

# The Cable Tied

Vol. XVII

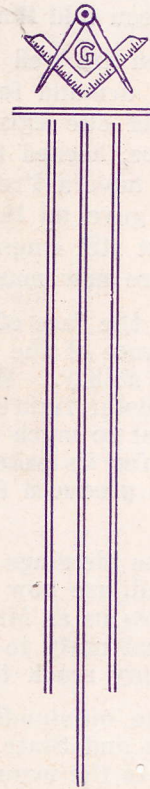
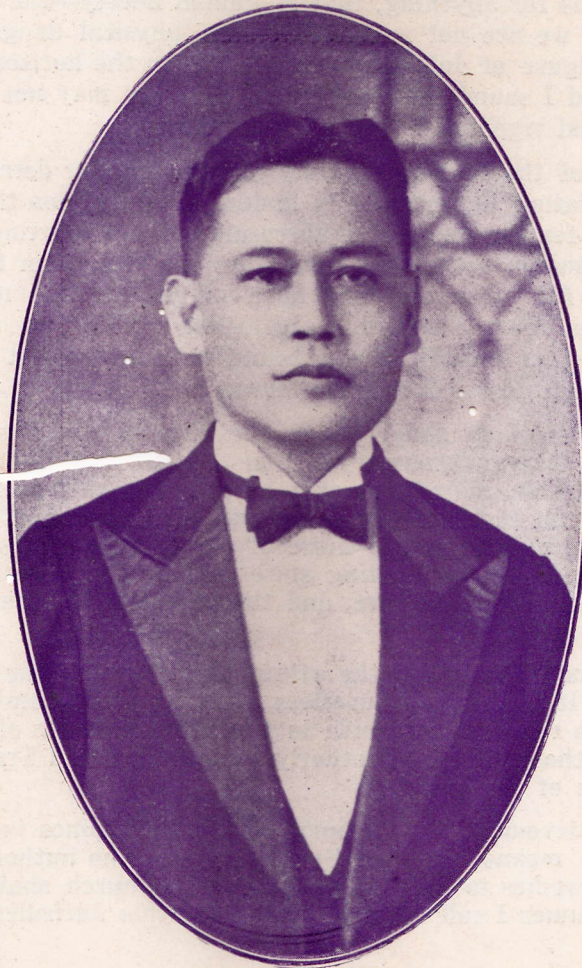
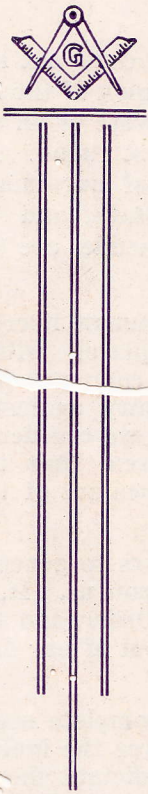
Manila, Philippines, January, 1940

No. 8

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

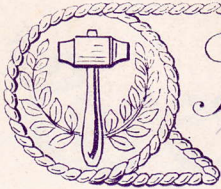
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

## ◆ A WORTHY MASON ◆



**Wor. Bro. Ubaldo A. Laya, P. M.**

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



# The Grand Master's Message



## The Separation of Church and State



AS WE convene upon our 28th Annual Communication, I would ask you for a fresh bouquet of loving thoughts to the memory of our martyrs in Freemasonry. They richly deserve such a tribute for the sacrifices they have made for the cause of humanity.

Dr. Jose Rizal, and many other illustrious patriots, though innocent of any crime, were ruthlessly persecuted, tortured and made to suffer ignominious death, for no reason but that they were Masons who dared to teach their fellowmen their inalienable rights. Blinded by power and bigotry, the tyrants could not see that martyrdom is but the glorious test of immortality. We are not yet, at this time, far removed from that past reign of terror and obscurantism in this country; we can still discern around us traces of the abject social life of that odious reign. We can still see convincing evidences of innocent bloods shed, of virtuous lives wantonly destroyed: evidences of the magnitude of the generous sacrifice of our Masonic martyrs who brought to an oppressed people the bright dawn of justice and freedom.

If Freemasonry stands for anything, that is human liberty—the liberty of thought. History repeats itself. Although we are not menaced by the physical dangers which our martyrs encountered, the sinister figure of Intolerance still lurks on the horizon. The first measure of Masonic valor is defence, and I sound the warning so that you may not be caught in surprise. We have been told that eternal vigilance is the price of liberty.

You are well aware of the fact that hardly a year ago, our detractors came out in the open with a demand for legislation tantamount to making their religion the religion of the State. Not a few of our legislators, fearing the ire of obscurantism and courting the vote of an unthinking populace, heeded that demand, giving our detractors the victory in the first round. Fortunately, we have a President, full of courage and faith in the sublime ideals of our martyrs, who gladly gave up their lives for the complete separation of Church and State, and liberty of thought still rings in the four corners of this beautiful country. But our enemies are undaunted; they are now massing their forces for a showdown.

In the face of this impending danger, it is our duty as apostles of human liberty to take cognizance of the danger that undermines our Constitution and fight it squarely with the best of our ability. We need now, more than ever before, men of true moral courage who can look the sinister figure of evil in the face and carry out the mission of Masonry against all odds. It is not so much what we can do for the cause of our Institution, as what we can deny our own selves for its sake, that adds to our lasting store. Remember, my brethren, that the purest gold is produced from the hottest furnace, and the brightest lightning comes out of the darkest storm.

The blessings of human liberty for the attainment of which our martyrs so generously gave their all, are now ours. It is the most priceless heritage ever bestowed upon us. It, therefore, behooves us as Masons to reaffirm our faith in the sublime tenets of our Order, and together in fraternal unity to bring those tenets—Brotherly Love, Relief and Truth—out of our Lodges that they may reach the ears of our people.

The outstanding achievement of Masonry in the Philippines is the complete separation of Church and State, which means that the State shall have no authority over the individual citizen as to the manner he wishes to worship God, and the Church shall not dictate the policies of the State. Under this banner I call upon all Masons in this Jurisdiction to give their undivided support.

This is the demand of the time!

*Jose delos Reyes*

Grand Master

# THE CABLETOW

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

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## EDITORIALS



OUR best wishes for a happy New Year to all the Brethren here and in all other jurisdictions!

\* \* \*

To all the elected and the appointed officers of the Lodges of Free and Accepted Masons in the Philippines for the year 1940, our sincere congratulations and wishes for success!

## FOOD FOR THOUGHT



AS WE extend our fraternal greetings to the delegates to the 28th Annual Communication of the Grand Lodge of the Philippines, we cannot but emphasize the grave import of this moment for all Freemasons in the world. Whether we like it or not, our Masonic destinies in this country are inevitably involved in the collision of ideologies which is the present war ravaging the continent of Europe. We may be miles and miles away from the theater of the war, but we cannot ignore the forces that have precipitated it—forces that threaten the very foundations of our rights and liberties.

If from the standpoint of our territorial

security alone, we cannot overlook such facts as the murder of Poland, the betrayal of Czechoslovakia, and more recently, the Russian attack on the little republic of Finland. If the law of the jungle can be so applied with impunity, what peace is there left for all the small countries of the world?

Such is our inescapable stake in the present war, whether as Filipinos or as Masons. Enemies of Masonry have provoked this conflict to the peril of our liberties; defenders of Masonry are fighting it that we may not lose those liberties. Our duty is clear: we must support those whose victory will mean not only our security but the triumph of our rights.

## RESOLUTIONS



LET US greet the New Year with these resolutions on our minds:

That we shall live our Masonic life beyond the four walls of our Lodges, exerting as much of our influence as possible towards the betterment of our communities.

That we shall not be remiss in our Lodge duties, chief among which is unfailing and punctual attendance at stated meetings.

That we shall not neglect to pay our dues on time, bearing in mind that an insolvent Lodge is of no practical value to the cause that we pursue.

That we shall correct the error of our ways of the past year and live more in accordance with our Masonic principles.

That we shall be vigilant for the good name of our Fraternity and fight those who would misrepresent its purpose.

That while being tolerant, we shall, under no circumstances, be indifferent to any attempt to place our Government under dictation by any religious sect.

Finally, that we shall live this year as an improvement over the last in achievement, for the glory of the Supreme Grand Master of the Universe and of our Most Worshipful Grand Lodge.

## Masonry's Important Mission in This Country

(Address delivered by the Most Worshipful Grand Master Jose de los Reyes at the joint official visitation held in Cavite, Cavite, on November 30, 1939.)

Brethren:

I have chosen for my subject on this occasion "Masonry's Important Mission in This Country." For over three centuries, this country was under the absolute rule of the crown of Spain. The Spanish sovereigns proudly bore the title of "Most Christian and Catholic Kings," and they were truly loyal and obedient subjects of the Roman Catholic Church.

Among the early Spanish expeditionary forces that discovered and took possession of this archipelago in the 16th century for the crown of Spain, there were some ministers of the church who retained in their hands the spiritual control of millions of the newly conquered subjects. At the same time, they took active participation in the management of the general civil affairs of the local government.

Following the first arrivals, other church men from various Catholic denominations or corporations successively landed on these shores, their number increasing all the time, and took upon themselves, in fair division, "the spiritual and religious administration" of the rapidly increasing number of parishes in the different provinces of the entire Philippine Islands. They assumed the title of "Cura" (Cure of souls or *cura de almas*).

Needless to say, the parish priest or *Padre Cura* constituted himself as the sole superior authority within the confines of his parish. His power was absolute and superior to that of the civil authority. In fact, those friars who were the ministers of the State religion assumed the role of directors of the souls of all the citizens, and exercised supreme power over the State itself. Conscious of this power, possessors of colossal wealth and influence, they completely disregarded civil and military officials, and recognized no authority other than that of the religious corporation to which they belonged. In other words, the rule in this country by Spain was through the monastic orders.

During the weary centuries in which Spain, through its churchmen, ruled this unhappy country, by means of varied devices which are very well known to you, they held a strong grip over the thought and conscience of the mass of the people. By keeping the people in ignorance, by vexatious persecution and deportation, by the merciless use of the rod and the bayonet, they attained a complete success in making the masses believe in a cruel and vindictive God, in the existence of the purifying flames of purgatory, and the eternal fire of hell. By the ignorance of the masses, they succeeded in creating in their imagina-

tion the existence of hell and purgatory as places of punishment for the souls of men who have sinned on this earth. In this way the people neglected all earthly interests, even their own welfare and their duties to their families and those dependent upon them, and devoted all their attention and efforts to the salvation of their souls leaving their material wealth to the ministers of the church in order to escape the ire of God. The people had to pay enormous tributes for the supposed intercession of numerous saints created by the church. Through fanaticism, the people were made to believe that the efficacy of the priest's absolution at the confessional to cleanse their sins was not enough, and that they had to pay in addition cash for indulgence, masses, and many other forms designed to keep their souls away from the fire of hell.

During those centuries of absolute obscurantism, the people were denied even a knowledge of the rights of man. They lived in a sort of placid infancy, generation after generation, without knowing the divine gift in their possession, and their rights as God's creatures to use that gift. They were deprived of the use of their thought, conscience and faith by those so-called ministers of God in the service of the Roman Catholic Church.

The ignorant faithful gave all his savings to the Church. He meekly paid for everything—for holy water, for benediction, for old cordons, for medals, for pins, escapularies, belts, and for anything he was told holy and consecrated, and as such, served as a cure-all from sin, or possessed the power of healing bodily ailments. Thus he lived in abject poverty, in degrading ignorance, practicing idolatry and fanaticism, instead of the true religion. He was admonished to practice humility, charity, obedience, and love to his fellowmen, while his spiritual teacher—the man of the Church and representative of Jesus on earth—was accumulating riches by exploiting the ignorance and the faith of his ward in Christ; arrogant, greedy and living a life of ease and plenty at the expense of those whom he exploited.

To fight ignorance and fanaticism, to emancipate the thought and conscience of the masses, and redeem them from their moral degradation, is the real mission of Freemasonry in this country.

Freemasonry is primarily dedicated to the service of God and of humanity, and every Mason should devote himself heart and soul to that noble service.

Brethren: we are soldiers of a great Order, and rallying to its banner, we have solemnly sworn to stand united, to love each other, and to be forever faithful to every letter of our oath.

## SOME OF OUR PRACTICAL NEEDS

(Excerpts of an address delivered by Wor. Bro. M. Goldenberg, P. M., at Cavite, Cavite, on November 30, 1939.)



**B**ELIEVE that our Masonic Lodges should be run on a more business-like manner, especially in financial matters. In order to do it collectively as a Lodge, we should put our house in order and regulate our expenditures in proportion to our income. We should never gamble or even make too liberal estimates of what we may or may not receive or take in during the year. We should be conservative in our calculations so as to assure ourselves that we would not fail to meet our many obligations which every Lodge must meet both current and unforeseen. By having financially strong Lodges, we also would necessarily have a strong Grand Lodge. The Grand Lodge is sustained and derives its life-blood from its subordinate Lodges. Therefore, if we want a Grand Lodge that would prove to be vigorous and be able to do everything within its power to cooperate and have the financial means to do things in a big way, it is essential that we first build up from the very bottom. We cannot afford to be top-heavy and it is up to us to mend our foundations, which are the Blue Lodges, so that we can safely go ahead with our plans of building this structure with perfect assurance of progress and success. Can we do this? Of course, we can. We must first consider things from a business point of view and build solidly with a foundation that will last. Let us assume that the Grand Lodge is the head office of a large corporation, and its Lodges are authorized branches. We must commence from this angle. The head office expects each branch to co-operate fully with it in a progressive way, and that is why these branches were opened. It is also expected to be self-supporting and profitable and not prove to be a neglectful proposition which was poorly managed and which would discredit the firm if closed, but being continued merely for the sake of prestige of the good name of the main office. This is exactly what we must avoid. It is our duty to make our Lodges healthy, vigorous, profitable to its members both morally and financially, and at the same time a credit to the Grand Lodge which is the regulating power behind all our Lodges which also depends on the proper management of its subordinate Lodges for its own welfare and existence. A better understanding and full cooperation with the Grand Lodge and its officers will, undoubtedly, bring bigger returns to the Lodges that do so, and ultimately benefit Masonry in general. The Mas-



**MICHAEL GOLDENBERG**

ter of the Lodge is the manager, the Wardens are assistant managers, and the Past Masters are the members of the Board of Directors. Therefore, our Past Masters must be greatly relied upon as the main supporters and advisers of the Lodge. They must not be indifferent or lukewarm in matters concerning their respective Lodges, or even Masonry in general, or the Grand Lodge in particular. One of the greatest honors in Masonry is to be a Past Master. It is everlasting for only a very small service of one year in the Oriental chair. But it expects more after one becomes a Past Master. Past Masters must be continuously active supporters of their respective Lodges and overseers of the Craft in general. When the balance sheet and report is read at the end of each year in a large concern, that is the best material proof of what has been done during the year. In Masonic parlance, we mean the reports of the M. W. Grand Master, and other Officers of the Grand Lodge, based on the proper functioning of the subordinate Lodges. It is very easy to vote and spend the Lodge's funds, but it should be made much more difficult if we consider that these funds are our own and it came from each individual member.

Let us be concerned with the problems which we already have confronting us before attempting to solve additional ones. We constantly have the problems of unemployed brethren and also the employment of the sons and daughters of Masons who must find some work, in order to assist their elders to meet the necessary expenses for a decent standard of living of a large family on a small income. This is a situation which we must not neglect nor do it in a half handed way. We must organize in a business way to meet this important

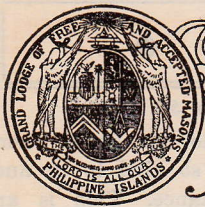
obligation, for we do not know when fortune may not be so kind to us and we may need assistance. This is an urgent matter which we will always have to contend with.

*The Cabletow* is received by all Masons in this Jurisdiction and a section of it could be made to solicit employment for the unemployed and needy Masons without advertising their names but giving their qualifications and all other information. This will cost us nothing and it may do our brethren some good. To be poor is not a disgrace, but not to assist our needy brethren when able to do so, and we do not even extend a helping hand to raise a fallen brother, that is disgraceful.

Another important custom among Masons should be revived and adopted by every Lodge under our Jurisdiction: that is the old system of passing the Almoner's Box (*Caja de Beneficencia*) before closing the Lodge. A considerable quantity can be gathered during the year for the benefit of the needy. Amount gathered should be announced at each meeting.

We do not have enough social gatherings where our ladies could come and partake in our social life. A very important and urgent need of our Fraternity in the Philippines is to increase and broaden the social life of our membership among Masons of all nationalities, without any exception or discrimination whatever, except for character and standing. We should lay plans to organize a semi-Masonic ladies auxiliary, something similar to that of the ladies of the Eastern Star, with headquarters in Manila and branches in every important town in the Philippines. This would surely give our families a chance to come in on the social end of our endeavors, and would certainly prove a real benefit to all concerned. In connection with this idea, we can also start an organization for young boys of Masons. A junior society that would be composed of boys of the ages of 15 to 21 where they could be taught many good things to prepare them for manhood such as patriotism, civic ideas and cooperation and preparation for membership in regular Masonry when qualified, and when they become of age.

Let us all be active Masons in the true sense of the word, because we can only be called such when we are really active. Time is money with most of us, but I am sure that many of us would gladly give a generous part of our time for the benefit of Masonry in this Jurisdiction and the welfare of our membership in particular.



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



JOINT official visitation of the Lodges in the provinces of Bulacan, Pampanga, Tarlac, and Bataan was made by the Most Worshipful Grand Master, in the Lodge Hall of Pampanga Lodge No. 48, on Saturday, November 25, 1939, at 8:00 o'clock in the evening. A large delegation of Manila brethren accompanied the Most Worshipful Grand Master. To welcome the Grand Lodge party, a Lodge of Master Masons was opened with the following brethren participating:

*Master:* Francisco M. Alejo (96)  
*Senior Warden:* Doyle O. Hickey (105)  
*Junior Warden:* Tomas Fernando (104)  
*Treasurer:* Hermenegildo Pascual (46)  
*Secretary:* Isidoro Makabali (48)  
*Chaplain:* Clemente Terso (96)  
*Marshal:* Jose Tablan (46)  
*Senior Deacon:* Julian Esteban (96)  
*Junior Deacon:* Ruperto Monte (105)  
*Senior Steward:* Tirso Manabat (48)  
*Junior Steward:* Norberto Gallardo (104)  
*Tiler:* Jose S. Tan (48)

After the Grand Master and party were received with honors, and the customary remarks were made by the Presiding Master, followed by an appropriate response by the Grand Master, the address of welcome was delivered by Wor. Bro. Apolinario S. de Leon (46), who stressed the necessity of Masonic service.

Very Wor. Bro. Julian C. Balmaseda (51) spoke of what he considers the three chief enemies of our Institution, namely, hypocrisy, fanaticism, and ambition, and explained the evils that they do in our community life. He got down to the case of the province of Bataan, where many elective provincial officials are Masons, yet none has ever openly admitted his Masonic affiliation in the fear of losing the solid Catholic vote in the province.

The Junior Grand Warden, Right Wor. Bro. Jose P. Guido, spoke about social justice, touching especially on existing social conditions in the province of Pampanga, and the role of Freemasonry in the enforcement of law and order. He said that Masons in the Philippines must not confine themselves to

mere ritualistic work, but must endeavor to enlighten the mass of the people, thus exemplifying active and militant Masonry as it should be. He stated that in France no bill is passed by the National Assembly without it being first discussed and endorsed by the Masonic Lodges.

The Acting Grand Secretary, Past Grand Master Antonio Gonzalez, pointed out two great evils that beset many of our Lodges: wrong selection of candidates, and wrong election of officers. Masonry, according to him, is judged by the outside world by the men who compose it, and a Lodge that has nothing to offer but a numerical success the while it gives little or no attention to the moral, intellectual, and social qualities of its men, is bound to doom. He recalled that in ancient Rome, when the soldier was considered to be the highest type of citizenship, a candidate for public office wore a white cloak called *toga candida*, with the breast open to show the scars of his past services to his country. He recalled that our term "candidate" has been derived from that. In electing new members into our fold, we should see to it that they are of the kind who can open their breasts and show their true worth, Bro. Gonzalez emphasized. He added that the officers of a Lodge are powerful instruments for raising or downing the Lodge, and nothing can be more destructive than a bad Master.

Wor. Bro. Jose S. Tablan (46), who spoke next, declared that if Masonry is to be progressive, it must march with the time. He observed that Masonry here seems to be too timid to assert its power for good; this he regretted, for "if we are to survive, we must counteract the activities of our enemies who take advantage of our indifference." A more compact and dynamic Masonry is needed here, he urged.

Bros. Tirso Manabat (48), Francisco Castro (48), Gregorio Dayao (96) and Albert Ryan of Military Lodge in Canal Zone, Panama, spoke briefly. Wor. Bro. Francisco M. Alejo (96) cited specific cases to show how some Masons become lukewarm and finally lose interest in their Lodges; and Wor. Bro. Tomas Fernando made a brief resumé of the activities of Bataan Lodge No. 104 for the current year.

The Presiding Master asked Wor. Bros. Bertrand H. Silen, Jose C. Velo,

and M. Goldenberg for a few remarks. Wor. Bro. Silen said that he believed he was expressing the sentiment of many American Masons of long residence in the Philippines when he agreed with Right Wor. Bro. Guido that Masonry here, at present, seems to have no visible aims but the exemplification of degree work. He voiced the conviction that what the Fraternity needs most to do is to exert its influence into the life of the community. The speech of Right Wor. Bro. Guido, he said, was an inspiration to him, as what we really need here is a true, dynamic, and militant Masonry. He recommended the formation of a Masonic forum for the discussion of vital problems confronting both Americans and Filipinos.

Wor. Bro. Velo suggested more efficiency not only in the ritualistic work but also in the financial management of our Lodges. He urged Lodges to take a more serious interest in the social uplift of their communities, such as promoting and supporting puericulture centers in the provinces.

Wor. Bro. Goldenberg observed in his remarks that Masonry if it is discriminated against in several countries, including the Philippines, it is because it exposes only its weak side: its fear to present a united front. He said that to be a Mason means sacrifice. He was warmly applauded when, referring to the role of Past Masters in a Lodge, he said that in many cases they are really "past," take the back seats and allow themselves to be forgotten. He emphasized that work is more honorable than title, and that a Mason must be distinguished for his service to the community or he is but a Mason in name. He closed his remark by saying, "Let us live rich and die poor."

The Most Worshipful Grand Master read a portion of a recent editorial of a reactionary paper published in Manila, in which the charge is made that divorce is influenced by Americanism and the evil principles of Freemasonry. He extolled Americanism as symbolizing liberty of conscience and all the manly virtues that uplift humanity, adding that Americanism has been coeval with the advancement of the Filipino people and should not, therefore, be used as a word of contempt against our public institutions. He urged those present not to be indifferent, but to be men of cour-

(Continued on the next page)

## NOTED PHILANTROPIST DIES

A *United Press* dispatch received in Manila reports the sad news of the death of Brother Joseph Paul Heilbronn, a life member of Manila Lodge No. 1, at the Dante Hospital in San Francisco, California, on December 4, 1939.

Bro. Heilbronn was born in Wiesbaden, Germany, on March 13, 1869. His parents emigrated to the United States when he was still a boy. When the Spanish American War broke out, he joined the California volunteers, serving as corporal under Major General W. E. Merrit. When he was mustered out of his regiment in the United States, he came back to the Philippines to engage in the paper business. After working eight years for others, he established his own firm, which became one of the largest of its kind in the Far East. After a diligent work of over 30 consecutive years, he accumulated one of the biggest individual fortunes in the Philippines. At the time of his death he was President of J. P. Heilbronn & Co., the Philippine American Drug Co., the Manila Hume Pipe & Tile Co., Vice President of the People's Bank & Trust Co., and Director of many leading mining companies.

He spent considerable sums in charities, in the true Masonic way—unknown to the public. Among the institutions that received his generous aids during his lifetime were the Philippines Anti-Tuberculosis Society, the St. Luke's Hospital, the Quezon Institute, the Masonic Hospital for Crippled Children, the American Guardian Association, the Associated Charities, the Gota de Leche, the Red Cross, The Brent School in Baguio, the Cathedral of St. Mary & St. John, and many others.

Bro. Heilbronn was married to the former Miss Charlotte E. Klopp of Brooklyn, New York. The union was not blessed with a child.

In his will dated November 13, 1937, he stipulated legacies to numerous charitable institutions and also to his employees, to be known as "Employees Pension and Sick Benefit Fund." The self-made man and true Mason did not forget those who worked for him.

He was initiated at Manila Lodge No. 1 on January 18, 1908, passed on March 11, 1908, and raised on April 1, 1908. Although he did not hold office in the Lodge, he used to cancel his engagements whenever one of his employees received the degree in a Masonic Lodg, in order that he might witness the ceremonies.

"To look out, not in;  
To look up, not down;  
To look forward, not backward;  
To lend a helping hand—  
Such was our departed friend."

## THE M. W. GRAND MASTER'S OFFICIAL VISITATION

(Continued from the preceding page)

age and accept the challenge hurled at Freemasonry. He admonished the brethren not to be content with mere degree work, but to exert their influence outside the Lodge halls, marking the roads and highways of the country with the guide posts of Freemasonry, so that its ennobling principles may be felt by the mass of the people and its teachings may serve as an inspiration to the present as well as to future generations.

After the Lodge was closed in due form at 11:30 p. m., light refreshments were served. The Lodges visited by the Grand Master were Malolos No. 46, Pampanga No. 48, Isagani No. 96, Bataan No. 104, and Leonard Wood No. 105.

The 1939 Annual Convention of Master Masons in the mainland of Cavite, attended by the Most Worshipful Grand Master and officers of the Grand Lodge, was held on November 30, 1939, in the Lodge Hall of Bagong Buhay Lodge No. 17. A special team received the Most Worshipful Grand Master and party in due form, those in the team being the following:

Master: Teodorico A. Jimenez, P. M. (31)

Senior Warden: Raymond Kubilus, J. W. (2)

Junior Warden: Pedro Raqueño, M. (29)

Treasurer: Francisco Barzaga, M. (69)

Secretary: Francisco Llamado, P. M. (17)

Chaplain: Gonzalo T. Vales, M. (31)

Marshal: Julian C. Balmaseda, P.G.L. (51)

Senior Deacon: Alejandro Joco, M. (49)

Junior Deacon: Juan Z. Bagasan, M. (51)

Senior Steward: Ceferino Purisma, M. (U.D.)

Junior Steward: Juan Valero, M. (97)

Organist: Benito Villareal, M. (17)

Tiler: Fortunato Ejercito, S. W. (15)

Wor. Bro. G. T. Vales offered an impressive prayer at the opening of the convention. The address of welcome was delivered by Wor. Bro. Teodorico A. Jimenez. The following brethren also spoke: Raymond Kubilus, Benito Villareal, Pedro Raqueño, G. T. Vales, Alejandro Joco, Juan Z. Bagasan, Francisco Barzaga, Juan Valero, Ceferino Purisma, Vicente Marquez, De

Leon, Matias Manalo, Hermenegildo Perez Santos, Marciano Samoy, Emilio P. Virata and Jose C. Velo. Asked by the presiding officer for a few remarks, Wor. Bro. M. Goldenberg spoke about some of the practical needs in our Lodges.

The editor of *The Cabletow* spoke on "The Significance of National Heroes' Day in Philippine Masonry." The Most Worshipful Grand Master spoke on "The Important Mission of Masonry in This Country" which appears on page 138 of this issue.

Represented in the convention were the following Lodges: Cavite No. 2, Pilar No. 15, Bagong-Buhay No. 17, Zapote No. 29, Ibarra No. 31, Mount Mainam No. 49 Pintong Bato No. 51, Primera Luz Filipina No. 69, Bagong Ilaw No. 97 and Indang, U. D.

Delegated by the Most Wor. Grand Master, Wor. Bro. Jose C. Velo, Senior Grand Lecturer, made an official visitation to Nueva Ecija Lodge No. 73, at Quezon, Nueva Ecija, on November 4, 1939.

With Wor. Bro. Vicente O. Garcia, Master of the Lodge and Superintendent of Schools of Laguna, occupying the East, Wor. Bro. Jose C. Velo was duly received with grand honors at 8:00 P.M. The sublime degree of Master Mason was conferred upon Bro. Dionisio V. Pili in an impressive manner. Wor. Bro. Leoncio T. Juan gave the lecture, and Wor. Bro. Pedro Medina, the charge.

Nueva Ecija Lodge No. 73 invites prominent Masons to deliver a lecture on pertinent Masonic subjects every month. Wor. Bro. Velo, who was requested to give the talk of the month, emphasized the importance of ritualistic perfection which every member of a degree team should endeavor to attain. Wor. Bro. Marceliano Hidalgo of Memorial Lodge No. 90, and Inspector for Nueva Ecija Lodge No. 73, in his closing remarks, dwelt on the current struggle between democracies and dictatorships.

Refreshments were served to more than 35 members from Memorial Lodge No. 90, Cabanatuan No. 53, Pampanga No. 48, Bagumbayan No. 4 and Makabugwas No. 47. Among those present were Past Masters Apolonio Fierres, Apolonio Zabat, Saturnino David, Jose Sacramento, Pedro Medina, Ponciano D. Rivera, Jose V. Cruz, Leoncio T. Juan, Daniel Limbo, and Dominador Gallardo.

# WE MARCH WITH DESTINY

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

(Specially Written for *The Cabletow*)

Every man's life is a tragedy to himself.  
It is a comedy of errors to on-lookers.



WE ARE our own ancestors.  
We march with Destiny.  
Ergo, what can befall us but  
what is our very own!

Miracles, eh? As if life were not all miracles. Contemplate the physiology of your body, alone, as example; how the blood rushes through its capillaries, metabolism, chemistry of subsistence, mutation of thought, intellect and its provocation, the mystery of life—far more mysterious than death, for death is but a phase of life—renewed life, and a going-on.

Miracles: everywhere, if we forget our own stupid selves and shallow woes. The fecundity of life amazes. That life preys on life is another wonder. But for the incident called death, how quickly the world would be overrun and over-populated—sunk by its own prolificity. David Starr Jordan estimated that if there were no deaths, among salmon for instance, in five years the sea would be solidified by salmon. Starting with a pair of rabbits, the first progeny reproducing in six months, in five years there would be twenty million rabbits on the land.

Surely, if death were evil, a beneficent Providence would not have devised it. It comes to every living thing, and often relieves of a burdensome existence—the decrepitude of age, ills of sickness, loneliness, ennui among the higher forms and burdens in others. Facund and fecund is life, astounding in multiplicity of form and feature. All akin, instinct with the same thing we call life, all going inevitably towards the doorway of Death. To what end and why? Surely, Goodness and Mercy do follow us all the days of our life!

We gather knowledge and experience; unfolding, infolding, evolving, individualizing—how wondrous are Thy ways, O God, and who may conceive the depths, both of the wisdom and knowledge of Thee! "Day unto day uttereth speech, and night unto night showeth knowledge." There is no speech nor language to characterize. Contemplation of the minutest creature, its life work, career, physiology, sagacity, alone avouch the Plan and shouts a Planner. The more we study nature, the greater becomes our adoration and admiration for the sagacity of the Creator.

If you have doubts, sit down and attempt to frame a world superior to

this, where everything would be right to life and pursuit of happiness, nor have any feature of protective offensive or defensive power. Few creatures, besides man, will harm other creatures, save for subsistence. Dogs, wolves, coyotes and similar animals often destroy a flock of sheep, but it is like boyish fun; not meaning ill, but out of mischief. Beasts of prey kill to eat, and some won't eat if its prey is not alive for their destroying. Life feeds on life, and even grain has its animalculæ.

"Each flea has little fleas upon its back to bite 'em; and these fleas have lesser fleas, and lesser fleas, and so *ad infinitum*."

In Mexico is a saying: "Every bird has its song; every bush has its thorn; and every living creature has its sting or bite." Self-preservative; natural, and in the judgment of the Creator, right.

Bees and women are incident to man's life as sweeteners, and each adds to his lure of living. That both have stings is merely incidental to self-preservation. Zarathustra said: "The true man wanteth two things: danger and diversion. Therefore, he wanteth woman. And bitter is the sweetest woman."

All in life is miraculous. Look back over your suspiciously inane career: how often have you been in a quandary—at the crossroads, uncertain. These uncertainties solved themselves, no matter how you planned; wholly unexpectedly, generally better than you yourself could have done; doubts, cares, worries that seemed insurmountable. You found a mystic something outside yourself, unseen, inexplicable, that concluded better than you could have done.

We go through life aspiring, zealous of a point ahead. It seems the acme of accomplishment. Attained, we find "Alps on Alps arise." The aspirings of a childish mind has limitations. Even so, the mind of man finds perception clouded until he has reached the point he first strove for, and then comes into comprehension yet other summits to climb, and towards which he must strive.

At the top of the hill of life? Not so; the Way is yet higher. A long plane, an upward climb, over rocks and sands, briar and fen; rivers of doubt and streams of anxiety; saddenings and evanescent joys, brilliant promises and fatuous fruitings; eager and faint, on and ever on—to where, and why?

My writings have mostly been sermonizing to myself. They are given out as possibly helpful to some other on the Way. The Way is not down a declivity. It may seem so. The way to go down or backward is not with effort; and life is effort. True, the soul may elect to go back, but *the way back is as long as the way up to now*. And the bogs, sloughs, mountains and rivers are to be recrossed if one goes back. The Way ahead is wiser because comprehension and perception will be clearer; some difficulties will be avoided; helpful companionship may console, stimulate, or aid. Going back, you meet, or go only, with the doleful, discouraged, weak, failures. Others have "fought a good fight—kept the faith" faith in themselves and in the Unseen Beneficence who rules; faith in self and the principles of right, equity, justice, integrity of soul.

In the heart of every man is the wish to do the right, however weak or failing he may be. Each hungers to do the best as more satisfying and gratifying to himself; each wishes to do, or find, some act that may hide the hurt or evil done others, and *hide from himself* the ugliness and hurtfulness of conscience.

What does a man think when he reviews his life? Amazed at it all—most astonished at his own faults and failures—the small accomplishments. The Day in School was a mystery and one of adversity. Its solutions? The motif of life? To unfold the spiritual elements, find that Entity all sense but none can define. For each realizes his body is not himself but HIS. Losing a limb does not take away the sense of possession. Loss of the physical body in no wise destroys the innate. The unequivocal opinion and conviction of many wiser ones is that we take up life about where we leave off the body, and—*go on from there*.

The acquisitions of this career are indivisibly our own, become innate and ingrown, for use in succeeding careers.

Life has no end. It is eternal progression and unfolding, educational and of purpose—a purpose far away and unfathomable by finite mind. On and ever on, opening out and growing more intelligent, more complex and complicated, with new and more facile encasings of body, for soul requires a covering—each investiture adapted to and fashioned by each inhabitant—ugly or beautiful, as ordered and earned. Each is architect of his own housement.

## ◆ SOMETHING TO MUNCH ON ◆

By S. N. SCHECHTER, P.M.



NO PHILOSOPHY of life dating its origin back to antiquity, left imprints on the sand of time, save those built upon faith and a concept of Deity, predicated on a master hand guiding its destiny. Masonry as a way of life has come down to us through the years, and tested by good and true men. It has come down to us as a legacy from liberal men who were way ahead of their time; fearless men who dared to throw off the shackles of superstition; men who knew no hate and were tolerant of human frailties; men without prejudice. It has survived because those men reared their temples to a God of love, of morality, of equality and justice.

Masonry espouses no particular religious dogma, it leans to and supports no particular religious group. It has no affiliation with any particular church. Its concern is more with things secular, things mundane, with the well-being of our fellowman on this earth. This should not be interpreted, however, to mean that we do not subscribe to a belief in a life hereafter, or that atheists and disbelievers may enter our portals and become one of us. Ours is an institution of believing men who have God in their hearts. Men bent on serving their God by serving and ministering to His children. Regardless of race, creed, or color, its temples are proving grounds where it has been established that men can live in peace, in harmony with each other, and respect the fundamental virtues inherent in every religion. Masonry has no quarrels with any church, or the followers of any particular religious dogma. It aims to instill in the hearts of men a feeling of kinship and brotherhood, and inculcate a concern for the happiness of all humanity without reservation or exception. That it does not always succeed should not daunt or dampen our ardor. The imperfection of man is an element to be reckoned with and allowances have to be made. But by no stretch of the imagination must this imperfection be made an excuse for ceasing to. From simple beginnings this world has with advancing civilization become complex and involved. Science and pseudo-science, panaceas and pseudo-panaceas, cure-alls and pseudo-curealls, have so complicated life for the vast masses that it becomes increasingly difficult to distinguish the real from the unreal, the substance from the chaff, the saint from the sinner; the prophet

from the charlatan. Masonry is dedicated to the mission of guiding and directing us through this maze of complexities. By virtue of its struggle with actualities it has from its storehouse of experience developed a series of landmarks which are unerring guides to follow.

Work and labor are enshrined in our tenets as mediums to happiness and contentment. But there has crept in a misconception in the differentiation between Operative and Speculative Masonry. And it is at this point where we fall down, and suffer our greatest disappointment. We interpret the term Speculative Masonry all too literally. We confound it to mean something totally different from that which it is intended to impress. The Square, the Compass, and the Trowel have become symbolic ornaments, instead of daily working tools in our hands. We have lost the import of their use, their virility and their dynamic meaning. We have accepted setbacks as a matter of course, and in many instances concede defeat without the slightest struggle. It is this indifference which is sapping our strength

and making us an easy prey not only to formidable foes, but even to indifferent enemies. We must rededicate ourselves to the task before us and labor with telling vigor, both individually and collectively. It must be visible and discernable work with craftsman-like skill. It must be work which Mason and non-Mason alike can see and feel; work in which the communities we live in, our neighbor and ourselves will profit and be benefited. It must be work which people will talk about and cause them to form a good opinion of us as Masons, and the Fraternity as an Institution of worth. It must be work which will break down prejudices, give the lie to defamers and detractors of our Fraternity and make our Institution stand out as a power for good. It must be useful and constructive work of which the world will be compelled to take notice, and concede that our Fraternity has a just right to the claim of eminence of which we boast. If this concept of Masonry's mission merits any recognition, there is a crying need for its recognition in the hands of the Craft in the Philippines.

## ◆ KNOWLEDGE ◆

By ARTHUR DAVIDSON, P. M.

Lincoln Lodge No. 34.

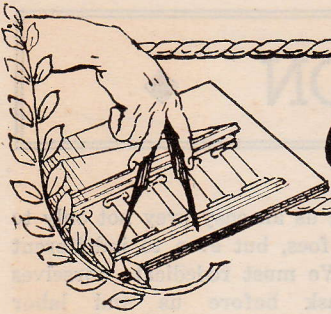
Knowledge, like money, is useless to mankind unless put in circulation and properly invested. A good book stored on the shelf of a library and never read by men, is useless. Whatever knowledge of good that we may acquire, we should immediately give it expression and share its enrichment with others. By so doing we strengthen our own wealth of knowledge and build for universal development and enlightenment. It not only assists us to understand each other better, but it brings out the finer forces within ourselves and causes us to accept what is best in others. Thus we reflect and give expression to a much higher degree of orderly procedure and efficiency in all our acts.

Knowledge gained today is a store of wealth to be drawn against tomorrow. The working tools of knowledge with which we equip ourselves are a power of great magnitude if properly invested, but may be a possible source of danger if put into operation for selfish or un-

worthy purposes. We should take every opportunity of enriching our lives by acquiring knowledge by much study, serious thought, travel, observation by our association with others, and practical experience. It will not only assure successful living for ourselves, but will make the lives of others a much happier realization, which, after all, is the cardinal principle of life. Knowledge gained today is power for tomorrow!

### FROM CANADA

The 1939 Proceedings of the Grand Lodge of Canada, in referring to this magazine, calls *The Cabletown* "an excellent publication" and reprinted in full two of our English editorials last year. They also quoted a portion of our Spanish section. We are very happy to note that our sentiments find an echo among our Canadian brethren.



# On the Trestle Board



(Address delivered by Wor. Bro. Delfin Viola, Master of Batong Buhay Lodge No. 27, at the Grand Master's Official Visitation held on November 15, 1939.)



TWO weeks ago, we witnessed a highly instructive Masonic drama staged on the occasion of the reception of our Grand Master at the Scottish Rite Temple. Every one who attended that meeting enjoyed the hospitality of our brethren working in that Temple. We have wished to do likewise, but lack of time has prevented us from giving an elaborate reception. We must assure the brethren, however, that the sufficiency of the heart supplies whatever is wanting and that here we welcome them most cordially.

Several years ago, while still a young Mason, I observed that almost at every Grand Master's official visitation in this Jurisdiction a degree work, usually the Third Degree, was exemplified. It is not my purpose this evening to discuss the advantage or disadvantage of that practice. Of course, I am one of those who believe that our Ancient Landmarks must be kept inviolate, and that like the laws of the Medes and the Persians, they change not; but we cannot deny that Masonry, being a progressive moral science, advances with the times. Freemasonry, being a society of men, changes for the better, as it is a law of nature that all things human change, and all things are in a perpetual flux, even our thoughts and emotions. The established custom is being supplanted with the idea that Speculative Masonry has been founded, for the formation of character, the strengthening of the spirit and the development of the intelligence. Much has been said about this phase of our Masonic activities, but I believe that the learned Sovereign Grand Commander of the Scottish Rite, Past Grand Master John Henry Cowles, struck the right chord when he wrote: "What is needed? Not temples, not degree work, but men; real, rugged, old-fashioned honesty, courage to speak and act."

In my opinion, that is a challenge to all Masons. After all, a perfect ritualist who does not possess that kindly feeling which entitles a man to be a Mason, is a man without a smile; a summer without flowers; a fine setting without a gem.

One of the legends of our Fraternity is that after the completion of the magnificent Temple at Jerusalem, King Solomon wanted to give due homage to the dignity of labor by providing a seat for a workingman before his throne. We are all familiar with the great number of workingmen employed in that majestic edifice. Almost every one shared that intimate desire to receive the distinction of being placed before his throne. But when the day set for the selection of the workingman, our first Grand Master did not pick one from either those who worked in the mountains and quarries, or those master workmen in the Temple, or even those who carved his holy vessels, but one who did not take an active or direct part in the construction of the Temple. King Solomon picked the blacksmith, the man who forged the working tools used by workmen that felled the cedars at Lebanon and cut the stones from the quarries. King Solomon reasoned out that in order to get the materials, working tools were indispensable. Masonic students connect this legend with the admonition that a man must first be made a Mason in his heart before his eyes can admire the beauties of Masonry. Of what use is the perfect exemplification of a degree if that rugged old fashioned honesty and courage is not properly developed in the individual?

When I was installed Master of my Lodge at the beginning of the year, the following injunction came ringing in my ears: "Convince mankind of the goodness of this Institution; so that, when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows, one to whom distress may prefer its suit; one whose hand is guided by justice, and whose heart is expanded by benevolence." I believe that this is the supreme task of every one of us. When Frederick the Great of Prussia organized his famous national guard, he admitted only those who were six feet high by actual measurement, and that selection from the most perfect type of physical manhood, created a splendid body of soldiery whose imposing appearance com-

manded the attention of every one wherever they went. As that great protector of Masonry in Europe took pride in the physical built of his guard, so should we, as Masons, take great care in developing those noble propensities and generous sentiments within us which can benefit our country, our community, and our fellowmen.

*Speech delivered by Wor. Bro. James F. Delahoyde, Master of Service Lodge No. 95, at the Grand Master's Official Visitation, held on November 15, 1939.*

To me this is indeed an occasion of great moment. An occasion on which nineteen Lodges have joined together to work in fraternal harmony and unity in the same Lodge Hall to make this visitation a success. It is indeed something that is seldom seen anywhere.

To you, Filipino brethren, it is an occasion of still greater moment, it being the anniversary of the formation of your Commonwealth Government. It stands as another milestone on that great highway on which you are traveling towards your final goal: National Independence.

My message to you is this. Masonic history tells us that all great nations, built upon Equality and Freedom for the people whether ruled by President, King or Emperor, were founded on the fundamental principles of Freemasonry.

Every nation that has Democracy and Freedom for its own principles, has great Masons on its honor rolls. You have one, a great National Hero of your people, Bro. Jose Rizal, who was noted for his Masonry. You have another with you at the present time who is a Past Grand Master of Masons in this Jurisdiction: His Excellency, President Manuel L. Quezon.

The exigencies of life at times force us to forsake that which we hold dearest in life so that we may accomplish that which will do the most good for all.

I believe that such was the case with our Most Worshipful Brother, and I do not doubt that when he has completed his task he will request restoration and return to us again.



RIGHT WORSHIPFUL DAVID WAI KWOK AU,  
DISTRICT GRAND MASTER FOR CHINA,  
GRAND LODGE OF F. & A.M. OF THE PHILIPPINE ISLANDS.

RIGHT WORSHIPFUL PHILLIP MARSHALL STREIT  
GRAND INSPECTOR,  
GRAND LODGE OF IRELAND.

RIGHT WORSHIPFUL WILLIAM NATION, P.G.D.  
DISTRICT GRAND MASTER,  
DISTRICT GRAND LODGE OF NORTHERN CHINA, E.C.

RIGHT WORSHIPFUL NELSON ERROL LURTON.  
DISTRICT GRAND MASTER,  
DISTRICT GRAND LODGE OF CHINA, MASS. CONST.

RIGHT WORSHIPFUL NORMAN CALDBECK MACGREGOR.  
DISTRICT GRAND MASTER OF  
SCOTTISH FREEMASONRY IN NORTH CHINA.

*We present above the picture of the "Big Five" of our Fraternity in China. In their hands lies the future of Freemasonry in the vast territory of half a billion people, and we trust that mutual understanding and cordiality among them will reign forever.*

## CHARLES SUMNER BANKS

(By W. H. CHAPMAN)

Our good Brother Banks passed away on the 8th of last November in St. Luke's hospital, Manila. Asthma, from which he had suffered for a long period, with other complications, caused his death. With him at the time of his death was his daughter, Mrs. Flora Banks Corey, wife of a mining engineer in Baguio. Three survive Brother Banks, his wife and three sons, all in the United States, and his daughter who lives in Baguio. Brother Banks was a native of Washington, D. C., where he was born on April 22nd, 1875. He was one of the Old Timers of Manila and arrived here with that well known group of American Teachers who came to Manila on the U.S.A.T. *Thomas* in 1901.

When the University of the Philippines was established Brother Banks was appointed professor of botany and entomology. After his retirement Brother Banks devoted the remainder of his life to research work along lines that most interested him. His findings have been published and form a basis of instruction today.

Brother Banks first saw Masonic Light in Manila Lodge No. 1, receiving the Blue Lodge degrees in November and December, 1910. He was Worshipful Master of his Lodge in 1915 and Grand Junior Warden of the M.: W.: Grand Lodge of the Philippines in 1932. Due to continued ill health he was forced to decline further advancement

in the Grand Lodge. He was made a Perfect Elu, 14°, in Mt. Arayat Lodge of Perfection on February 3rd, 1913; a Knight Rose Croix, 18°, March 5th, 1917; a Knight Kadosh, 30°, March 9th, 1917; and a M.:R.:S.:, 32°, March 10th, 1917. In October 1919 our Supreme Council conferred upon him the Rank and Decoration of Knight Commander of the Court of Honour. He served Mt. Arayat Lodge of Perfection as Venerable Master in 1920-1921.

The funeral services over the remains of Brother Banks were held by Manila Lodge No. 1, on Sunday afternoon, November 12th, 1939. The services were exceptionally well attended.

## ◆ SCOTTISH RITE MASONS TO FETE GRAND LODGE DELEGATES ◆

The members of the Philippine Bodies of the Ancient and Accepted Scottish Rite of Freemasonry extend a fraternal invitation to the delegates attending the 28th Annual Communication of the Grand Lodge of the Philippine Islands at a reception to be held at Plaridel Masonic Temple on Monday evening January 22, 1940, at 9:00 o'clock. The guests of honor will be the brethren of this Jurisdiction who have been honored by Supreme Council of the Rite at its biennial session in Washington, D. C. They are the Most Worshipful Grand Master Jose de los Reyes and Wor. Bro. Michael Goldenberg, who have been elected 33° Masons; Past Grand Master C. W. Rosenstock, Wor. Bros. Jose C. Velo, John M. Aaron and John A. Cropper, and Bro. Charles M. Cotterman, who have been given the rank of Knight Commander of the Court of Honour.

The program follows:

1. Reception of the Guests of Honor
2. Reception of Illustrious Brother Frederic Harper Stevens, 33°, Deputy of the Supreme Council in the Philippines, accompanied by other 33rd Degree Masons and Knights Commander of the Court of Honour.
3. Reception of the Most Worshipful Grand Master of the Grand Lodge of the Philippine Islands, accompanied by the Officers and Members of the Grand Lodge.
4. Address of Welcome by Right Wor. Bro. Jose P. Guido, 32°, Chairman of the Executive Committee.
5. *Divertissements* ..... J. de S. Hernandez  
Piano solo by Prof. Carmela Hernandez

6. Selection from *Manon Lescaut* ..... Puccini  
Vocal solo by Miss Elsa Aenlle, Dramatic Soprano  
Piano accompaniment by Prof. Carmela Hernandez
7. Brief remarks by the Representatives of the Philippine Bodies:
  - (a) Mauro Mendez, 32°, for the Lodge of Perfection
  - (b) Jose Artiaga, 32°, for the Chapter of Rose Croix
  - (c) Emilio P. Virata, 32°, for the Council of Kadosh
  - (d) Honorio Musni, 32°, for the Consistory
8. *Rigoletto* ..... Verdi-Listz  
Piano solo by Prof. Stella Goldenberg Brimo
9. *Lei Lorelei* ..... Listz  
Vocal solo by Atty. Isabel P. de Padua, Mezzo Soprano  
Piano accompaniment by Prof. Stella Goldenberg Brimo
10. Remarks by the Guests of Honor.
11. *Rondo* ..... Mozart-Kreisler  
Violin solo by Prof. Antonio Matias
12. Selection from *Il Trovatore* ..... Verdi  
Vocal solo by Atty. Isabel P. de Padua, Mezzo Soprano  
Piano accompaniment by Prof. Stella Goldenberg Brimo
13. Address by the Deputy of the Supreme Council
14. Address by the Most Worshipful Grand Master
15. *Ave Maria* ..... J. de S. Hernandez  
Vocal solo by Miss Elsa Aenlle, Dramatic Soprano  
Violin obligato by Prof. Antonio Matias  
Prof Carmela Hernandez at the piano

All Master Masons and their ladies are cordially invited to this affair.

## ◆ MRS. STEVENS PASSES ◆

As we close this edition, death came to the wife of Past Grand Master Frederic Harper Stevens after a long illness, at the age of 58. Past Grand Master Stevens was at her bedside in Boulevard Apartments when she breathed her last. The body was cremated the next day, December 24, 1939. Funeral services were held at the Union Church on December 26th, with the Rev. Walter B. Foley officiating.

Mrs. Stevens was the former Miss Josephine Kuhen of Omaha, Nebraska. She served for many years in the Philippine Supreme Court, of which she was deputy clerk at the time of her death, and consequently its last American official.

She was among the very few women in the Philippines who helped Masonry in a big way. When Most Wor. Bro. Stevens was Grand Master in 1923, she devoted freely a great deal of her time to Masonic correspondence as secretary to her husband, and at the end of his term, *The Far Eastern Freemason* and *The Cabletow* paid her glowing tribute for her valuable services to the Craft. For the last two decades she also served the cause of the Ancient and Accepted

Scottish Rite of Freemasonry, of which her husband is the Deputy of the Supreme Council in the Philippines. She was an active member of Mayon Chapter No. 1, Order of the Eastern Star.  
May she rest in peace!

All the most beautiful influences are quiet; only the destructive agencies, the stormy wind, the heavy rain and hail, are noisy. Love of the deepest sort is wordless, the sunshine steals down silently, the dew falls noiselessly, and the communion of spirit with spirit is calmer and quieter than anything else in the world, quiet as the spontaneous turning of the sunflower to the sun when the heavy clouds have passed away, and the light and warmth reveal themselves.

—Ada Ellen Bayla.

### SICK COMMITTEE

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

- William E. Jensen (8)
- Gregorio A. Vicente (12)
- Anacleto Caces (88)

## CIVIL WAR DID NOT SPLIT THE MASONIC FRATERNITY

During the War between the States of the Union, many religious and fraternal organizations were split in twain. As an illustration, today there is the Methodist Episcopal Church North and the Methodist Episcopal Church South. However, the Masonic Fraternity did not split in that fratricidal strife. Masons of the Blue and the Gray displayed the finest kind of brotherly love toward one another. Many instances of such fraternal affection are of record.

There was a Masonic Lodge room in Winchester, Va., which was used by both the Confederate and the Union Armies, as they alternately occupied that town during the war. William McKinley, twenty-fifth President of the United States was raised in this Lodge room.

While the strife over the slave question no doubt disturbed the feeling among individual Masons, it did not result in disturbing the harmony as among the various jurisdictions of the Masonic Fraternity. — *Scottish Rite News Bureau.*

# OFFICIAL SECTION

## ANNOUNCEMENT

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

Members are urged not to wait until the last minute to obtain their admission card or transact essential business, but to attend to these matters as early as they can.

Admission cards must be secured from the Committee on Credentials which will be in session during the following hours in the Grand Lodge Library's Office: Thursday, January 18th; Friday, January 19th; Saturday, January 20th; and Monday, January 22nd, 5:00 to 6:00 p. m. Also Tuesday, January 23rd, 3:00 to 4:00 p. m.

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

*Jose delos Reyes*  
Grand Master

Attest:

*Antonio Gonzalez*  
Acting Grand Secretary

Note: The Grand Secretary's Office is open during the noon period on every working day until the Grand Lodge Annual Communication is over. The office hours will be from 10:00 A. M. to 8:00 P. M. continuously.

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

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

ANTONIO GONZALEZ  
Acting Grand Secretary

## THE LODGE HAS NO AUTHORITY TO REIMBURSE DEGREE FEES

(AN OPINION OF THE COMMITTEE ON JURISPRUDENCE)  
Manila, November 17, 1939

Respectfully and fraternally returned to the Grand Secretary, P. O. Box 990, Manila.

The attached letter from an Entered Apprentice shows that he applied for the degrees of Masonry and accompanied his application with the full amount of ₱100.00 which was required at that time. He was elected and received the first degree. Thereafter, for personal reasons, he decided not to go any fur-

ther in the Masonic Fraternity, although he says in his letter that he has nothing but praise for the institution because of its humanitarian doctrines and ideals; but he now thinks that he is entitled to a refund of part of the ₱100.00 paid by him for the reason that he only received one degree of Masonry.

Section 8, Article III, Part III (Paragraph 169) of the Constitution of the Grand Lodge originally provided that no Lodge in this jurisdiction shall confer the three degrees for a smaller fee than one hundred pesos, and required that in every case the entire fee for the degrees shall accompany the application. This provision has been changed by the Grand Lodge so as to make the minimum fee fifty pesos and to require one-half of the amount fixed as fees to accompany the application for the degrees, and that payment of three-fourths of the fees must be completed before being passed to the degree of Fellow Craft, and payment of the full amount made before being raised to the sublime Degree of Master Mason, with additional provisions for payments in case the applicant has already received the first or the first and second degrees.

There is no provision in the Constitution authorizing the return of fees to any elected applicant on account of the candidates' decision not to receive further degrees. But there is a provision for return of the fees in case of the rejection of a candidate by ballot, or in case of objection to the advancement of a candidate being made and sustained after he has been elected and received one or more degrees. This is provided for in section 6, Article III, Part III (Paragraphs 165, 166 and 167.) The pertinent provisions from said paragraphs are as follows:

"No Lodge shall have more than one ballot for the three degrees; but, though an applicant may be elected to receive them if, at any time before his initiation, objection be made by any member, he shall not receive the degrees until such objection shall have been withdrawn; and such objection shall, unless withdrawn within sixty days, have the effect of a rejection by ballot, and shall be so reported to the Grand Secretary. After his initiation, but before being passed, or after passing, before being raised, any member may, orally or in writing, privately make objection to the Master to his advancement, stating the cause therefor."

(Constitution, Par. 165.)

Further provisions are made in the same section (Paragraphs 166 and 167) for investigation of such an objection to the advancement of a candidate, and Paragraph 167 closes with these words:

"If the objection is sustained, the part of the fee for the degree or degrees not taken by the candidate shall be returned to him."

The question in which we are now directly interested is where there has been no objection to the advancement of a candidate but the candidate himself, after having been elected and received one degree, decides that he does not wish to take any further degrees. Section 18, Article III, Part III (Par. 182) of the Constitution provides that no Lodge shall donate fees back to the candidate under any pretext whatever. The fact that provision is made for the return of fees to the candidate under certain circumstances would tend to show that fees cannot be returned except when expressly authorized by the Constitution. In the case before us the failure of the candidate to receive all the degrees for which he applied and paid, and for which he was elected was through no fault or action of the Lodge or any action of the members of the Lodge that prevented him from going forward with the degrees.

In the absence of any provision for returning a portion of the fees for the second and third degrees in such a case, I am of the opinion that the Lodge is without authority to return to the candidate any part of the fee of ₱100.00 which the Constitution required to accompany his application at the time he petitioned for the degrees.

GEO. R. HARVEY  
Chairman, Committee on Jurisprudence



SECCION CASTELLANA  
NOTAS EDITORIALES

## SALUDANDO A UN NUEVO AÑO

**E**N EL piélago sin fin del tiempo un nuevo año empieza. ¿Cuál ha sido el resultado de la labor del año ido? Ésta parece ser la pregunta en orden.

Podemos afirmar aquí que la masonería en Filipinas puede estar satisfecha de su actuación. Si extendiéramos la vista por Europa pronto nos aperibiríamos del estado lamentable en que ha quedado nuestra institución en muchos de los países europeos. En Rusia ha desaparecido por completo, muchísimo tiempo antes de su actual régimen; en Italia ha quedado totalmente proscrita, pues, si bien Mussolini no antagonizó al principio de su régimen a la masonería italiana, llegando a tener en su propio gabinete hasta a ministros masones, sin embargo, después cuando comprendió que sus ordenamientos dictatoriales no podían compatirse con un régimen liberal y democrático, único que podía auspiciar la masonería, persiguió a ésta, llegando hasta a encarcelar a sus caudillos; en España la persecución contra la masonería ha sido tan cruenta e inhumana que todo masón era *ipso facto* reo de muerte; y en Austria, Checoslovaquia, Polonia, y otros países víctimas de la rapacidad de otros sin escrúpulos, la masonería ha tenido por la fuerza de las circunstancias que cerrar sus templos. Solamente en Inglaterra, no obstante la pugna de los momentos actuales, la masonería sigue intensa en su labor y en su ideología, aunque también y por necesidades del tiempo su labor en logia ha sido temporalmente suspendida.

En los Estados Unidos de América la labor masónica ha sido fructífera en resultados positivos, pues, de nadie es desconocido que también allá existen fuerzas que tienden a destruir los fundamentos en que siempre han descansado sus instituciones públicas, y la masonería siempre vigilante de aquellos territorios ha sido un factor muy importante para preservar la ideología y el espíritu que informan sus instituciones.

En Filipinas la masonería ha estado siempre vinculada con su historia por sus luchas libertarias, prominentemente en los postrimeros años del pasado siglo. De nuestras logias salieron espíritus templados en nues-

tra ideología que supieron después reafirmar en el terreno de las prácticas realizaciones las ideas de emancipación, de libertad y de democracia, cuyo concepto fundamental aprendieron dentro de aquellas. La masonería les enseñó a ser libres y supieron ser libres. La masonería les dió el concepto básico de la solidaridad humana bajo el mismo nivel, y de ello dieron una prueba al mundo mediante un gesto heroico de emancipación, demostrando que aquí existía un pueblo consciente y digno que ansiaba vivir la vida normal de hombres libres, y no bajo el yugo de una tutela extraña aunque ricamente dorada o hundida en lingotes de oro. Y esta misma labor de la masonería continuó en los principios del presente siglo, y siguió informando la actuación de muchos de nuestros hombres públicos en sus luchas por los derechos patrios.

Y es nuestra satisfacción observar que este es el mismo espíritu hasta ahora predominante, pues, nuestra masonería, lo mismo que en los Estados Unidos de América, está aquí alerta y vigilante, y tanto mas ahora cuanto que es público y notorio que van surgiendo fuerzas e influencias que tratan de echar abajo la gran obra de nuestra institución, y que culminó con el goce por todos los de este país de los derechos y privilegios de verdaderos hombres y ciudadanos.

Esas mismas fuerzas e influencias que ayer obstruían nuestra labor para dar a nuestro pueblo el régimen de libertad y de democracia que actualmente goza, esas mismas fuerzas e influencias que tratan ahora de echar abajo nuestras conquistas en el campo de los derechos naturales y políticos, esos están convencidos que la masonería filipina está aquí alerta y vigilante y que es una fuerza que de algún modo les hace medir los pasos. Y por eso decimos que podemos estar satisfechos de nuestra labor, aunque no debemos dormirnos, que siempre existen espíritus llevados de falsos espejismos materialistas que pueden dar al traste con nuestros fundamentales derechos.

Al saludar a un nuevo año hagamos que nuestra labor sea más intensa a fin de que los valores humanos por que siempre hemos luchado sean siempre los que predominen en nuestra patria.

## SEAN BIENVENIDOS NUESTROS DELEGADOS

**P**ARA el día 23 de los corrientes se reunirá de nuevo nuestra Gran Logia en magna convención. Nuestras logias subordinadas enviarán antes de esa fecha a sus delegados a Manila, a quienes desde ahora saludamos y enviamos nuestra bienvenida.

Hagamos de nuestra masonería lo que es, una escuela para el propio desarrollo del espíritu. Alguien ha dicho y con gran razón que en las fraguas masónicas se afinan las inteligencias, se forjan las voluntades y se templan los caracteres. Aunemos nuestros

(Continúa en la página siguiente)

## SEAN BIENVENIDOS NUESTROS DELEGADOS

(Continuación de la página anterior)

esfuerzos para que de esa forja de voluntades y de caracteres lleguemos a las máximas ascenciones del espíritu.

Vamos a renovar nuestras deliberaciones como en años pasados y no nos olvidemos en medio de nuestras ansias de perfección el concepto fundamental y básico de la solidaridad humana. Queremos decir que mientras proveamos a todo aquello que conduzca a la perfección o mejoramiento de nuestra masonería como organización en estos valles, proveamos también a todo lo que reafirme la solidaridad de todos los hombres en todas las zonas del globo y bajo el mismo nivel.

Van ensombreciendo al mundo falsos espejismos materialistas y es nuestro deber impedir que sus mias-

mas deletéreos lleguen hasta a nosotros. Renovemos el culto de la propia y natural emancipación y demos- tremos que aquí no puede existir sino un pueblo digno y viril y no un conglomerado inconsciente de ovejas que siguen a la esquila. Sean nuestros actos la reafirma- ción de aquellos valores humanos de que estaban in- suflados los masones que nos han precedido en las pa- sadas pugnas por los derechos substantivos de la patria y de sus ciudadanos.

Como ellos, demostremos con nuestros actos que el propio acomodo material nunca puede estar por encima de nuestra ideología, aquella que les ha enseñado a sacudirse el polvo de la esclavitud sin temores de mi- serias y al precio de amargas renunciaciones.

## GRANDES REPRESENTANTES



ENEMOS acreditados cerca de casi la totali- dad de las Grandes Logias con quienes sos- tenemos relaciones de amistad Grandes Re- presentantes, así como cerca de nuestra Gran Logia existe un cuerpo selecto de Her- manos que vienes representando a estas Grandes Lo- gias.

En relación con la misión de estos ilustres fun- cionarios, la revista masónica *Ariel* trae este enjun- dioso editorial:

“Son muchos los factores que pueden contribuir al éxito de la Masonería en el mundo; pero de manera muy principal podríamos contar entre otros, un factor importante y al que por regla general no se le dispensa la atención que tiene y que en justicia se merece. Nos referimos al delicado y alto encargo de Garante de Paz y Amistad, encomienda que atendida con el comedi- miento y buena atención y con una visión clara del papel que ha de desarrollar el que tiene la suerte y honra de tan alto merecimiento, tendrá que dar en no lejano tiempo los frutos de un acercamiento espiritual entre los diversos cuerpos representados, una franca corriente de amistad sana, una simpatía en crescendo y de un entendimiento de nuestros problemas, de nues- tros obstáculos, de nuestras actividades y de nuestros éxitos.

“El Garante de Paz y Amistad, es eslabón que debe de ligar mas estrechamente las relaciones de dos cuerpos masónicos. Por una parte la Logia a la cual pertenece como miembro numerario y por otra la que le ha hecho la honra de tan distinguida designación, son dos entidades cuyo mutuo y fraternal entendi- miento se debe de manera especial a las actividades, gestiones y fraternales empeños del Hermano en quien se ha hecho recaer esa designación tan elevada.

“Desgraciadamente tan importante encargo, sólo

en contadas excepciones es desempeñado con entera conciencia y satisfacción, pues la mayoría de los casos los Hh: que han aceptado tal responsabilidad moral, ya sea por ignorancia en cuanto a estas funciones se refiere, el trabajo profano abundante ó la mera escasez de tiempo, son obstáculo para que esta función de Ga- rante de Paz y Amistad no se reduzca sino a un sim- ple nombramiento simbólico, que se recibe en medio de una ceremonia adecuada al acto, y por medio de la cual protestamos llevar a feliz término, de acuerdo o en relación con nuestros conocimientos y nuestra vo- luntad.

“Pensamos en torno a este tema, que antes de aceptar cualquier designación o encargo relacionado con esta importantísima cartera de relaciones exte- riores como lo es la designación de Garante de Paz y Amistad, consultemos con nosotros mismos y nos res- pondamos con entera sinceridad si estamos capacitados para desempeñar tan difícil é importante encomienda, pues resulta fácil aceptar y protestar desempeñar tan delicada misión, para después abandonarla en el más completo olvido.

“Pero se nos ocurre también, que esta actividad debe de ser sondeada, conocida por una Logia masó- nica; ésta deberá de conocer con certeza si las per- sonas que designa para integrar una tarea, están en el buen ánimo de llenar su cometido de manera satis- factoria; pues sólo por este medio en los años futuros la Masonería dará el parto luminoso de una fraterni- dad incommovible.”

Aunque es evidente que las sugerencias conteni- das en este artículo se refieren a los Garantes de Amis- tad en logias subordinadas, las mismas razones existen para aplicarlas en lo que se refieren a Representantes de Grandes Logias. Y es por eso por que lo reprodu- cimos íntegramente.



# De Charla con Nuestros Hombres



Una secta religiosa no tiene para los de otras creencias un sentimiento de hermandad, lo contrario de lo que sucede en masonería que va cimentando el amor fraternal entre todos los hombres sin tener en cuenta su credo religioso—nos dice el Ven. Hermano UBALDO D. LAYA

**D**ESDE el año de 1920 en que por primera vez tuve algún conocimiento sobre masonería mi fe en ella fué intensa, y a medida que pasan los años esta fe va reafirmandose en mis convicciones, y esto explica porqué mi interés en nuestra institución nunca disminuye.

—La masonería no es una religión, ni puede serlo, a no ser que fuera para afirmar aquí que es la religión del amor por antonemasia, ese amor que no distingue de credos religiosos, ni de colores políticos, ni de razas, sino que coloca a toda la humanidad bajo un mismo nivel.

—Y por eso he sostenido siempre que, al menos para mí, la institución masónica es mucho más noble que cualquier secta religiosa, pues, una secta religiosa no tiene para los de otras creencias un sentimiento de hermandad, lo contrario de lo que sucede en masonería que va cimentando el amor fraternal entre todos los hombres sin tener en cuenta su credo religioso.

—Tengo la masonería en el corazón y para mí nuestras tenidas masónicas son reuniones de verdadera comunión espiritual de pensamientos, palabras y obras.

—Y es por eso porque nunca faltó a las tenidas de las logias Marañaw No. 111 en Dansalan, Lanao, y Maguindanaw No. 40, en Cagayan, Misamis Oriental, pues que no obstante existir entre ellas una distancia de ciento veintiseis kilómetros hago este recorrido con placer porque encuentro en ello un recreo espiritual y físico al mismo tiempo.

—Desde la noche de mi iniciación que fué en la logia Maguindanaw No. 40, la más antigua de las logias en Mindanao, sus ceremonias místicas y sus lecciones llenas de significado de alto valor simbólico me hicieron tanta impresión que no comprendía porqué no había siquiera una logia en cada provincia de Filipinas. Con ese pensamiento volví a Lanao en donde estaba destinado así que hubi sido exaltado al grado

de Maestro Masón.

—Y no queriendo perder tiempo, estando decidido como estaba a eregir una logia en Lanao, por primera providencia preparé un censo de maestros masones que pudieran estar en la provincia; pero no contando con el número suficiente, principiámos por formar en el entretanto la Lanao Sojourners' Association.

—En 1924 fui trasladado a Davao, donde, por fortuna para mí, tenemos la logia Sarangani No. 50, y como buscaba un ambiente masónico digámoslo así, fui un asiduo concurrente de sus tenidas, al extremo de que ya estaba para hacerme uno de sus miembros, cuando fui trasladado a Joló hacia el año de 1927.

—En Joló también tuve la fortuna de encontrar otra logia de nuestra jurisdicción, la Bud-Daho No. 102, a donde me afilié para intensificar mi labor en masonería, habiendo llegado a ser su Venerable Maestro para el año masónico de 1927-1928.

—Habiendo sido otra vez enviado en 1934 a Lanao, me encontré en la misma situación de antes, pues en aquella localidad no había ninguna logia. Entonces una vez más me decidí a levantar allí mismo un taller masónico. Y esta vez fué exitoso el resultado.

—Unos veinte masones nos reunimos en cierta ocasión alrededor de una mesa de la Lanao Golf Club en el Campamento Keithley y allí mismo resolvimos pedir, como después pedimos, a nuestra Gran Logia, una dispensa para una logia en Lanao.

—En octubre de 1934 recibíamos la dispensa y la logia Marañaw U. D. nació, siendo yo su primer Venerable Maestro. Al año siguiente, habiéndonos sido concedida la carta constitutiva, el M. I. Hermano Hawthorne, como Gran Maestre, vino en mayo a constituir la logia y a instalar a sus oficiales, siendo yo otra vez su Venerable Maestro.

—En marzo de 1937 fui trasladado a Cagayán, Misamis Oriental, y aprove-

chando yo del derecho de pertenecer a dos logias a un mismo tiempo, me hice miembro de la Maguindanaw No. 40, que era mi madre logia, y fué mi fortuna haber sido elegida su Venerable Maestro para el año masónico de 1937-1938.

—Ahí tiene usted trazada en grandes rasgos mi breve vida o carrera masónica, que está llena de recuerdos para mí los más gratos e imperecederos. Tanta ha sido la atención de mis hermanos para conmigo que, como usted verá, he sido tres veces Venerable de logia, y si de algún modo salí con bien en mis labores como tal, todo se debió a la decidida cooperación de mis hermanos.

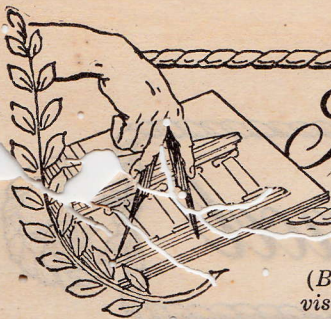
—La medalla de Venerable Maestro pasado con que mis hermanos me han honrado en todas las ocasiones me ha servido como un acicate para buscar mayores luces en masonería y dedicarme y consagrarme a ella de lleno.

—Y como un obrero sigo dedicándome a pulir la piedra y hacer que la institución responda a los fines elevados que son su espíritu de vida.

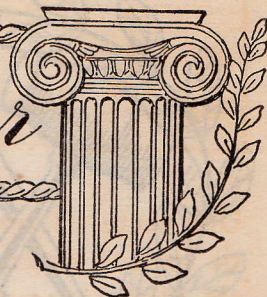
—La Gran Logia también me ha honrado haciéndome su Gran Porta-Espada en el año de 1938 y en este año haciéndome su Gran Inspector para la Logia Marañaw No. 111.

—También vengo llevando la representación de la Gran Logia de Carolina del Norte y todo esto me tiene ocupado masónicamente y me enciende los entusiasmos por la institución, dejando modestias a un lado.

Ahí teneis a un vivo ejemplar masónico que sabe honrar el mandil que lleva puesto. Nuestras vidas como masones no han de ser páramos desolados y tristes sino jardines de bullente actividad, que esto simboliza el mandil, y la vida de este Venerable Hermano es un vergel en donde la maleza no ha echado raíces y por eso sus frutos son abundantes y copiosos. Seamos como él intenso en iniciativas fecundas. Tengamos como él bríos y empuje en el arte y ciencia de la masonería.



# Sobre la Plancha de Trasar



(Breve alocución pronunciada por el Ven. Her. José Santos en la noche de la visita oficial del M. I. Gran Maestro a las diecinueve logias que trabajan en el Templo de Plaridel)



EL COMITÉ encargado de esta reunión me ha impuesto el cometido de hablar esta noche en castellano. Yo acato la orden a mí dada aunque la creo superior a mis habilidades, pues creo que, como maestro masón, tengo el deber de demostrar que en una comunidad de hermanos y amigos no debe, ni puede, existir ninguna contención como no sea la emulación de quién ha de servir mas y obrar siempre en armonía con los demás.

Esa es la esencia de la Masonería según la entiendo, y al hablar de ella, no podemos menos de hablar de Dios y del hombre, pues, éste utiliza las sabias enseñanzas de Aquella para llegar a conocer a su Creador. La masonería, siendo una ciencia moral progresiva que se enseña por grados, y además, un Arte Real que utiliza los instrumentos y las herramientas las mas significativas de la arquitectura para grabar en la memoria verdades sublimes e imperecederas, no puede tener otro sujeto apropiado más que el hombre.

El hombre es un ser dual; es la unidad en la dualidad; mejor dicho, es la variedad en la unidad, que es la representación del arte y de la belleza. Puesto en medio de la naturaleza para formar el último eslabón que enlaza el mundo sensible con el mundo espiritual, presentase ante nuestra imaginación como el ser superior que domina a todos los seres de la tierra; como el bello coronamiento de esa gran obra denominada creación; como el último remate de ese soberbio edificio que llamamos universo. Y al recrearse nuestra vista ante su imagen, luminosa chispa dimanada de lo Divino, radiante destello de un algo que existe fuera de lo creado, no podemos sino reconocer en él a un Ser superior a todos los otros seres de la creación.

La parte espiritual del hombre es aquella casa descrita por San Pablo, no construida con las manos, eterna en los cielos; es el templo del Dios Viviente; el templo simbólico de Salomón a cuya edificación contribuyen todos los masones. El alma humana, cuya inmortalidad es un dogma sobre que descansan los principios fundamentales de la Masonería es el reinado de Dios, el reino de los cielos regonado por San Juan

Bautista, y que Jesucristo, el Gran Iniciado, dijo no debe buscarse en ninguna ciudad lejana sino dentro de nuestro mismo ser.

Incapaz el hombre de escalar y llegar por sí solo hasta la cumbre de su perfección, necesita del concurso de sus semejantes y de las cosas de la naturaleza para ayudarle en esa magna empresa, en esa grandiosa tarea. Por eso, el hombre es social y tiene que vivir en armonía, no solamente con Dios y con sus semejantes, sino tambien con la naturaleza misma, y nuestro ritual nos dice que esa armonía es la base y el sostén de las sociedades, especialmente la nuestra.

Por esa misma Ley de la Armonía comprendemos el porqué el hombre debe siempre obrar con rectitud ante Dios y ante los hombres en todas las situaciones de la vida, procurando escuadrar sus actos con la Escuadra de la Virtud y recordar siempre que viaja constantemente sobre el Nivel del tiempo hacia la eternidad.

El hombre al comprender que dentro de su ser latía algo que es imagen y semejanza de su Creador, quiso utilizar esa misma Ley de la Armonía para estudiar la naturaleza donde todo es simetría y orden, y quiso construir, magníficos templos y suntuosas catedrales donde pudiera en silencio y en santidad establecer la íntima comunión con su Creador.

Compenetrado de que en toda obra debe haber sabiduría que la gobierne, fuerza que la sostenga y belleza que la adorne, quiso adoptar las antiguas

enseñanzas de la Orden como la sabiduría que gobierna, y la fuerza de nuestra unión y fraternidad como el sostén irreductible que hace de nosotros los masones un solo hombre con un solo ideal, adornado con las hermosas virtudes que siempre han distinguido a nuestra veneranda y antigua fraternidad.

Por eso, al erigir esos soberbios y suntuosos edificios que hoy llamamos nuestros Templos ha causado admiración, porque en ellos se han empleado toda la energía de que es capaz el genio humano, comprendiendo en ellos la solidez y la fuerza, al par que la majestad y la belleza, y simbolizando así el poder, la sabiduría, y la bondad del Gran Artífice del Universo.

Pueden las inclemencias del tiempo, la mano impía de la ignorancia y del fanatismo así como las crueldades de la guerra destruir nuestros templos y nuestras catedrales, así como los monumentos más valiosos de la antigüedad; pero la Masonería sobrevivirá, porque el oído atento seguirá oyendo las sabias máximas de una lengua instructiva y los secretos de la Masonería estarán siempre fielmente guardados en el santuario del pecho fiel.

Esta noche es doblemente memorable, pues en ella nuestra patria celebra el cuarto aniversario de su gobierno autónomo, el cual marca también el cuarto peldaño en la escala que conduce a nuestra independencia o liberación final. Esta noche también, por primera vez en la historia de la Masonería Filipina, se reúnen en tenida conjunta diecinueve logias hermanas para honrar la visita fraternal de nuestro Muy Ilustre Gran Maestro. Y así como en la vida de los pueblos existen efémerides históricas que se consagran con letras de oro, así también dentro de nuestra fraternidad tenemos fechas dignas de recordar cual el de esta noche.

Permitidme pues, Muy Ilustre Gran Maestro, que, interpretando el latido unánime de todos los corazones aquí reunidos en estrecho abrazo de armonía y confraternidad, os haga ofrenda de nuestra inquebrantable lealtad y adhesión incondicional hacia vos que con tanto acierto e inagotable energía vais dirigiendo los destinos de nuestra venerable y antigua institución.

## INDEPENDENT SHOE SHOP

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T. G. HENDERSON, Prop.

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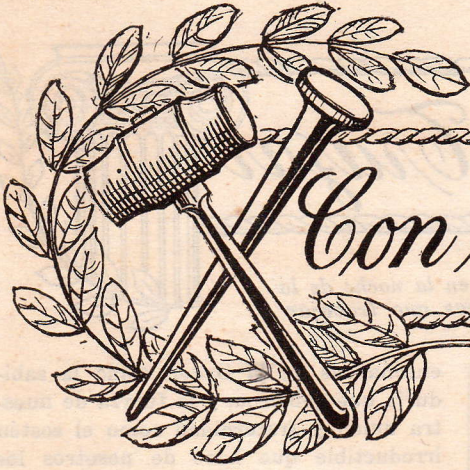
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## Con el Mazo y el Círculo

I

### DATOS REFERENTES AL ESTABLECIMIENTO DE LA MASONERIA EN LOS VALLES DE CAGAYAN DE LUZON, ISLAS FILIPINAS.

De los archivos de nuestro Gran Secretario

1.º En el mes de Mayo de 1893, llegó en los Valles de Aparri, el Sr. Faustino Villaruel, grado 9.º, con el objeto de iniciar profanos y establecer una logia en los Valles de Tuguegarao, a cuyo efecto se entrevistó antes con Don Pastor Macanayá, que desde España ha sido iniciado en los Misterios de la Masóneria.

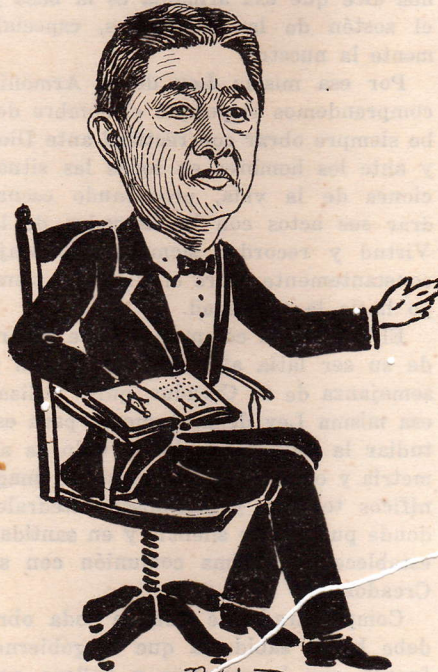
2.º Durante la estancia del repetido Sr. Faustino Villaruel en los Valles de Aparri, inició bajo boveda celeste a los Sres. Alejandro Alvarado y Macanayá, Roman Reyna y Fructuoso Siloran. En Tuguegarao inició bajo boveda celeste a los Sres. Gracio Gonzaga, A. Sison, Ramon Ochoa y Agustín Saquin.

3.º Se estableció en los Valles de Tuguegarao, la Logia "Minerva", en honor a la Srta. Rosario Villaruel que tenía dicho nombre simbólico, hija del repetido Sr. Faustino Villaruel. Transcurrido tres meses después se estableció en los Valles de Aparri, un Triangulo denominado "España", bajo la presidencia de Don Pastor Macanayá, Don Roman Reyna como Tesorero y Don Alejandro Alvarado y Macanayá, como Secretario. En este triangulo fueron iniciados los Sres. Antonino Umengan, Gabriel Formoso, Alejandro Pablo, Glodoaldo Alvarado y Andres Danguilan. Después de un año fueron iniciados en los Valles de Tuguegarao, los Sres. Pedro Alvarado, Domingo Alvarado, Francisco García y Juan Diaz, Sargento de la Guardia Civil.

4.º En la Insurrección del año 1896, fueron llevados bajo registro con destino a Bilibid, (Manila,.) los Sres. Gracio Gonzaga, Pedro Alvarado, Ramon Ochoa, y Enrique Escurdia, en donde estuvieron sufriendo en las bartolinas de dicha prisión durante más de seis meses, y en Tuguegarao, fueron presos en la Carcel Provincial, Don Fernando Gannaban, Esteban Quirto, Agustín Saquin, A. Sison y Dimas Guzman.

El mes de Octubre de 1903, se estableció en Aparri, un Triangulo bajo los auspicios de la Logia Rizal del Oriente Frances, cuyo Presidente fué Don Gracio Gonzaga, Primer Vigilante Andres Bolinas, Segundo Vigilante, Fermin Macanayá y Ricardo Paredes de Secretario.

### Ven. Her. E. CAUSING



Masón y Juez  
y como tal  
luzgó a los hombres  
de igual a igual.

En el año 1905, se estableció un Triangulo en los Valles de Aparri, bajo la presidencia del Sr. José P. Ramos, y en el mes de Junio del año 1906, se estableció en dicho Valle de Aparri, la Logia Mabini, bajo los auspicios del Grande Oriente Español, habiendo sido Vererables en dicha Logia los Sres. Francisco Umengan, Fermin Macanayá, Miguel Calafat, José de los Reyes é Inocencio Concepción.

Tanto el Triangulo denominado y la logia "Minerva" estaban bajo los auspicios del Grande Oriente Español.

A. ALVARADO

Si...

### Por RUDYARD KIPLING

Si puedes ver deshecha la obra de tu vida y sin decir una palabra ponerte a rehacerla;

O de un golpe sólo, perder el fruto de una partida sin dejar escapar un gesto, ni un suspiro;

Si puedes ser amante, sin que el amor te enloquezca;

Si pudieras ser fuerte, sin dejar de ser tierno;

Si sintiéndote odiado (sin odiar a tu vez), todavía pudieras luchar y defenderle;

Si puedes soportar que labios inconsistentes repitan tus palabras que ya tergiversadas, diviertan a los tontos;

Y que mienta de tí, con esas bocas necias lo que tú mismo jamás hubieras dicho;

Si siendo popular puedas permanecer digno;

Si aconsejando reyes, puedes permanecer pueblo;

Si amando a todos tus amigos como hermanos, ninguno de ellos lo fuera todo para tí;

Si sabes meditar, observar, y conocer, sin hacerte jamás ni escéptico ni destructor;

Soñar..., sin dejar que tu sueño sea tu amo;

Pensar, sin ser no más que un pensador;

Si pudieras ser duro, pero nunca irascible;

Si puedes ser valiente sin llegar a la imprudencia;

Si sabes ser bueno, si sabes ser juicioso; sin ser moralista ni pedante;

Si con la misma faz pudieras recibir el triunfo, después de la derrota;

Si pudieras conservar tu bravura y tu cabeza, cuando esto lo hayan perdido los demás...

Entonces los reyes, los dioses la victoria, el éxito;

Serán para siempre tus esclavos sumisos,

Porque serás lo que vale más que reyes y gloria—hijo mío—SERÁS UN HOMBRE!

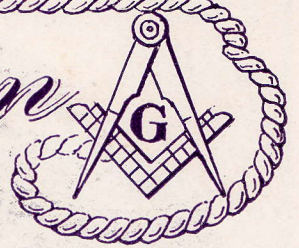
Tradujo del inglés, ANDRÉ MAUROIS.

Tradujo del francés, LILI BARON.

(Tomado de la Revista "Shitah")



# Vernacular Section



## "KAIINGAT KAYO!"

(Simulat para sa "The Cabletow" ni J. C. Balmaseda, naging Gran Instructor ng Grand Logia de Filipinas.)

**N**OONG kasagsagan sina Del Pilar, Rizal, Lopez Jaena, Bonifacio at iba't ibang pang mga haligi ng gusali ng unang kilusan sa Mesasari ng Pilipinas at paghiwalay sa Espanya ay nagsisikilos upang sa paano't paano ma'y maipagtanggol nila ang katutubong karapatan ng kanilang bayan, laban sa paghamak ng kaniyang mga kaaway, si Fr. Miguei Lucio de Bustamante, isang pareng kastilang naging kaaway na masidhi ng mga simulain ni Rizal, ay siyang naglathala ng isang maliit na babasahin at pinanganlan niyang "KAIINGAT KAYO" na ipinagtatagubiling huwag basahin ng mga pilipino na rin ang mga aklat na simulat ng kanilang kababayang si Rizal. Ang aklat na ito ay tinugon ni Del Pilar ng isa ring babasahing pinanganlan namán nitong "KAIINGAT KAYO", alalaong baga'y magsa-igat nawa ang mga pilipino at huwag mahuli sa marayang salita ng kanilang mga kaaway. Maging ang "Kaiingat" at ang "Kaiingat" ay dalawang salitang sa panahong nagkalat ang mga kaaway ng isang simulain ay kailangang masariwa sa damdamin ng lahat, upang mapag-ingatan ang mga maling aral na ibini-binhi sa isip ng bayan ng mga Alagad ng Kadiliman, at madulasang katulad ng bulag ng igat ang panghuhuling ginagawa ng mga kaaway ng Masonerya.

Ang Masonerya, katulad ng lahat ng lipinang nananagisag ng katotohanan, katulad ng simulain ni Kristong nagturo ng pagkakapantay-pantay, katulad ng simulain ni Kompyuso na nagtatanim sa isip ng bayan ng mga Ilaw ng Kaliwanagan, ay di makaiiwas sa nagsala-salabat niyang mga kaaway sa lahat ng dako.

Itinuturo sa atin ng Masonerya na ang sangkatauhan ay may tatlong masidhing kaaway na siyang pumatay sa Dakilang Guró ng Katotohanan. Sinalakay ng unang kaaway ang liig ng tao, sapagka't ipinalalagay na nasaliig ang unang namamagitan sa puso at damdamin; sinalakay ng ikalawang kaaway, ang puso, sapagka't batid niyang naroroon ang bulag na pinanggagalingan ng pag-ibig, ng pagmamahal at ng pagtatapat; at sinalakay ng ikatlong kaaway ang ulo, sapagka't talastas niyang naroon ang utak na binabalungan ng pag-iisip, ng katwiran at ng karunungan.

Sa tiyak na pagkilala, ang unang kaaway ay iyan at dili iba ang Pagkamalabigá: ang nagsasabi at nangangalanda kang siya'y di naghahangad ng kanyamanan sa buhay na ito, nguni't ang katotohana'y nahihiga sa banig na ginto at walang ginagawa kundi magkamal ng salaping pinaghanapan ng iba; nagsusuot ng sapot ng karalitaan nguni't nagpapasasa sa mga dulang ng kasaganaan; nagkukunwang nabubuhay nang malinis at walang tilamsik ng kamunduhan, bago'y lumilikha ng di mabilang na sanggol na walang tiyak na pangalang sukat dalhin-dalhin sa laot ng kabuhayan. Iyan ang Unang Kaaway ng Masonerya: ang sumalakay sa liig ng Dakilang Guró ng ating mga Alamat. Kaiingat kayo sa mga Malalabigá!

Ang Ikalawang Kaaway, ay iyan at dili iba ang Kasakiman: ang nagsasabi na ang Diyos ay Pag-ibig, nguni't sila ang una-unang lumalabag sa Kaniyang mga utos. Sa kanila, ang salitang pag-ibig ay isang laruan, sapagka't balang mapasok sa kanilang bakuran ay tinuturang lumimot sa pag-ibig sa bayan, sa kapwa at sa sarili. Sila'y walang bayan, walang watawat, walang kapwatao, sapagka't sila'y naniniwala at pinagnanaisan nilang paniwalaan ng lahat na makapupong karapat-dapat sa mata ng Diyos ang pumatay ng kapwatao, magbagsak ng mga pamahalaan, maglugso ng kapurihan, kung ang gawaing ito'y makapaghahatid sa pagkakatanyag nila sa gitna ng Sandaigdig. Sila ang naglugso ng pamahalaang demokrátiko sa Espanya upang pamanumbalikin ang pinakasumpang pamahalaan ng iisang tao; sila ang tumulong sa pagpatay sa libo-libong walang malay mapapagtagumpay lamang ang Kasakiman laban sa Pag-ibig, ang Ka-

inggitán laban sa Kahabagán, ang Kalupitán laban sa Kahinaan. Ito ang kaaway na sumalakay sa puso ng Dakilang Guró ng ating Alamat. Kaiingat kayo sa mga Masakim!

At ang ikatlong kaaway ng Masonerya, ang marahil ay siyang pinakamasidhi sa lahat na parang ahas na may kamandag, ay ang Kamangmangan: ang sumalakay sa utak ng Dakilang Guró ng ating Alamat. Ito ang nagsasabi na sa loob ng kaniyang bakuran ay walang hirap na walang hanggang tatamuhin, manapa't lahat ng nasa labas ng kaniyang sakop ay walang kaligtasan: parang sinasabi na sa bilang ng angaw-angaw na mamamayan sa daigdig ay isang maliit na bahagi lamang ang pinili ng Diyos upang bigyan ng kaligtasan at lahat... ay sa apoy na walang hanggan! Kakilakilabot na Diyos ang ipinakikilala sa atin ng mga Mangmang. Ito rin ang kaaway nating naniniwala na sukat ang tao'y makasambitla ng ilang pautal-utal na wikang latin upang magdaang maluwag sa pinto ng Langit, at ito rin ang nagbabansag na yayamang ang bayan natin sa kasaliwaang palad ay pinamumugaran ng kanilang maling paniniwala, ay sila ang dapat sundin at igalang, ang kanilang paniniwala ang dakilain ng pamahalaan, sila ang maghari sa ating mga tahanan, at sila ang bulag nating sundin sa bala na. Kaiingat kayo sa mga Mangmang, sapagka't sila ang magbulid sa inyo sa bangin ng dilang hirap at pagpapakasakit sa buhay na ito.

Sa tatlong kaaway na iyan na aking binanggit, tatlong kaaway na kumakatawan sa tatlong 'asesinong' pumatay sa D. G. si H. A., sapagka't sila'y unti-unting nakapapasok sa loob ng ating mga bakuran; sinasalakay nila ang ating mga tahanan sa pamamagitan ng marurupok na pusó ng ating mga asawa't anak, at sila'y nangangahas na manghimasok hanggang doon sa loob ng Gusali ng ating Batasang Bayan. Kaiingat nga kayo, sapagka't sila'y parang isang octopus na may walong galamay na ang bawa't isa'y sapat na makalingkis sa liig ng bawa't may mahinang loob, upang ang Ilaw ng ating Paniniwala ay karapatang mapapagdilim at muling manumbalik sa Pilipinas ang Kapanahunan ng Kari. Ikin.

Inuulit ko nga ang dalawang salita: KAIINGAT KAYO!

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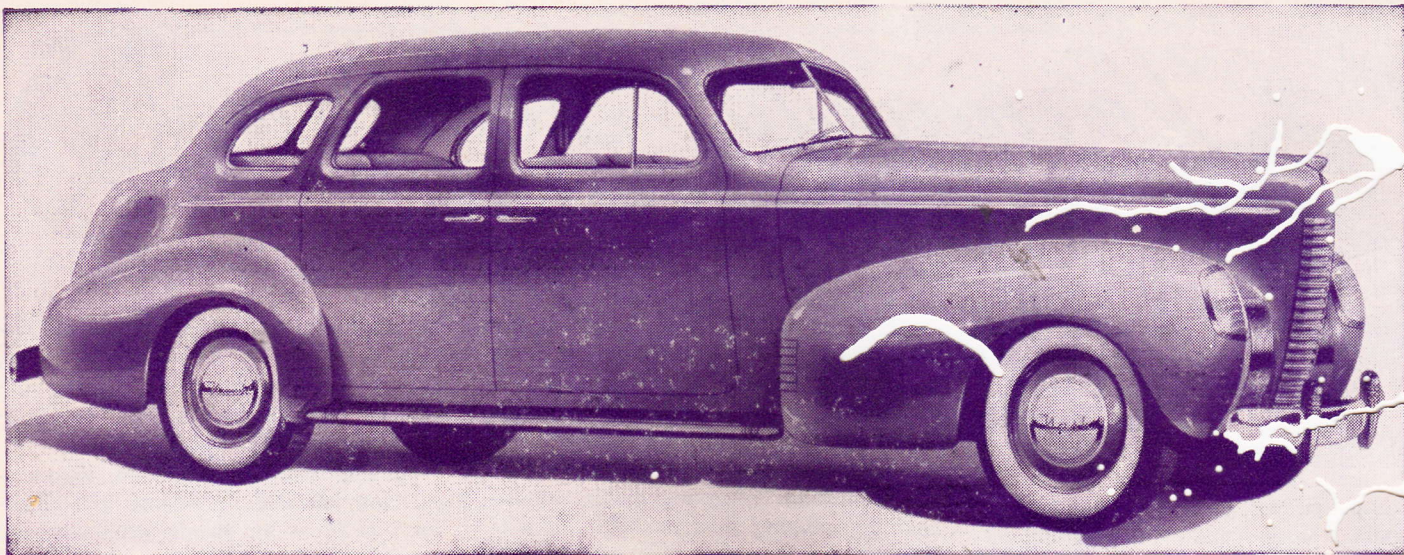
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