

The Cable Tow

Vol. XIX

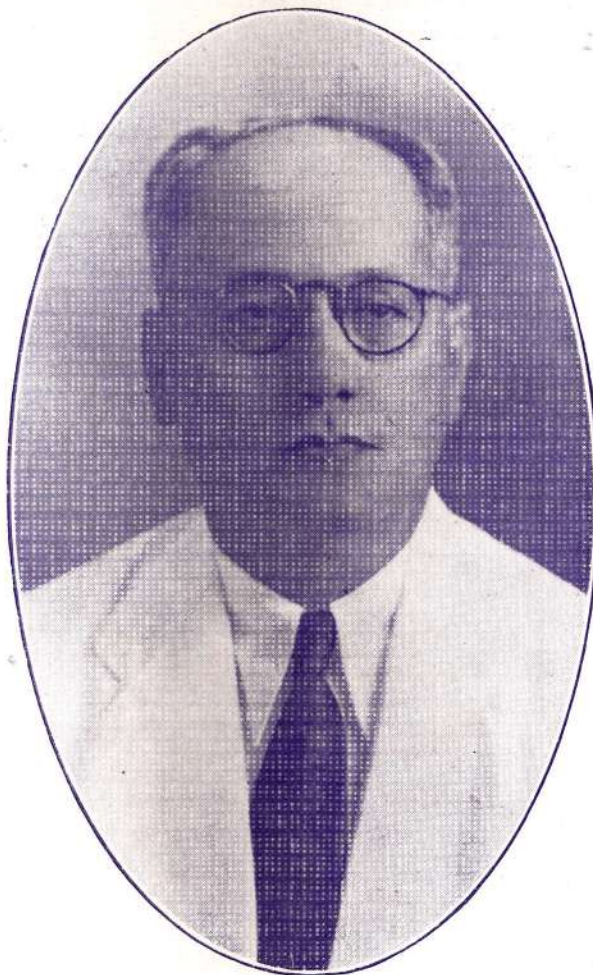
Manila, Philippines, August, 1941

No. 3

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

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

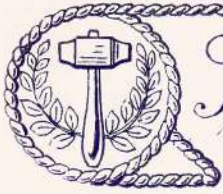
◆ A MODEL OF INTEGRITY ◆



Wor. Bro. Manuel Blanco, P. M.

Judge of First Instance of Zamboanga

(An interview with him appears on page 56 of this issue.)



The Grand Master's Message



THE FATHER OF PHILIPPINE MASONRY

ON AUGUST 30, 1850, Marcelo Hilario del Pilar, whose pen name was *Plaridel*, was born in the barrio of Kupang, in the town of Bulacan, province of Bulacan. Son of well-to-do parents, he was given the best available education at that time. He studied law and was successful in his chosen profession. He could have led a life of ease if he had wanted to, but this meant subservience to the friars which he could not do. He, therefore, worked for the amelioration of his countrymen, and for that drew the ire of the monastic orders, then the real rulers of the Philippines. Before long he realized how useless it was to work for reforms in his country, and so he decided to go to Spain in 1888 for a more effective campaign.

By his writings in *La Solidaridad* and other newspapers in Spain, he brought to the attention of the Spanish authorities the abuses of the friars in the Philippines and the exploitation of the people by the monastic orders. His keen intellect attracted the attention of the Spanish authorities, that no less than Governor General Ramon Blanco, in his report to the Minister of the Ultramar, wrote: "Marcelo H. del Pilar is the wisest and the ablest of the Filipino leaders; the Messiah of the separatists."

Upon his arrival in Spain, he knocked at the portals of Freemasonry and was duly admitted. He gradually rose to the rank and dignity of the Thirty-third Degree Mason, and became Grand Orator of the Supreme Council of the Grande Oriente Español. Finding in the teachings of our Order the very basis for the advancement and enlightenment of his people, he conceived the idea of founding Masonic Lodges in the Philippines. He organized Solidaridad Lodge No. 53 in Barcelona, Spain, into which almost every Filipino student in Europe at that time was initiated. Our national hero, Dr. Jose Rizal, was a frequent attendant at that Lodge, and one of his lectures there on Freemasonry is published in this issue of *The Cabletow*. During the latter part of 1890, a delegation was sent to the Philippines to organize Nilad Lodge No. 144; this started to function in January, 1891, the first genuine Filipino regular Masonic Lodge. In due time, Lodges began to be established in the different parts of the Philippines under the leadership of del Pilar in Spain. The leader devoted a great deal of his time to the propagation of Masonic ideas and at one time wrote: "Freemasonry is the brain that must do the thinking for the Filipino people." For his unremitting Masonic labors, the pioneers of Masonry in the Philippines have conferred upon him the title of "Father of Philippine Masonry."

When del Pilar's relatives learned of his privations in Spain, they urged him to return here and to try to get along with the friars. This he flatly refused to do, saying that he would rather starve than renounce his convictions. Thus, for over a decade, he risked everything for the cause of liberty, planting thereby the seed of free ideas in the hearts of his people. His struggle culminated in the memorable "Cry of Balintawak," on August 26, 1896, when Andres Bonifacio and his followers tore down their cedulas and started the Revolution against Spain. The friars lost no time in implicating him in that revolt and demanded that he be brought back to the Philippines to receive his punishment. They found that he had died two months before, a victim of tuberculosis, on account of his untiring devotion to the cause of his Fatherland.

The patriot's life was cut short by physical privations, but the signal service he rendered to his country will not be forgotten. His thoughts and convictions remain with us who now gather the fruits of his labors. The Philippines is proud to have produced a man of his intellect and patriotism, and the Masonic Fraternity for counting among its members such a Mason to the core.

JOSE P. GUIDO
Deputy Grand Master
Acting Grand Master

THE CABLETOW

*A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted
Masons of the Philippine Islands, in the interest of Its Subordinate Lodges
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Editor: Antonio Gonzalez, P.G.M.

THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 102 Lodges (25 in the City of Manila), with approximately 5,800 Master Masons. It is the only sovereign Grand Lodge in Asia that is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles. The present elective Grand Officers are Grand Master, John R. McFie, Jr.; Deputy Grand Master, Jose P. Guido; Senior Grand Warden, Michael Goldenberg; Junior Grand Warden, Antonio Ramos; Grand Treasurer, Vicente Carmona, P. G. M.; and Grand Secretary, Antonio Gonzalez, P. G. M. Grand Lodge meets on the fourth Tuesday of January of each year.

EDITORIALS

AN EPISODE OF FRIENDSHIP

FORTY-THREE years ago, on August 13, the armed forces of the United States occupied Manila, marking an event in Philippine history for some time remembered only with bitterness by a conquered people. This bitterness, however, was not to last long, for the Filipinos have been quick to forget past grievances once it became clear that America did not come to this country with thoughts of aggrandizement for herself. Today, nothing mars Filipino-American relations, and August 13, 1898, can very well stand, historically, as the initial incident in a happy episode of friendship.

Recent events have but served to seal this friendship permanently for all time. President Roosevelt has just ordered the incorporation of the Philippine Army into the American Army, for possible action of defense against an Axis aggressor in the Far East. If war should break out, the two peoples who fought each other six months after August 13, 1898, will be fighting side by side, comrades in arm against a common enemy and for a common cause. It would be a demonstration of Filipino loyalty through an act of historic significance in the present great struggle of human race for survival against the brutes of Nazism and Fascism.

IS AN ANTI-CHRIST CHRISTIAN?

WHAT Italian cardinal who proclaimed that the Nazi assault on Russia is Christianity's crusade for civilization, must be excused for trying to pull our leg. It would suffice to say that the last trace of Christian belief in Nazi Germany has long disappeared, and that a more un-Christian monstrosity than Adolf Hitler cannot be found on the face of the earth today.

Consider these facts about Nazi Germany: Hitler is the savior, not Jesus Christ, because the latter was not an Aryan. Christian preachers are in concentration camps for having dared to place their Lord's teachings above the word

of the former house painter which is now the law. A new paganistic cult has replaced all Christian ceremonies, and marriage has been stripped of all religious significance to reduce it to its sheer biologic function.

Now, we ask that Fascist cardinal who would speak for civilization: By what logic are we to come to the conclusion that Hitler's war against the whole Europe is the war of Christianity? Is it Christian to support an anti-Christ such as the criminal Nazi leader is? At the rate prelates are losing their heads nowadays, where is the Catholic church going to?

JOHN WHICHER

By GEORGE R. HARVEY, P.G.M.

BROTHER John Whicher was very generally known among the Masons of California and of many other grand jurisdictions as the venerable and beloved Grand Secretary of the Grand Lodge of California. He was at his post of duty when the grim reaper called him hence. This was doubtless as he would have wished, because he industriously continued his work until the call came and quietly laid aside his unfinished task and passed to the Celestial Lodge above "where the Supreme Grand Master of the Universe forever presides."

John Whicher was born in Urbana, Ohio, on July 4, 1855. He passed from mortal view on March 31, 1941, in his 86th year. His father and mother moved to Des Moines, Iowa, in 1857, where he spent his youth and grew into manhood and learned the printer's trade. When he was about twenty-four years of age, he moved still farther westward to Colorado, where he engaged in newspaper work. He had begun his Masonic career before he left Des Moines, Iowa, having been raised in Pioneer Lodge No. 22 of the Grand Lodge of Iowa on October 2, 1879. In 1887 he moved from Colorado to California and settled in San Luis Obispo, where for several years he was the editor of the San Luis Obispo *Tribune*. In 1895 he was elected County Clerk of San Luis Obispo County and served in that office until 1903, when he became the Deputy State Printer at Sacramento and held that position until 1909. In 1896 he affiliated with King David's Lodge No. 209 in San Luis Obispo, and in turn held all the offices in that Lodge, except that of treasurer, and was its Master in 1901 and 1902.

Brother Whicher became a Capitular Mason in Leadville, Colorado, in 1882. He completed the York Rite degrees by taking the Order of the Temple in San Luis Obispo Commandery No. 27, of which he was the Commander in 1901 and 1902. He joined the San Francisco Bodies of the Ancient and Accepted Scottish Rite and received the Thirty-second Degree in 1911. He was honored with the Thirty-third Degree of the A. & A. S. R. on January 3, 1918. He was a member of St. Francis Conclave of the Red Cross of Constantine and a member of Islam Temple of the Ancient Arabic Order of Nobles of the Mystic Shrine in San Francisco.

After a long and valuable experience as a business man and an active worker in Masonry, he was appointed as Grand

Secretary of the Grand Lodge of California on August 25, 1908. In reporting the appointment in his message at the Annual Communication, Grand Master George M. Perine said: "The correspondence of the Grand Master's office... has illustrated to me the absolute necessity of having a Grand Secretary who is conversant with Masonic Jurisprudence, and a prompt and correct business man. Realizing this, on August twenty-fifth, I appointed Brother John



JOHN WHICHER,
Grand Secretary of the Grand Lodge of Free and Accepted Masons of California, has passed to "the undiscovered country, from whose bourn no traveler returns."

Whicher, a Past Master and a member of King David's Lodge No. 209, to the important office of Grand Secretary for the unexpired term made vacant by the resignation of Brother George Johnson." He was elected as Grand Secretary by the Annual Communication in October of that year, and he held the office continuously for more than thirty-two years, with a record that is unexcelled in the service of the Craft. By such long service, under the direction and supervision of some of the most distinguished Grand Masters of that famous Grand Lodge, our Brother has exerted an influence for good that comes to few men. He was loved and trusted by the brethren, because even the youngest Entered Apprentice could go to him with

confidence for instruction and advice, for he was true and loyal, gentle and kind, and full of love for the Fraternity. He was so good that it is most difficult to put into a few words a suitable expression of his courtesy and thoughtfulness. He made innumerable friends by being always friendly, and no one dared to ask him for anything that was not just, right and honorable. Those of us who knew him or knew of him in the early days of his official life as Grand Secretary learned to regard him more highly and to appreciate more and more his excellent qualities as a man and Mason.

Words cannot adequately express the respect and esteem of his friends and brothers. We can only state in a few halting phrases our high appreciation of his good example as a man, as a citizen, and as a Mason, and at the same time express our sincere sympathy for his loved ones in the great loss that they have suffered in his passing.

Funeral services were held in the Masonic Temple in San Francisco in the afternoon of April 2, 1941. The ritualistic service was conducted by Grand Master Lloyd E. Wilson and other officers of the Grand Lodge. It has been reported that fourteen Past Grand Masters of California were present, and that there was an overflowing attendance of his brothers and friends who sought to pay their last sad tribute to his worth and usefulness.

Grand Secretary Whicher and Past Grand Masters Albert E. Boynton and Charles M. Wollenberg of the Grand Lodge of California were visitors in Manila and were present in the Grand Lodge of Free and Accepted Masons of the Philippine Islands in January, 1934, and the banquet tendered to them on the day of their departure for San Francisco was a notable occasion, and they left behind them the very best impressions as to their interest in the welfare of Masonry in this Grand Jurisdiction.

Thinking of the good that such a man has done, and of the good yet to come from his lingering influence, we are reminded of Longfellow's beautiful words:

"Were a star quenched on high,
For ages would its light
Still traveling downward from the sky
Beam on our mortal sight.
So when a good man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

Just as an occasional physical examination and check-up is advisable, so too, you should check up on your Masonic enthusiasm.

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.)

(Conclusion)

A critique published in *The Nation*, at the time, one of the most representative journals of the United States, said of these novels:

"Here are two books that every American should read; not simply because a Malay novelist is a great curiosity, but because these romances contain a serious exposition of the conditions which prevailed in the Philippines just before the American occupation. Those who readily believe in racial superiorities and inferiorities may find in these novels some stimulus to reflection. For here is a Filipino, with no European blood in his veins, who writes with the compelling charm of a Galdos, who has a considerable store of European culture and a perfect understanding of European ideals; who strikes chords of emotion that no American could find exotic; who believes passionately in all that Western civilization stands for, and whose appeal for the fraternity of races has not a trace of cowardice or pose.

"We feel that if Jose Rizal seems foreign to us at all, it is because certain literary motives that in the West have become sodden from over-cultivation return in his works with the fresh sincerity of youth. Few of our contemporary novelists could describe with such true exultance the beauty of Oriental moonlight, a tropical spring, all that distinctive local environment that so moves men like Pierre Loti or Lafcadio Hearn. This exquisite delicacy, so characteristic of Rizal's temperament, is all the more remarkable when we try to estimate the amount of furious passion that must have been behind his novels. For, after all, they are romances of most sombre outline, and their tragic appeal is intensified by the apparent effort for reserve, for sobriety, and kindness of judgment."

Strange, as it may seem, along with this varied mental equipment as an artist, Dr. Rizal possessed the practical turn of mind that would have made him a successful engineer. During his banishment to Dapitan, he constructed a water system which was functioning twenty years later. In 1912, H. F. Cameron, an American district engineer, wrote of it:

"Another famous and well-known water supply is that of Dapitan, Min-

danao, designed and constructed by Dr. Jose Rizal during his banishment in that municipality by the Spanish authorities. This supply comes from a little mountain stream across the river from Dapitan and follows the contour of the country for the whole distance. When one considers that Doctor Rizal had no explosives with which to blast the hard rocks, and no resources save his own ingenuity, one can not help but honor a man who, against adverse conditions, had the courage and tenacity to construct the aqueduct which had for its bottom, the fluted tiles from the house roofs, and was covered with concrete made from lime burned from the sea coral. The length of this aqueduct is several kilometers, and it winds in and out among the rocks and is carried across gullies in bamboo pipes upheld by rock or brick piers to the distribution reservoir."

At the same time, Rizal had that scientific interest in the material world that characterizes the naturalist. This inborn talent, developed as an avocation, gained him recognition by European men of science. While an exile in Dapitan, Rizal spent no small portion of his time gathering and preparing specimens of the flora and fauna of the region for shipment to European museums. He counted among his friends and correspondents such celebrated scientists as Dr. Karl von Heller, director of the Royal Zoological and Anthropological Museum at Dresden, and Dr. Rudolf Virchow, one of the world's greatest scientists, through whose sponsorship Rizal was admitted to the Berlin Anthropological Society.

As a boy, Rizal had developed a juvenile ambition to be a linguist. This boyish aspiration was awakened by contact with Sir John Bowring, the noted British linguist, then governor of Hongkong, who visited the boy's uncle. Rizal's natural bent for languages so favored his boyish ambition that in manhood he is said to have mastered or acquired a working knowledge of no less than eleven languages, living and dead.

Dr. Rizal was cosmopolitan in his learning. To gratify his yearning for scholastic freedom, it was necessary for him to leave his native land by stealth. When he had completed his university course in Madrid with degrees in medicine, philosophy and literature, he

went to Paris and specialized in eye surgery. Having completed his studies in Paris, he went to the University of Heidelberg where he attended lectures, and improved his command of the language. From Heidelberg he went to Leipzig, then developing its famous principles of the new psychology afterward introduced in the United States by professors trained at Leipzig, among whom was the late Dr. Hugo Münsterberg for many years a professor at Harvard University. Münsterberg is said to have been a fellow-student of Rizal at both Heidelberg and Leipzig. Having finished his formal university studies, Rizal lived for a time in Berlin where he wrote the final half of his first novel and arranged for the printing of the book. He then traveled through several continental countries familiarizing himself with their people, their customs and their social problems.

Such, in brief, are some of the characteristics of the man who knocked at the door of Freemasonry in the person of Rizal. Rarely, indeed, in the history of the Fraternity, has a man of such proportions sought to enter its portals.

I doubt whether a survey of the whole range of Masonic biography, or a study of the men who have sought entrance at the door of Masonry, would disclose one more strikingly a Mason in his heart, than was Rizal when he asked to be, ritually, made a Mason.

Dr. Roscoe Pound, dean of Harvard Law School, and formerly Deputy Grand Master of Massachusetts, in one of his erudite lectures on Masonry, says of present day Masonic philosophy:

"Our institutions are resultants of the civilization of the past and of attempts to adapt them as we received them to the civilization of the present. Our task as members of society is to advance civilization by exerting ourselves consciously and intelligently to that end. Every man may do this in some measure in his time and place. So every man may, if he will, retard or obstruct civilization in some degree in his time and place. But from the fact that he is a man and as such a factor in society actually or potentially, he is charged with a duty of exerting himself to maintain and advance civilization, of which as the ultimate idea, society is a mere agent. So far as we may, we must each of us discover the princi-

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RIZAL AS A MASON

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ples which are presupposed by the civilization of today and we must exert ourselves consciously to mold institutions thereto and to regulate conduct thereby. The universal thing, the reality is civilization among men. To paraphrase a well-known formula, God is the eternal, not ourselves, that makes for civilization. Here, then, we have a modern system that comports with the fundamentals of Masonry and with our philosophical demands."

Let us hold that definition in mind while we consider the manner of man Rizal was in his heart when he sought to be made a ritualistic Mason. Nothing is more difficult to trace than mental growth. The factors contributing to the process are practically beyond ascertainment. We classify them generally as heredity and environment or experience. But in any given instance, who can say what makes a man a conservative or a liberal? "The wind" says the Gospel writer "bloweth whither it listeth; but no man knoweth whence it cometh or whither it goeth. So is every man that is born of the spirit." A similar mystery obscures the development of the mind of a boy into the mind of a man. We know that it is a growth. But what forces push that growth forward; what obstructions tend to stop it or to turn it aside; these must, for the most part, always remain unknown to us. At what age ideas take permanent hold of the mind of a boy and give pattern to his subsequent thinking, who shall say?

"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

The idea of Philippine nationalism was one of those "long, long thoughts" for Rizal. Just when it dawned upon his consciousness is hard to say. Undoubtedly, it came as a companion thought to the realization that members of his family were wronged and abused by those in authority and were without redress; that he and his family and his neighbors constituted a subjugated and persecuted people, whose situation seemed to be growing worse instead of better.

It is generally said that these ideas came to the mind of Rizal during his middle teens, stimulated by the liberal literature from which the martyred Dr. Burgos had drawn many of his liberal ideas—writings introduced to Rizal by his brother. Austin Craig says that the book which had the greatest influence on Rizal's career was a Spanish trans-

lation of Dr. Jagor's "Travels in the Philippines"—read when Rizal, was about 15. One feature of this book which seems to have deeply impressed Rizal was the suggestion that as much of the territory conquered by Spain on the western hemisphere had come to its fullest development and prosperity under the influence of the United States, so the Philippines might some day come under the same influence. It is recorded that Rizal early became imbued with the idea that the influence of the United States would one day come to the Philippines. Certainly he took steps to familiarize himself with American institutions. His purchase of "Lives of the Presidents of the United States" soon after his arrival in Barcelona was one of those steps. His subsequent visit to the United States was another.

It was during these early years that Rizal was made a Mason in his heart; that he dedicated himself wholly to the task of rescuing his country from injustice and oppression.

"So far as we may, we must each of us discover the principles which are presupposed by the civilization of today and we must exert ourselves consciously to mold institutions thereto and to regulate conduct thereby."

Thus Dr. Pound portrays Masonry; thus he defines a Mason, as a positive, conscious creator of civilization through his impress upon the social institutions of his time and place. Masonry has no use for passive men. Every true Mason is positive; but few have so definite a program as that which Rizal set for himself. Few men since the Great Nazarene have been so keenly conscious of a mission. Intimations of that consciousness run all through Rizal's writings from the days when he first understood the intolerable political and social oppression suffered by his family, his friends and his countrymen at large. A determination to devote his life and all his powers to an effort to redeem his country from her bondage speaks through all his known public utterances and private correspondence. That purpose rather than a desire to create literature dictated the writing of his novels. Rizal's almost prophetic insight made him confident that his plan of preparing the people by education, for freedom and self-mastery, would in the end succeed, where premature and violent attempt at revolt would fail. At the same time, the same prophetic insight showed him clearly that the tyrant would demand victims. Rizal knew that though he had prevented to a degree the untimely spilling of the blood of his people by counseling pa-

tiency and preparation, the oppressors, being experts in the methods of the inquisition, would find means of bringing him to the sacrificial altar. Perhaps nowhere in Rizal's writings is this fact so clearly revealed as in the letters he wrote before leaving Hongkong for Manila, just prior to his banishment to Dapitan. One passage in the letter to his parents shows what I mean:

"I realize how much suffering I have caused you, still I do not regret what I have done. Rather, if I had to begin over again, still I should do just the same, for it has been only duty. Gladly do I go to expose myself to peril, not as any expiation of misdeeds (for in this matter I believe myself guiltless of any), but to complete my work and myself offer the example of which I have always preached.

"A man ought to die for duty and his principles. I hold fast to every idea which I have advanced as to the condition and future of our country, and shall willingly die for it, and even more willing to procure for you justice and peace."

The history of our Fraternity contains many names of great and distinguished Masons, transmitted to us by brethren who earned distinction, each in his particular way. We remember Preston because he revolutionized Masonic procedure by writing the lectures of the Craft. His name will live as the man who spent seven arduous years preparing a system of formal ritualistic lectures to substitute desultory comments on the old charges, and Gothic constitutions, and persuading a stubborn Grand Lodge to adopt them.

Karl Christian Krause, the great German philosopher and Mason, is distinguished for his lectures and writings on the place of Masonry in the philosophy of his day. George Oliver left his mark in Masonic history by his insistence that Masonry was one of a trinity of roads leading to the Absolute, the other two being religion and science. The scholarly Pike is revered for his prodigious, learned and inspiring writings and lectures on Masonry. These and other justly celebrated craftsmen all dealt with Masonry objectively. The record is nearly altogether concerned with what they thought or said about Masonry or did to the mechanics of Masonry. In any recital of their qualifications for seats in the select company of our Masonic nobility, little is said of what Masonry as a social

(Continued on the next page)

PLARIDEL

By General JOSE DE LOS REYES, P. G. M.



HE 30th of this month marks the 91st birthday of the immortal Marcelo Hilario del Pilar, popularly known as *Plaridel*, the "Father of Philippine Masonry." Having been born and raised in the same town of his birth, I had the privilege of observing him at close range and of appreciating his work as a reformer, as a separatist and patriot. I was then in my adolescent years when I saw him, but I already marvelled at the way he converted people to the noble cause to which he gave his heart and soul.

Del Pilar was a man of remarkable personality, a convincing speaker, and a versatile writer in both Spanish and Tagalog. He practiced patriotism to the highest degree. While the educated class of his time kept themselves aloof from the mass of the people, Plaridel befriended the lowest of the low, taught them their rights as citizens, and showed them the abuses of the monastic orders who were bleeding the country white.

His unflinching fidelity to his coun-

try, and his unquestioned ability easily made him the recognized leader of the movement seeking separation from Spain at the close of the 19th century, and no less than the Governor General of the Philippines then acknowledged his leadership by reporting to the Government in Spain that Marcelo H. del Pilar was the brain of the separatists.

Del Pilar incessantly worked for many years in Spain for the amelioration of the Philippines. He suffered untold privations rather than renounce his convictions. He died of tuberculosis and was buried as a pauper in the city of Barcelona, Spain, on July 4, 1896. His remains were brought to the Philippines in 1920, Masonic services being held at Solomon's Temple, Manila, under the auspices of Sinukuan Lodge No. 16. In recognition of his valuable services to his country, a memorial school named after him was built in the barrio where he was born; several towns in the Philippines have been named *Plaridel* (inspired mostly by Masons). Nearly every town in the Province of Bulacan has erected a monument to his memory. The

temple housing our Grand Lodge is also named after him.

Plaridel gave the greater part of his life to the service of his country; in fact, he had very little private life, as he spent his fortune to the cause of his people. His brilliant mind and indomitable spirit blazed the trail for Philippine Masonry, and his untiring efforts made possible many of the liberties which we now enjoy. Plaridel's patriotism constantly reminds us that the welfare of the Fatherland is indeed more precious than the welfare of any individual.

For a greater love — love to the cause of justice and the liberty of his race, Marcelo H. del Pilar unhesitatingly sacrificed a lucrative profession and the joy of home and family affections. His spirit of self-sacrifice and his rare moral courage made evident by his Masonic labor and his daring attacks against the powers that mercilessly exploited the faith of his people are indeed noble virtues, which every lover of Justice and Truth will do well to emulate.

RIZAL AS A MASON

(Continued from the preceding page)

institution working through their daily lives upon the social tasks and problems of their day and generation, accomplished, toward an increase of the sum total of civilization.

Rizal wrote no lectures for Masonry. He prepared no treatise on its philosophy. He spent no time or erudition, so far as I know, thinking or writing of Masonry objectively. His relations with the Fraternity certainly were subjective to an unusual, if not an unparalleled degree. If, therefore, Masonry is what Dr. Pound and other modern students of the institution hold it to be, Rizal was an ideal Mason, and belongs in the galaxy of Masonry's immortals because he lived Masonry; because in him Masonry became flesh and dwelt among men.

Perhaps there have been other men who, as definitely as Rizal, incarnated Masonry; who were as distinctly living epistles of the Craft; but, if so, they have been few. However, in one respect, Rizal was a unique Mason. There is one eminent distinction which I believe

no man can share with him. He was the first authentic Masonic Martyr. It is true that Rizal was not shot because he belonged to a Masonic Lodge; he was not executed because he wrote essays about Masonry as an institution or extolled the abstract virtues taught in its tenets and illustrated by its symbols. Rizal was put to death because he was Masonry in action. He was not hounded, lured, betrayed, trapped and served as sacrifice to grace a savage festival merely because he talked detachedly about that light which we say is the glory of Masonry. No. Rizal was marked for martyrdom because he was that light incarnate; because the radiance of his personality was penetrating the dank, dark underworld of the Spanish church and state, and revealing to the eyes of mankind what manner of savage beasts prowled from its gloomy recesses to prey upon the helpless people of the Philippines. The reactionary sponsors for that spawn of the unholy union between clericalism and government, thought to put out that light by

the stupid method of the gangster or common gunman, and celebrate their crime with a Roman holiday. Their decadent and medieval minds could not conceive the truth which Longfellow expressed in his ode at the death of Charles Summer:

"Were a star quenched on high,
For ages would its light,
Still travelling downward from the sky,
Fall on our mortal sight.
So when a great man dies
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men."

Brethren: I maintain that Rizal as a Mason was an ideal craftsman in that he successfully transmuted the philosophy of Masonry into human conduct; that he was a unique Mason in that he was officially assassinated because he was an ideal Mason. As we recall his career on this the 80th anniversary of his birth, we fittingly may say in the lines addressed by Fitzgreen Halleck to the Grecian Patriot:

"We tell thy doom without a sigh,
For thou art Freedom's now and Fame's—
One of the few immortal names
That were not born to die."

MASONIC WELFARE WORK

By C. W. ROSENSTOCK, P.G.M.



THE Masonic Service Association of the United States has organized an extensive Masonic welfare service operating with the armed forces of the United States. This welfare work is headed by Brother Charles S. Coulter, Major U. S. Army (Retired), and forty Welfare Centers are now in operation in the United States.

As many members of the Masonic Fraternity are serving in the United States armed forces now stationed in the Philippines, and as it is quite likely that more will come to these Islands as the American forces here are increased, it was deemed highly advisable by our Grand Master that Masons in this jurisdiction offer their services to the Masonic Service Association's welfare work.

Most Worshipful Grand Master John R. McFie, Jr., has accordingly appointed a local Masonic Welfare Committee for the purpose of cooperating with Major Coulter's welfare work being carried on under his direction by the Masonic Service Association of the United States.

Major Coulter, has been advised of the steps taken by our Grand Master in this work, and preliminary work of organizing our local Welfare Center has been started. Nothing permanent will be done, however, until further details have been received from Major Coulter.

In the meantime, several blue Lodges and other Masonic bodies are active in contacting Masons who are in the armed forces of the United States, stationed in the Philippines. Several special meetings have already been held by some of these Lodges where servicemen have been either guests of honor or have been made specially welcome. It is requested that the names and addresses of all Masons in the United States Army, Navy and Marine Corps, stationed in the Philippines, be sent to the Grand Secretary, Grand Lodge of the Philippines, whose address is Plaridel Masonic Temple, 520 San Marcelino, P. O. Box 990, Manila; or to the Secretary, Manila Bodies, or to the Secretary of any one of the Blue Lodges meeting at the Scottish Rite Temple, 912 Taft Avenue, P. O. Box 1335, Manila.

The following memorandum was sent to each member of the Masonic Welfare Committee, by the undersigned as chairman of said committee:

"It is well known to all Masons that no civic activity of any kind can be undertaken by Masons without the consent and approval of the Grand Lodge having jurisdiction in that place. For this reason, welfare activities of Freemasonry was found helpless to give aid,

comfort and help to members of the Craft in the uniformed service of the United States during the First World War.

"A report of one of the investigators of the 'Masonic Overseas Mission,' 1919—(pages 9 and 10), had the following to say on this subject:

"I understand that the Masonic fraternity in the United States is a disjointed organization, every state being a separate jurisdiction, in addition to which there were numerous other Masonic bodies, none of them in this country owing allegiance to any one head organization."

"The United States War Department cannot issue forty-nine separate permits to as many different Masonic jurisdictions. The best it could do would be to issue one permit to the fraternity under which all would have to come, for which purpose a single head or committee would be necessary which would represent the entire Masonic fraternity in this country with which the government could deal and which it could hold responsible."

The result was the formation of **The Masonic Service Association of the United States**, which was formed in Cedar Rapids, Iowa, in 1918 and 1919.

"A paragraph taken from the Constitution of the Masonic Service Association of the United States, reads as follows:

"The object of this Association shall be the service of mankind, through education and enlightenment, financial relief and Masonic visitation, and ministering to, comforting and relieving the members of the fraternity, and their dependents, particularly in times of distress and disaster, whether caused by war, pestilence, famine, fire, flood, earthquake or other calamity."

"It will be noticed that war is named first by the Masonic Service Association among causes of disaster. The thought of the organizers of this Association was that, if ever again armed conflict afflicted this nation, the Masonic fraternity would have a single agency which might do the will of all Grand Lodges in establishing Masonic contacts and rendering Masonic service to brethren in the armed forces of the United States.

"Every Mason who served in the armed forces of the First World War, knows the need of Masonic welfare work; thousands voiced their disappointment because Masonry could not organize a welfare service for those in the field. Masons in the service organized more than 200 Masonic clubs, and many of these undertook to visit the sick in the hospitals and otherwise to assist brothers in distress, but such efforts were not organized as between clubs, nor between different parts of the armed forces, nor did the aid they gave come from the Lodges or Grand Lodges at home. Masons needed a Masonic service in the First World War that was never available.

"While the United States is not at this time in war with any foreign nation, the President has declared the country to be in the state of unlimited emergency, and 900,000 additional men have been called for training for a period of one year. How many more men will be drafted and trained, if the United States goes to war, is a moot question, but obviously the number will be far larger.

For several years, the late Colonel Jacob Hugo Tatsch, librarian of the Grand Lodge of Massachusetts, worked upon plans for morale and Masonic welfare work with the armed forces of the United States. Upon his untimely death in 1939, the Grand Master of Massachusetts turned over his work to Major and Brother Charles S. Coulter, U.S.A. (Retired). Major Coulter has been organizing a plan for Masonic welfare work since June, 1940. At the time of the invasion of Belgium, the executive commission of the Masonic Service Association met, and, with the full cooperation of the Grand Lodge of Massachusetts, secured the services of Major Coulter to complete this plan, and to devise such others as might best conform to the wishes of the Army, Navy and Marine Corps of the United States of America.

"The plan has now been formed and is being put into execution. **Masonic Welfare Centers** have been established near the major training stations, cantonments, posts and other army and navy centers. It is planned, in general, to have writing desks, loafing chairs, games, magazines, hot showers, etc., etc. The Masonic Service Association plans to render any service to a Brother or his friend that legitimately can be given. As men's wants are as many as the men, no complete list can be given, but services contemplated by Major Coulter in his Masonic Welfare Work program, include the following:

"Initiating personal contacts between strangers.

Recreational facilities.

Roster of Masons in the camp nearest to the center.

Visits to Masons in hospitals.

Notification of family in case of sickness.

Notification of home Lodge in case of sickness.

Transportation for visiting families. Transportation to Lodge meetings for small groups.

Advice about local and nearby Lodges. Complete list of all nearby Masonic bodies and bulletin board of Masonic activities.

(Continued on the next page)

MASONIC WELFARE WORK

(Continued from the preceding page)

- Assistance in drawing legal papers.
- Notification to nearest Masonic service center, when a Brother is transferred to another post.
- Home service investigations for the Red Cross, when same involves Masons.
- Legitimate aid to Masons in military difficulties.
- Aid to Chaplains in Masonic cases.
- Civil or military legal aid when requested.

"Major Coulter states that no canteen features are contemplated; cigars, cigarettes, tobacco, food, etc., will not be kept, sold, or given away. Such activities are beyond the scope of any Masonic plant, as they are already the province of other organizations. Any Brother Mason's non-Mason "buddy" will be as welcome as he is, provided that the Brother will vouch for his friend, but no effort whatever will be made to interest his buddy in joining the fraternity (Major Coulter has made this announcement for the benefit of non-Masons who do not know that Masonry never seeks membership).

"A large percentage of the Masonic Grand Lodges throughout the United States are taking an active part in this Masonic welfare work, and the United States Army and Navy are cooperating with this movement in the United States to the fullest extent.

"This Masonic welfare work, which is being carried on by the Masonic Service Association of the United States, is financed by contributions from the different Grand Lodges in the United States and by other Masonic bodies. Major Coulter has not made any definite plans about extending this work to the Philippines, and our Grand Master does not contemplate having our Grand Lodge make any financial contribution to this Association, but realizing that the Masons in this Grand Jurisdiction can be of service to the brethren who are serving in the armed forces of the United States, stationed in the Philippines, the Grand Master has appointed the Masonic Service Committee of the Grand Lodge of the Philippines, and has agreed to cooperate with Bro. Coulter's Association by offering the club rooms of our Plaridel Masonic Temple, located on San Marcelino, Manila, to be operated as one of the Welfare Centers. The Manila Bodies of the Ancient and Accepted Scottish Rite, have offered the Masonic Service Committee the use of the club rooms of the Scottish Rite Temple on Taft Avenue for this Masonic welfare work.

"Major Coulter has established contracts in both General Staff and the Adjutant General's office of the War Department, and in the Navy Department. Regulations concerning welfare and morale have been studied, and the plans of the Masonic Service Association have been based on those regulations. The privilege of doing welfare work for the Army and Navy will only be granted under certain definite conditions, and the Masonic Service Association have now met those conditions, and Major Coulter's Masonic welfare program stands high with the officers handling this work in the two departments.

"As chairman of our Masonic Welfare Committee, I wish to state that, as this work will be carried on without any financial aid from the funds of Grand Lodge, its activities will depend a great deal upon the willingness of the members of the Committee and other Masons in this jurisdiction to cooperate by volunteering their services. This Committee will have free and practically unlimited use of the club rooms of both the Plaridel and Scottish Rite Temples.

"The welfare service of this Committee will not be offered officially to either the United States Army or Navy until we receive advice from Major Coulter. It may be that he would like to include our work as a part of the Masonic Service Association's work inasmuch as we will be able to serve the Masons in the armed forces of the United States, while they are stationed here in the Philippines, and it is quite possible that some sort of an official tie-up with the Masonic Service Association's welfare work will be desirable.

"Most all of the activities mentioned by Major Coulter, which he plans for his Masonic Welfare Centers in the United States, can be carried on by us in the Philippines without the expenditure

of any considerable amount of money.

"It has been suggested that our Masonic Welfare Committee obtain the names of all brother Masons who are in the United States armed forces stationed in the Philippines. It was thought that we might invite these brethren to a meeting in order to get acquainted. We could find out to what extent these brothers might be interested in our welfare work, and arrange our program of activities accordingly. One plan was to send a written invitation to these brothers in case we decided to give them service in the way of entertainments or dances. These invitations to be presented at the door. Our official list might be extended to the names of sons of Masons, if we find it advisable, and our invitations might permit Masons to bring one or two friends, provided that each Mason would vouch for such friends. In this manner, we could find out very quickly how much interest our brethren in uniform would have in our local Masonic welfare work.

"I do not believe that it would be advisable for this Committee to attempt to form a definite program of activities until we were thoroughly familiar with what our brothers in uniforms would like.

"One of the activities which we could carry on without question and without delay would be that of inviting the brethren in uniform to attend meetings of our local Lodges and other Masonic bodies.

"This sort of work will grow on both the members of our Committee and on the brothers who are strangers in this country. It is my idea to carry on a purely Masonic work and in no way attempt to compete with other welfare work that might be carried on by other organizations in Manila. Should we be able to bring together all the Masons who are serving in the Philippines in the United States Army and Navy, and give them a true Masonic welcome and make them feel at home among their brothers, I believe that these men will cooperate with our Committee to such an extent that we will be able to carry on a program of activities that will not be appreciated for the grandeur of the entertainment, but for the fraternal and brotherly contact these men will receive. The plan of our Welfare Committee should be to attempt to make these brothers feel that they are one of us and not treat them as strangers; and in order to do this, we must bring them together and have them cooperate with us in carrying on such activities as might be decided upon.

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Fraternal Reviews



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

MISSOURI

120th An. Com. Lodges: 624
Sept. 24, 1940 Membership: 86,469
St. Louis Net Loss: 1,030

M. W. Bro. Karl M. Vetsburg opened the Communication and presided.

The Philippines is represented in Missouri by M. W. Anthony F. Ittner, Grand Lecturer, who was present. Missouri seems to have no representative in the Philippines.

A large part of M. W. Bro. Vetsburg's report deals with his efforts to have Federal authorities exempt the Lodges of the State from making income tax returns and from certain exactions under the Social Security Act. The matter has been taken up by Conference of Grand Masters. A committee headed by M. W. Joseph Earl Perry of Massachusetts, dissatisfied with the rulings of the Treasury Department is proposing to obtain a judicial determination of the question.

The Grand Lodge was called on to lay seven corner stones—four of post offices, one of a church and two of schools—during the year.

The Grand Master made 46 decisions on Masonic law during the year, and appears to have dealt vigorously with un-Masonic practices such as anonymous letters directed at the religion and politics of an officer of the Grand Lodge, unauthorized use of cypher codes printed outside the State, and the mishandling of funds by an officer of the Masonic Service Association of St. Louis. He also, introduced a form of registered ballot to be used in the elections of the Grand Lodge.

Presenting a list of Lodges visited by him, the Grand Master recommended that the incoming Grand Master, give preference to those Lodges which receive no visitations.

There are no formal reviews. Instead, Ray V. Denslow, P.G.M., under the head of "The Masonic World" devotes 116 pages to a variety of subjects of Masonic interest, such as, data on Masonry in various countries, Latin America, for example, including some pictures of temples.

This informing article mentions the Philippines and Filipinos under several heads.

Charity and Relief: "Every Lodge in the Philippines and Guam made contributions to a China Masonic relief committee. Practically all the amount was used in actual refugee work. A small Lodge, with a membership of 45, in an

outlying Province contributed more than any other Lodge in the jurisdiction with the exception of Manila Lodge No. 1. The Grand Master of the Philippine Islands, commenting on charity and relief said:

"Masonry is not a mutual benefit society. It leaves each one free to control his own contribution. Masonry is a school of instruction, a mode of life, a brotherhood whose purpose is to make good men better and not to make them dependent."

Clandestine Masonry (in California): "Filipino organizations known as Grand Lodge Caballeros de Dimas-Alang, Legionarios del Trabajo, Gran Oriente Filipino, and Gran Logia Soberana del Archipiélago Filipino are still carrying on in California territory. The California proceedings give the names of 24 Lodges under the jurisdiction of the first named. Most Filipinos seem to belong to the second organization, organized in 1925, which has 10 Lodges in California and 7 in the Hawaiian Islands. The other named has more the character of a Supreme Council of the Scottish Rite and the membership appears to be limited to Filipinos. Three new Lodges have recently been organized under the jurisdiction of the latter of the four named organizations."

Wor. Bro. Emil Roth: A page is devoted to a quotation from the speech of Wor. Bro. Emil Roth to the Grand Lodge of the Philippines on Austrian Masonry and its suppression.

Lodges in China: A page and a half are devoted to the intimate relation between Masonry in the Philippines and China. A typical paragraph:

"We often wonder how Lodges can carry on in China under existing circumstances, but they are carrying on and with extremely gratifying success. While Lodges exist there under various constitutions—English, Irish, Scottish, French and American—it is remarkable to note that the Lodges working under the jurisdiction of the Philippine Islands appear to be having a greater amount of success. This is probably due to the fact that they have made their Lodges distinctly Chinese, a race which is very quick to adapt itself to Occidental ways. The Philippine Islands are closer to China and in much better position to oversee their Lodge work."

Massachusetts Lodges in Chile: The structures of a former Philippine reviewer, (Probably Wor. Bro. Tatton) on the propriety of maintaining Lodges under foreign charters in a country having a national Grand Lodge are quoted with approval.

Recognition of Egypt: Action of the Philippines in delaying the recognition of the union of the competing organiza-

tions in Egypt is noted as indicative of the doubt of the permanence of the union.

Recognition of Palestine: The Philippines is mentioned with California, Iowa, Massachusetts, Montana, New Jersey, New York, Washington and New South Wales as having refused to recognize the organization calling itself the National Grand Lodge of Palestine, while North Dakota granted such recognition.

Spanish Masons in Exile: Mention is made of the correspondence, appearing the Philippine proceedings, with the Grand Master of the Grande Oriente Español now in exile in Mexico.

Masonic Personages: On the three pages containing brief notes of various outstanding Masons, including the presidential and vice presidential candidates of the leading two parties in the United States, V. W. Bro. Hua Chuen Mei draws two separate notices, one of his visit to California and another of his address before the Grand Lodge of New York. A quotation is given from the address of Bro. Paul V. McNutt at the laying of the corner stone of the Scottish Rite Temple in Manila, and the address of Bro. Douglas MacArthur on the same occasion is mentioned.

Our late lamented Bro. Teodoro M. Kalaw, P.G.M., is cited as one of the leading scholars and statesmen of this jurisdiction. *Address:* The longest excerpt on the several pages devoted to noteworthy addresses is that from Grand Orator H. Gilhouser of the Philippines.

Addresses of Grand Masters: M. W. Bro. Jose de los Reyes' words on the conflict between Masonry and Totalitarianism are quoted.

Anti-Masonry: Under this head a paragraph is given from the speech of Past Grand Master Stevens challenging the act of a Catholic bishop in sending a telegram to the Vice President of the Commonwealth stating that his 'personal prestige' was 'endangered' by his 'conduct in helping enemy Masons.'

Mention is also made of the protest of a Philippine Lodge against an article in a Catholic publication ridiculing the Masonic services in honor of the late Rafael Palma, P.G.M.

Educational: "The Philippine Islands supports a scholarship fund which, during the past year, was judiciously distributed to 11 applicants who showed exceptional ability. One of the applicants was Miss Enya Gonzalez, whom many of us heard at a Masonic group meeting in Washington, D. C., a few months ago.

(Continued on the next page)

FRATERNAL REVIEWS

(Continued from the preceding page)

She recently made her opera debut in New York, where she was loudly acclaimed. Past Grand Master Rafael Palma, of the Philippine Islands, recently received the highest literary honors with his two-volume entry in the Rizal Biography Contest. Brother Osias received the second prize in the same contest."

Extraneous Orders: "The Grand Master of the Philippine Islands proposed an organization to be known as a Ladies Auxiliary in competition with a number of auxiliaries established by the ruling church. The Grand Master is uncertain as to whether it should be similar in character to the O.E.S. or some other society. He is also friendly to the establishment of some boys' auxiliary."

Historical: Under this head is quoted a cogent paragraph from the address of M. W. Bro. Jose de los Reyes, before the Grand Lodge, on the characteristic claims of the Catholic clergy that Dr. Rizal renounced Masonry before they piously had him shot.

Laws: Mention is made of a Lodge member in the Philippines, dropped for nonpayment of dues, who gave a check and obtained reinstatement only to be expelled when the check was returned for "no funds."

Masonic Buildings: "Our brethren in the Philippine Islands have recently remodeled their temple in Manila and it has been named Plaridel Masonic Temple. A pipe organ has been donated to the Grand Lodge by Past Grand Master Stevens. Twenty-one bodies meet in the building, one being the Lodge Perla del Oriente, under Scottish jurisdiction. The temple is self-supporting."

Physical Qualifications: "The Filipino brethren believe they should follow the California Grand Lodge which is leaving the question of physical qualifications to the discretion of the Lodge balloting upon the candidate."

Political: Note is made at length of the action of the Grand Lodge on proposed resolutions to discipline Masons in the Assembly for their votes on religious instruction in schools; to teach morals in the public schools; to protest against persecutions of the Jews in Europe, and to express gratitude to President Quezon for vetoing on the religion in the public schools bill.

Unusual: Under this head is mentioned the action of the Grand Lodge committee finding that the persecution of the Jews by totalitarian government is not a proper subject for action by Masonic Lodges because it deals with political action by foreign governments.

Ritual and Monitor: "The Philippine Islands have an authorized ritual in

TENNESSEE

127th An. Com. Lodges: 392
January 29, 1941 Members: 35,890
Nashville Net Loss: 201

Paul E. Lanius, Grand Master, presiding.

Grand Representative of Philippines, C. B. Hearn, Nashville, present, Representative near the Philippines, Wor. Verne E. Miller, Manila.

The Grand Master reported somewhat at length and with special stress on the state of Grand Lodge charities. Tennessee has adopted the system of outside maintenance. Stating that 32 Grand Jurisdictions have adopted the system, he adds:

"Experience has proved that better results can be obtained for our wards when they are in a natural environment. Children maintained in the home of a mother or of a relative may rapidly take their legitimate places in society, and become citizens of whom the Fraternity may be justly proud.... It would have been utterly impossible for this Grand Lodge to maintain four hundred and sixty-six people in the former manner in the Home..... We desire to call the attention of the Fraternity to the average cost of one dollar and thirty cents per day for Masonic Home Institutional Charity in all Grand Jurisdictions, as compared to thirty-two cents per day for the method of outside maintenance under which we now operate."

Masonic Welfare Work: In case of war, the Grand Master would have the Masonic Service Association act as agent of the Grand Lodge in undertaking welfare work for the armed forces.

Shrine Temple Public Dances: Behavior at certain public dances sponsored by the Shrine Temple at Chattanooga, which was alleged to be bringing Masonry into disrepute, reported to the Grand Master, led to steps to

Spanish and English. They are kept in proper custody and cipher rituals are a violation of Filipino Masonic law."

Harry S. Truman, M. W. Grand Master, 240 Senate Office Bldg., Washington, D. C.

Arthur Mather, R. W. Grand Secretary; 3681 Lindell Blvd., St. Louis, Mo.

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.

have the conditions corrected. These being resented led to an order from the Grand Master that the dances be discontinued. The order appears to have been obeyed in form, but disobeyed in substance, by means of a subterfuge.

Anti-Fifth Column Action: A Tennessee Lodge (Sewanee No. 405) passed a resolution endorsing the purposes and acts of "a non-political, non-religious, and non-partisan organization known as the 'Grundy County Crusaders,' which has for its purpose the detection of Fifth Column activities. The Grand Master approved the action.

On the ritual of Masonry as taught by the lecture system, Grand Master Lanius said:

"It is evident that our knowledge of ritual has outstripped by far our understanding and appreciation of the noble meaning and high destiny of Masonry. Our ability to recite ritual with exactness has surpassed our zeal for its higher values and dulled our comprehension of the truths presented... only about ten percent of our membership has any real interest in learning our ritual or time to become proficient in its performance. This leaves nearly ninety percent... with the feeling... that the investment by the Grand Lodge through its Lecture System does not touch their lives and has nothing of vital interest to offer them... Some of this group may be interested in the beauty of its symbolism, some in the depth of its philosophy, some in its romantic history, and still others may become interested in the charitable undertakings of the Fraternity... I believe that the Lecture System can be enlarged to include the broader aspect of Masonic education, and I am recommending that the Jurisprudence Committee submit to this Communication the necessary proposal to put the program into operation."

The Jurisprudence Committee said:

"It is our firm conviction that the most active Lodges are those being most proficient in their ritualistic work.

"As our lecture system is each year producing greater results, we now feel that the lecturers' work should be broadened in scope."

They then recommended the lectures of the three degrees and round table discussions on the History of Masonry, the Philosophy, the Mission of Masonry, the Symbolism of Masonry, etc.

The proceedings contain some 56 reviews, the last from the pen of that distinguished Mason and veteran reviewer, the late John Thomas Peeler, P. G. M., whose death occurred February 11, 1941, twelve days after the Communication closed. His illness had prevented his attendance. The Philippine proceedings for 1939 and 1940 are discussed. The complete report of M. W. George R. Harvey for the Jurisprudence Committee on "Waiver of Jurisdiction" is quoted. Also Edict No. 27 by M. W. Jose de los Reyes is quoted in full.

Samuel H. Cooper, Grand Master, Johnson City.

Thomas Earl Doss, Grand Secretary, Nashville.

IS FREEMASONRY A RELIGION?

By FIDEL P. ENCARNACION
Junior Warden, Zapote Lodge No. 29



IS Freemasonry a religion?

This is a delicate question, to which conflicting answers might be given according to our understanding of the true meaning of religion and conception of the philosophy of Freemasonry. Ordinarily, religion means a particular system of faith and worship; interpreted as such, a man's religious views depend very largely upon the country of his birth and domicile. If a man were born in Spain, he would most likely be a Christian; if he were not, he would be branded as a dangerous heretic and infidel. If he were born in Turkey, he would probably be a follower of Mohammed, the founder of Islamism; and so we might make a tour of the world and find every religion that could be imagined by the brain of man to have been held sacred in some place. Man has made every sectarian religion, and just in proportion as a man's belief in that religion has grown great, he has grown narrow, mean and wicked. Human history is saturated with the persecution, hatred, slander and vituperation of sectarianism. This began when one man fashioned a creed and declared it as the eternal truth. Another man framed a different dogma and declared it as the only true religion. Then the two began to hate each other, each charging the other with being an unmitigated fraud. Those who believe in one creed experienced the lash of persecution when they were compelled to bow to another creed. Men of no creed felt a stronger sting. It is not enough that they believe in God and the Brotherhood of Man; they were still stigmatized as agnostics and atheists, because they would not play hypocrites by bending the knee in the established way. That paints the horizon of the past with every form of agony and torture, and people had been fighting about religion from that day to this. What infamies had been committed in the name of Religion!

If by religion, we mean that intolerant sectarianism which pounds religion forcibly into the minds of the people thereby producing form-followers who are smooth on the surface but sticky underneath; if it means that which makes acceptance of abstract dogmas as a test of fellowship; that which would have people gaze at the sky through the blinded eyes of a misdirected faith; that which tries to force all minds into one mould, thereby suppressing the splendid diversity of individuality and freedom;

that which puts a shadow upon the cradle and wraps the coffin in darkness and fills the future of mankind with fear; that which teaches that the man who is willing to tolerate any religion besides his own, either doubts his own religion, or is not sincere in it; if it means all these, then surely Freemasonry is not a religion because it is not a compulsory idealism (it impels, but does not compel); it stands apart from religious strife; it pleads for tolerance and simple liberty of thought; it makes an eloquent protest against the destruction of the sublime standard of reason and attempts to break those fetters of superstition and fanaticism from the human soul; it is an institution where man can differ on creeds and all questions, and yet grasp each other's hands in genuine friendship.

The English word *religion* is derived from two Latin words; *re*, which means to repeat, and *ligare*, which means to bind. Thus Religion impels a re-binding of man's relationship to God. It connotes that at some former time, there was a very close fellowship between man and God, but somehow the soul of man had suffered a fall or moral decay, swerving from its true path of life and almost entirely rending its tie from God. To redeem man's soul and bring it back to its pristine and pure state, to restore it to its essential association with God, it requires the application of an orderly and scientific method. Just as any patient needs the service and skill of a physician to restore him to his normal and perfect health, so with man. He fell out of the Garden of Eden and sank deep and deeper into the mire of sins accompanied by a corresponding withering of his spiritual consciousness. To effect his spiritual regeneration, skilled scientific assistance is necessary. Such is the purpose, origin and birth of *religion*. It embraces the duty of man to God and the duty of man to man. It is the science of human nature in its relation to God, and all other sciences are as nothing, except as they contribute to the happiness of humanity. To become religious then is to regain that vital fellowship with God, or to have reawaken in one's heart the consciousness of God.

Such also is the chief aim of Freemasonry and in that sense it can be called a religious institution. Masonic philosophy and ritual is organized around the idea of something that has been lost out of life alluding to man's spiritual declension, and Masons are taught to go

in search for that Lost Word, emblematic of his spiritual regeneration. Its main primal theme is the spiritual life of man and the process of his spiritual regeneration which it tries to impart to its members in dramatic form and by means of dramatic ceremonial. If it can impart to a man nothing but a few words and signs and outward form to identify him as a member of this ancient Fraternity, then it is not fulfilling its original intention. Concealed in its elementary and plain symbolism, behind it counsels to virtue and conventional morality, hidden in the sententious and architectural phraseology of its ceremonies is that spiritual doctrine of the Brotherhood of Man under the Fatherhood of God. This it endeavors to attain by softening the hearts of men and inducing better spirit, and not by compulsion and violence. It trains its members in the direction of their own spiritual ideal through an internal growth resulting from love, and not by dread, fear and hate. But while providing for the expression of universal fraternity under a common Divine Fatherhood, it leaves room for divergences of private belief and view upon matters upon which unity is impracticable and perhaps undesirable, because it believes that as all mechanical ingenuity of this earth cannot make two clocks run alike, so can no system of faith make millions of people of different quantities and qualities and amount of brain think alike.

Irreligious libertines are not admitted as candidates into Freemasonry, yet it is being dubbed in some religious quarters as being anti-religious. The valid charge should be that it is non-sectarian because in Freemasonry, sectarian barrier is non-existent. It purports not only to bring man nearer to man, but to bring man nearer to God, without the help or hindrance of sectarianism. It does not dogmatize on a particular conception of God, but leave each man free to follow his own thought and fashion his own system of religion, because it believes that human nature has a moral aptitude and can be saved without submitting to a definite system of dogma. It does not identify itself with any particular system of faith and worship, but devotes its power and energy to influencing its devotees to rise above religious turmoil and strife. Above these dissensions, it opens a temple and erects an altar where men of all beliefs are taught to lay aside their differences and meet on the common ground of truth and chastity. Within the walls of

(Continued on the next page)

◆ IS FREEMASONRY A RELIGION? ◆

(Continued from the preceding page)

Masonic Lodges, men of antagonistic faith meet as brothers and bind themselves by solemn vows to fulfill the Divine law of love, thus elevating their souls, extolling their faith, purifying their ideals and extending their sympathies. Not only do we leave to every brother and fellow the choice of his creed but we draw no swords to compel others to adopt our belief. Freemasonry even goes beyond this, for within the tiled precincts of its Lodges, every Mason is taught the sanctity of the soul and is admonished to subdue his passions and prejudices by revering and respecting and regarding with charity that which is sacred to his brother, be he a Christian, Jew, Buddhist, Mohammedan, or Parsee. Its votaries are taught to ask their fellowmen, not what is their creed, but what is their need. It seeks to free men from a limiting conception of religion and thus remove one of the chief causes of sectarianism. In this way, it is able to unite men of every country, sect and opinion.

We are today as in the olden days in the midst of an endless religious turmoil and dispute. This is so because sectarianism still labors to stifle religious freedom, that priceless heritage for which our forefathers paid a price. Against these intellectual thieves and robbers who would fetter the minds and consciences of men by the chains of ignorance and superstition, Freemasonry will never ground arms. It stands irrevocably for religious freedom. It believes that until men had reached a point where they could tolerate one another's religious opinions, they could not find the way to build a democratic government. With our system of government, control is in the hands of the people. People who think with the club of a creed over their heads are not fit to govern themselves. There

SICK COMMITTEE

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

Juan G. Cortes (57), 503 Gabriel de Rivera, Manila.

Macario Sevilla (59), Bureau of Lands, Manila.

Jacinto Manapat (69), 1210 Callejon Sulo, Manila.

must be no fetters upon their thoughts, no chains upon their consciences otherwise reason will be overcome, the sweet instincts of humanity blotted from their hearts. This is the reason Freemasonry opposes every effort of sectarian despotism to gain a foothold in the administration of government and education. It will never suffer the virus of class distinction, founded upon religious education, pollute the imagination of the people. It holds that no man has the right to impose his own opinion or

creed upon another. Masons do not adhere to the same creed. We do not want to. It is not desirable that all should be exactly alike in their religious convictions. Nor is it possible. No two persons, no two plants, no two flowers, no two anything are alike in this whole world. Infinite diversity is the law. Masons want the right to differ—the same right which our Masonic Lodges give us, the same right which the fundamental law of the Philippine Commonwealth gives us.

◆ " EUREKA " ◆



THE Greek philosopher and mathematician, Archimedes, shouted, "Eureka"—meaning, he found it. The Masons in general and the members of Dagohoy Lodge in particular can proudly shout, "Eureka," we have found him.

That him in this theme refers to our late Bro. Felix N. Maceda. It is not the body nor the spirit of the late Brother that we have found. He was dead and his spirit that we commended to God had gone. His frail body is now in a state of decomposition. But his exemplary conduct which is worthy of emulation is left for us to take. We have found in him the quality of a true and loyal Mason. He was a great loss to the Fraternity, but he died to the great honor and glory of the Institution.

Laying prostrate, haggard and weak—almost physically defenseless but mentally sane and sound, a certain minister of the Catholic Church offered him a piece of paper to sign his retraction from Masonry, before he could be allowed to take confession. The

minister at first thought (perhaps) that he found an easy victim to the circumstances—a dying man who would yield to the whims and caprices of the enemies of Masonry. To the contrary he was disappointed, because the late Brother Maceda told the minister to get out of the room. The dying man expressed regret saying, he had nothing to retract in Masonry, and that once a Mason, he would always remain a good Mason.

True and loyal Mason was the late Bro. Maceda. He did not forget the solemn and sacred vows. In spite of his weakness, he became bold and militant soldier of the late Most Wor. Bro. Rafael Palma and Bro. Teodoro R. Yangco. In accordance with the good wishes and intentions of his family and loved ones, he was very much willing to accommodate them as a good Christian father should do, but he never would ridicule his clear conscience and bother himself by signing a paper of retraction. Such was the true and loyal Mason, the late Bro. Felix N. Maceda.

—The Compass

Monthly Bulletin of Dagohoy
Lodge No. 84

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GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

MASONIC BIOGRAPHY OF BRO. T. M. KALAW

Greetings:

On May 28, 1941, the Most W. Grand Master issued Edict No. 29, organizing the *Masonic Literary Circle* which is under the control, supervision, and administration of an Executive Committee composed of all elected Grand Officers of the Grand Lodge. Among the powers and duties of the Executive Committee enumerated in said Edict are:

1. 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 and functions.

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

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

The widow of our Most W. Bro. Teodoro M. Kalaw, feeling herself enthusiastic on the cultural objective of this Edict, has offered a *cash prize* of six hundred pesos (P600.00), which Mrs. Kalaw has placed at the disposal of the Executive Committee, for any literary work worthy of such award.

Complying with the wishes of the widow, Mrs. Pura Villanueva de Kalaw, the Executive Committee has decided to open a contest, as it hereby opens, which may be participated by Masons in this Grand Jurisdiction, on the following subject: "Masonic Biography of Most W. Bro. Teodoro M. Kalaw, A Study of His Masonic Works."

All manuscripts submitted must be as exhaustive and comprehensive as possible, no limit being given as to length and scope, to include a complete biography of Bro. Kalaw as well as a critical study of his Masonic ideas and works.

The contest will close on December 1, 1941, and all manuscripts with the pseudonym of the author in a sealed envelope,

and in another his name and address, must be in the hands of the Grand Secretary at 7:00 P. M., on the above mentioned date. The work may either be in English, Spanish or Tagalog. It should be typewritten, double space, the pages to be numbered successively.

Three prizes will be awarded, the first prize to consist of three hundred pesos (P300.00); the second, two hundred pesos (P200.00); and, the third, one hundred pesos (P100.00).

The Executive Committee will appoint the Board of Judges whose decision will be final. All manuscripts will be the property of the Grand Lodge of the Philippines. Prizes will be distributed immediately after the decision of the Board of Judges. Aside from the prizes, diplomas will be awarded to those whose work, in the opinion of the Board of Judges, merits honorable mention.

This being the first contest opened under the auspices of the Masonic Literary Circle, it is hoped that the brethren will exert all their efforts to make it a real success.

Mrs. Kalaw offered to publish the winning biography if the Board of Judges deems it justifiable, for distribution not only in the Philippines but also in foreign Grand Jurisdictions.

We request all brethren to extend their utmost cooperation in order that there will be a great number of participants, and so that the work submitted will be deserving of the memory of Most W. Bro. Teodoro M. Kalaw, whom we remember with love and reverence.

Fraternally yours,

JOSE P. GUIDO
Deputy Grand Master
Acting Grand Master

MICHAEL GOLDENBERG
Senior Grand Warden

ANTONIO RAMOS
Junior Grand Warden

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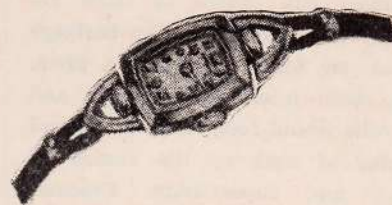
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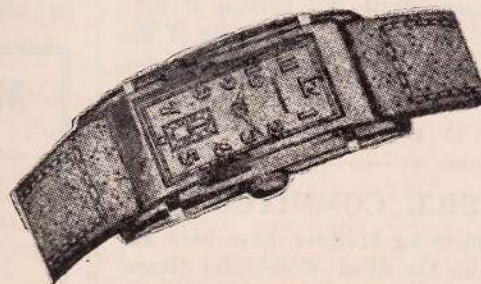
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SECCION CASTELLANA
NOTAS EDITORIALES

MARCELO H. DEL PILAR



ONSAGRAMOS este mes al Padre de la Masonería Filipina, el Hermano Marcelo H. del Pilar. Éste nació el 30 de agosto de 1850, y, como se hace constar en el mensaje de nuestro Gran Maestro Delegado que va en otra página de este mismo número, Marcelo H. del Pilar es, sin duda alguna, el Padre de la Masonería Filipina.

Creemos que el mejor tributo que podemos hacer en su recuerdo es transcribir aquí el concepto que él tenía de la Masonería. Helo aquí:

“La Masonería, queridos hermanos, no es religión, y no por eso es impía; reconoce la existencia del Gran Arquitecto del Universo, no tiene el orgullo de determinar sus atributos, de regular sus inescrutables designios, ni abrogarse su exclusiva representación en la tierra. Por eso admite en su seno a todos los hombres, sea cual fuere su creencia religiosa; en cada inteligencia humana, en las manifestaciones de su conciencia religiosa, el masón respeta los destellos de la luz divina, y no las discute, no las profana con ingerencias de suyo perturbadoras. Hubiera podido extender su abrazo fraternal a los súbditos del Pontífice Romano; pero los intereses del Pontificado exigieron la derogación de las doctrinas de Jesucristo, y han establecido barreras infranqueables entre los sectarios del papismo y los amantes de la humanidad. Sin este interés exclusivista, el católico romano no sería incompatible con la Masonería, que sólo demanda Libertad, Igualdad y Fraternidad para todos los individuos del género humano, y se prescinde de las respectivas ideas que cada uno profese en orden a su Dios y a los deberes que para con Él los impone su conciencia y su educación.

“Merced a esta actitud, nuestra augusta Orden no se ha hecho solidaria de ninguna secta religiosa; y las guerras, los asesinatos, las hogueras que perturbaron a la humanidad en nombre de los principios religiosos, la sangre vertida en nombre de las diversas divinidades, de sus encontrados atributos, de la deificación de los diferentes objetos, lejos de mancillar el mandil del obrero masón, aquilataron su pureza, constituyéndolo en bandera de paz que tranquilizó la encarnizada lucha de los exclusivismos religiosos.

“Perdonad que recomiende estas ligeras indicaciones a la consideración de los jóvenes filipinos que toman parte en nuestras tareas: los que hemos nacido en aquel archipiélago, los que fuimos educados bajo la fatal influencia del fanatismo religioso, los que allí hemos heredado las supersticiosas tradiciones de la España católica, todos o casi todos, hemos contraído el pecado original de condenar sin conocer a la Masonería; nos la pintaron impía y la hemos juzgado impía. Hoy que hemos visto la luz en los templos masónicos, hoy que palpamos la verdad y la benéfica influencia que su obra redentora ha producido en la regeneración de la humanidad, rotas a nuestras pies las cadenas del pensamiento, debemos una reparación a la Institución, debemos vindicarla de las injustas

acusaciones que contra ella se prodigan en nuestro país, debemos proclamar y enseñar a nuestros compatriotas las altas conveniencias de humanidad que realiza nuestra augusta Orden al prescindirse del estudio de la divinidad o de las divinidades.

“Respetemos las diferentes creencias religiosas de todos los hombres, no turbemos la paz de las conciencias honradas, y miremos con piedad a los que, apegados al rigorismo de la intolerancia religiosa, se hacen incompatibles no sólo con los masones, sino con todos los individuos de cualquier comunidad, pueblo o nación que difiera de su manera de pensar. El Dios de amor no debe ser origen de mutuas odiosidades.

“Verdad es que los partidarios de la intolerancia han creado un Dios a su imagen, semejanza y, deificando su crueldad, pretende privarnos de agua y fuego en esta vida sin perjuicio de achicharrarnos en la otra, y con tan santo objeto, bulas y pastorales nos señalan al furor de los pueblos, conjurando todas las iras celestes para perseguirnos hasta más allá de la tumba; pero no importa: estemos a la mira de sus asechanzas terrenales y compadezcamos la insensatez de los que convierten a su Criador en asqueroso verdugo, y por el delirio de avasallar conciencias, no advierten que, en su locura, sacrifican sus intereses constituyéndolos en pugna con los elementos de progreso y civilización.

“Respetando, pues, los deberes religiosos, concretemos nuestra consideración a los que tenemos para con la humanidad.

“Es imposible el perfeccionamiento de la humanidad sin la libertad del hombre; y así las instituciones sociales, las congregaciones políticas, los lazos políticos sólo tienen razón de ser, sólo pueden subsistir, en cuanto llevan por objeto la defensa y la protección de la libertad.

“La tiranía pretendió ahogar la libertad del pensamiento y sus manifestaciones, la de asociarse y otras aspiraciones de la vida social; pero en frente de la tiranía surgió la Masonería, que ha venido personificando la protesta universal contra las aspiraciones de la tiranía.

“Si desde el trono la tiranía ha soñado en la manera de facilitar la decapitación de todo el género humano, la Masonería consagró sus afanes a la tarea de fraternizar a todos los hombres, borrar las diferencias de patria, de raza y de color, anular las guerras, sofocar el ruido de las armas y de las cadenas con el ruido del trabajo y de la industria.

“Al afiliarnos a la Masonería hemos contraído el deber de continuar la obra comenzada para la realización de estos fines humanitarios. Nuestros predecesores han trabajado mucho en este sentido; sus obras brillan en el actual estado de derecho de las naciones democráticas; la Libertad, la Igualdad y la Fraternidad constituyen el sello característico de las leyes que rigen todos los pueblos de América y casi todos los de Europa; y aun en España estamos viendo que casi casi ya no nos queda por hacer.”

¡Ilumine siempre nuestros actos el elevado idealismo masónico del Hermano Marcelo H. del Pilar!



De Charla con Nuestros Hombres



"Si para algo vale el dinero, es por bien que con él se puede hacer," nos dice aquí el Ven. Hermano Manuel Blanco.

ES ERROR corriente, aún entre hermanos poco activos, creer que la Masonería nada hace, fuera de encerrarse en sus talleres para sus prácticas de ritual. Nada más lejos de la verdad, porque basta echar una ojeada por el mundo que nos rodea para ver que en todo movimiento que supone adelanto y progreso está la mano invisible de la Masonería, y si no, he ahí lo que hasta ahora se ha conseguido en orden a salvaguardar la libertad del pensamiento, la separación de la Iglesia y del Estado, y la pureza de la institución mas hermosa que nos han traído los americanos: la escuela pública. Esto, dicho a grandes rasgos, porque de entrar en detalles necesitaríamos muchos tomos para cantar los logros de la Masonería en todos los ordenes de la vida.

—No hay razón para que en muchas provincias, haya dos o más talleres pequeños de suyo por lo reducido del número de sus miembros. Mejor sería que se fundan en uno, lozano y vigoroso, que esté así en mejor situación de realizar los importantes fines de nuestra Institución.

—Hay muchos Hermanos que siendo residentes de buena fe de una provincia no se afilian al taller de la localidad en que viven, proceder que, si tiene su débil excusa en razones sentimentales, no la tiene sin embargo en lo práctico. El Hermano que obra así, mientras no presta ningún servicio positivo a su taller porque vive lejos de él, priva en cambio al de su residencia no sólo de la ayuda material de la cotización de cuotas sino del sosten moral de elementos valiosos disponible para la elección de oficiales, de lo cual está muchas veces escasa, dándose por eso el caso de tener que elegir repetidamente a Hermanos que ya han desempeñado cargos en otras legislaturas masónicas, y es bien sabido que nada hay mejor para la vigorosa vida de las instituciones que la "renovación de sangre," mediante el acopio de nuevos elementos.

—No basta que se paguen las cuotas en un día más cercano o más lejano, sino que es de imprescindible necesidad que se paguen puntualmente. Si para algo vale el dinero, es por el bien que con él se puede hacer. Sin dinero

en mano, recibido a su debido tiempo, ¿cómo podrá el taller realizar su labor benévola y caritativa? El socorro al necesitado, para que sea eficaz, debe ser pronto, inmediato, no puede sufrir demoras. Al Hijo de la Viuda que llama a nuestras puertas no se le puede decir: "Aliméntate de aire, mientras cobramos las cuotas atrasadas." Es has-

Ven. Her. JAMES M. COVINGTON



Es COVINGTON un Past-Master de la ISLAND en Corregidor, y nadie en "La Roca" le gana en masónica labor.

ta una falta para con la Gran Logia, que no puede, como secuela, recibir a tiempo la parte que le corresponde y que necesita para realizar las nobles e importantes tareas que le competen.

—Hay algo de eso; pero la amabilidad de nuestras tenidas, sobre todo las ordinarias, se podría mejorar haciendo que en ellas un Hermano disertase sobre algún tema de interés general, no necesariamente sobre dogma y ritual, que para muchos resulta árido y manido, por descontado y sabido. Se podrían dar comidas mensuales, sufragadas a escote, que incluso sean blancas, y en las que nos den conferencias instructivas notabilidades masónicas o profanas.

—No todos nuestros talleres se conservan con el decoro externo que se

requiere para realizar con Belleza la Sabiduría y Fuerza de nuestros trabajos. A propósito de esto, un sucedido propio. Después de una ausencia de once años visité de nuevo un taller. Me dió pena su aspecto. Su techo y paredes, deslustrados por la acción de los años; su suelo, polvoriento; sus alfombras y esteras hechas guñapos; sus muebles, sin barniz; sus joyas, oxidadas y roñosas. Menos mal, sea dicho en verdad, que aún se sentía allá incólume el calor del amor fraternal de los años idos, testimonio fiel de la excelcitud de nuestros principios. Pero la deficiencia apuntada se podría evitar con un poco de atención, pues, apenas si nada cuesta tener limpio el taller, hoy pintarlo, mañana niquelar sus joyas, pasado barnizar sus muebles, y otro día cambiar sus alfombras.

—Hoy más que nunca debemos estar unidos. Se está dando en el mundo la batalla decisiva sobre si deben imperar los principios democráticos o los de los varios ismos de vieja y nueva invención. Si queremos que nuestras simpatías redunden en algo inmediatamente práctico, debemos resolvernos a unirnos con fé, entusiasmo y celo a la labor patriótica de la CEA, la Junta de Administración de Emergencia Civil.

—Si, llevo bastantes años de masón. Para ser exácto, desde 1912. Y no me arrepiento, porque tengo para mí que, dicho en pocas palabras, la Masonería sirve para hacer al hombre imperfecto, bueno; y al bueno, mejor. Es una escuela filosófica de alto quilate. Por eso la temen y odian los elementos reaccionarios.

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LA MASONERIA

—Por Dr. JOSÉ RIZAL—

(Reproducido de un folleto distribuido por la Logia Rizal No. 22 en la cena mensual de la Gran Logia celebrada el 19 de junio de 1941 bajo los auspicios de la Logia Mount Lebanon No. 80, folleto que lleva la siguiente nota: "Conferencia leída por el Dr. José Rizal en la Logia Solidaridad hacia el año 1889, siendo Venerable de la misma D. Marcelo H. del Pilar, Secretario D. Mariano Ponce, y Orador D. Eduardo de Lete. El manuscrito original se encuentra en la Biblioteca Nacional, cuya publicación ha sido aprobada por el Director de esta.")

Ven. Maes. y
QQuer. HHer.



UANDC profanos llamamos a las puertas del Templo para ser iniciados en los misterios de la Mas. con el corazón palpitante y la emoción en todo nuestro sér, ante la presencia de lo desconocido, escuchamos tres palabras tranquilizadoras a nuestro oído con insistencia repetidas: Ciencia, Virtud y Trabajo.

Estas mágicas palabras cuya halagadora promesa un tiempo hacía viajar al través de procelosos mares en imperfectas embarcaciones a los Pitágoras y Herodotos para buscar su resolución en las penumbras de la sacerdotal Tebas; esta Trinidad poderosa que, descendida a la tierra, la convertiría en paraíso y digna morada de diosas y dioses, estas tres palabras ciencia, virtud y trabajo, o sea la deificación de la inteligencia, la deificación del sentimiento y la deificación de la actividad, han de ser el objeto de la presente conferencia, estudiándolas en el seno y en el concepto de la moderna Masonería.

¡Ciencia! ¡direis tal vez,! ¿qué ciencia se debe en el tem. Mas.? La ciencia pudo haberse refugiado en él durante las épocas bárbaras para levantar los sublimes monumentos arquitectónicos de las pasadas centurias, como se refugiaron las bellas letras en los tranquilos y sosesgados claustros de los monasterios, pero hoy la ciencia está libre, se ofrece a todos y no se la ha de buscar ciertamente en las tenidas semanales de las Logias sino en las universidades, en los centros científicos y en los gabinetes de los sabios!

¡Conforme, queridos hher.! ¡La ciencia está libre como la luz, su inspiradora! ¡La Masonería ha sido su nodriza, la ha guardado como una llama sagrada mientras rugía la tempestad, y vuelta la calma, la ha entregado al mundo para que se alumbrase 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 las furias de los elementos, habría perecido en manos de la ignorancia y del abandono. La Mas. sometiendo a duras pruebas, a

los neófitos de la ciencia,—porque Masonerías eran los misterios de Isis, Eleusis, de la gran Madre, etc.,—se aseguraban por ese medio de que el suelo donde iba a depositarse la semilla la haría germinar, de que el que iba a recibir la luz la iba a defender contra todos los embates.

Más tarde, una Religión, pretendiéndose la única poseedora de la verdad, quiso sujetar y tiranizar a la ciencia que decía otras verdades y promulgaba otras doctrinas. Aquella religión era poderosa y la Ciencia sufrió largo cautiverio. ¿Quién la libró? La Mas., proclamando la libertad de la razón humana y trabajando para que se la reconociese.

¡Si! ¡La ciencia está ya libre pero su espíritu vive en el templo como alienta en medio de las ruinas de Roma el espíritu de sus heroicos varones aún después de la proclamación de sus leyes sabias! Y en este concepto invocamos aquí el nombre de la Ciencia, y la Mas. volverá a luchar por ella cuando se encuentre en peligro, como lucha para que Filipinas le abra sus cerrados horizontes.

Con respecto, a la palabra Trabajo, no os sonríais al pensar en lo que hacemos en nuestras reuniones semanales de tres horas cuando más. ¡Cierto es que en el mundo profano atruenan las máquinas agitando sus brazos de acero y removiendo el aire con sus poderosos volantes y sus dobladas escétricas; cierto que en los inmensos talleres trabajan en activa colmena el niño, el joven, la doncella, la esposa, el anciano, el hombre en la producción de mil objetos necesarios a la vida; cierto que el trabajo hace ahora vibrar al mundo en todas sus moléculas y poros, desde las entrañas de la tierra donde el minero arranca el carbón, más útil mil veces que el preciado diamante, hasta la alta cima de los nevados montes que escala la locomotora, respirando fuego arrastrando consigo el pensamiento humano; cierto, y muy cierto, que nuestra actividad es nada al lado del buzo que descende en los abismos de los mares, del explorador que se interna en continentes misteriosos, del ingeniero que no contento con el camino libre de los oceanos va a cortar continentes, abrir

canales, surcar el aire en busca de nuevas vías! Todo esto es verdad, pero no olvidemos que si estas maravillas se contemplan ahora ha sido gracias a la libertad masónica y a la buena distribución de los obreros, instituida desde antiguo por los masones egipcios. Cuando veamos al joven robusto y activo al lado de la madre decrepita y débil, pensemos en que ella le ha llevado en su seno, le ha cuidado tierno niño, y le ha dado la savia de sus pechos.

El taller Más. era antiguamente un verdadero taller donde se discutían los planes de los trabajos que aún hoy admira el mundo como los templos de Karnak, la catedral de Estrasburgo, la de Colonia, etc.; en el seno de los talleres masónicos de la Santa Wehma se refugió la libertad humana para trabajar contra los castillos feudales de la feudal Alemania; y en talleres masónicos fué también donde el espíritu del hombre trabajó noche y día para derribar la siniestra Bastilla, hundir un trono, igualizar a los hombres, y complementar la grande obra del Nazareno! ¿Qué? ¿Acaso el obrero que hace saltar la piedra de la cantera para con ella levantar las paredes de un palacio morada del orgullo y del placer, o los muros de una prisión antro de la desesperación y del lamento, acaso este masón de los antiguos tiempos trabajará más que el masón moderno, cuya inteligencia se aguza y se fortalece para destruir toda denigrante desigualdad, y para levantarle al hombre redimido su esplendente morada, amasada tal vez en sangre de tiranos?

No, queridos hermanos, el masón moderno trabaja, y debe trabajar aún: que los masones de los pueblos libres se ocupen del engrandecimiento del comercio y de las obras de beneficencia ¡enhorabuena! ¡Pero no deben descansar mientras la tierra alimenta un tirano, mientras la noche recoja en sus ecos las quejas del oprimido, mientras haya esclavos, mientras haya opresores! Y este trabajo es quizás el más grande que la Mas. jamás se haya impuesto, y es el único digno de su nombre universal.

Ahora, pasemos al estudio de la Virtud que, adrede he dejado para lo último, por considerarlo como el tema más importante de la Masonería.

(Se continuará)

RIZAL, COMO MASÓN

Por ANTERO GEMPESAW, V.M.P.

Esos son los obstáculos que la Masonería tropieza en su camino.

Si por traducir en hechos los mas laudables ideas, nos tomarán por locos, es una oportunidad que se brinda para convencer a los irreflexivos, a los impacientes, a los intransigentes y ambiciosos que la ignorancia podrían jamás detener la marcha del progreso.

Joseph Fort Newton en "Los Arquitectos," divide a ese montón de irresponsables en dos categorías: primera, los que sostienen que el ideal humanitario es un error, diciendo que la naturaleza humana no tiene aptitudes morales, y que solo puede salvarse si se somete a un definido sistema dogmático; segunda, los que buscan la salvación exclusivamente en la acción política y social y viven con la ilusión de que los hombres pueden mejorarse emitiendo leyes y contando votos.

Los que se entregan a esas pasiones son los esclavos de las exaltadas ideas políticas. Es fanatismo político, aquello "que arrastra al hombre a los mayores excesos; despierta las malas pasiones, las ambiciones innobles, la envidia, la adulación y, a veces, a la servidumbre, la abyección y la inmoralidad, porque mientras el hombre no está emancipado de toda servidumbre no puede tener verdadera moralidad."

Por el hecho de que el fanatismo va esclavizando conciencias, la Masonería continúa y continuará afrontando grandes problemas y de aquí nace la pregunta de ¿porqué la Masonería retarda en producir resultados positivos? Acaso tendrían razón, porque la Masonería labora en silencio y sin orgullo, dando por ello lugar a que los amigos de la ostentación hagan suyos los frutos de los esfuerzos de la Masonería. Sin embargo, esta lo tolera, convencida de que usurpado sus triunfos para ella sería una gloria aceptada por sus adversarios, aunque en la mayoría de los casos es por razones de conveniencia. La Masonería no cesará en su empeño mientras tropieza con un obstáculo que obstruye la realización de una justicia elevada, mientras exista la "indolencia, la impureza, la codicia, la injusticia, mezquindades de espíritu, agresividad, y sobre todo, sus celos, envidias y desconfianzas contra la noble aspiración de la humanidad."

"La Religión quiso sujetar y tiranizar a la Ciencia. Como la Religión era poderosa, la Ciencia sufrió largo cautiverio. Y ¿quién la liberó? La Masonería proclamando la libertad de la razón humana, y trabajó para que se la reconociese." (Conferencia Masónica de Rizal).

Fué esa la labor de la Masonería y continuará laborando silenciosamente hasta el triunfo de la justicia y acabar sin odio "con todas las hostilidades originadas por las diferencias religiosas; ayudar y calmar la altivez del rico y apaciguar la envidia del pobre y establecer la paz en la tierra," para terminar en la

FRATERNIDAD

EN EL "JUNTO AL PASIG."

Cándido.—

..Ea, amigos! no riñais:
Es cada ofrenda preciosa;
Pero os suplico una cosa,
Y es que obedientes me oigais:
Una banca adornarémos
Con el mas bello atavío,
Dentro de ella aqueste río
Mansamente surcarémos;
Banderas y gallardetes
Pondrémos de mil colores;
Llevarás todas las flores,
Tú la jaula; tú, cohetes,
Este con flauta sonora
Irás entretanto tocando;
Así vamos navegando

Fué la insinuación de Cándido a sus camaradas cuando estos se discutían acerca del valor de cada ofrenda a la Virgen.

—Aquí traigo un canastillo de flores...
—Es un regalo sencillo...
—Yo tengo una jaula en casa
—Do moran pintadas aves
—¡Pajaritos! ¡Qué locura!
—Yo tengo bombas cohetes...
—Tengo una flauta de caña.
—¡Mejores serán mis flores!
—¡Mi flauta!
—¡Que tontería!
—Es mejor la jaula mía...
—¡Ca! Las bombas son mejores.

Esa es la sociedad; esa es la humanidad. Cada uno pretende valer mas que lo demás, y entonces se alardean, se discuten, se contradicen, causando una confusión para terminar en una disolución.

Decisión, perseverancia y energía han menester cuando nuestros esfuerzos se consagran por alguna santa causa. A eso tiene el consejo de Cándido. Cada ofrenda es preciosa y uniéndola en un haz se formaría un hermoso ramillete que embellecerá al objeto a que se dedica.

"Llevarás todas las flores,
Tú, la jaula; tú cohetes,
Este con flauta sonora
Irás entretanto tocando;
Así vamos navegando."

Es la enseñanza de la Masonería. Contribuir nuestro grano de arena y formando un haz con los de los demás constituiremos una fuerza que guiará nuestras aspiraciones. La baja arena que hollamos, estéril e insignificante, se convertiría en un material utilísimo, mediante el esfuerzo para el uso de la edificación. Esos granitos son los que sirven hoy de sólida base sobre que se desecan los mas soberbios edificios que

"fueron y son la admiración de las edades." La unión es una fuerza poderosa para que con hechos se pueda destruir los ejemplos que prostituyen el honor.

EJEMPLOS QUE PROSTITUYEN EL HONOR

"—¡Está V. muy triste que nunca! le dijo el teniente mayor al filósofo Tasio, ¿no quiere V. que nos alegremos de vez en cuando, puesto que tenemos mucho que llorar?"

"—Alegrarse no quiere decir cometer ¡locuras! contestó el viejo. ¡Es la insensata orgía de todos los años! Y todo, ¿por qué? ¡Malgastar el dinero cuando hay tantas miserias y necesidades! ¡Ya comprendo, es la orgía, es la bacanal para apagar las lamentaciones de todos!" (Noli Me Tangere, Cap. XXIX)

El ya comprendo del filósofo Tasio encierra un amplio significado y revela nobles enseñanzas de la Masonería. La fiesta que se celebraba en San Diego, aun cuando a los ojos de los crédulos significaba una devoción inculcada por una religión, es innegable que tras ella está donde se nutren la vanidad y los vicios que denigran el honor y la pureza de los espíritus que incitan al retrainamiento.

Designemos: por el lado de la religión está el P. Dámaso, el que se consideraba representante de Dios. Despreciando la pureza del hábito que llevaba, se entregaba desenfrenadamente al vicio y en un momento de arrebato, perdiendo la serenidad se puso en evidencia por el puñetazo que diera a una lámpara que alumbraba con orgullo aquellas cabezas que se burlaban de la fé del pueblo.

Allí estaban capitán Joaquín y capitán Tiago que, no obstante el hecho de haber ejercido la autoridad de un gobernante, no han podido nunca dar un ejemplo de virtud. También allí está un cabezang Manuel que frontaba las manos de contento porque en su casa se hicieron citas aquellos esclavos del error. Estaba satisfecho del producto de las puertas, sin tener en cuenta que con ello aumenta un punto mas a su deshonrosa manera de vivir. Estaba allí mismo un chino Carlos que al abrir y cerrar de su liampo se apoderaba campantemente de las economías de un año.

Si hemos de introducir en la gallera (Noli Me Tangere, Cap. XLVI) allí encontrariamos a los hermanos Tártilo y Bruno, que por entregarse al vicio enagenaban lo mas caro en su vida, la honra, en cambio de un acto criminal, delatando a un inocente, a aquel que se sacrificaba por el bien comun, a aquel que inculcaba el amor patrio, a un Ibarra que consagraba la vida y el porvenir por defender nobles aspiraciones.

(Se continuará)

Vernacular Section

ANG TATLONG TALINGHAGA NG MASONERÍA
 Sinulat ni HERMENEGILDO B. ESTRELLA

(Katapusan)

Ang tatlong talinghagang ito'y kailangang huwag paghibiwalayin. May-roong karunungan na hindi pinakikinabangan kung walang sapat na lakas ng loob at salat sa katotohanan, at gayon din upang magtagumpay ang karunungan ay kinakailangan ang kagandahang loob tulad baga ng pakikisama, pagpapaumanhin, at pakikipagkapuwa tao, o paggalang sa kanilang mga paniniwala o sa mahuhusay na pagpapaliwanagan.

Isa sa mga sinubaybayan ng Tatlong Ilaw ng Masoneria ay ang ating naging Kap. sa Samahang ito na dili't iba kundi ang ating dakilang bayaning Dr. Rizal, sapagka't ang karunungan niya'y hindi hiniwalayan kailan man ng lakas ng loob at kagandahang ugali, bilang katotohanan, sa karunungan niya, kalakasan ng loob at kagandahang ugali, ay nadama niya ang kaapihan ng kaniyang

bayan, naisulat niya ng walang takot ang lahat ng pangyayari; ipinakilala niya ang lamig ng loob sa pakikipagtalo, at tinanggap niya ng buong lakas ng loob ang kamatayan, sapagka't nananalig siya na walang kaligtasan ang

kaniyang bayan kundi diligin niya ng sariling dugo. Dahil dito, naniwala rin siya na tungkulin ng sinomang mason na dapat itayo ang kanyang ulo, at magsimula kung saan nagsisimula ang mga pang-aapi o alin mang pangduduhagi ng sinomang mapaniil.

Alinsunod sa mga kasaysayan, maraming dakilang tao, lalo na sa Amerika, tulad ng mga Washington, Franklin, Roosevelt, at iba't iba pa ay pawang nakakita at natanglawan ng Ilaw ng Masoneria. Gayon din naman dito sa Pilipinas, sila Rizal, del Pilar, Mabini, Bonifacio at marami pa ay pawang nakakita ng Ilaw ng Masoneria. Ito'y walang ibang iniaaral kundi ang Kapayapaan, Kaligtasan at Pagkapatiran. Itinuturo din nila ang pagpapaumanhin, kawanggawa at katotohanan. Itinatakwil nila ang pangangamkam, nguni't iniibig nila ang pag-sasanggalang at pamamagitan at ang lagi nilang nais ay ang kalayaan.

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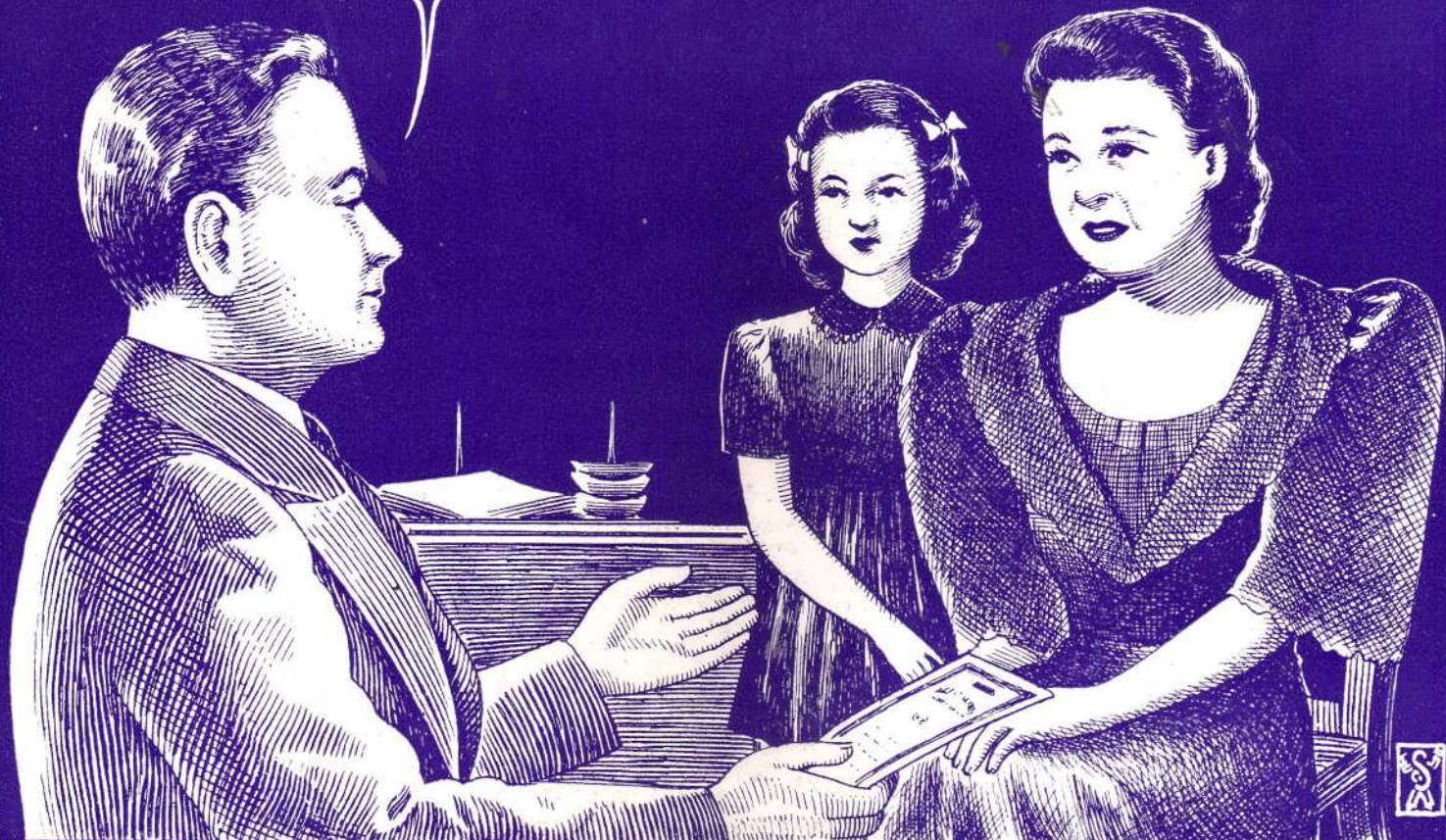
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