

The Cable Tow

Vol. XVII

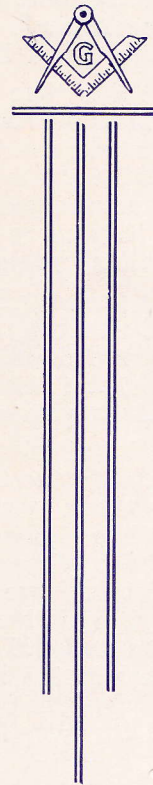
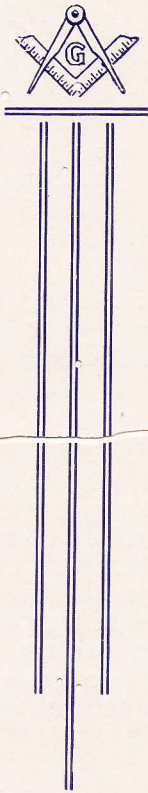
Manila, Philippines, February, 1940

No. 9

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 PILLAR OF PHILIPPINE MASONRY



Major General Jose de los Reyes

Philippine Army, Retired

Grand Master of Masons of the Philippines

The Grand Master's Inaugural Address

My dear Brethren:

I feel so exultant, and yet so confused, that it seems I am unable to say even a few sentences adequate to the grateful thoughts that crowd through my mind, and the tender feelings that fill my heart at these moments.

By your will I have this evening been exalted Grand Master of this Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. In this high honor, the highest within your gift, I feel so humble and so overwhelmed by the confidence that it means for me from all of you.

My Brethren, I do not, I cannot feel proud at this moment. The intoxication of vanity has no place in the heart when this is filled with gratitude, as my heart is this evening. Fully aware of the grave responsibilities that go with the high office to which your suffrages have elevated me, I propose to perform my duties with unswerving fidelity to the tenets of our Order. I have faith in myself, but I feel no vanity. I know, and I think you know, that alone I can do nothing; that you and I, separately, no matter how much effort each exerts, cannot hope to accomplish much; but all of us united by brotherly love and a common purpose, and with the guidance of our Supreme Grand Master, can achieve many great things. I am confident that you are fully aware that the honor and good name, the strength and stability of this Grand Lodge will depend upon the manner we will discharge our respective duties and responsibilities.

More than merely to mark the person whom you have chosen to execute your mandates and to enforce the laws of our Institution, this apron and this collar stand as a symbol of our veneration to our sublime Order, a symbol of unity and discipline of the citizens composing this great Masonic State. You have been witnesses to the solemn promise that I have just made before our Altar to do my duty to the best of my ability. I, in turn, must rely on your devotion to our Grand Lodge, and on your honor as Masons, that you will not fail to do yours.

At this time I wish to give my personal thanks to Most Wor. Bro. Frederic Harper Stevens and Most Worshipful Bro. Manuel Camus for the beautiful installation services which we have seen them perform here this evening; to the Venerable Body of Past Grand Masters; and to all those Brothers who have equally given generously of their valuable time and worked most cheerfully in their respective committees, or helped make official visitations to the different Lodges to see that they carry on properly according to law. In behalf of the Grand Lodge, and in my own name, I thank you all most heartily.

To you, my Brethren, who constitute the life and body of this great Masonic Commonwealth, I also give my most sincere thanks. I know you are returning to your respective Lodges with a renewed faith in the tenets of your profession. Remember that your Lodges form the vanguards, the distant outposts of this Republic whose security rests on your honor, courage, and careful vigilance as disciplined soldiers and noble men.

A beautiful vast field for service lies before us. It has been opened and its soil generously fertilized with the tears and blood of a handful of valiant Masons before us who lost, not only the future rewards of a brilliant profession, and the sweetness of family affections, but also their priceless lives—their all—in an unequal struggle against the powerful and avowed enemy of the emancipation of the human spirit who, with the whip and the guillotine, the threat of excommunication and eternal fire in hell had for centuries oppressed the minds and consciences of whole races and imprisoned them in ignorance in its greed for temporal power and supremacy and—shall we add?—for immoral gain. As I see it clearly now, the high mission of Freemasonry here and everywhere in the world is to fight that enemy at all costs, if we are to liberate the conscience, the mind, and the spirit of man from the fetters of fanaticism and inculcate in the heart of all mankind the lofty ideals of Liberty, Equality and Fraternity. This, my Brethren, is our mission indeed.

To serve humanity and God is the most noble labor to which we Masons may dedicate our earthly life.

My Brethren, again I thank you all and give each of you my best wishes for your personal happiness.

José delos Reyes

Grand Master

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EDITORIALS

A TIMELY MOVE

PRESIDENT QUEZON'S decision to look into the legality of the vast estates of religious corporations in the Philippines, has our full endorsement. A great deal of these estates has to do with social unrest in the provinces and it was about time we were adopting the measures that would remedy the situation.

It would be difficult to justify the continuance of so vast a land monopoly as the church has in this country, against the social justice program of this Commonwealth. From the social standpoint, the monopoly is the sure means of depriving our tenant class of the right to own at least the land on which

its houses are built; from the standpoint of Christian doctrine, there is at least inconsistency in the fact that the church dedicated to the poor Man of Galilee should accumulate so much wealth in its hands.

How these lands came to pass into the hands of their present holders, will be the subject of the investigation. Were the contracts donating them to the corporations absolute or conditional? If conditions were set down by the pious givers, have they been faithfully carried out? Let us have the answers to these questions without delay. The investigation must proceed and nothing must stop it until the public interest is served.

FAITH IN THE MASON

THE "Father of his Country" whose birthday the Filipinos have the honor to celebrate this month, exemplified Freemasonry throughout his public career as well as in his private life. As a soldier he fought for liberty, as a statesman he stood for the right of the citizen to his own life and his own happiness. Freedom of mind and conscience was the core of his philosophy; hence the essential Masonry

of his conduct whether in private or in public life.

To Washington there could be no deviation from the line of righteousness. He always chose the straight path and stuck to it. Thus he won the respect of his people and thus he became their first choice in peace as in war. The upright Mason, true to the image of his Creator, led a country to greatness; that same country has compensated that leadership with a faith that moves mountains.

AN HONOR RICHLY DESERVED

HONOR, richly deserved, came to our talented Brother, the Most Worshipful Teodoro M. Kalaw, at the last Annual Communication, when a resolution making him Grand Secretary Emeritus was adopted by the brethren of the Philippines.

Underlining the sense of appreciation of Masonic elements in this country, the Resolution goes down in the Proceedings of the year 1939 as a praiseworthy act of recognition for a Brother who has given of his best lights and devotion to the service of his Order.

The high position Most Worshipful Brother Kalaw has reached as a public official speaks for itself; the name he has made for himself as a writer in Spanish, and a historian of his people, is a prize not many of his countrymen can claim.

Masonically, we can say this of Brother Kalaw, that he has always his heart in the right place. More than an eminent scholar of our Order, he has been to each and every one of us a true and understanding friend and, by that token, a highly qualified overseer of the Craft in this Jurisdiction.

THREE STALWARTS

IN THE examples of the Filipino priests—Burgos, Gomez and Zamora—whom the despots of an odious regime put to death on suspicion of conspiracy against the government, we find the spirit of nationalism undaunted by the terrors of intolerance.

The revolt in which they were implicated could not have been due to any other cause than the abuses of a church-controlled government. To that church

the three of them belonged, yet as Filipinos, their love of country, and as God-fearing men, their sense of righteousness were above the duties of their sect.

How much indeed we would like our countrymen today to learn from the lives of these three martyrs the lesson of pure patriotism. This month (February 17), as we honor their memories, how many of our Catholic compatriots, we wonder, would be Filipino first and do these three stalwarts reverence?

GRAND LODGE ORATION

(Editor's note:—Due to the sudden illness of Wor. Bro. Antonio Ramos, Grand Orator, the Most Worshipful Grand Master requested Most Worshipful Bro. Frederic H. Stevens, P. G. M., to substitute and deliver the Grand Lodge Oration on January 23, 1940, before the 28th Annual Communication.)

Most Worshipful Grand Master, Brethren of the Grand Lodge:



LAST night at a Scottish Rite reception our Grand Master made a forcible address to an audience of which a large number were the families of Masons. In that speech he clearly brought out certain policies of our beloved Order that should be of interest to every patriotic man or woman in the Commonwealth of the Philippines. We need more meetings of a like character and more brethren of conviction to talk about the principles of Masonry. Our Masonry should be more militant in the Philippines!

We make a mistake in not advertising to the people of the Philippines what our beloved Fraternity stands for! I realize that the word "advertise" is like flaunting a red flag before an Andalucian bull to most of the members of the Grand Lodge. Let us examine closely what meaning can be put into this word. To advertise in the sense I use it, and one of the dictionary's definition, is "to inform."

Most of the people of the Philippines have an entirely wrong conception of what Masonry is and what our principles are. This is not surprising, when you and I know, that a powerful enemy is continually fighting our beloved Order by every means possible.

Most of our members are Roman Catholic, or educated in that faith. By joining our Fraternity they have given notice to the world that they endorse our principles. What are those principles? Why don't we shout them from the house tops—instead of hiding our light under a bushel? Let me quote from the Declaration of Principles of Masonry as promulgated by the Scottish Rite of Freemasonry, Northern Jurisdiction.

"In view of the many allegations that Freemasonry concerns itself in controversies, both of a religious and a political nature, this Supreme Council hereby declares to the world the following statement of principles:

This Supreme Council affirms its unswerving loyalty to the fundamental purpose and principles of Freemasonry.

It understands that purpose to be the improvement and strengthening of the character of the individual man, and through the individual of the community.

It believes that this purpose is to be attained by laying a broad basis of principle upon which men of every race, country, sect, and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing that good and wise men can be trusted to act well and wisely, it considers it the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them as to those things which make for human welfare, and to inspire them with that feeling of charity, or well-wishing, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for worship of God, for truth and justice, liberty and enlightenment, fraternity and philanthropy.

It believes in principles rather than programs. Principles unite men; programs divide them. Men may agree on principles without agreeing upon their particular application to some specific problem. Nothing can be more important than the preservation of the essential and permanent sympathy and unity of purpose of those who are unable to agree as to the wisest action under special and temporary conditions.

It is the essence of Freemasonry that this unity be preserved.

Believing this, this Supreme Council affirms its continued adherence to that ancient approved rule of Freemasonry which forbids the discussion within tyed doors of creeds, politics, or other topics apt to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to its unity, strength, usefulness and welfare for Masonic Bodies in their official capacity to take formal action or attempt to exercise pressure or influence for or against any particular legislative project or proposal, or in any way to attempt to procure the election or appointment of governmental officials, whether executive, legislative or judicial, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason should act in civil life according to his individual judgment and the dictates of his conscience."

Those are the principles of the Scottish Rite Freemasonry! Those are the principles of Masons in the Philippines!

Why can't we be more active in enlightening the people of the Philippines as to these principles?

Why can't we advertise?

Everywhere Freemasonry stresses the obligation of all Masons to be loyal to the constituted government to which they pledge allegiance. It is easily seen why Masonry is stamped out by dictators—because our Masonry will not exist in any country where man's constitutional rights are taken away from him.

Can you imagine a Stalin, or a Hitler, or a Mussolini writing a similar letter as President Theodore Roosevelt wrote shortly before his death, calling attention to the fact that while he was President of the United States, the gardener on a neighbor's estate, "a most excellent public spirited citizen, was Master of his Lodge;" President Roosevelt adds: "He was over me, though I was President, and it was good for him and good for me. I violate no secret when I say that one of the greatest values in Masonry is that it affords an opportunity for men in all walks of life to meet on common ground, where all men are equal and have one common interest."

William Jennings Bryan, Secretary of State under President Wilson and Democratic nominee for President, expresses the same idea thus:

"In a Lodge room we do not ask a man who his father was; we simply inquire what he is. We do not ask what his father has done; we simply ask if he is ready to do the work that falls to him. We do not ask whether he has received a diploma from some institution of

(Continued on the next page)

◆ GRAND LODGE ORATION ◆

(Continued from the preceding page)

learning; we simply ask him if he has studied the science of how to live, if he recognizes the ties that bind him to mankind. We do not ask him how many acres of land he possesses; we ask him whether he is possessed of the spirit of brotherhood. The Lodge room helps to draw us together; it helps to unify the world."

Why can't we let our neighbors know that Freemasons are good neighbors, good citizens? That we believe in equality?

The belief in God is the sole dogma in Freemasonry. That belief is not a belief in "your God" but the God of All. Freemasons recognizes that man has the right to interpret his belief in God in accordance with his own conscience. The God of the Christians, Jehovah of the Jews, Allah of the Mohammedans, the Supreme Being in the Chinese Book of Kings, or the Sutras of the Buddhist, or the Vedas of the Hindu are all worshipped before the Altar of Freemasonry. Bro. Albert Pike wrote: "Masonry concerns itself with no religion, demanding only a belief in God. No one has the right to measure for another the degree of veneration which he shall feel for any Reformer, or the Founder of any Religion. We teach in our order a belief in no particular creed, as we teach unbelief in none. The morals of old, of the law of Moses or of Mohamet are all ours. Masonry has much in common with all religions, but if it had no more, it would not be what it is. In all religions there is a basis of Truth; in all there is pure Morality. All that teach the cardinal tenets of Masonry, (brotherly love, relief and truth) we respect; all teachers and reformers of mankind we admire and revere."

Why shouldn't we broadcast all these truths?

Why should we sit idly by when a ranking Bishop of the Roman Catholic church sends the Vice-President of this Commonwealth a telegram stating that his "personal prestige" was "endangered" by his "conduct in helping enemy Masons!" Why shouldn't we challenge any statement that the Masonry of Rizal, of Palma, is an enemy to any government official who is doing his duty in accordance with his oath of office?

Why can't Masons worship their God in accordance with their own conscience?

One Masonic writer said: "Liturgies and creeds, articles of faith and rules of discipline stain the rubric pages of history, and speculative points of doctrine have occasioned more misery in the world than all the crimes for which nations have been punished and recall to their misery. Masonry arraigns no man's political opinion nor does it interfere with his religious creed. To himself and his country we leave the one; to his conscience and his God we commit the other."

I say to you, advertise our beliefs!

We must ever remember, and Roman Catholics especially, that the Grand Master of Masons in England, Lord Petre, was instrumental in repealing the anti-Roman Catholic laws in England, when it meant life imprisonment for a Roman Catholic Priest to perform their rites; then again it was Worshipful Brother John Cody, Master of both St. Andrew's and St. John's Lodges at Halifax, Nova Scotia, that led in the fight for the repeal of the unjust and repressive anti-Catholic laws of Nova Scotia.*

Freemasonry stands for liberty of thought, liberty of speech! The action of these Masons show this to be true! Freemasonry helped the Roman Catholic Church because they were being repressed by unjust laws!

Now what did the Roman Catholic do to repay us? Let us quote from a Past Grand Master of Massachusetts, Most Worshipful Brother Melvin M. Johnson:

"No authoritative spokesman of legitimate and recognized Symbolic Freemasonry has ever engaged in a campaign against or antagonized any religion. Freemasonry never has been, is not now and never will be a party to the reviling of any faith, creed, theology, or method of worship.

The Bull of Pope Clement XII in 1738, and other Papal Bulls and Edicts, one as recent as 1884, have scathingly denounced Freemasons and Freemasonry. One of the reasons assigned, two are based on fact; one, that Freemasonry is tolerant of all religious creeds; the other, that oaths of secrecy are demanded. All other reasons given are incorrect; so wrong, indeed, that we of the Craft wonder how it is possible that anyone could have been persuaded to proclaim or even believe them.

Freemasons are human. It is human to resent the definitive condemnation and proscription, officially proclaimed by the Roman Catholic Church, of an institution which our brethren love and revere. As a result, certain members of our Craft have replied with some asperity. The Masonic Fraternity, however, is totally devoid of bigotry and intolerance.

Many members of the Roman Catholic Church have held Masonic membership and office. Until they were ordered out of our Fraternity, one-half of the Masons in Ireland were of that faith. A Papal Nuncio, as a Freemason, laid the corner stone of the great altar of the Parisian Church of St. Sulpice (1733)... If that church sees fit to bar its members from belonging to our Fraternity, it has a perfect right to do so. It is the sole judge of the qualifications of its own members. Freemasonry, however, does not bar an applicant for its degrees because he is a member of that, or of any other church. Whether or not he can be true both to his church and to the Fraternity is a question the applicant's conscience must determine. Belief in his sincerity and fitness will be determined by the ballot box.

No discussion of the creed of any church is permitted within the tiled Lodge room, and the attitude of Freemasonry toward any and all sects and denominations, toward any form of the honest worship of God, is not one of antagonism but of respect. It could not be better stated today than it was by Worshipful Brother George Washington in a letter (December, 1789), to the Roman Catholics of the United States in which he said, 'May the members of your society in America, animated by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our Free Government, enjoy every Temporal and spiritual felicity.'

Freemasonry welcomes and bids Godspeed to all who worship Him in spirit and in truth, by whatever name they call Him. Freemasonry, however, is unalterably and unequivocally opposed to attempts by any man or body of men, any authority civil or ecclesiastical, any organization religious or bolshevistic, to abate by one jot or tittle the right of others to their own beliefs, to their own methods of manifesting their devotion to the Deity of their consciences."

What the Grand Lodge of the Philippines has failed to do is to inform the people of these Islands as to what Masonry believes! By that it does not mean reviling any faith for that would be contrary to our principles.

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* See Iowa Grand Lodge Bulletin, Sept. 1938.)

THE 28th ANNUAL COMMUNICATION OF THE GRAND LODGE



ITH Right Wor. Bro. John R. McFie, Jr., in the East, assisted by Right Wor. Bro. Jose P. Guido as Senior Grand Warden, and Wor. Bro. Jose C. Velo as Junior Grand Warden, the 28th Annual Communication was opened in due and ancient form at the Plaridel Masonic Temple, at 4:00 P. M. sharp, on January 23, 1940. Shortly after the opening ceremonies, the Most Worshipful Grand Master, Jose de los Reyes, was received with grand honors. Accompanying him were the following Past Grand Masters: H. Eugene Stafford, George Rogers Harvey, Edwin Emil Elser, Frederic Harper Stevens, Christian W. Rosenstock, Teodoro M. Kalaw, Seldon W. O'Brien, Antonio Gonzalez, Stanton Youngberg, Manuel Camus, Conrado Benitez, Joseph Henry Alley, and Jose Ad Santos.

Very Wor. Bro. Andres Filoteo, Grand Chaplain, offered the following prayer in Spanish:

Grand Architect of the Universe! We thank Thee, Oh Lord, that by Thy divine goodness and infinite mercy we have been able to overcome obstacles in our way and meet here in this occasion, as we annually do in Thy name, and under Thine auspices proceed with our labors.

Make it, Oh Lord, that the Light which comes from above be upon our hearts and minds, and that, imbibing Thy love and goodness, we may all who are herein assembled understand that our labors can succeed only if every discordant passion within us is set aside, and through the practice of the sublime principles of Freemasonry this Grand Lodge may be a humble reflection of that order and beauty that shine in Thy holy throne. Amen.

To the address of welcome of the Grand Master, Wor. Bro. Marciano Evangelista of Batangas No. 35 replied on behalf of the brethren, pledging the loyalty and fidelity of all the Lodges in this Jurisdiction. The Representatives of the Sister Grand Jurisdictions were then presented before the Grand Master who were addressed as follows:

"Worshipful Brethren:

In the true spirit of fraternal affection, in my own name and in behalf of the Grand Lodge of Free and Accepted Masons of the Phil-

ippine Islands, I extend to you as Representatives of the Sister Grand Jurisdictions my warmest and cordial welcome to our annual general assembly. In your presence here we can all see and feel the warmth of those spiritual bonds that unite the brethren of this Grand Lodge with those of the Grand Lodge which you represent in a great Protherhood of men, of different races and creeds, rich and poor, professing the same lofty ideals—liberty, equality, and fraternity. It is my fervent wish that the fraternal bonds that now exist between this Grand Lodge and yours will remain unaltered, and grow stronger and tighter in times to come; and, I do not know that you will most willingly use your privilege to make the wish I have expressed a pleasant reality. Please convey to the Grand Lodges you represent the most cordial greetings and expression of true friendship of all and every Brother of this Grand Lodge. I especially request the Brothers representing the Sister Jurisdictions now engaged in war to communicate to their respective Grand Master that our deep sympathy goes with them; that we join our prayers with theirs to the Supreme Judge above that the terrible trial their people are now facing may soon end and that their great sufferings be rewarded with the blessings of peace and lasting international harmony.

Brethren, again welcome."

Most Worshipful Bro. Edwin E. Elser, Grand Representative of the Grand Lodge of Connecticut, responded as follows:

"Most Worshipful Grand Master:

On behalf of the assembled Representatives of various Sister Grand Lodges here attending, and for myself, I have the honor to voice the sincerity of appreciation of this Body for the kind and courteous as well as cordial fraternal welcome which you have just extended to us.

Our brethren have assembled here today to perform our part in the furtherance of this important occasion. Our presence here is not purely from a sense of duty alone, but is an indication of the deep appreciation and esteem which we, one and all, have for you, and

it is because of this combined sense of appreciation that I bring to you our greetings of fellowship and pledges of support to the principles of our Fraternity.

During these days when the world is in the midst of confusion and darkness, we each and every one, feel called upon to labor together toward the goal of the betterment of material and spiritual conditions, and in particular we feel that we should stand closer together bound as we are by fraternal vows in the labor of love, mutual helpfulness and in the recognition in the equality of rights and the fraternity of men. To this end we all view ourselves as children of one Father who have declared our loyalty to the fundamental principles of our Masonic order, and we firmly believe that these principles should govern the acts and lives of not only ourselves but of all men.

Allow me, Most Worshipful Sir, to express the recognition which your brethren desire to give to the splendid work which you have done to uphold the torch of light in this Jurisdiction, and for the agreeable amity and fellowship which have been so evident to our brethren under your guidance.

In these words I would briefly indicate in only a small way our grateful appreciation for the courtesy of your welcome and to further wish you and this Grand Lodge the full achievement of its purposes in our present communication."

The Grand Master's report is an exhaustive study of the conditions of the Craft during the year. It is a heart-to-heart talk in important legislations and reveals a high sense of duty not only to the principles of the Order but to the government and people of the Philippines. It contained recommendations which show him to be a man of action rather than a mere ritualist. One can see that to Most Wor. Bro. de los Reyes, Masonry's role is essentially one of social service reaching far beyond the four walls of the Lodge hall into the life of the community and the outside world.

Among the recommendations of the Grand Master adopted were the erection of a mausoleum on the Masonic lot in Manila North Cemetery; the authority

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THE 28th ANNUAL COMMUNICATION OF THE GRAND LODGE

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of the Grand Master to delegate a Brother to open a Lodge when the three Lights are absent; the discretionary powers of the Grand Master to waive dispensation fees when a Lodge is unable, through *force majeure*, to hold the election of officers prescribed in the By-Laws; the promotion of Masonic education by printing books and pamphlets on Masonic questions worthy to be published, for sale to the brethren and perhaps for free distribution; the award of a golden button to brethren who have been members of the Craft for fifty consecutive years; and the transfer of the management and control of the Plaridel Masonic Temple and the Masonic Boys Dormitory to the Board of Directors composed of the officers of the corporation.

Referring to our National Hero, Dr. Jose Rizal, as a Mason, the Most Worshipful Grand Master recalled two incidents which happened to him personally way back in 1908, when the Catholic church refused to hold religious service in memory of the hero in obedience to an order of the Archbishop. He cited the confession of a Spanish sergeant of infantry, by the name of Julian Garcia, to the effect that he forged several signatures of Dr. Rizal. The Grand Master also referred to the almost forgotten fact of history that when the remains of the hero were to be transferred from the family residence at Calle San Fernando, Manila, in December, 1912, Catholic organizations have exerted every effort to take charge of the ceremonies but that Rizal's own sisters, knowing that he did not retract Masonry, turned his ashes over to the Masons. Funeral services were held in the Masonic Temple on Calle Ilaya, Manila, under the auspices of the "Gran Logia Regional de Filipinas." A public procession of Masons was held the next day, carrying the ashes of Dr. Rizal, the first of its kind ever seen in the Philippines, an account of which appears in the December 28th issue of *La Vanguardia* and other Manila papers.

Referring to the Grand Secretary, the Most Worshipful Grand Master said in his message:

"Due to continued illness, Past Grand Master Teodoro M. Kalaw has had to ask an indefinite leave of absence as Grand Secretary of our Grand Lodge, effective as of November 1, 1939. Most Worshipful Brother Kalaw is one of our most versatile and profound writ-

ers, a member of the Spanish Royal Academy of Letters, a distinction rarely conferred upon foreigners; a former Assemblyman and Secretary of the Interior. After resigning from the Cabinet, he became Director of the National Library, which post he also resigned recently. He is at present one of the country's leading scholars and statesman, and is considered an authority on Masonic jurisprudence, history and traditions. His valuable opinions have been very useful to some of my predecessors and also to myself. I have enjoyed to the fullest extent my association with him and cherish the valuable cooperation he has given me. We all wish him prompt recovery.

To carry his voluminous work in office, I have written the following letter to Most Wor. Bro. Antonio Gonzalez appointing him Acting Grand Secretary.

October 30, 1939

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

Dear Sir and Most Wor. Brother:

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

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

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

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

Sincerely and fraternally,

JOSE DE LOS REYES
Grand Master

I am very grateful to Most Worshipful Brother Gonzalez in making a personal sacrifice on behalf of the Fraternity, and I am glad to state that due to his Masonic culture and devotion to duty, the machinery of our Grand Lodge is working with the precision of a clock. I am personally indebted to him for his generous cooperation and advice given to me during my term of office as Grand Master. He accompanied me in almost every one of my visitations, and no weary midnight trip or a long address, which he always asked to make, would discourage him to go to the next one."

Due to sudden illness of Wor. Bro. Antonio Ramos, Grand Orator, Past Grand Master Frederic Harper Stevens was asked at the last minute to take his place. Most Wor. Bro. Stevens gladly delivered the Grand Oration, appearing on page 158 of this issue, which clearly shows that he is not of the passive type, but one whom some may call a militant,—at any rate, the very kind of Mason we need if we want our Institution to fulfill its mission to society and leave a noble memory behind.

After the Grand Oration, the Masonic play in two acts, entitled "He That Believeth," by Right Worshipful Bro. Carl H. Cloudy, Executive Secretary of the Masonic Service Association, was presented by a special cast under the direction of Wor. Bro. John M. Aaron. The following brethren took part in the play:

Worshipful Master **Amos Andrews**, played by T. G. Henderson, P. M.; Treasurer and Past Master **Steads**, played by G. B. Obear, P. M.; Brother **Billy Morton**, played by E. C. Ross, P. M.; Past Master **Denby**, played by G. R. Harvey, P. G. M.; Past Master **Elliot**, played by B. H. Brown, P. M.; Three Visitors, Brother **Harkins**, played by R. E. Cecil; Brother **Willis**, played by G. W. Ellis; Brother **Miller**, played by W. R. Snyder; Secretary **Jeffries**, played by A. Schipull, P. M.; Junior Deacon, played by K. C. Stubo; Chaplain **Dr. Blair**, played by J. F. Boomer, P. M.; Brother **Hiram Woodley**, played by F. M. Holmes, P. M.; Brother **Charles M. Hildredth**, Federal Lodge, New York City, played by T. L. Hall, P. M.; Brother **Henry Dyke, Sr.**, played by T. R. Worthen, P. M.; Tiler, played by J. M. Aaron, P. M.; and **Mr. Henry Dyke, Jr.**, played by J. E. Smith.

The brethren played their parts very ably, especially Wor. Bros. Ervin C. Ross and Joseph F. Boomer, who merited a prolonged applause from the audience. Due credit should go to Wor. Bro. John M. Aaron for his dramatic ability and resourcefulness which made the staging of the play a complete success.

The reports of the Grand Treasurer, acting Grand Secretary, and the Grand Lecturer were accepted with thanks by the brethren.

Several important resolutions were presented, among them one by Walana Lodge No. 13 vehemently protesting

(Continued on the next page)

◆ WE OWE OUR SUCCESS TO OPPOSITION ◆

(Address delivered by Very Wor. Bro. Emilio P. Virata, Past Senior Grand Lecturer, at the reception held by the Philippine Bodies of the Ancient and Accepted Scottish Rite of Freemasonry in honor of the Grand Lodge Delegates held on January 22, 1940.)

Sir Preceptor,
Illustrious Deputy,
Brethren,
Ladies and Gentlemen:



A L C A M P O Council of Knights Kadosh composed of 30th degree Masons of the Philippine Bodies in this jurisdiction, welcomes you to this reception to celebrate the Masonic honors bestowed upon several members of the Consistory by the Mother Council of the World.

The recipients, some of whom hold high position in the Grand Lodge, are

well known to you all for their Masonic activities. They are most deserving. My congratulations and my hope that we may profit by their achievements.

The Knights believe that we often profit more by our enemies than by our friends. "We support ourselves only on that which resists," and owe our success to opposition. Traitors, perjurers and political knaves purify Masonry by persecution, and so proved to be its benefactors; for that which is persecuted, grows. To its enemies Masonry owes its present popularity, its solidarity, its strength. Our duty is to serve as well as to preserve the Ancient Craft by

practicing its tenets with zeal, enthusiasm and aggressiveness.

The Knights love liberty and shun tyranny; uphold democracy and abhor dynasty. The welfare and the happiness of the masses appeal to them most. Their hearts beat in unison with the misfortunes of the common people. It is a privilege and a pleasure to serve such worthy cause.

We invite you, brethren, to join us in a wider field of service to God and mankind, for which service you have pledged yourselves as long as you live.

I thank you.

THE 28th ANNUAL COMMUNICATION OF THE GRAND LODGE

(Continued from the preceding page)

against an article in *Ecos*, a Catholic magazine, ridiculing the memory of Past Grand Master Rafael Palma, a distinguished Filipino scholar and statesman. Another resolution adopted was that making Most Worshipful Bro. Teodoro M. Kalaw Grand Secretary *Emeritus*, which we publish on page 165 of this issue. The donation of Wor. Bro. Pedro P. Servillas of a marble block to be used for the contemplated monument to the "Father of Philippine Masonry," Bro. Marcelo H. del Pilar (*Plaridel*) was accepted with thanks.

Wor. Bro. Joseph F. Boomer, as chairman of the Committee on Necrology, read an impressive eulogy for the fraternal dead. The Committee on Charters, composed of Most Wor. Bro. Joseph Henry Alley and Wor. Bros. Jose F. Fetalvero and Andres Filoteo, recommended that a charter be granted to Indang Lodge No. 115. The recommendation was warmly applauded. Wor. Bro. Ceferino Purisima, Master of Indang Lodge under dispensation, thanked the Grand Lodge for its generosity in granting the charter.

Of the four petitions for restoration filed with the Committee on Grievances, three were denied and one was approved. Bro. Emilio Lintag, who had been expelled for joining the spurious bodies some 15 years ago, was highly recommended by his Blue Lodge for having, since his expulsion, conducted himself in an exemplary manner as a citizen and a Mason.

Wor. Bro. Jose Ma. Encarnacion de

Leon, Jr., read a splendid report of the Service Committee which was warmly applauded.

Several recommendations of the Committee on Finance were adopted.

At the election of Grand Officers the following were chosen: Grand Master, Jose de los Reyes; Deputy Grand Master, John Robert McFie, Jr.; Senior Grand Warden, Jose P. Guido; Junior Grand Warden, Michael Goldenberg; Grand Treasurer, Vicente Carmona, P. G. M.; and Grand Secretary, Antonio Gonzalez, P. G. M. The installation took place the following night, Most Worshipful Brother Frederic H. Stevens, P. G. M., acting as Installing Officer, Most Worshipful Bro. Manuel Camus as Master of Ceremonies. The complete set of officers appears on page 167 of this issue.

A Past Grand Master's Apron was presented to Most Worshipful Brother Harry Eugene Stafford, on behalf of

Manila Lodge No. 1, by the Honorable Weldon Jones, the 1000th member of said Lodge. Bro. Jones eulogized the fine qualities of Past Grand Master Stafford as a man and a Mason.

The speakers on the night of installation were Wor. Bro. Emil Roth of Vienna who, for the last 15 years has served as our Grand Representative near the Grand Lodge of Vienna; Past Grand Master Jose Abad Santos and the Most Worshipful Grand Master. Wor. Bro. Roth recounted the conditions in Austria and Hungary, and how Masons have been so cruelly persecuted that they had to flee to save their lives. In an extemporaneous speech, Most Wor. Bro. Abad Santos dwelt on the role of Masonry in this country, and referring to the Catholic church, said that while he has the greatest respect for it, he must regret that it is too intolerant of the opinion of others. The Most Worshipful Grand Master spoke about Masonic education, laying an emphasis on the labors of Masons in the outside world. He wants an active, dynamic Masonry to counteract false insinuations against our Institution, and said that he preferred food for thought to material gain.

The last Annual Communication was one of the most harmonious ever witnessed here in many years. There were no fiery speeches, deliberations were conducted in an orderly manner, and complete understanding prevailed throughout the three days' session.

—R. C. S.

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CHINA DELEGATE COMPLIMENTED BY GRAND MASTER



LUNCHEON was given by Grand Master de los Reyes for Wor. Bro. William Yin Son Lee, delegate of the Lodges in China, at the Manila Hotel in connection with our last Annual Communication, on Saturday, January 27th.

The Most Worshipful Grand Master requested Wor. Bro. Lee to convey to the District Grand Master for China, and all the brethren in that vast territory, the deep concern of our Grand Lodge for their affairs. He assured Bro. Lee that the ravages of war in his country are keenly felt by the brethren of this Jurisdiction who unite with the brethren in China in spirit in their tribulations. He said that in times of distress fortitude, discipline and unity must overcome the cruelties of fate. He wished Wor. Bro. Lee a pleasant voyage home and ex-

pressed the desire to see him again in our future communications.

Wor. Bro. Lee voiced the gratitude of the brethren in China for the legislation adopted at the last Annual Communication alleviating the condition of the Lodges in China, and reiterated the loyalty, allegiance, and admiration of all the brethren in that country to the Grand Lodge of the Philippine Islands.

Wor. Bro. Lee was made a Mason about 38 years ago, in New South Wales, Australia. He demitted from his mother Lodge to join Sinim Lodge in Shanghai, China; then became one of the organizers of Amity Lodge No. 106, having served it as its first Senior Warden. He later organized Sun Lodge No. 114, which he served as its first Master.

Present at the luncheon were the following Grand Lodge Officers: Jose de los Reyes, Grand Master; Jose P. Guido,

Senior Grand Warden; Michael Goldenberg, Junior Grand Warden; Vicente Carmona, Grand Treasurer; Antonio Gonzalez, Grand Secretary; A. Gabler-Gumbert, Grand Chaplain; Jose Artiaga, Grand Orator; Bertrand H. Silen, Grand Marshal; Orestes Hermosura, Grand Standard Bearer; Eduardo del Rosario Tan Kiang, Grand Sword Bearer; Jose C. Velo, Senior Grand Lecturer; John M. Aaron, Junior Grand Lecturer; Jose Ma. E. de Leon, Jr., Senior Grand Deacon; John W. Ferrier, Junior Grand Deacon; Harold T. Gewald, Junior Grand Steward; James F. Delahoyde, Grand Pursuivant; and Jose J. de Guzman, Grand Tiler.

Past Grand Masters C. W. Rosenstock, Conrado Benitez and Joseph H. Alley; Wor. Bros. Pablo Samson of the Grand Lodge office and Ricardo C. Santos of *The Cabletow* were also present.

RECEPTION IN HONOR OF GRAND LODGE DELEGATES



THE RECEPTION in honor of the Grand Lodge delegates attending our last Annual Communication was held at Plaridel Masonic Temple on Monday evening, January 22, 1940, at 9:00 o'clock. Wor. Bro. Jose Ma. Encarnacion de Leon, Jr., assisted by Wor. Bros. Honorio Musni and Aurelio D. Rosario, welcomed the delegates, their friends, and ladies. The spacious No. 1 hall was filled to capacity. Wor. Bro. Daniel Limbo acted as Master of Ceremonies.

The guests of honor were the Most Worshipful Grand Master Jose de los Reyes and Right Wor. Bro. Michael Goldenberg, who have been elected 33° Masons; and Past Grand Master Christian W. Rosenstock, Wor. Bros. Jose C. Velo and John Maurice Aaron, who have been given the rank of Knight Commander of the Court of Honour. They were received with the impressive arch-of-steel ceremony and welcomed with appropriate words by Wor. Bro. de Leon. The Grand Master, however, was the last to come in deference to his rank as the supreme authority of Masonry in this country. The Deputy of the Supreme Council in the Philippines, Past Grand Master Frederic H. Stevens, was received in the proper form due his rank. The Deputy was accompanied by the Thirty-thirds and Knights Com-

mander of the Court of Honour.

After the reception, Wor. Bro. de Leon turned the gavel over to Right Wor. Bro. Jose P. Guido as presiding officer of the evening. Right Wor. Bro. Guido expressed in a few chosen words the cordial welcome of the Philippine Bodies of Scottish Rite Masonry to the delegates, and their friends and ladies accompanying them.

The musical program was a splendid feature of the reception. Prof. Stella Go'denberg-Brimo, talented daughter of Right Wor. Bro. M. Goldenberg, rendered a piano selection, and Atty. Isabel P. de Padua, wife of Bro. Regino de Padua, sang two selections with her exquisite mezzo-soprano voice. Both were especially congratulated. Profs. Elsa Aenlle, Antonio Matias and Jose V. Carreon were also praised for their fine renditions.

The speakers of the evening were Wor. Pros. Mauro Mendez for the Lodge of Perfection (4° to 14°); Jose Artiaga for the Chapter of Rose Croix (15° to 18°); Emilio P. Virata for the Council of Knights Kadosh (19° to 30°); and Honorio Musni for the Consistory (31° and 32°). The guests of honor present spoke briefly of their gratitude for the reception given in their honor.

The Deputy of the Supreme Council spoke in broad outlines of what Scottish Rite Masonry is. He emphasized that its labors are complementary to those of

Blue Lodge Masonry, and that it recognizes and owes obedience to the Grand Master of the Jurisdiction in which it is located, as the Grand Master, is and ought to be, the supreme authority of Masons.

The last speaker was the Most Worshipful Grand Master Jose de los Reyes, who stated that it is his fervent wish that the principles and tenets of Freemasonry be firmly implanted in the hearts and consciences of all men, regardless of race, creed and political opinion, adding that a thorough study of the philosophy of Masonry will not fail to reveal that it is nothing but a profound worship of God and an unflinching regard for our fellow men. The reward of such a philosophy, according to him, is nothing but a clear conscience and a contented heart.

Men are never likely to guard well their rights and their privileges unless they know well the full extent of their values; unless they duly appreciate the superiority of their condition and the fearful depths they must fall if through negligence or ignorance they forge themselves to chains.—ALBERT PIKE, *Arkansas Advocate*, 1854.

Thinking is an ordering of subject matter with reference to discovering what it signifies.—*John Dewey*.

NEVER WHINE

By ERNEST CRUTCHER, M. D., F. P. S.

Los Angeles, Cal.

(Specially Written for The Cabletow)



HAT you are going to be you are now becoming. All of life is a testing and enduring. The wise will understand.

The wisdom of Providence sends to each individual tests of character. These assume diverse form, and to all they are varied. St. Paul declared "there shall no temptation come upon ye beyond that ye are able, etc." A bright young married woman writes me: "What is the use of tests if you are not living?" That meant, if you do not indulge in the ordinary swift frivolities of social life. Tests come to cause inquiry; to know if we are living or just subsisting. Living, of many, constitutes opportunity for testing, though numbers never realize that Fate is trying them, even as was told Peter: "Satan hath desired thee that he might sift thee like wheat." Now this is not preaching, but as evoking thought.

"I only know that life has tested me and plumbed the depths of my endurance here. The aftertime of life is destiny, and knowing self I have no fear." Humph, knowing self I have much fear. But I am happily forearmed by this knowledge.

The Strong of Heart is he who, in temptation, can withstand and conquer the lure or desire. Who is proof against all temptation? Great souls even succumb, only to find deepest woe and self-mortification in attainment. Ashes of Sodom, bitter as the waters of Marah, tasteless as fruit from the Dead Sea or pleasures sought in Gomorrah. The heart bowed by weight of woe through personal disappointment and yielding to temptation, finds small comfort save in instinctive turning to prayer, however dejected and evil he has become. The noblest character has trials and tests, if only that he may know his own weakness. The Great Intelligence that governs every event of life knows the roadway of each; and to every one comes tests. If the tested fails, there is a lesson had. If the test is withstood, the strength is greater for its testing. But a stronger trial may be expected. The test of a child is not given to the strong character nor the strong test placed upon the infantile. All through life do tests come, and not one is without purpose, and that purpose beneficent and kind. In our self-pity and pain we fail to perceive behind the clouds the sun is still shining.

Tests are sent for mellowing character, and character is molded into soul.

The soul is here for lessoning, and temptations and test are educational; seasoning. How often we fail to perceive opportunity testing afforded. Many curse their luck; others go dumbly on, oblivious of any purposed lesson or opportunity for meditation, quite as stupidly as the man with a much rake, delving in dust while the angel held a crown above his head. Engrossed, sodden with worldly cares, we disdain thoughtfulness, and what blessedness did we consider whatever test or annoyance that comes.

Life is a day in school. Our theologians are taking a far loftier attitude toward God, His wishes and purposes toward mankind. Belief is not so urgently advocated, for creeds have so many conceptions of what must be believed, they are dubious of some hitherto essentials of credence. Surely, an honest man. "Shall not the Judge of all the earth do right?"

Tests of faith are as severe as other tests, and great unhappiness may come in deciding the many questions that arise. Will not the goodness of our Father ever serve? Can the intelligence that brought us out of inscrutable somewhere carry us on through? Is there not purpose in our lives that have come through continuous and persistent evolutionary forces and unfolding grace?

What is this purpose? That is more important to us than belief or selfish individual salvation.

Tests are sent us to inspire to thought, to try strength of will, to increase determination, to fit for yet stronger tests that are sure to come both here and hereafter. For *life is continuous and purposeful*. We are not here by chance.

"Milk for babes." The milk of human kindness is given to the immature; the sincere meat of the world is bestowed upon the stronger. The great Intelligence that oversees and rules every item in our careers, sends the tests. How woefully most of us meet them.

The wise and prudent will "try" the tests, whatever sort they meet. Nothing merely happens. All is ordered and directed on each lesson. And whatever happens to you, ask yourself: Is this a test of character? Can I meet it? If I fail, won't I have incurred a debt that must be paid later? A surrender

of principle is always a defeated test. In each such failure you are a confessed coward, and you know it and are humiliated in your own self-esteem. Each has a standard of excellence he hopes to attain. Will is your sheet-anchor. Will is the man.

DO, DARE, WILL—and be silent. Never whine.

EDITORS

The widow went to the editor of the town paper and told him that she wanted him to say something nice about her husband who had just died. He promised he would attend to that. The next day the paper came out and said among other things, that "Brother Jones has gone to rust." This greatly grieved the widow and she called the attention of the editor to it. He promised very faithfully to make a correction. The next day that paper came out with, "Brother Jones has gone to roost." Again the widow complained, and the editor tried again; this time the paper came out with "Brother Jones has gone to roast."

An editor who was tired of being ribbed about some trifling error in his paper wrote: "We'd be pleased to find a merchant or clerk who never made a mistake in putting up an order, a lawyer who never lost a case through his own errors, a delivery man who never left a parcel at the wrong house, a radio announcer who never mispronounced a word, a singer who never struck a false note, a doctor who never made a mistake, a postoffice employee who never put mail in the wrong box, a woman who never forgot to salt food she was cooking, or to put tea in the tea pot before putting in the water. Bring in some of your paragons who find it so easy to criticize the newspaper, we want to see if they're human."

—The Craftsman.

SICK COMMITTEE

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

William R. Snyder (1), Manila Electric Co., Manila.

Mamerto Buenafe (4), Manila Electric Co., Manila.

Antonio A. Francisco (13), 405 Gomez, Paco, Manila.

AWAY FROM BEATEN PATHS

By S. N. SCHECHTER, P. M.



CHANGES whether in the habit of an individual or in the life of a people, have to contend with the problem of adjustment as one of the accompanying evils. This adjustment is usually a bone of contention. Some face it with a foreboding fear and as a result see nothing but disaster ahead. Others, quite to the contrary, face it with over-confidence and extreme optimism seeing nothing short of the millennium ahead. Both schools of thought eventually find that neither extreme is correct. Advancing civilization in its onward march has convincingly proven that. As civilization moved from epoch to epoch, there were those who predicted the world is coming to an end, while others were equally as certain that the millennium was about to be ushered in. History reveals that disaster did not wipe us from the face of the earth, and that the millennium was far from being reached. This much, however, did not come to pass; civilization survived the storm and strife of the changes and emerged stronger in its determination to forge ahead.

We Masons react not differently from the average run of mortals to impending changes. Instead of facing them with an open mind, we divide up into three camps: first, those who holler calamity; second, extreme optimists, and third, indifferent in between. The result is inaction; with pressing necessary changes going by the board for want of an intelligent and considered *modus operandi* attack of the problems. True Masonry is universal in its traditional concepts. Yet every regular jurisdiction has problems to face which are peculiarly their own, the counterpart of which are to be found nowhere else, and problems vital to their existence begging for solution. This solution sometimes necessitates venturing away from beaten paths to find an answer.

It is at this point of the occasional necessity to venture from beaten paths that such problems meet their Waterloo. It is here where they become the victims of inaction and indecision. This condition of affairs has been plaguing us so long that we have developed tolerance to its poisonous virus. We seem to lack something of the dash and dare to venture a risk. We are possessed with an undue and inherent fear of the traditional injunction against militancy. Not that I claim any special virtue for

militancy, but running away from a challenge, adds no luster even to heroic words. To elect to stand still, rather than go ahead because of a problematic or even an eventual necessary retreat, is not manly. Our Institution and the vital things it stands for are attacked and calumniated almost daily. Yet the farthest we ever get to defending ourselves is debating the question of whether silence would not be the better part of valor. If an indifferent attitude got us anywhere, I would have no quarrel with those who so loyally support it. But where has it brought us after forty years more or less of a privileged environment, is one where Masonry best thrives. In numbers we can count from five to six thousand Masons divided into a little over a hundred Lodges.

To the vast majority of the people, our Institution is just a secret society

with a doubtful mission. A society to be watched, for there is no telling, so the story goes, to what devilry we may be up to. In many communities one must conceal the fact that he is a Mason, if he wishes to avoid ostracism. And there are cases where even one's wife and children must not know it. This state of affairs is mendable and its existence may be charged directly to our willful neglect. We seem content to sit back complacently and allow the enemies of our Institution get into their innings without challenge. We fear to join issue with them and see the challenge through, because to do so might of necessity venture from the beaten paths. I am of the opinion that it is worth the risk, even if we accomplish no more than to give the lie to the many false rumors and insinuations current about our Institution.

Past Grand Master Kalaw Made Grand Secretary Emeritus

The following resolution presented by Past Grand Masters Christian W. Rosenstock and Antonio Gonzalez was unanimously adopted at the last Annual Communication:

WHEREAS, Most Wor. Bro. Teodoro M. Kalaw, Past Grand Master and Past Grand Secretary, is a Masonic scholar and historian of international renown;

WHEREAS, in the literary annals of the Philippines, Most Wor. Bro. Kalaw occupies a prominent place as a distinguished writer;

WHEREAS, as a Mason he has brought credit to the Government of the Philippines which he has served in various capacities of great responsibility for many years;

WHEREAS, laboring with an eye single to the welfare of Masonry, he has played a leading role in the unification of Masonic forces in this country;

WHEREAS, as Grand Secretary of the Grand Lodge of Free and Accepted Masons of the Philippines, Most Wor. Bro. Kalaw has been a mainstay of and inspiration to Masonic endeavors in this Grand Jurisdiction;

BE IT THEREFORE RESOLVED, that in recognition of his unremitting work in the interest of the Craft, the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines elects, as it hereby elects, Most Wor.

Bro. Teodoro M. Kalaw as Grand Secretary *Emeritus* of this Grand Lodge with all the honors and privileges thereunto appertaining;

AND BE IT FURTHER RESOLVED, that a Grand Lodge Diploma certifying to his election as such Grand Secretary *Emeritus* be presented Most Wor. Bro. Teodoro M. Kalaw as evidence of the gratitude of this Grand Lodge for his valuable services to Freemasonry in the Philippines.

Whenever a Mason fails to live up to the best that is in him; whenever he blots out the divine light of his conscience; whenever he is recreant to right as God gives him to see right, he is false to the trying square of his profession, for by this symbol Freemasonry teaches a morality that masters manners, moulds, and makes mighty manhood.

—The South Australian Freemason

THE STORY OF MASONRY

Masonry stands for genuineness all the way through. Its glory is to build men that are frank and sincere, and who are true citizens of a Christian social order; firm and fearless, and not reefs shaken and shaped by every breeze of influence that blows. God gave us men, men of independence, men of personality, men of vision and spiritual power.

GRAND LODGE ORATION

(Continued from page 159)

As to Masonic charity, under no circumstance should our benefactions be advertised for it is understood that we will always avoid the spotlight of publicity on our humane and charitable deeds.

So let us in the years to come, in a quiet unassuming way, teach our beliefs, our principles, so that those who are seeking light in this world of ours may learn that Freemasons are good citizens, good neighbors, and men who love their country.

How can we do this? By having an Educational Bureau whose duty it will be to publish to the world our principles,

and by insisting that members of our Fraternity live so that they will be our best advertisement that Masorry today is the Masonry of Theodore Roosevelt, William Jennings Bryan, Jose Rizal, and President George Washington.

To those detractors of Masonry let us follow the wisdom of a Masonic poet who wrote:

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew a circle that took him in."

ACTIVE MASON DONATES BLOCK TO GRAND LODGE

In his desire to see realized the plan for a marble statue of the "Father of Philippine Masonry," Wor. Bro. Pedro P. Servillas of Batong Buhay Lodge No. 27, has written the following letter which is self explanatory:

1345 Rizal Avenue, Manila
January 20, 1940.

Most Wor. Bro. Jose de los Reyes,
Grand Master of Masons of the
Grand Lodge of the Philippine
Islands,
Manila.

Dear Sir and Most Worshipful
Brother:

Having been informed that the Most Worshipful Grand Lodge is planning to erect a statue to commemorate the "Father of Philippine Masonry," Bro. Marcelo Hilario del Pilar (PLARIDEL), which is to be placed in the Plaridel Masonic Temple to immortalize said deceased Brother, I hereby offer a donation of a marble block for the purpose. The preparation of this statue, however, will have to be undertaken by the Grand Lodge.

Sincerely and fraternally yours,
PEDRO P. SERVILLAS

The donation was unanimously accepted with thanks by the Grand Lodge at its last Annual Communication.

Wor. Bro. Servillas is a civil engineer by profession, having been educated in the United States. For several years he worked with the Pampanga Sugar Development Company in San Fernando, Pampanga, and although he held no office in the Lodge then he used to motor to Manila, a distance of some 70 kilometers, to attend every meeting, returning to San Fernando the same evening. For this devotion to duty his Lodge conferred upon him the distinguished honor of being called the "most devoted member of the Lodge." He was later elected Master of his Lodge.

PHILOSOPHY OF LIFE

Every person of mature years, and often those who have not yet reached maturity, has a philosophy of life. He may not be aware of it, but his daily conduct testifies to its presence. It is shown in his aspirations, his omissions and his short-comings. It may be a carefully thought out programme of life, or it may be the utter absence of planning—a weak yielding to circumstance and impulse—but in either case it is still a philosophy.

One man's philosophy recognizes duty, responsibility, the obligation to observe the rights of others, and includes a determination to do the square thing by himself and everybody else. Another lacks all of these and is based on the gratification of personal desire and the intent to do exactly what pleases him most—at the moment. The first marks the man of high character. The latter is the creed of the vicious and irresponsible. Between them are thousands of other philosophies of widely variant na-

ture. And, each having carefully formulated or weakly accumulated a philosophy of life, it is surprising how closely men stick to them.

Ordinarily the man whose philosophy dictates that he be self-reliant, honest, courteous, skillful and generally of benefit to mankind is just that throughout his life. Similarly, the one who stops at nothing to gain his ends, who is criminal without remorse, and unmindful of the pain he may cause others, usually comes to the gate of death with the same despicable character.

Religious teachings are of great aid in the formulation of a noble philosophy. Masonry presents tenets and principles which also are highly helpful towards the same end. Honesty, brotherly love, charity, truth, helpfulness and temperance are among the qualities that go to make up the philosophy most becoming to every man who wears the square and compass.

INDANG LODGE TO BE CONSTITUTED

The constitution of Indang Lodge, which was granted a charter at our last Annual Communication, will be held at Indang, Cavite, on Saturday evening, February 24, 1940, at 8:00 o'clock. The Most Worshipful Grand Master Jose de los Reyes will constitute the Lodge with the assistance of the regular officers of the Grand Lodge. Following this ceremony, the officers for the ensuing year will be installed.

The Grand Lodge party will leave Plaridel Masonic Temple at 5:30 o'clock in the afternoon. All members of the Grand Lodge are cordially invited to attend.

PROOF IS ON RESULTS

The idea that because a Mason is in line for the East he has an inherent right to that position is erroneous. There is many a Mason given a station or place in the Lodge who in less than one year's time proves his utter unfitness for advancement. Yet because he is in line he makes a great fuss if he is dropped. The paramount consideration in the selection of officers should always be the welfare of the Lodge, and the Lodge which does not observe this principle will soon find itself wrecked upon the rocks of selfish considerations.—
Delmar D. Darrah.

The responsibility of a Master Mason is fourfold: to self, to God, to Masonry and to humanity.



Present Grand Lodge Officers. Front row, from left to right: Jose J. de Guzman, Orestes Hermosura, Jose C. Velo, A. J. N. Gabler-Gumbert, Jose Artiaga, Fernando Busuego, John W. Ferrier, Bertrand Herbert Silen, Harold T. Gewald, Jose Maria Encarnacion de Leon, Jr., Enrique Romero Martinez and James F. Delahoyde. Back row: Teodorico A. Jimenez, Vicente Carmona, Michael Goldenberg, John Robert McFie, Jr., Jose de los Reyes, Jose P. Guido, Antonio Gonzalez, Eduardo del Rosario Tan Kiang and John Maurice Aaron.

OFFICERS FOR THE YEAR 1940-1941

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



NUESTRO ELECTO GRAN MAESTRO



PLÁCEMES y parabienes para nuestra Gran Logia por su acertada elección haciendo que continúe al frente de su organización el Muy Ilustre Hermano José de los Reyes!

¡Plácemes y parabienes también al Muy Ilustre Hermano José de los Reyes, pues que su elección ratifica su sabia y prudente administración pasada y consagra su personalidad admirable como amigo y como hermano!

La mejor escuela es la de la experiencia y, atendidos los años de labor masónica de este ilustre señor, no es posible abrigar duda alguna de que su caudillaje habrá de dar por resultados una mayor intensidad en nuestras actuaciones y mayor logro en todas nuestras empresas.

Por razones de su alto cargo en su vida profana y por haber pasado casi todos los mejores años de su vida intensa de militar en íntimo contacto con nuestro pueblo conoce sus necesidades y sus flaquezas. Es por eso que hasta ahí va llevando a la masonería como agencia que es ésta para estudiar y resolver problemas que afectan a la vida moral y social de nuestras peque-

ñas colectividades. Eso explica porqué ha propuesto la creación de un comité para la vulgarización de nuestros principios y doctrinas, creyente como es él de la necesidad de una organización masónica mas agresiva y menos retraída.

Todavía prevalecen mucho fanatismo, mucha intolerancia y mucha intransigencia en nuestra comunidad y la hidra vuelve a asomar su cabeza amenazadora. Dotado como está nuestro Muy Ilustre Hermano José de los Reyes de fecundas iniciativas, esperamos que la masonería demuestre una vez mas que ahí, en el ambiente en donde ella se mueve, el fanatismo, la intolerancia, la intransigencia dogmática no pueden quedar arraigados.

No nos olvidemos que si la masonería es odiada por algunas sectas e individuos es porque ella les resta influencias en sus deseos de medrar con el fanatismo y superstición de los hombres. En manos del Muy Ilustre Hermano José de los Reyes, la masonería en Filipinas se moverá a ese mismo influjo, y es nuestro deber como masones sostenerle para afrontar esta lucha y todas sus responsabilidades.

NUESTRA VIGÉSIMA-OCTAVA COMUNICACIÓN



SONÓ EL malleto a las cuatro en punto de la tarde del veintitrés del mes próximo pasado para abrir con las solemnidades de ritual la vigésima-octava reunión de la Gran Logia de las Islas Filipinas. Próximo a seiscientos delegados reuniéronse en los espaciosos salones del Templo Masónico de Plaridel, representando a cerca de ochenta logias.

Ocupando el Oriente, Occidente y Mediodía los Ilustres Hermanos John R. McFie, Jr., José P. Guido y José C. Velo y conducidos por el Ven. Her. Fernando Busuego como Gran Maestro de Ceremonias, el Muy Ilustre Gran Maestro Her. José de los Reyes, con los Grandes Maestros pasados fueron recibidos con la batería de rigor y conducidos a sus puestos de honor en la Gran Logia.

Inmediatamente después el Muy Ilustre Hermano pronunció su hermoso discurso de bienvenida a los delegados, quienes le contestaron por conducto del Ven. Hermano Marciano Evangelista de la Logia Bantagas No. 35.

Se llamó a las logias por el orden de sus números, y habiéndose comprobado la existencia de un *quorum* se procedió a las deliberaciones consiguientes, previa invocación por el Gran Capellán, Muy Ven. Hermano Andrés Filoteo.

El Muy Ilustre Hermano Gran Secretario interino presentó al Muy Ilustre Gran Maestro los Gran-

des Representantes de las Grandes Jurisdicciones con quienes sostenemos relaciones fraternales, y el Muy Ilustre Gran Maestro les dió la bienvenida en un discurso muy bien pensado. Al Muy Ilustre Gran Maestro, el Muy Ilustre Hermano E. E. Elser contestó en nombre de todos los Grandes Representantes presentes.

Fué una pieza brillante el mensaje leído después por el Muy Ilustre Gran Maestro. En forma concisa, pero acabada, expuso a los delegados el estado de la Gran Logia, y todas sus actuaciones desde que se hizo cargo de la Gran Maestría a raíz del fallecimiento del Muy Ilustre Hermano Clark James. Ocupó mas de una hora su lectura que fue escuchada con religiosa unción por todos los concurrentes, mereciendo después una entusiasta ovación.

Se leyeron también los informes de los Grandes Tesorero, Secretario interino e Instructor, que también fueron acogidos con agrado por los delegados.

La recomendación del Muy Ilustre Gran Maestro de que se aceptaran por los años de 1939 y 1940 las cuotas enviadas por ciertas logias en China fue adoptada por la Gran Convención atendida la crisis porque atraviesan aquellas por el estado de guerra a que está sometido su territorio. También se adoptó la recomendación del Muy Ilustre Gran Maestro de que se le

(Continúa en la página siguiente)

NUESTRA VIGÉSIMA-OCTAVA COMUNICACIÓN

(Continuación de la página anterior)

dieran poderes discrecionales para dispensar el pago de cuotas cuando por ciertas circunstancias algunas logias no pudieran celebrar sus tenidas en el tiempo señalado en sus estatutos. Así mismo fue adoptada su recomendación de que el Gran Maestro pudiera por sí o por medio de un delegado suyo abrir una logia en caso de ausencia de las tres luces.

La administración y gobierno de los asuntos del edificio del Plaridel así como del Dormitorio Masónico se colocaron bajo el control de la Junta de Directores de la corporación de la Gran Logia, y esta corporación aceptó esta resolución consiguientemente.

Por ahora se suspendieron las actividades con respecto a las becas; pero se formó un comité especial para dar mayor impulso a la labor masónica educacional.

La Gran Oración estuvo a cargo del Muy Ilustre Hermano Frederic H. Stevens, que sustituyó al Ven. Hermano Antonio Ramos, por hallarse éste muy enfermo. Su oración fué recibida con entusiasmos por los delegados.

En honor de los Hermanos idos, el Ven. Hermano Joseph F. Boomer pronunció una sentida oración necrológica.

A requerimiento y ruego de la Logia Manila No. 1, se permitió que el Hermano Weldon Jones presentara al Muy Ilustre Hermano H. Eugene Stafford un mandil de Gran Maestro pasado, pues, es sabido que el Muy Ilustre Hermano Stafford fue el primer Gran Maestro de la Gran Logia de las Islas Filipinas.

En representación de las logias de China estuvo presente el Ven. Hermano William Yinson Lee, que también representó al Delegado Gran Maestro del Distrito de China, Ven. Her. David K. W. Au. Informó

del estado de nuestras logias en China y pidió que se aceptaran las cuotas que las mismas enviaron, por el estado de guerra que allá prevalece.

Para beneficio de los delegados de provincias se volvió a representar el drama masónico cuyo título en inglés es *He That Believeth*. Su representación estuvo como la primera vez a la altura de las circunstancias.

Una resolución declarando electo Gran Secretario *Emeritus* al Muy Ilustre Hermano Teodoro M. Kalaw y presentada por los Muy Ilustres Hermanos C. W. Rosenstock y Antonio González fue adoptada unánimemente. El texto de esta resolución va mas abajo en el siguiente editorial.

A la primera votación fueron elegidos los siguientes Hermanos:

José de los Reyes—*Gran Maestro*
John R. McFie, Jr.—*Gran Maestro Delegado*
José P. Guido—*Gran Primer Vigilante*
Michael Goldenberg—*Gran Segundo Vigilante*
Vicente Carmona—*Gran Tesorero*
Antonio González—*Gran Secretario*

La instalación de los oficiales así elegidos y la de los nombrados por el Muy Ilustre Gran Maestro tuvo lugar en la noche del 25 de enero, a las 8:00. Actuaron de oficial instalador el Muy Ilustre Hermano Frederic H. Stevens y de Maestro de Ceremonias el Muy Ilustre Hermano Manuel Camus.

Y así terminó la vigésima-octava convención de la Gran Logia de las Islas Filipinas, prevaleciendo mas que nunca el mayor orden en las deliberaciones y el mas elevado espíritu de tolerancia y mutua comprensión entre todos los delegados.

EL M. I. HERMANO TEODORO M. KALAW ES ELECTO GRAN SECRETARIO EMÉRITUS

POR VOTO unánime de los miembros de la Gran Logia en su última reunión, nuestro Muy Ilustre Hermano Teodoro M. Kalaw, Gran Secretario que fue de nuestra Gran Logia, fue elegido Gran Secretario *Emeritus*.

Dice así la resolución:

POR CUANTO, el M. I. Hermano Teodoro M. Kalaw, ex-Gran Maestro y ex-Gran Secretario, es un masón erudito e historiógrafo de internacional renombre;

POR CUANTO, en los anales de la literatura en Filipinas el M. I. Hermano Kalaw ocupa un lugar prominente como distinguido escritor;

POR CUANTO, como masón ha contribuido al buen crédito del Gobierno de Filipinas donde ha servido por muchos años y en diferentes capacidades;

POR CUANTO, teniendo por única mira el bienestar de la masonería, desempeñó un papel principal en la unificación de las fuerzas masónicas en este país;

POR CUANTO, como Gran Secretario de la Gran Logia de Masones Libres y Aceptados de Filipinas, el Muy Ilustre Hermano Kalaw fue el sostén y la inspiración en las empresas masónicas de esta Gran Jurisdicción;

POR TANTO, se resuelve que, en reconocimiento a su incansable labor por los intereses de la Orden, la Gran Logia

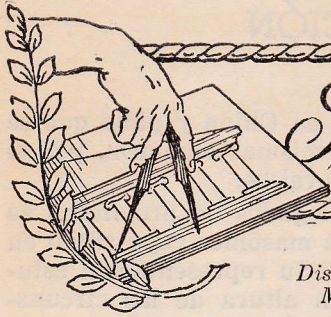
de Masones Libres y Aceptados de las Islas Filipinas, elija, como por la presente se elige, al Muy Ilustre Hermano Teodoro M. Kalaw Gran Secretario *Emeritus* de esta Gran Logia con todos los honores y privilegios anexos;

Y SE RESUELVE, ADEMÁS que, un diploma de esta Gran Logia que certifique esta elección como Gran Secretario *Emeritus* sea entregada al Muy Ilustre Hermano Teodoro M. Kalaw como una prueba de gratitud de esta Gran Logia por sus valiosos servicios a la masonería en Filipinas.

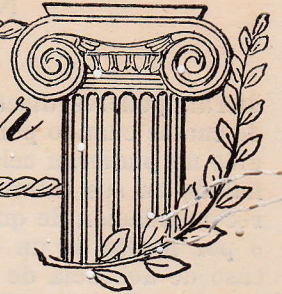
Poco tenemos que añadir a lo ya expuesto en la resolución. Queremos, no obstante, hacer constar aquí que esta revista debe al Muy Ilustre Hermano Kalaw, como Gran Secretario que fue, la vida vigorosa que hasta ahora lleva. Él fué nuestro guía y nuestra inspiración. Sus valiosos conocimientos en el campo de las letras y del periodismo fue una ayuda para nuestra labor de escritores.

Nos consuela la seguridad que abrigamos de que en cualquier momento sabrá dirigirnos para salvar en lo futuro cualquier escollo que pudiéramos encontrar en nuestro difícil y escabroso camino.

Sea esta nota editorial la floración de nuestros sentimientos de gratitud y de admiración para el Muy Ilustre Hermano Teodoro M. Kalaw.



Sobre la Plancha de Trazar



Discurso del Ven. Hermano José Artiaga en su instalación como Venerable Maestro de la Logia "Sinukuan No. 16," en la noche del 8 de enero 1940.

Queridos Hermanos:—



ENOS aquí otra vez reunidos dentro de este augusto Templo al igual que el año anterior, que, por vuestro mandato me habéis elevado a este sitio y puesto de honor, y al acatar por segunda vez la soberana voluntad de mis hermanos de la Logia Sinukuan, he tenido en cuenta, además de esta distinción inmerecida, que otro capítulo mas habéis escrito en las páginas de mi humilde vida masónica, cuyo lema ha sido siempre el seguir y acatar sinceramente vuestra voluntad, y guardar fidelidad de un modo inequívoco a los principios sustentados por nuestra Institución.

Hoy, en estos momentos, después de jurar otra vez cumplir con todos los deberes y responsabilidades como Ven. Maestro que ha de dirigir los destinos de esta Logia, variados y múltiples problemas se presentan en el escenario de mis futuras actuaciones, y solo las lecciones recibidas en los días idos me animan a proseguir.....

Fervoroso creyente que soy en los principios masónicos, que es lo único que puedo reclamar en nuestra larga jornada como masones, el recuerdo de días dedicados con devoción a la masonería me servirá como guía para lo futuro, y para reparar errores en el pasado, que, sin duda alguna, los ha habido.

Yo estoy completamente convencido, y creo que todos vosotros también, que, en una organización cualquiera, la dirección mas sabia, el mas intenso y supremo esfuerzo de trabajar y hacer algo, no precisamente, para nuevas conquistas y nuevos logros, sino simplemente, o por lo menos, para seguir actividades ya empezadas, llenar y cumplir en debida forma las exigencias de nuestras obligaciones comunes, toda esa diligente dirección, esfuerzo e iniciativa, se malograria y no producirían efecto alguno, si no fueran secundados de un modo decidido, como una norma de conducta in-

variable. Todo sería en vano, si esos esfuerzos y actividades no fueran llevados con cierto empuje y firme determinación, si no fueran seguidos con perseverancia, con tenacidad y resolución, por todos y cada uno de los hermanos, dejando a un lado la indiferencia, la apatía e indolencia.

Queridos hermanos, a modo de comentario, quisiera recordar y citar hoy en esta ocasión, lo que con frecuencia suele decir un elegido, que es grande y pesado el cargo y la responsabilidad. Todo

También quiero recordaros que siempre he sostenido que no tenemos necesidad de trazar por anticipado un programa y línea de gobierno bien definido que seguir dentro de la Logia, porque siempre he creído y considerado, que es vasto y extendido el campo de nuestras actividades. Debemos continuar la obra empezada, de tal manera, que, en este movimiento general el programa es claro y bien determinado, esto es, ningún hermano consciente de sus deberes podrá permanecer inactivo, cruzarse de brazos

y estar indiferente, porque todos sin excepción, están obligados a contribuir con sus desvelos y su devoción al deber a realizar los ideales de la Francmasonería.

Queridos hermanos, no voy a extenderme mucho; pero creo firmemente, que por vuestras actividades y por nuestra perseverancia hemos llegado hasta aquí, y hoy estamos experimentando la satisfacción de estar una vez mas congregados fraternalmente. En esta ocasión de trascendental importancia para mí, solo pido y reclamo que, por encima de todo, aunque de un modo insignificante, pero con aquella fe de un masón convencido, consagremos toda nuestra atención y todo nuestro cuidado, al bienestar de la Logia, al de la masonería y al de los masones, olvidando por un momento todas esas preocupaciones que son pasajeras y momentáneas en la vida humana.

INVOCACION DEL GRAN CAPELLAN MUY VEN. HER. ANDRES FILOTEO

¡Gran Arquitecto del Universo! Gracias os damos Señor por que mediante Vuestra Divina Bondad y Misericordia nos ha sido posible vencer cuantas dificultades se han interpuesto en nuestro camino y hemos conseguido llegar hasta aquí en esta ocasión para en Vuestro nombre reunirnos como lo hacemos anualmente y en Vuestro nombre proseguir nuestra labor.

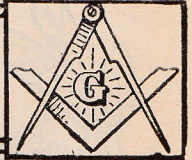
Haced Señor que se refleje en nuestros corazones y entendimientos la Luz que viene de lo Alto y que nos saturemos con Vuestro amor y Bondad y así nos sea posible a todos los que aquí estamos reunidos comprender que, para que nuestra labor se corone con el éxito, se hace necesario que en nuestras deliberaciones quede subyugada en nosotros toda pasión discordante, mediante la práctica de los sublimes principios de la Francmasonería, para que de ese modo esta Gran Logia pueda ser un humilde reflejo de aquel orden y belleza que resplandecen en vuestro Santo reino. Amén.

esto puede ser verdad; pero disiento desde otro punto de vista, porque para mí, todo ese peso del cargo y responsabilidad lo sostenéis vosotros todos que me habéis elegido y colocado en este lugar, porque si mis futuras actuaciones, y todo trabajo que he de emprender no han de ser sostenidos por los hermanos de la Logia, mis mejores deseos y afanes de promover el adelanto de la Logia y el bienestar de sus miembros serían inútiles; y entonces, todo aquel peso y la responsabilidad del cargo, recaerían en todos y el fracaso no solamente sería de mi persona, sino tambien, de todos y cada uno de los hermanos.....

Queridos hermanos, antes de terminar, vuelvo a repetir nuestro mas profundo agradecimiento a todos los presentes que han honrado la instalación de la Logia Sinukuan, y especialmente a aquellos hermanos que bondadosamente nos han ayudado en estos trabajos de instalación. Puedo asegurar a todos que pasarán los años y rodarán los días, y los miembros de esta Logia Sinukuan, que humildemente presido, continuarán recordando con profunda y sincera gratitud tantas demostraciones de cooperación recibidas, e indudablemente todo esto nos servirá de aliciente y de estímulo y nos alentará en nuestros esfuerzos.



De Charla con Nuestros Hombres



¡Que nuestros actos no sean como el perfume o el incienso que se evapora!
—exclama el Ven. Hermano Jacinto Beltran

VEO con pena que varios de nuestros miembros se entusiasman por algún momento y después, después se retiran por decir lo menos.....

—Y esto no debe ser así. ¡Que nuestros actos no sean como el perfume o el incienso que se evapora!

—Debemos considerar a la masonería no como una mera cuestión personal y propia de cada miembro. No. A la masonería debemos considerar como una responsabilidad colectiva, y, por tanto, es una traición a esa colectividad el que por nuestro propio acomodo nos retiremos de las actividades masonicas.

—Los americanos usan mucho de esta palabra *team-work*. Si alguno dentro de ese *team* no cumple con su deber a él asignado, es un desertor. Pues bien, la masonería es también eso, un verdadero *team-work*. El que se retire es un desertor, por decir lo menos.

—¿Cuál es la virtud masónica que según Vd. debe inculcarse con predilección a los miembros?

—Hacer el bien por el bien mismo. Un autor dijo que esta virtud es el mejor signo de civilización. Por de pronto para mí es la mejor floración del espíritu.

—¿Y cuál es el mayor defecto en un masón?

—La envidia y el odio. La envidia y el odio hacen de cualquier hombre el ser mas despreciable de la creación.

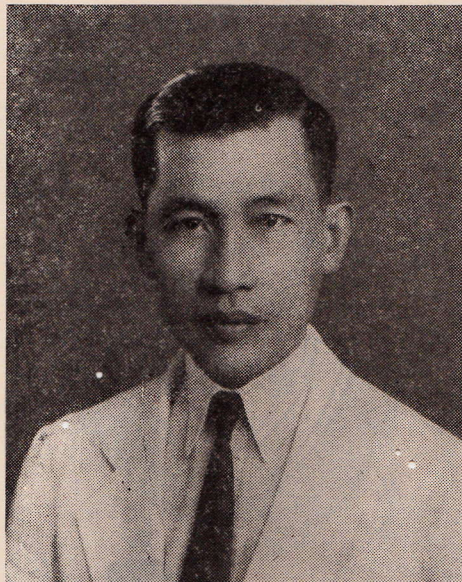
—Como también dijo uno, la envidia y el odio nacen de una sensación de inferioridad. ¡Compadezcámonos de esos seres que son mas bien vivos ejemplos de retraso mental y moral!

—Después de todo, siempre se ha dicho que la piedad y la compasión son los caminos mas seguros para acercarnos a Dios!

—Y quién sabe lo que en su interior sufren esos seres que están como carcomidos por la envidia y el odio. No solamente habrá que aconsejarlos; será

necesario también saber consolarlos.

—Mientras estén ofuscados por la envidia o el odio no podrán admirar las bellezas espirituales de la institución. Alguien ha dicho que un alma envidioso nunca puede admirar. Compadezcámoles, pues, y en nuestra compasión sepamos consolarlos, pues, no puede haber duda alguna que en su loca pasión está sufriendo.



Ven. Her. JACINTO BELTRAN

—Vamos a repetir aquí lo que San Agustín solía decir, que para saber consolar es necesario haber sufrido.....

—¡Que reciban esos desdichados nuestros consejos como beso amoroso de la lumbré generosa de nuestra piedad nunca regateada!

—Y para los otros, para aquellos que son víctimas de la malquerencia o de la envidia, que sepan tener el pudor de las secretas penas como aconsejara un masón y no dejar de prodigar sus calurosas efusiones. Se ha dicho y con razón que hay siempre en el alma sedimentos de crueles desengaños! No nos dejemos llevar de estas tristes consideraciones.

—Tengamos como masones ansias de perdón y de olvido que eso es construir,

eso es actuar en planos de elevada espiritualidad. Eso no es mas que responder a un verdadero espíritu de altruismo y filantropía.

—Existe un dicho que encierra una gran verdad, el de que el agua siempre recobra su nivel. Con nuestro perdón, nuestro olvido, nuestra propia superación habremos quizás ganado lo que tal vez estaba irremediamente perdido.

—Se siembra en roca y no en arena advirtió el Nazareno. Y si no cumplimos con esta misión habremos sembrado en arena.

—No puedo resistir a la tentación de transcribir aquí lo que no hace mucho leí en la revista *Shittah* a propósito del *Amor* y del *Odio*. Dice así:—

Amor, es sinónimo de dicha.

Amando, caminamos en pos de la felicidad.

El odio, la antítesis del amor; equivale a desdicha.

El amor inspira las primeras caricias que recibimos al nacer, y las últimas palabras de consuelo que oímos de parte de amigos y familiares que nos rodean, cuando nos acercamos al borde de la tumba.

El amor santifica y embellece nuestra vida. Es la aurora de la dicha y la tarde que nos ofrece paz y consuelo.

Ama a los seres que te rodean, si quieres ser feliz en este mundo.

Por el amor conquistamos la buena voluntad de los que nos rodean.

Por el odio, convertimos a nuestros semejantes en terribles enemigos.

Amor es una fuerza que nos eleva hacia Dios, Ser de Suprema Bondad.

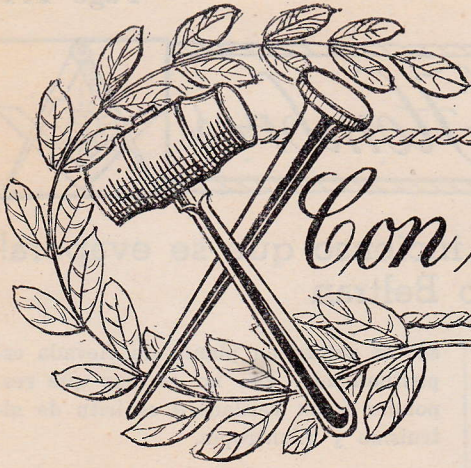
Odio, es debilidad. Anemia fatal que imposibilita a nuestra alma a obtener el grado de bondad para la cual ha sido creada.

Odiando, damos salida al instinto bestial que todos llevamos oculto en lo más íntimo de nuestro sér, convirtiéndonos en bruto.

Amor, pasión bendita; que nos hace felices y buenos.

Odio, aversión cruel, instinto bajo que nos aleja de la felicidad y de Dios.

(Continúa en la página siguiente)



Con el Mazo y el Cincel

¿Napoleón Bonaparte Fué Masón?



A cuestión de si Napoleón I fué o no masón, es y ha sido motivo de muchas preocupaciones e investigaciones de los historiadores masonicos, sin que lograran, hasta ahora, dar una sentencia definitiva, fundada en documentos auténticos e irrefutables.

La circunstancia sugestiva de que las personalidades más prominentes del círculo napoleónico hubieran sido masones, ha hecho pensar a muchos, no sin cierto fundamento, que el Emperador de Francia también hubiera pertenecido a la Orden. Entre los más conocidos francmasones de la época figuraban: Francois de Neufchâteau, Presidente del Senado; Fontanes, Presidente del Cuerpo Legislativo; Lacépède, Gran Canciller de la Legión de Honor; los hermanos carnales de Napoleón: José, Luciano, Jerónimo y Luis Bonaparte; su hijastro Beauharnais; su Canciller Cambacérés, autor del proyecto de Código Civil, base del Código Napoleón; veintitantos mariscales de Francia, entre ellos Massena, Bearnonville, Bernardotte, Kellermann, Ney y Macdonald.

Como hemos dicho, no se ha encontrado el acta auténtica de la sesión de iniciación de Napoleón en masonería, ni el libro de vida o matrícula en que figurara su nombre, pero hay diversos indicios presuntivos de que hubiera sido iniciado en alguna de las "logias de campaña," que había en el ejército, en constante pie de guerra.

En la relación oficial de una fiesta del Gran Oriente de Francia, en el año 1805, se inserta un discurso, en que se afirma que "Napoleón había solicitado y recibido la luz masónica en su campaña por el Egipto, país en que se encuentran los remotos orígenes de la Institución."

En 1807, en una logia de Milán, que llevaba el nombre de la Emperatriz de Francia, se pronunció un brindis en honor de "Napoleón, Hermano, Emperador y Rey".

En las logias de Troyes y de Grenoble, hay actas de sesiones en que se

hace referencia al h. Napoleón.

En los archivos del Gran Oriente de Italia, se encontró recientemente un acta de sesión especial, de 13 de Abril de 1811, en "celebración del nacimiento del Príncipe de Roma, el primogénito del ilustre hermano Napoleón."

Ven. Her. TEODORICO B. BAYAS



*Principió como un cartero,
y es ahora un buen Postmaster;
de su logia es Past Master,
y un fiel y humilde obrero.*

Pero, repetimos: el acta de iniciación o la hoja del libro de vida o matrícula de Napoleón Bonaparte, no han sido encontrados, hasta hoy, y esos serían los únicos documentos que, para nosotros, serían irrefutables.

Después de la caída de Napoleón, la masonería francesa se desarrolló en un cisma entre el Gran Consejo, fundado por el Capitán Grasse-Tilly, por una parte, y el Gran Oriente de Francia, por la otra, ambos poderes masonicos violentamente combatidos por la clerecía católica, capitaneada por el Abate Barruel.

(Tomado de la Revista Masónica de Chile)

De Charla con . . .

(Continuación de la página anterior)

Por el amor, nuestra alma se purifica de muchas impurezas, aproximándonos al Creador, fuente pura de amor y santidad.

Por el odio nos degradamos.

Cuando amamos, nuestro corazón se vuelve noble y altruista.

Cuando odiamos, nuestra alma se empaña, por efecto de esa baja y vil pasión.

Obedece a tu corazón, cuando él se halla inspirado en el amor.

Desobedécelo si hay en tí odio contra alguien.

Cuando Cristo recomendaba a Sus discípulos que se amasen unos a los otros, comprendía que sin el amor, no podía haber vida digna y feliz.

Jamás odies a tu prójimo. aún cuando él te haya ofendido. El odio es el calvario de las almas y la tumba de la felicidad humana.

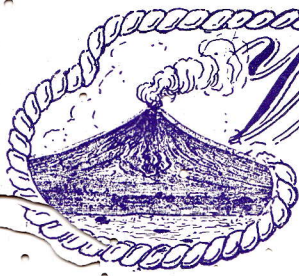
Aprende a perdonar las ofensas de los hombres. Perdonando, imitáis a Aquél gran profeta, crucificado en el Calvario, víctima del odio de los sacerdotes de Palestina.

¿A quién preferís? ¿Imitar, a Cristo perdonando a los verdugos que lo sacrificaron, o a los hipócritas sacerdotes, que, llenos de odio hacia el hombre bueno, buscaban conseguir de Pilatos lo que al fin consiguieron, la orden de crucifixión contra el inocente?

Cultiva, pues, el amor en tu corazón, que eso te hará más bien que odiando a tus semejantes.

En cambio, si dejas que el odio te domine, serás un infeliz, pasando la vida, odiando y siendo odiado."

Toleramos y nos hacemos cómplices del vicio, a veces lo aplaudimos, justo es, justísimo que suframos sus consecuencias y las sufran también nuestros hijos. Es el Dios de libertad que nos obliga a amarla haciendo que nos sea pesado el yugo; un Dios de misericordia, de equidad, que al par que castiga nos mejora, y sólo concede el bienestar al que se le ha merecido por sus esfuerzos: la escuela del sufrimiento templada, la arena del combate vigoriza las almas. —José Rizal.



Vernacular Section



HWAG SUMIRA SA IBA

Bago ka manabi nang síra nang kapwa isipin mo muna ang sariling gawa at baka ikaw man ay mayroon ding sira ay hwag mañgahás sa iba'y mamula.

Ibang kabaitang ang mata'y ipikit sa hindi mabuti, at magwalang imik kay sa magsalita nang makaduruñgis sa puri nang ibá kun di ka malinis.

Ang mali nang kapwa ay iyong pagtakpan, itagong mahigit sa lihim mong tunay; hwag lilimutin na halos ang tanán magkakapwa tayong hilig kamalian.

Marahil sa isá na duñgis nang ibá duñgis nang sarili'y lalong marami pa; kaya kabaitan na maglinis muna at hwag pansinin ang sa ibang sala.

Itó ang pañgaral nang Gintong Tuntunin; ang lahat nang tao ay kapatid natin na dapat igalang at ating mahalín nang silá sa atin nama'y magmahal din.

JOSE DE LOS REYES

MGA ARAL NG MASONERYA

(Halaw ni RICARDO C. SANTOS, P. M.)

Pintuhin mo ang Dakilang Lumikha ng Sangdaigdig. Ang tunay na paggalang sa Dakilang Lumikha ay ang pagtupad sa mabubuting gawain.

Ibigin mo ang iyong kapwa na para ng pagibig mo sa sarili.

Huwag kang gumawa ng masama upang maghintay ng mabuti.

Mahalin mo ang mabubuti; tulungan ang mahihina; lumayo sa masasama, nguni't huwag magalit kanino man.

Pakinggan tuwi na ang tinig ng iyong budhi.

Maging ama ka ng mahihirap; ang bawa't himutok na ibigay mo sa kanila ay maririing hampas na babagsak sa iyong ulo.

Igalang mo ang manglalakbay, maging kababayan o dayuhan; tulungan mo siya, pagka't ang katauhan niya'y dakila para sa iyo.

Ilagan mo ang pakikipagalit; huwag kang magsalita ng masakit; pilitin mong ang matuwid ay laging suma iyo.

Bigyan mo ng pagkain ang nagugutom; tanggapin mo sa iyong tahanan ang mahihirap; paramtan ang walong damit.

Ang buhay ay na sa landas ng karangalan at katarungan; ang kabuktutan ay nagsasadlak sa kamatayan.

Ang kabanalan ay isinasagawa sa puso ng matatalino; ang kahambugan ay natatagpuan sa puso ng mga buhong.

Igalang mo ang mga babae; huwag samantalain ang kanilang kahinaan, at huwag isipin ang kanilang ikapariwara.

Matuwa ka kung ikaw ay may anak, nguni't sikapin mo ang kanyang ikapapanuto. Sikapin mong hanggang sa sampung taon ay ikaw ay katakutan; hanggang sa dalawangpung taon ikaw ay ibigin, at hanggang sa matatay ikaw ay igalang. Hanggang sa sampung taon ay ikaw ay guro; hanggang sa dalawangpu ikaw ay ama, at hanggang sa mamatay ikaw ay kaibigan. Sikapin mong matutuhan niya ang mabubuting simulain kay sa mabubuting ayos, sikapin mong maging marangal kay sa bihasa.

Huwag mong ikahiya ang iyong katayuan; iya'y hindi mo ikabubunyi o ikapalungi; and pagtupad mo sa iyong tungkulin ay sa iyo'y magbababa o magtataas.

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