

The Cable Tied

Vol. XIX

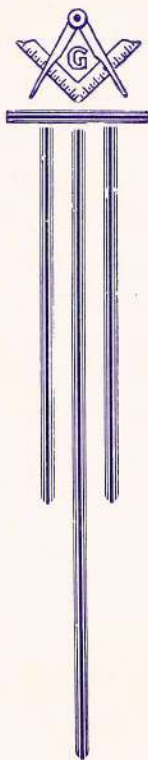
Manila, Philippines, September, 1941

No. 4

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

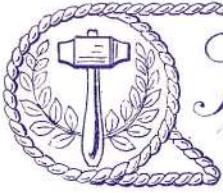
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

A MODEST MASON



Mor. Bro. Albino R. Barlaan, P. M.

(An interview with him appears on page 64 of this issue.)



The Grand Master's Message



THE MALOLOS CONGRESS

ON SEPTEMBER 15, 1898, or three months after the proclamation of the independence of the Philippines from Spanish rule, the Malolos Congress was convened to draft the laws which were to control the government of the Filipino people. The members of the Congress were selected from among the best Filipino minds then living, irrespective of their religious beliefs or political affiliations. An eye-witness of that Congress, Mr. Francis D. Millet, foreign correspondent of *Harper's Magazine*, wrote that the representatives were "exceptionally alert, keen, and intelligent in appearance, and, as a mass, much superior to the native as one sees him in ordinary life."

Of those representatives, about 40 were lawyers, 16 physicians, five pharmacists, two engineers, and one priest. The rest were merchants and farmers. Many of them were graduates of European universities.

Unbiased historians agree that most of the Filipino leaders in 1898 were members of the Masonic Fraternity. In fact, General Aguinaldo, and almost every one of his generals, has knelt at the Masonic altar. The Premier of the Government, the immortal Apolinario Mabini, was an outstanding Mason and indefatigable collaborator of Marcelo H. del Pilar ("Plaridel").

The opening session of the Congress was presided over by an enthusiastic Mason, the late Ambrosio Rianzares Bautista, the first Grand Master of the Regional Grand Lodge of the Philippines, who was imprisoned by the Spaniards in 1896 for no other reason than that of being a Freemason.

Taking into consideration the fact that the educational system of the Philippines during the Spanish régime was controlled by the Church, it was entirely possible that there were among the delegates some who thought of inserting into the Constitution a provision for the establishment of a state religion. But the Masonic members of the Congress were determined to let no such attempt succeed, and fought for the liberty of the individual and the complete separation of Church and State. They delivered illuminating speeches, one of them lasting five hours, leading the Congress to adopt that famous Article III of the Constitution which provides (a) that the State recognizes the freedom and equality of religions, as well as the separation of Church and State; (b) that religious toleration shall prevail; and (c) that no one shall be disqualified from the public service or deprived of civil and political rights on account of his religion.

That Constitution was, indeed, a truly Masonic document, and it can be rightfully called the Magna Charta of Philippine Masonry. The achievement of that Congress is a living monument to the intelligence of Filipino Masons, an everlasting tribute to the patriotism of a people whose ideas on liberty of thought, individual freedom, and the inherent right of man to advance were stimulated by the principles of our Fraternity.

An able commander may lead his army from victory to victory, but his successor may be unworthy to hold the territory won. That victory attained by our pioneers before the Malolos Congress should serve as a beacon to us in our present struggle for and in favor of democracy, and it is our duty to keep the legacy of liberties they left us unsullied that we may hand it intact to our future generations.

JOSE P. GUIDO
Deputy Grand Master
Acting Grand Master

THE CABLETOW

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

EDITORIAL

LET US MAKE HASTE SLOWLY

WE CANNOT but view with alarm the present rush for citizenship on the part of certain residents of the Philippines. However, considering that the stampede appears to have started when the President of the United States issued his freezing order, it should not be a difficult matter for our courts of justice to dispose of the many cases brought to their attention.

In other words, those cases which obviously are the result of the freezing order call for a thorough and careful study. Philippine citizenship cannot, and should not, be a matter of convenience, and whoever seeks it merely to protect his property must be told to go elsewhere.

The difficult case is that of foreigners who have amassed wealth here and, because of such wealth, count with influential friends. It would not be logical to suppose that those who must salvage their holdings in this country will not find those friends particularly useful at this time.

There are at least a hundred and one devious ways of getting what one wants, and the man with the money does not often fail to get it. The point, then, is to be on the lookout for

the foreign gentlemen of prestige who may beat the law. There are several questions to ask: First, Why of all times did the alien petitioner choose this time to apply for citizenship? Second, How has he spent the money he has amassed here—to help this Government or to help other Governments? Third, How openly and how actively has he been in sympathy with the ambitions of the Axis powers? And fourth, How long will he remain not a stranger to the Filipino way of life?

Let us make haste slowly. For instance, one way of being hasty is to be blinded by the influence of witnesses who would appear for the alien men of property. One Manila judge, a Master Mason, had the courage to deny a motion for admission to citizenship on the ground that the petitioner's country has ceased to admit any foreigner to citizenship. This was quite a simple case. What is not so simple is the case of the citizens of other countries not at war with the democracies but which are openly for the Huns of Berlin. This is the case that calls for more courage on the part of those charged with duty of preserving our free institutions.

INTERVIEW

Bro. Barlaan says that "Vice should be condemned and virtue commended."



OUTSIDE of its own membership, Freemasonry today is little understood, much misunderstood and maliciously slandered. In its ancient existence, Freemasonry meant an association of skilled craftsmen or builders in stones, who had secret signs as means of recognition and who were free from the control of local guilds. In other words, the ancient Masons had the same occupation and were united for self-protection. In its modern meaning, Freemasonry means a world-wide Fraternity, having for its purpose the brotherhood of men, irrespective of race and religious belief. It is a charitable, benevolent and educational society of men, adhering to its own precepts.

It is a progressive moral science taught by degrees, and its methods of teaching and recognition, and form of symbolic instruction, are secret; having for its ideal the attempt to make every member approach, as much as possible, the state of perfection.

Masonry has forever stood for the right of all peoples to freedom of worship. The Order of Masonry has always supported the recognized government of the country under which its Lodges are working.

As citizens, we are enjoined to be exemplary in the discharge of our civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of the land under whose protection we live; and by never losing sight of the allegiance we owe to our country. Masons are taught to support all lawful movements for the advancement of their fellow citizens; and as Masons are taught to respect the religious and political view of their fellow men, it is only natural that Masons can get together with men of all walks of life and of all creeds and of all nationalities, on one common ground of friendship and brotherly love.

Masonry forbids the discussion within our Lodge hall of creeds, politics or other topics apt to excite personal animosities. It does not take active part in politics although its members are not at all discouraged to affiliate

with any political party of their choice, but one thing sure is that we take an enthusiastic interest in the political aspirations of our country.

Masonry is not a reformatory institution. We do not propose to make men good and true. Men had to be good and true before they could be made Masons, although, incidentally, men, by becoming Masons, are expected to become better and truer men. Neither is it anywhere suggested in the literature, ritual, or tradition of Masonry, that good and true men were made Masons and organized into Lodges in order that they may enjoy life more by associating with their friends and form a sort of mutual benefit association, as an assurance of relief.

Of course, we aid and support one another and this we do in a lawful means and in so far as we can, and Masonic relief is not limited to Masons alone; it has to be bestowed upon a neighbor in distress, whether Mason or non-Mason.

On the principle of Brotherly Love, Masonry unites men of every race, country, sect and opinion, and causes true friendship to exist among those who might otherwise have remained at a perpetual distance. We are taught to regard the whole human species as one family—the high and the low, the rich and the poor—who as created by one Almighty parent, and inhabitants of the same planet are to aid, support, and protect each other.

The basic purpose of our organization, therefore, is to unite its members in the pursuit of their common object, the maintenance of the principle of the brotherhood of men and to aid them in the exemplification of it.

It is not the ritual that makes a man worthy Mason. It is not membership to a Masonic Lodge and the badge he wears which give him the right to recognition in our Fraternity. It is the principles of humanity in him which throughout the ages have been recognized as basic and fundamental to the welfare and happiness of the people.

A true Mason is a man of action whose good deeds reveal his worthiness. As a

matter of fact, there are individuals by the thousands outside of our Craft who have shown by their writings, utterances and exemplary conduct that they are the embodiment of everything there is in Masonry. By upholding Masonic principles and ideals they have unknowingly joined our ranks; they are the anonymous Masons of whom we may just as well be proud. Wealth and social position are not regarded in our fold. Men who are imbued with the ideal of service, men who do not place selfish interests over and above those of the Craft are mostly preferred.

It is true that in this sanctuary of virtue there sometimes steal unworthy members, men whose morals and conduct are not such as could be wished; but such is the condition of things in this world, that the good and the bad are inevitably mixed with each other; for even the small number of twelve Apostles was not exempt from one unworthy member.

Our Fraternity was born in the midst of tolerance; hence, it could neither countenance nor practice intolerance. Otherwise, the very purpose for which this Fraternity had been established, as it still is established in all parts of the globe, shall have been in vain. However, if to fight hypocrisy, greed, and other pernicious practices, is an act of intolerance, let the world have more of Masonic intolerance. For we are of the opinion that vice should be condemned and virtue commended.

Masonry does not dictate the form of religion its members shall follow. Masonry insists that its members shall believe in a Supreme Being and that its members shall be ruled and guided by the lessons taught in the Holy Writings as the Holy Bible is given to us as the rule and guide of our faith. From this, it can be inferred that Masonry leaves it up to each individual member to select for guide of our faith. From this, it can be inferred that Masonry leaves it up to each individual member to select for himself the religious organization with which he chooses to be affiliated. Our Fraternity, in spite of what others think to the contrary, is non-sectarian, idealistic, and humanitarian.



The M. W. Grand Master's Official Visitations



ACCOMPANIED by the officers and members of Grand Lodge, the acting Grand Master, Most Wor. Bro. Jose P. Guilo, made an official visitation to Kasilawan Lodge No. 77 on Monday evening, August 4, 1941. After the reception, the second section of the Third Degree was conferred in a splendid manner by a special team of the Grand Lodge composed of the following brethren:

- K. S.—Jose P. Guido
- H. T.—Michael Goldenberg
- 1st F. C.—Jose C. Velo
- 2nd F. C.—John R. H. Mason
- 3rd F. C.—John M. Aaron
- 1st M. T.—Enrique R. Martinez
- 2nd M. T.—John W. Ferrier, Sr.
- 3rd M. T.—Fidel T. Manalo
- S.F. & W.F.M.—Aurelio D. Rosario

The Lecture was delivered in an impressive manner by the Senior Grand Warden, Right Wor. Bro. M. Goldenberg, for which he was warmly congratulated.

Wor. Bro. Joaquin Garcia, Inspector of the Lodge, reported that Kasilawan Lodge is making a splendid progress and that harmony prevails among the brethren.

The acting Most Worshipful Grand Master congratulated Kasilawan Lodge for the improvements he noticed in it. He recalled that, about two decades ago, this Lodge was one of the most active in this Jurisdiction, and expressed the hope that with the leadership of the present Master and the cooperation of the members, it would continue to lead in Masonic activities. He admonished the brethren to show more interest in the other fellow, for such, according to him, is another word for Masonic service.

* * *

On Thursday evening, August 7, 1941, also accompanied by the officers and members of Grand Lodge, Most Wor. Bro. Jose P. Guido made an official visitation to Mount Lebanon Lodge No. 80. There was no degree work, but the Master of the Lodge, Wor. Bro. Louis Rifkin, made it very interesting. After the Grand Master and brethren accompanying him were received in due form, the Junior Warden of the Lodge, Bro. Philip E. Shaouy, made a formal presentation of a beautiful set of officer's collars and

aprons which he and Bro. Elie Akkrass gave as a donation to the Lodge.

Right Wor. Bro. M. Goldenberg, the first Master of the Lodge, made the acceptance speech on behalf of Mount Lebanon Lodge. He said that it is a tradition in that Lodge that when something is needed in the Lodge somebody usually volunteers to supply the need. According to him, practically all the paraphernalia of the Lodge had been donated by its members, especially by the charter members, and that is the reason why in spite of its small membership it has successfully met every emergency, and still has several thousand pesos in the bank.

Wor. Bro. John W. Ferrier, Inspector of the Lodge, praised the altruistic spirit of Bros. Elie Akkrass and Philip E. Shaouy, and added that the Fraternity needs more members like them.

Wor. Bro. S. N. Schechter read an important paper regarding the role of Freemasonry in the present world chaos. The Grand Secretary, Past Grand Master Antonio Gonzalez, spoke of the role of Masonry in fighting war to end war.

Past Grand Master Jose de los Reyes, described the part of Masonry in the present struggle of Democracy against Totalitarianism. He emphatically said that there is no middle ground for us, and that Masonry is irrevocably for the democratic way of life. He commented on how a prince of the Catholic Church has called on its adherents to pray for an Axis victory. He said that with the vast means and tremendous wealth at their disposal, and their control of the press, the radio and other means of propaganda in the Philippines, it was

high time that Masons were taking notice. He urged the giving of all that we can give to help the cause of Democracy, which is also the cause of Masonry.

The acting Grand Master, Most Wor. Bro. Jose P. Guido, said that he considers it always a pleasure to sit in Mount Lebanon Lodge for several reasons. One of them is that one of its outstanding members is a good friend of his father, that when his father died, he looked up to him as his second father; he was referring to Past Grand Master Jose de los Reyes. The second reason is that it is a truly cosmopolitan Lodge and the true spirit of brotherly love prevails among the members. Although there are only three Filipinos out of a membership of 50, two of them have served as Master, and the third has been continuously serving an important office for over 21 years. He congratulated the generous spirit of the members which has enabled the Lodge to be in a sound financial condition in spite of its small membership.

Bros Jack Brookman and Edward L. Hall rendered vocal selections and were warmly applauded. After the meeting, refreshments were served in the lobby of the Temple.

* * *

CHIPS FROM THE QUARRIES

The following is quoted from the Proceedings of the Grand Lodge of Texas for 1940:

"As said elsewhere, the Printed Proceedings of this Grand Lodge (Philippines) for the years 1938 and 1939 failed to reach us, and we are using copy loaned us by the Grand Lodge Librarian for this Review. It contains no report of reviews. These are carried in *The Cabletow*, and at the date of this review none has appeared of Texas. For some months now, we have been complimented with this splendid magazine for which we here and now tender our profound thanks. Not many such publications can boast of so large a number of such wise and accomplished contributors to its column, and certain it is that its editor, Past Grand Master Antonio Gonzalez, takes rank among the first of his peers."

We thank the Grand Reviewer of Texas for his compliments.

The Acting Grand Master, Most Wor. Bro. Jose P. Guido, accompanied by the officers and members of Grand Lodge, will make a joint official visitation to Silanganan Lodge No. 19, Labong Lodge No. 59 and Muog Lodge No. 89 at the Temple of the latter Lodge in Parañaque, Rizal, on September 22, 1941, at 7:30 o'clock.



Fraternal Reviews

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



VERMONT

147th A. C. Lodges: 103
June 12-13, 1940 Membership: 16,362
Burlington Net Loss: 230

Grand Representatives: from Vermont, John M. Aaron, Manila; to Vermont, Walter H. Weston, D. D. G. M., Burlington, present at roll-call.

G. M. Charles F. Dalton presiding for second successive year.

G. M.'s address, with unusual charm of expression and economy of words:

1. Counseled faith in God to reconcile his rule with "the greatest and most cruel war ever known to man."

2. Acknowledged that service in the office of G. M. "is stimulating and productive of faith in mankind."

3. Complimented G. M.'s and P. G. M.'s of neighboring Jurisdictions of whom several were present.

4. Said of the state of the Craft:

"I feel that the year now closing has been rather above recent years in interest and in work for Masonry."

5. Describes as the highlight in the term of a G. M., attendance on the Grand Masters' Conference in Washington in connection with the annual meetings of the Masonic Service Association and the George Washington Memorial Association.

6. Commends work of Dist. G. Lecturers and officers of Lodges, for small town facilities for Lodge and other Masonic meetings.

7. Commends plays of Bro. Carl H. Claudy, concluding:

"While these plays are not all designed to be given behind tiled doors, they should be confined to Masons and when so performed furnish a means of Masonic expression, which would be difficult to duplicate."

8. Says of Masonic charity:

"The dispensing of charity is both an art and a science which the inexperienced find difficult to learn and the Masters of Masonic Lodges are usually in the inexperienced class. They know they should practice charity but to what extent is often a problem. I have no formula to present which will be applicable to all cases.

..... First of all comes the question, 'Is he a distressed worthy Brother, or is he using his Lodge membership to obtain benefits to which he is not entitled?' Then comes the investigation as to whether he has other means of support..... Finally the question is often asked, 'Can the Lodge afford it?' This question should not usually be considered. If a certain charity is clearly indicated, it is incumbent upon

the Lodge to find means of fulfilling its duty."

9. Announced the presentation of 52 fifty-year buttons.

10. Recommended the reparation of the monument at the grave of P. G. M. Philip C. Tucker who, for fourteen years as G. M., held the Grand Lodge together during the fanatic years of the anti-Masonic period in Vermont.

11. Favors the adoption of the Declaration of Principles.

12. Reports installation of new heating system in Grand Lodge temple at cost of \$10,590.31 of which \$1,000.00 was appropriated from Grand Lodge funds and \$9,590.31 borrowed from the Permanent Charity Fund to be repaid to said fund out of rentals of the temple. Also, the installation of modernized store fronts for the street floor to cost \$9,990.00 and be financed with increased rentals apportioned to the tenants sufficient to amortize the cost with 3% interest over a period of 10 years, tenants signing new leases on that basis.

13. Concluded with an exhortation to an adherence to the Masonic principles of brotherhood in the present troublous times, and saying:

"Those who now constitute the grand line are exceptionally able men, and, if I can forecast the future, their abilities will be needed."

A. S. Harriman for the Committee on Foreign Correspondence reported reviews of 69 Proceedings of 66 G. Lodges, which were printed, that of the Philippines was not among them. The Committee also reported fraternal recognition of the G. Lodges of Denmark, Norway and Sweden in 1939, and requests for recognition of Grand Lodges of various states of Brazil, which were held in abeyance pending more settled political conditions in Brazil.

The report of the Committee on Necrology contains notice of the passing of M. W. Bro. Newton C. Comfort.

The Jurisprudence Committee recommended adoption of Declaration of Principles, but no action appears to have been taken by the Grand Lodge on the recommendation.

M. W. Bro. Walter S. Fenton was elected and installed Grand Master, but a note in the proceedings says that he died suddenly July 12, 1940, on his 54th birthday.

P. Conant Voter, Middlebury, Deputy Grand Master.

Archie S. Harriman, P. G. M., Burlington, Grand Secretary.

MISSISSIPPI

122nd A. G. C. Lodges: 318
Feb. 13-14, 1940 Members: 21,822
Vicksburg. Net gain: 755

Grand Representatives: To Philippines, H. Eugene Stafford, P. G. M., Baguio; to Mississippi, E. E. Warmath, Jackson, present.

The Communication was opened and conducted by John A. Dantzler, G. M. Some interesting data from his address:

State of the Craft: "... it is with pleasure that I report that harmony prevails throughout our Grand Jurisdiction and that many of our Lodges have enjoyed a very active year."

Grand Masters' Conference: "The interchange of ideas and the discussion of subjects concerning our problems renders this conference one of unique value."

Masonic Service Association: "Thinking of the great benefits that have been ours as a result of the work of this association, I heartily recommend that we continue membership with the association for the ensuing year."

Charters Arrested: The charters of two Lodges were arrested for failure to report properly and otherwise function as Lodges.

Grand Lodge Objective: The reinstatement of worthy members, in spite of a crop failure and the disturbing effects of a political campaign in the State, increased the membership by 755.

Masonic Homes: "It is a pleasure to report that under the wise policy of the board of managers, and the direction of the homes under Brothers Ellis and McCaleb, our homes are in better condition than a year ago."

Administrative Aim: "It has been my purpose throughout the year to hold before the craft the 'Ideal' towards which we should strive. This ideal teaches us that each Mason has individual responsibility and duty to our Fraternity, that the true vision of service can only come as the result of work well done."

In a summary of his report as Fraternal Correspondent, Bro. Charles H. McCraine, Jr., says:

"I have reviewed proceedings of all Grand Jurisdictions in the United States except three, copies of which have not reached my desk. In addition I have reviewed proceedings of two Grand Lodges in Canada, two in Australia, and York Grand Lodge of Mexico.....

(Continued on the following page)

FRATERNAL REVIEWS

(Continued from the preceding page)

WEST VIRGINIA

26th An. Com. Lodges: 165
 October 16-17, 1940 Members: 28,981
 Parkersburg Net loss: 195

Robert S. Lemon, Grand Master, presiding.

G. R. near West Virginia, M. Stanley Hodges, present; G. R. near Philippines, Florentino Cayco, Manila.

Grand Master Lemon reported the rather unusual experience of not having been called on to make any decision or to issue any edict. He describes as the most outstanding meeting attended outside his own Grand Jurisdiction one of Humboldt Lodge No. 476 of Columbus, Ohio, where he witnessed a Third Degree put on by a company of over one hundred all taking part. He says:

"The work was portrayed with such precision and splendor completely carried away by the magnificent spectacle. This meeting is an annual event by Humboldt Lodge."

In West Virginia, as in most Jurisdictions in the U. S. A., Masonry as a civic institution, seems to be frequently recognized in the various communities by invitations to officiate at the laying of corner stones of public and of quasi-public buildings. The G. M. reports five special Communications for such purpose during the year. M. W. Bro. Lemon seems to have derived considerable inspiration from attending Grand Masters' Conference and recommends that his successor take advantage of the privilege.

Grand Lecturer D. C. Peck's report contains an interesting history of the development of the ritualistic work from the founding of the Grand Lodge, and reflects an energetic continuation of a work well begun.

West Virginia, through its library

(Continued from the preceding page)

"Net gains in membership are found in twelve jurisdictions. These are Florida, 4; Idaho (1938), 101; (Idaho lost 55 in 1939 report); Louisiana, 38; Montana, 2; Nevada, 11; New Mexico, 143; South Australia, 110; South Carolina, 171; Texas, 1,479; Utah, 19; Victoria, 431; York Grand Lodge of Mexico, 14."

It is to be observed that the proceedings of the Philippines are not in the list of the reviewed.

G. W. Davidson, Meridian, Grand Master.

Sid F. Curtis, Meridian, Grand Secretary.

department has started a plan to have written and filed in the office of the Grand Secretary histories of the constituent Lodges. The response does not seem to have been satisfactory.

The Committee on Work, under the leadership of Grand Lecturer Peck, reported the distribution of 2,000 copies of a new Masonic Text Book of the nature of the work the report says:

"The background of our Text Book is historic and traditional. An adoption of the Dr. John Dove Text Book, of Virginia, the West Virginia Text Book, together with the basis of our secret work, traces its origin through Dr. Dove to Jeremy Cross, to Thomas Smith Webb, to William Preston—an honorable ancestry indeed."

The Committee on Appeals and Grievances reported complete "peace, harmony and concord" among the brethren.

The next Annual Communication will be held at Wheeling.

Lewis N. Tavenner, P. G. M., Foreign Correspondent, presents his 16th Annual Review of Proceedings. In a foreword he summarizes the trends and the ups and downs of the Craft noted by him throughout the world. The Philippines' Proceedings for 1940 are carefully and sympathetically reviewed. The passings of M. W. Clark James, and of Past Grand Masters Newton C. Comfort and Rafael Palma are noted. Understanding reference is made to the visit of C. W. Rosenstock, P. G. M., to the Lodges of China and significant passages are quoted from his report and that of W. Bro. Yinson Lee of the District Grand Lodge. The distinguished reviewer paid a notable compliment to the editors of *The Cabletow* by saying:

"* * * and this Scribe now and here tenders his appreciative thanks for having enjoyed it during the past year." The reports of M. W. Vicente Carmona, Grand Treasurer; M. W. Antonio Gonzalez, Acting Grand Secretary; and W. Jose C. Velo, Grand Lecturer are given favorable notice. Of the work of Wor. Bro. A. E. Tatton as Grand Reviewer he says:

"We have appreciated and enjoyed the review of the seventy-fifth Annual Communication, at Wheeling, 1939, as published in *The Cabletow*, issue of June, 1940, by Brother A. E. Tatton, and appreciate the same as thorough and courteous, and enjoyed this year also the volume of their proceedings. His review of other Grand Lodge proceedings serves to win the appreciation of his culture, courtesy and genius, and we admire his efficiency."

Porter M. March, Grand Master, Parsons.

I. Wade Coffman, Grand Secretary, Charleston.

OHIO

131st An. Com. Lodges: 624
 October 16, 1940 Members: 172,403
 Cleveland Loss: 915

The Philippines is represented by Harold Hall of Marion, who was present; Ohio, by Seldon W. O'Brien, of Manila.

Communication was opened and conducted in First Christian Church, Canton, by Dillion Crist, Grand Master. Among other things he reported:

Lodge Attendance: "Despite this competition for time, Masonry continues on its silent yet impressive manner of doing good. We must not be misled by this competition for time into making our Lodge rooms any the less sacred or solemn places than they have been in ages past.... Yet I realize that if our Lodges are to hold the interest and attendance of their members they must do more than transact routine business and initiatory work. In the early part of this year a number of suggestions were made to the Lodges as to different types of programs that might be arranged, family nights that might be held, and those splendid meetings with our sons."

Restorations and Suspensions: "At the beginning of this year emphasis was given to restorations and suspensions. During the last ten years, a great number of those who, at one time, were sufficiently interested in Masonry to ask admittance have been suspended for non-payment of dues. In some cases, perhaps dues were not paid because of lack of interest in Masonry and its ideals, and a few others seeking admission did so with a selfish motive in mind.... But, on the other hand, there must be a great number of men who, because of pride, would not let their true financial position be made known or, for other reasons, permitted themselves to be suspended for non-payment of dues, who would welcome an opportunity to reinstate themselves at this time."

War Relief: "In January of this year a check for \$500.00 was authorized... and forwarded through the Grand Secretary's office to the Grand Secretary of the United Grand Lodge of England; this money to be used by them for relief of wounded soldiers who are members of the Fraternity.... Your Grand Master suggests that an additional check for \$1,000.00 be forwarded in the very near future.... On July 18 a check for \$1,000.00 was sent to the American Red Cross... with the request that it be credited toward Ohio's quota in the War Relief Campaign."

Corner Stones: "There were eight corner stones laid by the Grand Lodge of Ohio." (Temples, U. S. Post Offices, Churches and Office Buildings.)

ILOILO MASONS CELEBRATE RIZAL DAY



HE brethren of Iloilo held the combined celebration of Rizal Day and Loyalty Day under the auspices of Aca-cia Lodge No. 78 on June 19, 1941. A good number of brethren, with their ladies and friends, attended the dinner given which was presided over by the Master of the Lodge, Wor. Bro. Lazaro P. Fernandez.

Addresses were delivered by Wor. Bros. Thomas N. Powell, Patricio Zal-darriaga and Fortunato Ybiernas. High-lights of the address of Wor. Bro. Powell were the loyalty of the great Mason, Dr. Jose Rizal, to his country; that Masonry teaches loyalty to one's country and to the ideals of brotherly love and democ-racy; and that Rizal, as a Mason, ex-emplified in the highest degree loyalty and brotherly love. He said: "Rizal won the love of his people by appealing to their minds and hearts. His life and his accomplishments proved that fearless and truthful pen can be mightier than the sword. No soldier ever showed a

greater courage on the field of battle, than Rizal showed throughout his entire life. No higher courage, no greater bravery, no purer loyalty could be demon-strated than those shown by Rizal, not only in his writings but in his whole manner of living. Brave and loyal he lived, and brave and loyal he died."

Concluding his address, he urged those present to rally to the cause of democ-racy and the way of life of all free peo-ples.

Mr. Levi Alarcon rendered a violin solo, accompanied on the piano by Mr. Amario Garcia; Mrs. Anita Aurelio-Gonzaga sang a vocal solo, accompanied on the piano by Miss Rebecca Rio. The affair was closed with the audience sing-ing "Philippines, My Philippines" and "God Bless America."

The success of the celebration was due to the untiring efforts of the Executive Committee, composed of Wor. Bro. Cenon S. Cervantes, adviser; Bros. Ama-dor Garcia, chairman; and Leodegario Celis, Seraffin Gustilo and Ponciano Leonidas, Jr., members.

BRO. MODEL CELEBRATES SILVER ANNIVERSARY

To celebrate his twenty-fifth year as a Mason, Wor. Bro. Ludwig Model, Past Master of Minerva Lodge No. 41, invited a group of brethren to a dinner at the Cosmos Club on Friday evening, July 25, 1941. Fraternal remarks were made by the following brethren: Wor. Bros. Jose Artiaga, Lino Gutierrez, Mi-guel Bonifacio, Jose C. Velo, Say Koc Chuan, Ricardo San Agustin, Andres Filoteo, Joaquin Garcia, Aurelio D. Ro-sario, Honorio Musni, Enrique R. Mar-

tinez, Esteban Munarriz, Juan de S. Hernandez, Rafael Ramos, Jose Ma. Encarnacion Leon, Jr., Ricardo C. San-tos, Right Wor. Bros. M. Goldenberg and Jose P. Guido, and the host. Past Grand Master Antonio Gonzalez acted as toastmaster.

Bro. Model was born in Germany over 50 years ago, coming to the Philippines as a young man, and by diligent work becoming a prosperous business man and head of the firm that bears his name. He is a strong believer in democracy and the Filipino way of life. He proved it by marrying a Filipina and filing his naturalization papers over ten years ago.

SICK COMMITTEE

The following brethren have been ap-pointed by the Most Worshipful Grand Master as member of the Sick Commit-tee for the month of September, 1941:

Filemon Asuncion, (77) 174 Loreto, Manila.

Clemente Bernabe, (79) 1849 Sulu, Manila.

Louis Rifkin, (80) Philippine Shell Craft Corp., Otis, Manila.

GRAND SECRETARY FETED

Headed by the acting Grand Master, Most Wor. Bro. Jose P. Guido, a group of intimate friends and admirers gave our Grand Secretary, Past Grand Mas-ter Antonio Gonzalez, a surprise party on the occasion of his 46th birthday. The party was held at his home in the evening of August 28, 1941. Among those in the party were Right Wor. Bro. M. Goldenberg, Wor. Bros. John W. Ferrier, John R. H. Mason, Ludwig Model, Joaquin Garcia, Ricardo San Agustin, Esteban Munarriz, Mariano Gonzalez, Miguel Bonifacio, Jose M. E. Leon, Jr., and others.

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PROCRUSTEAN BEDS

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

Specially Written for The Cabletow

"We do not possess our thoughts, but are possessed of them. They enter in and master us, and force us into the arena, where like gladiators, we must fight for them."—HEINE.



DO NOT FIGHT for my notions. I simply declare them, and let you decide. I wish no followers or converts. Just to make you think is all. My writing is done mostly on impulse, or inspiration to help some one by a thought or pain that has helped myself...What I write is rarely on the same subject, nor provoked by the same idea, perhaps. I myself am surprised that while my lines are more or less akin and interrelated, they are dissimilar. In each, however, is the wish to help some one else; create thought; develop individuality and—independence of what others may "say." What do they say? Let them say! What will be the difference one hundred years hence? And how long will your critic's opinion last? And who will it affect besides your own vanity?

If only we were less sensitive to others' opinion, however idle and unthoughted. And how critical we are who are so sensitive ourselves. For a sensitive person is invariably a censoring person. Critical.

Most of us have a procrustean bed. We stretch our friends on this fabled stone couch. If they are too long we chop them off,—if too short we stretch them until they are just right. None likes the bed for himself. The measure we mete will be measured to us again. If we realized this, we would be more charitable that we might escape recrimination in turn. What hypocrites we become. We chuckle at our own subtlety. Well, there will be no escape, however we squirm, equivocate and deceive ourselves. "God is not mocked. Whatsoever a man soweth, that shall he also reap."

Infants, undeveloped characters, idiots, are not criticized. If no one speaks unfairly, unkindly of you, be suspicious that you are lacking in character; undeveloped; cowardly. Rugged types are always subject to censure, criticism, misunderstanding. It is possible you are grown large enough to be above the average, for the majority of humankind are yet in the infant class of intelligence. Not sprung directly from monkeys, but trying to ape monkeys. Most of us fatuously add felinity in our regard for many of our fellows. Rather, our love to God should leave us no time to hate His creatures, no

matter how adverse their ways to our own conceited going.

In the ultimate of life we will inevitably get back what we have given. We march toward destiny, always. Nay, we march with destiny, and are its slaves.

"Nothing ever is," said Plato, "but always to be, always becoming." Only the great in character escape slavery,—slavery to self in lust, anger, irritability, impatience slothfulness, envy, jealousy,—and herein lies the doom of many clever men. Slaves to their own ego. "He that ruleth his own spirit is greater than he who taketh a city."

Each is inwardly divine, *in esse*: why not be, or strive to attain that excellence and spiritual evolution. With evolution comes differentiation, for without this naught could come. The first law of nature is inequality; difference. Unfoldment is the pulse of life. We stunt and dwarf our souls and our bodies become manifests of our ill thinking and work, careless building, dissipations, silly habits, gluttony, lasciviousness, reckless going. "Build ye more stately mansions, O my soul, as the swift seasons roll."

That which we sow we inevitably reap. Else, how chaotic would be the harvest of life. "The big-bellied Ben,"—how was it possible to build so gross body in one career? It is the grossness out of a precedent career, possibly accumulated through several incarnations. The beauty, symmetry, grace of others is manifestation of excellence out of previous habits, thoughts, desires, indulgences and controls. Wheat grain yields only wheat, corn brings only corn. We reproduce ourselves only as we came out of precedent lives. Each is architect of his own habitat. The body represents you; formed and shaped out of myriad lives, experiences, endurements, moldings. "Architects of fate working in the walls of Time." We change in each life from childish form and intelligence even as we ripen mentally and grow physically. The inner man shines forth in face, figure, thought and act. We build today for the next incarnation. Are you dissatisfied with yourself today? Build vigorously for Tomorrow. "To him that hath shall be given." We are not sums of heredity, for most of us are unlike our parents. They were merely our hosts. They did not choose us. We chose them, or were sent into their circle; sometimes for punitive reasons, or, maybe, beneficent;

but invariably for mutual teaching, of tolerance, forbearance, patience, cheerful serving; interchanging growth of character. We are children of our own past. Ugliness, deformities, misprisions, are outgrowth and personification of what we wrought and sowed hitherto. Cicero said: "It is universally agreed that we must ask good fortune of the gods, but wisdom must arise from ourselves." He avered: "Nothing bad can befall a good man whether he be alive or dead."

After death we set up housekeeping with what we carried over. You cannot put your earth desires as a standard of what you will desire when you get there. You carry with you the furniture you will start housekeeping with: patience, coolness, serenity, volition, kindness, perseverance, courage, etc., and whatever enduring qualities you have stored in character,—the fruit of soul. Did you suppose you went over without luggage? What capital do you carry? The machinery we use here will be used there. How many are wretched immigrants in the spirit world? Indeed, there is no life beyond except as here. Perhaps the reason so many hasten to reincarnate is because they found they had arrived without spiritual furniture, and are so poverty—ridden and ashamed. Or their impedimenta is so large: irritability, impatience, unkindness, malice, envy, jealousy, uncharity, egoeccentricity. We hurry back in hope of discarding, spiritual life is here also, and not alone in the future. Light and dark are here, and each changes our consciousness.

Faith is wholesome, reasonable, indispensable, to peace, but it should always be in that which is intuitively known and not in blind belief. "The substance of things hoped for, the evidence of things unseen" is not logical. Such would define hash quite as well.

It is ludicrous how one astrologer or theologian can refrain from laughing when he hears the others declare and prate of intimacy with stars or Deity. The claims and pronouncements of both are chiefly absurd, puerile and imaginative. Nothing happens by chance, and whatever occurs by seeming chance has providential lesson.

"If chance can paint one daisy fair, then God the hand of chance must hold."

* * *

"Whistle or whine, smile or snarl, sing or sob, sleep or snore—life is largely what you make it."

JOSE G. GENEROSO

(Editor's note: Address delivered by Wor. Bro. John William Ferrier, Sr., Past Master of Corregidor-Southern Cross Lodge No. 3 at the Grand Lodge monthly dinner held at Plaridel Temple on July 31, 1941.)

Mr. Toastmaster, Most Wor. Grand Master, Guest of Honor, Brothers and Friends:—



HERE is an almost standard proceeding or method when after-dinner speeches are made. After the salutation, the speaker usually tells a story to get his audience in a good humor, if possible. This story usually has its point directed against the guest of honor. Sometimes, he tells two stories. This evening, I am going to adopt the latter course, but I am going to tell one first to see if you like it, and then will use the other later to punctuate my remarks.

A boy at college became short of funds in the usual way that boys at college do, and knowing he would have to put up a brand-new story to persuade his father to send him what he wanted, wrote a letter asking for \$200.00 and requesting his father to send him old dog Rover so that he could be taught to talk, as the college was now teaching dogs to speak. In due course came the money and the dog. Soon, college was over and the boy began to wonder how he would explain things to his father. He left the dog behind, got on the train and when he reached his hometown was met by his father, who asked for Rover. The boy, whose name was George replied—"Father, I took that dog to the station with me and just as the train was coming in, he said to me—"George, do you know the last thing I saw before I left home was your Father kissing the servant-maid." I argued with him but he insisted that this was what had happened. I was so incensed that I threw him on the track in front of the approaching engine and he was killed." The father said nothing for a few moments, and then, speaking cautiously, asked—"George, are you sure that dog is dead?"

Now, having gotten rid of the first requirement, let us take up the second, which is to tell something good which you may know about the guest of honor. But in the present case, this is not hard to do, as our brother is a many-sided fellow, and many good things may be said of him. But let us get on with our second assignment.

It has been said that you may know the talent of a man by examining what he has accomplished. Applying this yardstick, we find our guest of honor to be a very talented individual.

Wor. Bro. Jose G. Generoso was born in Quiapo, Manila, September 19, 1881;

secured his primary education in schools of that grade in Quiapo, his secondary instruction in the Ateneo de Manila, and his legal education in the old Escuela de Derecho. He was admitted to the Bar in 1905, and began the practice of his profession in Manila in partnership with the well-known lawyer, Felix Ferrer. After some years of practice, he was appointed Assistant Law Clerk to the Philippine Assembly in the latter part of 1911 or the early part of 1912, and served as such until his appointment in 1913 as one of the Justices of the Peace of the City of Manila, in which latter position he served until 1916, when he was elected to the Assembly as the Assemblyman for the south district of the City of Manila, to which position he was re-elected in 1919. During the time our guest of honor served as a member of the Legislature, he was chairman of the Judicial and Publicity Committees, and a member of the Committees on Public Instruction, Budgets, Metropolitan Relations, and the Special Independence Mission which went to the United States in 1922.

In 1923 or 1924, he was appointed and acted as Legal Adviser to the Senate, to which he was elected in 1928 as Senator from the fourth senatorial district, included within which was the City of Manila, and served a six-year term until 1934, when he was appointed attorney of the research division of the Legislature.

This seems a good place to tell my second story. While our guest of honor was a Senator, he and his associate from the fourth district, Dr. Nolasco, were guests of honor at a banquet and dance given by students from Laguna Province in the various schools of Manila, as the matter was related to me by a Filipino lady, who told me that Bro. Generoso danced divinely, but that Dr. Nolasco, as a dancer, was a complete failure. Another evidence of the many-sidedness of the brother we are honoring tonight.

During the period from 1922 to 1928, he also practiced law when the duties of his other positions permitted. In 1936, he was appointed Technical Adviser to the President, and in 1938, he became a Judge of the Court of Industrial Relations, which position he held until the early part of 1941, when he was appointed a Justice of the Court of Appeals, a most honorable position, and one which he adorns by reason of his studiousness and industry.

Let us now look at his Masonic history.

Wor. Bro. Jose G. Generoso was made

a Master Mason on December 11, 1911, in Solidaridad Lodge No. 323, under the jurisdiction of the Gran Logia Regional de Filipinas, under the Grande Oriente Español, and served as Senior Warden of said Grand Lodge at the time the remains of the illustrious Filipino patriot and Mason, Dr. Jose Rizal, were removed from the Paco Cemetery to their present resting place on the Luneta, at which time he had the honor and privilege of pronouncing an oration which is still remembered by those who had the good fortune to hear it.

After Solidaridad Lodge No. 323 had united with the present Grand Lodge of Free and Accepted Masons of the Philippine Islands, where it became Solidaridad Lodge No. 23, our guest of honor was elected Master of said Lodge for the years 1921 and 1922, and performed the duties of said office with satisfaction to all the brethren of his Lodge.

From his early youth, Justice Generoso dedicated his energies to the patriotic effort of releasing the Philippine Islands and its people from Spanish and friar control, taking to the field for this purpose in 1898. After American occupation, he became editor of *La Fraternidad*, in which he defended with his pen the ideals which he had defended with the sword.

Our guest of honor, as may be seen by what has already been said regarding the various political positions held by him, has always been active politically. He has been an active member of the national committee of the Union Nacionalista Party, secretary of the central committee of Intereses Filipinos, secretary general of the Liga Popular Nacionalista de Filipinas, and first vice president general of the same. He was also elected president of the last national convention of the Gran Partido Nacionalista, and at present is a delegate of the provincial committee of this party in Manila. He had not alone practiced law, but has dedicated some of his time to teaching it, having taught Criminal Law in the Manila Law School, Commercial Law in the Escuela de Leyes, was Dean and Professor in the Academia de Derecho de Liceo de Manila, where he taught Civil Law, Criminal Law, Criminal Procedure and Constitutional Law.

As a professor to his pupils, he was more than a teacher, for he was always a friend.

Not satisfied with being a politician, an official of the Government and a professor of law, our guest of honor also

(Continued on the next page)

Jose G. Generoso

(Continued from the preceding page)

became interested in the social and physical education of Filipino youth, and in 1908 was elected president of the forceful and vigorous society known as "Mutya ng Silangan" to which office he has been annually re-elected.

These sterling qualities united in our brother make him a man of excellent character and an honorable citizen.

I trust, my brethren, that in what I have said, I have sufficiently brought to the fore the important features of Bro. Generoso's life and his accomplishments. I am fully satisfied that there is enough in what he has accomplished to warrant the statement that as a good Mason, applying the square, the level, the plumb and the compass to what he does in the future, there can be no position within the gift of the Government to which he may not aspire, and the performance of the duties of which he would not accomplish in truth and with justice.

I will now close in the standard form used in the Philippines, and with which I am sure, you are all acquainted—
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THE GRAND LODGE

Monthly Dinner



HE Grand Lodge dinner for July was held at Plaridel Temple, under the auspices of Walana, Dalisay, and Solidaridad Lodges, on July 31, 1941. The guest of honor was Wor. Bro. Jose G. Generoso, a Past Master of Solidaridad Lodge No. 23, who has been appointed associate justice in the Court of Appeals. There were about 140 members present. At the presidential table were the following brethren: Acting Grand Master Jose P. Guido, Senior Grand Warden M. Goldenberg, Grand Secretary Antonio Gonzalez, the guest of honor, Past Grand Masters George R. Harvey, C. W. Rosenstock, Francisco A. Delgado, Manuel Camus, Stanton Youngberg, Wor. Bros. Joseph F. Boomer and Faustino Aguilar.

Wor. Bro. Faustino Aguilar, a Past Master of Solidaridad Lodge, acted as Master of Ceremonies. In his remarks he recalled how, way back in 1908, when he was city editor of *Muling Pagsilang* and was accused of libel by a high government official, Wor. Bro. Generoso volunteered his services as a lawyer and had him acquitted. Since then, their friendship has grown with the years, while in the meantime the name Jose G. Generoso became widely known, not only in the City of Manila, but also in the neighboring provinces. Later, the guest of honor was appointed Judge of the Municipal Court of Manila; then he was elected Assemblyman from the City of Manila, and later, Senator from the fourth senatorial district comprising the City of Manila and the provinces of Rizal, Laguna and Bataan. The Commonwealth Government, recognizing his ability and proven integrity, has appointed him to positions of trust and responsibility, such as technical assistant, judge in the Court of Industrial Relations, and lastly associate justice in the Court of Appeals.

Past Grand Master Manuel Camus delivered a stirring extemporaneous address. He exposed the bigotry of certain people and a certain organization. To illustrate his charge, he recalled how when the women and children evacuees from Hongkong came to Manila over a year ago, he asked the use of a certain building owned by a certain religious organization for their use, offering to pay rent for it. The man in charge refused to have the building rented for no other reason than that the would be occupants were Protestants.

He deplored that we are becoming very

lax in the preservation of our liberties, citing the indifference of the brethren when a certain minister openly and severely criticized the laws of our legislature. Bro. Camus exclaimed: "Can we remain silent as Masons and as citizens when the education of our country is in the hands of foreigners who are against and diametrically opposed to our ways of life?" He closed his address with the famous saying of Judge John P. Curran, that "Eternal vigilance is the price of liberty."

Wor. Bro. John W. Ferrier, Sr., Past Master of Corregidor-Southern Cross Lodge No. 3, delivered an interesting address which we publish on page 70 of this issue.

The guest of honor, Wor. Bro. Jose G. Generoso, after thanking the brethren for their presence, related how he became interested in Masonry. He said that, about 50 years ago, he heard his father Moises discussing with his two friends, Moises Salvador and Moises Celis, the words *humanity, liberty, equality and fraternity*. As he was still in the elementary grades, he did not know what the words meant. But his father constantly said: "Be a good man, and to be a good man, you must be just to your neighbor." His father died in 1893, and about two or three years after, Spanish soldiers were searching their home because they had found out that his father was a Mason. He learned later that Moises Celis was imprisoned, and that Moises Salvador, the first Master of Mo-

destia Lodge, was shot by a firing squad, both of them for being Masons. Since then the desire to be a Mason burned in his heart. He learned as he grew older that all our strivings for liberty harmonized with the teachings of Masonry, and said that even now, he considers Masonry as the noblest institution in the world destined to survive all the persecutions of its enemies. His long cherished desire to be a Mason was realized in 1911 when he was initiated in Solidaridad Lodge with his bosom friend Faustino Aguilar as sponsor. He closed his address stating that he accepted the fraternal tribute of the brethren not for him personally, but for Generoso, the Mason, and that whatever he was and whatever he achieved he owed it largely to the teachings of Masonry.

The acting Grand Master, Most Wor. Bro. Jose P. Guido, deplored the fact that very few ladies were present at the dinner. He said that our families ought to be informed of our activities, and we should encourage them to come to our open meetings.

Musical selections were rendered by Messrs. Pedro Celestino, Isidro Trias, Cecil Lloyd (Mystery Singer); the Misses R. and C. Desayan, and Carmen Pereña. Prof. Calixto Llamas and Mr. Rosendo E. Santos, Jr., were the piano accompanists. The dinner was closed with the audience singing "God Bless America" and "God Bless the Philippines."

The Philippine Magazine

acknowledges with gratitude the interest the Masonic organizations have shown in the Magazine's stand against anti-democratic tendencies and propaganda in the Philippines. The PHILIPPINE MAGAZINE is proud of the increasing number of Freemasons who may be counted among its regular readers.

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CIRCULAR TO ALL MASTERS OF LODGES

July 30, 1941.

Dear Sir and Worshipful Brother:

We have noted that our members receive with interest and pleasure the bulletins of their respective Lodges wherein brief news, particularly touching on the activities of their Lodges, as well as diverse Masonic articles and personal notes are published. As was said by our Past Grand Master, Most Worshipful Brother Jose de los Reyes, in his message last year:

"Some of these bulletins carry articles of deeply interesting nature and of great instructive value to the members. Serving as a medium of communication among our Lodges and their members, these bulletins acquaint the brethren in one part of our Jurisdiction with the splendid doings of Lodges in other parts. Such a knowledge cannot fail to push the growth of the Order in this country."

It is our desire to cooperate with our Lodges so that they may publish bulletins which may either be printed or mimeographed and which relatively would not cost much. Should you need any information, data, or help of any kind from the Grand Secretary's Office, please do not hesitate to call on us. And should the Lodge need some space fillers, we will be glad to furnish them with reprints and clippings from various Masonic periodicals we have in our Grand Lodge Library and Museum.

To stimulate the interest of subordinate Lodges in the publication of said bulletins, we will reprint from time to time in *The Cabletow* such articles which may be of general interest to the Craft.

Fraternally yours,

Antonio Lougaly
Grand Secretary

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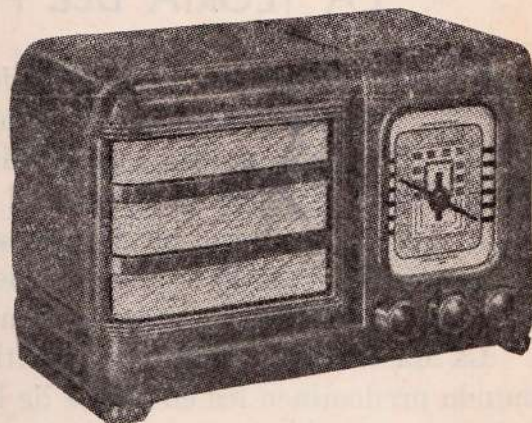
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LA TEORIA DEL PACIFISMO EN MASONERIA

LA MASONERÍA es una institución de paz. La Masonería tiene por principal objetivo la mútua comprensión de los hombres y por eso predica el amor fraternal. Pero no por eso, no porque la Masonería fuera pacifista se habrá de entender que ella renuncia a la guerra con todas sus implicaciones. La Masonería no habrá de permitir que en el mundo predominen los enemigos de la humanidad nada mas que porque ella repudia la guerra. Su *pacifismo* no ha de ser mas que su *humanismo*. Cuando los intereses de la humanidad están amenazados, cuando al hombre se le convierte en víctima propiciatoria de intereses o grupos que quieren imponerse con la fuerza, entonces la Masonería habrá de bajar a la arena y allí luchará para repeler la fuerza con la fuerza.

El hombre tiene el inalienable derecho de vivir una vida humana en su plenitud espiritual. Y la vida humana privada de libertad no goza de su plenitud espiritual. Si para salvar esa libertad y vivir así en su plenitud espiritual el hombre se ve obligado a ir a la lucha, la Masonería habrá de ir también a ella, odiando como odia la guerra. La Masonería renuncia a la guerra, pero no al extremo de renunciar con ella a la misma condición de vida humana en su plenitud espiritual.

Julien Benda, en un interesante artículo escrito recientemente en la revista *Foreign Affairs* trae estas precisas consideraciones bajo el sub-epígrafe de "Democracy's Highest Good:"

"The mistake of thinking that peace at any price has anything to do with democracy comes from a confusion of essential values. It is imagined that democracy's paramount concern is human life, whereas it is human liberty. Human life deprived of liberty is worthless. Therefore the democrat, in order to preserve the advantages of democracy for his children, admits and sanctifies the sacrifice of life. Over and

over again, in the course of history, democracy has proved this to be its supreme law. If our pacifists were consistent, they would have to condemn the French revolutionaries who were willing to shed human blood to win their liberties, and the Americans who preferred war to remaining the servants of George III. As a matter of fact, some of them do. The question is how they can then pretend to be democrats.

"They should mediate the words of George Washington, who was not a bad democrat. In his Farewell Address he weighed the advantages, in various circumstances, of neutrality, and did not hesitate to say that 'we may choose peace or war, as our interest, guided by justice, shall counsel.' We shall be told in reply that war has become something very different from what it was in 1796. But the question of principle has not become different.

"The mistake also arises from a confusion between the FACT of war and the LOVE of war. Democracy may accept the one and condemn the other. War may be imposed upon men who have no love for it whatsoever. The ideal of democracy is, certainly, to suppress the fact of war. But the effective way to attain this goal is to hold in check the people who worship war. This entails accepting the fact of war, under the democratic slogan WAR ON WAR."

Nosotros los Masones debemos también distinguir entre el amor a la guerra y el hecho, el status, de guerra actual. Como pacifistas que somos odiamos la guerra. Pero existen en el mundo hombres que sienten un verdadero culto por la guerra; es mas, existen nacionalidades que hacen de su vida una condición de perpetua guerra, y contra esto debemos vivir vigilantes, y si se hace necesario extirpar ese idealismo amenazante yendo a la lucha, a ella habríamos de ir sin vacilaciones. *To war on war* como dice Julien Benda. Ese es el verdadero significado del pacifismo masónico o la teoría del pacifismo en Masonería.

¿SOY MASÓN?

Por LEONARDO GARDUÑO, V.M.P.



ARECERÍA sencilla y fácil la respuesta a esta pregunta, y que la misma quedaría debidamente contestada diciendo: "soy Masón porque he sido admitido en la Fraternidad Masónica, puedo ceñir el mandil del obrero, usar el anillo con el emblema de la Escuadra y el Compás, recitar de memoria y al pie de la letra el contenido del Ritual, ejecutar con pulcritud cualquier trabajo ritualístico, poseo un ejemplar de la Constitución de la Orden y de los Reglamentos particulares de mi Logia, me llaman hermano y yo también los llamo hermanos." Parecería, repito, que con esta respuesta, que satisfaría la exigencia del más estricto Inspector en expedir el certificado de proficiencia, quedaría bien contestada la pregunta que encabeza estas mal pergeñadas líneas.

Pero el certificado de proficiencia no es todo. El profano, que llama a las puertas de nuestros Templos y pide entrada, se encuentra en el mundo como el viajero en una nave que ha perdido la dirección, abandonada en medio de un mar proceloso, envuelta en las tinieblas de una noche tempestuosa. Arriba, en la inmensidad del espacio ni una estrella alumbraba, ni siquiera la luz momentánea del relámpago; sólo se perciben los furiosos rugidos de la tormenta que arroja cuanto halla a su paso. Abajo, en el profundo abismo del océano las corrientes marinas se amotan, el mar se encrepa y las olas embravecidas arremeten impiamente a la nave; y, en medio de estas dos inmensidades, acorrolado por el peligro de la muerte, el viajero eleva su corazón a Dios y pide que le salve.

Como esta triste y peligrosa situación del viajero del simil es la del profano que acude a nosotros. Perseguido por el fanatismo religioso, esa aberración mental que arrastra al hombre a los mayores excesos obligándole a ejecutar actos contrarios a la razón y subversivos a la conciencia, y acosado por el fanatismo político que busca en el hombre no sus méritos ni su competencia, sino su abyecta sumisión y su ciega obediencia; en esta situación y no pudiendo discernir el camino que conduce al bien de la senda que lleva al mal, llama a las puertas de nuestros templos en busca de consejo y protección. . . .

Soy Masón porque quiero la libertad

de la conciencia y del pensamiento, que ella sea la que aproxime al hombre a Dios, que el hombre tribute a su Creador el culto y el homenaje que le debe en la forma que su conciencia dicte. Quiero la libertad de la conciencia y del pensamiento para que ningún sistema de religión imponga sus dogmas, su fe y su culto: la dominación religiosa anula la luz de la revelación divina que existe en el hombre, y donde estas facul-

no, hombre libre para elegir con mi voto tan sólo a los dignos por su patriotismo, por su integridad y por su saber para dirigir y administrar los destinos del País, y para con mi voto removerlos cuando maladminstran los negocios públicos que han recibido en fideicomiso; y así impedir todo género de tiranía política.

Soy Masón porque quiero para todos la igualdad ante la ley, que ésta se cumpla y se aplique sin distinciones ni preferencias, que los exaltados al poder reconozcan en los otros el mismo derecho de gobernar y dirigir; y rectificar de este modo la errónea creencia de la insustituibilidad de un hombre o de un grupo de hombres, eliminando así todo germen de sublevación contra la administración.

Soy Masón porque debo evitar y hacer que mis conciudadanos eviten la influencia de toda institución, corporación, o agrupación de naturaleza y fines totalitarios en cualquiera de las dependencias del gobierno, sobre todo aquella influencia monacal, causa de nuestros dolorosos sufrimientos en el pasado y de nuestra cruenta lucha contra la soberanía de España.

Soy Masón porque acepto y he de observar el principio de que la sinceridad debe gobernar las relaciones entre los hombres y debe ser disciplina de su espíritu a fin de que la mente se rija por la alteza de miras, la lengua guste de la verdad y el corazón goce en la nobleza de la hombría de bien.

Finalmente, soy Masón porque quiero que por mis pensamientos, mis palabras y mis actos "el mundo se convenza de que al hacerme Masón me hice hombre mejor".

Ven. Her. Gregorio Orda



*De la Iglesia Filipina
Es un fiel predicador;
Y en Tayabas, de la Orden
Un ferviente seguidor.*

tades están subyugadas la verdad no alumbraba, el error se impone, es caprichosa la concepción del derecho, la aplicación de la ley es discriminatoria, e ilusoria la función de la justicia.

Soy Masón porque quiero ser ciudada-

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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 leida 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.")

(Conclusión)

¡Virtud, virtud! "¡Tu no eres más que un nombre!" decía Catón hace diez y nueve siglos, y quizás muchos de entre vosotros repitan ahora la misma frase al oír la extraña palabra! Schiller exclamaba: "¿Cuándo dejaré de oír hablar de tí, oh virtud? El día en que se te alabe menos, estarás entre los hombres."

¿Qué virtud practicamos dentro de este recinto? Quizás vuestras conciencias en el fondo de vuestros corazones, a la vista de las pasiones que ni en el seno mismo de los templos refrenamos, se sonrían melancólicas y como desengañadas al sonido de este nombre. Quizás tengais razón, pero antes de pasar adelante, veamos que entendemos por virtud, porque encierra una idea que está en boca de todos y sobre la cuál no están conformes todos los pueblos.

El chino ve la virtud en el respeto a los mayores, en el culto a los antepasados, y en la práctica de sus infinitos ritos y ceremonias; el indio en la inmobilidad corporal y estática, considerándose santo aquel que pueda conservar sin moverse una postura determinada durante meses y meses; el persa la hallaba en la pureza de la vida, siendo por eso su símbolo el fuego purificador; la virtud del judío consistía en temer a su Jehova, cumplir con los preceptos materiales de su Deuteronomio, y esperar el advenimiento del Mesías para entrar en posesión del mundo entero. La virtud del griego consistía en el estoicismo en saber sufrir todos los males con perfecta tranquilidad de ánimo, por eso, el espartano ofrecía ante ella sus más caros sentimientos, sus impulsos más naturales creyendola feroz y sin entrañas, mientras que el budhista la practicaba en la dulzura de las costumbres y en el amor al prójimo. Por otra parte, Roma buscaba la virtud en la entereza, en el sentimiento varonil, y por eso la llamaba *virtus* como si dijésemos virilidad: para ella era virtuoso el que se conservaba hombre, el que se sabía sacrificar en los grandes peligros, el que sabía morir por las leyes, por el nombre y la gloria de Roma. Vino el Cristianismo, trastornó muchas creencias; y en un principio, ¿en qué consistieron las virtudes cristianas? La religión cristiana heredera, resumen y esencia de las religiones todas, reflejó en sus virtudes las de todas

ellas, y santificó la humildad, el estoicismo, la pureza agregando a estas, como verdadera oriental, la caridad, virtud que el Mahometismo elevó después a sublime altura.

Mas tarde, las doctrinas se adulteraron, faltó la fé, el espíritu religioso fermentó en espíritu de secta, los que predicaban igualdad y pobreza quisieron ser señores y ricos, y entonces la virtud se confundió con la intolerancia y el fanatismo, y cuando más inofensiva adoptó las formas de la antinaturalidad. Fué virtud el celibato forzoso cuando Dios dijo "creced y multiplicaos;" fué virtud el horror a lo bello, el odio al amor cuando toda la naturaleza es hermosa, cuando desde la luna a la flor, toda la creación predica amores; fué virtud el ayuno y la abstinencia cuando el hombre necesita desplegar y multiplicar sus fuerzas para emplearlas en servicio de sus semejantes; fué virtud el azotarse y rebajarse cuando el dolor es la protesta de la naturaleza y cuando el reptil mora en el fango y Dios en las alturas; y en fin, fué virtud la ignorancia misma, cuando la sabiduría es atributo divino, cuando la inteligencia es un don, y cuando el hombre sólo se redime merced a sus profundos estudios.

Siglos bárbaros, queridos hermanos, aquellos en que las emanaciones de los claustros trastornaron de esa manera las inteligencias humanas. Pero aun podía descender más y la caída de la razón fué más grande y más profunda todavía, y entonces se llamaron virtudes: el odiar a los hombres que no profesen la misma fé, el destruirlos y quemarlos; el recitar palabras sobre palabras, disparates sobre disparates, y quizás blasfemias sobre blasfemias delante de imagenes de hombres santificados y deificados; llamóse virtud el creer en imposibles y el rechazar las conclusiones de la ciencia y de la experiencia; virtud la fé en el absurdo, el dar al Papa para que sostengan su boato, el dinero que se niega al joven para que ilustre su inteligencia; virtud la locura, la insensatez, lo ridículo y hasta los mismos vicios, con tal de darles cierta capa de religión.

Descendido a este abismo el criterio humano y espantado de su caída vuelve la vista hácia lo pasado y suspira por la virtud de las heroicas edades.

¿Qué eres, ¡Oh! virtud? ¿Eres un vano nombre, eres la fuerza de voluntad que resiste a todos los sentimientos natura-

les? ¿Eres quizás una palabra inventada por algun maligno egoísta, para que alucinados los cándidos ante el brillo de tu gloria se inflamen los sentimientos generosos para el despues explotarlos? ¿Te han inventado a tí los poderosos para acostumar a los oprimidos a que bajen el cuello, o te invocan a tí los infelices para que eches en cara su conducta a los opresores? ¿Eres una protesta o eres un engaño? ¿Eres el patriotismo que agrupa a los pueblos en grandes familias, o eres el individualismo que pone al hombre en lucha con los demas hombres?

Si hemos de admitir el principio del vulgo que toma por virtud el sentimiento cuya práctica redunde en bien de los demas y en perjuicio del que lo hace, en España la virtud sería no ser empleado, no ser orador y ser un acreedor paciente y sufrido; en China, como en el resto del mundo, sería el dejarse engañar por todos; en Francia el dar y nunca recibir *pourboires*, etc.

Ante tantas contradicciones de las apreciaciones humanas, la conciencia necesita una norma.

Por virtud debe entenderse el constante cumplimiento del deber, así como por vicio la constante infracción del mismo, y en este sentido la palabra *virtud* entra de lleno en el taller Mas, pudiendo decirse que es el fin de la Masonería y su única vida.

Por virtud entendemos el constante cumplimiento del deber. En esta definición tenemos que aclarar la palabra deber. ¿Cual es el deber del hombre en las edades modernas?

El principio de *haz el bien* es muy vago; el de *no hagas a los otros lo que no quieres que te hagan a tí* es defectuoso porque ¿cuantas cosas *debemos* hacer a los demás que no queremos que se hagan á nosotros! La limosna por ejemplo, es una. El principio de *ama a tu prójimo como a tí mismo* es muy hermoso pero impracticable: es divino pero eso es humano; no hay hombre que pueda sentir la misma afección a la vista de un prójimo cualquiera.

El deber del hombre moderno, a mi ver, es trabajar para la redención de la humanidad, porque una vez dignificado el hombre habrá menos desgraciados, y más felices en lo que cabe dada nuestra condición. La humanidad no estará redimida mientras haya hombres explotados, mientras haya razas oprimidas, (Continúa en la página siguiente)

LA MASONERIA

(Continuación de la página anterior)

mientras unos pocos vivan de las lágrimas de los muchos, mientras haya inteligencias castradas, y ojos cegados, para que otros vivan como sultanes, y solo ellos se recreen ante la contemplación de la hermosura. La humanidad no estará redimida mientras la razón no sea libre, mientras la fé quiera imponerse a los hechos, mientras que los caprichos sean leyes y mientras haya naciones que sojuzguen a las otras. La humanidad para que conquiste el alto destino a que Dios la guía, necesita que en su seno no haya disenciones ni tiranías, que las plagas no la diezmen y que no resuenen en su marcha ayes y maldiciones. Es menester que su triunfal carrera pase al compás de los cánticos de gloria y libertad, la faz brillante y la frente serena.

Así la Masonería predica y practica el santo principio de la Libertad, Igualdad y Fraternidad entre todos los hombres, y en ellos consisten las virtudes masónicas, las únicas virtudes cuyo cumplimiento desterrará de entre los hombres las guerras y los abusos y traerá el reinado soñado por todos los grandes reformadores. En este concepto, hoy por hoy la virtud no tiene más templo que el templo masónico de donde

parten algunos destellos que iluminan á muchos pensadores profanos; en este concepto la virtud deja de ser una cualidad estéril, rara, antinatural, feroz o devota; la virtud se hace hermosa, fecunda, civilizadora, universal, porque ¿que más hermoso hay que la Libertad, la Igualdad y la Fraternidad de todos los hombres? Ruedan las miriadas de mundos en paz y libertad al traves de los piélagos del espacio sin fin, y en su divino curso entonan un himno de amor al que los ha creado; las águilas cruzan en majestuoso vuelo los aires y unas a otras se observan y se respetan; los animales más fieros en el fondo de sus cavernas o en la soledad de los desiertos van cada cual á su caza sin destrozarse entre sí, sin tiranizarse; los árboles elevan al sol su majestuosa copa y susurran y confían al céfiro el canto de gracias por la luz que les vivifica y viste de colores; las flores asoman sus frescas cabezas llenando el aire de perfumes y sonrisas, la vida, la alegría, el amor; la libertad nacen en todas partes aun de la misma muerte y de la misma basura; tan sólo el hombre es enemigo del hombre, tiraniza a sus semejantes, oprime a todos, trasmite sus iras y sus enfermedades a los animales que

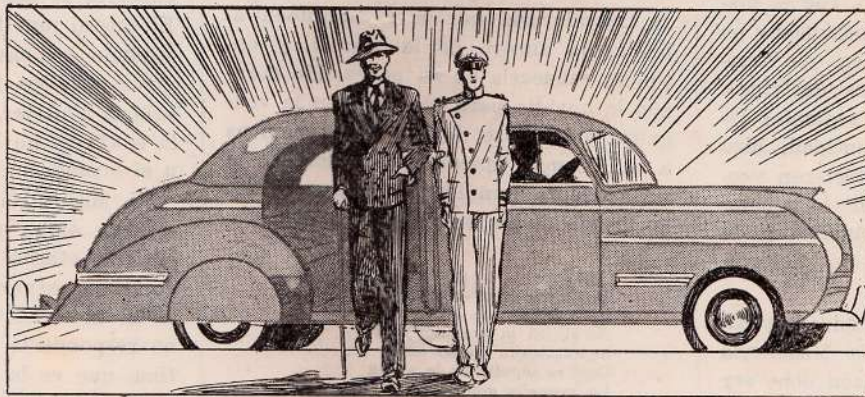
caen bajo su poder, y se goza en la humillación de sus hermanos; el llanto anuncia su vida, las miserias y los combates tiñen la *tortuosa estela de su existencia con lágrimas, sangre y hiel*; los vicios, las enfermedades y las pasiones, producen su muerte que por lo regular se desenvuelve entre terrores y sufrimientos, y como los tiranos que envidian, rugiendo y llorando lágrimas de fuego; la suerte de los campesinos, el hombre, el rey de la creación, envidia llorando también la suerte de insectos, la suerte de la mariposa que flor entre flores, se alimenta de nectar, nace con la aurora y muere con el día sin ver para fortuna suya las sombras tristes de la noche!

¿QUE ES LA MASONERIA?

La Masonería no es una inversión financiera ni un seguro contra la estrechez económica. No es un refugio para los desamparados, los fracasados y los incompetentes. No otorga prebendas ni promete beneficios pecuniarios. Es, sencillamente, una inversión en aras del mejoramiento espiritual, del servicio social y de la confraternidad humana; un seguro moral contra el aislamiento y la falta de amigos.

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RIZAL, COMO MASÓN

Por ANTERO GEMPESAW, V.M.P.

(Continuación)

Después de aquella fiesta, ¿qué beneficio reportó al pueblo?... Nada: desembolsar grandes gastos, contribuir a la misa, por los espectáculos y reventadores, multiplicando en cambio la ignorancia y la fé en un Gobierno pervertido. Esa es la locura a que alude el filósofo Tasio. Malgastar fortunas cuando hay tantas miserias. Ofuscar inteligencias que necesitan luz; dar malos ejemplos en vez de sanas doctrinas.

P. Dámaso es un retrato fiel de insensatos que hoy nos rodean. En cada paso tropezamos con hombres que predicán la virtud, la fé, el amor patrio y la fraternidad, que al decir de los mismos son los medios necesarios para obtener nuestra redención. Pero, en verdad, entre esos predicadores encontraríamos a los más ambiciosos que se nutren con los escasos recursos del mesteroso, guían hacia el fanatismo, reclaman honores para sí sin otro argumento que su pretendido amor al país, y en vez de redimirlo de la ignorancia lo impulsan al error y a la iniquidad. Leamos:

"Y les diste Tu espíritu bueno para que los enseñase y no quitaste tu maná de su boca y les diste agua en su sed." (Noli Me Tangere, Cap. XXXI)

Fué la alusión con que P. Dámaso empezó su sermón en la iglesia de San Diego. Pero el P. Dámaso, fué el primero en abrazar las malas pasiones y no se sirvió del mismo espíritu que recibiera para propagar santas doctrinas. Y en vez de ofrecer a los sedientos labios aquel maná de la santidad, hizo causa común con los que hicieron verter sangre de las víctimas de la superstición, del odio, de la venganza y de las crueles persecuciones que dejaron viudas y huérfanos.

Esas perversidades retratadas por Rizal, son las mismas que la Masonería persigue, y por ello, el masón debe ser enérgico y decidido, pues, mientras los llamados a educar al pueblo sean los primeros en entregarse al error, renacerían indudablemente los vicios, la ambición, la envidia y el servilismo que son los eslabones de la cadena que esclaviza la virtud.

Los personajes retratados por Rizal son los impíos de quienes se debe huir, "porque su casa será arrasada, mas las tiendas de los justos florecerán."

El BIEN, ese símbolo de la virtud y de la pureza, estará en continua lucha contra el MAL que se nutre con la envidia y habiendo esta perdido la esperanza de vencer se aprovecha de todas

las oportunidades para satisfacer sus ambiciones.

Rizal, en su "Junto al Pasig," pintó magistralmente la lucha entre el BIEN y el MAL. Satán, disfrazado de Diwata, indignado por su fracaso, dijo con desesperación:

"¡Ay! ¿Por qué del goce tierno
Me privó la triste suerte?
¿Por qué me negó el más fuerte
Que en mi terrible amargura
Encontrase mi ventura
En los brazos de la muerte?
¡Espíritu! ¡Ser sublime!
¡Ser misero y desgraciado,
A padecer condenado
Por la mano que le oprime!
¿Y el hombre en la tierra gime
Y le molesta el vivir.
Se consuela en el sufrir
Viendo la vida tan breve,
¡Mientras el ángel no se atreve
A esperar que ha de morir!
Mas, ¡Ay! fuerza es que, sufrido,
Mi triste destino acate,
Ya que en mi sin par combate
Adversa suerte he tenido,
Sigo en mi senda fatal:
Él ama el BIEN, yo amo el MAL...
¡Soberbio!... Que haga su gusto;
Yo, yo le estorbaré; es justo;
Que es mi enemigo mortal."

Una continua contienda de sentimientos. Esa es una de las diversas fases de la vida. El BIEN por un lado y el MAL por el otro. LUZ y TINIEBLAS en incesante persecución. Las Tinieblas, ese negro velo de la Ignorancia que es la nodriza de la ambición y de la hipocresía que se alimenta con la esperanza de que la semilla echada germinará y brindará los frutos deseados, se consideraría herida y humillada al brillar la aurora de la verdad, y entonces renacería en su pervertido corazón la envidia para terminar en la venganza valiéndose de todos los recursos a su alcance: amenaza intimidación, si no aparente humildad y bajeza, como lo justifican los siguientes párrafos:

(Satán)

"Mas, ¡Ay de tí! Si obstinado
Desobedecerme anhelas,
Pues a tus pies ahora mismo
Se abrirá la inmunda tierra
Sepultándote en su seno
Cual se sepulta en la arena
La pequeña gota de agua
Cuando el sol las plantas seca."

Pero, al resplandecer la luz del BIEN con sus aerolas de fé, se descubrirían las maléficas obras del MAL, y entonces éste sucumbe entre sus mismas ruinas, terminando en un vergonzoso fin.

Satán, persuadió y amenazó a Leonido para profesar su credo, pero éste animado de una verdadera fé hacia el BIEN, se negó, despidiendo a Satán, como fué despedido del Paraíso después de inducir a la primera mujer.

"En vano infundirme quieres
Torpe miedo con tu lengua;
En vano, en vano pretendes
Que yo a tu fe me someta;
Jamás al niño cristiano

El demonio le amedrenta,
Y ante el hijo de María
El Averno eterno tiembla,
¡Espíritu mentiroso!
Ve, huye, ve a las tinieblas
A la mansión de gemido
Y de la eterna vergüenza."

Esa es la fé que debe arraigarse en el corazón del hombre, y es el heroísmo que la Masonería inculca, para que las grandes empresas fuesen coronadas con el éxito.

* * *

LOS ENEMIGOS DE LAS HERMOSAS IDEAS.

"—* * * ¡No podría yo llevar adelante mi idea sin que sobre ella se refleje una sombra! ¿No podría lo bueno hacerse paso al traves de todo, pues que la verdad no necesita pedir prestado vestido al error? (Noli Me Tangere, Cap. XXV)

La pregunta de Ibarra al filósofo Tasio después que éste aconsejara a aquel consultar al cura, al Gobernadorcillo y a todas las personas de posición.

"—* * * ¿Es acaso necesario rebajarse para ser buen cristiano, prostituir la propia conciencia para llevar a cabo un buen fin?" (Noli Me Tangere, Cap. XXV)

Preguntó de nuevo Ibarra al filósofo Tasio después que éste le aconsejara que era necesario agachar la cabeza o dejar que el Gobierno caiga.

Uno de los hermosos principios de la Masonería es "haz el bien por amor al mismo bien." Si para hacer un bien nos valiesemos del error como medio, en error se convertiría también el bien. El cristal más limpio se enturbaría, lavándolo en agua inmunda. Servir el error para las justas aspiraciones equivaldría a adular, y como que el que adultera envilece, no haría más que envilecer a sí mismo.

La Masonería practica el bien no por esperar algún premio. Ella edifica el edificio eterno y para fortalecerlo no escatima esfuerzos. Sabe que un material indeleble debilitaría el edificio y no respondería al fin para que se destina, que es la perfección de la humanidad.

La fé en el triunfo de las sagradas aspiraciones es innata en los corazones que laten por los sentimientos nobles. El ser cristiano no riñe con las ideas del progreso. Empero, si por ser cristiano dejaríamos ser arrastrados por doctrinas erróneas adornadas con el atavío de la hipocresía, pisotearíamos nuestra propia conciencia, en vez de someternos a ella, a ese poder generador que nos legara el Creador y que inspira sentimientos de piedad e ilumina el camino que nos conduce hacia donde se practica la virtud.

(Se continuará)

FIAT
LUX

Nagíng dilím na pusikít
 Ang madilím nang daigdíg,
 Ang balabal ng karimlán ay lalo pang lumaganap
 Nang sa aking mga matá'y mawala na ang liwanag...
 Katóg lamang at búlungan
 Yaóng aking náramdamán...
 Pakiramdam ko ba akó'y isáng sawíng káluluwáng
 Sa iláng ng kamália'y lagalág na nag-iisá...
 O, kay-haba ng lansangang
 Tinuntón ko at nilakbáy...
 O, salamat at sa aking náligáw na kapalaran
 Ay may kamáy ng katotong nag-agdóng at pumatnubay...
 Noón ko na naunawang
 Ang daigdíg ay hiwaga:
 At ang alíw at ligaya ang kawangkí'y muntíng bula
 Na sa isáng kisp-matá'y naglálaho't nawáwala...

At ang tao, palibhasa'y hamak lamang na alabók
 Sa lupa ring pinagmulá'y magbábalík pagkatapos...
 Ang sa Diyós ay nanggaling ay bábalík din sa Diyós...
 Nang sa gitna ng panganíb
 May náriníg akóng tinig,
 Násabi ko sa sarili: "Ang lahát ng aking tangka,
 Ibig, hangád, nasa, pakay, layon, tungo't munakala,
 Buúng-buóng íwan ko't ilálagak kay Bathala..."

* * *

Pikít kasí ang isip ko kaya't hindi ko nabatíd
 Na may isáng mahalagáng pánuntuna't pananalig:
 "Kumatóg ka't búbuksán ka...
 Humingi ka't bíbigyán ka..."
 Pag ang iyóng layo't tangka ay dalisay at malinis,
 Kapág ikáw, sino ka ma'y may banál na pagnanais...

Nang kumisláp ang liwanag
 At mahawi na ang ulap...
 Sa diwa kong dati'y pikít, ang bumati'y isáng aklát:
 Ang Aklát ng Kabuhayang si Bathala ang sumulat.
 Binuksán kong dahan-dahan,
 Binasa kong malumanay...
 Kaya akó naniwala na sa puntód ng líbingan
 Doón palá sumísiból ang binhi ng kabuhayan...
 Nang ilinga ko ang aking
 Dati'y bulág na paningín,
 Sa Silanga'y nátanáw ko ang Araw na waláng maliw
 At akó ay násaharáp ng Dambana ng Paggiliw...
 Bawa't salát na mádampi
 Sa palad kong kimíng-kimi
 Pawang salát ng pag-asang magháhatíd sa lunggati
 Ng bago kong pagkataong mapagnasa't mapagmithi...

(Sadyang sinulat ukol sa
 THE CABLETOW)





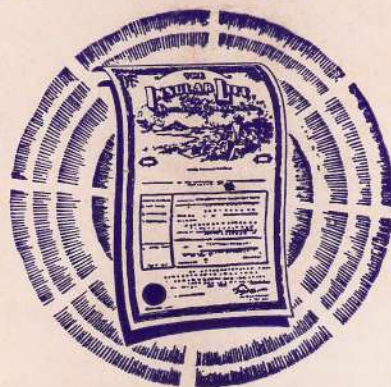
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