

The Cable Tow

Vol. XIX

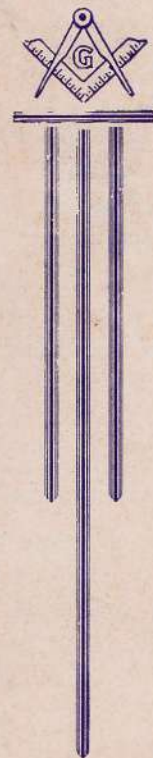
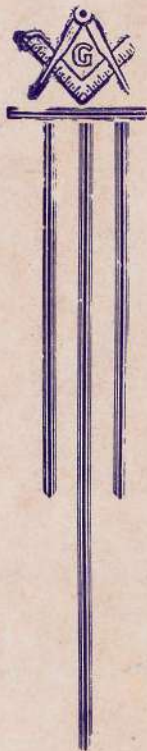
Manila, Philippines, October, 1941

No. 5

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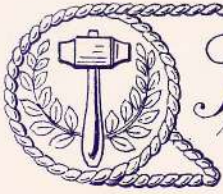
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

A SILENT BENEFACTOR



Mar. Bro. Henry Becker, P. M.,
who recently donated a public school building and lot
to the people of Camiguin, Cagayan.

(An interview with him appears on page 98 of this issue.)



The Grand Master's Message



GENERAL ANTONIO LUNA



GENERAL Antonio Luna, the ablest general of the Philippine Republic, was born in Binondo, Manila, on October 29, 1866, of a well-to-do family. He was a brilliant student, and early in life already showed his inclination to military life. After graduating from Santo Tomas University as a pharmacist, he went to Europe to study chemistry, enrolling in the University of Ghent, and later in the University of Paris. While in the latter city he was taken in as an assistant by the famous chemist Dr. Laffon of Paris. Luna's industry and ability were recognized by many famous bacteriologists of the time, among whom were Professors Roux, Roger, Buckner, and Kitasato.

Later, he studied military science and tactics in Belgium and Germany. It was one of his desires to prepare the Filipino people in military science as, according to him, the Filipinos were Spain's best soldiers in her wars against the neighboring countries. His ability as a leader was recognized by no less than our National Hero, Dr. Jose Rizal. When Dr. Pio Valenzuela was commissioned by the "Katipunan" to apprise Dr. Rizal of its plans for a revolution against Spain, Dr. Rizal recommended Antonio Luna as the logical man to lead it.

In those days, not a few Spaniards with a superiority complex spoke ill of the Filipinos. One Spanish writer in the City of Barcelona, by the name of Deas, published insulting articles about the Filipinos. Luna looked for him, found him at a popular cafe. He (Luna) then challenged him to a duel, and Deas accepted. However, upon learning later on that Luna was an expert fencer, he backed out. That incident taught the Spaniards to be more careful in their behavior towards the Filipino students in Spain.

Luna's love of country knew no bounds. Upon taking command of the Filipino forces, he wrote his last will and testament in which he said that his only desire was to have his body wrapped in a Filipino flag upon his death. It is generally believed that his uncompromising stand against the enemy and his determination to enforce discipline in the Filipino army brought about his untimely death at Cabanatuan, on June 5, 1899.

Luna had a very high regard for womanhood. Upon assuming his post as Director of War, he issued his famous military order at Polo, Bulacan, on February, 1899, which reads as follows: "Only Article. He who commits treason or rape shall be shot."

General Luna was made a Mason in Revolucion Lodge in the City of Barcelona. He also helped Marcelo H. del Pilar organize Solidaridad Lodge in 1889. The editorials of *La Independencia*, his own newspaper, were replete with Masonic ideas. His zeal for Masonry is revealed in the following incident: A high government official failed to draw the plans of the trenches, thus causing the loss of thousands of lives. Luna then told General Isidoro Torres, a ninth degree Mason under the Grande Oriente Español: "If he (the official) were a Freemason he would have the dignity to resign, for a Mason is always conscious of his duties and responsibilities. That is why I put Masons in the key positions on my staff. And if he had happened to be a Mason, I would have had him expelled, and shot afterwards, so that he may not disgrace the Institution."

General Luna's life was an exemplification of devotion to duty, regardless of consequences. His labors are over, but his patriotism, his faith in Masonry, and his self-abnegation will always be remembered and emulated by Masons and non-Masons alike. His courage and patriotism are an inspiration to his people, and his noble character a credit to the Masonic Fraternity in the Philippines.

JOSE P. GUIDO
Deputy Grand Master
Acting Grand Master

THE CABLETOW

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EDITORIALS

SIGNS OF VICTORY



AS THE war goes on in its crucial stage the signs are abundant that the Democracies are to win in the end. Thanks to the Nazi attack on Russia, England has been given a long breathing spell. It did not look so bright before the Hitlerite barbarians invaded the Soviet Republic, not that the situation was hopeless, but that there was hardly time for the British to consolidate their strength and, what was more, very little time for American aid to reach England in the face of Hitler's blitzes. But now the backbone of these blitzes is definitely broken, and the lightning tempo of the Panzer forces is gone. An equally formidable army—the Russian Army—has matched the Hitlerite juggernaut to destroy the myth of Nazi invincibility.

Thus America has been able to mend her

own fences without neglecting her arsenals leased to England. The bulwarks of Democracy have been strengthened better to withstand the treacherous assaults of the fascist wolves of Europe. As the Russians have kept the wolves at bay, so have the Democracies consolidated their forces that will deal the final blow. It is doubtful if the fascist wolves can stem the rising tide of revolt around them, and it is even more doubtful if they will ever escape the punishment of their own iniquities. The Democracies are fighting on the side of Right. It would suffice perhaps to remember that both the King of England and Premier Churchill are Master Masons, and that so is the President of the United States. In the hands of these three leaders the course of the Democracies cannot be betrayed.

FOR WHOM THE MASON SHOULD VOTE



AS NOVEMBER 11, the national elections in the Philippines, draws near, there is but one thing the Masonic voter should keep in mind always: to vote for the candidate who is one hundred per cent for our established institutions—in other words, for our own Filipino way of life.

The one chief consideration now is how to preserve that way of life against the insidious propaganda of alien influences. We are daily being bombarded with ideas of fascistic vintage from quarters already well known to us. The press and the radio are being used to advantage by the propagandists.

For the November 11 elections there are

many candidates. Let us scan not only their faces which can lie, but their acts. It is of the greatest consequence to us how such candidates have conducted themselves ideologically. In what circles they have moved and to what doctrines they have leaned, are a matter of public concern.

Nothing short of one hundred per cent loyalty to the democratic ideals of our life will suffice to qualify any person for any public office. Let this be the definite yardstick for every Master Mason who will go to the polls on November 11. Let the preservation of our republican institutions be uppermost in our minds then.

MARCELO H. DEL PILAR

(Editor's note: Address delivered by the acting Grand Master, Most Wor. Bro. Jose P. Guido, at the Grand Lodge dinner held at Plaridel Temple on August 29, 1941, under the auspices of St. John's Lodge No. 9.)

BRETHREN:



FIRST of all, I desire to congratulate St. John's Lodge No. 9 for the success of this Grand Lodge dinner. This is the first time in the annals of these get-togethers that a Lodge has prepared a varied program of manly sports such as jiu-jitsu, wrestling, and boxing. Originality is the salt of life, and St. John's Lodge has been most original in entertaining us this evening. To its members, therefore, goes our sincere appreciation.

As said by Most Wor. Bro. Stanton Youngberg in his remarks, when he came to my office he asked me to deliver before this gathering a short talk on the life of Marcelo H. del Pilar, as most of the American brethren do not know the Founder of Philippine Masonry. Having been a soldier all my life, I had no other alternative than to obey. I must correct Past Grand Master Youngberg in his statement that I am an authority on Marcelo H. del Pilar, because I am not. I happen to know a little about del Pilar because I am a Filipino, and here is the brief outline of his life:

Marcelo Hilario del Pilar, the immortal "Plaridel," was born in the town of Bulacan, Bulacan, on September 30, 1850. He was the ninth child of Julian H. del Pilar and Blasa Gatmaitan. His father served as mayor for three terms in the town of Bulacan, then the capital of the Province of Bulacan. Later, he was appointed chief clerk in the office of the Provincial Governor which was one of the highest positions that a Filipino could occupy during the Spanish regime. The family owned extensive, rice and sugar lands, and also fish ponds. Ten children were born in the family, namely, Toribio, (parish priest who was deported to Guam in 1872) Fernando, Andrea, Dorotea, Estanislao, Juan, Hilaria, (married to Deodato Arellano) Valentin, Marcelo, and Maria. The original family name was Hilario, but with the decree of Governor General Claveria in 1849, "Del Pilar," the family name of Don Julian's mother, was added. As the mother's family name commences with the word "Gat" which indicates nobility, it is supposed that his mother had some royal blood of the ancient Tagalogs. "Plaridel" was the pen name of Marcelo H. del Pilar.

The founder of Philippine Masonry and leader of the separatist movement

obtained his primary education in the school of Mr. Flores in Bulacan; transferred to San Jose College in Manila, and after graduation studied law in the University of Santo Tomas. Upon his graduation he became one of the most distinguished Filipino lawyers of his time. Having a substantial income from his law profession, Plaridel renounced his share in the family properties in favor of his brother.

Plaridel was a man of many accomplishments. Aside from being a very



MARCELO H. DEL PILAR

able lawyer, he was a convincing speaker and a learned writer in both Spanish and Tagalog. Although he was an expert fencer, he was not troublesome but had a very kind disposition. He was also an accomplished musician, having played well the violin, the piano, the flute, and the guitar. He possessed a good voice, and was a favorite figure during May flower festivals. The learned Professor Ferdinand Blumentritt said of Plaridel that "he had a warlike character; sagacious; energetic and possessed great talents in satire; amiable; intrepid; ambitious, and uncompromising in serious undertakings."

He courted and married his cousin, Marciana H. del Pilar, in Tondo, Manila, on February, 1878. Of this union, seven children were born: Sofia, Jose, Maria Rosario, Maria Consolacion, Maria Concepcion, Jose, and Ana. Only Sofia and

Ana grew to womanhood, the others having died in infancy. Ana became a public school teacher and later married Mr. Vicente Marasigan, an engineer in the Public Service Commission, by whom she has several children, the family now residing on Tennessee street, just a few blocks from this building.

Plaridel was the pioneer anti-clerical at the close of the 19th century. His intense nationalism was aroused by the pamphlet written by Fray Bustamante, entitled "Si Tandang Basio Macunat." Said pamphlet was an insult to the Filipino people. As a reply, Plaridel wrote a pamphlet entitled "Long Live Spain! Long Live the King! Long Live the Army! Down with the Friars!" He was the first Filipino to proclaim that the Filipinos were capable of governing themselves without ecclesiastical tutelage.

His patriotic labors may be divided into two parts: from 1872 to 1888 in the Philippines, and from 1888 to 1895 in Spain. During the Cavite Insurrection in 1872, he was living with the learned Filipino priest, Dr. Mariano Sevilla, and thanks to his presence of mind, all the papers which might have incriminated said priest were destroyed before the Spanish soldiers arrived. However, a letter of Dr. Sevilla and another of Plaridel's brother, Fr. Toribio del Pilar, were found among the papers of Fr. Jose A. Burgos, who was executed on the Field of Bagumbayan at the instigation of the friars. The two priests were deported to Marianas Island.

In 1882, Del Pilar founded the Tagalog newspaper, entitled "Diaring Tagalog." In it he published his satires against the friars who wanted to keep the Filipinos in ignorance. He published "La Soberania Monacal en Filipinas" where he denounced the abuses of the monastic orders in the Philippines. The friars, who were the real rulers of the country, could not bear the article and so tried hard to have him arrested, but Plaridel was too quick for them. Aided by the Masons and the liberals, he immediately sailed for Spain, where he continued his patriotic labors.

Upon his arrival in Spain he knocked at the portals of Masonry and was duly admitted. He gradually rose to the rank and dignity of a 33rd Degree Mason. In recognition of his abilities, he was elected by the Grande Oriente Español as Grand Orator of the Supreme Council. His ability to organize was recognized even by his enemies. He

(Continued on the next page)

MARCELO H. DEL PILAR

(Continued from the preceding page)

founded Solidaridad Lodge in the City of Barcelona, into which almost every Filipino student in Europe was initiated. Later, he directed the organization of Lodges all over the Philippines. The short time allotted to me does not permit me to enumerate his indefatigable labors for the cause of Philippine Masonry and for the amelioration of the Filipino people. Suffice it to say that he was the guiding spirit of our brethren during the dark days of our struggle for liberties. His writings furnished the inspiration to our "laborantes" who worked for the emancipation of this country from Spanish tyranny and religious fanaticism. From 1888 to 1895 he incessantly wrote for *La Solidaridad* and for various newspapers and magazines in Barcelona and Madrid numerous articles denouncing the abuses of the friars in the Philippines. His favorite saying was "the friar was the middleman and double-crosser between the Spanish government and the Filipino people. Before the Filipino people, the friar accuses the Government of all kinds of oppression and despotism; and before the Government he accuses the Filipino as an ignorant rebel and filibuster."

I wish to say, in passing, that in spite of the strict vigilance of the Spanish authorities, his writings reached the masses of the people through Dr. Leon Goldenberg, who was then residing in San Fernando de Dilao, now Paco, Manila. According to "Archivo del Bibli-filo Filipino" by Wenceslao E. Retana, the letters of Plaridel escaped the watchful eyes of the Spanish authorities because they were sent to Dr. Goldenberg who, on account of his French nationality, was not suspected of being a sympathizer of the Filipino people. That Dr. Goldenberg was none other than the father of our present Senior Grand Warden, Right Wor. Brother Michael Goldenberg.

Among Plaridel's program of reforms were to change the style of the government from military to civil; to organize the Philippines into a regular Spanish province; to give to the Filipinos the same rights and privileges as those enjoyed by the Spaniards in the mother country; to restore the Filipino representation in the Spanish Cortes; to seek a decree expelling the friars, or at least secularize the parishes; to give the Filipinos the rights to assemble peaceably; and, finally, freedom of speech and of the press.

An American observer, Mr. James A. Le Roy, wrote: "Del Pilar's writings show nothing of the poet or dreamer, as do Rizal's; he had, in some degree an 'economic mind,' and he was at the

outset of the active propaganda in Spain (1889) a maturer man than Rizal. Coming straight from the problems of actual life among his people, he stated their grievances with more practical reference to direct and immediate remedies and with special reference to their economic status. * * * Del Pilar would have made a good representative of his people in the Cortes." (The Philippines, 1860-1898)

His unremitting labors for his country caused him to succumb to the white plague at the Hospital of the Holy Cross in the City of Barcelona, at 1:15 o'clock on the morning of July 4, 1896. He was buried as a pauper in Barcelona's South-Western Cemetery. About a quarter of a century later, a grateful people brought his remains to the Philippines where Masonic services were held in his honor at Solomon's Temple, Manila, under the auspices of Sinukuan Lodge No. 16; and those remains are now resting in the Mausoleum of the Filipino Veterans Association in Manila North Cemetery.

When the building housing our Grand Lodge was acquired by a group of Masons from the Alien Property Custodian in 1920, they were confronted with the problem of giving a proper name to the building. Many of our leading Masonic scholars at the time, among them the late Past Grand Masters Rafael Palma and Teodoro M. Kalaw; Past Grand Master Milton E. Springer; and Wor. Bros. Austin Craig, Manuel Xerez Burgos, Jr., and others, agreed that it was but fitting to name the building *Plaridel* in honor of "the true Father of Philippine Masonry."

Plaridel practiced self-denial and the highest degree of sacrifice for the sake of Masonry and his country. He left behind a lucrative profession and the comforts of his home in order that the Philippines might be freed from the

deadly grip of religious fanaticism and tyranny.

One of the lessons taught us by Plaridel is that race prejudice wrecked the power of Spain in the Far East. If the friars had not been so insolent in their treatment of the Filipinos, they would have found in Del Pilar, as well as in Rizal and a host of others, valuable friends instead of enemies. And here, my brethren, is where Masonry fits in. Brotherly Love being the key-note of our Institution, we should convince the world that Masonry is a power and a factor to erase prejudices of race, creed, and political opinion, and that Brotherly Love is not an empty word in our vocabulary.

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(As Required by Act 2580)

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Subscribed and sworn to before me this 8th day of September, 1941, at Manila, Philippines. R. C. No. A47568—
Manila, Jan. 31, 1941.

(seal) ANTONIO GONZALEZ
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SCIENCE, VIRTUE AND WORK

By Dr. JOSE RIZAL

(EDITOR'S NOTE: Lecture in Spanish delivered by Dr. Jose Rizal before Solidaridad Lodge in 1889. The Master of that Lodge was the "Father of Philippine Masonry," Marcelo H. del Pilar. The original manuscript is kept in the Philippine Library. Translated into English by Wor. Bro. Joseph F. Boomer, Grand Chaplain of the Grand Lodge of the Philippines.)

WOR. MASTER AND BELOVED BRETHREN:



WHEN as candidates we sound the alarm at the doors of the temple to be initiated into the mysteries of Masonry, our pulses quickened and our whole being stirred with emotion before the presence of the unknown, we hear three words soothing to our ears repeated with insistence: "Science, Virtue and Work."

These magic words whose intriguing promise once induced Pythagoras and Herodotus to voyage across tempestuous seas in frail barks to seek their meaning in the penumbra of priestly Thebes; this powerful trinity which, if descended upon earth would convert it into a paradise, and a fit dwelling place for goddesses and gods—these three words science, virtue and work, or the exaltation of intelligence, the exaltation of sentiment, and the exaltation of action, studied in the heart and thought of modern Masonry, are to be the object of this lecture.

Science; you will say, perhaps, "What science is due to the temple of Masonry?" Science took refuge there during the barbarous ages to erect the sublime architectural monuments of past centuries, just as belles-lettres took refuge in the calm and tranquil cloisters of the monasteries. But today science is free, is offered to everybody and, certainly, is not to be sought in the weekly meetings of the Lodges, but rather in the universities, in the academies of science and in the conference chambers of the learned.

It is true, beloved brethren, that science is as free as the light which inspires it; but Masonry has been its foster mother, guarding it as a sacred flame while the

tempest was raging and, with the return of calm, has given it to the world that mankind may be illuminated by its rays. What would have become of science without the mysteries with which the Egyptian priests and the ancient philosophers surrounded it? The seed, its husk scarcely opened, exposed to the fury of the elements, would have perished in the hands of ignorance and abandonment. Masonry submitting the neophytes of science to severe tests—for the mysteries of Isis, of Eleusis, of the Great Mother, etc., were masonries—made sure by this means that the soil in which the seed was to be deposited would cause it to germinate, that the one who was to receive the light would defend it against all assaults.

Later, a religion, representing itself to be the only possessor of the truth, sought to subdue and tyrannize over science which was enunciating other truths and promulgating different doctrines. That religion was powerful and science suffered a long captivity. Who set it free? Masonry, proclaiming liberty for the human reason and working to have that liberty recognized.

Yes, science is now free, but its spirit lives in the temple as breathes in the midst of the ruins of ancient Rome the spirit of her heroic men even after the world has acclaimed its wise laws. And in this sense we invoke here the name of science; and Masonry will turn again to fight for it when it may be found in danger, as it now fights that the Philippines may open to science her barred horizons.

With respect to the word "work"—do not smile at the thought of what we do in our weekly meetings of three hours or more. Certain it is that, in the world outside, the machines roar, agitating their steel arms, churning the air with their powerful fly-wheels and massive eccentrics; certain it is that in the vast factories, an unresting hive, the child, the youth, the maiden, the wife, the aged, and the man, work in the production of the thousands of objects necessary to life; certain it is that work today makes the world vibrate in all its molecules and interstices, from the bowels of the earth, where the miner digs the coal, a thousand times more useful than the diamond, to the high summit of the snowy mountains which the locomotive scales, breathing fire and drawing after it the thoughts of mankind; certain and very certain is it that our activity here is

nothing compared to that of the diver who descends into the depths of the seas, of the explorer who penetrates mysterious continents, of the engineer who, not content with the unobstructed road of the oceans, undertakes to cut through continents, to open canals, to plow the air in search of new highways. All this is true, but let us not forget that if these wonders are to be seen today, the thanks are due to Masonic liberty and to the wise distribution of the workmen, instituted of old, by the Egyptian Masons. When we see a youth robust and active by the side of his weak and decrepit mother, let us think of how she has borne him in her bosom, cared for him as a helpless child, and has given him the nourishment of her breasts.

The Masonic workshop anciently was a veritable workshop, in which were discussed the plans of those structures which even today the world admires, such as the temples of Karnak, the cathedral of Strassburg, that of Cologne, etc. In the precincts of the Masonic workshops of Saint Wehna, human liberty took refuge to work against the feudal castles of feudal Germany; and in Masonic workshops, also, the spirit of man worked night and day to tear down the sinister Bastille, to submerge a throne, to establish equality among men, and complement the great work of the Nazarene. What? Is it possible that the worker who heaves the stone from the quarry to build the walls of a palace, the home of pride and of pleasure, or the inclosures of a prison, the cavern of despair and lamentation—is it possible that the Mason of ancient times worked more than the modern Mason whose intelligence is sharpened and

(Continued on the next page)

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SCIENCE, VIRTUE AND WORK

(Continued from the preceding page)

strengthened, to destroy all denigrating inequality and to erect for redeemed man his splendid dwelling, cemented, it may be by the blood of despots? No, beloved brethren, the modern Mason works and still ought to work. Let the Masons of the free peoples occupy themselves with the enlargement of commerce and of works of benevolence and of well being; but they ought not to rest while the earth nourishes one tyrant, while night receives back in her echoes the cries of the oppressed, while there are slaves; while there are oppressors. And this work is perhaps the greatest that Masonry has ever imposed on itself and is the only one worthy of its universal name.

Now, let us proceed to a study of Virtue, the consideration of which, purposely, I have left to the last, regarding it as the most important theme of Masonry.

"Virtue, virtue; Thou art no more than a name!" said Cato, more than nineteen centuries ago, and perhaps many among us repeat today the same phrase upon hearing the strange word. Schiller exclaimed, "When shall I cease to hear thee talk of thyself oh, virtue? The day you praise yourself less you will appear among men."

What virtue do we practice in this place? Perhaps your consciences, in the depths of your hearts, will smile, melancholy, disillusioned, at the sound of this name, in the presence of those passions which we are not able to restrain even at the very altars of our temples. Perhaps you are right, but before going further, let us see what we mean by virtue; for it involves an idea concerning which, though the word is in everybody's mouth, all peoples have not the same understanding.

The Chinese sees virtue in respect for the aged, in the worship of his ancestors and in the practice of an infinitude of

rites and ceremonies; the Hindu in bodily immobility and statics, considering that one holy who is able to maintain, for months and months, without moving, a determined posture of body. The Persian finds virtue in purity of life, its symbol, therefore, being the purifying fire. Virtue to the Jew consists in the fear of his Jehovah, in complying with the material precepts of his Deuteronomy and in awaiting the coming of the Messiah to take possession of the entire world. Virtue to the Greek consisted in stoicism, in being able to endure every ill with perfect tranquillity of mind; for this reason the Spartan offered before it his most cherished sentiments, his most natural impulses, believing it to be ferocious and devoid of feeling or affection. The Buddhist practices virtue in the gentleness of his customs and in the love of his neighbor. While, on the other hand, Rome sought virtue in integrity, in manliness, and, therefore, she called it *virtus*, as if we should say *virility*. For her that one was virtuous who retained his manhood, who was able to sacrifice himself in great dangers, who was able to die for the laws, for the name, and for the glory of Rome.

Christianity came. It overthrew many beliefs. Essentially, in what did the Christian virtues consist? The Christian religion, the heir, the resumé and essence of all religions, reflected in its virtues those of all the others. It sanctified humility, stoicism, purity, uniting with these, as a true oriental, charity, the virtue which Mohammedanism later elevated, to the height of sublimity.

Afterward, these doctrines were adulterated; faith diminished; the religious spirit fermented into a sectarian spirit; those who preached equality and poverty desired to be masters and rich. Then virtue was confused with intolerance and fanaticism and, in its most inoffensive phase, it adopted unnatural forms. Enforced celibacy became a virtue, when God had said increase and multiply; aversion to the beautiful, abhorrence of love, were virtues, when all nature is beautiful, when, from the moon to the flower, all creation comprises an affirmation of love; fasting and abstinence were a virtue when man needs to develop and multiply his strength in order to employ it in the service of his fellows; to flagellate and abase oneself was a virtue, when pain is the protest of nature, and when the reptile lives in the mire and God on the heights; and, in the end, ignorance itself was a virtue, when wisdom is a divine attribute, when intelligence is an endowment, and when man may redeem himself only by grace of the profound application of the mind.

Those were barbarous ages, beloved brethren, in which the emanations of the cloisters crushed human intelligence in this manner. But civilization descended even lower and the fall of reason reached greater and profounder depths, when it became a virtue to hate men who might not profess the same faith, to destroy them, to burn them at the stake; when it became a virtue to recite words upon words, absurdities upon absurdities and perhaps, blasphemies upon blasphemies, before the images of men deified and called holy. To believe impossible things and reject the conclusions of science and experience was called virtue; faith in the absurd was a virtue; to give to the pope, to maintain his pompous show, money that was denied to the young that they might cultivate their minds was a virtue; foolishness, stupidity, ridiculousness, even the vices themselves, provided they could be given a sort of religious cloak, were virtues.

Fallen to such an abyss and terrified by its fall, the human understanding turned its face toward the past and sighed for the virtue of the heroic ages.

What are you, oh virtue? Are you an empty name? Are you a force of will that resists all natural sentiments? Are you, perhaps, a word invented by some malignant egoist to hallucinate the simple with the brilliancy of its glory and, may be, inspire them with generous sentiments, in order to exploit them afterwards? Have the powerful invented thee in order to accustom the oppressed to bow the neck? Or, do the unfortunates invoke thee that thou mayst shame the oppressors? Are you a protest or are you a deception? Are you patriotism that aggrups the peoples into great families, or are you individualism that sets a man in competition with all other men?

If we are to accept the principle of
(Continued on the next page)

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SCIENCE, VIRTUE AND WORK

(Continued from the preceding page)

the average man who holds virtue to be a sentiment, the practice of which redounds to the good of others and to the prejudice of the one who practices it, in Spain, virtue would be not to be a public official, not to be an orator, and to be a patient and long-suffering creditor; in China, as in the rest of the world, to allow oneself to be deceived by everybody; in France to give and never receive *pourboires*, etc.

In the face of so many contradictions in human evaluations, the conscience needs a standard.

Virtue ought to be understood to be the constant compliance with duty, just as vice is the constant failure to comply with duty. In this sense, the word *virtue* finds completeness in the workshop of Masonry, since it may be said to be the end and aim of Masonry and its very life.

We understand virtue to be the constant compliance with duty. In this definition it is necessary to clarify the word duty. What is the duty of man in modern times?

The principle of, "to do good," is very vague; that of "do not do to others that which you would not have them do unto you" is defective, because we ought to do many things to others that we do not wish to be done to us. Alms, for example, is one. The precept of "love your neighbor as yourself" is very beautiful but impractical; it is divine, but man is human. No man can feel the same affection at sight of any neighbor whatever.

The duty of the modern man, as I see it, is to work for the redemption of humanity, because once man is dignified he will have fewer misfortunes and more of happiness than he can have under our present conditions. Humanity will not be redeemed so long as there are men exploited, so long as there are races oppressed, so long as the few live on the tears of the many, so long as

there are intellects emasculated and eyes blinded, in order that others may live like sultans and rejoice in the contemplation of beauty. Humanity will not be redeemed so long as reason is not free, so long as faith desires to impose itself upon facts, so long as caprices may become laws, or so long as there are nations which subjugate other nations. Humanity, in order to achieve the exalted destiny toward which God guides it, must see that there are in its midst no dissensions nor tyrannies, that public calamities do not decimate it and that the cries of woe, and maledictions do not resound along its march. It is necessary that it proceed on its triumphant career to the measure of the songs of glory and liberty, its face shining and its countenance serene.

Thus Masonry preaches and practices the sacred principle of Liberty, Equality and Fraternity among all men and in these consist the Masonic virtues, the only virtues whose fulfillment will banish from among men wars and abuses, and bring them that sway dreamed by all the great reformers. It is in this sense that, day by day, virtue has no other temple than the temple of Masonry from which the shafts of its light may beam forth to illuminate many uninitiated thinkers; in this sense, virtue ceases to be a sterile quality, tenous, unnatural, fierce, or fanatic. Virtue thus is made beautiful, fruitful, civilizing, universal, because, what is more beautiful than Liberty, Equality and Fraternity among all men? Myriads of worlds roll in peace and liberty across the endless seas of space and, in their divine course, intone a hymn of love to their Creator; the eagles cruise the atmosphere in majestic flight and observe and respect each other; the fiercest animals, in the depths of their dens or in the solitude of the deserts, go, each on its own hunt without destroying

each other, without tyrannizing over one another; the trees lift to the sun their majestic branches and whisper and confide to the breeze a song of thanksgiving for the light which gives them life and clothes them with colors; the flowers show their fresh petals filling the air with smiles and perfumes. Life, joy, love, and liberty spring up everywhere, even from death and even from filth itself. Only man is the enemy of man, tyrannizing over his fellows, oppressing all others, transmitting his evil disposition and his distempers to the animals which fall under his influence, and rejoicing in the humiliation of his brothers. Wailing announces his entrance into life; misery and strife tinge the tortuous wake of his existence with tears, blood and bitterness; vices, infirmities and passions bring on his death which generally appears amidst suffering and terror, and, as tyrants groaning in distress and shedding scalding tears, envy the people of the fields, so man, the king of creation, also lamenting, envies the lot of the insects, the fate of the butterfly, a flower amidst flowers, nourished by nectar, born with the sun to die with the day, spared by its fortune from seeing the sorrowful shades of the night.

ACTING GRAND MASTER VISITS BATONG BUHAY LODGE

The acting Grand Master of Masons of the Philippines, Most Worshipful Brother José P. Guido, accompanied by the officers and members of the Grand Lodge, made an official visitation to Batong Buhay Lodge No. 27, at Plaridel Temple on Friday evening, September 12, 1941. The Third Degree was conferred upon Bro. Edward Z. Fang by a special team of Batong Buhay Lodge. The acting Grand Master expressed his admiration in the splendid execution of the work done.

Wor. Bro. Arturo G. Cayetano, Past Master of the Lodge, gave the lecture in an impressive manner, while the charge was delivered by Wor. Bro. Rufino Macalinao, Inspector of the Lodge.

The Master of the Lodge, Wor. Bro. Yang Wen-Ying, read his report among which, he said that he was able to get the harmonious cooperation of the members; the improvement of the financial status of the Lodge; the financial help extended a widow of a deceased Brother, and the assistance given a distressed worthy Brother who is sick in the United States.—*Delfin A. Viola, P. M.*

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NEW MAYOR FETED BY SINUKUAN LODGE



SINUKUAN Lodge No. 16 held a special program at Solomon's Temple, Tondo, Manila, at 6 o'clock on the evening of September 9, 1941 honoring Wor. Bro. Dr. Juan Nolasco, newly appointed Mayor of the City of Manila, who is a Past Master of said Lodge. There was a fairly good number of brethren present, including ladies.

Wor. Bro. Jose P. Roxas, Master of the Lodge, thanked the brethren for their presence and explained that the affair was being held to honor the man who has distinguished himself as a physician, as a man of public affairs, and as a Mason.

The first speaker of the evening, Bro. Dr. Eugenio Hernando, Junior Warden of Sinukuan Lodge, began by saying that "Every parish priest praises his convent," adding that he did not want to be criticized for two reasons. Firstly, he is of the same profession as the guest of honor; and secondly, he belongs to the same Lodge. Bro. Hernando said that he has known Bro. Nolasco for over forty years, their acquaintance starting when he was still a freshman in medical college and the guest of honor was in the senior class. His first impression of Bro. Nolasco was that he was an affable and kind-hearted man, thus easily winning the admiration of every one who knew him. He remembered that while on duty in a hospital, Bro. Nolasco used to give the freshmen slices of bread soaked in claret wine which he used to get from the sisters in the dispensary.

Bro. Hernando then enumerated the splendid achievements of Bro. Nolasco as a physician, and how his desire to be of greater service to his fellow men once induced him to run for the Philippine Assembly and how he was elected; and also, how as a senator from the fourth senatorial district comprising the City

of Manila and the Provinces of Laguna, Rizal and Bataan, he distinguished himself as a statesman. His integrity is recognized even by his rivals, and it is remembered that he entered politics as a man of considerable means and left it a poor man. He was later appointed Director of the Bureau of Public Welfare, and his ability as an administrator was rewarded by his appointment as Mayor of the City of Manila.

Past Grand Orator Jose Artiaga, also a Past Master of Sinukuan Lodge, delivered an eloquent speech praising the guest of honor. The Grand Secretary of our Grand Lodge, Past Grand Master Antonio Gonzalez, also spoke. He said that the impulse of gratitude obliged him to pay his respects to anything that appertains to the office of Mayor of Manila, for, he recalled, orphaned at the age of nine years, it was the first Mayor of the City of Manila, the late Don Arsenio Cruz Herrera, who took him as a step-son, protected him, and educated him, so that whatever he is now, he owed it mostly to his step-father. He praised the exceptional qualities of Bro. Nolasco and compared him to that master workman who labored in silence for the benefit of his fellow men, and said that Mayor Nolasco's labors constitute an honor to the Masonic Fraternity.

Right Wor. Bro. M. Goldenberg, Senior Grand Warden and Inspector of Sinukuan Lodge No. 16, was requested to make the presentation of a beautiful present to the guest of honor by the brethren of the Lodge. Bro. Goldenberg said that when he came to the Philippines at the age of five years in 1895, Bro. Nolasco happened to be his neighbor in Tondo and, incidentally, became his boyhood friend in the Philippines. Their friendship grew with the years, and when he thought of joining a Masonic Lodge

way back in 1914, he sought membership in the Lodge of his friend, Sinukuan Lodge, at that time No. 272 under the Grande Oriente Español.

Wor. Bro. Juan Nolasco said that when he accepted the President's offer to him of the office of Mayor of Manila, one of his reasons was his belief that he would be able to count on the brethren for support during his administration. He said that if a City Mayor would only go to the Lodge room and study the implements of Masonry, he will do no wrong and will accomplish, besides, his duties with dignity and honor. He said that a Mason is taught to apply wisdom, strength, and beauty in every important undertaking; these three Masonic qualities, he declared, shall be the guide of his administration of the City.

The acting Grand Master, Most Wor. Bro. Jose P. Guido, congratulated Sinukuan Lodge No. 16 for the splendid program, and expressed his confidence that the new Mayor will have a very successful administration because the brethren are behind him, and because he is a just and upright Mason.

Prof. Octavio Cruz, tenor, sang *Siciliana* from "Cavalleria Rusticana" by Mascagni; and the well known dramatic soprano, Prof. Angela A. de Gonzaga, sang *Le Cid* by Massenet. They also sang the delightful duet entitled *Por ti Reveggo* from "Aida" by Verdi, for which they were warmly applauded. They were accompanied on the piano by Prof. Vicenta Marifosqui de Eloriaga. Prof. Flora Zarco played the difficult *La Jota* by La Regla on the piano, and was also warmly applauded. After the program, dinner was served.

The success of the affair was due to the untiring efforts of the Worshipful Master, with the able assistance of Past Masters Constancio San Jose, Jose Artiaga, and Pascual Lintag.

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

Los Angeles, Cal.

(Specially Written for The Cabletow)

"Slave to no sect, who takes no private road,
But looks through Nature up to Nature's God."
—Pope.



HE object of life is to live; and the motive of one life is more life.

Personality is crystallized experience; and the experiences of today and everyday are minute particles in the mosaic of life yet to come.

Each of us is a physical manifestation of what has been done and thought in precedent careers. The clubfoot, hunchback, or other deformity is not the sole result of "the sins of the fathers visited upon the children," else in justice of the Creator would be unspeakably monstrous. It is true that the drunkard's child is apt to be afflicted, but what of the previous career of that child? May he not be reaping as he has sowed? We do not choose our children. Is it not foolish assumption that they come through Nature blind to her own purposes? We reap as we sow, and one life does not end a career, nor is there any fact in Nature to justify the silly heaven once depicted by our spiritual leaders.

It is not all of life to live nor all of death to die. Else, how vain the fleeting moments of that majority which passes out before reaching five years. "Be life long or short," said David Starr Jordan, "its completeness depends upon what it was lived for." He defined sin as a failure to realize highest possibilities; that personal degeneration is sin.

There is something more in making a life than in making a living. This is trite. Man is above the brute chiefly because of his intellect and what we call will and self-consciousness. Man appreciates good and evil; he has the ability to choose one course of action as superior to another.

"Life has three objects," said Minot J. Savage, "to become all possible, to serve all possible, and to enjoy all possible." What one can do should be the law of what one taught to do. Alas, **aboulimia** (indecision due to mental torpor,) afflicts so many; hence failure.

It is not easy to develop character. It is not a hardy plant, the winds of adversity are swift in developing. An easy life means an ineffective career. Perfection comes from within, and is not the result of favoring conditions though aided many times through such.

The sudden bursting forth of greatness from obscurity is not due to instantaneous birth of character; the birth throes may have been under way through other ages, and only occasion provoked the apparent sudden transition and unfolding. The fruiting process could not have been but for precedent maturing and flowering. First the hidden chrysalis, then the splendid product. There is unseen, governing, innate, intelligent, subconscious force guiding all things and events.

There is an age to soul, and stature does not give maturity to the psychic side of the individual. Life here and life hereafter have a common purpose and end. "There is no death, what seems so is transition." Too many sit in the seat of the scorner. To doubt is no longer sin; to inquire, to question, to "try all things, prove all things" is man's right.

The word man comes from the Sanskrit *Muo*, and means "to think." He is a daring theologian who assumes to hold the scales of justice for God. Many stupids try. "Believe" is their **Open Sesame**. Do not reason—just fatuously "believe."

How perversely blind are our teachers to the intimate relations of the living and the alleged dead; and how startling the latest pronouncements of the greater scientists upon this closeness. Sir Oliver Lodge, Sir William Crooks, Sir James Y. Simpson, and others who have been knighted for excellence in science, —learned men in the Society of Psychic Research, and other occult students, surely justify tolerant consideration of their conclusions by us of the common sort. Most of these students unhesitatingly avow their acceptance of the proofs of continued life after death, of the interest or interference of the alleged dead in the affairs of the alleged living, (for it is a question of who is dead and who is living); and the unfoldings of science is doing much to dissipate our age-long prejudices, superstitions and fears; making us regard the insane with more practical and humane view; fighting the devil with other weapons than holy water, fire, bell, book, candle, or vain repetitions. Fear has dominated the world. When the monk Bacon, a recluse in France, discovered **steam**, long before Watts, he was afraid to tell about it, because superstition said: "It is the devil in the teapot." Many

other discoveries were shrouded from fear.

"Alone among animals, man is dowered with the capacity to invent imaginary worlds, and he is always making himself unhappy by trying to move into them." Thus said a cynic of modern days. "He thinks, too, the world could be improved, but even as it stands it is good enough to keep, any reasonable man entertained for a lifetime." Is it not as good or even better than he deserved? Our happiness is dependent upon capacity to enjoy. Natures differ radically. Most men revel in material and brutal enjoyments. The refined, gentle, esthetic could not tolerate the grossness and vulgarity of the common. It is difficult to determine why a fine soul must consort with the dense, the brutal with the gracious, the kind with the unkind.

Beatrice Webb said: "Science has much to say about the processes of life, but very little about the purpose of life." Does it yet know the purpose? Not many seem to have pondered the subject long enough to form opinion. There surely IS purpose, else it had not been. The impertinence of man in claiming superiority and the only being having soul to the exclusion of all other creatures, complicated the question. How does he know that he has soul, and if so, why is it so small and insignificant in the vast majority of his kind? Altruism might be reckoned a sign of soul element. Has man more altruism than many "inferior" creatures—the bee, the ant, the elephant, the gorilla? Do not all creatures manifest affection for offspring, quite as fond as that of man? If, in his arrogance, he deems soul manifest in his intelligence, he might take lesson from the architecture of the honeycomb, the wasp nest, and mechanical workmanship of diverse "lower orders." Or is it simply the impudence of his priests that has colored his views, and argument to get him to "save" his soul? It is palpable that the laws of nature are as rigorous and exacting on man as on all other creatures. Man dies and rots with the same certainty as the rest of creation. No exception is made by the Reaper called Death. If it be a "curse" on man for one of him eating an apple, why does it apply to suns, stars, animals, insects, plants—all creation?

1. I am convinced there is a benefit.
(Continued on the next page)



THE GRAND LODGE *Monthly Dinner*



THE Grand Lodge dinner for the month of August was held under the auspices of St. John's Lodge No. 9, at Plaridel Temple, on the evening of August 29, 1941. There was a fairly good number of brethren present, particularly from the United States Army and Navy. At the presidential table were the following brethren: Acting Grand Master Jose P. Guido, Senior Grand Warden M. Goldenberg, Grand Secretary Antonio Gonzalez; Past Grand Masters George R. Harvey, Seldon W. O'Brien, and Stanton Youngberg; Wor. Bros. Joseph F. Boomer, Allen L. G. Dwyre, the Master of St. John's Lodge, and John M. Aaron.

Past Grand Master Stanton Youngberg, who managed the affair, made this dinner different from previous ones. Instead of the usual speeches and musical numbers, he arranged for an exhibition of jujitsu, wrestling, and boxing which were enjoyed by all present. The participants were non-commissioned officers from Nichols Field and Fort William McKinley.

Pleading that variety is essential to man's life and that every one of us naturally longs for something new, Past Grand Master Stanton Youngberg of-

fered to give the brethren "something different." He reminded his hearers of the saying that "All work and no play makes Jack a dull boy," and so he thought of preparing many sports for the pleasure of the brethren. He thanked Batong Buhay Lodge No. 27, Malolos Lodge No. 46, and Luz Oceanica Lodge No. 85 for their promptly making reservations for the dinner. He said that the evening being the eve of the 91st birthday anniversary of the "Father of Philippine Masonry," he thought it only fitting to look for a man who

is well versed on the life of Marcelo H. del Pilar. After consulting several brethren, he was told that the right man to see was none other than the acting Grand Master, Most Wor. Bro. Jose P. Guido. So he went to Bro. Guido's office and asked him to deliver a short address on the life of Marcelo H. del Pilar for the benefit of the American brethren who do not know anything about the Masonic labors of that great leader of the Filipino people.

The only speaker of the evening was Most Wor. Bro. Jose P. Guido, and his address appears on page 84 of this issue.

The success of the affair was due to the untiring efforts of Past Grand Master Stanton Youngberg, Wor. Bros. Ervin C. Ross and David Innis, and Bro. Lesleigh H. Davis.

SICK COMMITTEE

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

Pio Solomon, (82) Bureau of Forestry, Manila.

Troadio San Miguel, (85) 124 Fullon, Manila.

Romulo M. David, (88) c/o Insular Life Assurance Co., Manila.

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(Continued from the preceding page)

cent Something that creates and directs. 2. That It has purpose. 3. What is the individual's purpose? 4. How and to what extent can the individual cooperate with the Intelligence that governs? Whether this cooperative effort aids or not, it seems to invigorate the striver.

If the devil is so potent, let us rout him out and have a final tussle with him. Let us see if he is as strong as alleged, or if he exists, or if it is our own fatuous ignorance and ostrich blindness that hides the light. Physical and spiritual science must cooperate to effect best work, nor should either becloud religious sense nor lessen abiding reliance upon the love of God, our Father.

Albert Pike said: "Knowledge is profitable. We are beginning to find out it is moral, and we shall at last discover it is religious."

Each individual has to fight untoward and evil impulses, many of which come unbidden and are unattractive, yet often, almost if not quite overcoming the will, moral sense and resistance, to sub-

sequent grief or ruin of the obsessed. Whence come these forces? And why?

"There are more things in heaven and earth than are dreamt of in our philosophies." Many dark spots are becoming light. To look at the sun with our present eye means destruction. Doubtless, to see much truth until prepared might be hurtful, though, as Bulwer said, "Truth cannot be perceived save by a mind prepared." There is evolution in all things, and one fact leads to another fact if superstitious fears do not blind.

Occultists have always claimed that man has other senses than the five physical, that he has an aura or atmosphere,

invisible to ordinary eyesight, but plain to the spiritual faculty of such as have developed the spiritual senses, as many seers possess. Recently, physicists and electrical experts in London have discovered that this aura can be seen clearly through chemical screens, and later by training the eyesight, is readily perceived without the screen. This aura changes with rapidity, as mental and vital conditions vary; moral emotions affect the colors of auras; and verify the claims of yogas, mystics and occultists. Auras, like blood pressure, changes quickly, and if commonly perceptible, would probably be utilized by quacks, as blood pressure is, to scare, or magnify their pretensions.

Intellectual faculties, like all else in nature, must unfold slowly. Too much electric current turned on an imperfect wire would destroy.

"I doubt not through the ages, one increasing purpose runs,
And the thoughts of men are widened
by the process of the suns."

INIS F. GRANFIL

Milliner

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Manila, Philippines



Fraternal Reviews



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

ILLINOIS

101st An. Com. Lodges: 993
October 8, 1940 Members: 192,836
Chicago Loss: 4,787

Illinois is represented by M. W. Bro. Frederic H. Stevens, of Manila; the Philippines by Bro. Richard E. Kropf of Chicago, who was not present.

1940 was the centennial anniversary year of the Grand Lodge of Illinois. Celebration of the event began with an Occasional Grand Lodge held April 6, at Jacksonville when R. W. Judge Edgar A. Jonas, Grand Orator, delivered a commemorative oration of definite and unusual merit, worthy of a prominent place in Masonic reading rooms; and closed October 8, with a Masonic banquet in Chicago attended by some 1,300 Illinois Masons assembled in Communication, as well as by many distinguished brethren from other States and Canada, at which R. W. Rev. John B. Hubbard, Grand Chaplain, delivered a brief address combining, with the artistry of a trained orator, the lightness of touch of the banquet table with a tocsin-like note directed to a sense of the responsibility of citizenship.

M. W. Dan De Baugh, Grand Master, opened his report with a brief reference to the celebration (the Proceedings contain an extended report of it, including the program, menu and pictures of the banquet, as well as the notable addresses forming a part of it) terminating with this paragraph:

"And thus since the administration of George Washington, the world's most distinguished Mason, the Masonic Fraternity has steadily moved across the continent, and, here, in Illinois, established a 'citadel in the prairies,' the Illinois Grand Lodge, third foremost jurisdiction in this world, and the shrine of our devotion."

The Grand Master, as an experienced business administrator, introduced a change in the manner of disbursing Grand Lodge funds, to make the procedure conform to the provisions of the Grand Lodge Code and good business usage.

His report warns that the holding of picnics, golf, bowling, baseball and other meets for amusements, under the auspices of a Lodge, on Sunday, is forbidden by the spirit of the by-laws; also, that the holding of athletic contests such as boxing, wrestling and the like, in the meeting place of a Lodge is

WYOMING

66th An. Com. Lodges: 50
August 26-27 Members: 7,805
Worland Gain: 33

William J. Haines, Grand Master, in the Grand East.

The outstanding event of the year was a Special Communication, July 4, 1940, on Independence Rock, commemorating a Masonic meeting held there on July 4, 1862, by emigrants on the old Oregon Trail. Addresses were given by Alfred J. Mokler, Grand Historian and Dr. A. G. Grane, Pres., University of Wyoming. The Grand Historian speaks:

"Independence Rock ranks among the great historical monuments of America, and it may be truly said that the Masonic Order has done its share toward making and the perpetuating of its historic interest. This old landmark was the beacon in the desert for the adventurer, the furtrapper and trader, the missionary, the scientist and explorer and the emigrant. More than 350,000 people passed by here between the years of 1843 and 1867.

"Religious meetings were held here: it was here that the sick were cared for, and it was here that the emigrants buried their dead. Jason Lee, Marcus Whitman, H. H. Spalding,

prohibited.

On the state of the Craft, the Grand Master says:

"I am very happy to report an optimistic trend, relative to the status of the individual Masonic Lodges and Masonry in general in Illinois."

He adds that the financial conditions of most Lodges has improved and the volume of work has gained steadily.

All elective officers were reelected.

Bro. Paul A. Neuffer, for the Committee on Obituaries, introduced his report with some pages of "observations and reflections" on life and its implications, particularly opportune.

The 18-page report of the Board of Grand Examiners is particularly interesting as an evidence of the care that is being taken in that Jurisdiction to maintain at a high state of efficiency the ritualistic work and other features of Masonic education.

M. W. Elmer E. Beach, P. G. M., for the Committee on Masonic Correspondence, reviews in considerable detail the Proceedings of 65 Jurisdictions, principally of the United States and the British Empire. The Philippines was not included.

Dan De Baugh, Chicago, Grand Master.

Richard C. Davenport, P. G. M., Harrisburg, Grand Secretary.

Father De Smet and many other missionaries of renown conducted services at this old landmark. From 1847 to 1867 many thousands of Mormons passed here on their way to their sanctuary in the Great Salt Lake Valley. . . . It was here that the early day Masons established an everlasting shrine for their noble Order. . . . Those pioneer Masons who tarried here that summer day in the long ago, in their toilsome journey across the plain and mountain to erect a civilization in the unbroken wilderness of the Great Northwest did so for more than the one purpose of rest. It was the nation's birthday. . . . In what more fitting manner could those pioneers observe the anniversary . . . than in the performance of the sacred rites and ceremonies of Freemasonry?

"They convened their Lodge, performed their labor, and closed in due form. It was the first Masonic Lodge meeting held in all this vast territory, from which many states have since been perfected.

The record shows that twenty Masons composed that first Lodge. Asa L. Brown from Wisconsin acted as Master. He later was made Grand Master of Washington in recognition of his great interest in the Craft. He, years after, presented to the Grand Lodge of Wyoming the Bible used on the memorable occasion.

Dr. Crane's theme was: "Shall Our Sons Be Slaves?" In the closing paragraph of a stirring address, he said:

"...Perhaps upon this Rock of Independence, Register of the Desert, we, as Masons, standing united in the bonds of Brotherhood, stalwart defenders of liberty in law, must rededicate ourselves to our task of keeping that freedom, that liberty afire lest our sons like Prometheus of old be bound into slavery. Our sons shall not become slaves."

Grand Master Haines appears to have had a busy and productive year. If his address could be summed up in a paragraph it would be this:

"In times such as the present, Brothers, when half the world is at war, and the principles of right and justice and liberty are being pushed aside and trampled under the feet of the marching hords of lawless might, it is well for us to think of our American heritage which our Masonic American forefathers paid for with blood and suffering and gave to us so many years ago."

The appendix contains the "Declaration of Principles" adopted by the Grand Masters Conference of 1940 and "Aims and Relationships of the Craft" adopted by the United Grand Lodge of England, together with reviews of the proceedings of sixty-eight Grand Lodges prepared by Joseph M. Lowndes, Grand Secretary. The Philippines' for 1940 is given generous notice.

Conrad Johnson, Grand Master, Pine Bluffs.

Joseph M. Lowndes, Grand Secretary, Casper.

FRATERNAL REVIEWS

(Continued from the preceding page)

WESTERN AUSTRALIA

Q.C., 24th. Aug., 1939, Boulder
 Q.C., 23rd. Nov., 1939, Perth
 Q.C., 22nd. Feb., 1940, Perth
 A.C., 23rd. May, 1940, Perth

Lodges: 159
 Members: 9,953
 Net Gain: 156
 Dec. 31st., 1939

Grand Representatives: to W. Australia, J. E. J. Ridgway; to Phillipines, Fred M. Holmes.

Dr. J. S. Battye in the Grand East for fourth consecutive year. Explaining the Special Communication of March 14th, 1940, the Grand Master said:

"I am more than gratified to find that my decision to hold a Special Communication at some central point in the Eastern Wheatbelt has met with such a cordial response."

These words were the introduction to a stirring address on the relation of Masonry to the present world crisis, which comprised the total transactions of the S.C.

The Q. C. of February 22nd was signalized by striking from the Constitution of the Grand Lodge of an amendment previously adopted, providing that no one might serve as Grand Master more than five times, consecutively. Perhaps the most impressive argument urged against the amendment was that it contravened a Landmark, in that the office does not originate in any Grand Lodge Constitution, but existed before there was a Grand Lodge. Bro. C. I. Paton was quoted as saying there never was a time when the Craft did not have a Grand Master ("Freemasonry and Its Jurisprudence According to the Ancient Landmarks and Charges." p. 65).

It seems that, by the polity of the Grand Lodge, not only notice of proposals to change the constitution but notice of other important motions must be a Communication prior to the one at which they are to be considered.

As in other Grand Jurisdictions stemming more or less directly from the U. G. L. of England, there is a Board of General Purposes which operates as a sort of executive committee or de facto government reporting its acts to the Communications for perfunctory action.

In this Jurisdiction the G.M. has the power of conferring Past Grand Rank on brethren who distinguished by special services.

The Grand Inspector of Workings performs, in general, the functions appertaining to the Grand Lecturer in the Phillipines. The territory is divided into some 19 or 20 districts each with its inspector. The metropolitan districts are differentiated from the more rural areas.

The several addresses of the G.M. inevitably touch on the war. Of Australia's part he says:

"We firmly believe that we have entered this war with clean hands, seeking only to preserve, in all its meaning the civilization that has been built upon the teachings of the Sermon on the Mount."

R. W. Bro. James W. E. Archdeacon, P.S.G.W., presents his fourteenth annual review of the proceedings of sister Grand Jurisdictions. This is prefaced by an interesting analysis of the contents of

reviewed proceedings with respect of certain live subjects, and animadversions on readable reviews. On the latter subject he speaks with authority. Somewhat over three pages are devoted to the Phillipines for 1939 evidencing a careful reading and sympathetic understanding.

In Western Australia they elected the Grand Master, auditor, treasurer, three members of a board of general purposes for metropolitan areas, three members of such board for the country areas, and six members of a board of benevolence. All the other officers, boards and committees were appointed. Where, in this jurisdiction, a temporary committee of three is appointed to collect and count the ballots of an election, Western Australia employs a group of ten who are called "scrutineers" to officiate.

James Sykes Battye, Grand Master, Freemason's Hall, Perth.

A. E. Jensen, Grand Secretary, Freemason's Hall, Perth.

BRO. F. H. STEVENS RETURNS

Past Grand Master Frederic H. Stevens, Deputy in the Phillipines of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States, arrived by *Philippine Clipper* on September 17, 1941. He left by clipper last May 7 to visit his aged mother, who was very ill in Chicago and who died last July 28, Bro. Stevens being at her bedside when she expired.

While in the United States, Bro. Stevens met Bros. Paul V. McNutt and J. Weldon Jones.

The Cabletow extends to Bro. Stevens its heartfelt condolence.

GRAND MASTER RETURNS

After an absence of almost three months, Most Wor. Bro. John R. McFie, Jr., Grand Master of Masons in the Phillipines, returned with his family from the United States on the S. S. "Silver Light" on September 28, 1941. Our Grand Master left by clipper last July to get his wife and children, who were then spending their vacation in the State of California.

We extend to our Grand Master a most hearty welcome.

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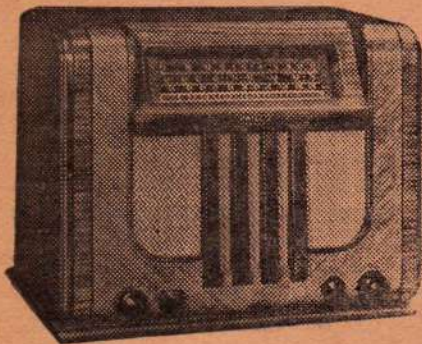
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translated into Spanish by
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Grand Secretary,

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in the Jurisdiction of the
Grand Lodge of the Philippines
before the public
jointly with the
Grand Lodge Monthly Dinner
at Plaridel Temple
next December, 1941,
under the auspices of

wives, daughters and sisters of Masons
on which occasion, the families of Masons
and their friends are most cordially invited.

(It is requested that reservations be made immediately as the Committee in charge desires to accommodate all those who may desire to attend.)

"KEEP 'EM FLYING"

Many of our brethren have been asking for the meaning of this phrase. It is the new national slogan adopted by the United States War Department for the duration of the present emergency. It is expected to become a popular expression used by persons of all ages and in all walks of life. As an expression of felicity and high morale it is hoped that "Keep 'em flying" will supplant such commonplace expressions as "So long!" "I'll be seeing you," and other similar ones.

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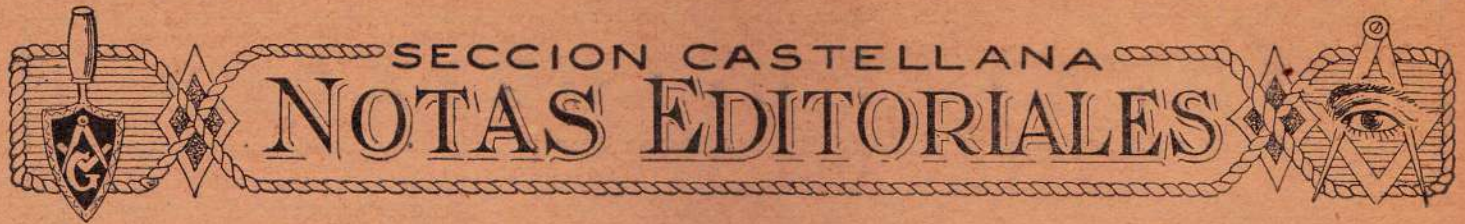
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SECCION CASTELLANA NOTAS EDITORIALES

EL VEN. HERMANO JUAN NOLASCO, ALCALDE DE MANILA

ESTÁ de enhorabuena la comunidad de Manila teniendo al frente de su gobierno al Hon. Juan Nolasco. Y decimos que está de enhorabuena, pues, el Hon. Juan Nolasco conoce mejor que nadie los problemas sociales de esta capital. Imbuído como está él de un elevado espíritu de servicio, la Ciudad de Manila puede estar seguro que durante su incumbencia habrá mejor solución de todos sus problemas y habrá mayor equilibrio y nivelación social entre su elemento heterogéneo.

La idea masónica debe volcar de los cerebros y convertirse en actuaciones efectivas, sobre todo en estos momentos en que la humanidad se debate entre ideologías que quieren dar al traste con nuestros ideales de democracia y libertad. Una masa descontenta, una masa que cree ser víctima de injusticias sociales, una masa que se cree olvidada de los poderes públicos, es un elemento propicio para la propaganda subversiva y antidemocrática. Habrá necesidad, pues, de que al frente de la comunidad esté un hombre que sepa identificarse con esa masa, que sepa guiarla, interesarse hondamente por su bienestar, y sobre todo, inspirar

en ella una gran confianza. Y nadie mejor cualificado para esta labor que nuestro Ven. Hermano Juan Nolasco.

Sobrio y medido en sus actos, enemigo de ruidosas ostentaciones, desinteresado en su labor social, el Hon. Juan Nolasco sabrá calentar los corazones de todos los que con él laboren, y sobre todo de esa masa humilde, trabajadora, obrera, que no dudamos hará sentir en todas las zonas de la comunidad mayor seguridad y mejor comprensión de las necesidades de todos y de cada uno.

El Ven. Hermano Juan Nolasco fue de los que siempre se han mantenido firmes en el ideal. Nunca ha vacilado, aún cuando otros dudaron. Mantuvo su fe inquebrantable en la idea masónica, que fue, desde su iniciación, la senda normativa de su vida pública y privada. Y como la idea masónica es amor fraternal, estamos seguros que, sembrando este amor fraternal por todas partes, hará que su actuación como Alcalde sea de positivos resultados.

Con su encumbramiento como Alcalde de Manila, celebramos también el encumbramiento de la idea masónica.

LA PRENSA NAZI EN RIDICULO

COMO si se hubiera hecho la sorprendente revelación de un secreto, de una cosa de que el mundo no estuviere enterado, la prensa nazi trae la sensacional noticia de un misterioso descubrimiento, el que Franklin D. Roosevelt, Presidente de los Estados Unidos de América, es un Masón. Y acompaña la noticia una fotografía del Ilustre Masón decorado con el mandil y al lado de otros conspicuos MASONES. Se dice que la fotografía se tomó en la noche de la exaltación de dos de sus hijos.

Si no fuera porque comprendemos a qué bajo nivel ha llegado el lector en los sitios dominados por la esclavizante mano del Nazismo, diríamos que el sensacional descubrimiento traído como noticia es un insulto a la intelectuali-

dad del público nazista. Pero piadosamente sólo diremos aquí que la prensa nazi ha cometido un verdadero ridículo al querer revelar UN SECRETO QUE NUNCA FUE UN SECRETO. El Presidente Franklin D. Roosevelt nunca ha ocultado a nadie su cualidad de Masón; antes al contrario, se ha honrado haciendo saber a todos que es un miembro de la Fraternidad. Y es que en sus actos, en sus actuaciones, en sus discursos, en todas sus actividades como hombre público se nota en él la fibra masónica. Vibra en su mentalidad el principio fundamental que informa nuestra institución, que su obra es talmente una obra masónica.

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Pero el *nazismo* no debe olvidar que si una vez fue grande Alemania, ello se debió a la obra de un Masón, Federico II, el Grande. Debe recordar el *nazismo* que la Alemania debe su unificación a ese Masón ilustre que fue quien auspició las Constituciones Revisadas de la Masonería del Rito Escocés Antiguo y Aceptado que ahora rigen todos los Supremos Concejos del Mundo. Muchos de los personajes conspicuos como Goethe y otros filósofos en Alemania fueron masones, hasta que el *nazismo* se incautó

de los poderes públicos y proscribió a la Masonería como incompatible con su ideología. Hasta ese momento había en Alemania hasta nueve Grandes Logias. De entre esas, tres se llamaban CRISTIANAS, porque sus miembros debían creer en la TRINIDAD, y las otras seis se llamaban HUMANITARIAS, porque sus miembros podían creer en cualquier otra religión siempre que creyeran en un Dios. Y esas Logias desaparecieron tan sólo cuando triunfó la dictadura del *nazismo*.

EL HERMANO GENERAL ANTONIO LUNA

DEDIQUEMOS algunos párrafos al Hermano General Antonio Luna en este mes de octubre en que nació hace ahora 75 años. Tal vez en la historia de nuestra Revolución no exista figura más tragicamente conspicua como la del General Antonio Luna. Su bravura e intransigencia en lo que él consideraba inalienable a la libertad de su patria son por todos bien conocidas.

El Her. Antonio Luna, como otros laborantes de aquella época, se hizo masón en España. El M. I. Hermano Teodoro M. Kalaw dice a este efecto lo siguiente: "Varios filipinos se iniciaron en París y Londres, mientras que Rizal, del Pilar, López Jaena, Mariano Ponce, *Antonio Luna*, Moisés Salvador y otros, en España. Los filipinos que estaban en España encontraron, naturalmente, en los comienzos, la grata asociación de aquellos hombres, como cubanos y portorriqueños, que hablaban el mismo idioma y tenían, además, con ellos, aspiraciones nacionales comunes. Graciano López Jaena, el primero de los agitadores filipinos de aquella colonia, que ya había empezado a publicar LA SOLIDARIDAD, inició, igualmente, la fundación de una Logia en Barcelona. La Logia se llamó REVOLUCIÓN y obtuvo en 1.º de abril Carta Constitutiva del Grande Oriente Español, que acababa de organizarse aquel mismo año, 1889, bajo la Gran Maestría de Miguel Morayta. En la Logia figuró como Venerable Maestro el mismo López Jaena y como Secretario, Mariano Ponce. Era miembro M. H. del Pilar y se iniciaron en ella muchos filipinos, como el Dr. Bau-

tista, el Dr. Apacible, Alejandrino y otros. Esta Logia dió pie para emprender la futura organización masónica filipina, pues, muy pronto se desarrollarían posteriores acontecimientos."

Antonio Luna fué uno de los escogidos por los Masones filipinos en España para la organización de Logias en Filipinas; pero, habiendo tenido que ausentarse para París, allí organizó un triángulo con los doctores Pardo de Tavera y Aristón Bautista, bajo la referida Logia Solidaridad. Según el mismo autor, M. I. Hermano Kalaw, dicho triángulo estuvo muy activo y allí se iniciaron también muchos filipinos, como Vergel de Dios, Félix Pardo de Tavera, Ventura, Abarca, Juan Luna, Osmundo Evangelista y varios otros. No obstante su imposibilidad de venir a Filipinas para la organización de la Masonería aquí, Antonio Luna preparó un plan completo de organización y el reglamento correspondiente. En todo esto, contaban aquellos filipinos en España con el apoyo del Grande Oriente Español, pues, en el preámbulo de la Constitución del mismo, se decía en parte lo siguiente:

"Vamos a ocuparnos de las provincias de Ultramar, tan necesitadas de justicia, tan hambrientas de legalidad, tan deseosas de igualdad. Si en alguna parte hemos de convenir que son necesarias e indispensables nuestras doctrinas de paz y caridad, es indudablemente en esos territorios. Allí es donde hay que organizar fuertemente la institución masónica;" allí es

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NOTAS EDITORIALES

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donde hay que darle un carácter expansivo, liberal y democrático; allí es donde hemos de hacer resaltar nuestras ideas de fraternidad, y donde hemos de demostrar que, si desgraciadamente en España existen hombres que quieren hacer de aquellos territorios feudos inalienables por el despotismo y la tiranía, esos son hijos espúreos de la noble España, que ama por igual a todos sus hijos, lo mismo a los de aquende que allende el mar. En Filipinas, donde el Clericalismo ha hecho su presa, embruteciendo a sus habitantes, debemos organizar un Consejo de la Orden, que les libre del yugo que quiere imponérseles, y que a la par sea la vanguardia de la civilización y el progreso que ha de reñir fieras batallas con esos que no son mas que el espectro del pasado y llevan consigo la ignorancia, el fanatismo y la superstición."

El General Antonio Luna fué miembro de la Asamblea Nacional que decretó la Constitución política del Estado, conocida por la Constitución de la República Filipina. La disposición más conspícua en dicha Constitución fué la relativa a la separación de la Iglesia y el Estado. En el proyecto preparado por Felipe G. Calderón se declaraba oficial la religión católica; pero los elementos liberales en el Congreso, encabezados por el General Luna y Tomás G. del Rosario, se opusieron y se aprobó la disposición constitucional separando la Iglesia del Estado.

Es bien conocido que el General Luna fué Director del Departamento de Guerra del Gobierno Filipino, también director del periódico *La Independencia*, y miembro de la facultad de Farmacia de la Universidad Literaria de Filipinas, Universidad que se organizó por decreto de 19 de octubre de 1898 a propuesta del Secretario de Fomento, Felipe Buencamino. Se distinguió por su bravura en muchas acciones de guerra; pero fué la más famosa, la batalla que presentó en el río de Kalumpit, "de la que sólo consiguieron salir airosos los americanos a

duras penas y a costa de enormes pérdidas," según el Her. Kalaw.

Hablando, una vez, de sus soldados, el General Luna dijo lo siguiente en una entrevista que celebró días antes de su muerte:

"Desde el día 23 de abril, hasta el 4 del mes actual (mayo), en que las abandoné con gran dolor, mis tropas lucharon con un entusiasmo que admiro. He tenido la 5.ª parte de mis oficiales heridos, dos comandantes y 5 oficiales muertos (datos exactos).—Pues bien: preguntadles si están desanimados. — En México, en Dolores y en Kalulut después de Puli-lan, Bagbag, Kalumpit y Apalit creo que se habrá convencido el enemigo de que nuestra fe en la resistencia es la misma.—Después de la resistencia de Sto. Tomás, en la que nuestros soldados se batieron a pecho descubierto y hasta la bayoneta, ¿se puede afirmar lo contrario? A las dos y media hora en que me retiré herido, estábamos frente a la estación de aquel pueblo.—Esas tropas se abrirán paso porque tienen buenos jefes y oficiales y los soldados saben batirse."

Poco se sabe de su muerte trágica y de las circunstancias que le precedieron; pero sí se sabe que dejó un testamento, que aparece escrito en el camino de San Fernando a Kalumpit y que está fechado el 31 de marzo de 1899, que contenía las siguientes disposiciones: (1) Dejo cuanto tengo a mi madre; (2) Si me matan, envolvedme en una bandera filipina con todo el traje con que haya sido muerto y enterradme en tierra; (3) Hago constar gustoso que moriría satisfecho por mi país, por nuestra independencia, sin buscar por eso la muerte.

¡Sea el recuerdo del Hermano General Antonio Luna una luminosa inspiración para los filipinos en las presentes horas de prueba en que la humanidad, dentro y fuera de nuestra jurisdicción, se está debatiendo para la reafirmación de los ideales de libertad e independencia!



De Charla con Nuestros Hombres



Nuestro Ven. Hermano Henry Becker, el hijo adoptivo de Aparri.

NADA mas interesante que una charla con el Ven. Hermano Henry Becker, el hijo adoptivo de Aparri. Su labor humanitaria y filantrópica le ganó el corazón de los de aquella región y ahora es uno de sus hijos más predilectos y distinguidos. Apenas si pueden pasar sin su labor de cooperación aquellas comunidades norteñas en las empresas que emprenden para el mejoramiento social e individual de su gente. Con razón el Presidente Quezon dijo en una asamblea pública que si en Filipinas tuviéramos unos 100,000 más como Henry Becker, Filipinas sería uno de los países más grandes del mundo.

Nadie como él conoce al dedillo las condiciones en el Norte de Luzón. Se ha mezclado allí con toda clase de gente, desde la más humilde hasta la más conspicua, y por eso fue que muchos de los Gobernadores Generales se han acercado a él en consulta y en demanda de algún consejo. La masa de aquella población norteña ve en él a un hombre verdaderamente interesado en su bienestar y felicidad.

En casos de catástrofe, como inundaciones, baguios y otras calamidades, el Her. Henry Becker es el salvador de aquella pobre gente. Allá va él poniendo a su disposición sus lanchas y sus botes, poniéndose el mismo al servicio de la Cruz Roja, yendo hasta las islas más recónditas del Norte. Cuando el pueblo se ve necesitado de una escuela, allá está el Her. Henry Becker fundando una escuela a su propia cuenta, como sucedió en la Isla de Camiguin. Cuando hace falta medicinas para las familias pobres, allá envía el Hermano Becker lo necesario para aquellos sus menesteres. Si hay que ir mas adentro para salvar a alguien, allá se dirige él, con riesgo de su propia vida. Si hay que abrir la bolsa para salvar la vida de alguna familia necesitada o para proveer a su subsistencia, allá se abre la bolsa del Hermano Becker.

Por eso es que todos que le conocen y con él se tratan le quieren bien y le respetan. Muchos le idolatran.

—Todo esto dicen de Vd., Hermano Becker.....

—Es que todos me quieren bien y en la pasión siempre se exagera.....

—Me han informado que Vd. vino a Filipinas desde muy joven.....

—Apenas cifraba en los veinte años, cuando vine a Filipinas.....

—¿De dónde?

—Soy de Filadelfia, Pennsylvania, y

allí nací en un día de Pascuas, hace ya muchísimos, pero muchísimos años...

—Mis padres fueron Jacob y Anna Becker y me eduqué en las escuelas públicas de allá.....

—Cuando los Estados Unidos de América llamó a voluntarios para unirse a las fuerzas expedicionarias para Filipinas, me uní al ejército, en busca de aventuras, y, ¿cómo no? también en busca de romance.....

Ven. Her. James Stevenson



Es de la Logia "Hiram" una columna muy fuerte, y en el mundo comercial, diestro, astuto y valiente.

—Y bien aquí encontré el mejor de los romances, pues, me casé, con una filipina, me hice de un hogar filipino; y ahora me considero hijo adoptivo de este pueblo de Aparri que tanto me quiere y que me dispensa tantos favores.....

—También estuve empleado en el servicio civil del Gobierno Americano en Filipinas; pero después me dediqué mas a los negocios.....

—Si, me hice Masón también en Aparri, allá por el 16 de mayo de 1919, en la Logia Mabini No. 39, bajo la jurisdicción de la Gran Logia de las Islas Filipinas.

—Creo que fué en junio 11 de 1919 cuando me pasaron al grado de compañero, y en 3 de julio de 1919 me exaltaron al grado de Maestro Masón.....

—Desde entonces no me separé de la

Logia, pues, soy un creyente verdadero en los principios de la Masonería...

—He dedicado mucho de mi tiempo y de mi labor a trabajos masónicos, y creo que mis Hermanos han sido demasiado buenos conmigo cuando me eligieron su Venerable Maestro en el año de 1930..

—También la Gran Logia me ha distinguido haciéndome Inspector de la Logia Gonzaga No. 66 en Tuguegarao, Cagayan, por tres años consecutivos, y también nombrándome Inspector de mi propia Logia por un año.

—Sin tener que descuidar mis obligaciones masónicas, me vi precisado a no continuar por mas tiempo como Inspector, para atender a otras ocupaciones y necesidades en Calayan y Camiguin...

—¡Oh! sí, de la Institución no he recibido más que favores. Siempre me han distinguido los Hermanos, y yo siempre los he querido.

—Quiero hacer público aquí mi agradecimiento a la Logia Nilad No. 12 al hacerme uno de sus miembros honorarios.

—Tengo fe en la Institución masónica, y no creo que puede haber otra que comprenda mejor los ideales de amor fraternal, socorro, y verdad.

—Creo que los principios de libertad y democracia, que son también ideales masónicos, no pueden desaparecer en una comunidad que conozca y practique los ideales masónicos. Y es por eso porque debemos predicar en la comunidad nuestros principios, y sobre todo, practicarlos. ¡Que nosotros mismos, como masones, seamos el mejor ejemplo para la comunidad!

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 escrito en inglés por el
 Ilustre Her. Carl H. Claudy
 Secretario Ejecutivo de la
 Masonic Service Association

bajo el título de
 "AND...I SHALL NOT FORSAKE THEM"
 traducido al castellano por el
 Muy Il. Her. Antonio González,
 Grand Secretario,

se presentará en público por primera vez en esta Gran Jurisdicción de la Gran Logia de las Islas Filipinas en la noche de "Maria Clara" que, bajo los auspicios de las esposas, hijas y hermanas de masones, se celebrará en el próximo mes de diciembre, 1941, conjuntamente con la cena mensual de dicho mes en el Plaridel Masonic Temple, y a cuyo acto quedan invitados la familia de los masones y sus amigos en general.

(Se ruega hagan la reserva de sus asientos prontamente, pues, el comité encargado desea evitar que falten asientos, y, sobre todo, desea *acomodar* propiamente a todos los presentes.)

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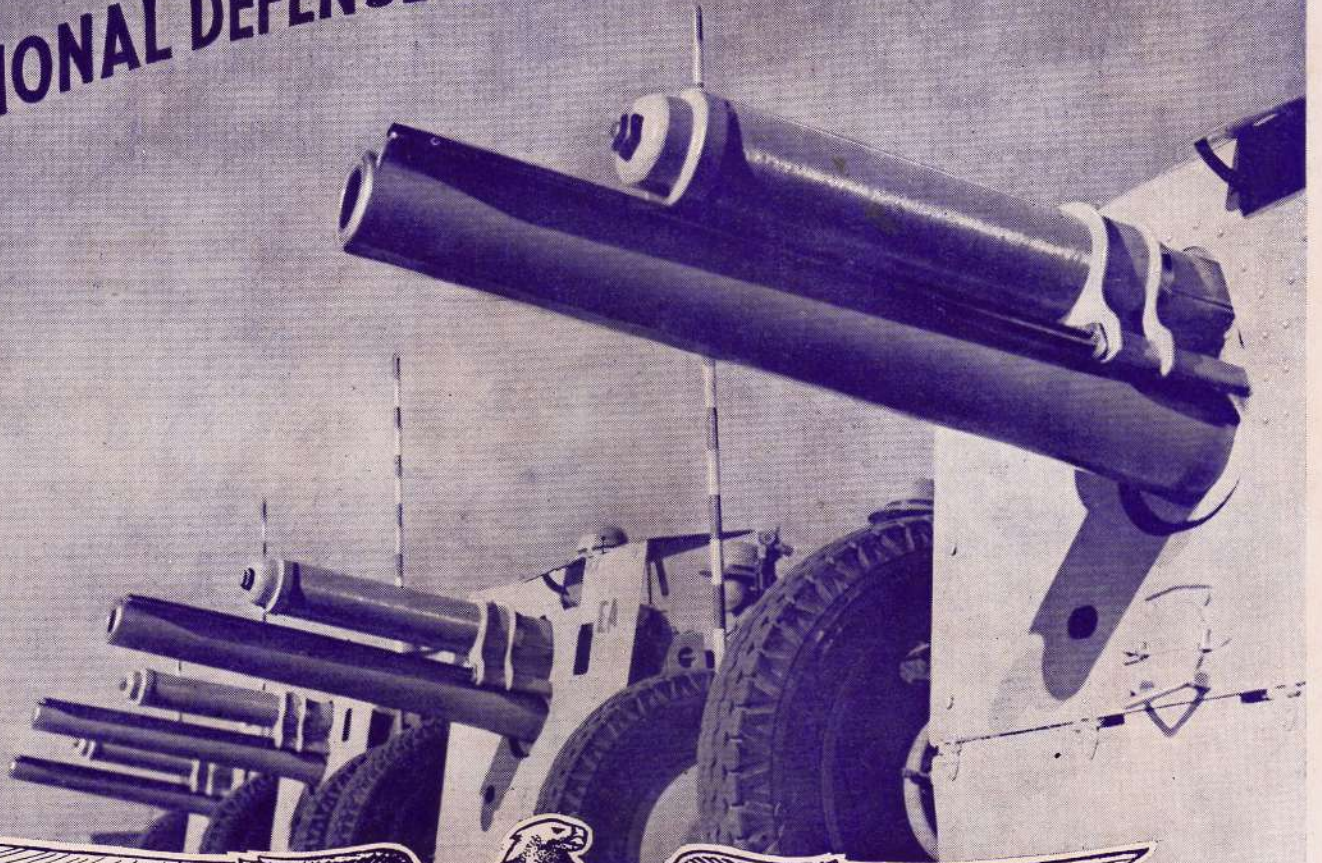
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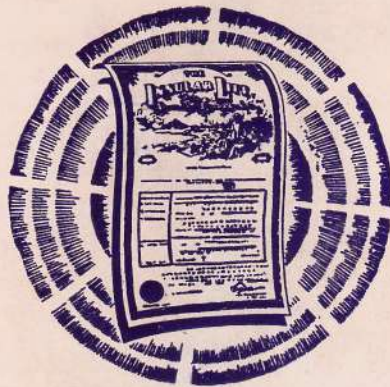
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