctor en pontífice, y continuamente puede predicar "excátedra," sin escándalo ni rubor. En Masonería aprendí lo contrario. Dentro de las Logias, estudiando los fundamentos de la institución masónica, supe una desilusionadora verdad: la de que la Verdad no se puede poseer jamás; más aún, de que al desarrollo y al progreso del espíritu humano, conviene que no se conozca ni se posea nunca la totalidad de la verdad.

Los hombres caminantes en la conquista, en la procura de la verdad, son heraldos y mensajeros de buenas nuevas que cada día aumenta el acervo de las ya conocidas. Los hombres que creen poseer la verdad y dogmatizan, se detienen, quedan estáticos, insensibles. Para ellos no tiene ninguna belleza la aurora del mañana, no tiene ninguna grandeza la revelación del porvenir; estiman ¡con qué infantil mentalidad!, que lo que sus ojos ven son todos los horizontes; que lo que su corazón ama comprende todos los amores y que lo que sus ideas definen comprende todas las explicaciones.

El conocimiento a través de las instituciones masónicas de que no se puede poseer, de que no se puede conquistar totalmente la verdad, me hace humilde. Soy, por paradoja, un hombre soberbiamente humilde. Soy humilde en cuanto reconozco mi limitación. Lo soy en cuanto tengo una profunda capacidad de admiración a la obra y al hombre ajenos, capacidad de admiración que falta a

(Continúa en la página siguiente)



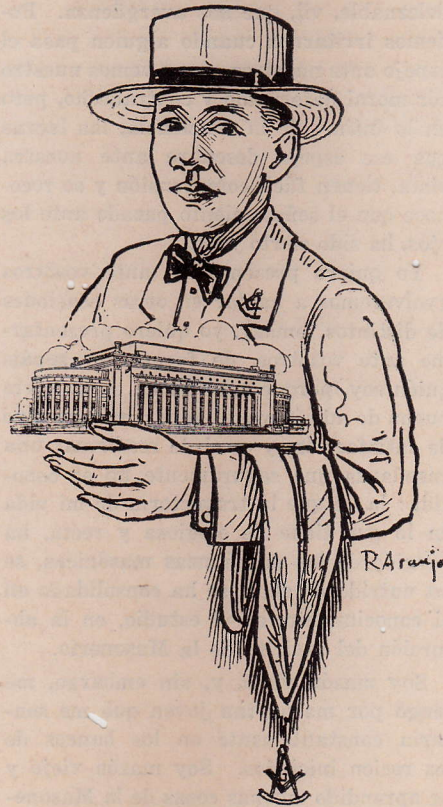
LA MASONERIA

(Continuación de la página anterior)

muchos hombres, y soy soberbio en cuanto que estas virtudes de pura raíz masónica las sustento como blasón honroso, con el que me presento en liza, frente o al lado de los demás hombres. Mi humildad soberbia me ha traído ahora a este punto trágico, en que han depositado las cosas de España a muchos de sus hombres representativos, en un estado (no me avergüenzo de decirlo ni me enorgullezco de ello, porque quizá sea ajeno a mi propia voluntad), en un estado de completa serenidad. Más de una noche, de las que van transcurridas desde que salí de España, cuando he ido a reclinar la cabeza en modesto lecho de una más que modesta habitación y he recordado los días no más placenteros, pero sí aparentemente más brilladores, en que la recostaba en otros lugares donde se daban cita todas las vanidades humanas para rendir pleitesía, más de una noche, repito, me he quedado en la contemplación de lo que soy, comparándome con lo que fui, en un estado de completa serenidad, y ha venido a mi mente aquella enseñanza masónica, que aprendí antes de que fuera Aprendiz masón, porque me la dieron en el documento que hube de firmar solicitando mi ingreso en la Institución: "Conténtate con todo, de todo y por todo." Y recordando la enseñanza, ya he sentido mi ser moral bañado en una absoluta serenidad. A otros hombres no les he visto así. Les ha exasperado la derrota, el vencimiento, en la misma medida que les exaltó el poderío y el triunfo. Fueron águilas caudales, cuando nuestras ideas gobernaban en España; son hoy míseros pajarillos que se ocultan en la fronda, porque están nuestras ideas derrotadas temporalmente. ¿Qué importa el triunfo? ¿Qué vale la derrota! ¿Qué significa en el concepto de la Humanidad, en el juicio que de los actos humanos realicen mañana los pueblos, la derrota fugaz, el triunfo—por largo que sea, fugaz también—de ésta o de los otros principios. Véalos yo encaramados en la más humilde cabaña; véalos yo en su grandeza, en su integridad, en su honestidad, en su rectitud y los veré siempre triunfantes. Para los demás, para el pensamiento colectivo o para

el pensamiento individual perturbados, triunfo o derrota son cosas distintas, porque se cuidan solo de la apariencia. Para mí, el triunfo o la derrota estriba en que el principio que defiendo se sostenga o caiga por tierra porque su fundamento sea falso. Mientras la chispa de la verdad que va en toda doctrina siga alumbrando al mundo, y la que va en

Ven. Her. Alejandro Jocco



En Correos y hasta el coco
está metido el buen Jocco.

el faro de la nuestra, lo alumbrará por largos siglos, mientras siga alumbrando al mundo, triunfante o derrotado, puesto que lleva una gran parte y una gran fuerza de verdad, tiene a los hombres en esa posición, soberbiamente humildes, en la que saben que el triunfo, si llega, les

es merecido y la derrota como no la merecían no les abate, ni les destroza ni les aniquila. (*Grandes aplausos*)

Os hago gracia de hablar de la causa española. Los mexicanos que me escuchan, seguramente la conocen y hasta por una labor de comparación que se habrán visto obligados a hacer en el tumulto de informes contradictorios, habrán encontrado en el desarrollo del drama político español, matices que, quizá, para nosotros sean desconocidos. A los españoles que me oyen—desde aquí veo algunos—no quiero revolverles las heridas aún sin cicatrizar que llevan muchos en el cuerpo y todos en el corazón.

De la causa española yo sólo os debo decir—y ello porque es la primera vez que hablo ante vosotros—que los republicanos derrotados, lo hemos sido por azares del destino, en los cuales no ha entrado para nada ni la legitimidad de nuestro derecho ni la rectitud de nuestra conducta, y que pasado algún tiempo, ese destino nos colmará la medida y volveremos a recobrar la soberanía y la dirección de nuestro pueblo, con una ventaja que quizá necesitaremos, y es la de haber aprendido en la emigración lecciones que eran muy difíciles de asimilar desde el poder. Pero para hablar de la causa española, colocándome un poco al margen, tengo la obligación de significar ante vosotros, mis hermanos, que en España, en la persecución sufrida por todo el pensamiento y sentimiento liberal de España, los primeros mártires, a los que el enemigo colocó en la vanguardia de su odio y de su persecución han sido los masones.

Cada uno de los partidos políticos que integraba el gobierno español o que le apoyaba, tiene una larga historia de hombres sacrificados, de familias desechas, de hogares destruidos, de mujeres dejadas en la viudedad o en orfandad, pero todos ellos tuvieron paralelamente un pequeño margen al que no llegaron las aguas de esa violencia y de esa crueldad.

(Se continuará)

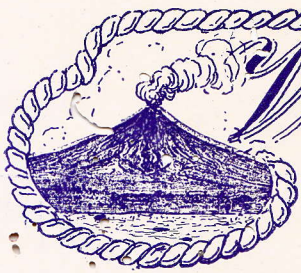
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Vernacular Section



ANG KAWANG-GAWA

Kun ikaw'y mapalad at di nagdaranas
Nang gutom at uhaw at di nag-huhubad.
Ang mga ulila't balong walang palad
Ay may karapatan sa awa mo't habag.

Masdan mo ang ating karamihang kapwa,
Gulañit ang damit, ang tahana'y dampa;
Iyong mapupuna sa mamad na mukha
Ang nararanasan na pagdaralita.

Kun ikaw'y mayaman at nilalabisan
Sa iyong sariling mga kailaingan.
Ang sa iyong labis kusa mong ibigay
Sa kaawa-awang na sa karalitaan.

Ang gugoi ng iyong mayayamang piging
At mga libaingan na masinsing gawin
Minsan ma'y tipirin at alalahanin
Ang lubhang maraming kapus sa pagkain.

Ang pagkaing tirá sa iyong kabusugan
Huag mong iyugsay, sinupi't ibigay
Sa balo't ulila na nililipasan
Ng gutom at walang ipag-patid uhaw.

Ang mga damit mo na kupás ó luma
Ibihis sa hubad na maraming lubha;
Ang gawáng ma-awa't umibig sa kapwa
Ginaganting-pala dito pa sa lupa.

Ang madláng biaya at magandang palad
Na iyong tinatamó'y kay Bathala buhat.
Kun iyong ibigay sa dukha't mahirap
Lalo kang bibigyán at maraming dagdag.

Sa puso'y matamis na kaligayahan
At sa kaluluwa'y lalong kasayahan
Pumahid nang luha nang karalitaan
At magkawang-gawa sa nahihirapan.

Ang kawang-gawa'y banal na pagibig,
Pagibig na wagás, walang bahid duñgis
Nang anómang hañgad ó mababang nais,
Mahal na damdamin sa mahal na dibdib!

Jose delos Reyes

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