

The Cable Tow

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Manila, Philippines, November, 1941

No. 6

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

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

AN HONEST AND ABLE ADMINISTRATOR



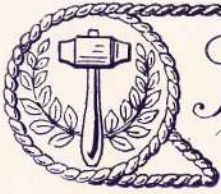
Wor. Bro. Dr. Juan Nolasco

Past Master of Sinukuan Lodge No. 16

and

Mayor of the City of Manila

(An interview with him appears on page 116 of this issue.)



The Grand Master's Message



THE SIXTH ANNIVERSARY OF THE COMMONWEALTH



IT IS, indeed, good to be back home in the Philippines and among my brethren again. On the occasion of my other absences from the Islands I always felt an urge to return, but never as strong as this last time, and the magnet which drew me back with greatest force was the tie which binds me to our Masonic fraternity in this Grand Jurisdiction.

Your Grand Master was reluctant to leave the Philippines during his term of office, but serious illness in his family required it. In leaving, however, he had the consolation of knowing that in the hands of Rt. Wor. Bro. Jose P. Guido, Deputy Grand Master, the interests of the Grand Lodge were in strong, wise and capable hands. That conviction was more than borne out upon the return of your Grand Master when he was informed that, despite his recent extremely serious illness, Deputy Grand Master Guido had guided the destinies of this Most Wor. Grand Lodge as well if not better than your Grand Master could have done.

The absence of your Grand Master, of necessity, has prevented him from making numerous visitations which otherwise he would have made. On the other hand, he feels that his visit of six short weeks in California was of benefit to Masonry in the Philippines for, on August 14, 1941, M. W. Bro. Lloyd E. Wilson, Grand Master of the Grand Lodge of California, a most charming, enthusiastic and forceful Mason, entertained your Grand Master at dinner in San Francisco, at which there were present five Past Grand Masters of the Grand Lodge of California, namely M. W. Bro. Arthur Crites, M. W. Bro. Charles Wollenberg, M. W. Bro. Earl Warren, M. W. Bro. Albert E. Boynton and M. W. Bro. Leon O. Whitsell (Grand Secretary); also M. W. Bro. A. H. Hankerson, of the Grand Lodge of the State of Washington, and one of our own beloved Past Grand Masters, M. W. Bro. William H. Taylor, as well as two officers of the Grand Lodge of California, namely Bro. Henry D. Oliphant, Assistant Grand Secretary, and Bro. Henry C. Clausen, Grand Orator, and Bro. E. L. Whitney, a member of our York Rite Bodies, now Secretary of the Rotary Club of San Francisco. These brethren showed, by the questions they asked of your Grand Master, that they were intensely interested in the progress of Masonry in this Grand Jurisdiction, not only in the Philippines but likewise in China, and sent their most cordial fraternal greetings to all of the brethren.

The following day, your Grand Master was conducted through the Masonic Hospital for Crippled Children which was started and is maintained by Islam Shriners Temple of San Francisco, and he was deeply impressed with the wonderfully fine work of rehabilitating youngsters, regardless of race or creed, being done in that hospital. Indeed, brethren, one cannot visit that hospital without coming away with a firm resolve to do more than he had ever done before to stir up interest on behalf of these little unfortunate youngsters who can be brought back to normal happy lives by just a very small contribution from each of us wherever such benevolent work is being done, as here in Manila.

Not only were our California brethren interested in the progress of Masonry in our Grand Jurisdiction, but they were also deeply interested in the progress which the great Commonwealth of the Philippines has made under the able guidance of President Manuel L. Quezon since its establishment on November 15, 1935. If there were any present that evening who were skeptical as to the future of this Commonwealth, your Grand Master feels he was able to dispel all such doubts, and it was a great pleasure for him to do so, as each succeeding celebration of the establishment of the Commonwealth Government in the Philippines brings fresh evidence of the advancement being made by the Filipino people to maintain a truly democratic government in which each citizen is free to worship his God as he wishes, and to enjoy the blessings of free thought and individual initiative. These are blessings of inestimable value, and the people of this great Commonwealth should show their thankfulness for these blessings by uniting to the last citizen in commemorating the Sixth Anniversary of the founding of the Commonwealth of the Philippines on November 15, 1941.

As Masons, we can be doubly thankful that President Quezon and Vice-President Osmeña have stood firm upon the principle of the separation of Church and State against all attempts to break it down, and we can have every assurance that they will continue to prevent the foisting of any particular religious faith upon this nation through attempts to introduce it into our public school system.

JOHN R. McFIE, JR.
Grand Master

THE CABLETOW

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EDITORIALS

NOVEMBER 15, 1941



HE 15th of this month completes the sixth year of life of the Commonwealth of the Philippines amidst a world beset with misfortunes. That will be a day, therefore, which calls for serious thinking on the part of every citizen of the land without any exception.

No matter how naturally we should be concerned with our own defenses and our own internal security, we cannot help thinking as a part of the whole human race threatened with extinction by the cohorts of Lucifer.

We are in the great upsurge of the best that is left in the soul of mankind, against the menace of caveman instincts as exemplified by

the gangsters of Berlin and Vassal Rome. We rise with that upsurge, and if it fails, we fail.

For us, there is no middle way. This is the crucial stage in the existence of all democracies on earth, and as sure as the sun will shine tomorrow, not one stone will remain of the temple they have builded should the Nazi ideology finally win.

Let us, therefore, thank the Almighty that, defenseless before, this Commonwealth stands ready now on Democracy's frontier to take up the fight with stalwart England and America against the black hordes of the Hun and all his hypocritical allies. We are on the side of Right and Justice, and on November 15 let us resolve to stay on that side happen what may.

THE PULPIT IN A DEMOCRACY



HAT priest who, from his pulpit, denounced the democratic methods of our government and condemned the books of Rizal for being the writings of a Mason, rightly deserved the rebuke of the community which reported him to the authorities. It can be added that men like him, as a rule, do not stay long on their job under a totalitarian government, which has a way of getting rid of vociferous critics and silencing them forever.

The reverend father in question should yet thank the goddess of Democracy that he is here with us to receive, if not her blessings, at least her protection. To begin with, he has had to be reported to the proper authorities by a number of persons who heard him give his sermon. Then will follow the usual preliminary investigation of his case, when he will be asked to present his version of the affair and enjoy the

right of confrontation of witnesses.

The reverend father seemed to have been particularly impatient about what he called the slow processes of democracy, or something to that effect. At least, in his own particular case, we may agree that the process is rather slow; in other words, where the evidence appears clear, as in this instance, the due process clause in our Bill of Rights should be abbreviated for the sake of abating a nuisance so manifestly injurious to our philosophy of government.

Incidentally, we might ask the reverend father where, in the totalitarian state he loves so well, is the pulpit found nowadays? Is it possible, is it rational, that he should hold up to us as a model the very system that has crushed the life out of the church and, in particular, stripped the ancient calling of priesthood of all its trappings of holiness?

"TO THOSE WHO WOULD SEEK....."

(Editor's note: The following article was written by a Special Committee appointed by Very Wor. Bro. David W. K. Au, District Grand Master for China, for the information of those who have a wrong conception of the Masonic Fraternity.)



SUNTERING slowly down one of the main thoroughfares of London one summer's day nearly twenty years ago, Eureka noticed that there was no small stir of excitement among the crowd. In an adjoining street people were wending their way towards a magnificent edifice, stately in size and grandeur, and it was apparent from a hasty glance of it, that it was newly constructed. Cars of all sizes, manufactures and shapes rolled up and stopped a little distance from the entrance of this imposing structure, for the inmates of the vehicles were almost as numerous as the spectators, some of whom may be termed "old stagers" who somehow found it not only possible never to "miss a show," but always contrived to keep up with important happenings of the day. As the occupants of the cars dismounted and walked towards the great door-way, one would hear audible current remarks on the various persons comprising this important gathering such as these:—"Here comes the Duke of C...;" "There are Prince E... and the Duke of Y...;" "That surely is the Earl of H...;" "Lord D... and Sir C... S... never seem to miss these functions;" "The Archbishop of C... must of course be present;" "The legal fraternity is well represented by Sir John C...;" "Good old Dr. D...;" "Who could that Eastern potentate be?;" "That clearly sounds like America;" "A son of Australia cannot be mistaken anywhere;" "Well, if that isn't old Bill and Jack"—the former a clerk and the latter a mechanic—in fact, judging from the varied, and at times humorous comments of the by-standers, it would seem that all classes of society, professions and trades—from the highest to the humblest—were in some form or other represented. There were visitors from the far distant British Colonies and Dominions, from the United States of America and Europe who represented Lodges, District Grand Lodges and Grand Lodges.

Not long afterwards some of the men—and be it noted here that not a single woman was to be seen among the galaxy of males because none else but a male could ever become a Mason—could be observed wearing ornate aprons, some with collars and cuffs, while others were even bejewelled. From the design and colors of some of the aprons, one might well associate the wearers with Scotland, Ireland, England, and America. It was afterwards

learned that the occasion for this large assembly was the formal opening and dedication of a new Masonic Building and Temple, for the erection of which the Freemasons were solely responsible, that in the course of the ceremony, corn, wine and oil were used, while portions of the Holy Bible were read, and prayers were offered to Almighty God, the Great Architect of the Universe.

Not a few questions perhaps would arise in the minds of the onlookers, chief among which are these. (1) Do Freemasons exert an influence for good or evil. (2) Is Freemasonry a secret society? (3) What is Freemasonry?

Before attempting to deal with the first query, it may be mentioned that it is on record that Benjamin Franklin was a Mason; that of the Presidents of the United States of America, fourteen were Masons, including Washington, Jefferson, Jackson and both the Roosevelts; that thirty-one signers of the Declaration of Independence and twenty-three signers of the Constitution and thirty-three Justices of the United States Supreme Court were Masons.

From this and the foregoing it will be seen that many names of celebrities and distinguished characters appear. It cannot be denied that most of these men contributed largely and meritoriously towards not only the national and social life of their country, but also in an international way.

As one sums up the deeds of these and others of the Masonic Fraternity in general, one cannot but come to the conclusion that Masons, as a whole, do exert in the world an influence for good. It must not be imagined for a moment, and this is not stated by way of apology, that within the Masonic fold there are not a few who are guilty of conduct unbecoming a Mason. In every institution, Masonic, religious or otherwise, there must be some who having seen light have wandered away into darkness. In regard to these, all Masons can only heartily wish for them a very speedy return from darkness to light.

In the United States of America, the influence of the Freemasons is conspicuously seen on the reverse of the American seal, where the All-Seeing Eye is at the apex of a pyramid. The symbol is reproduced on the back of the dollar note. The motto "In God we trust" on the coinage is said to be a condensation of the Masonic motto "In the Lord is all our trust."

Secondly, is Freemasonry a secret society? Freemasonry in the truest sense

of the word is not a secret society, but it is a society with secrets. A secret society is one whose members are unknown, and one whose existence is without common knowledge. Freemasonry on the other hand is well-known; a great many of its members proudly wear the emblem of the Order on ring, watch or garment. In fact many Lodges and Grand Lodges publish lists of their members and maintain card indexes of all members so that one can easily ascertain whether or not a man is a Mason. Also Grand Lodges publish their proceedings which are sent out by ordinary post. A Masonic press caters to the Masonic world; while thousands of books have been written on Freemasonry by Masons. It is also known that members of the Masonic Fraternity have their modes of recognition, their pass-words, signs and tokens whereby one Brother Mason might know another in the darkness as well as in the light. From their inception these were kept secret throughout all ages and so were certain parts of the ritual and obligations.

Obviously, then, it is not the society itself, which is secret.

However, there was and still is, nothing secret about the principles of Freemasonry. The adherents of Freemasonry believe that there is but one God, the All-Father, the Great Architect; that life itself should be a quest for truth and knowledge; that the building of personal character is necessary to prepare one-self for the reception of truth; that the Volume of the Sacred Law, the Holy Bible, is man's book of ethical and spiritual law; that immortality of the soul, and not the grave, is man's end; that brotherly love is the most important axiom of human conduct.

Various Lodges may word these principles differently, but in the main, no Mason would be likely to raise any notable objection to this summation of his beliefs.

Lastly, what is Freemasonry? Freemasonry has been described as a system of morality veiled in allegory and illustrated in symbols. As defined by the Ancient and Accepted Scottish Rite, it is a "continuous advance, by means of the instruction contained in a series of degrees, towards the light, by the elevation of the celestial, spiritual and the Divine, over the earthly, sensual, material and human in the nature of man."

(Continued on the next page)

◆ "TO THOSE WHO WOULD SEEK....." ◆

(Continued from the preceding page)

Of all the secret fraternal orders of the world, Freemasonry, i.e. the Masonic Institution, is the oldest and the most widely spread. Its roots go so far back that they may be said to be lost in obscurity. Its rites are said to be derived from a myriad of sources, from primitive initiation ceremonies, and perhaps even from various pagan cults. Enthusiastic historians of Freemasonry have even developed extravagant claims for its antiquity. Some would have it that the pyramids were built by Freemasons; that King Solomon was a Mason; that mariners and travellers from Egypt introduced Freemasonry to America before Christopher Columbus landed there. But these hypotheses are laid aside by the more practical-minded, who prefer to rest on sounder ground, mainly on Masonic philosophy itself, and to leave speculation or origin to the mystics. Whether or not Freemasonry originated in Egypt or Palestine, whether or not Osiris, Euclid, Pythagoras and the Kabala contributed to the growth of Masonic rites and symbols, the Masonic Orders have become the most important and widespread secret fraternal societies in the civilized world. Princes, potentates and literate have thought it an honor to join its ranks and associate with the brethren on terms of equality and fraternity.

Time and again Freemasonry has been, and in this age is being, persecuted for its opinions, but it has proudly and determinedly gone onwards in its triumphal march, as one of the mighty torch bearers of civil and religious freedom. In the history of Freemasonry in the Philippines, have we not the glorious example of that great patriot and Mason, Dr. Jose Rizal, who died a martyr, because he was a champion of civil and religious liberty and preferred to espouse the cause of Masonry and to live up to the tenets and principles of the Craft?

There is no doubt that Freemasonry is a great power for good in this unhappy, and it would seem "ever war-stricken" world. It has often demonstrated in times of war, famine, sudden calamity and distress its humanitarianism. It is the one great secular fraternity which has succeeded in bringing together in the bonds of fellowship and brotherhood men of different races and creeds, who otherwise might have been strangers for all time.

"The secret of its everlasting persistence is not difficult to see. Freemasonry has survived the ages and lives because it is founded on the eternal verities—God, freedom and immortality."

(Quotation from "The History of York and Scottish Rites of Freemasonry—Dr. H. R. Evans)

Freemasonry in England took its rise from the cathedral builders of the middle ages, who in turn had their origin from the Colleges of Artificers of ancient Rome. As cathedral building went out of existence, so did the old builders' guilds, but scholars and gentlemen of leisure who were accepted as honorary members by the "Operative Lodges" in the seventeenth and eighteenth centuries kept up their interest in architecture and its symbolisms, resulting in "Speculative Freemasonry."

"These non-professional members" as Albert G. MacKey says in his History of Freemasonry (New York, 1898) "completely changed the character of the Masonic organizations known at that time under the name of Lodges. The operative element was entirely eliminated from them, and the Lodges became no longer companies of builders but fraternities of speculative philosophers. This translation of the operative into the speculative organizations occurred in London in the year 1717 at which time the Grand Lodge of Free and Accepted Masons was established." They decided on the retention of the working tools of the older fraternity as symbols as well as of some of the ancient legends and charges handed down from age to age, and gradually there grew up the system of degrees, with their elaborate rites and ceremonies.

In his History of the York and Scottish Rites of Freemasonry, Dr. Evans states "Modern or speculative Freemasonry uses the tools of the ancient Craft as symbols of moral and spiritual truth. We are forever engaged in building Temples (ourselves) where love and truth prevail. The letter "G" is not only used to denote geometry, but to symbolize God. We are cognizant of the fact that geometry is closely allied to the nature of "Deity." Also did not that profound philosopher Plato say "God geometrizes?"

Freemasonry is not a religion, but it is religious. A belief in God is necessary before one can be accepted for initiation into the Order, and there is recommended the study of the Holy Bible as a help to rule and guide all one's actions. Freemasonry, however, recognizes no distinctions of religion. It is non-sectarian, but leaves to each of its votaries the interpretation of the same. Hence men of all religions are brought within its ranks so that Freemasonry has become today universal.

Freemasonry teaches a man's first

duty is to his God, then to his country, his neighbor and himself, i.e. to be on the square with all men, not only with Masons. It may be here emphasized that Freemasonry offers no pecuniary advantages whatsoever and anyone joining with the object will be sadly disillusioned and disappointed. On the contrary, every Lodge has a benevolent or charity fund to which its members contribute, and it stresses charity (material and otherwise) but this without detriment to one's comfort or to that of those who have just claims upon one's support. Many are the hospitals, charitable institutions and schools sponsored and sometimes exclusively supported by Freemasons, and while they cater for all needy souls, a first preference is usually given to Masons and their immediate families.

A certain amount of social intercourse naturally obtains among the members of the Craft, but a Lodge is certainly not a glorified club and should never be so regarded by those wishing to join the Order. It is to be hoped that after seriously perusing these lines, any such ideas will have been quickly dispelled.

Any group of Masons under certain conditions may form a Lodge under Charter from one of the recognized Grand Lodges, to whom its Master, who governs the Lodge, its officers and members owe allegiance. A Grand Lodge is governed by a Grand Master. In certain countries, e.g. in Great Britain and the United States of America, there are several Grand Lodges—each being governed by its own Grand Master—but no Lodge nor Grand Lodge recognizes a supreme Grand Master but the one who is the Great Architect of the Universe.

Freemasonry stands for order, co-operation and good government, for in a Lodge, besides the Master, there are many officers, usually twelve, nearly all of whom are elected or chosen at the end of a Masonic year from among the members. Each has a part to play towards making the Lodge a success masonically. Each has an opportunity of climbing the Masonic ladder and should in fact aspire to the ancient chair of King Solomon, the highest office in the "Blue" Lodge. Success in this respect will depend not so much on one's intellectual ability nor on one's gift of delivering lectures nor on one's zeal in inspiring others to cooperate, but generally on one's capacity for leadership along those lines which will make for the best Masonic traditions.

◆ OUR DEPUTY GRAND MASTER ◆

(Editor's note: Address delivered by Past Grand Master Joseph H. Alley at the Grand Lodge Dinner held at Plaridel Temple on September 29, 1941, under the auspices of Nilad Lodge No. 12.)



WE ARE met here particularly to honor R. W. Bro. Jose P. Guido, on his completing his term of acting Grand Master. I do not presume that Malacañan had this meeting in mind when it promoted Bro. Guido to the rank of Lieutenant Colonel, but it was certainly very opportune. We, therefore, have the double pleasure of congratulating Bro. Guido on his well-earned promotion, as well as on his success as our acting Grand Master.

I am sure that all of you will unite with me in my belief that no promotion has been more truly earned than his. We all know something of how hard he has worked and of what thought, care, deliberation and pains-taking consideration he has put into his task, which is one of the most exacting, as well as most important of the positions which our Government confers. I want Bro. Guido to know that all his Brother Masons rejoice in his success, and wish him further success and rewards in his life work.

The position of acting Grand Master is not an easy one. I know, because I had it once myself. The Grand Master can develop his program for the year, and change it, from time to time, as may seem expedient and advisable. The acting Grand Master, however, should follow the program laid down by another, and the question which he constantly has to answer is not how he would meet a problem, but how the

Grand Master would like to have it met. This often results in that the acting Grand Master being hesitant in carrying on the work of the Grand Lodge, but we are all glad that Bro. Guido has carried on forcefully and faithfully, with all the vigor and decision which could have been used by our Grand Master himself, and now that our Grand Master has returned, we can report to him that his work has been carried on in full and, we know, to his entire satisfaction.

We all have seen during the past months, how Bro. Guido can perform and fulfill that most important trust of Grand Master. It is next month, if only a night away before the Masters of subordinate Lodges will be reading the prohibition against electioneering, so that I believe I am safe against such a charge in stating that his work as acting Grand Master has confirmed us in the belief of our wisdom in choosing him to the high rank which he now holds, and in our firm intention in continuing him next year to the still higher and most exalted post of Grand Master.

During the coming year, we are very likely to see the faith and ideals of Freemasonry tried as they have not been for many years in these Islands. We all hope that war may be kept from us but each day we are certainly coming closer to that condition. R. W. Bro. Guido is steadily securing the information which will enable the Phil-

ippines to meet that crisis if and when it comes. Some day, I hope that he will be able to tell us of some of the interesting material which he has been gathering during the past months regarding the work of the foes of this Commonwealth, and of the faithful integrity and patriotism of others.

We read so much every day of the implements of war, which have been developed such as tanks, guns, airplanes, submarines, and all the new mechanized machines and armies. That the Philippines and the United States need to study these new machines and secure their own equipment and armies as strong or stronger, is true, but I believe that Bro. Guido would tell you, if he could say what he wished, that the greatest danger to both the Philippines and the United States is the men and the organizations which are working to destroy these countries, and the greatest safeguard for our country is the faith and integrity of our people, the determination to fight forever against the aggressor, to stand for Truth, Justice and Right.

France fell because she stopped fighting when the odds were overwhelming against her, but Britain met those same odds with the determination to carry on the fight no matter what disaster should overtake her, and Britain still lives and is confidently looking forward to the day of final victory. Nearer home, China has proven that no matter what heavier armies may be used against her, and whatever portion of her land she had to relinquish to the enemy, still she is not conquered, and she cannot be conquered as long as her people are determined to continue the struggle. The lesson of these wars will be, I believe, that the machine cannot be greater than man, that Lies can never extinguish Truth, that Wrong cannot conquer Right, so long as men will stand determined to live and die, if need be, for his Ideals, for Truth and for the Right.

SICK COMMITTEE

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

James Kabakow, (89) c/o Finance Office, U. S. Army, Port Area, Manila.

Gaw Punso, (93) 602 Alvarado, Manila.

Marciano Sayoc, (15) 931 Ongpin, Manila.

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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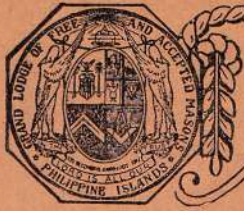
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THE GRAND LODGE

Monthly Dinner



THE Grand Lodge dinner for the month of September was held at Plaridel Temple on the evening of September 29, 1941, under the auspices of Nilad Lodge No. 12. Right Wor. Bro. Jose P. Guido, Deputy Grand Master, was the guest of honor. About 150 Master Masons from Manila and neighboring provinces were present. At the main table were the following brethren: Grand Master John R. McFie, Jr.; Senior Grand Warden M. Goldenberg; Junior Grand Warden Antonio Ramos; Grand Secretary Antonio Gonzalez, P. G. M.; Past Grand Masters Stanton Youngberg, Joseph H. Alley and Jose Abad Santos; Wor. Bros. Lamberto Javalera, Master of Nilad Lodge No. 12; Dr. Juan Nolasco, the City Mayor; Faustino Aguilar, John R. H. Mason; Bros. R. D. Willard and R. E. MacGregor.

Wor. Bro. Lamberto Javalera who was presiding, thanked the brethren for their presence and said that their fine spirit of cooperation made the affair a success. He announced that sudden illness compelled the guest of honor to stay in the hospital, but that he had requested Right Wor. Bro. M. Goldenberg to represent him that evening.

Past Grand Master Joseph H. Alley, the first speaker of the evening, paid tribute to Right Wor. Bro. Guido in an address which appears on page 106 of this issue.

Past Grand Master Jose Abad Santos was introduced by Wor. Bro. Javalera as "a gentleman and a patriot; a man of great intelligence and integrity, whose conduct and reputation are spotless; and 'the next Chief Justice of the Supreme Court.'"

Most Wor. Bro. Jose Abad Santos began his speech by saying that to him it was very apparent that there is fine team work among our Grand Lodge Officers. He observed that when our Grand Master was needed by his family in the United States, Right Wor. Bro. Jose P. Guido took over the post and admirably discharged the duties of Grand Master. Then, now that Bro. Guido is ill and has to be confined to a hospital, Most Wor. Bro. McFie returns. According to him, the devotion to duty of Right Wor. Bro. Guido which he showed as acting Grand Master during the absence of Most Wor. Bro. McFie, and his efforts to advance the program outlined by the Grand Master, have aggravated his ailment. He recalled how

he has known Bro. Guido quite well and how he has been in constant touch with him as an official of the Government and as a Mason, and added that during his term as Grand Master, Bro. Guido gave him his unstinted support. He expressed the hope that the guest of honor will soon recover.

Bro. Santos said that Grand Master McFie came back with fresh ideas from the United States, and at this time we should hear from people who have been in that bulwark of Democracy. He suggested that we should consider ourselves fortunate in being free from the misfortunes that beset most of the countries of the world today, and that we owe this to protection of the American flag under whose aegis we meet on common grounds. Here, according to him, Filipinos, Americans, and nationals of other countries observe a spirit of complete harmony which is the true basis of lasting peace. If Freemasonry had not taken root in the Philippines we would have missed the blessings of so much liberty as we are enjoying now, according to him. We hear that in countries governed by totalitarian masters, Masons are persecuted, but here Masonry is practiced openly, he pointed out, adding that the great Lights of Masonry are a constant source of inspiration and hope for all of us, and that we should see to it that the noble principles of the Craft remain at the foundations of the edifice of this Commonwealth. Freemasonry, he reminded the brethren, has gone through countless sacrifices, and the most brilliant pages of the history of the Philippines were written in the lives of great Masons, like Rizal, Mabini, and Del Pilar. In the spirit of these men, the brethren should devote their time and energy to the perpetuation of the great tenets of Masonry and resolve to strengthen our Masonic ties so that, united, we might secure the future of Democracy in the Philippines, Justice Santos concluded.

Right Wor. Bro. M. Goldenberg, Senior Grand Warden, spoke on behalf of Right Wor. Bro. Guido, who was then in the Philippine Army General Hospital. The speaker assured the brethren that during the absence of the Most Worshipful Grand Master, the affairs of the Grand Lodge were adequately taken care of by Right Wor. Bro. Guido, recalling how Lodges in Manila and neighboring provinces were visited and how the manifold demands on the office of Grand Master were executed

with fidelity and precision. He welcomed the Most Worshipful Grand Master upon his return to the Philippines and expressed the hope that he will continue to work for the betterment of the Craft. Bro. Goldenberg noted the presence of Wor. Bro. Juan Nolasco, newly appointed Mayor of Manila, and said that the Masonic Fraternity is proud to have him at the helm of the city government.

The Most Worshipful Grand Master, John R. McFie, Jr., praised the wonderful work of Right Wor. Bro. Guido during his absence and expressed his wish for a prompt recovery. He said that true to the expectations of Most Wor. Bro. Abad Santos, he has a message from the Grand Lodge of California, the parent Grand Lodge of our Jurisdiction, which is a message of good will and brotherly love. He recounted how he was tendered a dinner by Grand Master Lloyd E. Wilson of California at Hotel Mark Hopkins in San Francisco, as Grand Master of Masons of the Philippines.

According to Bro. McFie, instead of delivering the usual after-dinner speech, he was asked questions about Masonry in the Philippines and he observed then the earnest interest of the brethren in that Jurisdiction in the welfare of the Craft in this outpost of the United States. He reported that the most active individual Mason in the State of California at present is Past Grand Master Earl Warren, Attorney General of the State, and who, Bro. McFie was informed, can easily be elected Governor of California if he cares to. Concluding his address, he said that he also had a message from the people of the United States, and the message was this: America will go to war against any aggressor or aggressors of the Filipino people.

A very interesting film of the Pan-American Airways exhibited by Bros. R. D. Willard and R. E. MacGregor was enjoyed by all present. Mr. Juan Y. Benasa, tenor, sang "In the Garden of My Heart" by Ball, and also a selection from the opera "Tosca" by Puccini. He was accompanied on the piano by Mr. Agapito Bognot in the first rendition, and by Prof. Calixto Llamas in the second.

Mention must be made of the efforts of Wor. Bros. Lamberto Javalera, Joaquin Garcia, and Mariano Gonzalez in making a complete success of the monthly dinner. They were warmly congratulated by the brethren.

MANILA LODGE CELEBRATES 40TH ANNIVERSARY



MANILA Lodge No. 1 celebrated its 40th Anniversary at the Scottish Rite Temple on October 10, 1941. There was a fairly good number of brethren present. Among the speakers of the evening were Past Grand Masters H. Eugene Stafford and Manuel Camus, the first Master and Secretary, respectively; Samuel F. Gaches, the first Master Mason raised in that Lodge; Wor. Bro. Bertrand H. Silen; Most Wor. Bro. Lloyd E. Wilson, Grand Master of Masons of the Grand Lodge of California, who spoke over the radio from San Francisco by remote control; and the Most Worshipful Grand Master John R. McFie, Jr. Wor. Bro. Henry Gilhouser who acted as Master of Ceremonies spoke as follows:

"We have foregathered here this evening for the purpose of celebrating and commemorating the 40th Anniversary of the granting of a Charter by the Grand Lodge of California—for the organization of Manila Lodge No. 342, under the Grand Jurisdiction of California.

"This Lodge, No. 342, on the organization of the Most Worshipful Grand Lodge of the Philippines, became Manila Lodge No. 1, Free and Accepted Masons, under the Grand Jurisdiction of the Most Worshipful Grand Lodge of the Philippines.

"Thus, Manila Lodge No. 1 holds the distinction of being the Mother Lodge of American Masonry in the Philippines.

"In commemorating that august event of 40 years ago, we are this evening assembled with a feeling of deep humility and in a spirit of due reverence to the Supreme Grand Master of the Universe, Who presides in that Celestial Lodge above, through Whose bountiful blessings, and thru Whose grace we have been permitted to work and to prosper.

"At the same time, we are cognizant of—and filled with an exalted spirit of pride in the accomplishments of our Lodge and of Philippine Masonry in general.

"Forty years ago, 16 men—tried and true—who were Masons, had applied for and were granted a Charter by the Most Worshipful Grand Lodge of California, to organize a Masonic Lodge in this then far outpost of America.

"What the organization of this Lodge has meant to Americans and Filipinos alike in this part of the world is a matter of history. This meaning is definitely reflected in the liberal Constitution of this Commonwealth—and is reflected in the general laws which have been enacted since that time by the ablest

leaders of this country for a free and liberal people.

In a greater measure, it is to be noted in the growth and strength of Masonry in this country.

Masonry in the Philippines, at this moment, occupies a most unique position in this part of the world.

Philippine Masonry being a product of American Masonry is thus a true outpost of American ideology and we, in our position, are unique in that we are at the moment the strongest liberal minded and democratic people in this part of the world and actually are the rallying point for free thought, free speech, free religious worship and liberal education—all guaranteed by a democratic Constitution of the Government under which we live.

In all of this, Masonry has had its part.

And Manila Lodge, the Mother Lodge of this Grand Lodge, has contributed in a very large measure in this accomplishment.

The first Master of Manila Lodge No. 1 and also the first Grand Master of Masons in this Jurisdiction, is Most Worshipful Brother H. Eugene Stafford, still a member of Manila Lodge.

We are proud to have him with us this evening—and we salute him.

We are also proud to have with us Most Worshipful Brother Manuel Camus, the first Secretary of Manila Lodge.

Brother Camus, like Brother Stafford is also a Past Grand Master of the Grand Lodge of the Philippines.

These two brethren are the only two representatives present with us this evening, who were members of that valiant group of 16, who, 40 years, ago, applied for and received a Charter for the organization of this Lodge.

The accomplishments of these two brethren, as individuals and as members of the Masonic Fraternity, are of pub-

lic record.

Their untiring efforts in the interests of Masonry and the public welfare are too well known to require comment from me.

I shall not endeavor to extol their virtues at this time, their past acts are recorded in the hearts of their fellowmen and speak for themselves.

A toast was offered by the youngest Past Master to the first Master and first Secretary of Manila Lodge, as well as to the other charter members of the same. The toast was made by Wor. Bro. Harold T. Gewalt and was warmly applauded by the brethren present. Due to lack of space, we will publish the same in our next issue.

Most Wor. Bro. H. Eugene Stafford spoke on how Manila Lodge was organized, and the part he had taken in it.

Past Grand Master Manuel Camus who was made a Master Mason in Zetland in the East Lodge under the United Grand Lodge of England was asked to speak on his reminiscences of the organization and activities of Manila Lodge No. 1. Bro. Camus served as the first Secretary of Manila Lodge, and his address is as follows:

"I have been asked to dwell on my reminiscences of the organization and activities of the early American Masonry in the Philippines.

"If I may be permitted, however, for the sake of truth and accuracy, I would like to say that, contrary to what has been said and written by the Masons under the Grande Oriente Español in these Islands, it cannot be denied that the 'Katipunan' was an outgrowth of the early Masonic work in these Islands. When Masonry was suppressed by the stronger influence of the monastic order during the Spanish regime, the Filipino Masons, in their desire to help their country, aided in the organization of the 'Katipunan' wherein signs and tokens very similar to those used in their Masonic Lodges were taught. We may, therefore, say that although Masonry as an institution had nothing to do with the 'Katipunan,' individual Masons like Aguinaldo, Del Pilar, Bonifacio, Mascardo, Antonio Luna, Isidoro Torres and others were responsible for the activities of the secret organization which culminated in the Revolution of 1896.

"Coming now to the early American Masonry in the country, I may narrate that just after my arrival from Singapore during the month of August, 1899, I read in an American paper published in Manila a notice calling Masons to a meeting for the organization of Sojourn-

(Continued on the next page)

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Manila

◆ Manila Lodge Celebrates 40th Anniversary ◆

(Continued from the preceding page)

ers Masonic Association. Obeying the call, I presented myself at the first meeting of the organizers, mostly army officers. At the time fighting was still going on between Americans and Filipinos and, naturally, I might have been subjected to the water cure, of which so much was whispered among Filipinos, had I not been a Mason. I was cordially received and very soon, not only personally but accompanied by a Spanish Mason, Sr. Juan Utor, who, notwithstanding the fact that he could not speak English, was interested in everything Masonic, I attended said meetings which culminated in the organization of the Philippine Sojourners. Sr. Utor and myself returning home from these meetings were usually given a pass by the ranking military officer attending the meetings and it was certainly funny to see Sr. Utor when he placed me before him every time we were challenged by the guards that patrolled the city at night, and excitedly urged me to "answer, answer," fearing perhaps that those earnest looking volunteers might take a pot shot at us because of the delayed answer to their challenge. Sr. Utor probably did not know that a bullet of one of those Springfield guns could go thru both of us if fired by the sentry.

"Soon after its organization, the members of the Sojourners decided to request the issuance of a dispensation from the Grand Lodge of California and 14 members of the association, including myself, decided to demit from our respective Lodges and become charter members of the first American Lodge in the City of Manila. The petition was properly drafted, wherein appeared the names of 14 brethren. When it came to the signing of said petition, it was found that one of the brethren, Captain Wren, was away in Northern Luzon fighting Gen. Gregorio del Pilar and his men. Brother Burritt suggested that we send a Roosevelt rough rider, Mr. Wright, for Brother Wren's signature. This was done, Mr. Wright with the petition in his pocket, started for the American and Filipino lines seeking Captain Wren. Rough rider Wright encountered many obstacles and difficulties on his trip to Captain Wren's command. He had to cross swollen rivers and rough mountains, but just a day before the departure of a boat for the United States, he arrived in the City with the petition duly signed by Captain Wren. We decided to show our gratitude to Mr. Wright by presenting him with a gold watch and the man who went thru so many perils, hardships and difficulties to obtain Brother Wren's sig-

nature, cried like a baby when the watch was presented to him, and thereafter was one of my best friends. While I was a Judge of the Court of First Instance of the Mountain Province, he came over and met me at Tagudin or Cervantes and accompanied me as far as Bontoc, where I insisted that he drop behind so that his prospecting work as a miner may not be prejudiced. I am only so sorry that he died before the mining boom in the Islands came. Notwithstanding the fact that he was not a member of the Order, he was a true soldier and possessed a true Masonic heart.

"Once our Charter was granted, our next difficulty was in looking for a Lodge room, and I assure you that during that time this was not an easy task, for after knowing that the room was intended for a Masonic Lodge, the owners firmly refused a lease, until we find a house in Calle Real, with a bar down below, that was leased to us for a period of three years. The house was so dilapidated (and the noise from the bar so great) that while we were conferring a Third Degree during a stormy night, buckets had to be used and everyone of us had taken a thorough bath before the ceremony was over. At a Third Degree meeting during a 4th of July, the noise produced by fire crackers in the bar below was so great and I believe that the candidates did not realize then the beauty of the ritualistic service so admirably performed by the then Master of the Lodge, Judge Burritt and his team. As we have about 10 candidates every month and some of them, after being selected, were ordered to the United States, at times, we have to meet three times a day to confer degrees; one in the morning, another in the afternoon and a third in the evening. But in none of these meetings was there a lack of quorum due to the absence of the neces-

sary number of brethren sufficient to confer the degree in full form.

"My time is up and, therefore, will have to leave for some other occasion the narration of my experiences as a Mason in the United States, Canada, Spain, Singapore, China and Australia. I have to yield to the next speaker but not before maintaining that Americans should be proud of the wonderful work carried out in these Islands by the old timers who, discarding the guns which brought them to these Islands, entered with will and bim the work of teaching my people and establishing a wonderful educational system adequate for the land.

"As in time gone, when a few Filipinos cooperated with the good work of the Americans, I desire that young Americans should now cooperate with the Filipinos in completing that monumental work and in seeing to it that that structure is constructed on a sound and firm foundation, so that it will stand as an enduring monument to the honor and glory of the Americans and Filipinos alike."

Wor. Bro. B. H. Silen who arranged for the radio-telephone communication spoke as follows:

"Hello, San Francisco! This is Worshipful Bro. Bert Silen speaking to you from Manila in the Philippines. Greetings to you, Most Worshipful Bro. Lloyd E. Wilson, Grand Master of the Grand Lodge of California, and to your party gathered in the studios of the National Broadcasting Company in San Francisco.

"Gentlemen, we are met here tonight on the occasion of the Fortieth Anniversary of the founding of Manila Lodge. We are met here tonight to do homage to our original Mother Grand Lodge, who gave us birth, and to salute that band of stalwart Brothers whose courage, foresight and loyalty to our Fraternity first brought the light of American Masonry to the Philippines and placed it on that glorious road on which it is now travelling.

"Forty years is a long time in the life of man and the ranks of those faithful servants have been thinned by the ruthless hand of time. Some have been dispersed to the four corners of the earth, while others have been called to serve at the side of the Supreme Grand Master. Nevertheless, we have with us tonight, two members whose names can be found inscribed on the original Charter so graciously handed down by the Grand Lodge of California to Manila Lodge No. 342, which later was to be-

(Continued on the next page)

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◆ Manila Lodge Celebrates 40th Anniversary ◆

(Continued from the preceding page)

come Manila Lodge No. 1, under the Jurisdiction of the Grand Lodge of the Philippines. Both these charter members have lived to serve Masonry in the Philippines, as its Most Worshipful Grand Master. Most Worshipful Brothers H. Eugene Stafford, first Master of Manila Lodge, and Manuel Camus, its first Secretary, are sitting here by my side as I speak these words. They particularly asked me to convey to you, Most Worshipful Brother Wilson, their loyal and fraternal greetings on this most auspicious occasion.

"Forty years! Long in the lives of men perhaps, but as a grain of sand, on the pathway of time. So insignificant will these forty years appear on the scroll of future ages that we, in our own small way, have endeavored to etch this memorable occasion on the calendar of time, by reproducing, in indestructible bronze, a facsimile of the Charter, handed down to us by the Most Worshipful Grand Lodge of California. The original parchment bearing the all-important phrases and the distinguished signatures which gave life to this humble branch of the Masonic Fraternity will long have turned to dust ere the surface of this bronze tablet might e'en be scratched. In a few moments, Most Worshipful Sir, our Grand Master will present to each member of Manila Lodge No. 1 present a token commemorating the 40th Anniversary of our Masonic existence. These tokens have been struck from the very metal used in producing the bronze facsimile of our honored Charter. To you, Most Worshipful Bro. Wilson, will go the honor of receiving the first token struck from this plaque and it is to be a symbol to you, as it will be a symbol to us, that the bonds of Masonic friendship, that the ties of Masonic brotherhood, and that the principles of our great Institution are as everlasting and indestructible as the metal from which these tokens are molded.

"To you, brethren, who are in this room with me here tonight, I direct your attention to that flag-draped easel standing there. It is most significant that the folds of Old Glory should embrace that which in itself is symbolic of the Institution we all love. The American flag and the Masonic Charter stand side by side as the true and faithful symbols of freedom, truth and Brotherly Love.

"Gentlemen and brethren, to you, to those men, good and true, who will follow in our footsteps in the near future, and in countless ages beyond, I give

you, cast in metals that have stood through the ages past, the Charter of our beloved Lodge.

"Most Worshipful Brother Lloyd E. Wilson, we wish you could have been here in person to witness with your own eyes as your own ears have done, the unveiling of this symbol of authority on which Manila Lodge has been erected. We are most grateful that at least, through man's ingenuity, you have been able to hear, if not to see, this glorious occasion in our Masonic history. It is now your right to address us, who, after forty years, still retain that filial love bounden to our original Mother Grand Lodge.

Come in Sir!"

Grand Master Lloyd E. Wilson of California, speaking from the studios of the National Broadcasting Company in San Francisco, greeted Manila Lodge in the following words:

"Most Worshipful John McFie, Grand Master of Masons in the Philippines, and my Brothers:

"The opportunity afforded me to address you, a symbol as you are, in commemoration of the Fortieth Anniversary of the founding of Manila Lodge No. 1, is greatly appreciated by me, not only because it is a personal pleasure to have a part in this unique ceremony but also because of the opportunity thus afforded to reaffirm and strengthen the ties of friendship and Brotherly Love already existing between the Grand Lodge of California and the Grand Lodge of the Philippine Islands over which my good friend, John R. McFie, has the honor to preside. I convey to you not only my personal greetings and the official greetings of our Grand Lodge but likewise the best wishes of 927,000 Masons in this Grand Jurisdiction over whom I have the honor to preside. We

feel something more than a distant relationship to all of you for, after a long and unsettled Masonic history in the Islands, you turned to the Grand Lodge of California with the request that we charter the Lodge, which you honor tonight, Manila Lodge No. 1. There has always been unity as a result of this a strong tie between these two Grand Lodges, and we look upon it not as a relationship of parent and child but rather as the relationship of brother to brother, with the realization that as the years go on and as the Grand Lodge of the Philippines grows in strength and power, a slight difference in the ages of these two Grand bodies will become more and more negligible. We look to you in the Philippines not only as an outpost of this American continent, with its military and commercial enterprises, but also as the solid outpost of Masonry in the Pacific. We have had reason to be reassured in this respect, for your Grand Master honored us with a visit in California a few months ago. One could not talk with him and come under the influence of his fine character without realizing that he has a fine grasp not only of commercial and cultural life in the Islands but also of Masonry and its activities there.

We live in troubled times and what the future may hold one dare not forecast, but that we are in the midst of a world cataclysm cannot be denied. This is no mere recurrence of age-old wars in Europe but is rather a world revolution, pitting two totally different governmental philosophies against each other. That we are not engaged in the actual struggle is our good fortune, and it is to be hoped that we may be spared such participation, but that we are a part of the total struggle cannot be denied. The forces which would destroy the form of government under which we live and of which you are a part, are at work among us just as surely as if we were actively at war. The strategy of the dictators is always, first, to destroy from within, to disunite a people, to set one group against another, to ferment internal unrest, and to breathe racial and religious prejudices. But what is the task of Masonic Lodges, whether it be here in California, or in the Philippines? The task is simple to define because of the laws of the country in which we reside—to continue such practices in our relationship with men as will keep all peoples united—to insist constantly upon the rights of others in order that there may be rights for all—

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◆ Manila Lodge Celebrates 40th Anniversary ◆

(Continued from the preceding page)

to demand that the freedom of every man shall be respected in order that there may be freedom for all, and above all, it means that in these times every Mason should, with great intelligence and deliberation, exercise that steady influence in his own circle of friends which is so essential if we are to avoid chaotic thinking and precipitous action. To the practice of these principles and to the preservation of the representative form of government, we can, as did those early Masons, pledge our lives, our fortunes and our sacred honor. Accept our congratulations and our earnest prayers for a long and successful Masonic career by Manila Lodge No. 1."

Our Most Worshipful Grand Master John R. McFie, Jr., responded as follows:

"Good Morning, Most Wor. Bro. Lloyd E. Wilson:

"This is your friend John R. McFie, Jr., Grand Master of the Grand Lodge of the Philippine Islands speaking.

"I feel I have been greatly honored in having been asked by Wor. Bro. Cecil and the members of Manila Lodge No. 1, to respond for them in thanking you, as Grand Master of the Most Wor. Grand Lodge of California, for assisting in making the event which Manila Lodge No. 1 is celebrating here tonight the great success which it has been, and for the cordial message of greetings which we have just had from you over the air.

"Our one great regret, Bro. Lloyd, is that you yourself could not have been here in person tonight to give us your splendid message, as I have told the brethren what a grand person you are, what a warm welcome you accorded me in San Francisco last August, of the delightful dinner you tendered me, and what wonderful work you have done

for the Grand Lodge of California during your term of office as Grand Master, now fast drawing to a close.

"Tonight, as you have been told by Wor. Bro. Silen, Manila Lodge No. 1 has unveiled a bronze plaque on which has been reproduced the Charter which the Grand Lodge of California gave to it on October 10, 1901. By this act, Manila Lodge No. 1 has reaffirmed its adherence to the principles of American Masonry as implanted in the Philippines forty years ago through the generous action of your Grand Lodge, and has pledged anew its loyalty and devotion to its original Mother Grand Lodge.

"Since that memorable date, I can say with all sincerity, not only on my own behalf as present Grand Master but likewise on behalf of all of the other Past Grand Masters of this Grand Jurisdiction, ten of whom are here present, that Manila Lodge No. 1 has been, and still is, the outstanding Lodge in this Grand Jurisdiction and has never failed in practicing, as well as preaching, the enlightened doctrines of Masonry in these Islands and in giving to each Grand Master, in turn, its loyal and wholehearted support at all times, and thereby has reflected great honor on both Grand Jurisdictions.

"As a memento of this occasion, I am now about to present to each Brother of Manila Lodge No. 1 a token of pocket-piece cast out of the very same bronze from which their California Charter has been made, but to you, Bro. Lloyd, as Grand Master of the Grand Lodge of California, I have the privilege and honor of symbolically handing the first of these bronze pieces. Accept it from the brethren of Manila Lodge No. 1, as evidence of their fraternal affection for you, and of their gratitude to the Most Wor. Grand Lodge of California. Your token will be air mailed to you this coming Sunday. We trust it will give you as much pleasure in receiving it as it gives the brethren of this Lodge in presenting it to you.

"In closing we, one and all here tonight, trust that the coming Annual Communication of the Grand Lodge of California will be a most successful one. Please extend to the brethren of your Grand Lodge our heartiest fraternal greetings and best wishes, and to you personally we wish all health, happiness and prosperity throughout the years to come.

Goodbye, Most Worshipful Sir."

Wor. Bro. H. Gilhouser who acted as Master of Ceremonies concluded with the following remarks:

"I wish to thank Brother Gaches for his splendid, most encouraging and most instructive remarks in regard to the future welfare of Manila Lodge No. 1. We are all deeply grateful to him by having honored us with his presence and having, at this moment, held out such wonderful prospects for the future of our Lodge.

"I wish to thank all of the Past Grand Masters who have honored us with their presence this evening, and particularly thank Most Worshipful Brother H. Eugene Stafford, who made a special trip from Baguio to be with us, at a considerable sacrifice and inconvenience to himself.

"I wish to thank all of you, brethren, for having honored us with your presence. I wish particularly to thank the committee who made the arrangements for this splendid gathering, but especially wish to point out the service rendered by Brother J. C. Ritenour and to thank him for his efforts in the preparation of the Charter and the pocket pieces which you have received this evening, as a memento of the occasion.

"I thank Wor. Bro. Silen for having made possible, in such an effective way, the radio-telephone communication between this gathering and the Most Worshipful Grand Lodge of California.

"My brethren, in thanking all of those who have interested themselves in making this evening a success, I feel that a special vote of thanks is due Worshipful Brother Robert E. Cecil, Worshipful Master of Manila Lodge No. 1. Having worked with him in a slight degree at some of the committee meetings, I know that most of the ideas which have been carried out this evening originated with Worshipful Brother Cecil. I also know that he has devoted a tremendous amount of time and effort during the past six weeks, to make this gathering the success that it has been. Special thanks are due Worshipful Brother Cecil for all of his efforts and, at this moment, I ask you all to rise and drink to the health of Worshipful Brother Cecil and thus express, in an appropriate manner our appreciation for one of the most delightful gatherings it ever has been my opportunity to attend."

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Fraternal Reviews



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

CALIFORNIA

91st An. Com. Lodges: 581
Oct. 8-11, 1940 Members: 126,185
San Francisco Loss: 554

William B. Ogden, Grand Master, presided. W. Roy C. Bryan, Grand Representative for Philippines, was among those present. A devotional service was featured by a stirring address by G. C. Rev. A. H. Wurtele, anent the presence of Rhode Island's "traveling Bible."

The Grand Master reported among other things:

That the Lodges almost without exception were in a healthy condition.

That a special effort had been made with some success to reinstate members dropped for N. P. D.

That, on the whole, the finances of the various Lodges have improved.

That many District Officers were not holding district meetings of their officers.

That the Grand Master had accepted the resignation of an Inspector; reprimanded a Lodge and suspended its Master for raising a man with a wooden leg, on the ground that the act violated Grand Lodge law.

That an aggregate of over 30,000 Masons had attended visitations during the year some travelling 100 miles each way over difficult roads to do so.

That the Grand Master had the time of his official life visiting the historic Lodges of the Hawaiian Islands, one of which Lodges is the oldest Lodge west of the Missouri.

That the seven Masonic employment bureaus of the State are doing outstanding work.

That the Grand Lodge held two Special Communications to lay corner stones of high schools and one Special Communication to lay the corner stone of a post office building.

That the Grand Master attended the Conference of Grand Masters at Washington and considers the "conference a most worthwhile undertaking."

That the Grand Master refused to permit a brother to appear before Lodges to show a film and deliver an address on the Townsend Plan.

That the Grand Master recommends the substitution of the term, "Masonic Advancement" for "Masonic Education."

That,

...in accordance with the standing resolution of the Grand Lodge, Constitution Day, in September, was ob-

served throughout the jurisdiction with patriotic programs particularly stressing the value of American Citizenship.... Because it came down to us from our fathers with its freedom of speech and press, freedom of conscience, freedom of assembly, and all those rights which may be grouped under the head of the Rights of the Individual, and because we are far removed from those days when they suffered, bled and sacrificed that we might have them, we are prone to think of them as irrevocable."

Leo. E. Anderson, Grand Orator delivered a timely oration on Civic responsibilities of Masons, making intelligent use of Bro. Dr. Roscoe Pound's conception of the modern philosophy of Masonry. The production was ordered printed in pamphlet form for distribution to the Lodges.

The committee on the 21st annual observance of public schools filed an unusually comprehensive report, evidencing a much more than perfunctory look at "what sort of a job the schools are doing with all the students."

Committee on Masonic Education reported the revision and reprinting for distribution of "Masonic Law and Custom", a pamphlet, and of a "Manual on Masonic Education."

A special committee on research Lodges reported that the work of most research Lodges is covered in California by the Committee on Masonic History, the Committee on Education and the District Inspectors meetings; that the only field not so covered is archaeological and literary examination of original sources and the publication of the findings: that the present situation does not warrant the legislation and changes necessary to establish research Lodges, and recommended that no action be ta-

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MANITOBA

65th An. Com. Lodges: 104
June 5th and 6th, 1940 Members: 10,409
Winnipeg

W. D. Lawrence, Grand Master, presided. Grand Representatives: to Manitoba, Bro. Rev. J. S. Miller, present; to Philippines, Gonzalo T. Vales, Manila

Apropos of the method of transacting official business in Manitoba we quote from Grand Master Lawrence's address:

"As to responsibility, we are blessed in this jurisdiction with an active and highly capable Board of General Purposes. This includes a wise and interested group of Past Grand Masters. The result is, that I was able to refer all matters of moment to that efficient tribunal, and it never failed to solve my problems and to shoulder my responsibilities."

On internal affairs, he reported presenting 10 fifty-year medals to as many brothers, who, he declared, were,

"living examples of the life-long impression upon a man's life and character, of the principles of morality and virtue taught by Freemasonry"

The address contained a noteworthy reference to the celebration of the Golden Jubilee of the Grand Lodge of North Dakota, in which Manitoba participated in a most fraternal manner.

An interesting passage of the address tells of visiting Masonic Island in Lake Metigoshe on the international boundary. We read:

"To reach the lake, we crossed the border, at the Peace Garden south of Boissevain.

"We stopped there to read the inscription, on the stone cairn, that marks the international boundary line:

To God in his glory
We two nations dedicate this garden
And pledge ourselves that as long as
Men shall live, we will not take up
arms against one another."

"Such words bring comfort indeed, in times like these.

(Continued on the next page)

ken now. The report was adopted.

The Committee on Masonic History reported considerable activity and much progress in gathering and arranging data concerning the members of the Craft who figured as pioneers in laying the foundations of the State and noted builders thereon.

Bro. Jesse M. Whited, veteran and versatile chairman of the Correspondence Committee, presents some 64 pages of topical matter gleaned with discrimination from as many sources, of which the editorial from the *New York Times*, quoted in his exordium, is worth the price of admission.

Lloyd E. Wilson, Masonic Temple, San Francisco, Grand Master.

FRATERNAL REVIEWS

(Continued from the preceding page)

"In the lake, there is a little island, hardly more than five acres. On the island grows the only original timber in the State of North Dakota. All other stands have been ravaged, at one time or another by forest fires, but there, protected, through the years, by the friendly waters of the lake, stands truly the forest primeval, not the murmuring pines and the hemlocks it's true, but the rugged and stately elms, hoary with age. As we stood beneath their ancient shade, we too, realized like the poet, that only God can make a tree. Some years ago, the Grand Lodge of North Dakota acquired title to this island. They called it Masonic Island, in trust alike for the Masons of North Dakota, and for the Masons of Manitoba. On the island the underbrush has been cleared away in the form of a paralleloipedon, in length from east to west, in breadth from north to south. Concrete seats and pedestals have been built in the allotted places. A concrete altar stands in the center of the clearing. The carpet is the cool green grass of the shaded forest spaces, and the covering is the celestial canopy itself, even the heavens. There for many years, in July, Masons from north, south, east and west have held appropriate ceremonies under the kindly direction of R. W. Bro. Gudmundur Grimson. The soul of every good work, the God in every machine is some one man. Bro. Grimson is the man of Masonic Island."

Grand Master Lawrence closed his address with a peroration several pages in length, which for sheer, unfeigned eloquence is rarely heard in modern public speech. His appeal to the devotees of democracy in Canada and throughout the world will certainly live long in the annals of freedom's "thoughts that speak and words that burn", such as Patrick Henry's "Give me Liberty or give me Death" and Thomas Buchanan Read's "Revolutionary Rising."

Of Masonry's alleged aloofness from politics and religion he says:

"But the inhibitions, that apply to the institution as such, do not apply to individual Masons. No man by wrapping himself in the cloak of Freemasonry can lose his identity as a citizen. No Mason by retiring beyond the tiled doors of Masonry can rid himself of his civic duties and responsibilities. Rather is the reverse the case. Our first charge, given to the newly made Mason, admonishes him to be exemplary in the discharge of his civil duties. We direct his attention to our flag, the Union Jack. We tell him, that it is the symbol of the duties we owe to our King and to our Country, and of the rights and privileges we enjoy under the British Constitution as a citizen of Canada and the Empire. In Canada, Freemasonry and citizenship are synonymous. Every instinct of Canadian citizenship, every vow of Freemasonry, exhorts and requires us to resist, to the death, this vicious onslaught upon democracy, this wanton violation of our heritage, this ruthless rape of human rights."

Masonic reviews for 1939-1940 are presented by Bro. Hugh M. Kerr, chairman of the committee. These contain much interesting matter gleaned with care and discrimination. The proceedings of the Philippines for the two years are courteously noted. Of the volume for 1940 it was said:

"It is interesting to note the carefully prepared and edited Proceedings of this Jurisdiction."

Of the address of M. W. Bro. Jose de los Reyes it was said:

"The Grand Master's address was full of constructive ideas and will mean much to this Grand Lodge."

NEW HAMPSHIRE

151st An. Com. Lodges: 81
May 15, 1940 Members: 12,960
Concord Decrease: 191

Grand Representative: near N. H., George E. Tuttle, Peterboro; near Philippines, M. W. Vicente Carmona.

Warren H. Tucker, Grand Master, presided. All master Masons in Concord in good standing, were admitted. Distinguished Masons from Maine, Connecticut, Vermont and Rhode Island were guests.

The Jurisdiction lost during the year 288 brethren by death of whom nine were members of the Grand Lodge. Included in the list were three distinguished Past Grand Masters, George Elmer Danforth, Harry Goodenow Noyes and Abraham Lincoln Garmon.

The Grand Lodge had celebrated during the preceding year, the 150th anniversary of its founding, with a pageant of the event with R. W. Bro. William B. Randall in the role of General Sullivan, the first Grand Master.

A semi-annual communication had been held November 21, 1939, during

J. J. Henderson, Shoal Lake, Grand Master.

J. H. G. Russell, Winnipeg, Grand Secretary.

which the annual meeting of the corporation of the N. H. Masonic Home was held, the three degrees were exemplified, and the work criticized by the Grand Lecturer.

The Grand Master regretted the non-attendance on Grand Lodge of many Masters and Wardens, saying:

"The non-attendance at Grand Lodge by Masters and Wardens of constituent Lodges is a matter of grave concern to your Grand Master."

"A perusal of the Credential Committee report will show that comparatively few of the 243 Masters and Wardens, all members of Grand Lodge while in office, ever attend our annual Communications."

The Deputy Grand Master and eight District Deputy Grand Masters made detailed reports.

The Grand Master appeared to have been greatly impressed, during his attendance on the Grand Master's conference, by an address by M. W. George F. Lounsbury of Wisconsin on "Freemasonry's attitude toward present world conditions" from which he quotes with approval, passages which seem to advocate an attitude of aloofness, of eye-shutting, of an ostrich-like head-in-the-sand behavior, as though men are to be made *good or better* by some mystical process which ignores that "present world conditions" exist, and are to exhibit that *goodness or better-ness* in some otherworldly way without in any manner reacting to "present world conditions."

Fraternal relations with the National Grand Lodge of Egypt, the Grand Lodge of the State of Para, Brazil, and the Grand Lodges of Tamaulipas and Cosmos of Mexico, were voted, upon the recommendation of the Committee on Jurisprudence. Incidentally, the committee's report contains an interesting discussion of the reason so few of the seventeen Grand Lodges of Mexico working in the Spanish language get recognition in the United States, holding that the York Grand Lodge of comparatively few members, mostly Americans, working in English, is largely responsible for the situation.

J. Melvin Dresser, P. G. M., for the Committee on Foreign Correspondence, presented sixty-seven succinct reviews precluded with a brief summary of world-wide Masonic conditions, and and things Masonic in the Western Hemisphere. The Philippines for 1939 is given a page and a half, into which it would be difficult to compress more salient facts than are included.

Warren H. Tucker, Kingston, Grand Master.

J. Melvin Dresser, Concord, Grand Secretary.

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**GRAND LODGE OF FREE AND ACCEPTED
MASONS OF THE PHILIPPINE ISLANDS**

CIRCULAR NO. 10

October, 1, 1941

To All Masters, Officers, and Members
of Our Subordinate Lodges.

Greetings:—

It is indeed a pleasure to issue this first circular since my return from the United States, creating, as I hereby create, the Executive Committee to take charge of the annual celebration of *Maria Clara Day*, which, as in the previous year, will be held under the auspices of wives, widows, daughters and sisters of Masons in this Grand Jurisdiction. Last December, the affair was adjudged a great success, and it is hoped that every effort will now be exerted to make this year's event as successful, with the whole hearted assistance of the women of our Masonic family.

I take the privilege of appointing Mrs. Pura Villanueva de Kalaw to again head the Executive Committee, and the following members:

Mrs. C. W. Rosenstock, Vice-President	
Mrs. Wenceslao Trinidad	Mrs. Justa G. Guido
" Michael Goldenberg	" Antonio Ramos
" Jose Abad Santos	" Seldon W. O'Brien
" William W. Larkin	" Joseph F. Boomer
" J. R. H. Mason	" John M. Aaron
" Jose Artiaga	" Camilo Osias
" E. del R. Tan Kiang	" Isabel Padua
" Ludwig Model	" Hyman M. Levine, and
	Mrs. Macario Oflada, Members.

The Committee will take charge of the Monthly Masonic Dinner at Manila to be held in December, 1941, and all activities thereto apertaining.

I enjoin the brethren to extend to the Executive Committee of *Maria Clara Day* the fullest measure of cooperation and support for this important undertaking.

JOHN R. McFIE, JR.
Grand Master

**DISTINGUISHED MASONS HONORED BY
SUPREME COUNCIL**

As we go to press, a cable dispatch was received from the Associated Press that at the last biennial session of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States held at Washington, D. C., on October 22, several brethren in the Philippines were honored for their meritorious services to the Fraternity.

Those elected to receive the Thirty-third and Last Degree were Wor. Bro. Verne Emilus Miller, Past Master of Corregidor-Southern Cross Lodge No. 3, and Henry Davis Riley, Past Master of Cavite Lodge No. 2.

The following well known members of our Grand Lodge were honored with the rank and dignity of Knight Commander of the Court of Honour: Grand Master John R. McFie, Jr.; Deputy Grand Master Jose P. Guido; Past Grand Master Jose Abad Santos; Past Senior Grand Lecturer Emilio P. Virata; and Bishop Edwin Ferdinand Lee.

The Thirty-third Degree and the rank of Knight Commander of the Court of Honour cannot be solicited but given only to Masons who have served the community and the Fraternity with devotion and zeal.

The Cabletow congratulates the honored brethren.

**GRAND LODGE OF FREE AND ACCEPTED
MASONS OF THE PHILIPPINE ISLANDS**

October 1, 1941

To the Worshipful Masters, Officers and
Members of Our Subordinate Lodges.

Dear Brethren:—

The Committee on Monthly Masonic Dinner is pleased to announce that the Dinner for the month of December, will be held, as was done last year, under the auspices of wives, widows, daughters and sisters of Masons headed by the indefatigable and active Mrs. Pura Villanueva de Kalaw. Last year's affair which was designated as *Maria Clara Day*, was adjudged a great success due to the numerous friends and brethren attending.

To enable the Executive Committee appointed, to accommodate all the guests desiring to attend this reunion, it is requested that all Masters of Lodges as well as brethren interested, inform the Committee not later than November 30, 1941, the exact number of reservations desired, so that every one present may have their corresponding places and seats.

For the first time in this Grand Jurisdiction, a drama with a Masonic theme will be shown during the evening publicly. Prominent wives and daughters of Masons will take part in this significant Masonic play, the program to be released fifteen days before the date fixed for the December Masonic Dinner.

We assure you that you will enjoy a pleasant evening with friends and brethren. Your presence will undoubtedly promote better fraternal relations and understanding among us.

THE COMMITTEE ON MONTHLY MASONIC DINNER

"AND . . . I SHALL NOT FORSAKE THEM"

This beautiful Masonic drama written by Right Wor. Bro. Carl H. Claudy, Executive Secretary of the Masonic Service Association, and translated into Spanish by our Grand Secretary, Past Grand Master Antonio Gonzalez, will be presented for the first time in public at Plaridel Temple, Manila, on "*Maria Clara Day*" which will be held on Tuesday evening, December 16, 1941, on which occasion the regular Monthly Grand Lodge Dinner will be held under the auspices of the wives, daughters, sisters, and widows of Master Masons.

Those who will take part in that drama are Mesdames Carlos S. Inigo, Ramon Alonso, Gregorio Trinidad and Miss Virginia de Leon; Wor. Bros. Jose Artiaga, Andres Filoteo, Jose Maria E. Leon, Jr., and Honorio Musni.

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.)



SECCION CASTELLANA
NOTAS EDITORIALES

CONMEMORANDO EL SEXTO ANIVERSARIO DE LA MANCOMUNIDAD FILIPINA

EL 15 del presente mes habremos de conmemorar el sexto aniversario de la Mancomunidad de Filipinas. Al hacer un examen de nuestra vida nacional durante estos últimos seis años, es halagador señalar que el balance en los reajustes de la nación es altamente favorable y acusa una compenetración de intereses entre los diferentes elementos que integran la comunidad.

Mejor que compenetración, podríamos decir que existe aquí una edificante unificación, sin que por esto podamos afirmar que no existen elementos que tienden a sembrar la discordia donde no debería existir sino una verdadera comprensión y mútua inteligencia.

La hidra de la intolerancia todavía no ha desaparecido, y si no se hace algo para su total exterminio, podría aún dar al traste con los mejores deseos que animan a muchos de procurar la mejor unificación entre los diferentes elementos heterogéneos de nuestro conglomerado social.

Ante todo, debemos exigir una completa

lealtad a la Constitución del país y firme adhesión a las instituciones nacionales. Debemos andar con mucho cuidado en nuestras relaciones con esos elementos que han hecho votos de lealtad a entidades o instituciones de que forman parte, y cuyos votos podrian estar—si no es que están—en pugna con los principios y fundamentos de nuestra Constitución e instituciones nacionales. Muchas veces un movimiento aparentemente inocente y con vistas a salvaguardar intereses comunes, resulta un movimiento hipócrita que tiende a socavar los cimientos de nuestra organización nacional.

El mayor respeto a las autoridades constituidas y la incondicional obediencia a nuestras leyes y mandatos judiciales, deben ser inculcados constantemente. Ninguna institución está por encima de la Ley, y ninguna organización habrá de gozar de irritantes prerrogativas. Nada sería mas desastroso que esto.

En una palabra, al conmemorar este aniversario debemos estar vigilantes para que la Ley y el Orden sean las notas características de nuestra Mancomunidad.

EL DIA DE HEROES NACIONALES

CONMEMORAMOS en este mes el día de los Héroes Nacionales. Debemos todos adentrarnos en nosotros mismos y bañar nuestro espíritu con el recuerdo de lo que nuestros Héroes han dado y contribuido para la reafirmación de la Patria. En un momento en que apareciera una quiebra en los valores nacionales, la figura de nuestros héroes se asoma en el horizonte nacional indicando a todo filipino el camino de la verdadera emancipación y dignificación nacionales.

Es un lugar común afirmar aquí que la Mancomunidad Filipina está en peligro, como lo está cualquier otro país cuya vida nacional está arraigada en los fundamentos y principios de democracia y de libertad. La guerra actual no es una lucha por el mero predominio de una nacionalidad sobre otra, sino por el predominio de una ideología sobre otra, con todas sus funestas consecuencias. Una vez desaparecida de nuestro ambiente nacional la ideología democrática, con ello habrá muerto el ideal por que lucharon nuestros antepasados, nuestros **Héroes Nacionales**, y por la que la generación presente está luchando con tanto vigor como la

pasada, y por la que nosotros los masones nos afanamos como parte integrante de nuestro programa de acción.

Muchos no tienen la menor idea del peligro que se cierne sobre todos. Nuestra vida ha sido hasta ahora relativamente fácil, y nuestras instituciones se han mantenido y se mantienen bien estables. ¿Pero, por cuánto tiempo? De nosotros mismos depende la contestación. No es todo es rearmarnos físicamente para rechazar cualquier invasión. Eso no es bastante. Es necesario mantener una moral social fuerte y vigorosa en todos los sectores de la comunidad. Es necesario que esa moral sea fuerte no sólo en el Ejército y Gobierno, sino también en las clases capitalistas y obreras, profesionales y religiosas, en todas las organizaciones, asociaciones, fraternidades, en una palabra, en todos los elementos constitutivos de la comunidad. Esa moral social debe ser tan fuerte y vigorosa que en ella encuentre la ideología democrática el mejor sostén y fundamento.

El recuerdo de nuestros **Héroes Nacionales**, vigorizará en nosotros la moral social tan necesaria para nuestra vida individual y colectiva.



De Charla con Nuestros Hombres



El Ven. Hermano Juan Nolasco nos dice que, en sus actuaciones como Alcalde de esta ciudad de Manila, tendrá siempre en cuenta las tres columnas de alto simbolismo masónico: Sabiduría, Fuerza y Belleza



ME SIENTO altamente honrado con la confianza que nuestro Presidente, el Exmo. Manuel L. Quezon, ha depositado en mi humilde persona.....

—He sido siempre un entusiasta colaborador suyo, pues, siempre me ha parecido su caudillaje sano y constructivo.

—He tenido ocasión de estar con él en muchas dificultades, y me ha admirado la habilidad con que ha sabido llevarlas, hasta vencerlas y salir airoso.....

—Los problemas que afrontan al país, no pueden estar mejor encomendados que en sus hábiles manos de estadista sabio y prudente, firme en sus convicciones y arrojado en sus resoluciones.....

—En estos momentos críticos, nadie debe rehusar su cooperación a nuestros caudillos nacionales, y cuando éstos nos llaman, deber es acudir a la demanda, poniendo en la labor todo lo que podamos valer, sin tener en cuenta sacrificios ni dificultades.....

—El no acudir al llamado del deber sería una cobardía, que no puede existir en el corazón de ningún filipino que se precie de tal.....

—Estas consideraciones han hecho que acepte incondicionalmente el puesto de Alcalde de Manila que han tenido a bien poner en mis manos.....

—He servido al pueblo de Manila en otras varias capacidades, como usted sabe muy bien. Soy de Manila, de uno de sus distritos más poblados, como el de Tondo, y me agrada saber que una vez mas me acondiciono para poner algo de mis humildes esfuerzos por este pueblo de mis amores.....

—Así es que no titubeé en aceptar la Alcaldía, pues, desde aquí se me ofrece otra oportunidad mas de servir al pueblo de Manila, que es para mí un alto honor.

—Muy poco tiempo estoy al frente del gobierno de esta ciudad, pero sé que es de urgente necesidad la pronta

atención a las necesidades de nuestra masa humilde y trabajadora. Me refiero al obrero que apenas cuenta con lo necesario para su subsistencia y la de sus familiares.....

—Tengo para mí que todo servidor público habrá de fracasar como tal si no pone su preferente atención en resolver el problema del bienestar de la masa obrera.

—Este no es un problema tan dificultoso en nuestro país, como se presenta en otros. Todavía no hay hambre en Filipinas, y debido en parte a nuestro gusto frugal, y en parte a la constitución de la familia filipina, nadie se muere de hambre aquí. El que no tiene que comer en su casa, tiene su comida en la casa del pariente o del amigo, cuyas puertas siempre están abiertas.

—Pero esto no debe contentar al que sinceramente desea para todos un relativo bienestar, y una vida segura hasta para el mas humilde obrero. La masa estará siempre descontenta sino se da cuenta de que algo se hace para que ella participe también de los pequeños goces de la vida que parecen ser privilegio de algunos pocos.....

—En mis actuaciones como Alcalde me guiaré, por el simbolismo de las tres columnas, la de la *sabiduría*, la de la *fuerza* y la de la *belleza*.....

—Quiero decir, que procuraré que hasta el último padre de familia pueda enviar a sus hijos a las escuelas públicas, procurando que este problema de la educación de nuestra juventud quede resuelto de una vez para siempre.

—El mandato constitucional de que el Estado debe cuidar de la instrucción y educación de nuestra juventud es un mandato que no debe descuidar ninguna autoridad consciente de sus deberes.....

—Procuraré también que esa juventud se desarrolle sana y vigorosa. Para eso es necesario velar por su salud, y no solamente física, sino también moral. Ciudadanos sanos de cuerpo y de alma harán de Filipinas una nación fuerte y vigorosa.

—Veremos también de hacer que nuestra ciudad se haga cada vez mas bella y atrayente. Nada nos enaltece tanto ante la vista del que viene a visitarnos, como la belleza que podamos ofrecerles en nuestros gustos, en nuestra arquitectura, en nuestra manera de presentarnos, en nuestras costumbres, y hasta en el aspecto de nuestras viviendas.....

—Desgraciadamente existen en Manila muchos sitios, o mejor suburbios, que son una vergüenza ante los ojos del forastero. El que viene por primera vez a nuestras playas se forma una opinión de nosotros según el aspecto más o menos bello de nuestra ciudad.

—*Sabiduría, fuerza, belleza*, éstos que son emblemas de alto significado masónico, han de ser mis guías como Alcalde de esta ciudad.....

—Con la ayuda de la Providencia, ante quien siempre me postro reverente para implorar constantemente Sus bendiciones, y con la cooperación de todos, espero que algo podré hacer en beneficio del pueblo tan heterogéneo, como es el que forma la ciudad de Manila.

—Antes de terminar esta charla, deseo aprovechar esta oportunidad para agradecer a mi Madre Logia, la Sinukuan No. 16, la cortesía que ha tenido conmigo, celebrando una *soirée* en mi honor. No he de olvidar las muestras de aprecio y de simpatía que me demostraron los miembros de mi Logia, particularmente la valiosa cooperación de que fui objeto durante mi legislatura.

—Me siento orgulloso de pertenecer a esa Logia, no solamente porque algunos de los hijos mas ilustres de Filipinas pertenecieron a ella, sino porque algunos de mis amigos de la infancia y muchos de mis colaboradores fueron iniciados en la misma, y desde luego, es un placer la asociación con ellos.

—Para algunos, es inconcebible el hecho de que fuera masón y al mismo tiempo un adicto a la Religión Católica. Puedo decir con sinceridad que no veo
(Continúa en la página siguiente)

LA LEALTAD COMO UN IDEAL DE RIZAL

(Notas del editor: Párrafos de un discurso pronunciado por Ven. Her. Pelagio D. Navarro en una reunión celebrada el 19 de Junio de 1941 por la Logia Pampanga No. 48)

Venerable Maestro y queridos Hermanos:

No podemos hablar de Rizal como masón sin evocar los ideales que sustentara durante aquella campaña de emancipación emprendida sin desmayos por él y muchos compatriotas en la antigua metrópoli. ¿Qué ideales eran aquellos que hubiese querido ver implantados en este país en aquellos días aciagos? No son mas que los ideales de Democracia sustentados por la Masonería: Libertad, Igualdad y Fraternidad, lemas masónicos proscritos en los pueblos regidos por el Totalitarismo.

* * *

Las dos principales democracias del mundo, América e Inglaterra, están luchando denodadamente para que el Totalitarismo que informa los gobiernos del llamado Eje no prevalezca en el mundo, América e Inglaterra, están a fin de que podamos vivir en un mundo mejor.

* * *

Este día se ha dedicado también a la *lealtad*. Debemos *lealtad* a América, no solamente por que ésta es la campeona

DE CHARLA CON NUESTROS HOMBRES

(Continuación de la página anterior)

nada de incompatible entre las doctrinas y prácticas de la Masonería y las enseñanzas de esa Religión en su pristina pureza.

—Es un hecho de que muchos de los prelados católicos en Europa y en la América Latina fueron miembros de la Institución Masónica. En el siglo pasado, un cardenal francés ofició en la colocación de la piedra angular de un templo masónico. Y en Filipinas, entre los sacerdotes católicos que propagaron la Masonería, podemos mencionar el nombre del virtuoso Padre Severo Buenaventura, que fue uno de los fundadores de la Logia Pilar No. 15 en Imus, Cavite.

—Las enseñanzas de la Masonería y de la Religión no pueden ser incompatibles por lo mismo que la Masonería obliga a todos los que acuden a ella a que practiquen la religión que mas armonice con sus sentimientos y su razón.

de la Libertad soñada por Rizal, sino también porque, como masones, debemos demostrar lealtad a los principios que hemos jurado defender.

Mientras la guerra provocada por los

Ven. Her. BALDOMERO PEREZ



Es Perez, Don Baldomero,
Un Tesorero ideal,
Pues, con él a salvo está
De Cagayan el DINERO.

mangoneadores del mal llamado Eje asola y ensangrienta la vieja Europa, el Asia y el Africa, nosotros en nuestro país gozamos todavía de las bendiciones de la paz, si bien que, de un momento a otro, podríamos también ser

perturbados por un repentino cambio de las circunstancias.

* * *

Estamos conmemorando el 80.º aniversario del natalicio del Her. Rizal, y creo oportuno en esta ocasión recordar quienes fueron sus encarnizados enemigos, que también los son nuestros. Me direis:—¿Para qué evocar recuerdos tristes en esta honda conmoción universal?

* * *

Precisamente porque debemos estar alertas para no ser cogidos de sorpresa por nuestros enemigos ocultos,—sean éstos de sotana, sean de frác—porque debajo de su impoluta indumentaria se oculta un quinto-columnista. Dediquemos nuestros mejores esfuerzos para quitar la careta de tales elementos, si queremos que la Democracia soñada por Rizal perdure en esta tierra de sus amores.

* * *

Debemos, igualmente, dar gracias al Gran Arquitecto del Universo por que permitió en Sus altos designios, que la gran nación Norteamericana cobijara con las alas del Águila nortea esta tierra de Rizal, por la cual vivió y murió.

* * *

No terminaré sin antes agradecer al Her. Santos, nuestro anfitrión, por la molestia que le hemos causado al reunirnos en esta su morada.

Gracias.

“Y.....NO LOS DESAMPARARÉ”

Se vuelve a notificar a los Hermanos que este drama masónico de que es autor el Ilustre Hermano Carl H. Claudy, traducido al castellano por el M. I. Hermano Antonio Gonzalez, Gran Secretario, se pondrá en escena en los salones del Templo Masónico del Plaridel, en el día de MARÍA CLARA, que se celebrará en la noche del 16 de diciembre de 1941, después de la cena mensual de dicho mes que estará a cargo y bajo los auspicios de las esposas, hijas, hermanas y viudas de Masones. Tomarán parte en dicho drama las señoras de los Hermanos Carlos S. Iñigo, Ramon Alonso, Gregorio Trinidad, y la Srta. Virginia de León, y los Ven. Hermanos José Artiaga, Andrés Filoteo, José María E. León, Jr., y Honorio Musni.

Sírvanse a notificar lo mas temprano posible al Gran Secretario para que se les reserve asientos tanto en la cena como en la representación del drama.

RIZAL, COMO MASÓN

Por ANTERO GEMPESAW, V.M.P.

(Continuación)

Añadimos a esto el diálogo entre Ibarra y Elias, en aquella ocasión cuando iban embarcados en una banca.

“¿Reformas, en qué sentido?” Preguntó Ibarra.”

“—Por ejemplo, mas respeto a la dignidad humana, mas seguridades para el individuo, menos fuerza en la fuerza ya armada, menos privilegios para este cuerpo que facilmente abusa de ellos.”

“Elias * * * que si bien el estado actual de las cosas es defectuoso, más lo sería si se cambiase * * * ni yo daría jamás un paso en este sentido, porque comprendo muy bien que si es verdad que estas corporaciones tienen sus defectos, son ahora necesarios, son los que se llama un mal necesario.”

“—¿Creis vos tambien, señor, en el mal necesario? * * * ¿creis que para hacer el bien se necesita hacer el mal?”

Esas conclusiones de Rizal concuerdan con los principios de Pike, que dice: “Vuestra Religión es hacer el bien para agradar a Él y no porque es un deber.” En verdad, el bien, no debe pedir prendas al mal, porque se practica el bien por el mismo bien en honor al Creador. Por cierto, el bien lucha con lentitud, y por eso, el mal cobra ánimo y prevalece, pero también es cierto que como el arma del bien es moldeado en el yunque de la virtud sus golpes son ciertos y nunca cede al error, ya en el triunfo, ya en el fracaso, porque sus reglas son la Prudencia y la Fortaleza.

PRUDENCIA Y TEMPLANZA.

“—¿No le sugiere su experiencia más que ese turo medio? Preguntó Ibarra en voz baja después de comprender que no debía desanimarse, a pesar de las indicaciones del filósofo de que abandone la empresa (la construcción de una escuela) que intentaba y busque en otra parte el bien de sus paisanos.”

“—¿Por qué, no hemos de hacer lo que ese débil tallo, cargado de rosas y capullos? dijo el filósofo, señalando un hermoso rosal. El viento sopla, le sacude, y él se inclina como ocultando su propia carga. Si el tallo estuviese recto, se rompería, el viento esparciría las flores y los capullos se malograrian. El viento pasa y el tallo vuelve a erguirse orgulloso de su tesoro. ¿quien le acusará de haberse plegado ante la necesidad? * * * No es valor, es temeridad combatir sólo contra todo lo existente; nadie tacha al piloto que se acoge a un puerto a la primera ráfaga de tormenta. Bajarse cuando la bala pasa no es cobardía, lo malo es desafiarla, para caer y no volverse a levantar.” (Noli Me Tangere, Cap. XXV)

Esa insinuación se refiere a las persecuciones y vejámenes de que fué objeto la Masonería. Pero como la Masonería está abrigado de ese hábito característico de la Prudencia y de la Templanza, se salvó de la destrucción causada por la mano impia de la ignorancia que redujo a ruinas monumentos valiosos de la antigüedad “que ni aun el tempo de Salomon, tan vasto y grandioso y construido por tantos célebres artistas se escapó de la acción inhumana de fuerzas bárbaras.”

Ante los problemas mas intrincadas, ante las persecuciones mas crueles, la Masonería se mantuvo firme en su puesto sin mas armamento que la Prudencia que “enseña a arreglar nuestra vida y acciones, de acuerdo con los dictados de la razón, y por la cual juzgamos sabiduría y prudentemente en cosas que atañen a nuestra presente como a nuestra futura felicidad.”

De acuerdo con el consejo del filósofo Tasio, el masón debe inclinarse ante el impetu de la fuerza bárbara, cual aquel rosal, para después erguirse triunfante con su precioso tesoro. Pike dijo: “La Prudencia es necesaria tanto en las naciones como en los individuos. El pueblo que debe ser libre e independiente debe poseer sagacidad, premeditación, previsión y circunspección cuidadosa, todas las cuales se incluyen en el significado de la palabra Prudencia. Debe ser moderado en sostener su derecho, moderado en deliberar, económico en sus gastos. Debe ser intrépido, bravo, animoso y sufrido bajo las reveses. Sobre todo, el masón debe ser justo, no someterse al fuerte, ni combatir o despojar al débil.”

“La temeridad, la injusticia, la intemperancia y exceso en la prosperidad, y la desesperación y la confusión en la adversidad son las causas de la decadencia y la destrucción de las naciones.”

Prudencia también aconsejaban los pensamientos del Capitán General cuando hablaba con Ibarra en la tarde del día de la fiesta de San Diego.

“* * * y por lo que respecta a la excomunicación, yo hablaré con el Arzobispo porque es menester que nos amoldemos a las circunstancias.” (Noli Me Tangere, Cap. XXXVII)

É Ibarra obtuvo el perdón.

Por la Prudencia, la Masonería escribió su propia historia, llenándola de hechos heroicos que es hoy la admiración de la humanidad.

TOLERANCIA.

Si la Tolerancia ha sido el armamento con que esgrimió la Masonería contra los que obstruían su camino, también es de reconocer en ella otro hábito que le caracteriza y es de evitar siempre las vanas discusiones, ya en lo político, ya en lo religioso.

“* * * Hubiese V. R. oído mis discusiones con un cura protestante, en los largos crepúsculos de verano, allá en las soledades de Odenwald. Allí, en conversación pausada y fría, teniendo la palabra libre, hablabamos de nuestras respectivas creencias, de la moralidad de los pueblos y de la influencia en ellos de sus respectivos credos. Un gran respeto a la buena fé del adversario y a las ideas mas opuestas, que la diversidad de raza, educación y edad tenían necesariamente que hacer

surgir, nos conducía siempre a la conclusión de que las religiones, cualesquiera que fuesen, no deben de hacer de los hombres enemigos unos de otros, sino hermanos y buenos hermanos. De estas conferencias, que se repetían casi todos los días por espacio de mas de tres meses, no creo haber sacado otra cosa, si mi criterio no me engaña, que un profundo respeto a toda idea sinceramente concebida y con convicción practicada. Casi todos los meses venía allí a visitarle un cura católico de un pueblito de las orillas del Rhin, y este cura, intimo amigo del protestante, me daba, ejemplo de esa fraternidad cristiana. Se consideraban como dos servidores de un mismo Dios, y en vez de pasar el tiempo riñiendo entre sí cumplía cada cual con su deber, dejando a su Señor el juzgar despues sobre quien mejor ha interpretado su voluntad.” (Carta de Rizal al P. Pastsells. Vida y Escritos del Dr. Rizal, por Retana.)

Esa es una lección de la Tolerancia en materia religiosa, que coincide con lo siguiente:

“En cualquier pais y bajo cualquier sistema de religión él es lo mismo. Póstrase de rodillas ante el trono universal de Dios por gratitud a las bendiciones que él ha recibido y por implorar humildemente su protección futura. Respeta a los hombres buenos de todas las religiones. No molesta las religiones de los demas.” (Rito Escocés)

Como queda dicho, la Tolerancia no sólo se refiere a la religión sino también al culto de una idea. Si queremos que se respeten nuestras opiniones, respetemos antes las de los demás. Los hombres no deben reñirse porque sostienen diferentes credos, ni tampoco por ello nos consideramos con derecho a hacer público los defectos ajenos.

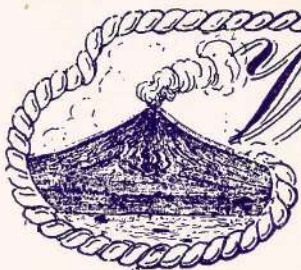
Si todos los hombres, porque habitan en un mismo globo, se consideran hermanos, deben considerarse tambien obligados a ayudarse mutuamente. La Tolerancia debe ser un factor necesario para respetar las opiniones de los demás, y no tienen necesidad de discutirse, pues ello solo conduce a la enemistad y al odio que manchan la historia de la humanidad.

Pero la Tolerancia encierra otro significado: también es Tolerancia el someterse a las imposiciones del respeto, de la consideración y del prestigio del adversario que piensa, habla y obra en contra de los intereses comunes ante quien nos mostramos indiferentes. Esta no es Tolerancia, es cobardía y envilecimiento porque ayuda al desenvolvimiento del error. La verdadera Tolerancia significa actividad y trabajo; valor y fortaleza. Ensalza la verdad, defiende el derecho de la humanidad sin valerse de los medios que oprimen el honor y la razón.

Una revista masónica de Chile, aludiendo a la intolerancia dedicó los siguientes pensamientos:

“La Intolerancia es el arma de combate esgrimida por el fanatismo en contra de la razón; ella ha sembrado la ruta ascensional y evolutiva de los pueblos de innumerables víctimas humanas, de genios, de almas hechos luminosos por el reflejo de las verdades candentes.”

(Se continuará)



Vernacular Section



ANG MASONERIA

(Paunawa ng Patnugot: Panayam sa wikang kastila ng Dakilang Bayaning si Dr. Jose Rizal na binigkas niya sa Lohia Solidaridad noong 1889 samantalang ang Kapitapitangang Guro noo'y ang Kap. na Marcelo H. del Pilar. Ang sulat kamay ng nasabing panayam ay iniingatan ngayon sa Aklatang Pangbangsa ng Pilipinas, at inilathalang taglay ang kailangang kapahintulutan. Isinatagalog ng pasulatan ng The Cabletow.)



ANG tayo'y hindi pa naliliwanagan at tumatawag pa lamang sa pintuan ng ating pulungan upang makatanggap ng ilaw ng Masoneria, na kumakaba ang ating dibdib at nangangatal halos ang buo nating katawan, sa harap ng mga hindi natin kilala, ay tatlong pangungusap na pangpatinig ng loob ang lagi nating naririnig: Karunungan, Kabanalan at Paggawa.

Ang tatlong mapaghimalang pangungusap na ito ang siyang noong una'y nagudyok kina Pitágoras at Herodotos upang maglayag sa mahihinang sasakyan at tumawid sa mapanganib na karagatan upang hanapin ang kasagutan noon sa kapusuran ng Tebas na pinagtaguan ng karunungan noong unang dako; ang makapangyarihang Tungkong iyan na nang bumaba sa lupa'y ginawa

itong isang paraisong karapat-dapat tirhan ng mga diosas at dioses; ito ngang tatlong salitang karunungan, kabanalan at paggawa, o ang pagdakila sa katahinuhan, ang pagdakila sa damdamin, at ang pagdakila sa pagpapaka-sipag ang siyang layon ng panayam na ito, kung pagaaralan at ibabatay sa simula ng Masoneria.

¡Karunungan! Marahil ay sasabibing ganó ang kinalaman ng karunungan sa bulwagan ng Masoneria? Ang karunungan ay maaaring nagkubli sa kanyang pintungan noong panahon ng kabangisan upan maitayo ang mga dakilang bantayog ng arkitektura ng mga siglong nakalipas, gaya rin naman ng pagkukubli ng magagandang kaisipan sa mga tahimik na monasterio, nguni't ngayon ang karunungan ay malaya at inihahandog sa lahat, at mahihinuha na nating hindi dapat hanapin sa pagpupulong lingó-lingó ng ating mga Lohia,

kungdi sa mga unibersidad, sa mga lipunan ng kabihasan, at mga pinag-aaralan ng mga dalubhasa.

Ako'y sangayon, mga mahal na kapatid, Ang karunungan ay malaya na gaya ng liwanag na siya niyang patnubay. Ang Masoneria ang siya niyang taga-pagalaga, inandukhá siya na parang isang kapita-pitagang ilaw samantalang nagtingitngit ang buhawi, at nang manauli ang katahimikan ay ibinigay niya sa sangsinukob upang tumanglaw ang kanyang liwanag. ¿Anong mangyayari sa karunungan kung hindi sa mga lihim na pag-iingat ng mga paring ehipsio at ng mga paham noong unang nanahon? Gaya ng punlang bahagya pa lamang umuusbong ay masusuong na sa kabangisan ng panahon, at walang pagsalang masasawi sa kamay ng kamangmangan at pagwawalang bahala.

(Itutulyo)

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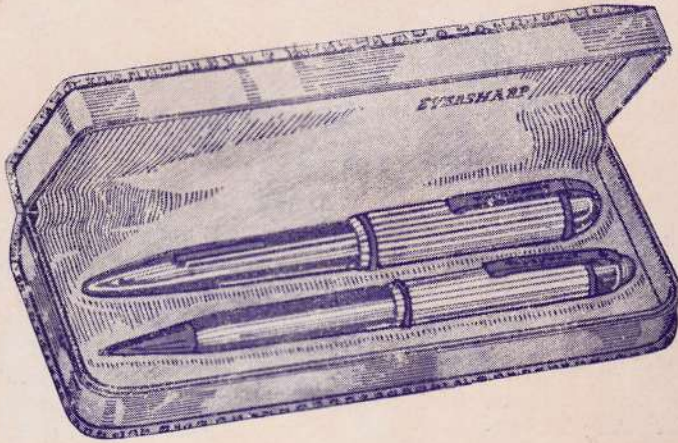
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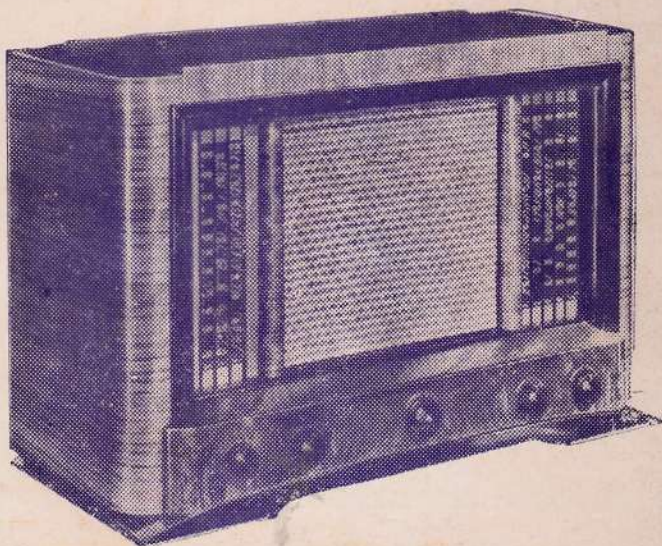
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