

The Cable Tow

Vol. XIX

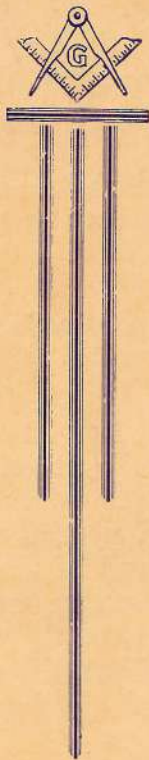
Manila, Philippines, June, 1941

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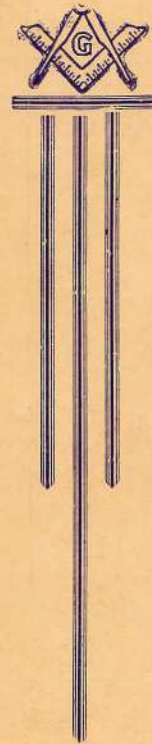
OFFICIAL ORGAN OF THE
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OF THE PHILIPPINE ISLANDS

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

◆ NEVER BEEN A TRAITOR TO ANYBODY ◆



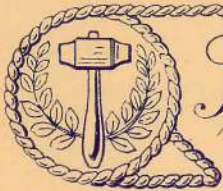
June 19, 1861



Dec. 30, 1896

Dr. Jose Rizal

A Mason to the Core



The Grand Master's Message



RIZAL WOULD HAVE TOWERED IN ANY LAND



IN KEEPING with a report submitted to the Grand Lodge during its last Annual Communication by a Special Committee which recommended that all Lodges under this jurisdiction be urged to observe, in appropriate manner, the dates of the birth and death of our beloved Bro. Jose Rizal, your Grand Master feels that a study of the life and work of this great Filipino patriot and Mason will help to fortify us for whatever hardships may lie in our pathway as a result of the great conflict of arms which seems to draw closer about us.

Bro. Jose Rizal was born at Calamba, in the Province of Laguna, on June 19, 1861. He was the seventh child, of a family of eleven children born to Francisco Rizal Mercado and Dña. Teodora Alonso. From early youth he was a brilliant student and, after completing the education that could be given him in Manila, he continued his studies in Europe. After completing his studies there he returned to the Philippines to work for the liberation of his people from the yoke of oppression under Spanish rule.

He was imbued with intense patriotism and no less a person than President Theodore Roosevelt said of him:

“In the Philippine Islands the American government has tried, and is trying, to carry out exactly what the greatest genius and most revered patriot ever known in the Philippines, Jose Rizal, steadfastly advocated.”

At another time, when the Philippine cause was at stake, Congressman Cooper, after reciting Bro. Rizal's Farewell Address (*Ultimo Adios*), said:

“Pirates! Barbarians! Savages! Incapable of civilization! How many of the civilized, Caucasian slanderers of his race, could ever be capable of thoughts like these, which on that awful night, as he sat alone amidst silence unbroken save by the rustling of the black plumes of death's angel at his side, poured from the soul of the martyred Filipino? Search the long and bloody roll of the world's martyred dead, and where—on what soil, under what sky—did tyranny ever claim a nobler victim?”

“Sir, the future is not without hope for a people which, from the midst of such environment, has furnished to the world a character so lofty and so pure as that of Jose Rizal.”

Our departed Brother is a figure who would have towered in any land. His thoughts and ideas have become woven into the very fabric of Filipino national life. His memory will live forever in the conscience of the people for whom he lived and died. Let us all join in commemorating the birth of this great patriot and Mason.

JOHN R. McFIE, JR.
Grand Master

THE CABLETOW

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EDITORIALS

RIZAL LIVES AGAIN

AS WE observe, on the 19th of June, the 80th birthday of our own Jose Rizal, we find the world out of joint, thanks to the mad ambitions of one single man—Hitler—without doubt the greatest scourge ever visited upon the human race.

It is interesting to note that Rizal fought, and for it paid with his own life, more or less the same things which the most hated Hun of all time has been trying to force upon the whole of mankind.

What are some of those things? There is, first, the idea of racial superiority; second, the rule that might is right; third, the persecution and slavery of man; and fourth, intolerance.

The Nazis' racial arrogance is behind the most horrid cruelties perpetuated on man. Their law of brute force has crushed the peoples of Poland, Czechoslovakia, Austria, Belgium, Holland, Norway, France. Their intolerance

has proscribed religion from German life. Their concept of human values has reduced thousands of human beings to slavery in concentration camps.

These misdeeds are but modern versions of the tyrannies of Rizal's time. Then, as now, fascism was already in force. The minds of the despots of our colonial days ran in exactly parallel channels with those of the Hitlers and Mussolinis of modern time. And that is how Rizal, who fought them without counting the cost, lives again today as the embodiment of all the ideals which are at grips with the black doctrines of the totalitarian states.

For us Rizal blazed the trail to our present way of life. Stirring the depths of our soul, his writings made possible the revolt of our masses against the oppressors and despoilers of our lives. In a very definite way he prepared us for the struggles of the present, and his fortitude has taught us to stand up to the enemy and repel his attacks.

INVESTMENT IN HATES

IN a succinct appraisal of the odds and factors of the present war between the Democracies and the totalitarian powers, General Jan Smuts, South African leader of international fame, observes that while England is investing in friendships, Hitler is investing in hates. Pointing to the recent case of Greece, he recalled how the British forces went there to help a friend in need. Witness, on the other hand, how Hitler's forces have gone everywhere to overrun defenceless countries and subjugate their people.

The contrast between the methods of Fascism and of the Democracies could not have been more clearly outlined. Behind the Nazi juggernaut is the racial arrogance of Maniac Hitler, while behind England's every move is a noble sentiment to secure for the weak nations of Europe their right to shape their own des-

tinies. Here we have the difference itself between right and wrong.

In the Nazi concept of power, the Hitler investments in hates must certainly appear the safest, and this is one more proof to us of the near-sightedness of totalitarian policies. The criminal gang of Berlin assumes that human beings are so many dumb cattle which will stay subdued, once subdued, and it is forgotten that they have feelings and sentiments perfectly capable of asserting themselves at the proper moment. In the Democracies' long range investments in human values, a supposition that man will stay subdued is entirely out of the question.

Time will tell the utter fallacy of the totalitarian method, and not many months will pass, we believe, when the Democracies will have vindicated their principles. As General Smuts has very aptly said, "Hitler is winning victories but is losing the war."

THOUGHTS ON DR. JOSE RIZAL

The writings of Jose Rizal show that he was one of the noblest men of his time, and that he was a worthy leader and exemplar of the Filipino race. His views upon subjects touching upon the lives and habits of his people were always uplifting, because they were based upon high moral sentiments and sound ideals.

As a Mason, Brother Jose Rizal left much in prose and verse to show the exalted principles of our Institution, and his great wisdom and learning will ever be an incentive to good men and true in their human relations. He was free from the sordid motives which too often tend toward evil among men of his intellectual ability, and his writings give us a strong incentive to right thinking and right living.

GEORGE R. HARVEY
Past Grand Master

Jose Rizal was a man and a Mason. The Philippines have produced no greater patriot. He died serving his country. The hands that were so determined to end his life are now, at this late day, attempting to take upon themselves part of the honor and the glory of this martyred patriot.

E. P. Whipple is quoted as saying, "No language can fittingly express the meanness, the baseness, the brutality with which the world has ever treated its victims of one age and boast of them in the next." This could very well apply to the orders of the Roman Catholic Church, which orders are now, in this age, attempting to take Jose Rizal as its own.

It is enough for us to know that Rizal was a Mason and that he loved our Fraternity and the principles it stands for. We know that he was executed because he was a Mason. We love and honor his memory as one of the greatest men this country has ever produced. May his soul rest in peace.

C. W. ROSENSTOCK
Past Grand Master

Rizal nació para hacer vibrar el alma nacional.

VICENTE CARMONA
Gran Maestro Pasado

Dr. Rizal loved his country purely and too well. His was a life of unblemished virtue, and the greatness of his soul, together with his indomitable cour-

age, keen foresight and sterling integrity, at once lifted him to the level of genius. He was both a patriot and a genius; if he was neither, he was something better: a champion of righteousness, a real mountain man against whom the storms beat in vain.

JOSE DE LOS REYES
Past Grand Master

For me, Rizal was the typical genius of his time.

JOSE P. GUIDO
Deputy Grand Master

I have always been a "Rizalist," and have had the honor and rare privilege of shaking hands with Bro. Rizal when I was a small boy here during the Spanish regime. As time marches on, and as we see the world upset by the powers of tyranny, terrorism and oppression, we cannot help but remember our Bro. Rizal and his campaign for justice and equality, and for which he gladly laid down his life.

The Filipino people are fortunate to have had a great patriot such as brother Jose Rizal, even after his death, his spirit has guided his people to better ways of life. Therefore, Rizal's Birthday, June 19th of each year, should be a day of rejoicing for us who are permanent residents of the Philippines.

M. GOLDENBERG
Senior Grand Warden

Por su labor inminentemente nacionalista, Rizal se hizo el más genuino representante de las aspiraciones de su Patria.

ANTONIO RAMOS
Gran Segundo Vigilante

I doubt very much whether any Filipino who ever lived sank so deeply into the hearts of the people as did Jose Rizal. His courage, fortitude, patience, humanity, clemency, his trust in the people, his belief in democracy, and, may I add, some of the phrases in which he gave expression to those attributes, will stand forever as beacons to guide our troubled Nation and its perplexed leaders. Misrepresented, misunderstood, under estimated—he was patient to the last. But the people believed in him all the time and still believe him.

In his life he was a great Filipino. He is a Filipino no longer. He is one

of those giant figures of whom there are very few in history who lose their nationality in death. They are no longer Greek, Hebrew, or English, or Filipino—they belong to mankind. Jose Rizal was a great Filipino, but he was a greater Mason—for he belongs to the common people of all lands.

HAROLD T. GEWALD
Junior Grand Deacon

Rizal fué masón toda su vida. Como masón practicó la caridad y el amor a sus semejantes. Como masón luchó en todas las ocasiones contra la injusticia y la opresión. Como masón se sacrificó en enseñar a todos con la pluma, con la palabra, y con el ejemplo, pues sabia que solo la instrucción podría emancipar a su pueblo del yugo de la ignorancia y esclavitud moral.

La labor pro-patria de Rizal fué siempre libre y eminentemente desinteresada. Nunca busco la fama, la riqueza, o el poder. Tampoco sintió jamás el odio o la venganza, ni aun hacia aquellos que le habían perseguido injustamente, puesto que en las almas grandes no anidan viles sentimientos. Rizal amó a su Patria con verdadera idolatria, así que para él, "todo es amigo cuanto alumbrá el sol."

JOSE B. SANTOS
Gran Guarda Templo

There have been said and written many things extolling the virtues of Bro. Jose Rizal, our beloved patriot and martyr. But the most striking point in his life was his intense love of country. This was emphasized time and again and in his "Last Farewell" when he said: "Que es hermoso caer por darte vuelo, morir por darte vida..." until finally he gave his life in holocaust that his country may live.

Now that the clouds of war seem to hover over our horizon and the threats of fifth columnists and saboteurs imperil the country, it is time again to invoke the name of Rizal to illumine anew the hearts of his brethren, of all the Filipinos, men and women, with the fire of patriotism to save our dear Philippines.

Masons should lead the people in their respective communities in all civic and patriotic undertakings, and this is the best way to honor the eightieth birthday of our beloved Bro. Dr. Jose Rizal.

H. PEREZ SANTOS
Master
Bagong Buhay Lodge No. 17

◆ THOUGHTS ON DR. JOSE RIZAL ◆

The birthday of that great Mason, Dr. Jose Rizal, is an inspiration to the youth of the land. His many virtues is a living example of a militant democracy upon whose foundation the land of the free is striving vigorously to uphold.

ANTONIO R. RIETA
Master
Ibarra Lodge No. 31

One of the amusing features of this great drama is the fact that the enemies of Dr. Jose Rizal who, because of his views as expressed by "Liberty, Equality, and Fraternity" demanded his execution; but who are now trying to join in with the popular sentiment of proclaiming Dr. Rizal, the greatest Filipino that ever lived and the national hero.

This is a good sign if it indicates that those enemies have truly repented and that this new attitude is indicative of a change in heart. It is said that, "a wise man changes his mind often and a fool never."

Many of his enemies were blinded by ignorance, prejudice and superstition and have made fools of themselves and their adherents, by refusing to accept Dr. Jose Rizal's principles and teachings because they were new and revolutionary to them. We might all profit by following that adage, which says, "Be not the first the new is tried, nor yet the old to cast aside."

DONALD E. SCOFIELD
Master
Lincoln Lodge No. 34

In times of stress and uncertainty like the present, it is reassuring for Masons to recall the exemplary life of our great hero and Brother Jose Rizal and to rededicate ourselves to his supreme aim which he expressed in these parting words quoted gladly. "Now I go to give thee this faded life's best and were it brighter, fresher or more blest, still would I give thee nor count the cost."

UBALDO D. LAYA,
Master
Magindanaw Lodge No. 40

The memory of Jose Rizal is secured in the hearts of the Filipino people and will remain there forever. By his example, he had shown to the world that the Filipino is not a backward race, steadfast in the defense of his right and of his country, and a willing sacrifice for the common good. He was loved not only by these virtues but also by his devotion to duty which he

owes to God, to his neighbor and to his country.

At this time when weak and small nations are gradually conquered and submerged under the devastating force of totalitarianism, a reading of his life is most timely. Let us be alert always.

MACARIO SEVALLA
Master
Labong Lodge No. 59

June 19th is significant in the history of the Filipino nation because it was that date that brought to us a leader of liberty and a leader of democratic principles. It is not unknown to each and every one of us that Dr. Rizal died for the cause of his country and people. He fought for the principles of democracy under the totalitarian rule of the combined Church and State. He clearly pictured in his two writings, "Noli Me Tangere" and "El Filibusterismo," the corruptions and injustices being suffered by his beloved countrymen under that dictatorial colonial rule. The people had no voice in the government. They had just to follow the dictated rules and orders of the supreme archbishop and the puppet governor. And today all the democratic nations are fighting for the same principles. They are fighting for the everlasting life of true democracy, which Dr. Jose Rizal, as one of the great leaders, had been fighting for.

GORGONIO JACOB
Master
Tamaraw Lodge No. 65

While other countries are now in the turmoils of war and bloodshed, we as Masons in the Far East should exert all our efforts and patriotic labors for our country. We should not lose sight of

the examples in which our Brother Jose Rizal has sacrificed his life in seeking comfort, wealth and happiness of his countrymen.

PEDRO AFALLA
Master
Magat Lodge No. 68

Imbued with the righteous precepts and teachings of Freemasonry, Brother José Rizal lived, fought and died as a martyr at the altar of the principles of freedom and of the liberty of conscience. In this critical period of our national life, when these principles are again at stake, when totalitarianism is letting forth its entire inhuman resources for unlawful aggression upon the whole world, the Philippine Masons will do well to pause for a moment and look up to their great and illustrious Brother for guidance and inspiration and, by so doing, they will not be found wanting in the fire and zeal of their deeds and efforts towards helping keep the flames of said principles forever burning.

Let the Philippine Masons, therefore, again rededicate their thoughts, acts and deeds to the patriotism, idealism and achievements of the greatest Filipino, on this his natal day and thus find and rediscover their true selves in a spiritual peace and courage that, free from the evil of defeatism, will sustain them in undergoing the extreme sacrifice in the defense of our free institutions.

DELFIN RAMIREZ
Master
Agno Lodge No. 75.

As a foreigner who came to these shores eighteen years ago, I have learned to love this country and now consider myself a Filipino. Actually, I am a true Filipino as I have taken up its citizenship and have spent the best years of my life in this country. I am proud of being one. 1930 was a memorable year, because I became a Filipino citizen and a Mason all at the same time.

As I take stock of myself occasionally, trying to analyze my successes and failure during all these years of residence in the Philippines, I do it more or less in terms of great men, such as Rizal. It is a great ideal that Rizal can be followed as a fine example. It is too bad that we honor great men mostly after they are dead. We should ask ourselves a question. What benefits

(Continued on the next page)

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THOUGHTS ON DR. JOSE RIZAL

(Continued from the preceding page)

could Rizal derive during his life except that through his fraternal love, the respect for the fellowship of his fellow countrymen seeking to be led out of ignorance and oppression, resulting in his martyrdom at the hands of those who feared, and therefore hated him, because of the power of his Masonic love and the individual liberty of his own people.

Of course, I can go on indefinitely describing the great qualifications of Jose Rizal, for he was an artist, a sculptor, a scientist, a practising surgeon, a poet, a novelist and an eloquent orator. He could discuss and talk intimately on almost any subject, but to my mind, the most outstanding character of Rizal was his unselfishness. His life was replete with circumstances which clearly show that the spirit of self abnegation was paramount in him. There were many incidents in his life in which he permitted his fellowmen to be in the lime light but remaining himself in the back ground. The thought of self was far from his mind. He believed that once the thought of self is admitted the beauty of a great action is being spoiled, like the bloom from a soiled flower.

He exercised what modern psychologists term as being the small "i" and the capital "U."

He was indeed the deserving man described by Sir Walter Scott as "the one whose thoughts and exertions are for others rather than for himself."

LOUIS RIFKIN

Master

Mount Lebanon Lodge No. 80

The 80th Birthday Anniversary of the late Dr. Jose Rizal will be observed in the Philippines on the 19th of this month. Some of us are fully conversant with the biography of this most distinguished writer, student, Mason and martyr. Perhaps some of us have only a slight knowledge of this hero; and it is even possible that there are some who know nothing about this great character, excepting that there is a great province and a street bearing his name, and a monument erected to his memory in the Luneta. But, in my opinion, he should be considered the greatest thinker and scholar that the Philippines has so far produced. Numerous articles and tracts and essays

have been written about him. His writings, I believe, are on the shelves of all the public school libraries, and a study of the same will convince anybody that Rizal was as great a man, as historians and authors have attempted to prove.

Particularly in these trying days, days of conflict between the greed of the totalitarians and the liberal principles of the democracies, a study of Rizal will prove that he stood for a democratic way of life. He had certain convictions, convictions that you and I and all liberty loving people believe in. In his time there were evil forces abroad, just like at present. What I particularly like about Rizal is that he made himself strong enough to combat evil, and he gave his life to prove it rather than become a traitor or a coward. He was a truly remarkable person, and if the countries of the world had more men of his caliber, more men of his convictions, the evils confronting us would be defeated so much the sooner.

JAMES KABAKOW,

Master,

Muog Lodge No. 89.

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MASONIC PRECEPTS IN THE LIFE AND WRITINGS OF DR. JOSE RIZAL

By MARIANO RAMOS
Mount Apo Lodge No. 45



IT IS essential and necessary in an appreciative interpretation of Jose Rizal, the Mason, that a comprehensive view be taken of his life and his work. At least a brief survey must be made of that which preceded him, as well as of that which immediately surrounded him.

Rizal's Masonic biography then becomes both very important and interesting, and so does the treatment which naturally and logically follows from it: a review and exposition of the Masonic precepts found in the writings of this, the most prolific author which the Philippines has ever produced.

Brother Jose Rizal first saw the light of Freemasonry in Acacia Lodge in Madrid, under the jurisdiction of the Spanish Grand Orient, having obtained his early Masonic ideas from an uncle who was a worthy member of the Craft. While pursuing his studies in Paris, he joined a French Lodge located on the Rue Cadet, the "Temple d'Honneur des Amis Francais," and when he transferred to Madrid, he affiliated with the Filipino students' Lodge, "La Solidaridad," located in the city. It was this Masonic body that raised him to the sublime degree of Master Mason. From that time on, he became so enthusiastic a worker that before his death his name could be found in Lodge registers not only in the Philippines, but also in Paris, Madrid, Barcelona, Berlin and Hongkong. On his return home he was tendered a warm welcome and a sumptuous banquet by his Masonic brethren. And later they made him Honorary Past Master of "Logia Central Nilad" of Manila.

Brother "Dimas-Alang," as he was symbolically known, became a practical Mason. He found his native country oppressed, down-trodden and backward. It needed political and social reforms; it needed the enlightenment of the masses. He therefore set to work and advocated not a bloody revolution nor political emancipation, but the gradual improvement of the condition of the people; representation in the Spanish parliament; and the separation of the church and state in the Philippine Islands. To voice these protests and present these needed reforms, he wrote newspaper articles, delivered speeches and published books. He returned home, both to encourage Masonry and Masonic principles and to found the Liga Filipina, an association seeking to unite all Fili-

pinos of good moral character for concerted action toward the economic advancement of their country, for a higher standard of manhood, and to assure opportunities for education and development to talented Filipino youths. Upholding modern educational views he actually opened a model school, and his plans for a modern college for Filipinos were on the point of execution when he died.

But he battled against fearful odds for these Masonic principles. He and his colleagues, who were mostly Masons, together with their families, fell victims to relentless persecutions which knew no bounds. The enemies of an enlightened and progressive Philippine thought, they had triumphed when they ended the life of the martyr on Bagumbayan Field on December 30, 1896. Two years afterwards, however, order sprang from chaos, out of darkness came the light. Justice and truth were vindicated. The stars and stripes, hoisted all over the Islands, proclaimed the dawning of a new day with the blessings of free institutions, equality and progress. Finally, Theodore Roosevelt, one of the twelve Masonic presidents of the United States, in announcing the American policy in the Orient, publicly declared on April 7, 1903: "In the Philippine Islands, the American government has tried, and is trying, to carry out exactly what the greatest genius and most revered patriot ever known in the Philippines, Jose Rizal, steadfastly advocated."

During those stormy days Rizal did not carry on his campaigns unaided. He had been provided with a bodyguard in the person of a Spanish lieutenant, Don Jose Taviel de Andrade, by Governor General Terrero who himself was a Mason. While a prisoner, he was offered by his Brother Masons opportunities of escape in Dapitan, Manila, and Singapore.

In the latter part, an effort was made to free him through habeas corpus proceedings. It was claimed that Freemasons in the Philippine Islands were treated as outlaws and that the prisoner was being held without judicial process, with no prospect of a fair trial and for nothing that civilization called crime. But the mail steamer that carried him was loaded with Spanish troops, and being under the royal flag, it had to be regarded as a government vessel over which the British could not claim jurisdiction.

The Masonic life of the immortal Washington finds a close parallel in the life of our hero. Like Washington, Rizal was initiated into Freemasonry early in life; active, zealous and true. Rizal and Washington gave the flower of their manhood and youth in the defense of Masonic cardinal virtues: righteousness, truth and justice.

The American army of occupation in the Philippine Islands rendered the military tribute of reversed arms on the second anniversary of his death; the Grand Lodge marble tablet within its walls; the Scottish Rite Masons of the Philippines have called one of their highest Masonic bodies "Rizal Consistory;" and a most stately monument, his mausoleum, perpetuates his memory.

One of the very best influences which shaped Dr. Jose Rizal's well-rounded life was that of the Holy Bible, which played a large part in the hero's home. Doña Teodora Alonso's copy was a Spanish translation of the Latin Vulgate, the version authorized by her church. There is sufficient evidence to show that Rizal studied his Bible thoroughly and conscientiously. He records in his diary of 1884, while he was a student in Madrid, that he purchased a copy.

It has been asserted that Rizal's frequent references to biblical personages and incidents are not paralleled in the writings of any contemporary Filipino author.

The influence of that spiritual and Masonic trestle board is indeed everywhere apparent in what he wrote—at every step he invoked divine justice and manifests complete confidence in the designs there laid by the Great Architect of the Universe, thus paying, from time to time, that rational homage due to the Deity. The God of Rizal, the true Good, is stated by Padre Florentino to Sr. Simoun in the following words:

"Un Dios justísimo; un Dios que castiga nuestra falta de fe, nuestros vicios, el poco aprecio que hacemos de la dignidad, de las virtudes cívicas. Toléramos 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 la libertad, Sr. Simoun, que nos obliga a amarla haciendo que nos sea pesado el yugo; un Dios de misericordia, de equidad, que al par que nos castiga nos mejora, y sólo concede el bienestar

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MASONIC PRECEPTS IN THE LIFE AND WRITINGS OF DR. JOSE RIZAL

(Continued from preceding page)

al que se lo ha merecido por sus esfuerzos; la escuela del sufrimiento templa; la arena del combate vigoriza las almas. Yo no quiero decir que nuestra libertad se conquistó a filo de espada; la espada entra por muy poco ya en los destinos modernos; pero si, lo hemos de conquistar mereciéndola, elevando la razón y la dignidad del individuo, amando lo justo, lo bueno, lo grande, hasta morir por él; y cuando un pueblo llega a esa altura, Dios suministra el arma, y caen los ídolos, caen los tiranos como castillos de naipes, y brilla la libertad con la primera aurora."

During the early college days of Rizal his elder brother, Paciano, made it a point that Jose should be familiar with the liberal literature which he himself acquired through his contact with his former professor, the Rev. Dr. Jose Burgos. By employing his time methodically and systematically, Rizal became an exceptional man of culture—a polyglot far beyond the ordinary, a scientist, an artist, a poet, an oculist, an engineer, a land surveyor, an agricultural expert, a speaker who proved his ability to sway his listeners with his oratory, a deep thinker, an educator, and above all, an idealist who willingly sacrificed himself for the betterment and amelioration of his own people. He found time to devote for sports, such as fencing and pistol shooting, developing his skill in the latter up to the point of being able to write his name on the wall with the bullets from his revolver, with the same precision and skill with which he could perform an eye operation which was his specialty in medicine.

While he practised his medical profession and ministered to the sick, he interested himself in public questions; wrote poems, novels, and controversial articles; made scientific and linguistic researches, and maintained a vast correspondence by which he kept himself in touch with his countrymen while abroad. Thus Rizal well illustrated the lesson of the bee hive and demonstrated the proper use of the twenty-four-inch gauge, as taught by Speculative Masonry, by dividing his time and devoting a part to the service of God and his fellowmen, a part to his usual vocation, and a part to refreshment and repose. A memory gem from his writing—"If a country is ever to be free, it will not be through vice and crime,"—an advice which he himself had practised, is also indicative of his familiarity with the utility of the common gavel of Freemasonry, that instrument which teaches man "to divest his heart and

conscience of all the vices and superfluities of life and render his mind fit as a living stone of that spiritual building, that house not made with hands eternal in the heavens." Hence, Dr. Rizal was a craftsman who not only sang "A Hymn to Labor" but glorified labor by actual performance.

"Hail to labor! Blessed be it,
For it brings our country wealth;
May we ever hold it sacred,—
'Tis our country's life and health!

"If the youth would win our favor
By his work his faith be shown;
Only he who toils and struggles
Will support and keep his own.

"Go then joyous to your labor,
While the wife waits you here;
With the children learning from her
To hold truth and country dear."

Rizal certainly taught the lesson of the level, the Masonic emblem of equality, when he said, "some day we shall have to answer for lives to a God whose religion has declared all men equal." In the words of his Spanish biographer: "El color de la piel fué una de las mayores obsesiones de Rizal." His scholarly "views upon race differences," had been translated from the German into English by R. L. Packard who published it in 1902. He demanded and fought for equal rights denied to Filipinos by the Spanish government which policy was voiced and championed by the Spanish newspapers, *El Pueblo Soberano* and *El Pueblo*. Dr. Rizal, taking sides with his countrymen in Spain in a journalistic controversy, concluded his reply to an article thus:

"Sentimos—el que un periódico perteneciente a un partido que tiene ele-

TEODORO KALAW LAW SCHOOL

Bro. Dr. Enrique C. Sobrepeña, president of the rapidly progressing Union College of Manila, added a law school named after the late Teodoro M. Kalaw, Past Grand Master and Grand Secretary *Emeritus* of our Grand Lodge, "in recognition of his patriotic services to the people and government of the Philippines and his achievements as lawyer, writer, scholar and advocate of liberalism in the Philippines."

The dean of the new law school is Wor. Bro. Alva J. Hill, a Past Master of Acacia Lodge No. 78, and one of the successful lawyers in the country. He was at one time connected with the law firm of Bros. Crossfield and O'Brien and later associated with Wor. Bro. Thomas N. Powell of Iloilo.

vadas aspiraciones, que suena en la realización de grandes ideas, que simboliza la igualdad en la forma gubernamental y en la legislación tratándose de los filipinos, reniegue por completo de sus creencias para adoptar el lenguaje del despotismo más injusto y cruel, basado en el error, como para desesperar a los fieles habitantes del archipiélago, como para decirles: ¡Ja! No esperéis piedad: ¡nosotros no seremos nunca vuestros hermanos! ¡Nosotros queremos, si, la libertad, la justicia, la igualdad, pero las queremos para nosotros sólo; nosotros luchamos por los fueros de la humanidad, pero sólo de la humanidad europea; nuestra mirada no alcanza más allá; vosotros los que sois de la raza amarilla o morena,' arreglaos como podais! Todos los partidos, hasta los más liberales, son despoticos para las colonias. Si quereis justicia, conquistadla."

(To be continued)

THOUGHTS ON DR. JOSE RIZAL

Dr. José Rizal, the greatest Filipino hero and distinguished Mason, was born on June 19, 1861, at Calamba, Laguna, according to history. How he became a hero exalted and admired by his own race besides his many friends of different nationalities, was mainly due to his democratic and Masonic ideas and principles by which he exerted his efforts even to the extreme of sacrificing his most endeared life to save his own country and people from the tyranny of the Spanish domination then ruling the Philippines.

The fact that Masonry is democracy, it is, therefore, our moral duty as Masons during these trying days, and in time of great emergency when our valuable services are indispensably needed, to emulate the most worthy deeds of the Martyr, by giving our all in defending our beloved Philippines for the sake of democracy under which our Institution is enjoying with complete liberty, to inculcate Masonic virtues and ideals into the minds of our people, and to promote human brotherhood.

VICENTE OREO

Master

Mount Huraw Lodge No. 98.

◆ GRAND MASTER VISITS SINUKUAN LODGE ◆



ACCOMPANIED by officers and members of the Grand Lodge, Most Wor. Bro. John R. McFie, Jr., Grand Master of Masons of the Philippines, made an official visitation to Sinukuan Lodge No. 16 on Friday evening, May 9, 1941. He was received with grand honors and welcomed with appropriate words by Wor. Bro. Constancio San Jose, a Past Master of said Lodge, in the absence of the Worshipful Master who was ill.

The Third Degree of Masonry was exemplified in an excellent manner in Spanish on Bro. Jose Vasquez, by a special team of the Grand Lodge composed of the following brethren:

First Section

- W. M. —Antonio Gonzalez, P.G.M.
- S. W. —Antonio Ramos, J.G.W.
- J. W. —Jose M. E. Leon, Jr.
- Chap. —Andres Filoteo
- S. D. —Enrique R. Martinez
- J. D. —Ricardo San Agustin
- S. S. —Mateo D. Cipriano
- J. S. —Jose B. Santos

Second Section

- K. S. —Jose P. Guido, D.G.M.
- H. T. —M. Goldenberg, S.G.W.
- 1st FC—Andres Filoteo
- 2nd " —Orestes Hermosura
- 3rd " —Esteban Munarriz
- 1st MT—Ramon Alonzo
- 2nd " —Joseph Ramos
- 3rd " —Joaquin Garcia
- W.F.M.—Pascual Lintag
- Sec. —Luis Lim Billan

The Working Tools were presented by Wor. Bro. Ricardo C. Santos; the Lecture was delivered in an excellent manner by Wor. Bro. Jose Artiaga; the Charge by Wor. Bro. Honorio Musni; and the Congratulations by Most Wor. Bro. Antonio Gonzalez, P.G.M.

The main officers of the team, especially Wor. Bro. Jose Artiaga who delivered the Lecture, were warmly congratulated by the Most Worshipful Grand Master.

Most Wor. Bro. McFie, Jr., in his address admonished the brethren to be serene, and to do their duties as exemplary citizens and Masons in case of an emergency. He also recalled that among those who held the gavel of Sinukuan Lodge were not only outstanding Masons but also prominent leaders of the nation.

After the meeting, the brethren gathered around the festive board and enjoyed the traditional hospitality of Sinukuan Lodge.

* * *

"The only way to get the best of an argument is to avoid it as you would rattlesnakes and earthquakes."

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◆ BRO. JOHN WHICHER DIES ◆

News received at the Grand Secretary's office state that Very Wor. Bro. John Whicher, the Grand Old Man of Masonry in the State of California, passed to the Great Beyond recently, at the ripe age of over 80 years. He was for almost 40 years Grand Secretary of the Grand Lodge of California, the parent Grand Lodge of the Philippines. Our Grand Lodge gratefully acknowledges the valuable services of Very Wor. Bro. Whicher who may be rightfully called the "god-father" of the Grand Lodge of the Philippines, it having been through his efforts that in a short span of less than three years we were recognized by all the Grand Lodges in the United States.

He was a distinguished visitor of our Grand Lodge at its Annual Communication in 1934, and presented us a gavel made of wood grown on the grounds of the Masonic Home at Covina, California, by pupils of the industrial department of the Masonic Home. A prolific writer, he wrote also poetry, one of his poems, entitled "Through Death to Life," written almost four decades ago, picturing the yearnings of his noble soul. A stanza runs as follows:

"Have you heard the tale of the aloe plant,
Away in the sunny clime?
By humble growth of a hundred years
It reaches its blooming time;
And then a wondrous but at its crown
Breaks into a thousand flowers;
The floral queen, in its blooming seen,
Is the pride of the tropical bowers;
But the plant to the flower is a sacrifice,
For it blooms but once, and in blooming dies."

The Cabletow extends to the Grand Lodge of California the heartfelt condolence of this Grand Lodge for the passing of this truly great man and Mason.

In connection with the death of Very Wor. Bro. Whicher, the following letter was sent by the Most Worshipful Grand Master expressing the condolences of the brethren of this Jurisdiction:

May 19, 1941

Mr. Lloyd E. Wilson,
Grand Master of Masons, Grand Lodge of California,
San Francisco, California.

Dear Sir and M. W. Brother:

Your circular letter of April 15, 1941, brought to us the sad news of the passing of our beloved Brother, John Whicher, V. W. Grand Secretary of the Grand Lodge of Free and Accepted Masons of California.

Brother Whicher, during his long service as Grand Secretary of your Grand Lodge, endeared himself to the officers and members of this Grand Lodge. He was always ready and willing to help in any just cause. His enthusiasm in the great Fraternity of Free and Accepted Masons and his sympathetic cooperation aided us in getting our Grand Lodge firmly established in 1912 and in succeeding years. We have always regarded him as one of the highest exemplars of Masonic principles and precepts and we have rejoiced in having him as a sympathetic adviser to whom we could turn with confidence at any time.

We had the special pleasure of a visit from Brother Whicher to Manila in January, 1934. About 200 brethren of this Grand Jurisdiction during the twenty-second Annual Communication of this Grand Lodge, on January 24, 1934, gave a fraternal banquet in the Scottish Rite Banquet Room of the Masonic Temple in honor of Brother Whicher, who was leaving Manila that afternoon on his return trip to the United States. On that occasion, Bro. Whicher made a

very eloquent address on the subject of the Masonic virtues. It was a privilege to be able to hear him on that subject and to hear from his own lips his expressions of pleasure in being the guest of his brethren in the Philippines.

We extend to you and through you to Mrs. Whicher, and to our California brethren in general, our heartfelt sympathies and condolences in the great loss that we have all suffered in the passing of our beloved Brother from our view, and we know and feel that his great influence as a man, as a citizen and as a Mason will live forever.

Sincerely and fraternally,

JOHN R. McFIE, Jr.
Grand Master

BRO. DR. JOSE RIZAL, MASTER MASON

A peak of mind above the mental plain;
A ceaseless urge to work, with art combined;
A zeal for freedom—love of human kind—
That proves "the primal law of nature" vain,
And passing blind the cynics who disdain
The paradox that life men losing find;
A will that all the fears of flesh could bind
And shame in death the sneaking bigot train.

These tools the Master paced within his hand
To wisely use or idly put them by:—
So matched he noble mean with worthy aim
That freedom walks secure throughout the land—
The humblest now for her knows how to die—
And millions yet unborn shall bless his name.

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Fraternal Reviews



By J. F. BOOMER, P.M., Grand Reviewer

PENNSYLVANIA

Lodges: 565
Members: 111,881
Decrease: 2,747

Proceedings including four Quarterly and one Annual Communication.

The first Q. C. was held at Philadelphia, March 6, 1940, Grand Master William H. Brehm, presiding, (Grand Masters are R.W. in Pennsylvania), 218 Lodges represented. Minutes of the Q.C. of the preceding December were read, as were those of the 1939 Annual Com., standing committees reported and the Grand Secretary presented his annual report on membership, for 1939.

June 5, 1940, a second Q. C. met at Philadelphia with Grand Master William H. Brehm, 182 Lodges represented. The Finance Committee and the Committee on By-Laws made reports; action was taken on these, and various petitions from Lodges—such as are usually acted on by the Grand Master—heard and decided.

December 4, 1940, a fourth Q. C. was held with Grand Master Brehm, 191 Lodges represented, at which some routine business was transacted and a resolution was passed offering to admit to the Masonic Home at Elizabeth town 25 children of Masons of England, Ireland or Scotland, for the duration of the war.

December 4, 1940; a fourth Q. C. was held at Philadelphia, Grand Master William H. Brehm, presiding, 453 Lodges represented. The annual election was held resulting in the reelection of all officers. Reports from the Masonic Homes and other charities were presented, including detailed reports of the various trust funds administered by the Grand Lodge.

The Committee on Correspondence re-

MONTANA

76th An. Com. Lodges: 135
August 21-22, 1940 Members: 17,808
Butte Net gain: 1

Representatives: C. W. Rosenstock, P. G. M., Manila, to the Philippines—Henry W. Swain, Helena, to Montana.

Grand Master Edwin Fredlund opened the Communication and presided.

Several Grand Officers from neighboring American and Canadian Jurisdictions were welcomed and invited to make addresses. Grand Master Fredlund's report indicates an active and productive year of administration. Three Special Communications were held to lay corner stones of and dedicate new temples. M. W. Bro. Fredlund attended, at his own expense, annual Masonic national meetings held in Washington, and reported the sessions in detail. Said he of the Grand Masters' meeting:

"But, my brethren, it is not within my capac-

ported recommending against the recognition of the Grand Lodge of the State of Para, Brazil, and the Grand Lodge of "Cosmos" del Estado de Chihuahua, Mexico which report was adopted.

The following from the report of the Committee on Lectures is significant:

"For information of incoming Worshipful Masters, we earnestly request that you consult one of the members of this Committee before permitting anyone to speak, show slides, or motion pictures in your Lodge, thus complying with the Grand Master's instructions."

The Committee on Correspondence does not review the proceedings of other Grand Jurisdictions. Pennsylvania exchanges courtesy Grand Representatives with no other Grand Lodge.

William H. Brehm, Grand Master, Philadelphia.

Matthew Galt, Jr., Grand Secretary, Philadelphia.

ity nor have I the time and space here in this report to transmit to you as much benefit from this meeting as I received, but the printed minutes with the full text of the papers presented and the talks made at this conference, by learned Masonic scholars and brilliant minds developed by study and application in Masonic knowledge, is in the files of our Grand Secretary and every Brother of this Grand Jurisdiction would do well to read through these valuable minutes, and he may do so by calling at our Grand Secretary's office."

During the hot season the G. M. had two requests for open air meeting permits which he granted with apparent reluctance.

Much space is given in the report, to the Masonic Home being operated by the G. L. Grand Master Fredlund had visited the institution six times during the year, and, among other things, said of it:

"I am very proud of our Masonic Home; I think it is the only visible expression of Masonry in action; the finest asset of Montana Masonry."

By proclamation of the Grand Master, May 13, 1940, was designated as the date for holding the seventh annual schools week program for Montana.

Of the condition of the Craft, the G. M. says:

"I am glad to be able to report that in general, the condition of the Craft is good; peace and harmony prevail throughout our Grand Jurisdiction, and during the past two years, or more, we have been moving in the direction of progress, with less suspensions and dismissions of members, while there has been some increase in degree work. More interest has been shown by members in both the larger and the smaller Lodges and the average attendance has been gradually advancing."

The Committee on Foreign Correspondence reported a request for mutual recognition from the Grand Lodge of Para, Brazil, and Grand Lodge of "Cosmos" of the State of Chihuahua, Mexico. After an interesting and instructive discussion of Masonry in Latin America in general, and the status of the Grand Lodge of Para in particular the Committee recommended the recognition of the Grand Lodge of Para, and the recommendation was adopted. The data furnished by the Grand Lodge "Cosmos" of Chihuahua was said to be incomplete, and on the Committee's recommendation the application was held in abeyance. An application from the Grand Lodge of Paraiba, Brazil, which had been held over from a former Communication, was, by recommendation of the Committee, granted.

There are no reviews of proceedings.

John T. Orr, Grand Master, Dillon, Montana.

Luther T. Hauberg, Grand Secretary, Helena, Montana.

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OFFICIAL SECTION

CIRCULAR No. 6
Series of 1941

To the Master, Officers and Members of Subordinate Lodges
Greetings:

The Most Worshipful Grand Lodge at its last Annual Communication recommended the appropriate observance of June 19th and December 30th in honor of Bro. Jose Rizal.

In connection with that observance, I sent a message for publication in the special number of *The Cabletow*, parts of which read as follows:

"He (Rizal) was imbued with intense patriotism and no less a person than President Theodore Roosevelt said of him:

"In the Philippine Islands the American government has tried, and is trying, to carry out exactly what the greatest genius and most revered patriot ever known in the Philippines, Jose Rizal, steadfastly advocated."

"At another time, when the Philippine cause was at stake, Congressman Cooper, after reciting Bro. Rizal's Farewell Address (Ultimo Adios), said:

"Pirates! Barbarians! Savages! Incapable of Civilization! How many of the civilized, Caucasian slanders of his race, could ever be capable of thoughts like these, which on that awful night, as he sat alone amidst silence unbroken save by the rustling of the black plumes of death angel at his side, poured from the soul of the martyred Filipino? Search the long and bloody roll of the world's martyred dead, and where—on what soil, under what sky—did tyranny ever claim a nobler victim?"

"Sir, the future is not without hope for a people

which, from the midst of such environment, has furnished to the world a character so lofty and so pure as that of Jose Rizal."

"Our departed Brother is a figure who would have towered in any land. His thoughts and ideas have become woven into the very fabric of Filipino national life: His memory will live forever in the conscience of the people for whom he lived and died. Let us all join in commemorating the birth of this great patriot and Mason."

In consonance with the spirit of the foregoing recommendation, the 19th of June, 1941, will be celebrated in Manila with a Masonic dinner followed by an appropriate program, which will be held under the auspices of Mount Lebanon Lodge No. 80, at the Plaridel Masonic Temple, at 7:00 in the evening.

All officers and members of subordinate Lodges in Manila and nearby provinces are requested to attend this celebration honoring the birthday of our Bro. Jose Rizal.

All other Lodges located far from Manila are enjoined to properly celebrate the day to comply with the terms and purposes of the recommendation of the Grand Lodge.

Attest:

John A. ...
Grand Master

Antonio ...
Grand Secretary

RIZAL DAY CELEBRATION

The next Grand Lodge monthly dinner will be held at Plaridel Temple, Manila, on Thursday evening, June 19, 1941, at 7:00 o'clock. Incidentally, the 80th birthday anniversary of our national hero, Dr. Jose Rizal, will be celebrated, in accordance with a resolution adopted at our last Annual Communication. In order that the ladies may be appraised of the Masonic work of Dr. Rizal, it was decided to invite ladies to be present on the occasion.

The speakers of the evening will be Wor. Bro. Joseph F. Boomer and Bro. Dr. Camilo Osias. Wor. Bro. Boomer needs no introduction to our readers, as he is a well known Masonic scholar, and chairman of the Committee on Correspondence. Bro. Osias is the foremost living Filipino authority on the life and writings of Dr. Rizal. His biography of Dr. Rizal was awarded the second prize at the

contest held by the Government of the Commonwealth in 1938, the first having been awarded to Past Grand Master Rafael Palma. He is one of our leading educators and a most convincing orator, and the late President Warren G. Harding said that he is "one of the outstanding Filipinos of our generation." At present, he is the chairman of the National Council of Education, and director of publicity and propaganda of the Civil Emergency Administration.

Well known artists will ren-

der musical selections.

As the committee is expecting a big number of brethren and their ladies, and in order that they may be properly accommodated, it is requested that the coupon below be filled out and mailed to the chairman of the Committee not later than June 15th. Reservations may also be secured at the Grand Secretary's office, telephone 5-77-44.

There will be a roll call by Lodges, and prizes will be awarded to Lodges that send in the biggest number of delegates.

The Chairman,
Grand Lodge Rizal Day Celebration,
P. O. Box 46, Manila.

Please reserve _____ covers of P1.00 each for my friends and myself at the Grand Lodge Dinner to be held at Plaridel Temple on Thursday evening, June 19, 1941, at 7:00 o'clock.

(Please write name plainly)

LODGE No. _____



SECCION CASTELLANA

NOTAS EDITORIALES

CONMEMORANDO EL DIA DE RIZAL



EL DÍA 19 de junio es el día que, por resolución de la Gran Logia de las Islas Filipinas, debemos los masones y las Logias subordinadas dedicarlo al Hermano Rizal. También está acordado que debemos celebrar el día 30 de diciembre para conmemorar su muerte. Es por esto que dedicamos el presente número del mes de junio a Rizal. Tanto en la edición inglesa como en la castellana van insertos pensamientos que algunos de nuestros Hermanos y Logias han querido tributarle.

Nosotros solo diremos que el recuerdo de Rizal siempre intensifica en todos el sentimiento

de patria. Ponerse al servicio de su patria por encima de todo sacrificio personal es la nota característica en la vida de Rizal. Darse a ella, a su pueblo, desinteresadamente, fue su apoteosis final.

En estos momentos en que se juegan valores imponderables, en que se sacrifican hasta ideologías por propia acomodación, por incomprendibles egoísmos, se hace necesario saturarse con las predicaciones, con los escritos, con la misma tragedia que aureola la vida de Rizal.

¡Sea su recuerdo para todos los filipinos la savia que vivifique los espíritus en la hora difícil que se aproxima!

"HERMANOS"—DENTRO Y FUERA DE NUESTROS TEMPLOS



NO COMPRENDEMOS porqué se habría de ser *Hermano* dentro del taller y tan sólo un *conocido* fuera de él. Se es mason dentro y fuera de nuestros Templos. Y el que diga lo contrario no ha comprendido aún el verdadero sentido de la fraternidad.

Por ser oportuno y tocar este mismo tema reproducimos aquí en su integridad un editorial que, con el título de *Alcance y Sentido de la Fraternidad*, leímos no hace mucho de la *Revista Masónica de Chile*. Dice así:

ALCANCE Y SENTIDO DE LA FRATERNIDAD

La fraternidad a la que estamos obligados con nuestros hermanos por nuestra expresa y espontánea voluntad desde el momento en que ingresamos a la Orden, tiene una amplitud y un significado que en ningún momento podemos desconocer u olvidar.

Quisimos incorporarnos a la grandiosa falange de forjadores de un mundo mejor para la humanidad, que es la Masonería y con nuestra determinación aceptamos todas las obligaciones materiales y morales que ese acto comprende. El primero de ellas es, indiscutiblemente, el de ser en alma y pensamiento, en acción y espíritu, hermanos nobles y sinceros de los que militan en la Orden, y con los cuales compartimos cada día las glorias que dan los éxitos y las pesadumbres y dolores que proporcionan los ataques injustos de los enemigos.

Puede ser que entre nuestros hermanos masones haya algunos que están distanciados de nosotros por credos, carácter, tendencias o extensión de la cultura. Puede ser que no todos nos acompañen en la manera de considerar problemas importantes y en las características psíquicas o intelectuales. Pero son nuestros hermanos y por ello deben estar amparados por la ley de una pura y real fraternidad.

Vencer las tendencias que distancian a los hombres, dominar los impulsos que hacen mirar al hermano con desafecto, es la obra santa que la Orden desea que se realice en nuestro corazón, para que podamos mirar a nuestro interior mas íntimo sin vergüenza y sin sonrojo.

Si pedimos de los demás comprensión franca, afecto sincero y lealtad noble, debemos empezar por ofrecer todo eso, porque no hay derecho alguno para reclamar lo que recíprocamente no se otorga.

No es el Templo el sitio en donde mejor se puede valorar el fraternal afecto con que distinguimos a los hermanos, ni es extraordinario que allí se manifieste con las cálidas expresiones que se presencian constantemente. Es en el mundo profano donde esta altísima virtud luce con los más fulgentes rayos. Es en la diaria lucha, en el crudo batallar por el cotidiano sustento en donde la grandeza del amor fraternal debe manifestarse espléndida, soberanamente grandiosa como exponente perfecto de la educación masónica.

Allí, en el torbellino de las pasiones que se entrecocan, en el campo de los feroces egoísmos, de las mezquinas y sórdidas ambiciones, es donde el masón ha de hacer gala de su corazón limpio de miserias, y de su grandeza de alma frente a otro hombre que es su hermano muy querido, a pesar de las diferencias que podrían separarlos.

Nuestro hermano ha de ser siempre el mejor de nuestros amigos, el sostén sólido en los desfallecimientos, el consejero cariñoso en las dudas. Y si todo eso esperamos de él, debemos ofrecerle anticipadamente consejo recto, auxilio oportuno y afecto cordial.

Sentirlo hermano en la labor ritualística y olvidarlo en la brega profana es una traición que nos hacemos a nosotros mismos. Es una traición que nos descalifica y nos enloda.

Sin la más amplia y recia fraternidad, sentida, vivida y mantenida en el mundo exterior, sólo seremos caricaturas despreciables, indignas de ser sostenidas y amadas.



De Charla con Nuestros Hombres



"El masón trata a sus semejantes del mismo modo en que él espera ser tratado por ellos" nos dice el Ven. Her. A. D. ILAGAN.

MUCHO se ha dicho sobre masonería y sobre el masón—nos dice el Ver. Hermano Ilagan—y en vano será el que se compendie en pocas líneas todo lo que sobre esto se ha dicho en el correr de los tiempos.

—Un hombre que cree en Dios y obedece estrictamente las leyes de su país y las reglas de la fraternidad es un verdadero masón.

—Tabmién lo es aquél que es sincero en el cumplimiento de sus obligaciones, que es honrado, justo, incorruptible, uno en quien se puede depositar la confianza porque es recto en el trato con sus semejantes.

—El masón trata a sus semejantes del mismo modo en que él espera ser tratado por ellos...

—Es modesto en sus palabras y en sus actos, humilde y caritativo para aquellos que necesitan de su ayuda.

—El masón es leal para con sus amigos, para con todos en general; protege al débil, al desválido, al necesitado.

—Cuida de la mujer porque sabe que necesita de su apoyo y protección, y es para con ella siempre y en todo tiempo afable y condescendiente.

—Cumple con sus deberes silenciosamente, sin hacer vana ostentación de sus obras o de sus logros.

—El masón sabe que la paciencia, constancia y perseverancia todo lo consigue, y por eso no teme ni a la muerte.

—Lleva una vida limpia, ejemplar, inmaculada como el mandil con que se ciñe.

—Aborrece las actitudes despóticas, intransigentes, intolerantes; por eso es enemigo de los déspotas, de los tiranos, de aquellos que ahogan los derechos y libertades de los individuos...

—Busca la dignificación del hombre y por eso desea su cultura, su ilustración; por eso lucha contra el fanatismo, contra el obscurantismo, contra cualquier sistema que esclaviza la intelectualidad humana, que corta las alas del pensamiento; por eso va contra todo dogma-

tismo que herrumbra la mente, poniéndole obstáculos en su marcha progresiva.

—Mucho más podría decirle sobre *masonería y masón*; pero no quiero cansar ni a Vd. ni a sus lectores. Sin embargo, creo que gustará a muchos estas breves líneas que ahora mismo he copiado



Ven. Her. Amando D. Ilagan

de la revista Eureka. Dicen lo siguiente:

¿QUÉ ES SER MASÓN?
Por Leopoldo Valdes Codina

—Dime, madrecita mía, quiero saber con razón qué quiere decir masón, —así una niña decía.

Y la madre, con gran calma, la hizo sentarse a su lado y le dijo:

—¿Qué cuidado te dá éso, hija del alma?

—Sí, me importa conocerlo, pues que mi padre lo es: es justo tenga interés en ello!...

—Vas a saberlo.

Masón es un hombre libre, hombre de buen corazón, que toda mala pasión desecha, porque no vibre en su cerebro una idea de injusticia o de maldad, y él procura la verdad y que su conducta sea de honradez un buen ejemplo. ¿Hacer bien? Ese es su gusto; procura siempre ser justo; hace de su hogar un templo.

Procura siempre estudiar, siempre procura aprender, dignifica a la mujer, gusta al caído auxiliar. Enemigo del tirano, respeta toda opinión, contrario a toda opresión, al humilde da su mano. Es buen padre, buen esposo, ejerce la caridad, yendo en pos de la verdad, investiga, así es dichoso.

Huye del mal, precipicio del que no tiene moral, y es contrario en lo social a la desnudez del vicio. De la virtud en defensa siempre corre, ampara al viejo; al niño da su consejo y perdona toda ofensa. No obstante su obstinación no está exento de un defecto, porque no hay nada perfecto en toda la creación.

No sé si tengo razón o si estoy equivocada, al explicar, hija amada, lo que entiendo por masón; más lo dicho por tu madre no es por pura fantasía, he trazado, vida mía, el retrato de tu padre. Y de ese modo imperfecto podrás formar tu opinión: sabes ya que es ser masón: ¡hombre bueno, no perfecto!

¡Gracias, mi madre del alma!; así es mi padre querido... Un secretico al oído quiero decirte... Ten calma. No vayas a regañarme después de tu explicación: mamita, quiero casarme con mi novio, ¡que es masón!

RIZAL, COMO MASÓN

Por ANTERO GEMPESAW, V.M.P.

(Continuación)

Faltaban brazos mas enérgicos que le secundaran, porque no solamente se descuidaban los cerebros canosos que rehuyían del peligro, sino también la juventud de quien se podía cifrar la esperanza estaba dominada por el temor, y si hay acaso algunos corazones que resentían, han preferido hacer uso de una fuerza ciega y violenta por conseguir lo que no se podía alcanzar por la humillación. Rizal condenaba el uso de la fuerza, porque era contraria a las doctrinas masónicas en las que se descansaban sus ensueños. Estaba en la íntima convicción de que la Masonería no era una torre edificada sobre los misterios desde donde se podía dominar con calma todo lo que se presenta a la vista, y con ello poder elegir algo que ofrezca algún beneficio. No, la Masonería es un manantial de que dimana una suave corriente de los mas elevados pensamientos.

" * * * Se funda una escuela; la escuela es la base de la sociedad, la escuela es el libro donde está escrito ¡el porvenir de los pueblos! Enseñadme la escuela de un pueblo y os dirémos que pueblo es." (Noli Me Tangere, Cap. XXXII)

Es deber de la Masonería elevar las condiciones de la sociedad, y para poder cumplir con este deber es necesario difundir luces de la Ciencia y conducir a la juventud hacia el camino de la perfección, de ahí la necesidad de un templo del saber en donde se purifica la fé. Un pueblo sin escuela es un pueblo sediento de beneficios, y un pueblo donde está enarbolado la bandera del progreso es un pueblo iluminado por las luces de la Masonería, y como ésta posee esas cualidades, el masón debe ser un inteligente Maestro. Es el llamado a dar pruebas de la inteligencia obtenida dentro de su Logia, de esa inteligencia revestida de virtud que es la energía moral por la cual adopta el hombre la práctica habitual del bien, del deber y de la justicia; de esa virtud que es el impulso natural hacia la honradez, una predisposición al sacrificio en favor de los demás hombres; la resolución de dominar las malas pasiones, combatiéndolas con firmeza y decisión para obrar en armonía con la razón perfeccionada, que induce siempre a hacer el bien; es el triunfo de la voluntad sobre los deseos; es el resultante del trabajo incesante del hombre para acercarse a la perfección por el camino que existe para alcanzarla por la caridad. En una palabra, "por la devoción a los semejantes, por la abnegación de la personalidad," que son los ideales de la Masonería constituida por hombres virtuosos, cuyo beneficio alcanza no solamente a sus adeptos

sino también a toda la humanidad.

Un masón que se desvía de esas reglas, su escuela se convertiría en una visión y la fé de los que admiran la Masonería se convertiría en humo que se absorbería con el ambiente.

Entre Ibarra y el maestro de San Diego, cuya escuela era el piso bajo del convento, se sostuvo el siguiente diálogo, después de que el último se quejara de las vejaciones de que era objeto de parte del cura:

" * * * Permanecí en mi puesto y no quise desanimarme." (Noli Me Tangere, Cap. XIX)

Y, ¿porqué, pues, se ha de desanimar? Sabe que un maestro tiene un sagrado e importante deber que cumplir, no solamente para la presente juventud por la cual se sacrifica, sino también a la eterna juventud, "esperanza de la patria." Es su deber moldear la niñez a las buenas enseñanzas para ofrecer a la patria hijos inteligentes que enarbolarán la bandera de la Ciencia que es el ideal de la humanidad. Un maestro debe siempre basarse en los principios de aquel anciano presbítero que fué maestro de Ibarra que recordó a éste elevadas ideas. Dijo:

"No olvidés que si el saber es patrimonio de la humanidad, solo lo heredan los que tienen corazón. * * * He procurado transmitirte lo que de mis maestros he recibido; el caudal lo he procurado aumentar en lo que he podido y lo transmito a la generación que viene; tú harás lo mismo con la que te suceda y puedes triplicarlo, pues vas a muy ricos países. * * * " (Noli Me Tangere, Cap. XIII).

Un soldado de la Ciencia, al igual que un masón, no debe jamás desanimarse, porque su deber es luchar hasta vencer a los enemigos del progreso y de la civilización. Y para asegurar el triunfo es necesario estudiar a sí mismo para descubrir de este modo "errores donde antes solo son verdades, y verdades en muchas cosas que parecen errores."

Los errores en que se ven verdades son aquellos errores hijos de la hipocresía; aquellos actos que a los ojos de la sociedad, parecen ser actos de verdadera caridad, un consejo, un sincero deseo, un sacrificio rayano en heroísmo, y que son objeto de honra y satisfacción. No obstante, al través de los cuales, al irradiar la luz de la verdad se descubriría que todas son hijas del orgullo y del deseo del propio bien.

Las verdades que parecen errores son aquellas verdades que albergan en los corazones puros, de aquellos corazones que no se desalientan ante el peligro; no se amilanán ante el adversario, ni se humillan ante los que especulan la honradez y ciegan la fé de los crédulos.

Se dice que la verdad es amarga. Esto es cierto: la luz refulgente de la

verdad es como los rayos del sol que abraza la piel suave de los que llegan al exceso por los halagos del placer. Con solo imaginar la miseria que trae consigo el infortunio, harían un esfuerzo por librarse de ello, y generalmente no produce otro resultado que el rebasarse de los límites trazados por la virtud, y consecuentemente, dejarían huellas del error que les remordería la conciencia al renacer la verdad. Entonces, la mentira iniciará la lucha y ante su elocuencia se eclipsará la verdad.

"El masón debe ser un constante defensor de la virtud y romper lanzas por ella, sea cualquiera el palenque donde se presenta la batalla; en estar dispuesto en sacrificarse por la regeneración del hombre; en desafiar las iras de los enemigos del derecho y de la libertad."

¡Juventud.....! El día en que vuestro ser estuviese adornado de los bellos dones del saber, habreis descubierto los insondables secretos de la Naturaleza que encierran los ocultos misterios de la Masonería que la han conducido de triunfo en triunfo.

EL SIMBOLISMO DE LA MASONERIA Y SUS MISTERIOS

"—Porque no escribo para esta generación, escribo para otras edades. Si ésta me pudiese leer, quemaría mis libros, el trabajo de toda mi vida; en cambio la generación que descifre estos caracteres será una generación instruida, me comprenderá y dirá: "¡No todos dormían en la noche de nuestros abuelos! El misterio o estos curiosos caracteres salvarán mi obra de la ignorancia de los hombres, como el misterio y los extraños ritos han salvado a muchas verdades de las destructoras clases sacerdotales." (Noli Me Tangere, Cap. XXV).

Esa fué la contestación del filósofo Tasio cuando fué preguntado por Ibarra porque escribía en jeroglíficos si no quería que lo lean.

La historia prueba que la Masonería ha experimentado una época de terror bajo el imperio de la Ignorancia; en aquella época en que la Ciencia, el arte, la grandeza de sentimientos y el amor a la humanidad fueron despreciados por los esclavos de la ambición, de la codicia y del servilismo que se encubrían con la careta de la hipocresía. Entonces la Masonería necesitó del simbolismo para resguardar sus misterios, porque las elevadas ideas solo pueden ser comprendidas por la Ciencia.

Sin embargo, no solo a eso se limita el significado de los símbolos. Hay otras concepciones mas importantes.

"El símbolo es el moral, el báculo y el aguijón de los ideales del peregrino, la escala de Jacob que ha de escalar el masón hacia la perfección, la antorcha que iluminara hacia la verdad."

(Se continuará)

LOS QUE PERSIGUEN LA MASONERIA CONFIESAN SU DERROTA

(Conclusion)

Son los mismos en todas partes. En Italia, cuando merced a las armas y a la cobardía o traición de un alto personaje, se adueñan del Poder, comienzan a escarnecer a los masones, les persiguen y les asesinan. Lo mismo hicieron en Alemania e igual en España. Los nuestros son aún más bárbaros, porque, ya lo dicen, nos temen.

Tal vez sea en esto en lo único que no se equivocan. Las doctrinas masónicas no se matan porque se persiga y se in mole a unos cuantos masones. Podrán deshacer su vida orgánica. Es bastante, no hay que negarlo. ¿Extinguirlos? Jamás. Tenemos la convicción de que han de surgir de nuevo con más potencia que antes. Tienen miedo y aciertan a nuestros progresos, con su brutalidad piensan que la persecución puede exterminarnos; son tan bárbaros, que no se les ocurre nada más fino ni más culto. Cualquier acto de ingenio está reñido con su pobre caletre que sólo concibe que el Jefe no se equivoca nunca.

LA MASONERIA ES ETERNA

¡Qué desesperación! ¿Verdad, falangistas? Asesinar todos los días a los

masones que se cazan y anotar que no se acaban nunca. "Ni tregua ni armisticio." La muerte, el exterminio. Ya lo sabemos. Así se procede. Odio y venganza. Este es su lema.

El colapso de la economía se produce, además, porque los señoritos y los aristócratas quieren vivir como en tiempos de la Monarquía: a expensas del trabajo ajeno. Entonces sus rentas eran pingües y las derrochaban en los salones y cabarets; ahora los campos están empobrecidos, sin cultivar en gran parte, faltan brazos jóvenes, que están enterrados o en presidio y los falangistas saben de otras cosas, pero no de producir; de cultivar el suelo o de crear riqueza. Esto lo hacen los masones, los perseguidos. Esos sí que saben embellecer los campos, levantar industrias y rendir culto al trabajo. Es su lema. En los falangistas constituye su razón de existencia el vivir del esfuerzo ajeno arrancado por la violencia, en los masones es norma producir y distribuir la riqueza en justicia. Por eso venceremos.

Sí, tiene razón el articulista: "el mal ha logrado gran extensión." Cierto. Cada día será mayor nuestra ORDEN. No sentimos pesimismo. Al lado nues-

tro han de venir con ánimo de colaboración muchas fuerzas que ahora no nos conocen bien. La Masonería no es incompatible con otras ideas de emancipación de los humildes. Liberal siempre, demócrata en todo instante, cuantas ideas tiendan a que estos postulados tengan efectividad en la Sociedad moderna colaboran aunque no lo sepan con la doctrina masónica.

¿Saben los falangistas organizar algo? No. Lo hemos comprobado. Se trata de una secta que sólo conoce el camino de la destrucción. Es lo que su historia nos demuestra. ¿Por qué se quejan de que no acatemos "la incipiente organización política del Estado?" ¿Cuál es esa organización? La violencia como norma de derecho; el hambre de los humildes como cumbre de su economía; la delación como conducta moral y la persecución por venganza, como suprema Corte de justicia. Las baladronadas, los insultos y persecuciones para los hombres de más alta jerarquía moral. ¿Esa es la organización que hemos de acatar? Viejas ideas desechadas hace siglos por crueles. Esta es la organización falangista. Eso sí, con sus

(Continúa en la página siguiente)

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LOS QUE PERSIGUEN LA MASONERIA CONFIESAN SU DERROTA

(Continuación de la página anterior.)
 voces huera de imperialismo, grandeza de la Patria y una multitud de simplezas por el estilo. El imperialismo es idea vieja, doctrina que se ha de terminar y pronto. Los pueblos tienen derecho a regirse por sí mismos, sin dominadores. La Patria se engrandece cuando sus hijos trabajan, viven en paz, descubren nuevas leyes científicas, verifican nuevos progresos en las artes y procu-

ran socializar el bien. No el crimen, como los nazis, falangistas y fascistas. La Patria se engrandece por el trabajo, no por las conquistas; por la cultura, no por la violencia; por sembrar el bien, no con las persecuciones y ejecuciones de hombres inocentes, honrados e inteligentes, que no se quieren someter al imperio de la maldad. Así piensan los masones frente a los falangistas de toda laya.

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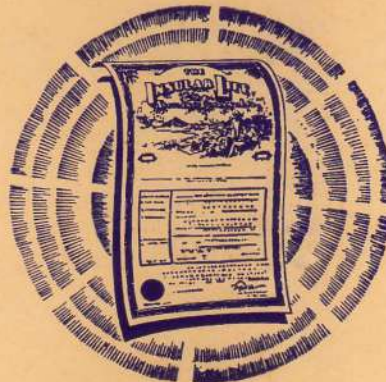
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