

The Cable Tow

Vol. XIX

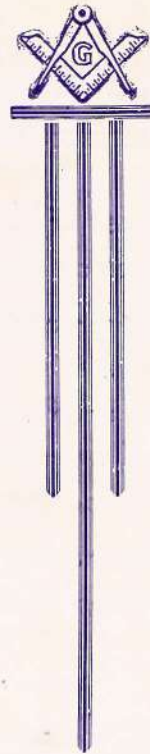
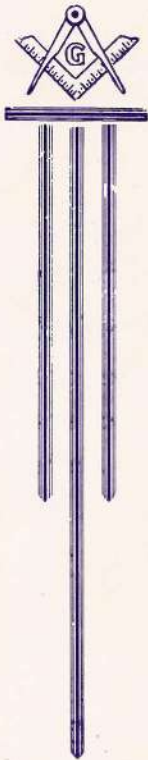
Manila, Philippines, July, 1941

No. 2

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

◆ AN INDUSTRIOUS MASON ◆



War. Bro. Ludwig Madel, P. M.

(An interview with him appears on page 24 of this issue.)



The Grand Master's Message



WE MUST STAND BEHIND THE DEMOCRACIES



ON July 4, 1941, Americans at home and abroad will commemorate the day, one hundred sixty-five years ago, when the original thirteen American colonies solemnly resolved to totally dissolve all allegiance to the British Crown.

That momentous decision was not arrived at without a full appreciation of the toil, the blood and the treasure it would cost to maintain that declaration. Nevertheless, with a firm reliance on the protection of Divine Providence, those determined colonists and patriots pledged to each other their lives, their fortunes and their sacred honor.

Today, a far greater and stronger American Nation is on the point of again having to make a momentous decision: one in which that nation will reaffirm its faith in that part of its venerable Declaration of Independence which reads:

“We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.”

What of toil, what of blood, and what of treasure it may take to preserve that solemn declaration of principles the American people are prepared to give.

In that giving the American nation is proud to feel that it is fortified and sustained by a like willingness to give and sacrifice upon the part of the great Commonwealth of the Philippines, which nation, on June 19, 1941, pledged and rededicated all of its energies to the ideal of freedom which has made the United States the great nation that she is today.

No one has expressed this thought better than our own Brother, Dr. Camilo Osias, when he said:

“All of us must stand solid behind the United States against all comers, happen what may. Today's Loyalty Parade must be an eloquent and final demonstration of our resolve to stand shoulder-to-shoulder with the American people in the most serious fight the democracies of the world have ever waged for their survival.”


JOHN R. McFIE, JR.
Grand Master

THE CABLETOW

A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted
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EDITORIALS

SYMBOLS OF HOPE

INDPENDENCE Day comes this month to reiterate the ideal of freedom for which the original Thirteen Colonies established themselves in America to form the nucleus of what has since become a great and mighty republic of free men.

If the American people observe this day with increased devotion to the ways of Democracy now imperilled by the sinister plunderers who rule from Berlin, the Filipinos with more reason hail the day as the symbol of their highest hopes.

There will always be free men as long as Independence Day lives in human memory. The

conquered will rise again, as the tyrant must fall, as long as the civilized world, that is, the world minus the Nazi barbarians, thrills to the inspiring message of the Glorious Fourth.

On the other hand, there is the day marking the fall of the Bastille—July 14—which also made history for mankind as the day of deliverance for the French people from the hands of their oppressors. It is a sad circumstance that a captive France cannot rejoice on that day, but we are certain that, outside the unhappy weaklings of Vichy, the French people are still as free at heart as they were when the fortress of Bastille fell 152 years ago.

HEIL VICHY, HEIL HITLER

WE HAVE always suspected that the group of zealots behind *The Philippines Commonwealth* are not aligning themselves with the policies of the Government of the United States, and our suspicion has been confirmed by an editorial of that paper in which it openly stands behind the defeatists of Vichy in their collaboration with Hitler.

While the State Department at Washington, D.C., views Vichy's policies as inimical to the interests of the democracies, to the extent of warning Marshal Petain that the behavior of his government may force the United States to break with it, here, under the very shadow of the American flag, a propaganda sheet managed by the sophists of a certain religious order has the temerity of saying that the critics of Petain "invite little confidence by the facility of their judgment."

Who invite little confidence, indeed, are these defeatists in our midst who preach disloyalty to the democracies. But they should invite more than that; in fact, what they really call for is action by the Government for openly

taking a stand diametrically opposite that of the President and people of the United States.

We hold, and will continue to hold, that any government that collaborates with Hitler is a potential enemy of Democracy. It follows that the religious order that defends such collaboration invites suspicion; in fact, it has no place in a democracy.

Only on the 19th of June, Americans and Filipinos alike gave an eloquent demonstration here of their loyalty to the United States by celebrating Loyalty Day. We wonder if the holy ghosts of *The Commonwealth* would have felt themselves qualified to join in that celebration?

In fact, when did the religious order behind *The Commonwealth* ever interest itself in loyalty to our constitutional instrumentalities in this country? When was the occasion it ever came out to manifest its adherence to the national aims of our people? The answer is, never! Once again, we must warn our Government against this religious order which is alienating our youth not only from the ideals of American freedom, but from our own way of life as Filipinos.

INTERVIEW

Wor. Bro. Ludwig Model says that "A careless investigating committee can do unlimited harm by recommending the admittance of an unworthy candidate."



THE 25th day of this month will be a day on which I shall have the privilege of celebrating my Silver Anniversary as a member of our beloved Order. I say "privilege," because in all sincerity do I consider it as such, in view of the fact that, as a general rule, we are most careful in selecting our new members, following the motto: "Quality goes before quantity."

No matter how long I may live, I shall never forget that memorable day. On the contrary, the proceedings, and, finally, the moment of seeing the Light, will always be so fresh and clear in my mind, as if they had taken place only yesterday.

The temple of my Mother Lodge, Minerva No. 370 under the United Grand Lodge of Portugal, (since 1917 No. 41 under our own Grand Lodge) was situated in Tandy street. It was, as all the older members of Craft will remember, a real jewel box. As we were working then under the Ancient and Accepted Scottish Rite, we had on the ground floor our reflection chamber, or preparation room in which the candidate was placed, sometimes for hours, before the beginning of the ceremonies. There, the newcomer had plenty of time to meditate about the step he was about to undertake. Even then, he was given more than one chance to retire, if after studying those wonderful inscriptions on the walls, he did not wish to go any further.

In those days, Minerva Lodge was the most cosmopolitan in this valley; its members came from all walks of life. Among them were lawyers, doctors, merchants; rich men, middle class, and poor men, but all were brethren. We were brethren within and outside the Lodge.

When one was in financial need on account of unforeseen circumstances and through no fault of his, everyone did his share to the very best of his ability. So I learned to know the real meaning of the word **Relief**.

During the time of being passed and raised, an interval of nearly six months, we had, besides the regular

meetings, informal reunions, especially on Sunday mornings, during which the older members discussed Masonic topics, at the same time explaining to us younger ones the elementary teachings and ideals of our Fraternity. As time went on, I became aware of the meaning of **Truth**.

Twenty-five years have passed since then, and looking back this quarter of a century, I ask myself two questions:

First—Whether I have, during this period, received any disappointment, and,

Second—Whether I have ever regretted having joined our Fraternity.

The first question I must answer with a "yes," because being human, we cannot expect our society to be faultless, but we can strive to make it better if, and this point I am forced to stress most emphatically, the Master of the Lodge uses his utmost discretion in appointing the investigating committee in charge of finding out the qualifications of a prospective candidate. A careless investigating committee can do unlimited harm by recommending the admittance of an unworthy candidate. Once this unfit outsider is made a member and goes on living a life unworthy of a real Mason, our detractors are more than desirous of judging all of us by his standards of living. We all behave in a dignified manner when within the four walls of our Temple, but what about our conduct in the outer world?

None of us claims to be faultless, we all make mistakes, otherwise we would be demi-gods; but when a Mason only knows, or pretends to know, his duties towards God and our Country, but crossly neglects his duties as a husband and as a father, then he is, in my opinion, more than unworthy of belonging to our honorable Institution. Our enemies, of which there are many today, will judge us by their conduct. They are a disgrace to our beloved Order.

In years gone by, real care was taken and only those who were well qualified were able to enter, and so it happened that harmony was our strength, and sincerity was much more manifested. Rich and poor met on an equal footing and the Brother was to his fellow Mason a true Brother, and every-

one of us ought to know what that means. And so I have answered my first question, with regard to the disappointments I have received, and which, I repeat were only caused by members who should have never become one of us.

Now to the second question: I can truthfully state that during the twenty-five years of being a Mason, I have never regretted my having joined the Fraternity, because, leaving aside the few black sheep mentioned above, I have had the great pleasure and wonderful satisfaction of knowing and associating with men of sterling character and broadmindedness, men who have striven hard to live up to our tenets and principles of Liberty, Equality and Fraternity. These are the Masons who have been and will always be the backbone of our society.

Our Order, having been founded on Democratic principles is, especially during these troubled times, called upon to uphold the ideals of those liberal democratic countries, the United States of America, whose glorious and benevolent flag we have the great satisfaction of seeing flying side by side with the one of our own beloved Philippines, for which fact we cannot enough thank the Great Architect of the Universe, and England, the cradle of Democracy, who with the help of America, (God bless her!) is at present doing all that is humanly possible, in order that liberty of thought, liberty of worship, and liberty of action, may continue to be a fact and not become a case of "wishful thinking."

It was a great and wise step which our Most Worshipful Grand Master had undertaken, when, in his, and in the name of every faithful Mason, he offered our full hearted cooperation to the cause of Democracy because their cause is our cause!

It is my association with these truthful, straight, and liberty loving brethren which never has made me regret having joined our honorable Order twenty-five years ago, men who are doubtlessly willing to sacrifice all, in order not to have to submit to the whims and unhuman impulses of any autocrat or dictator, may he be called Duce, Hitler, or Caudillo.

RIZAL AS A MASON

By JOSEPH F. BOOMER, P. M.

(Address delivered at the Grand Lodge Rizal Day Celebration held at Plaridel Temple on June 19, 1941, under the auspices of Mount Lebanon Lodge No. 80.)

M. W. Grand Master and P. G. M's.,
Wor. Master of Ceremonies,
Brethren and Friends:



IN THE time allotted to me there is no space for a critical examination of my subject even were I qualified by talent or preparation to make such an examination. I am sure that no one here expects me to discuss any historical data on Rizal as a Mason that are not already well known even to the casual student of our great Masonic hero.

Emulation is the path along which humanity has passed from one degree of culture to another. The way is blazed by the figures of great men. It began in the border-land of culture beyond the horizon of recorded events, and runs through the primitive periods of all peoples. In those shadowy regions the trees were illuminated by legend and tradition. For the most part, the gods of antiquity were derived from great men ornamented by legend. Today, we seek to preserve the characteristics of our great men by memorials, biographies—by “storied urn or animated bust,” and by lofty monuments in stone or bronze.

The meaning of this is that the world has produced so few great men that when one appears it is as though a being of a new order had come to walk the earth.

For this reason, no slightest detail in the life of a great man can be without interest to his fellows. In contemplating Rizal as a Mason, one would like to know more than the record reveals of the minutia of his Masonic life; to inquire more intimately into his habits and idiosyncracies as a member of the Craft. One has a pardonable curiosity to know whether he was a careful and accurate ritualist; whether he was a regular and punctual attendant of his Lodge; whether he participated readily or reluctantly in the conferring of degrees; and to know many other details of his Masonic life.

But even were these data available such a study would be out of place on a general program. Besides, the memorial spirit of the occasion precludes all leisurely and curious discussion. For this reason, I shall confine myself to but two phases of my subject, and present but two theses: first; that Rizal was an ideal Mason; and, second, that Rizal was a unique Mason.

As a spring-board from which to

plunge into the data which support these assertions, I have chosen two of the most elementary principles of Masonry, namely: that the first requirement of a candidate for Masonry is that he be a man; and that every true Mason is first made a Mason in his heart.

When Rizal knocked at the door of Masonry as a candidate, he possessed that first qualification to a superlative degree. He was not only a man in the ordinary Masonic sense, but he was potentially a great man: not great by any of the limiting criteria of greatness but by the most exacting standards of greatness. He had not reached the full maturity of his powers; but he had within him the seeds of greatness whose fruitage made him one of the great figures of the last century. Few men in any century, in so few years, accomplished to a much lasting good as a heritage for mankind. Robert Burns, another distinguished Mason, with a similar life span, had made himself the idol of his countrymen and one of the great literary figures of modern times, when he died at 37.

Rizal was endowed with an unusually versatile mind which explored many branches of learning and displayed a marked capacity in each. His chosen profession was medicine and surgery. He became a specialist in the treatment of the eye, being drawn to that field of specialization, apparently, by a desire to help his mother to save her failing sight. It is a pleasure to note that in achieving this labor of filial affection, as in the accomplishment of so many of the other plans and purposes of his life, he was eminently successful.

Undoubtedly, Rizal might have achieved distinction as an artist. From

his early youth, he was busy with his pencil and brush and exhibited an in-born aptitude for both drawing and painting. It will be remembered that the life-like sketches made of his fellow-passengers on his first voyage to Europe won for him a standing on ship-board as a young man of exceptional talent approaching genius. His artistic soul manifested itself in various modes of expression. He had the sense of form and the facile fingers of the sculptor and the worker in the materials of the plastic art. His statuettes representing the Victory of Death over Life and of Science over Death, and the other moldings which remain from his hands, testify to an authentic talent which might well have placed him among the leaders in that form of expression had not his humanitarianism called him to a sublimer destiny. Again, Rizal's soul was instinct with poetry and he possessed to a rare degree the power of poetic expression. In this connection, one thinks immediately of the “Last Farewell.” But to understand why, in that Golgotha of his career, he chose to express himself in verse, one must recall how frequently during his life he had chosen that medium of expression in lesser crises.

Rizal's gifts ran the whole gamut of literature. While little more than a youth, he published an occasional philippic against the abuses of the time which drew the angry attention of the clergy and officialdom. In maturer years, he wrote a series of essays displaying an almost uncanny insight into the trend of events. But it was by his novels that Rizal earned his title to literary eminence. Because of the influence his books have had in preparing his people for political and social revolutions, we foreigners are prone to think of “The Social Cancer” and “The Reign of Greed” as merely vehicles of propaganda. But the one who does this is either prejudiced or ignorant of the matter of which he would judge. These books have won standing as works of art before the bar of authentic literary criticism. The late William Dean Howells, himself one of America's most skillful writers of the novel, who for two decades set the pattern of literary criticism for most of his countrymen, said of “The Social Cancer:”

“No one who has read this pathetic novel can deny its immeasurable superiority * * *. It is a great novel, of which the most poignant effect is in a sense of unimpeachable veracity.”

(To be continued)

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RIZAL, CITIZEN OF THE WORLD

By Dr. CAMILO OSIAS

(Address delivered at the Grand Lodge Rizal Day Celebration held at Plaridel Temple on June 19, 1941, under the auspices of Mount Lebanon Lodge No. 80.)



HE designation of this day, June 19, 1941, the birthday of Jose Rizal, as Loyalty Day by President Quezon in an official proclamation is the latest recognition of the stature of the Filipino hero among world citizens. A poet, journalist, and novelist, a sculptor, painter, and musician, a doctor and an oculist, a polyglot and a scientist, a dreamer and a scholar, an agriculturist and an engineer, an educator and a reformer, an idealist and a realist, a thinker and a philosopher, a patriot and an internationalist, a hero and a martyr—such was Rizal, the great Filipino, the great Malayan, one who, by yardstick of any standard, was truly a great citizen of the world.

You think my estimate of Rizal partial? Let me confess that I have for many years been studying him and his writings, and practically all the books and articles about him, but I started in my university days to gather material with the idea of proving that Rizal could not have been great.

You think me unduly enthusiastic about Rizal? At least I am in good company.

It was not a Filipino but an American writer who wrote these words of admiration of Rizal:

"It is certain that from whatever point of view we come to examine this life, or by whatever tests we care to apply to it, here was one of the most extraordinary persons in human annals. Of other men that the world has reason to honor, it is to be said that they excelled their compeers in one respect, or in two or in three. Of this man the versatility was so great and the genius so many-sided and real that they seemed so incomprehensible, and one would be puzzled to cite from any other country, in any time, an equal prodigy." (Russell, *The Outlook for the Philippines*, p. 109)

It was a European savant, Dr. Ferdinand Blumentritt, who wrote a biography of Rizal, and emitted this judgment: "Not only is Rizal the most prominent man of his own people, but the greatest man the Malayan race has produced. His memory will never perish in his fatherland, and future generations of Spaniards will yet learn to utter the name with respect and reverence."

Rizal has been intimately, I might

even say providentially, linked with important events of recent history, especially with the struggles of the people for their manumission. Gifted with prophecy he has been called "America's forerunner." A student of history and of world trends he wrote in 1889: "* * * the moral advance and progress of the Philippines is inevitable * * * The Islands cannot continue in the state in which they find themselves without securing from the Metropolis greater liberties * * * The Philippines, therefore, will either continue as a part of the Spanish dominion but with more right and more liberties, or she will declare herself independent after much bloodshed * * *" We know that what he envisioned has come to pass.

Eight years before the Spanish-American War, Rizal in *La Solidaridad*, a fortnightly organ founded by patriotic Filipinos in Europe, in its issue of January 31, 1890, wrote with uncanny insight these words: "Perhaps the great American Republic whose interests are found in the Pacific and which has no participation in the spoils of Africa, may some day think of possessions overseas." That, too, has become history.

Totalitarian countries now ruthlessly engaged in the destruction of countries and in the subjugation of peoples may well heed Rizal's verdict. "History," he said, "does not record in its annals any lasting domination exercised by one people over another, of different races, of alien usages and customs, and of opposing or divergent ideals." There is good and abundant reason, in these days of confusion and disorder, to believe that that prediction, too, shall be fulfilled.

GRAND MASTER LEAVES BY CLIPPER

Most Wor. Bro. John R. McFie, Jr., Grand Master of Masons of the Philippines, left on the "California Clipper" on July 1, 1941, for the United States. He will be away about two months. During his absence, the Deputy Grand Master, Major Jose P. Guido, will act as Grand Master.

Let us transfer the scene from Europe to the United States. In the American Congress at Washington, D. C., the measure that later became the Philippine Organic Act of 1902 was under consideration. Congressman Henry Allan Cooper, with whom I had the honor to serve and whom it was my distinguished privilege to eulogize on the floor of Congress when he died, told me how, on the afternoon of June 18, 1902, he walked along Pennsylvania Avenue and saw a book on Rizal displayed in one of the bookstores. He secured a copy, read it through that night, and, thrilled by the epic poem "My Last Farewell" (*Mi Ultimo Adios*) he committed it to memory. The following day, in the course of the discussion of the Philippine Bill, some Congressmen opposed the bill and was particularly vitriolic in his condemnation of the grant of autonomous powers and the provision to establish the Philippine Assembly, going to the extent of calling the Filipinos "pirates, barbarians, savages, incapable of civilization." Congressman Cooper for the Committee on Insular Affairs arose and ably defended the bill. In the course of his speech he recited with fervor and with great effect Rizal's masterpiece and, by way of climax, eloquently said:

"Pirates! Barbarians! Savages! Incapable of civilization! How many of the civilized Caucasian slanderers of the 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 the 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 who, from the midst of such an environment, has furnished to the world a character so lofty and so pure as that of Jose Rizal."

Rizal's influence was felt in the administration of Philippine affairs by the United States. President Theodore Roosevelt on April 7, 1903, made public avowal of this in a public address, saying:

"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,

(Continued on page 28)

RIZAL'S BIRTHDAY CELEBRATED



THE Grand Lodge dinner for the month of June was held on the occasion of the annual celebration of the birthday of Dr. Jose Rizal, in accordance with Circular No. 6 of the Most worshipful Grand Master. The affair took place at Plaridel Temple on June 19, under the auspices of Mount Lebanon Lodge No. 80. Over 300 members, including ladies were present. Highlight of the evening was the placing of the statue of Dr. Rizal on the stage, together with the American and Filipino flags, and the standard of the Grand Lodge. A beautiful bouquet was laid at the base of the statue.

The affair was attended by many high government officials and prominent men in business and banking circles. Among those present were Wor. Bro. Dr. Luther B. Bewley, technical adviser on education; Wor. Bro. Apolinario S. de Leon, national treasurer, and many others. Among the sojourning brethren present was Col. Emil C. Rawitzer, judge advocate of the United States Army.

At the presidential table sat the Most Worshipful Grand Master, John R. McFie, Jr.; the Deputy Grand Master, Major Jose P. Guido; the Senior Grand Warden, M. Goldenberg, the Grand Secretary, Past Grand Master Antonio Gonzalez; Dr. Camilo Osias, Wor. Bro. Louis Rifkin, Wor. Bro. Joseph F. Boomer, Mrs. Camilo Osias, Past Grand Masters George R. Harvey, C. W. Rosenstock, Stanton Youngberg, and Joseph Henry Alley.

Thanking the brethren for the cooperation in making the affair a splendid success, Wor. Bro. Louis Rifkin, Master of Mount Lebanon Lodge No. 80, said that he had expected such a big attendance in view of the fact that the brethren were honoring the memory not only of the famous Filipino scientist, writer, and patriot, but the greatest Mason the Philippines ever produced. One of the reasons which impelled him to seek Philippine citizenship which was granted to him eleven years ago, was that he was proud of being identified with a people who could produce such a great man like Dr. Rizal, said Bro. Rifkin, adding that Dr. Rizal has ceased to be a citizen of the Philippines alone for he belongs now to the whole world, as a genius belongs to the universe.

The first speaker of the evening was Wor. Bro. Joseph F. Boomer, who was

introduced by Wor. Bro. Rifkin as a profound Masonic scholar and a true admirer of the national hero. Bro. Boomer delivered an eloquent speech about Dr. Rizal as a Mason which we publish on page 25 of this issue.

Dr. Camilo Osias, chairman of the National Council of Education and director of propaganda and publicity of the Civilian Emergency Administration, was then introduced by Wor. Bro. Rifkin as a well-known educator and outspoken champion of liberty of speech and conscience. It was recalled that as an outstanding delegate to the Constitutional Convention, he did his part in the insertion in the Constitution of our Commonwealth of principles dear to all free men. At one time also he brilliantly argued on the floor of the National Assembly against the teaching of religion in our public schools. Bro. Osias' speech, entitled "Rizal, Citizen of the World" appears on page 26 of this issue.

Wor. Bro. Rosendo Reinoso, Secretary of Rizal Lodge No. 22, distributed pamphlets containing an address delivered by Dr. Rizal before Solidaridad Lodge No. 53 in Spain, in 1888. The original manuscript is now kept in the National Library. Rizal Lodge No. 22 publishes it with the permission of the government. We hope to reprint it in a future issue of this magazine.

The audience was delighted by the vocal renditions of Prof. Desiré Ligeti, who sang *I Love Thee* by Grieg; *Trees* by Dresbach; and the melodious *Santa Lucia, Luntana* by Mario. His potent baritone voice was highly admired by those present. Miss Fely Vallejo sang with grace and technique *Il Bacio* by Artidi and *Indian Love Call* by Friml; and the well-known violin virtuoso, Prof. Ernesto Vallejo, played *Hungarian Dances* by Brahms. They were both warmly applauded.

Miss Lolita Rifkin, daughter of Wor. Bro. Rifkin, who has been educated in the United States and Switzerland, delighted the audience with an excellent interpretation of a Polish dance. Prolonged applause compelled her to give an encore. Prof. Julio Esteban Anguita was at the piano during the program.

Prizes were awarded to the following Lodges for sending the biggest numbers of delegates to the dinner:

Bagong Buhay Lodge No. 17

Taga Ilog Lodge No. 79

Kasilawan Lodge No. 77

The first two prizes were donated by Wor. Bro. Louis Rifkin, and the third by Bro. Philip E. Shaouy, Master and

Junior Warden, respectively, of Mount Lebanon Lodge No. 80.

A number of brethren from the provinces attended the dinner, among them Wor. Bro. Sisenando Ferriols and six others who motored from the town of Batangas, a distance of 115 kilometers; Wor. Bro. A. Aquino and four others from Tarlac, a distance of 119 kilometers; Wor. Bro. Victorino Gatmaitan of Malolos, all of them returning to their towns the same evening.

The first Brother to mail in his coupon, asking for a reservation at this dinner was Bro. W. E. Bowen of Lincoln Lodge No. 34.

The Grand Master, Most Wor. Bro. John R. McFie, Jr., closed the evening's entertainment with the following remarks:

"Bro. Toastmaster; Wor. Bro. Rifkin; Guests of Honor; Wor. Bro. Boomer; Bro. Osias;

Brethren, Ladies and Gentlemen:

"In closing this evening's entertainment you will appreciate, after hearing the inspiring and instructive addresses of Wor. Bro. Boomer and Bro. Osias, that there is nothing left for me to say regarding the life and labors of Bro. Jose Rizal, the **Great Filipino and Ideal Mason**. He was all of that; he was a patriot with a vision who was willing to die, as he did die, for his belief in that vision, and through his death, we here tonight are enjoying the benefits of living under the flags of two Great democracies to whom we can and do pledge loyalty and allegiance in the defense of the principles of Justice, Liberty and Democracy and the preservation of the way of life of free peoples, with God's help.

"This evening has been, I know, an inspiration to all here present, not only because of the splendid addresses but also because of the excellent vocal and instrumental music which we have heard. I know we all congratulate Wor. Bro. Rifkin and Mrs. Rifkin for the delightful Polish dance performed by their charming daughter Lolita. We hope we may have the pleasure of seeing her graceful dancing often in the future.

"We have been honored this evening by the presence of so many lovely ladies. We trust they have been impressed with the important work which Masonry is doing in the advancement of the Commonwealth of the Philippines in following out the precepts of Masonry as expounded by our Great

(Continued on the next page)

◆ RIZAL, CITIZEN OF THE WORLD ◆

(Continued from page 26)

Jose Rizal, steadfastly advocated."

President Quezon can testify that Rizal's ideas and ideals were influential in the work to pilot the Philippine Autonomy Bill that became the Jones Act to final passage. As Philippine Resident Commissioner, he heard Congressman Brumbaugh of Ohio utter these sentiments in the debate on the Bill on May 1, 1916:

"They have produced a remarkable character in that country who is the Jefferson of all that country—Rizal. His great writings on liberty and the rights of man remind you of the great writings of Paine, Franklin, and Jefferson during the Revolutionary War."

The records of the debate on that Philippine measure include the remarks of Senator Verdaman of Mississippi on January 25, 1916, analyzing "the profound thought and patriotic fervor attained by the great leader, Dr. Jose Rizal." After quoting a choice passage on liberty and how it must be secured "by making ourselves worthy of it, by exalting the intelligence and the dignity of the individual, by loving justice, right and greatness, even to the extent of dying for them * * *" the worthy Senator said: "No savage breast, ever harbored such sentiments as that

and none other than the brain of a statesman ever conceived such noble thoughts. It is superb. It only shows 'they love their land because it is their own, and scorn to give aught other reason.'"

During the seventy-first and seventy-second Congresses that had to do with the enactment of the Philippine Independence Laws numerous addresses on Rizal were included in the Congressional Record. Listen to the eloquence of facts. The first Philippine Independence Bill ever acted upon favorably by a Congressional Committee passed in the United States House of Representatives on April 4, 1932. It was passed in the United States Senate on December 17, 1932. The particular facts that are significant for our purpose are that the Conference Committee Report was voted upon favorably by the Senate on December 22, 1932, and by the House on December 29, 1932, a date preceding Rizal's execution, and the Bill was signed by Speaker Garner on December 30, 1932, and by Vice-President Curtis on the same day—December 30, the widely observed Rizal Day! The night of that day, Rizal Day exercises were held in Washington, D. C., and, as guest of honor, I delivered an address on "Rizal

and Filipino Liberty."

In a world war-torn and in times when liberty is menaced we need the inspiration of a real devotee of freedom like Rizal. Confronted by leaders of aggression so petty and myopic, we want the guidance of a world citizen endowed with the grandeur and vision of Rizal. Under the inspiration and guidance of that world citizen whose mind and heart were so encompassing, let every one of us, in the true spirit of this historic day, make this solemn pledge:

I pledge one hundred per cent
loyalty to the United States and
the Philippines.

I pledge allegiance to the flags
of the United States and the
Philippines, symbols of sov-
erignty and emblems of demo-
cratic ideals.

I pledge fealty to the Consti-
tutions of the United States and
the Philippines which are the
chart and compass of the rights
and liberties, the duties and re-
sponsibilities of free citizens.

I pledge all I have and may
have, and all that I am and may
be, to the defense of the prin-
ciples of justice, liberty, and de-
mocracy, and the preservation of
the way of life of free peoples.

I pledge, God helping, to keep
faith with the letter and spirit of
this obligation and to reaffirm it
on every birthday of Jose Rizal—
the incarnation of the truest and
noblest Filipino loyalty.

"Friends, like stars, shine brighter
when it is dark."

* * *

"A friend may smile and yet be a
devil, but a dog's tail is on the level."

RIZAL'S BIRTHDAY CELEBRATED

(Continued from the preceding page)

Filipino Mason, Bro. Jose Rizal. Surely, the ladies appreciate that Masonry is a great and good fraternal order which stands for a belief in Divine Providence, in love of Country and in doing good to one's fellowmen, irrespective of his religious beliefs or his lot in life.

"I wish to congratulate the officers and brethren of Bagong Buhay Lodge No. 17, Taga Ilog Lodge No. 79 and Kasilawan Lodge No. 77 for the large representation from said Lodges respectively at this evening's celebration to commemorate the 80th birthday of Bro. Jose Rizal. Our sincere thanks is extended to the Worshipful Master, the officers and brethren of Mount Lebanon Lodge No. 80 for the excellence of this evening's entertainment and attendance which we believe is the largest Grand Lodge monthly dinner this year. Mount Lebanon Lodge has always been one of the strongest pillars supporting Masonry in these Islands and rises to every occasion for service when called upon.

"To our brethren from outside of Manila, we wish to thank you for coming tonight. We trust when you re-

turn to your respective homes and Lodges that you will extend to the brethren there our cordial invitation for them to come to Manila and join with us in renewing old friendships and making new ones, as we endeavor to do in these Grand Lodge monthly dinners.

"Our District Grand Master for China, Rt. Wor. Bro. David W. K. Au, has thoughtfully sent us from Shanghai, the following radiogram:

"CHINA BRETHREN JOIN YOU
CELEBRATING RIZAL ANNIVER-
SARY REJOICING WITH YOU IN
LEADERSHIP HE HAS GIVEN PEOP-
LE AND MASONRY OF PHILIP-
PINES."

Our sincere thanks is extended to our District Grand Master for China and the brethren of our six Lodges for this sincere thoughtful message of greetings on this occasion."

Wor. Bro. Louis Rifkin spared no effort to make the celebration a complete success. He personally paid the expenses for the varied entertainment, and went even to the extent of bringing a new piano to the temple.

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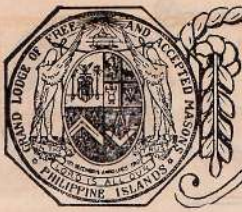
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THE GRAND LODGE

Monthly Dinner



THE Grand Lodge monthly dinner for May was held at Plaridel Temple on the evening of May 27, 1941, at 7:30 o'clock, under the joint auspices of the four Lodges working at Solomon's Temple: Sinukuan No. 16, Araw No. 18, Labong No. 59, and Mencius No. 93. The gathering was presided over by Wor. Bro. Jose P. Roxas, Master of Sinukuan Lodge No. 16. More than 150 brethren were present. At the presidential table were the Most Worshipful Grand Master, John R. McFie, Jr.; the Senior Grand Warden, Michael Goldenberg; the Grand Secretary, Past Grand Master Antonio Gonzalez; Bro. Alfred C. Oliver, Jr., Grand Chaplain of the Grand Chapter of the National Sojourners of the United States; Past Grand Masters George R. Harvey, C. W. Rosenstock, Stanton Youngberg, Joseph H. Alley, and Wor. Bro. Jose P. Roxas.

Wor. Bro. Roxas who was sick and had to be operated on the next day for appendectomy, attended just the same. In his remarks, he thanked the brethren for their presence and assured the appreciation of the Lodges under whose auspices the dinner was held.

Bro. Lieutenant Colonel Alfred C. Oliver delivered a splendid address on the opportunity for Masons to serve their country in case of an emergency. He advised his audience to prevent hysteria, and to work that they should be calm. He recalled that one of the causes of the collapse of France last year was the excitement of the civilian population which jammed the roads so much that the army could not use them. Speaking from actual experience gained during the first World War, he recalled that one of the ways used by Germany to paralyze the movements of the American Expeditionary Force was to propagate disease. He cited the case of a woman, later found to be a German, who actually infected and put 17 soldiers out of service. He called attention to the fact that, right now in Manila, a certain country placed a number of its women, most of them sick in a bar whose patrons mostly are soldiers.

Bro. Oliver emphasized how the ideologies of Freemasonry and Hitlerism are diametrically opposed; that while our Fraternity champions the cause of Equality and Freedom, Naziism teaches that the individual must be only a tool

of the State. He also said that while Masonry extols womanhood, Hitler considers woman only as means to produce children whether in or out of wedlock. He pointed that while Schopenhauer, in his "Essay on Women" said that women are men's natural enemies and the creations of evil, Masonry inculcates the noble ideals of womanhood. Bro. Oliver closed his remarks by laying emphasis on the spiritual as the basis for the improvement of human life. According to him, a strong belief in resurrection is conducive to the exaltation of the individual above the material ends of earthly existence.

Wor. Bro. Jose Artiaga, chairman of the Committee on Grand Lodge Monthly Dinners, thanked the brethren for their presence and announced that the dinner for the month of June will be held under the auspices of Mount Lebanon Lodge No. 80.

The Most Worshipful Grand Master in his remarks said that there is no reason whatsoever why we should be panicky over the war rumors. He commended Sinukuan Lodge No. 16 for giving a donation of P100.00 to the Tondo Fire Relief Fund, and thanked Bro. A. C. Oliver for his enlightening address. He agreed with Bro. Oliver that Masonry has no respect for a form of government that considers woman only as a means of producing cannon-fodder.

The Most Worshipful Grand Master also announced that the Masonic Service Association of the United States has organized 40 chapters to provide wholesome amusements to members of the United States Army and Navy in the different parts of the Union, and that the 41st Chapter will be established in Manila under the auspices of our Grand Lodge. This, he said, is one of the con-

tributions of Masonry to the promotion of the welfare of the defenders of Democracy.

Prof. Angela A. de Gonzaga, one of the country's best dramatic sopranos, sang *Pace, Pace O Mio Dio* from "La Forza del Destino" by Verdi, as a feature of the dinner. She was warmly applauded and had to give an encore by singing *Summer* by L. Ronald. Prof. Purificacion Borromeo, a leading coloratura soprano of the Philippines, sang *Una Voce Poco Fa* from "Il Barbiere di Siviglia" by Rossini. Also warmly applauded, she had to sing another song, *Quiereme*, by Col. Alejo Valdes Pica. At the piano was Prof. Vicenta Marifosqui-Eloriaga. Dr. Teodoro P. Nadres, of Cavite City, who has made a name for himself not only in the practice of medicine but also in voice culture, sang *Te Quiero* by Col. Alejo Valdes Pica. He was accompanied on the piano by Prof. Purificacion Borromeo. Prof. Ramon Mendoza played on the violin *Caprice Viennois* by Kreisler and *Gipsy Airs* by Sarazate, accompanied on the piano by Prof. Bernardino Custodio.

The success of the affair may be attributed to the untiring efforts of Wor. Bros. Constancio San Jose and Jose Artiaga of Sinukuan Lodge, and the cooperation of the Masters of Araw, Labong and Mencius Lodges.

SICK COMMITTEE

The following brethren have been appointed by the Most Worshipful Grand Master as member of the Sick Committee for the month of July, 1941:

Yang Wen Ying (27), 109 Alvarado Ext., Palomar, Manila.

Marcelino Constantino (29), Bureau of Plant Industry, Manila.

E. R. Addington (41), Medical Supply Depot, Manila.

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Fraternal Reviews



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

NEW SOUTH WALES

52nd An. Rep. Lodges: 613
4 Quart. Members: 61,605
2 Spec. Com's.

G. R. near Philippines, H. D. Riley, near N. S. W., L. R. Weldon.

June 23rd, 1939, a Special Communication was held for the proclamation and investiture of Grand Lodge Officers. M. W. Bro. His Excellency Brigadier-General Lord Gowrie, V. C., P. C., G. C. M. G., C. B., D. S. O., had been re-elected to the G. East. Grand Representatives were presented and welcomed, including the Philippines' Representative.

The Quarterly Com. of September 13, 1939, was marked by the impress of the outbreak of the war and changes in plans entailed. Lord Gowrie had been scheduled to be succeeded by Duke of Kent as Governor General of the Commonwealth. The address of the G. M. was read by the Pro G. M., owing to the unavoidable absence of the G. M. To express the attitude of the Masons of the Commonwealth toward the war, the G. M. quoted from the address of His Majesty King George, to the empire:

"We have been called to meet the challenge of a principle which, if it were to prevail, would be fatal to any civilized order in the world. If this principle were established, the people of the world would be kept in bondage, and all hopes of settled peace, of security, of justice and liberty among the nations would be ended. It is unthinkable that we should refuse to meet the challenge."

The problem of disposing of the large number of refugees claiming to be Masons but unable to produce any documentary evidence to support their claims, having confronted the G. M., he directed inquiry to be made of the

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United Grand Lodge of England as to how the problem was being solved there, and learned that such persons were being required to be proposed, initiated, passed and raised *de novo*. Whereupon, the G. M. decreed that the same course should be followed in N. S. W.

M. W. Bro. Col. F. A. Maguire, Pro. G. M., who had represented the G. L. at the installation of the Grand Master of England, made his report *in extenso*.

The Quarterly Com. of Dec. 13, 1939, was concerned principally with reports of officers and committees covering routine matters of vital interest locally. The G. M. had been able to visit only a few Lodges owing to the pressure of his official duties. John Goulston, P. G. M., one of the delegates to the installation of the Grand Master of England made his report. Among the interesting details of a visit to Lodge Canongate Kilwinning No. 2, Grand Lodge of Scotland, he told of the many famous men who had been connected with this Lodge. Of Robert Burns' membership, the report says:

"One of the most interesting features of the Lodge is the office of Poet Laureate of the Lodge, and more especially the connection of the Lodge with Robert Burns, on whom the title was first conferred. Burns was initiated on the 4th July, 1781, in Lodge St. Davids, Tarbolton. He was then in his twenty-third year and from that date until his death he was a most enthusiastic member of the Lodge, paying regular attendance at and identifying himself with the Lodges in every place where he happened to be for the time. Burns affiliated with Lodge Canongate Kilwinning, No. 2, on the 1st February, 1787, and was elected and installed Poet Laureate of that Lodge the 1st March, 1787. The Lodge welcomed Burns with wholehearted enthusiasm, and the enthusiasm found tangible expression not only at the Lodge meetings, but also in supporting and assisting the preparation of the first Edinburgh edition of his works."

Rudyard Kipling was also Poet Laureate of this Lodge, in later years.

The volume includes the Proceedings of Q. Communications on March 13th and June 10th, 1940, and of a Special on June 10th 1940.

The report of the Com. on For. Correspondence for 1939 covers in a unique way, (topically) some 61 Proceedings. Under "Physical Qualifications" a quotation from the Philippines' regulations on the subject is given. Under "Poetry" several pages of favorite quotations culled from addresses of Masters, Orators and others are appended.

His Excellency Lord Gowrie, Grand Master.

James S. Miller, Grand Secretary, Sydney.

NEW BRUNSWICK

73rd An. Com. Lodges: 44
August 22, 1940 Members: 5,162
St. John.

The Communication was presided over by R. W. R. Donald Stewart, Deputy Grand Master, M. W. John Thornton, Grand Master, having died in office in April, 1940.

New Brunswick and the Philippines do not exchange Grand Representatives.

Deputy Grand Master Stewart's report was brief, consisting chiefly of a tribute to the dead of the Jurisdiction, particularly M. W. John Thornton, his late superior in office, a feeling reference to the tragedy of war, and an admonition to all Masons of the Empire to do their duty in the crisis:

"In the dark hour, it is a source of pride to us to realize that today, as in the past, the members of our fraternity in this country have been obedient to the call, and have enrolled in every Canadian unit now in Britain, on the high seas, or information at home. Their loyalty expects no commendation, their patriotism no flowery words. They are ready and willing to lay down their lives for the sacred principles of liberty and democracy."

The G. L. approved a proposal to endeavor to collect by voluntary subscriptions for war purposes a fund equal to \$2.00 per member throughout the Jurisdiction.

Six District Deputy Grand Masters made written reports of their activities during the year. Several made mention with enthusiasm of celebrating "international night" with the brethren of the neighboring Grand Jurisdiction of Maine.

When the new Grand Master was installed he was proclaimed from the South, West and East.

Charles A. Alexander, Grand Master, Campbellton, N. B.

R. D. Magee, Grand Secretary, Saint John, N. B.

Our Reviews are not published in the proceedings, but are incorporated in every issue of *The Cabletow*, two copies of which are sent to the Grand Secretary of each Grand Jurisdiction reviewed, with the request that one copy be sent to the Chairman of the Committee on Correspondence.



Fraternal Reviews



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

QUEENSLAND

19th An. Rep. Lodges: 180
Member: 17,152
Net gain: 189

Containing data of a Special Communication held July 12, 1939, and of Quarterly Communications held September 6, 1939, Dec. 6, 1939, March 5, 1940, and June 5, 1940, respectively, all at Brisbane.

Grand Representatives: near the Philippines, Wor. Bertrand H. Silen; near Queensland, J. T. Phipps, P.G.W., present at the Special Communication.

Officers were elected at Quarterly Communication of June 5, 1940. His Excellency Sir Leslie Orme Wilson was re-elected Grand Master. The Deputy Grand Master is appointed as is, also, an official known as Pro Grand Master. Eustace Alfred Jones, Deputy Grand Master, has filled the post for many years, and is well known in England and the United States. Nominations of officers are made by the Board of General Purposes, without prejudice to the right of others to make nominations.

April 25, 1940, was celebrated by the Grand Lodge as Anzac Day. In the unavoidable absence of the Grand Master, Deputy Grand Master Jones delivered a stirring oration on the heroes of Gallipoli. A paragraph will show its spirit:

"The sons of the Anzacs have the faith of their fathers in freedom—freedom of thought, freedom of speech, freedom of conscience, freedom of worship. They have the passion of their fathers for fair play and economic and political justice for all the little nations and all the big nations. They have their fathers' fire of loyalty, loyalty to themselves, to one another, to God, and King and Country."

In seconding a resolution of loyalty, moved by Deputy Grand Master Jones, at the Q. C. of Sept. 6, 1939, F. G. Nevill, P. G. M., quoted Sir Henry Newbolt's famous battle-hymn for the public school boys of England:

"There's a breathless hush in the Close tonight—
Ten to make and the match to win—
A bumping pitch and a blinding light,
An hour to play and the last man in.
And it's not for the sake of a ribboned coat,
Or selfish hope of a season's fame,
But his Captain's hand on his shoulder smote—
"Play up! Play up! and play the game."

"The sand of the desert is sodden red—
Red with the wreck of a square that broke,
The gatling's jammed and the Colonel dead,
And the regiment's blind with dust and smoke;
The river of death has brimmed his banks,
And England's far, and Honor a name,
But the voice of a school boy rallies the ranks;
"Play up! Play up! and play the game."

The Grand Secretary does not appear in the list of officers of the Grand Lodge. The office is mentioned twice in the proceedings: the Grand Secretary is addressed by name in a letter from the

IN PROVINCE OF ONTARIO

85th An. Com. Lodges: 569
July 17th 1940 Members: 93,842
Toronto Decrease: 1,620

Grand Representatives: near Ontario, P. N. Knight, Alliston; near the Philippines, Quintin Paredes, P. G. M., Manila.

Grand Master J. A. Dobbie, presiding.

Bro. Ralph Day, Mayor of Toronto cordially welcomed the brethren to his city in a vigorous address. A characteristic paragraph:

"The Masonic Order has a great and important part to play in the world today in furthering a sense of kinship and mutual confidence among the citizens of every country. I firmly believe that the silent influences of Masonry is one of the most powerful agencies in the world for the promotion of the spirit of true brotherhood and of international peace; for true Masonry exists in the heart and life of man, and is composed of those noble qualities of Brotherly Love, Relief and Truth—those golden threads that strengthen and support the whole fabric of Masonry."

The G.M.'s address treated a variety of subjects, among them:

The State of the Craft: "During the past year, Masonry in this Jurisdiction has been showing excellent progress toward recovering its hold upon the brethren and upon the world at large."

Canadian Masonry and the Empire's War Effort: "Many suggestions have been made and considered, but the majority of these seemed to be along the line of contributing money to organizations already in possession of large sums, of providing materials for soldiers, for which, if there be any great need, the Government is already in a position to supply. The Red Cross is an excellent organization doing good work; therefore, on the recommendation of the Grand Treasurer and some of the Past Grand Masters, the sum of \$500.00 was sent to that organization on the 23rd of January, 1940."

Evacuated Children of Masons: "Early... after the declaration of war, the suggestion was made to me by Most Wor. Bro. Franck A. Copus that it would be a grand thing if the Grand Lodge of Canada in the Province of Ontario would send a cable to the Grand Lodge of England intimating that we would be willing to look after the children of Masons from England, if they were sent out to Canada.... Your Grand Master did not feel that the proper time for that effort had arrived. However, recent events have caused further consideration of the scheme

United Grand Lodge of England; the office is mentioned by the Board of General Purposes in fixing the salary. To quote:

"...there has been no change in the salary given to the Grand Secretary since he was appointed some years ago although the work has increased considerably since that time."

Sir Leslie O. Wilson, Grand Master, Brisbane.

Leslie P. Marks, Grand Secretary, Brisbane.

and.... it was arranged to send cables carrying the suggestion and invitation to each of the three Grand Lodges in the British Isles, through their Grand Secretaries."

Passing of M. W. W. N. Ponton, Foreign Correspondent:

The G. M. paid a high tribute to the character and ability of Fraternal Correspondent Ponton, who passed on shortly after the last preceding Communication, beyond the age of four score.

In a foreword to the 1940 reviews, W. S. Herrington, P. G. M., for the Committee, says of M. W. Ponton:

"For sixteen years, he carefully analyzed the Proceedings of the eighty-eight jurisdictions recognized by our Grand Lodge and presented in readable form a summary of the activities of each of them. ... All this he did with scrupulous care.... his masterly command of the English language never failed to elicit words of praise from his contemporaries who, we believe, will gladly concede to him the well merited title of Dean of Reviewers. His latest production.... in our Proceedings of 1939 may well be.... accepted as his masterpiece."

The Library Committee, among other things, acknowledged "contributions from Bro. A. E. Tatton of Manila."

The Grand Master recommended that Lodges, as a matter of efficiency, give up the practice of fixing dates for stated meetings by the phases of the moon.

R. W. Bro. W. C. Marriott, for the Committee on the Condition of Masonry, made a careful review of the situation under three heads:

- "(a) The challenge to civilization, giving the background of the position in which Masonry stands.
- (b) The condition of Masonry in general.
- (c) The condition of Masonry in our own jurisdiction."

Under "(b)", he comments favorably on the conference of Grand Masters at Washington, and made note that the Grand Lodge of Canada in the Province of Ontario was the first Canadian Grand Lodge to participate.

Reviews of Proceedings of 56 Grand Jurisdictions, by several unnamed brethren, are included. None for the Philippines appears.

Next Communication: Ottawa, July 16th, 1941.

J. A. Dobbie, Grand Master, Ottawa.

E. G. Dixon, Grand Secretary, Hamilton.

THE ANSWER IS MYSELF

By MARIANO V. RAMOS

Member, Eugene Lodge No. 11, Eugene, Oregon.



ANY times I have been asked why I joined American Masonry and what benefit I have gotten out of it. Invariably the reply was that the particular reason which caused me to seek "admission" into this honorable and ancient society which is the greatest Fraternity the world has ever known, is only known to myself.

There are several reasons why I joined. I have relatives who are masons in the Philippines and naturally I wanted to follow their footsteps. I know something of the character of Masonry and I desire to participate in its good work, and be of some service to my fellowmen. I particularly know that in the Philippines, Masonry has emerged from an oppressed and persecuted institution that was despised and slandered by the great mass of the people, to be a powerful, respected and widespread society to which the leading men of the country consider it a privilege and an honor to belong.

During this period of financial and economic stress in which the whole world is engulfed, many men have found themselves lost; while others have actually discovered their real values as component parts of human society. Some men have made the remarks to me such as, "Look here, Brother, I spent a lot of dough for Masonry and where am I? In practically the same place where I started." A man told me a week ago who claimed to be a member of the Craft, that his interest in his Lodge does not go beyond the payment of annual dues. Immediately I know that these fellows were never made real Masons. They did not grasp the fundamental idea of the Masonic Order. He who joins the Fraternity

with the expectation that he will get every penny that he puts into it in the form of material or social returns, is absolutely mistaken. If he looks upon Masonry as an Order that will give him protection in case of accident; that will insure his family against the pangs of hunger after **Passing the West**, that individual has a wrong conception of our Order and has absolutely no business to be a member of the Craft.

The benefits that can be obtained from Masonry as far as I am concerned, are not material or social advantages; rather, they are spiritual. However, when good men are associated together for a common purpose of seeking the **Truth**, they generally join in "Promoting each other's welfare and rejoicing in each other's prosperity." An opportunity, therefore, is afforded me to associate with some good men whose friendship may be worth well cultivating and who will perhaps be of material help to myself in my own selfish personal development.

The Mason who devotes much effort to Masonic ideals, may never receive Masonic honors or preference out of it; and may never obtain any return as far as his business is concerned; yet the satisfaction of duty well done and service to humanity rendered with self-abnegation, the improvement of the mind and character, by adhering strictly to the tenets of the Institution, and constant association with men of a high type of character in every altruistic undertakings, are a compensation far more valuable than gold. Of

course, it is not true that once a Mason, a man always remains a Mason. He comes into Masonry of his own free will and accord and goes out in the same manner. The Fraternity nevertheless reserves the right to determine the motive which leads a member to sever his Masonic affiliations. It is ever granted that all men are subject to change of heart. Therefore, it is necessary that when a member feels that he can no longer subscribe to the obligations of Freemasonry, he owes it to the Fraternity to retire at once, because Masonry in justice to itself, cannot tolerate an atheist or a disgruntled member in its midst. However, any dissatisfied member should remember that he should not cancel his Masonic affiliation just because he is peeved at some member for a supposed wrong, or for some other reasons, for if he does, the Institution will know then that it made a great error in making him a Mason.

I am a member of the Fraternity with certain duties and prerogatives. Fulfillment of certain Masonic obligations is essential in order for one to be entitled to his prerogatives. I only know that I want to be useful to my fellowmen. The vital question therefore, is, will Masonry be worth anything to me, and will I be worth anything to the Masonic world? Here again, brethren, the answer is **myself**.

When we think of the active part of Masonry in framing our Constitution, we cannot help but note the Masonic enthusiasm which permeated the lives of so many of its framers.

MASONIC HOSPITAL THANKS GRAND MASTER

Manila, Philippines,
May 30, 1941

M. W. Bro. John R. McFie, Jr.,
Grand Master of Masons in the
Philippine Islands,
Manila, Philippines.

Dear Sir and Brother:

On behalf of the Masonic Hospital for Crippled Children, I desire to express to you the great satisfaction of that institution in your message published in the May, 1941, issue of *The Cabletow*.

Further, on behalf of said Hospital, of the crippled children now undergoing rehabilitation in it, and those who have received benefits from it in the past, I desire to sincerely thank you for

the generous contribution you, in entire agreement with the contents of said message, have made to this truly Masonic charity.

It is sincerely hoped that other brethren of the Craft will follow your example in this matter, as every centavo received is used exclusively and solely for the purpose for which the hospital was established—the restoration to a useful place in society of those children who, through no fault of their own, are physically unfitted to play that role.

Sincerely and fraternally yours,

J. W. FERRIER, Sr., P.M.

Secretary

Masonic Hospital for Crippled Children

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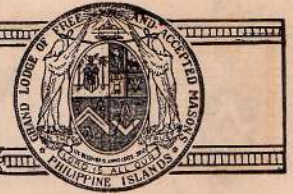
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Official Section



GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

EDICT No. 29

WHEREAS, the following recommendation, contained in the report of the Grand Secretary with reference to a **Masonic Literary Circle**, was adopted at the last Annual Communication:

"It is our aim and purpose to give more encouragement to our local Masonic literature. We want to see more Lodges and brethren dedicating themselves to further our Masonic culture in this Grand Jurisdiction. No efforts should be spared to put it on the highest level. It is for this reason that we suggest the formation of a Masonic Center or Circle for the proper study and improvement of Masonic literature in all its aspects, including Masonic symbolism, history, philosophy, legislation, jurisprudence, etc. The dramatization of the principles and teachings of the Craft should be given strong impetus. In this manner, lessons are better imparted and inculcated in our minds. It is hoped that with the help of the **Masonic Literary Circle**, in the near future, our brethren will write Masonic plays and that they will take it upon themselves to train Masons to the end that their histrionic abilities may be concretely expressed to advantage."

WHEREAS, it is necessary to give proper form and organization to this **Masonic Literary Circle**;

NOW, THEREFORE, the undersigned, by virtue of the power and authority in him vested as Grand Master of Masons of the Philippines, decrees:

1. That a **Masonic Literary Circle** be established, as it is hereby established, for such purpose as are contained in the above quoted report, and for such other purposes as may be attendant upon its establishment;

2. That such **Masonic Literary Circle** shall be under the control, supervision and administration of an Executive Committee composed of all elected Grand Officers of the Grand Lodge, the Grand Master as its President, the Deputy Grand Master as its Vice-President, the Grand Treasurer as its Treasurer, and, the Grand Secretary as its Secretary;

3. That three or more members shall be sufficient to constitute a **quorum** for any meeting of said Executive Committee, and all questions shall be decided by a majority of the members present at any such meeting;

4. That the Executive Committee shall have the following powers and duties:

a. To make arrangements for lectures to be delivered in any Masonic or public reunion, on subjects which are educational, cultural or of informative value and which will enhance the knowledge of the brethren in any branch of the arts and sciences;

b. To gather material for the publication of any work and arrange for the printing of books, pamphlets, dramas, poetry, translation by any Brother and to exhibit, exemplify or dramatize any work on Masonic themes;

c. To organize contests, sponsor private or public functions, confer prizes, diplomas, or other kinds of rewards for the work of any Brother distinguishing himself in such contests or functions;

d. To give donations in the form of money or other suitable rewards for those taking part in such contests; and

e. To receive voluntary contributions, donations or prizes offered by brethren or non-Masons.

5. That every subordinate Lodge is hereby declared to be a branch of the said **Masonic Literary Circle** and, as such, should extend its cooperation and collaboration for the attainment of the ends herein set forth, the Worshipful Master and Officers to prepare yearly a program of Masonic education for their members with the right to request assistance from the Executive Committee, and to submit for the consideration of the said Committee any suggestion which may be conducive to the realization of the purposes and objectives of said **Masonic Literary Circle**.

6. That all brethren are requested to send immediately to the Executive Committee all written articles, pamphlets, speeches, orations, conferences or other documents which they think are important in Masonic education so that the said Executive Committee could study and examine them and make such use of the same as it believes most suited to the proper information of the Lodges and brethren in general;

7. That the Grand Master shall report annually to the Grand Lodge upon the activities of the **Masonic Literary Circle** during his year of office and make his recommendations as to the future activities of the same.

Given under my hand and the seal of this Grand Lodge, at the City of Manila, this 28th day of May, 1941.

John A. ...
Grand Master

ATTEST:

Nicolas ...
Grand Secretary

CIRCULAR

May 29, 1941

To the Secretaries of
Subordinate Lodges.

Dear Sir and Brother:—

Please inform all Past Masters in your Lodge who were invested on January 26, 1933, with the degree of Past Master by virtue of, and in accordance with, a resolution duly approved and adopted at the Annual Communication of the Grand Lodge held in 1933, that the corresponding certificate for the said degree will be issued to them by this Office upon payment of its cost in the amount of fifty centavos (P0.50).

Very sincerely and fraternally,

Nicolas ...
Grand Secretary



EL ADVENIMIENTO DE UNA GRAN NACION



ELEBRAMOS en cuatro de julio el advenimiento de una gran nación,—nos referimos al advenimiento de los Estados Unidos de América en el concierto de pueblos libres e independientes. De un pequeño grupo de trece colonias, con una población de tres millones de almas, esa nación se presenta ahora ante el mundo como la mas formidable de las democracias, con unos ciento treinta millones de habitantes.

¿A qué se debió su constante progreso y maravilloso desenvolvimiento? Muchos son los factores y las causas que han contribuido a que América sea hoy lo que es:—el bastión de las libertades individuales y colectivas de los hombres. Pero mas que a ninguna otra cosa, ello se debió y se debe a que el pueblo norteamericano se ha educado y está educado en esa disciplina que no permite al hombre el abdicar de sus derechos y privilegios como hombre.

Esa disciplina ha enseñado al ciudadano americano a conocer ciertos derechos inalienables que son inherentes a su condición de criatura humana; esa disciplina le ha enseñado a respetar esos mismos derechos en su prójimo, advirtiéndole que ahí donde principia el derecho de su vecino termina el suyo; esa disciplina le ha enseñado a vivir la vida en comunidad, por lo mismo que es necesaria la existencia de una agencia que garantice a los ciudadanos el goce de sus propios y particulares derechos; esa disciplina le ha enseñado a que, para vivir en comunidad, ha de conocer los derechos y privilegios de esa comunidad de que es parte integrante; y esa disciplina le ha enseñado que para vivir en comunidad se ha de vivir en *civilización*, para lo cual es indispensable la mas pura moralidad, la mas excelsa educación y la mas alta estimación de los valores espirituales.

Y lo que hemos dicho del ciudadano americano individualmente, decimos también de la nación norteamericana. Defensora de los grandes ideales de la democracia, ha sabido y sabe respetar los derechos de las nacionalidades mas pequeñas. Su política ha sido siempre hacer que los pueblos ejerzan su propia y libre determinación, sin ingerencias extrañas, procurando que cada país viva la vida que libremente escoja. Enemiga de la guerra, siempre ha sido la campeona de la paz, y creyente, como siempre ha sido, de que en las relaciones interna-

cionales debiera existir la misma moralidad que existe en las relaciones individuales, ha elaborado sistemas y procedimientos y ha cooperado en el establecimiento de agencias para la resolución de conflictos internacionales por medios pacíficos y por los dictados de la justicia y moralidad universal.

Y por último, por encima de la quiebra en los pactos internacionales, América ha sabido respetar la palabra empeñada y cumplir con los tratados. A este efecto, bueno es consignar aquí que solamente ella y Gran Bretaña han sabido honrar los tratados existentes hoy día, no obstante la aparente violación de muchos de ellos por regímenes conveniencistas. La revista *United States News* trae una buena estadística a este efecto, y es la siguiente:—

“El 16 de octubre de 1925 Francia y Checoslovaquia firmaron un tratado de asistencia o ayuda mútua, pero en septiembre de 1938 Francia abandonó a Checoslovaquia, cuando Alemania tomó la Sudetenland; en 26 de enero de 1934 Alemania y Polonia firmaron un pacto de amistad y no-agresión por diez años, pero en 1 de septiembre de 1939 Alemania invadió Polonia; en 4 de abril de 1934 Rusia firmó un pacto de no-agresión con Estonia-Latvia y Lituania, pero en 15 de junio de 1940 Rusia se apoderó de esos países Bálticos; en 7 de abril de 1934 Rusia y Finlandia firmaron un pacto de no-agresión que iba a durar hasta el año de 1945, pero en 28 de noviembre de 1939 Rusia entró en guerra no declarada contra Finlandia; en 5 de mayo de 1934 Rusia y Polonia firmaron un tratado de no-agresión, y en 16 de septiembre de 1939 Rusia invadió Polonia; en 2 de mayo de 1935 Francia y Rusia firmaron un pacto de ayuda mútua, y Rusia no ayudó a Francia en su guerra contra Alemania en 1939; en 16 de mayo de 1935 Rusia y Checoslovaquia firmaron un pacto de ayuda mútua, pero Rusia no quiso ayudar a Checoslovaquia cuando Alemania ocupó en septiembre de 1938 el Sudetenland; en 22 de enero de 1936 Gran Bretaña, Francia, Yugoslavia, Grecia y Turquía firmaron un pacto de ayuda mútua contra cualquier agresión de parte de Italia, pero Yugoslavia, Grecia y Turquía dejaron de ayudar a Gran Bretaña cuando Italia entró en guerra contra aquella en junio de 1940; en 11 de julio de 1936 Alemania

(Continúa en la página siguiente)

EL ADVENIMIENTO DE UNA GRAN NACION

(Continuación de la página anterior)

y Austria celebraron un tratado en virtud del cual Alemania reconocía la independencia y soberanía de Austria, y en 11 de marzo de 1938 Alemania tomó y se incorporó Austria; en 25 de marzo de 1937 Italia y Yugoslavia celebraron un pacto de reconocimiento garantizando por cinco años su *status quo*, pero en 6 de abril de 1941 Italia se unió a Alemania en atacar a Yugoslavia; en 16 de abril de 1938 Gran Bretaña e Italia celebraron un pacto de amistad y en 10 de junio de 1940 Italia entró en guerra contra Gran Bretaña; en 31 de julio de 1938 Bulgaria y Grecia celebraron un pacto de no-agresión, y en 6 de abril de 1941 Bulgaria permitió el paso por su territorio de tropas alemanas para un ataque a Grecia; en 31 de julio de 1938 Bulgaria y Rumania firmaron un pacto de no-agresión, y el 7 de septiembre de 1940 Rumania se vio obligada a ceder Dobrudja a Bulgaria; en 31 de julio de 1938 Bulgaria y Yugoslavia firmaron un pacto de no-agresión, y en 6 de abril de 1941 Bulgaria permitió a que Alemania entrara en su territorio para atacar a Yugoslavia; en 15 de abril de 1939 Polonia y Rumania se prometieron unir contra cualquier ataque de Alemania, y, cuando Alemania invadió Polonia en 1 de septiembre de 1939, Rumania hizo caso omiso de Polonia; en 31 de mayo de 1939 Alemania y Dinamarca celebraron un

pacto de no-agresión por diez años, y en abril de 1940 Alemania invadió y ocupó Dinamarca; en 2 de noviembre de 1939 Italia y Grecia anunciaron un tratado de amistad, y en 29 de octubre de 1940 Italia atacó a Grecia y en 12 de diciembre de 1940 Hungría y Yugoslavia celebraron un tratado de amistad, y en 11 de abril de 1941 Hungría atacó a Yugoslavia.

Y en la hora que escribimos estas líneas, Alemania invade a Rusia, no obstante el pacto mútuo de no-agresión entre las mismas.

No está de mas recordar aquí que Gran Bretaña se ve ahora metida en esta guerra por saber honrar el pacto celebrado con Polonia el 25 de agosto de 1939 de venir en su ayuda en caso de verse ésta agredida. Es de conocimiento general que Gran Bretaña corrió en ayuda de Polonia en septiembre de 1939 cuando Alemania invadió el territorio de aquel país.

Nosotros, que estamos en este otro confín de la tierra, nos unimos fuertemente a esa gran Nación, celebrando en este mes de julio el aniversario glorioso de su advenimiento, y haciendo los mas fervientes votos para que los fundamentos que dieron origen a su desarrollo progresivo y a su legítima grandeza sean los mismos fundamentos que acabe con la presente tragedia, y para que se reestablezca en el mundo ese orden y concierto que se asienta en la moralidad y respeto mútuo entre hombres y pueblos.

HIS FUTURE IS ASSURED



WISE BEYOND HIS YEARS.

With the eagerness of youth he is determined to make a big success in the business world. The future is filled with uncertainties. None of us know what tomorrow will bring. He has insured himself against the future. He knows that at any age he chooses he will be able to retire—assured a steady income for the rest of his life. This security can be easily achieved through the GUARANTEED SAVINGS plan of the West Coast Life Insurance Company. In case anything might happen to him, his loved ones will be provided for. It is more than a saving plan because it assures him of an adequate income for the rest of his life.

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◆ LO QUE NO PUEDE HACER UNA LOGIA ◆

[Conclusión]

(6) Los Comisionados llevarán acta de sus procedimientos y de su sentencia y lo transmitirán al Gran Secretario a la terminación del juicio, debiéndose ejecutar la sentencia inmediatamente por orden del Gran Maestro; y (7) Cualquiera de las partes puede apelar de la sentencia ante la Gran Logia en su próxima reunión anual, siempre que se haya dado aviso de ella al Gran Secretario dentro de los treinta (30) días siguientes a la conclusión del juicio;

Intervenir o inmiscuirse en los asuntos o negocios de otra u otras Logias, pues, cuando se suscite alguna controversia entre Logias o entre una Logia y un miembro o miembros de otra u otras Logias, cualquiera de las partes, si se halla en posesión de todos los derechos masónicos, puede formular cargos, los cuales se harán por escrito y se presentarán a la Gran Logia o al Gran Maestro durante la vacación de aquella, y a la presentación de dichos cargos serán nombrados y citados no menos de tres ni mas de cinco Comisionados, los cuales serán Venerables Maestros o Vigilantes y serán seleccionados de, por lo menos, tres Logias diferentes no interesadas en la controversia y que sean mas convenientes a las partes, debiéndose citar a la parte acusada de conformidad con lo que se dijo arriba en cuanto a un acusado que es un Venerable Maestro de una Logia, teniendo los Comisionados facultad para proceder y levantar acta de sus procedimientos y sentencia todo en la misma forma

que cuando se trata de un acusado que es Venerable Maestro de una Logia, y las penas que se pueden imponer son cualquiera de las conocidas dentro de los usos masónicos, o, el caso no entrañase una violación de deberes masónicos la sentencia puede ser especial, según que, a su juicio, las circunstancias lo demanden o exijan, y cualquiera de las partes podrá apelar de la sentencia ante la Gran Logia, formulándose la apelación lo mismo que en el caso de un acusado que es Venerable Maestro de una Logia;

Conocer de cargos formulados contra un miembro de la Logia que fuese entonces el Gran Maestro de la Gran Logia de las Islas Filipinas, pues, en ese caso se ha de proceder así: (1) Cinco o mas Venerables Maestros de Logia podrán formular cargos contra el Gran Maestro por abuso de poder, infracción de la Constitución o Reglamentos de la Gran Logia o por cualquier otro acto antimasónico, y dichos cargos se formularán por escrito bajo sus firmas y serán presentadas al último Ex-Gran Maestro de dicha Gran Logia que pueda hallarse dentro de las Islas Filipinas y que sea miembro de una Logia dentro de la jurisdicción de la Gran Logia; (2) A la presentación de dichos cargos será deber de tal Ex-Gran Maestro transmitir una copia de los mismos al acusado, si se hallase dentro de las Islas Filipinas, por lo menos treinta días, y si estuviese fuera de las Islas Filipinas, por lo menos ciento veinte días antes del tiempo señalado para el juicio, juntamente con una notificación para que comparezca en el tiempo y lugar que el Ex-Gran Maestro fije en dicha comunicación, y que serán los que mas convengan a ambas partes, y también emplazará a otros cuatro o mas Ex-Gran Maestros de esta jurisdicción, que deberán ser miembros de Logias situadas en ésta, para reunirse con él en el tiempo y lugar designados, debiendo notificar de ello al acusado; (3) El tribunal así reunido, o cualquiera de sus miembros, tendrá facultades para citar testigos a petición de una y/ó otra parte, recibirá todas las pruebas que a su juicio sean convenientes, y resolverá finalmente respecto a la culpabilidad o inocencia del acusado, y la opinión de una mayoría de todos los miembros del tribunal será la sentencia de éste y tendrá carácter definitivo; (4) La única pena que puede ser impuesta será la privación de cargo, pero cuando de él sea destituido, el sentenciado puede ser llevado ante su Logia bajo la acusación de conducta antimasónica; (5) El Gran Secretario asistirá al juicio para levantar acta de los procedimientos y de la sentencia, la cual acta deberá ser archivada en su oficina y presentada en la próxima reunión anual de la Gran Logia; (6) Los procedimientos en tal juicio estarán en todo lo demás de conformidad con lo prescrito en cuanto a los juicios contra MASONES individualmente considerados; y (7) Todos los gastos de viaje necesarios en que hayan incurrido los miembros del citado tribunal serán pagados por la Gran Logia, de la misma manera que los gastos de los Grandes Dignatarios que acudan a las reuniones de la Gran Logia.

Ven. Her. JOSE ALTAVAS



*Como jurista, Masón y tribuno
es, de una vez, "tres-en-uno."*

RIZAL, COMO MASÓN

Por ANTERO GEMPESAW, V.M.P.

(Continuación)

Los enemigos de la Masonería, esos esclavos del oscurantismo, consideraron a la Masonería como una secta y que sus misterios son contrarios a la verdad, solamente porque se dejaba conocer por medio de los símbolos, sin tener en cuenta que el misterio es la esencia de esa verdad digna solamente a los capacitados a recibirla, y que por medio de los símbolos, la Masonería une a todos los hombres en el altar de la Fe; que el símbolo es la salvaguardia de aquella verdad que dignifica al hombre y le capacita para obtener el poder del amor, la belleza y la sublimidad de los ideales de la Naturaleza, al igual que el significado de aquella sagrada Cruz en donde fué crucificado el Redentor que predicó el heroísmo del amor.

Poner en descubierto los misterios de la Masonería, la verdad inherente a esos misterios sería un juguete en manos de la ignorancia, y esto lo ha justificado la existencia de varias sociedades secretas que, por querer suplantar no hicieron mas que poner en evidencia la ignorancia y la ambición. Eso mismo confirmó Rizal en sus doctrinas masónicas:

"Si la Ciencia está libre hoy, es por la Masonería que fué su nodriza, que la guardó como una llama sagrada mientras rugía la tempestad. Y ahora, vuelta la calma, la entrega de nuevo al mundo para que le alumbré con sus rayos. ¿Qué hubiera sido de la Ciencia sin los misterios de que la rodearan los sacerdotes egipcios y los antiguos magos? Como semilla, apenas roto el perispermo, entregada a la furia de los elementos, habría perecido en manos de la ignorancia y del abandono."

Al filósofo Tasio le llamaron loco, como también la Masonería fué considerada como una secta, porque las enseñanzas de aquel, al igual que las doctrinas de ésta, no estaban dedicadas a sus contemporáneos, pero lo cierto fué que aquel filósofo y la Masonería son admirados hoy porque fueron comprendidos por la Ciencia.

La Masonería fué objeto de rudas críticas y de crueles persecuciones y ha triunfado por fin merced a sus símbolos, y sus sagrados ideales se yerguen ahora triunfantes sobre los muros de la ignorancia. Sus tradiciones inculcan en el ánimo de que el valor de la verdad no puede basarse en el sacrificio que se debe consagrar por la errónea investigación para alcanzar el triunfo, como lo sostiene Arthur E. Edward en el *Secret Tradition* que dice:

"Y así continuará la búsqueda (de la verdad). la búsqueda que no sabemos como ni cuando ha de terminar en hallazgo. Y este hallazgo no será sino la preparación para otra búsqueda; porque durante nuestra existencia hemos de buscar. Siempre ha de ser útilísimo el estudio de los medios de que se han valido los que nos precedieron en el camino."

"En nosotros estriba el seguir conscientemente

el camino que conduce hacia Dios, a través de lo bello, de lo perfecto, de lo santo. Cuando lleguemos a la meta final, llevando solamente lo que nos pertenezca y dejando atrás todo lo que no constituya nuestros verdaderos yos, descubriremos que los que fueron compañeros nuestros de fatigas están con nosotros. La meta se llama el Valle de la Paz."

Pero lo cierto es que, mientras emprendemos la búsqueda de la verdad, tropezaremos en nuestro camino innumerables obstáculos, y uno de ellos es el

FANATISMO

"—Señor Guevarra, ¿cree V. que Dios perdona un crimen, un asesinato por ejemplo, solo con decir a un sacerdote, hombre al fin que tiene el deber de callarlo, y temer tostarse en el infierno que es el acto de contrición? ¿Con ser cobarde desvergonzado sobre seguro? Yo tengo otra idea de Dios, para mí, ni se corrige un mal con otro mal, ni se perdona con vanos lloriqueos, ni con limosnas a la iglesia. Y me ponía este ejemplo: si yo he asesinado a un padre de familia, si he hecho de una mujer una viuda infeliz de unos alegres niños, unos huérfanos desvalidos, ¿habré satisfecho a la eterna Justicia con dejarme ahorcar, confiar el secreto a uno que me lo ha de guardar, dar limosnas a los curas que menos las necesitan, comprar la bula de composición o lloriquear día y noche? ¿Y la viuda y los huérfanos? Mi conciencia me dice que debo sustituir en lo posible a la persona que he asesinado, consagrarme todo y por toda mi vida al bien de esta familia cuya desgracia hice, y aun así ¿quien sustituirá el amor del esposo y el del padre?" (Noli Me Tangere, Cap. IV).

Esas conclusiones del padre de Ibarra repetidas a éste por el Teniente Guevarra en la noche que abandonaron el banquete de Capitan Tiago, están revestidas de las brillantes joyas de la Masonería, pero al mismo tiempo quedan en ellas retratado el **Fanatismo**, "una de esas pasiones funestas de la humanidad que ciega la fé e induce a renegar el poder Divino." La confesión, esa formula preparada para estimular corazones débiles y que a veces excita mas al pecado, parece que vale mas que una verdadera contrición; no parece que la bendición y el perdón otorgado por el confesor, que por ser humano está también predispuesto al pecado, tiene su justo valor; no parece que el crimen, el asesinato, la opresión, la seducción, la ambición que no reconoce otro mérito que lo suyo propio, podrían considerarse limpios ante la propia conciencia con solo gemir y aparentar mansedumbre al frente de los grandes males causados al prójimo.

Segun el Rito Escocés, "el **Fanatismo** es un extravío moral; la exaltación del culto de una idea. Obscurece la inteligencia y embarga la razón, incapacitando al hombre para usar de ella libremente."

Las manifestaciones de Ibarra es una parte del **Fanatismo**, llamado **Fanatismo Religioso**. Es el que ciega a los corazones débiles, haciendo triunfar a la superstición, "despierta el odio del hombre para con sus semejantes; produce males sin cuento como con-

secuencia de las persecuciones y el derramamiento de sangre; origina el furor y destruye el sentimiento de la piedad."

También como fruto del Fanatismo leemos la siguiente:

"— * * * ¡Habeis limpiado vuestros campos, habeis empleado en ellos el trabajo de toda vuestra vida, economías, insomnios, privaciones, y os han despojado de ellos, lanzando de vuestros hogares y han prohibido a los demas os diesen hospitalidad! No se contentaron con violar la justicia, hollaron las sagradas tradiciones de vuestro país. * * * Vosotros habéis servido a España y al rey, y cuando en nombre de ellos pedisteis justicia, se os desterró sin proceso, se os arrancó de los brazos de vuestras esposas, de los besos de vuestros hijos." (Filibusterismo, Cap. X).

Ante ese drama que cada escena es un ultraje a la verdad y a la justicia, es donde se necesita la acción de la Masonería que tiene el deber de defender los derechos de la humanidad, rechazando la tiranía, los vicios y demasias y hacer triunfar la paz y el progreso para renacer la fé y levantar espíritus decaídos que tienen derecho a un porvenir despejado.

Si para la Masonería, la constancia en el cumplimiento del deber, que según Rizal es la Virtud, debemos obrar por la redención de la humanidad. Una vez ennoblecido el hombre habrá menos desgraciados y para ello se debe demostrar con actos cual es la verdadera virtud que se distingue de aquella hipócrita virtud que tiembla ante las bellezas de la Naturaleza; que reniega la virtud de la tolerancia y abraza las malas inclinaciones dandolas "capa de religión."

Cumplir los preceptos de la verdadera virtud habremos despejado nuestro recto camino.

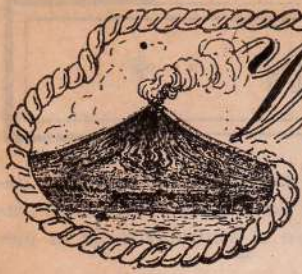
OBSTACULOS QUE FRACASAN EL EXITO DE LAS GRANDES EMPRESAS

"—Yo quisiera que V. me aconseje qué personas debo ganarme primero en el pueblo para el mejor éxito de la obra.—Fué la petición de Ibarra al filósofo Tasio sobre la escuela que se proponía edificar."

"—Lo que V. va a realizar era mi sueño, ¡el sueño de un pobre loco! * * * exclamó commovido el filósofo y añadió después; y ahora, lo primero que le aconsejo es no venir a consultarme porque las personas sensatas le tomarían a V. por loco también. La gente cree loco a los que no piensan como ellos." (Noli Me Tangere, Cap. XXV).

Crear locos a los demas, es la inclinación de esa reunión de hombres llamada sociedad que, creyéndose los elegidos para dirigir la nave común no reconocen otras ideas por creerlas autorizadas que las suyas, y tomaban por locos a los que no comulgan con sus credos, y por ello, fracasan las convicciones mas sinceras e impera la mentira que ciega la razón y la fé de la muchedumbre sedienta de un progreso mas positivo.

(Se continuará)



Vernacular Section



ANG TATLONG TALINGHAGA NG MASONERÍA

Sinulat ni HERMENEGILDO B. ESTRELLA

Ang Masoneria ay daan-daang taon nang nakatatag dahil sa kadakilaan ng kaniyang mga simulain, diwa at gawain na ang lahat ay pawang makatao. Ang Masoneria ay bunga ng mga kaapihan na tinamo ng mga tao na ang ninanais ay ang Kapayapaan, Pagkakapatiran at ang Kaligtasan. Gayon din, bunga ito noong mga tao na nakasaksi sa kahambal hambal na mga parusa na ginawa noong mga maykapangyarihan na walang pinairal kungdi ang lakas at pangdadahas sa kapuwa tao, kahiman salat na salat sa matuwid at katotohanan.

Ang Masoneria ay isang paaralan para sa lahat na nananalig na mayroong isang walang hanggang Kapangyarihan na lumikha sa lahat. Ang unang layunin ng masoneria ay ang Kaligtasan, Pagkakapatiran at Pagkakapantay-pantay sa harap ng batas. Lagi niyang nais ang kapayapaan, pagkakawanggawa, at katotohanan. Itinatakwil niya ang mga pagaaway, ang kainggitan, ang pagkamapaniwalaan at

ang pamumula. Lahat ng tao ay itinuring niyang Kapatid at ang lagi niyang hanap ay ang kaibigan at hindi kaaway. At ang totoo, lahat ng tao na iba't iba ang uri sa pananampalataya ay tinatanggap niya sa kaniyang sinapupunan, maliban lamang yaong hindi kumikilala sa dakilang Diyos. Huwag tayong maniwala na ang Masoneria ay isang religion o kalipunan ng pananampalataya; ang katotohanan, sa loob ng Masoneria, hindi tumatanggap ng anomang pagbibinyag, pagkakaasl, pagbasbas sa patay, o pagmimisa na pawang may bayad, tulad ng ibang samahan sa relihion.

Ang Masoneria ay mayroong Tatlong Tanglaw na siya nating batayan sa lahat ng ating mga gawain sa kapakinabangan ng buong sinukob at ang tatlong talinghaga o ilaw ng samahang ito. Ito ang kilala nating tatlong himpilan; una ang himpilan ng Kgg. na Guro na ang pamagat ay ang Karunungan. Ang ikalawa, ang himpilan ng Unang Bantay na ang pama-

gat ay Kalakasan, at ang ikatlo, ang himpilan ng Ikalawang Bantay na ang pamagat ay Kagandahan. Ang tatlong talinghagang ito'y dapat nating pag-aralan at isagawa hanggang mangyayari upang tayo'y makarating sa ating hangarin, nguni't isagawa natin ng wala anomang pagpapalalo, at gawin nating tulad ng pagkakayari ng Templo ni Haring Salomon, o dili kaya'y ihawig natin doon sa tagubilin ng Banal na Kasulatan na ang wika'y: "ang ginagawa ng kanang kamay ay huwag ipaalam sa kaliwa". Ang Tatlong talinghaga na nabanggit sa unahan nito ay pawang tao, ukol sa tao at para sa tao. Ang Karunungan ay isang malaking sangkap ng tao, nguni't hindi lahat ng karunungan ay mahalaga; kailangang ang Karunungan ay sangkapan ng Kalakasan, subali't hindi lahat ng Kalakasan ay mahalaga, kaya't kailangan ding sangkapan ng kagandahang loob.

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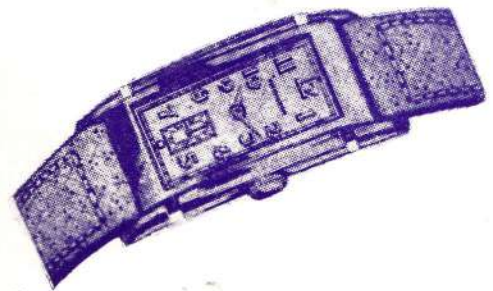
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