

# The Cable News

Vol. XIX

Manila, Philippines, December, 1941

No. 7

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

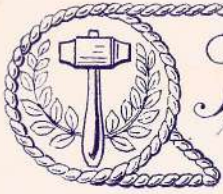
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

## A WORKING MASON



**Wor. Bro. John William Ferrier, Sr.,**  
Secretary, Masonic Hospital for Crippled Children

*(An interview with him appears on page 124 of this issue.)*



# The Grand Master's Message



## Maria Clara Day



AT OUR next monthly Grand Lodge dinner, on Tuesday evening, December 16, 1941, we will meet with the Wives, Daughters, Sisters, Mothers and Widows of our Craft in celebrating Maria Clara Day. Our previous celebrations of this event have been not only delightful but instructive and we have the assurance that our December dinner will be even more successful than previous ones.

In our women, Freemasonry has its greatest asset, as it is from them comes the early culture, the religious training and the inspiration so essential in implanting in a child reverence for Deity, love of Flag and Country, and to follow the injunction of the Commandment to "Honor thy Father and thy Mother."

It can almost be said that the wives, daughters, sisters, mothers and widows of our brethren are Masons save and except that they do not possess our innermost Masonic secrets which, from time immemorial, have been intrusted only to the brethren. But knowing that women are not admitted to our Lodges, our ladies do not ask it because they appreciate that Freemasonry is a fraternity for men, and that even if the doors of our Masonic Lodges were opened to them it would still be a hollow victory because the inner meaning of Masonry would still escape them, as that concerns man as man. Our women do not wish to intrude into our Order because they have learned that certain things lie in the province of man, just as other things lie in the peculiar province of woman, and that a woman can only wield her full share of influence by using her opportunities as a woman, and in her own sphere.

Our women are quite content that we of the Craft may continue practicing the principles of Masonry as they have been handed down to us from time immemorial, as through the practice of those principles, virtues and ideals their lives and homes have been made happier and safer and they are paid the respect and homage due them as women.

Let us, therefore, join with our women in making Maria Clara Day of 1941 the outstanding social event in this Masonic year, and a fitting prelude to the celebration of Christmas Day, with thanks in our hearts to the Great Architect of the Universe that peace still prevails in this Grand Jurisdiction.

Merry Christmas and a Happy and Prosperous New Year to all.

JOHN R. McFIE, JR.  
Grand Master

# THE CABLETOW

*A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted  
Masons of the Philippine Islands, in the interest of Its Subordinate Lodges  
Only those articles signed by the Grand Master and/or published in the Editorial and Official sections  
are to be considered official.*

Plaridel Temple, 520 San Marcelino, Manila  
Entered as Second Class Matter at the Post Office of Manila, Philippines.


Editor: Antonio Gonzalez, P.G.M.

## EDITORIAL

We wish all Masons and all our readers a Merry Christmas and a Happy and Prosperous New Year.



### OUR WOMEN AND MASONRY

 HIS month's Masonic dinner will be dedicated to the wives, daughters, mothers, sisters, and widows of the brethren of this Jurisdiction. Inaugurated last year, this way of honoring our womenfolk has come to signify our undying faith in the Filipino woman as the incarnation of the virtues of our race and the guardian angel of our homes.

Our women have stood by us in weal or woe. With particular reference to the wives of Masons, they have been most understanding and tolerant. Devout Catholics many of them, they have not used their religion to hamper our Masonic activities or listened to the propaganda of the anti-Masonic detractors. And this is so, because they know for a fact that Masons are fundamentally sound men, that they are law-abiding citizens, and what is more, that they are God-fearing human beings.

We have yet to hear of a member of our Fraternity trying to interfere with the religion of his wife or children. On the contrary, in the Philippines especially, the Masonic father of a

family has as a rule insisted on the necessity of divine worship. However, sectarian intolerance has intentionally misrepresented him, and the very simple reason for this is that the Masonic father would not restrict that worship to the dogmas of sect.

There lies the rub, and the curious fact to observe is that the Masonic worshipper of God is equally persecuted by the human agents of the Catholic church and by the glorified gangsters of totalitarian states. Both persecutors are themselves irreconcilable by ideology; yet, animated as they both are by intolerance, they find a common foe in the Mason who would abdicate his conscience to the dictation of neither of them.

We can confidently state that the women of the Philippines appreciate the part that Masonry is playing in the national life of the Filipinos. They have but to remember that Masons have always been identified with all libertarian movements in this country, and to judge only by this historic truth their rights and liberties are ever secure so long as the Masonic spirit is free in this land.



# INTERVIEW



**"In a man's regard for work and for time we may find an index to his happiness," says Wor. Bro. John W. Ferrier.**



**O WORK,"** said Wor. Bro. John William Ferrier, Sr., looking up from signing receipts for dues and donations to the Masonic Hospital for Crippled Children, of which is Secretary, in reply to the question, "What is the principal obligation of a Mason," put to him by our interviewer. "But," he continued, "I do not mean by this, ritualistic work inside the Lodge room, but work in the sense it is used in the ritual, that is, work to propagate the principles of Freemasonry. This can best be exemplified by practising brotherly love not alone towards members of the Craft, but toward all mankind, because we are all brothers, the children of one universal Creator; by giving relief to the needy so far as we can do so without serious injury to ourselves or our families, and by searching for and upholding the truth at all times and on all occasions."

— "By what I have just said it is not to be understood that a Mason should have no interest or take no part in the ritualistic work of the fraternity. Every Mason should familiarize himself with the ritual so far as his time and capabilities will permit, as it is only by a study of the ritual and the various symbolisms contained in it that the full beauties of Masonry can be known. And this symbolism and beauty is much better understood if the 'rule and guide' to the faith of a Mason is studied concurrently."

— "Our ancient brethren worked at the building of King Solomon's temple and the walls of Jerusalem. At a later period they built the beautiful cathedrals, churches and shrines which once existed throughout Europe and which the foes of free thought have so frequently destroyed with the idea that by destroying the symbol they could thereby destroy the original. But what is in the heart cannot be so abolished."

— "Your Senior Warden became a Master Mason in order that he might 'work and earn a Master Mason's wages.' Every Master Mason is under the same obligation."

— "You get out of Masonry what you put into it. A Masonic writer speaking of the wages earned by the labor of the Craft has very aptly said—

Masonic labor is purely a labor of love. He who seeks to draw Masonic wages in gold and silver will be disappointed. The wages of a Mason are earned and paid in their dealings with one another. Sympathy begets sympathy, kindness begets kindness, helpfulness begets helpfulness. And these are the wages of a Mason."

— "Work is a God-given heritage to man. God first placed him in the Garden of Eden, where every physical need was ready to his hand, but he forgot God's commandments and was driven out of the Garden with the admonition that 'in the sweat of thy brow shalt thou eat thy bread.' This command has been often erroneously referred to by unthinking commentators as a 'curse' of God. With this I cannot agree. That it was a punishment for disobedience of God's orders there can be no doubt. But disobedience of all laws, Divine or natural, always entails punishment. In fact, God has said that the sins of the fathers shall be imposed upon their children even unto the third and fourth generations."

— "But work as such is the one thing that has saved man from the beginning of the world and is the one thing that will continue to save him in the future. Without it he would have none of the comforts which he now enjoys. Without it he would have nothing to occupy his mind, and without it he could look forward to no improvement in his lot on earth."

— "An answer to that may be found in the Holy Writings where we read the following—

In all labor, there is profit (XIV Proverbs, 23);

The desire of the slothful killeth him, for his hands refuse to labor (XXI Proverbs, 25);

Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men (XXII Proverbs, 29);

He that tilleth his land shall have plenty of bread (XXVIII Proverbs, 19).

Much more to the same effect might be gleaned from this sacred book, but the foregoing will suffice for the present.

— "The Philippines have some sayings much to the same effect, as for example, the following from Cebu:—

**Dili gayud gutmon an tawong maku-gihon.** (The industrious man knows no hunger); And as a corollary to this—**Mag uyot an tiyan sa tawong tapulan.** (The lazy man always has an empty stomach); **Ang Kanunayng magkugi sa kapalaran makaagi.** (He who labors incessantly attains success easily.)"

— "No doubt similar proverbs can be found in the other dialects, and I know that several exist among the Tagalogs and the Ilocanos."

— "Freemasonry is in the building business and always has been, and always will be. In this connection, but paraphrasing slightly, I quote from a prominent and frequent Masonic writer:

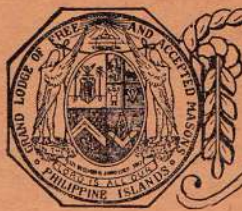
Notwithstanding the gigantic projects recently completed and others now in process of construction, none is quite so great or widespread as the one in which each one of us voluntarily enrolled ourselves as workmen and craftsmen. Actually we do not do it, but figuratively we go to work each day as Masons with our kit of working tools, as do our brothers of the operative craft. These tools were given to us to use, demonstrate and prove our skill. No law has yet been passed, and none ever will be, to give 'unemployment' benefits to the idle Speculative Mason. We can only earn our wages by work, and we should cheerfully labor through a full day in the quarries or at the Temple proper, wherever we may be assigned. We should not let our working tools rust and decay through indifference, or even keep them bright in non-use, but we should be proud of the condition they are in because of their use day by day in work done for the noble and glorious purposes for which they were given to us as craftsmen."

— "As Craftsmen we may be called 'from labor to refreshment,' but we are always called back 'to labor again.' And it is our duty to see that the work we are called upon to perform is well done. In this connection I do not deem it amiss to quote from the Most Wor. Grand Master of the Grand Lodge of Mississippi, who, in his report to the 1940 communication of said Grand Lodge said:

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

— "The obligation to work or perform labor is not laid upon Craftsmen only, but upon all mankind. Turgot, a famous Frenchman, born in 1727, died in 1781, who sought to avert the coming French Revolution, wrote into the laws of France his great dictum 'the right to labor is the property of every man, and this property is the first, the most sacred, the most inalienable of all.' This French statesman and economist, belonged to the nobility and his family is said to have been originally Scottish though long settled in Normandy. He studied for the priesthood but in 1751 decided to leave the ecclesiastical profession because his opinions were inconsistent with that calling and 'he could not consent to wear a mask all his life.' He then en-

(Continued on the next page)



# THE GRAND LODGE

## Monthly Dinner



THE Grand Lodge dinner for the month of October was held at Plaridel Temple on October 30, 1941, at 7 o'clock in the evening. The guest of honor was the Most Worshipful Grand Master John R. McFie, Jr., on the occasion of his return from the United States. Present were about 220 Master Masons from Manila and neighboring provinces. The affair coincided with the second convention of Lodge Secretaries, with the presence of Grand Lodge Inspectors, Masters, Wardens, and other officers of the Lodge.

Among those present, beside the guest of honor, were Past Grand Masters George R. Harvey, Seldon W. O'Brien, Antonio Gonzalez, Stanton Youngberg, and Jose Abad Santos; Senior Grand Warden M. Goldenberg, and Junior Grand Warden Antonio Ramos.

Past Grand Master Antonio Gonzalez, Grand Secretary, who presided, asked Past Grand Master Stanton Youngberg to offer a toast to the Most Worshipful Grand Master John R. McFie, Jr., and Bro. Youngberg gladly delivered a suitable one.

Wor. Bro. John M. Aaron spoke about the form of minutes to be kept by Lodge Secretaries. Wor. Bro. Miguel Bonifacio spoke about the system of accounting to be followed by subordinate Lodges and distributed mimeographed copies of instructions to Lodge Secretaries on the proper way of keeping their books of account. Special emphasis was laid on the preparation of Grand Lodge Form No. 19, known as financial statement of subordinate Lodges.

Grand Secretary Antonio Gonzalez spoke about the necessity of paying special attention to the financial affairs of the Lodge.

In view of the fact that the Most Worshipful Grand Master would pay an official visitation to the 19 Lodges then working in Plaridel Temple, the dinner was adjourned at 8:15 p. m.

The brethren present congratulated the Committee on Refreshments, composed of Wor. Bros. Mariano Gonzalez, Orestes Hermosura, and Joaquin Garcia, for the efficient manner the dinner was served.

### SICK COMMITTEE

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

Gregorio J. Mariano, (47) Bureau of Aeronautics, Manila.

Emilio Buenaventura, Jr., (84) Bureau of Aeronautics, Manila.

Gregorio Zamuco, (82) Bureau of Forestry, Manila.



## INTERVIEW



(Continued from the preceding page)

tered the legal profession. In 1774 he became Minister of Finance to Louis XVI and declared that he intended to be guided by the principle of 'no bankruptcy, no increase of taxation and no borrowing.' He revised the French system of taxation so that it bore less heavily on the poor and as a result of this was forced out of office in 1776. He devoted his remaining years to his favorite studies and to correspondence with Richard Price and Benjamin Franklin and probably with Adam Smith. His official career is memorable for what he accomplished in the way of social politics and no public man ever gave himself to the service of the community with more earnest and unselfish devotion. The securing of the entry, through his efforts, of the above cited dictum into the laws of his country, is a sufficient reward for his work. The reward for our work may come in the same way."

—"In a man's regard for work and for time we may find an index to his happiness. When he is indifferent to the passing of time, it is extremely likely he will be found idle, bored and depressed. Men confined in prison sometimes reach the lowest depths of despondency, so that they no longer count the days or the hours. When a man's days are crowded with tasks so that each task encroaches on the one

to follow, you can be certain that that man quaffs life to the full, even though he may loudly complain of being overpressed for time."

—"Yes, to some of us this may seem a hard job. However, if we persevere there is nothing we cannot overcome. We should, nevertheless, remember that at all times when human strength and wisdom fail us, Divine assistance is available through the medium of prayer. Prayer is the one and only way in which an individual may get in direct personal relation with the Supreme Architect of the Universe. All of us should make these contacts more often.

After renewing our faith with prayer, we should gird up our loins, take our working tools in hand and get to work. With prayer, tools and work we can do whatsoever we may set out to do, if we retain our faith in God, in ourselves and in our Order. Prayer is of our own volition, the tools are at hand, and we have only ourselves and our indifference to blame if we do not go to work. While prayer will secure us aid from the Divine, and the tools are at hand, this aid cannot be availed of if we do not use the tools, nor can they be used without work."

—"And so I am forced to conclude that work is the remedy for all the ills of mankind, and that it is the 'indispensable duty' of every Mason to work in every way that he can to uphold the good name of the Craft and spread its principles. Not by words but by deeds—deeds which are covered by the principal tenets of Freemasonry, Brotherly Love, Relief and Truth. If we all, as Craftsmen, do this we will make of ourselves better men and better Masons, and in some degree at least help to make this earth a better world."

—"There is but one thing for every Mason to do, and that is get to work and keep at it until the aims of the Order are accomplished."

### Bell Bros.

DRY CLEANING & LAUNDRY

Dyeing—Specialty

First Class Workmanship

Free Collection & Delivery

A. N. BELL

Mgr.

Tel. 5-55-83 256 M. H. del Pilar



# I AM A FILIPINO



By Dr. MAURO BARADI

High Twelve Lodge No. 82



AM a Filipino. I am proud to bear the name. The land where I was born was once a part of the empire of Sri-Vishaya and later, the empire of Madjapahit, well-known and powerful in their day. From the Malay Peninsula and neighboring isles, my ancestors came; these roving and enterprising pioneers in their frail barks, crossed the seas 'midst storm and stress, risking their very lives, and with a common purpose and indomitable will landed on my native soil; they cleared the wilderness and built homes and founded settlements which later turned into numerous villages, towns, and cities in this gem of the Orient seas.

In the dim and distant past, when my country's history was just dawning, my sires even then had the impact of the rich civilization of India; they were already trading with China and had learned useful industries from Japan. Some of my ascendants came from Arabia which gave to us Mohammedanism and the Koran and Arabic art and science. My people verily were well on the road to civilization.

Let us skip the years and begin with the sixteenth century, for during that period an event of transcendental significance occurred. I refer to the rediscovery of my country in 1521 by Magellan, the first circumnavigator of the globe. When he set foot on my soil—calling it the "Archipelago of St. Lazarus" and claiming it in the name of Spain—he found a peace-loving and hospitable people, honest in their dealings with neighbors and fair in their treatment of strangers. And yet when tribute and obedience to a foreign ruler were demanded of them, they rose up in arms under Lapu-Lapu's gallant leadership against such imposition. In the fierce battle that ensued, the intrepid navigator was killed. I see today two monuments in Mactan erected to the memory of the two leaders; one in the likeness of Lapu-Lapu with a drawn bolo and the other for Magellan as a constant reminder that my people can not tolerate foreign aggression.

Prompted by the outcome of Magellan's voyage, Spain set out to conquer the archipelago. Every expedition sent to realize this plan, reported the fabulous wealth of my land which afterward was renamed *Islas Filipinas* or Philippine Islands for an heir to the Spanish throne who later became King Philip II; the islanders were referred to as Filipinos. Because of this design of subjugation, my ancestors again fought to protect their homes; fearless warriors like Kings Sikatuna and Sigala and Rajas Soliman and Lakandula kept the fire of freedom burning in my heart.

When missionaries of the gospel told me of a Supreme Being and His infinite wisdom and mercy, I heard their voices. I listened to the message of the cross and was one among my kinsmen who accepted Christianity. It can be said that I submitted not to the strength of the sword but was conquered by the power of the cross. With my newly-acquired faith and the manifold blessings it brought me, I settled down in peace and applied myself to constructive enterprises.

Gradually, my people forgot their petty differences and the *barangay* kingdoms gave way to the Spanish system of colonization. Through the introduction by Spain of the centralized, provincial, municipal, and city governments and other innovations, the spiritual, cultural, and material well-being of my race advanced. On the other hand, my forebears did not escape tyranny and oppression; they suffered the evils of the *encomienda* system and paid tributes as a symbol of vassalage to Spain; they were compelled to render forced labor and tasted the bitterness of inquisition; abuses were heaped on them by representatives of the Church and officials of the State. To remedy this chaotic situation, men of my flesh and blood in the person of Salamat, Sumoroy, Malong, Dagohoy, Palaris, and Silang—all lion-hearted, stoutly resisted the rulers. Their valor and heroism aroused my enthusiasm and spurred me on to achieve nobler deeds.

Time marched on. The nineteenth century brought wonders in science and invention. I became more conscious of my relations with the outside world. Vivid accounts of foreign wars attracted my attention. I read books and more books. I received news oftener from abroad and acquired liberal ideas from Europe and America. I talked frequently about justice, liberty, equality, fraternity, and the pursuit of happiness. Neither could I repress my reactions nor hide my feelings. I clamored for reforms from the governing power but my voice was lost in an atmosphere of arrogance; my plea fell on deaf ears. For taking a bold stand in the name of my people, the ruling power seized, convicted, and exiled my own kind. Burgos, Gomez, Zamora, and many others were executed only to become martyrs of a sacred cause and symbols of my flaming passion for justice. I have not forgotten these sacrifices and never lost faith in my people; for not long since there came in their stead other stalwarts of the race—Rizal, Del Pilar, Lopez Jaena, the Luna brothers, Bonifacio, Jacinto, and Mabini; they gave their resources, dedicated their talents, even lost their very lives that the spirit of Filipinism might live. No threat however powerful, no punishment however severe, could discourage these pillars of the nation; instead, they kept on and on, determined and unafraid; through the pen, the press, by word of mouth, and by means of concerted plans translated into action, they worked toward one purpose.

I heard the Cry of Balintawak and answered the call of the Philippine Revolution. I saw the tragedy in the execution of the thirteen martyrs of Cavite and other unsung heroes of my native land; and to cap it all, I saw my own Rizal shot by the enemy at Bagumbayan field one December morn. The martyrdom of this *molave* of the Malays, the death of this greatest of the Brown race, spelled the doom of Spanish rule in my shores. Subsequently and on two occasions, General Aguinaldo proclaimed my people's independence only to be interrupted by the Spanish-American and Filipino-American wars in succession. In the latter encounter, we fought against overwhelming odds, poorly armed and ill-equipped. We continued fighting until America assured us that she came to our country not to colonize but to civilize, to educate, and to train the people in the science of self-government. Then we laid down our arms convinced that she will keep her plighted word. Thus the archipelago passed to American tutelage. My fathers again started to do something out of the ruins of the

(Continued on the next page)

## Christmas and other Greeting Cards



- STATIONERIES
- GIFT BOOKS
- MAGAZINE SUBSCRIPTIONS



MANILA BOOK CO., INC.

TEL. 2-43-01

34 ESCOLTA



# I AM A FILIPINO



(Continued from the preceding page)

past; they again built their hearths and constructed their homes. Once more they were to till the soil and plow the field and keep the wheels of industry running. America began her policy of attraction and work of enlightenment. The Philippine Assembly was constituted. My people were given greater participation and more powers in the government. I chose Osmeña and Quezon as my leaders. I enrolled in schools and colleges and learned English and allied subjects. I took special courses in other countries. I put my hands in ever so many fields of human endeavor—the political, social, and economic activities of the nation. Meanwhile, my chosen representatives continuously and consistently kept on our campaign for political emancipation both in the Philippines and on foreign strand.

My work was so satisfactory and my progress so convincing that before long, the Congress of the United States passed the Jones Law making my government more autonomous and promising independence to the Philippines as soon as a stable government can be established therein. With the cooperation of the new sovereign, I saw rapid development everywhere. Under the continued leadership of Quezon and Osmeña, my people came nearer and nearer our coveted goal. In 1934, the Philippine Independence Act was passed, and a year later (1935) the Constitution of my country, the Philippines, became the supreme law of the land. November 15, 1935, what inspiring scenes it brings to memory! It is a date dear to my heart, for on that day the Commonwealth of the Philippines was inaugurated and a new nation came into being. Again I chose as my leaders, the first President, His Excellency, Manuel L. Quezon and the first Vice-President, the Honorable Sergio Osmeña. Many had some misgivings about the success of the new régime. The times were trying and ail around me seemed dark and dreary. But true to their oath and loyal to the Filipino name, my leaders exerted every ounce of energy and skill in piloting the Ship of State safely across the troubled and troublesome waters. Within the short period of six years which closes President Quezon's first term of office, the administration has emphasized the following objectives: (1) Maintenance of peace and public order; (2) Establishment of an independ-

ent judiciary; (3) Protection to labor; (4) A well balanced budget; (5) National Defense; (6) Economic Development; (7) Maintenance of an independent civil service, the implantation of an adequate system of public instruction, and the safeguarding of the health and vigor of the race, and (8) Good will toward all nations. Without fear of successful contradiction, let it be said that under Filipino initiative, we have built a government that is just in its dealings and sound in its foundation; a government that is a credit to the Filipino people and an honor to the nation as a whole. No critic however severe, can deny the fact that Filipino capacity for self-government has been conclusively proven.

At long last, the entire Philippines with its vast material resources and yet undiscovered riches, has been placed in my possession; its development and welfare are entrusted to my care. This ownership certainly entails exacting duties and serious responsibilities; it calls for all kinds of sacrifices. But I gladly accept the challenge if only to contribute my share, no matter how humble, toward the prosperity of my country and the happiness of my people.

Now more than ever before, I am grateful for being a Filipino. Hard times are here and harder still will be the future with its uncertainties. But my opportunities for making good are limitless and I can travel from one end of the land to the other with facility and comfort, unmolested. I press on undaunted and unafraid toward my goal in the consciousness that I am fighting for the right.

Around me nations are already at war; they are victims of this human curse now fast enveloping the world. More soon than late I, too, may be in-

involved in the holocaust. This time I will not be caught unawares. My youth—thousands of them—have rallied and are still rallying to the colors; everything is being done toward the national defense. If I am not in the armed forces, you find me cooperating whole-heartedly with the activities of the Civilian Emergency Administration which, with the various agencies under it, is now working full blast for the protection of the civilian population in extraordinary and emergency conditions. I believe in preparedness—war or no war. Therefore, I shall leave no stone unturned toward accelerating my preparations not only for the nation's defense but for my people's security.

A few years hence, the Filipinos shall be a sovereign people. History will then record the unparalleled and inspiring example of a nation, comparatively small and weak, obtaining its freedom from another—strong and powerful—not on the field of battle but in the domain of peace. But while we Filipinos are still under the protecting folds of the Stars and Stripes, our duty is clear. We shall remain loyal to America and to the ideas and ideals for which she stands. As in the first world war when we offered her 25,000 soldiers—the pick and flower of our manhood—to help save Democracy, we again pledge that loyalty by placing at her disposal—if she goes to war—"all our manpower and material resources."

From half a million at the beginning of Spain's Philippine venture, my people now number sixteen million strong. My country is the only Christian nation in the Orient, the one republic on this side of the Pacific. I am the inheritor of the good traits found in the East and the best that is in the West. I am the beneficiary of their culture and civilization. It is my will and purpose to keep intact these priceless legacies to my children and to generations yet unborn.

I hereby resolve never to bargain my birthright nor traffic my citizenship. I shall be awake, alert, and ever-vigilant. I am the captain of my soul and the hope of the fatherland. Never again shall invaders attack me with impunity. Providence has so decreed that I have a mission to perform, a destiny to fulfill. For my God, my country, and my people, I shall work, live, and serve; for these fountain-source of my love and devotion, I shall fight and die. These things I do willingly and cheerfully, for I AM A FILIPINO.

## INDEPENDENT SHOE SHOP

114 Echague, Manila, P. I.  
T. G. HENDERSON, Prop.

\* \* \*

*Miners Boots, all heights & sizes  
carried in stock*

Hungarian Hob Nails  
Rivettted calks  
Neetsfoot Oil  
Rawhide Laces

*Everything for the man that seeks  
the gold*

*Write for price list*

Tel. 2-21-77 P.O. Box 2641



# RIZAL'S ASHES CARRIED BY MASONS



(Editor's note: In view of the fact that denial from certain quarters is made of the fact that Masonic honors were rendered over the remains of our National Hero, Dr. Jose Rizal, before the same were placed at the base of the monument on the Luneta, and for the information of our younger brethren, we are publishing a translation of an article which appeared in LA VANGUARDIA on December 28, 1912, which reads as follows:)

Yesterday afternoon (Dec. 27) the remains of Rizal were transferred from the house of the family to the Masonic Temple on Ylaya street. At 5 p.m., the Deputy of the Order, the Grand Master of the Regional Grand Lodge, and a member of the Chapter, who were in charge of the transfer, placed the urn (containing the hero's ashes) in a kind of *andas*, which was carried by the Masons in groups of sixes, relieving each group on the way.

Starting from Elcano, the procession passed along Azcarraga, Folgueras, Lakandola, Plaza Leon XIII, until Ylaya. The remains were then brought inside the Masonic Temple, the front of which was decorated by a marbled representation of Rizal "en el regazo de Filipinas," which stretches her arms to the skies.

In the procession the Masons marched by threes behind. A big multitude watched from the sidewalks. When the

procession passed in front of the Philippine Independent Church, the bells were pealed as in death.

The Masonic Temple was decorated with flowers and throughout last night there were guards of honor. The people who passed in front of the remains were un-numbered.

A photographer of *Renacimiento Filipino* took pictures of the urn in which rest the remains of the Martyr.

This evening, a necrological program will be held at 8 o'clock by the Grand Lodge.

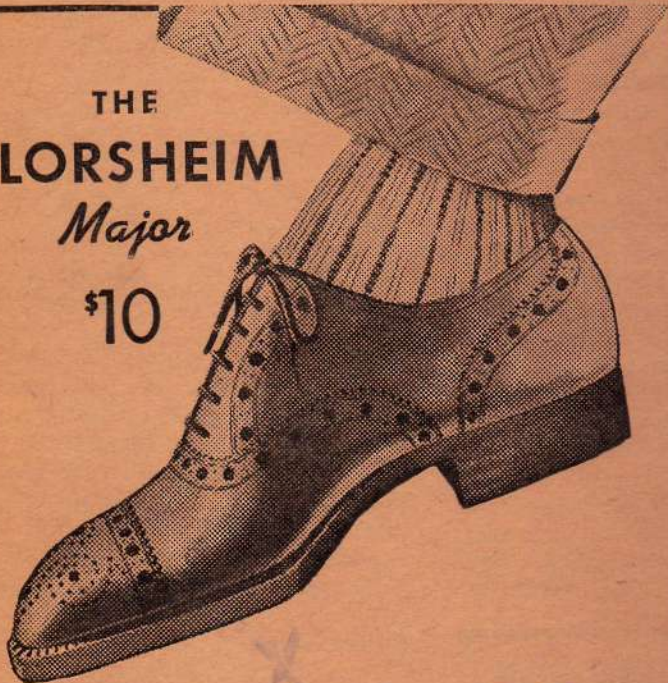
Tomorrow, at 7:30 a.m., will take place the transfer of the remains from the Masonic Temple to the house of the Rizal family, where they (remains) will await the committee of the government which will carry the remains to the Marble Hall, where the ashes will remain until the morning of December 30, when they will be transferred to the Luneta for their burial at the base of the monument.

*Compliments*  
of  
**EMBASSY**  
TAILORING & LAUNDRY  
V. EVANGELISTA  
*Prop.*

TEL. 5-44-69    315 P. Faura  
Ermita, Manila

THE  
**FLORSHEIM**  
*Major*

\$10



ONE OF OUR *Best Sellers*

Hand-Stained by the Florsheim secret formula that brings out every fine detail of custom styling. All the good looks of a bench-made brogue, at a price any man can afford.

**H. ALONSO**  
HABERDASHERY

TELEPHONE 2-13-57

105 ESCOLTA, MANILA



*Compliments*  
of

**A FRIEND**



# WORLD FAMED VIOLINIST MADE A MASON

**B**RO. Ernesto Vallejo, famed Filipino violinist, and a Fellow Craft of Minerva Lodge No. 41, was personally raised a Master Mason by the Most Worshipful Grand Master John R. McFie, Jr., on the occasion of his official visitation to the 19 Lodges working in Plaridel Temple on October 30, 1941. Over 200 Master Masons from Manila and neighboring provinces witnessed the raising. The degree was conferred in an impressive manner by a special Grand Lodge team composed of the following brethren:

*First Section*

- Master .....John R. McFie, Jr.
- Senior Warden ..Antonio Ramos
- Junior Warden ..Joseph F. Boomer
- Chaplain .....John W. Ferrier, Sr.
- Senior Deacon ..Bertrand H. Silen
- Junior Deacon ..Joaquin Garcia
- Senior Steward .Ricardo C. Santos
- Junior Steward .Jose B. Santos

*Second Section*

- King Solomon ...Michael Goldenberg
- King of Tyre ....Mariano Gonzalez
- 1st F. C. ....Jose C. Velo
- 2nd F. C. ....John R. H. Mason
- 3rd F. C. ....John M. Aaron
- 1st M. T. ....Alejandro Torres
- 2nd M. T. ....Jose Ma. E. Leon, Jr.
- 3rd M. T. ....Fidel T. Manalo
- Secretary .....Luis Lim Billan
- S. & W. F. Man .Aurelio D. Rosario

The lecture was delivered in an excellent manner by the Senior Grand Warden, Right Wor. Bro. M. Goldenberg.


After the ceremonies, Bro. Vallejo played one of his own compositions,

**INIS F. GRANFIL**  
*Milliner*  
 40 Isaac Peral  
 Manila, Philippines

entitled "Habanera Filipina," on the violin. As encores, he played "The Millions of Arlequin" by Drigo, and "La Cancion del Olvido" by Serrano. He was accompanied on the electric organ by Bro. Juan de S. Hernandez.

The Most Worshipful Grand Master congratulated the candidate and also Minerva Lodge No. 41 for acquiring such a valuable member. He also congratulated the brethren who assisted him in conferring the degree in an excellent manner.

Bro. Vallejo, at the age of five years, was able to play on the violin difficult pieces by well known masters. He studied in the United States, and in 1924 won the first prize of \$10,000 at an international contest held in New York City. He also won the first prize in the contest held the following year. One of his admirers, Mr. Henry A. Seligman, a Jewish New York banker, presented him with a genuine Stradivarius. At present, Bro. Vallejo is a professor in the Academy of Music and concert master and soloist of the Manila Symphony Orchestra.




## PHILIPPINE

---

# ENGINEERING

---

## CORPORATION



MACHINERY IMPORTERS ♦ INDUSTRIAL  
 CONTRACTORS ♦ ASSAYERS ♦ MANUFACTURERS

Cebu — Iloilo — Manila — Bacolod — Cotabato

San Francisco, California

Telephone  
 No.: 2-23-05

Cable Address:  
 PHILIENCORP



# Fraternal Reviews



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

## FLORIDA

112th An. Com. Lodges: 221  
St. Petersburg Membership: 20,102  
April 15-17, 1941 Gain: 104

Grand Representative near Florida, Harry C. Taylor, Miami; near the Philippines, Hyman M. Levine, Manila.

Smith L. Turner, Grand Master, presided. All Master Masons in good standing were invited to seats as visitors. W. Stanley C. Minschall welcomed the Grand Lodge to St. Petersburg in a well-turned speech and was answered in an equally choice bit of rhetoric in a response by R. W. Fred B. Noble on behalf of the Grand Lodge.

Distinguished guests from Virginia, Michigan and Rhode Island were received in the East.

The Grand Communication was convened at St. Petersburg in order to allow the delegates to inspect the Masonic Home located at that city, according to the Grand Master.

Of the state of the Order, M. W. Bro. Turner says:

"I am pleased to report that the scars of an unhealthy period of mushroom growth are fast disappearing. From personal contact with most of our Lodges and Lodge officers in this Grand Jurisdiction, I am able to say definitely that there is unmistakable evidence of a general revival in interest and activity."

The officers and Past Masters of the Jurisdiction are taken to task for their lack of a sufficient grasp of Masonic law and procedure in these words:

"The Digest of Law and Grand Lodge Proceedings are, in most cases, closed books, although every Worshipful Master, when installed, obligates himself to enforce every Edict of Grand Lodge, and is charged to have the Book of Constitutions read in open Lodge."

Like a number of other Grand Masters, M. W. Bro. Turner recommends that some of the weaker Lodges of his Jurisdiction consolidate with other Lodges.

The Jurisdiction lost during the year two of its distinguished Past Grand Masters: Brantly W. Helvenston, and Samuel Pasco.

Grand Master Turner did not attend the Grand Masters' Conference in Washington. Motive: "Believing that I could accomplish more good for the individual Lodges by staying at home and answering their requests promptly."

The Grand Master promulgated an edict abolishing the system of accounting used by Grand Lodge and substituting a new system to be employed from

## NORTH CAROLINA

154th An. Com. Lodges: 328  
April 15-16, 1941 Members: 26,211  
Asheville Loss: 544

Grand Representative near the Philippines, Ubaldo D. Laya, Dansalan; near North Carolina, J. M. Turley, Clayton.

Thomas J. Harkins, Grand Master, presided. M. W. Harkins introduces his address with a disquisition on the nature of Masonry and its place in society, of which we quote the gist:

"These Masonic ideals constitute the corner stones in the foundation of our beloved American republic. This foundation was built by the steady hands and the sound consciences of Washington, Franklin, Jefferson, Hancock, Madison and many other outstanding Masonic characters of their time, when they promulgated the Declaration of Independence and framed the Constitution of the United States and the American Bill of Rights. These ideals—Masonic ideals—are the mainstays in the loom upon which has been woven the beautiful human pattern which has so appropriately come to be known as the 'American Way of Life.'"

Of the state of the Craft he says:

"I am happy to report that generally the condition of Freemasonry in North Carolina is good."

M. W. Harkins, under the caption, "The Pledge of Allegiance," reported:

"Upon taking office as Grand Master, I issued a general order applicable to and binding upon all of the subordinate Lodges of the State... I required each and every Blue Lodge at each and every meeting to conduct, at an appropriate time during the meeting, the ceremony of the Pledge of Allegiance to the American Flag. \* \* \* The provisions of this order are being observed by all of the Lodges, so far as I have been able to ascertain, and I have received a great volume of letters commending the idea."

North Carolina maintains an orphanage with some 330 guests of whom about one-half have Masonic connections. The Grand Lodge also supports a Masonic Home with about eighty guests. This institution is maintained in association with the Order of the Eastern Star.

Under a ruling of the taxing authorities of the North Carolina the Masonic temples of the States were held to be taxable. But upon a reconsideration of the question the ruling was modified so that only those portions of such temples that are used commercially are held to be taxable.

the first day of April, 1941, onward.

The Proceedings contains no fraternal reviews. M. W. Stafford Caldwell of Tallahassee, is Chairman of the Correspondence Committee.

Ernest W. Campbell, Laurel Hill, Grand Master.

Geo. W. Huff, Jacksonville, Grand Secretary.

M. W. Harkins recommends that the Masons of North Carolina do not cooperate with the Masonic Service Association in engaging in welfare work with the armed forces of the United States within the State.

The Grand Master pays his respects to the ecclesiastical authorities of his State and elsewhere who are working insidiously to the end of obtaining public money to support sectarian schools.

North Carolina lost two distinguished Past Grand Masters during the year, Claude L. Pridgen and Francis D. Winston.

M. W. J. Edward Allen, Foreign Correspondent, divides his Masonic Reviews into three parts—I, Greetings and Comments; II, Reviews; and III, Statistical Tables. The "greetings" are in the familiar vein and readable. The "comments" answer the question "Why a Reviewer?" discuss "Freemasonry in Russia" and are also, readable, as well as enlightening. In this same part M. W. Allen finds space for extensive extracts from Professor Gist's treatment of Masonry in his monograph on fraternal societies, published at the University of Missouri; also, from a report of a commission condemning Masonry adopted by the Most Reverend Synod of the Dutch Reformed Church of South Africa. The last-mentioned document is exceedingly interesting as setting forth the general basis of opposition to Masonry held by many Christian organizations outside the Catholic Church—a basis composed almost completely of misunderstanding, and jealousy engendered by such misunderstanding. The text is quoted from Masonic Journal of South Africa, March, 1941.

Part II contains review of seven proceedings. Evidently, M. W. Allen believes that one of his functions is selective discrimination; at least he does a good job at it. Colorado, District of Columbia, Florida, Georgia, Michigan, Tennessee and Texas furnish his subject matter. He devotes seventeen pages to Texas including a complete sermon by Dr. George W. Truitt, pastor of the First Baptist Church of Dallas—Dr. Truitt was born in Clay County, N. C.—Anyway, it was a good sermon.

Chas. P. Eldridge, Raleigh, Grand Master.

J. H. Anderson, Raleigh, Grand Secretary.

(Continued on the next page)



## FRATERNAL REVIEWS



(Continued from the preceding page)



## BRITISH COLUMBIA



69th An. Com. Lodges: 118  
June 20-21, 1940 Members: 13,438  
New Westminster, B. C.

G. Representatives: near Philippines, W. L. D. Lockwood; near British Columbia R. W. W. R. Simpson, present.

G. A. B. Hall, Grand Master presided. His address opened with a reference to Masonry's notable contribution to the cause of liberty and freedom in the defense of which "many of the flower of our land have been called upon to take up arms." There followed a brief historical statement of the founding of the beautiful city of New Westminster.

M. W. Bro. Hall, like many another Grand Masters on either side of the international boundary, reported exchanges of fraternal greetings and visitations accompanied by the singing of the two national anthems with a new verse added to them:

"Two Empires by the sea,  
Two nations strong and free,  
Our anthem raise;  
One race of ancient fame,  
One tongue, one faith we claim,  
One God whose glorious name  
We love and Praise."

In this connection note was made that many Lodges of British Columbia are devoting much time and attention to music, a trend which the Grand Master highly commended.

M. W. Bro. Hall closed as he opened his address on the theme of Masonry's valid importance as a social force, and with this practical suggestion:

"The thought sometimes arises in my mind 'Are we too reserved, too restrictive, regarding our activities?' I have often heard the question asked 'What are the Freemasons doing? What do they do in the interests of the community and the state?' I do not think we should advertise ourselves, but if our activities and principles for which we stand were more generally known, I feel there would be more wanting to join our ranks, and these of men who only desire to be good citizens and to devote their efforts in the best interests of mankind."

The sum of \$5,000.00 was appropriated to the Government of the Dominion of Canada for the prosecution of the war and the sum of \$2,500.00 to the Canadian Red cross, for its war effort.

M. W. W. A. de Wolf Smith, chairman of the Committee on Foreign Correspondence, reported that with R. W. K. P. Warwick, he had reviewed some 64 Proceedings of Sister Jurisdictions. Included, is a review of the Proceedings of the Philippines for 1939. Like many another reviewer M. W. Bro. Smith has not yet taken note that the official name of this country is now the The Philippines. Unfortunately the proof-reader did things to the name of M. W. Jose Abad Santos, rendering it



## SASKATCHEWAN



35th An. Com. Lodges: 198  
June 18-19, 1941 Members: 12,157  
Moose Jaw Loss: 86

Grand Representative near Philippines, Vicente Orosa, Manila; near Saskatchewan, W. E. Jennings, who was present.

A. O. Brooks, Grand Master, was "on the throne."

The mayor of the City of Moose Jaw officially welcomed the Grand Lodge.

All Master Masons in good standing were admitted as visitors. Distinguished guests from Manitoba and Alberta were introduced.

The Senior and Junior Grand Deacons displayed the Union Jack and the Stars and Stripes at the Altar while the brethren sang the British National Anthem.

After formal reception of the Grand Representatives, the Grand Master prefaced his address with an allusion to the war, and an affirmation of belief in the ultimate victory of Britain and her allies.

The Grand Master reported having attended the district meetings in all seventeen districts and having been gratified by both the attendance and the merit of the papers read. Observation convinces him that District Deputy Grand Masters should be appointed for longer terms than one year.

M. W. Brooks lamented the apparent scarcity of young men in the ranks of Masonry. Said he:

"As I travelled over the Jurisdiction and visited the Lodges, the small attendance of young men was very apparent. Of course, war conditions, enlistment, etc., are responsible for this, but the question kept recurring to my mind—Who will 'take up the torch' and assume the burden of Freemasonry in the post-war period?"

He suggested that a committee be appointed in each Lodge to correspond with enlisted men, and to be ready on the return of peace to assist the returning young men to get re-established in civil life, and adds this reason for the hope that is in him:

unrecognizable. The reviewer said he had never before met with an instance of a Grand Lodge's being opened by its Deputy Grand Master, the Grand Master's being received with the Grand Honors and the Grand Gavel's then being delivered by the Deputy Grand Master to the Grand Master.

W. R. Simpson, Steveston, B. C., Grand Master.

Frank S. McKee, Vancouver, B. C., Grand Secretary.

"Today, in all the confusion of thought, Freemasonry rests upon a solid foundation—belief in God, freedom of the individual in thought, speech and action, and the practice of every social and moral virtue. Empires have come and gone, schools of thought arisen and been forgotten, but Freemasonry remains. Has it enough vision, enough devotion to its ideals, enough faith to assume leadership in the moral field, enough virility to measure up to its opportunity for service, and carry into active operation the ideals of Truth, Justice, Freedom?"

Douglas Fraser, Senior Grand Warden, presented a very full report of his attendance upon the centennial celebration of the Grand Lodge of Illinois, as representative of the Grand Master.

The seventeen District Deputy Grand Masters each presented a report giving a comprehensive picture of his district.

The Committee on the Condition of Masonry reviewed in detail the various aspects of the Craft within the Jurisdiction and concluded with this observation:

"No opinion on conditions generally in their respective districts was voiced by a few of the D.D.G.M's. However, the views expressed by the majority lead your Committee to the conclusion that Masonry in this Grand Jurisdiction, despite some unfavorable features, continues to hold its own. The generally prevailing trend seems definitely in the direction of improvement."

J. E. Campbell, Chairman of the Committee on Masonic Education submits 12 pages of a program of topics worked out for eight special meetings during the year, prepared by brethren of special aptitude for each topic.

W. M. Martin, Chairman of the Committee on Foreign Correspondence, presents reviews of 66 proceedings, prefaced with a general summary of Masonic conditions through the world. Of the situation in China he says:

"The Masonic Lodges in China are of the constitutions of England, Ireland, Massachusetts, Scotland and the Philippine Islands; they are separately organized in District Grand Lodges, each working under the Jurisdiction of the Grand Lodge by whom constituted. These Lodges, as in all warring countries, have had difficulties and in some cases have ceased activities. The six Lodges of the Philippine Islands have fared very well, only three have had to move from cities in which they have been located. The other three are reported to be doing splendidly with an increased membership. The British Lodges in China are continuing to function. Massachusetts Lodges have had difficulties and the Deputy Grand Master a year ago appointed a trustee to take over three Lodges in Manchuria where the Japanese forced a closure. The two other Lodges are really under police surveillance of the Japanese."

The proceedings of the 28th An. Com. of the Philippines receives full and considerate notice. The passing of M. W. Clark James is noted. The address of the Acting Grand Master, General Jose de los Reyes, was given the respectful treatment it deserved.

C. P. Seeley, Saskatoon, Grand Master.

Robert A. Tate, Regina, Grand Secretary.



# RIZAL IN THE EYES OF A FOREIGNER



(Editor's note: The following is an address delivered by Very Wor. Bro. David W. K. Au, District Grand Master for China, at a special meeting of Nanking Lodge No. 108 held at Shanghai, China, on June 27, 1941.)

The courage which you, your officers and brethren have carried on the Lodge have won for you the admiration of all the brethren, and I want to congratulate you on your splendid efforts and successful achievements. I come here tonight, however, not to praise your ritualistic efficiency, but to speak, with your permission, on a subject which concerns the Craft in general and our Jurisdiction in particular. I refer to the 80th anniversary of that great Filipino patriot and Mason, our late Bro. Dr. Jose Rizal.

A few days ago, we received the current issue of *The Cabletow* from which we learned that our Most Wor. Grand Master has set aside June 19th of each year as a day of commemoration for Bro. Rizal. Unfortunately, *The Cabletow* only arrived the day before so that we had no time to arrange for a fitting ceremony. Perhaps also, our ever considerate Grand Secretary meant the notification to be merely a matter of information for the brethren in the China District since the name of Rizal is more concerned with our brethren in the Philippines.

I would have our brethren in the Philippines know that Rizal means just as much to us as he does to Filipinos. For, although he was a great Filipino in his life time, he is no longer a Filipino now. He belongs to that group of great men in history who lose their nationalities by their martyrdom. They are no longer Greek, British, American, Filipino or Chinese to us—they belong to humanity. Similarly, although Rizal was a great Filipino in his days, he is no longer a Filipino Mason today. He belongs to the Craft and the memory of his many virtues is recorded in every Masonic heart.

It was the patriot in Rizal which was responsible for the leadership he gave to the Filipinos and which resulted in his freeing them from the yoke of Spanish oppression. Unfortunately, he did not live to see the fruit of his labors, but we all know that if it had not been for his sowing the seed of Liberty against tyranny among his people, our Filipino friends would not now be enjoying the democratic protection under the United States of America. But it was the Mason in Rizal which inspired those ideas of liberty, tolerance and equality which made him the patriot he was. We are all familiar with the story of his martyrdom, how, like the celebrated artist whom we have all imitated when we were raised to the sublime degree of a Master Mason, he chose to lay

down his life rather than forfeit his integrity, an example, my brethren, well worthy of our imitation.

It has been said that the greatest compliment ever paid to Masonry is the fact that the first act of any dictator is to close all the Masonic Lodges in his country. Why? Because Masonry stands for the principle of Freedom and mutual respect for a man's beliefs and opinions; because such men as Rizal were willing to die for such principles, and because we know such principles will survive until time shall be no more.

In the struggle between Democracy and Naziism which we are now engaged, some of us may be challenged on the same issues which Rizal had to face in his time. We shall then know in Whom we put our trust and also remember the shining duty of a Mason as exemplified by Rizal. There can be no compromise. Either we become a second Rizal or our hearts shall be taken thence, burnt to ashes and those ashes cast to the four winds of heaven so that no remembrance

may be had of us among men or Masons for ever—in other words, an outcast.

And so, as we gather here this evening to commemorate the anniversary of Rizal, let us stand for a brief moment in silence in tribute to a great patriot and a great Mason.

*For Lodge Parties, Election of Officers, their Installation, Degree Work, or other Craft's Activities.*

**ALFONSO VILLAMIL**  
(CATERER)

Will serve your goodselves with menus according to your desires.

STUDENT MEN'S DORMITORY

RESIDENCE:

416 Arkansas, Ermita, Manila  
Tel. 5-56-91

COMPLIMENTS

OF

**CARLOS IÑIGO (16)**



LINCOLN NATIONAL LIFE INSURANCE CO.  
FORT WAYNE, INDIANA

THEO. H. DAVIES & CO., LTD.  
GENERAL AGENTS  
PEREZ SAMANILLO BLDG., MANILA  
P. O. BOX 287 TEL. 2-38-76

*Recibe Banquetes y Otros Encargos Especiales*



**AMBROSIO CARBUNGCO**

CATERER

EX-CHEF, CASINO ESPAÑOL

Telephone 2-58-41

165 Maria Clara, Manila

# Maria Clara Day

"Maria Clara Day" this year will be jointly celebrated with the Grand Lodge monthly dinner to be held at Plaridel Temple, 520 San Marcelino, Manila, on Tuesday evening, December 16, 1941, at 7:00 o'clock, under the auspices of the wives, daughters, sisters, widows and mothers of Master Masons. On that occasion, the beautiful drama entitled "...And Shall Not Forsake Them," written by Right Worshipful Bro. Carl H. Claudy, Executive Secretary of the Masonic Service Association of the United States, and translated into Spanish by Past Grand Master Antonio Gonzalez, Grand Secretary, will be presented for the first time in public in this Jurisdiction.

Preparations are now under way, and the members of the Executive Committee headed by Mrs. Pura Villanueva-Kalaw, the well known social worker and leader of Filipino women, are leaving no stone unturned to make the affair a complete success. The program of the evening is as follows:

1. Opening remarks in Spanish by Mrs. Pura Villanueva Kalaw, Chairman of "Maria Clara Day."
2. Remarks in Tagalog by Mrs. Arsenio Tenmatay.
3. Address in English by Mrs. Walter Henry Schoening.
4. Speech in Tagalog by Norma Blancaflor (Miss Lydia Velasco)
5. Awarding of Prizes offered by Mrs. Pura Villanueva-Kalaw, Most Wor. Bro. John R. McFie, Jr., Grand Master; Right Wor. Bro. Jose P. Guido, Deputy Grand Master; Right Wor. Bro. Michael Goldenberg, Senior Grand Warden; and Right Wor. Bro. Antonio Ramos, Junior Grand Warden, to the five Lodges sending in the greatest number of women delegates.
6. Awarding of Prize to the Lodge which has the highest percentage of members present, donated by Wor. Bro. Louis Rifkin, Wor. Master of Mount Lebanon Lodge No. 80.
7. Polish Folk Dance by Miss Lolita Rifkin.
8. Presentation of the drama entitled "...And Shall Not Forsake Them," ("...Y No Los Desampararé") with the following cast:

Mrs. Carlos Iñigo	Wor. Bro. José Artiaga
" Gregorio Trinidad	" " José M. E. Leon, Jr.
" Ramon Alonso	" " Andres Filoteo
Miss Virginia Leon	" " Honorio Musni
(A Voice—Wor. Bro. Joaquin García)	

Time: The Present.

Place: Living rented room in a small town.

(Decorations and arrangements, by courtesy and under the direction of Mrs. Michael Goldenberg; furnitures, by courtesy of Wor. Bro. James Stevenson.

9. Russian Folk Song.  
Baritone solo by Wor. Bro. Louis Rifkin.
10. Closing Remarks by Most Wor. Bro. John R. McFie, Jr., Grand Master.

In order that the brethren and their ladies may be properly accommodated, it is requested that reservations be made immediately with the Grand Secretary's office, P. O. Box 990, Manila, telephone 5-77-44.

Make the affair a bigger and more successful "Maria Clara Day!"

## PAST MASTER'S JEWELS

Jewelry which bespeaks the honor and dignity of the occasion. Authentic, Masonic jewelry for every occasion. Special pieces made to order in our manufacturing Jewelry Department. Prices shown here include engraving, as well as ribbon and leather case. (Illustrations app. 1/2 size)



T316 14Kt. Solid Gold ..... P125.00

T318 Same as T316 Sterling Silver, Gold Plated ..... P40.00

T395 Heavy 14Kt. Gold Engraved .... P145.00

T2441 14Kt. Gold, Enamel Leaves and "G" Plain Gold Bar. P150.00

420T 10Kt. Solid Gold, a Splendid jewel for the price ... P60.00



DIAMONDS MAY BE SET IN ANY JEWELS SHOWN ON THIS AD. PRICES ON APPLICATION.

# HEACOCK'S

JEWELRY DEPARTMENT

ESCOLTA,

MANILA



# SECCION CASTELLANA

# NOTAS EDITORIALES

Deseamos a todos los Hermanos, a todas las Logias, y a todos nuestros lectores las mas felices Pascuas y un prospero Año Nuevo.

Saludamos desde estas columnas a todas las esposas, hijas, viudas y hermanas de masones que en la noche del 16 de los corrientes van a congregarse con los Hermanos de esta Jurisdicción para tomar parte con ellos en nuestra cena mensual, y deseamos que su programa dedicado al DÍA DE MARÍA CLARA resulte un verdadero éxito. Su compañía será para los masones una inspiración en su labor y una garantía de positivos logros.

## RIZAL Y LA NACIONALIDAD FILIPINA

**R**ECORDEMOS a Rizal, en el aniversario de su muerte, recordando, no solamente su labor nacionalista, sino también su labor de reafirmación patria. La reafirmación de la nacionalidad filipina ha sido una de las fases mas sobresalientes de su labor. Procuró mantener vivo en el alma del pueblo filipino un fuerte sentimiento de propia nacionalidad. Sabía que hacia la independencia se va firmemente cuando se cuenta con un pueblo consciente de su propia nacionalidad y con una inteligente y justa apreciación de sus elevados valores. Por eso, quiso que vibre en el alma del pueblo las tradiciones de la raza, su prosapia, su ética, su gesta histórica, sus valores morales y espirituales, en fin, todo aquello que definiera su individualidad y le distinguiera de otros conglomerados sociales en el concierto universal de razas, pueblos y nacionalidades.

En el proceso de toda transición política, el alma del pueblo no debe perderse, ni sufrir desvíos nacionalistas; debe, por el contrario, definirse y reafirmarse. Y a eso tendió la labor de Rizal. Él trató de evitar que en el proceso de evolución patria el alma de nuestro pueblo sufriera atisbos de renuncia nacionalista, pues, sabía que nuestra independencia sería entonces y en ese caso una mera fórmula de conveniencia política efímera y transitoria, sin que fuera el reflejo fiel de nuestra fisonomía nacional. Y para que fuera así un fiel reflejo de nuestra fisonomía nacional, y no una mera postura política, quiso que la labor independista se enraizara en la conciencia colectiva de la propia nacionalidad.

Debemos recordar aquí que, como pueblo, nunca fuimos un remedo de otro. La nacionalidad filipina es algo inherentemente nuestro. La conservamos con todas sus tradiciones, sus costumbres y usos seculares, su cultura homogénea y perfiles éticos. Consiguientemente, esa nacionalidad ha de palpar y revelarse en todas las manifestaciones de nuestra vida individual y colectiva. No habremos de permitir que ella fuera una sombra confusa que vaya perdiendo su propia substantialidad en el proceso de evolución y desenvolvimiento nacionales. A lo largo, pues, de nuestra historia, nos habrá de animar una labor idéntica a la de Rizal, una labor de reafirmación nacionalista, manteniendo impresos en el alma del pueblo los rasgos y matices que definen nuestra individualidad como nación.

El mundo se hace mas pequeño. Los admirables descubrimientos de hoy hacen que los hombres se confundan en una sola agrupación. Aunque para nosotros el ideal de humanidad fuera una hermandad de hombres sin fronteras geográficas ni espirituales, sabemos que el mundo no ha llegado aún a ese estado de perfección a que indudablemente llegará si se mantienen encendidos el sentimiento y la idea de *humanidad* y de *fraternidad* sobre cualquier otra ideología. Pero mientras no se llegue a eso, mientras los hombres se clasifiquen en pueblos, razas o nacionalidades, los filipinos habremos de seguir reafirmando en nosotros mismos la conciencia de la pro-

pia nacionalidad, sin restar, desde luego, de la humanidad nuestra colaboración.

Reafirmando nuestra propia nacionalidad, seguiremos aportando al acervo común de la humanidad lo mejor en nosotros como individuos y como pueblo, sin parar mientes en distancias geográficas o espirituales. Sin menoscabo de nuestra nacionalidad, seguiremos asociándonos a la común labor de elevar a la humanidad a planos mas desinteresados; a hacer que el hombre se convenza de que es hermano de su prójimo, y no su amo, dueño o señor; a afinar el sentido de servicio a nuestros semejantes como la razón máxima y suprema de nuestra existencia; a hablar a todos los pueblos con el lenguaje de la simpatía y de la buena voluntad, deseando que vivan y prosperen sin contemporizaciones con las fuerzas de la tiranía y de la opresión, y a izar en todas partes el estandarte del amor y de la mútua comprensión.

Se dijo una vez por el Alto Comisionado de los Estados Unidos en Filipinas, el Hon. Francis B. Sayre, que todo pueblo tiene *algo grande y extraordinario* que contribuir a la humanidad. Como filipinos, contribuimos con ese *algo grande y extraordinario* a que esa humanidad fuera menos imperfecta y mas feliz. Nuestra labor nacional no tuvo ni tiene otro significado. Si luchamos por nuestros fueros y privilegios, la idea fue aportar siempre lo mejor en nosotros al servicio de esa humanidad de que somos parte. Pero creemos, como se cree aún en todas partes, que mejor se sirve a esa humanidad reafirmando en la conciencia del pueblo el sentimiento de la propia nacionalidad. Y ese sentimiento ha de vibrar intensamente en las actuaciones de la Mancomunidad Filipina. Pueblo y gobierno, agencias públicas y organizaciones privadas, los sectores vivos de la Mancomunidad, en sus varias actuaciones, deben intensificar el sentimiento de propia nacionalidad. En la labor de los poderes públicos, de los caudillos nacionales, de las fuerzas directivas, ha de vibrar intensamente esa nota nacionalista, y nos regocijamos que así haya sido. Tal vez habremos importado fórmulas extrañas y ensayado procedimientos incompatibles con nuestra propia idiosincracia; pero, en su adopción y asimilación, a lo largo del proceso de evolución de la Mancomunidad, no ha sufrido merma alguna nuestra fisonomía nacional. Por el contrario, con la ayuda de todos los elementos que integran la Mancomunidad, en ese proceso se ha ido reafirmando nuestra propia nacionalidad. En ese proceso ha emergido cálida, triunfante, apoteósica, vibrando con resonancias de inmortalidad, el alma de la nacionalidad filipina. Y eso es nuestro mejor tributo a Rizal.

Procuremos, pues, seguir imitando su labor a lo largo de nuestra historia, reafirmando siempre en todas nuestras actuaciones nuestra nacionalidad filipina, porque así reafirmamos y asentamos sólidamente los fuertes sillares que sostendrán firmemente la estructura recia y homogénea de nuestra propia independencia.



# EL DIA DE MARIA CLARA



A SEGUNDA celebración del "Día de María Clara" tendrá lugar en el Templo Plaridel, 520 San Marcelino, Manila, juntamente con la cena mensual de la Gran Logia que se celebrará el martes, 16 de diciembre de 1941, a las siete de su noche. Como el año pasado, la misma estará bajo los auspicios de las esposas, hijas, hermanas y viudas de masones de esta Gran Jurisdicción, encabezada por la incansable Sra. Pura Villanueva Vda. de Kalaw. En dicha ocasión, se presentará por primera vez al público el hermoso drama titulado "...Y No Los Desampararé," escrito por el Ilustre Her. Carl H. Claudy, Secretario Ejecutivo de la Masonic Service Association de los Estados Unidos, y traducido al castellano por nuestro Gran Secretario, Muy Ilustre Her. Antonio González.

Se nota un gran entusiasmo entre los hermanos, y muchos masones de Manila y de provincias limítrofes han hecho ya sus reservas en la oficina de la Gran Secretaría. El Comité Ejecutivo espera que la concurrencia este año será mayor que la del año pasado. Los hermanos y damas que les acompañen serán cordialmente recibidos por un Comité de Recepción compuesto de las siguientes damas:

Sra. de Hyman M. Levine  
 " " José Abad Santos  
 " " Louis Rifkin  
 " " Camilo Osias  
 " " James Stevenson  
 " " Regino Padua  
 " " J. R. H. Mason  
 " " Macario Ofilada  
 " " Ernesto Vallejo  
 " " José Artiaga  
 " " Constancio San Jose  
 " " José P. Roxas  
 " " Honorio Musni  
 " " E. del R. Tan Kiang

El programa es como sigue:

1. Discurso inaugural por la Presidenta, Sra. Pura Villanueva Vda. de Kalaw.
2. Discurso en tagalo por la Sra. del Ven. Her. Arsenio Tenmatay.
3. Discurso en inglés por la Sra. del Ven. Her. Walter Henry Schoening.
4. Discurso en tagalo por la estrella de la pantalla Norma Blancaflor.
5. Distribución de premios a las Logias que envíen mayor número de delegadas, donados por la Sra. Pura Villanueva Vda. de Kalaw; el Muy Ilustre Her. John R. McFie, Jr., Gran Maestro; el Ilustre Her. José P. Guido, Gran Maestro Delegado; el Ilustre Her. Michael Goldenberg, Primer Gran Vig-

lante; y el Ilustre Her. Antonio Ramos, Segundo Gran Vigilante.

6. Entrega del único premio a la Logia que envíe el mayor porcentaje de delegados, ofrecido por el Ven. Her. Louis Rifkin, Venerable Maestro de la Logia Mount Lebanon No. 80.

7. Danza polaca ejecutada por la Srta. Lolita Rifkin.

8. Presentación del drama titulado "...Y No Los Desampararé," con el siguiente reparto:

Sra. del Her. Carlos Iñigo  
 " " V. Her. Gregorio Trinidad  
 " " Her. Ramón Alonso  
 Srta. Virginia León  
 Ven. Her. José Artiaga  
 " " José Ma. E. Leon, Jr.  
 " " Andrés Filóteo  
 " " Honorio Musni  
 (Una Vóz: Ven. Her. Joaquin Garcia)

9. Canto popular ruso.  
 Sólo de barítono por el Ven. Her. Louis Rifkin.

10. Discurso por el Gran Maestro, Muy Ilustre Her. John R. McFie, Jr.

El Comité Ejecutivo del "Día de María Clara" está compuesto de las siguientes damas:

Sra. Pura V. de Kalaw, Presidenta  
 Vda. del I. H. W. Trinidad  
 " " " W. W. Larkin  
 Sra. de C. W. Rosenstock  
 " " José Abad Santos  
 " " J. R. H. Mason  
 " " José Artiaga

Sra. de E. del R. Tan Kiang  
 " " Ludwig Model  
 " " Michael Goldenberg  
 " " José P. Guido  
 " " Antonio Ramos  
 " " Seldon W. O'Brien  
 " " Joseph F. Boomer  
 " " John M. Aaron  
 " " Camilo Osias  
 " " Regino Padua  
 " " Macario Ofilada  
 " " Hyman M. Levine

La decoración del salón y el arreglo del escenario está a cargo de la Sra. del Ilustre Hermano Michael Goldenberg, y nuestro Primer Gran Vigilante que es dueño del establecimiento que lleva su nombre, gustosamente ha prestado las tapicerías necesarias.

Los elegantes muebles que se usarán en el escenario son del Ven. Her. James Stevenson, dueño de la afamada fábrica de muebles conocida como la "Manila Installment Co."

El Comité de Decoración está compuesto de las siguientes personas:

Sra. de M. Goldenberg  
 Srta. Aurora Garcia  
 Ven. Her. James Stevenson

El Comité encarece a todos los hermanos que desean asistir se sirvan notificar a la oficina del Gran Secretario, (apartado de correos No. 990, Manila, telefono 5-77-44) por lo menos un día antes de la celebración para que se les reserve asientos tanto en el banquete como en la representación del drama.

## DRAMATIS PERSONÆ



De izquierda a derecha: Ven. Her. José María E. León, Jr., Sra. del Ven. Her. Gregorio Trinidad, Ven. Her. José Artiaga, Sra. del Her. Carlos S. Iñigo, Ven. Her. Andrés Filóteo, Sra. del Her. Ramón Alonso, Ven. Her. Honorio Musni, y Srta. Virginia de León.



## Rizal Nunca Abjuró de Sus Ideales Masónicos



(Nota del Editor: En vista de que ciertos elementos tratan de negar el hecho histórico de que los hermanos del Dr. José Rizal estaban convencidos de que el Patriota nunca abjuró de sus ideales masónicos, y por este motivo cedieron sus restos a la Gran Logia Regional de Filipinas, cuando los mismos fueron depositados en su monumento de la Luneta, publicamos a continuación la siguiente carta de la Srta. Trinidad Rizal dirigida al Prof. Austin Craig, un conocido Rizalista, que fue nombrado por el Gobierno como Presidente del Comité correspondiente para el traslado de los restos de nuestro Héroe Nacional, y que habla por sí misma:)

Manila, 20 de Diciembre, 1912.

Sr. Presidente del Comité de Traslación de los Restos del Dr. J. Rizal.

Muy señor mío:

Enterada por la prensa de la localidad de los propósitos que el Gobierno abriga de inhumar los restos de mi difunto hermano, el Dr. J. Rizal, en el sitio en que va a erigirse el monumento que le dedica el pueblo filipino en la Luneta, y mas particularmente por la proclama lanzada a ese efecto por el Hon. Gobernador General interino Newton W. Gilbert, y aunque no he sido de ningun modo oficialmente hasta la fecha notificada ni requerida por ese Comité para ceder o autorizar el traslado de los restos de mi hermano a dicho sitio, a pesar de haber estado el Sr. A. Craig en esta casa, dados mis deseos

de facilitar en lo posible toda labor que mi silencio en esta ocasión podría crear dificultades y rozamientos entre las distintas entidades que se afanan por tomar parte activa en las honras que se tratan de llevar a cabo el 30 de actual, me permito con la presente hacer saber a ese Comité los compromisos y deseos que en cuanto a los mencionados restos de mi difunto hermano tengo:

Que conforme a la petición hecha por los miembros de la antigua Logia Solidaridad, en la que fue iniciado y a la que perteneció en vida mi difunto hermano, el Dr. Rizal, y por lo mismo que a mi me consta que **aquel no ha abjurado nunca de los ideales de la Masonería**, me he comprometido a ceder a la Gran Logia Regional de Filipinas que encabeza aquí a las Logias filipinas que dependen el Grande Oriente Español, la guardia y conservación de los restos de

mi hermano en el Templo Masónico de la calle Ylaya, desde el 27 al 29 inclusive de la presente, para que desde allí, la Gran Logia referida los conduzca en procesión, o del modo como mejor le convenga, al Salón de Marmol con la ayuda de la Comisión oficial del Gobierno, Caballeros de Rizal, y la Constabularia, si así se desea.

Es tambien mi deseo que los restos de mi difunto hermano, una vez en el basamento del monumento en la Luneta, tengan la debida custodia, hasta la disposición definitiva que en cuanto al sitio de su reposo final se acuerde. Esta custodia debe ser precisamente por policías filipinos.

Muy respetuosamente,

Por mis hermanos,

(Fda.) TRINIDAD RIZAL

## ADORN YOUR HOME WITH BEAUTIFUL FURNITURE



*No Home Is Complete Without Furniture*



*One of our Buffets*

In every corner of your house there is a room for the correct piece of furniture.

—  
**COME AND SEE US**  
—

We will be glad to make suggestions and allow you convenient terms.

**MANILA INSTALLMENT CO., INC.**

EASY TERMS — LIBERAL CONDITIONS

JAMES STEVENSON  
*Manager*

Tel. 2-22-04      426-430 Platerias  
For our Representative      Quiapo, Manila

# RIZAL, COMO MASÓN

Por ANTERO GEMPESAW, V.M.P.

## (Continuación)

"El fanático es, en general, un ser de escasa inteligencia, pero fuertemente pasional; por consiguiente enérgico, activo, con el arco de la voluntad tendido en un supremo esfuerzo hacia el limitado horizonte de un estrecho ángulo visual. La razón puede ser fría, dinámica, contemplativa; la pasión es siempre impulsiva, arde cual llama y es, como fuego, generadora del movimiento. La Intolerancia es precisamente el motor potente e incansable puesto en acción por el fanatismo. He aquí porque el fanatismo es, a menudo, en la historia de la civilización sobrepuesto momentáneamente a la razón, a la inteligencia, a la sabiduría, fuentes de la libertad consciente, de la tolerancia espiritual y de esa santa debilidad humana, que llamamos generosidad."

"Pero la razón es eterna y el fanatismo es sólo el calvario de una hora: es dolor que por ley natural parece inseparable de toda obra de la creación."

Cumpliendo las verdaderas reglas de la Tolerancia, la Justicia no se convertiría en juguete en manos de los llamados a cumplir y hacer cumplir los deberes impuestos por la virtud.

## JUSTICIA.

"—He tenido que creer mucho en Dios porque he perdido la creencia en los hombres," contestó el piloto.

"—Pero es menester que admitas la necesidad de la Justicia humana por imperfecta que ella pudiese ser—repuso Ibarra—Dios, por mas ministros que tenga en la tierra, no puede, es decir, no dice claramente su juicio para dirimir las millones de contiendas que suscitan nuestras pasiones. Es menester, es necesario, es justo que el hombre juzgue alguna vez a sus semejantes."

"—Sí, para hacer el bien, no el mal, no para destruir, porque si fallan sus juicios, no tiene el poder de remediar el mal que ha hecho." (Noli Me Tangere, Cap. XXXIII)

Esas fueron las interpelaciones entre Elias e Ibarra, después de que el primero relatará de como el hombre amarillo, intentando la muerte del último, recibió su merecido en manos del piloto, y no por milagros ni por la casualidad. Y añadió:

"Pero yo, al exponer al criminal en el mismo peligro que él ha preparado a los otros, participaba de los mismos riesgos. Yo no le maté, dejé que la mano de Dios le matara."

Un ser como Elías, perseguido por la justicia de los hombres, sin mas crimen que el ser desdichado, no puede esperar nada mas que en la justicia de Dios.

Los hechos han justificado que la Justicia en manos del hombre, se convierte a veces en juguete, si no un arma que utiliza para la persecución, para enriquecerse, para la venganza, para tiranizar y para engrandecerse, sentimientos que matan la fé de los amantes de la razón.

Es cierto que el hombre debe condenar a sus semejantes, pero del modo sostenido por Elías, para hacer el bien, es decir, juzgar de acuerdo con los dictados de la razón, porque la Justicia es aquella "norma de conducta o limite de los derechos que nos enseña a dar equitativamente a cada uno lo suyo y no dañar a nadie." "La Justicia no sólo

es compatible con las leyes Divinas y humanas, sino que es la verdadera base y sosten de la sociedad." De aquí, los principios de la Masonería en relación con la Justicia, "es no desviar ni en un átomo de los principios que le informan ya que ella constituye la esencia del hombre realmente bueno."

El mismo P. Fernandez, considerado como uno de los enemigos del adelanto del pueblo, en su afán de mantener el prestigio de su corporación emitió una opinión razonable y justa.

"—\* \* \* ¿Para qué vamos a estar en continua tirantez con el pueblo, si despues de todo somos los pocos y no ellos de nosotros? \* \* \* Pase que por ahora el pueblo sea débil y no tenga tantos conocimientos, yo también lo creo así, pero no será mañana o pasado. Mañana o pasado serán los más fuertes, sabrán lo que les convendrá y no lo podemos impedir, como no se puede impedir que los niños llegados a cierta edad se enteren de muchas cosas... Digo, pues, ¿por qué no aprovechámos este estado de ignorancia para cambiar por completo de política, para fundarla sobre una base sólida, impercedera, la Justicia por ejemplo, en vez de la base ignorancia? Por que no hay como ser justos \* \* \* ¿Es justo lo que desean? Pues a concederselo, démosles todas las escuelas que quieran, ya se cansarán: la juventud es holgazana y la que le pone en actividad es nuestra oposición. Nuestro lazo prestigio \* \* \* está ya muy gastado, preparemos otro, el lazo de gratitud, por ejemplo, \* \* \* " (Filibusterismo, Cap. XI)

Con esas conclusiones del P. Fernandez, no solo fortalece el fundamento de la Justicia que rechaza la razón de la fuerza, sino que despierta los sentimientos de la juventud holgazana, como un Juanito Pelaez, amigo de agasajos; de un Tadeo, partidario de vacaciones y otros muchos que se hacen héroes, malgastando la fortuna de sus padres, y se hacen patriotas por inclinarse a las malas pasiones, en vez de conducirse por la senda de la razón que purifica la vida y les lleva al borde del abismo de una muerte segura.

Puede considerarse como una excepción a un Isagani. No obstante gozar de una vida suntuosa que le permite vivir pacíficamente sin necesidad de preocuparse por el bien de los demás, buscó el peligro, solo con el afán de poder echar la semilla del saber en provecho de la humanidad.

"—Cuando tenga canas como esas, señor \* \* \* y vuelva la vista hácia mi pasado y vea que sólo he trabajado para mí, sin haber hecho lo que buenamente podía y debía por el país que me ha dado todo, por los ciudadanos que me ayudan a vivir, entonces, señor, cada cana me será una espina y en vez de glorificarme de ellas, me he de avergonzar." (Filibusterismo, Cap. XV)

Fué la réplica de Isagani al Sr. Pasta, cuando éste le insinuó que la mejor manera de procurar el bien es procurarse así mismo, consejo contrario a las doctrinas de la Masonería que es la defensora de la Ciencia que debe difun-

dirse para la perfección del género humano.

La palabra Justicia en tiempo de Rizal, era una expresión atractiva, era como un sonido armonioso que no llegaba al tacto de los llamados a administrarla justamente. La Justicia de entonces se pesaba en la balanza del derecho de la Fuerza, y el pueblo sediento del verdadero derecho se contentaba en confiar y en esperar. Los que tenían el deber de defender la razón se satisfacían, inculcando la religión que servían de instrumento para tiranizar al Gobierno que si daba muestras de vida, no en cumplimiento de sus deberes, sino para justificar con su existencia que había un pueblo que se extinguía lentamente.

Amordazada estaba la razón y para conseguir una justicia era menester ser esclavo de los previligiados que exigen una obediencia ciega, porque así requerían sus anhelos de permanecer en las altas posiciones y mantener sus prestigios, y, para derrocar aquellas intemperancias, inculcó Rizal el amor al estudio, porque el triunfo de la Ciencia, es el triunfo de la Justicia que es la sólida base de la Libertad.

## LIBERTAD.

La Sabiduría, una vez arraigada en el corazón del pueblo, la opresión, la codicia, la avaricia, la hipocresía, la violencia y las demasías que adulteran los sentimientos puros, no servirían ya de instrumento en manos de los esclavos de la ignorancia, ni se nublará la luz naciente de la libertad, no solo la Libertad del pensamiento, sino también la Libertad que trae consigo la redención aspirada por la Masonería, la enemiga de la esclavitud.

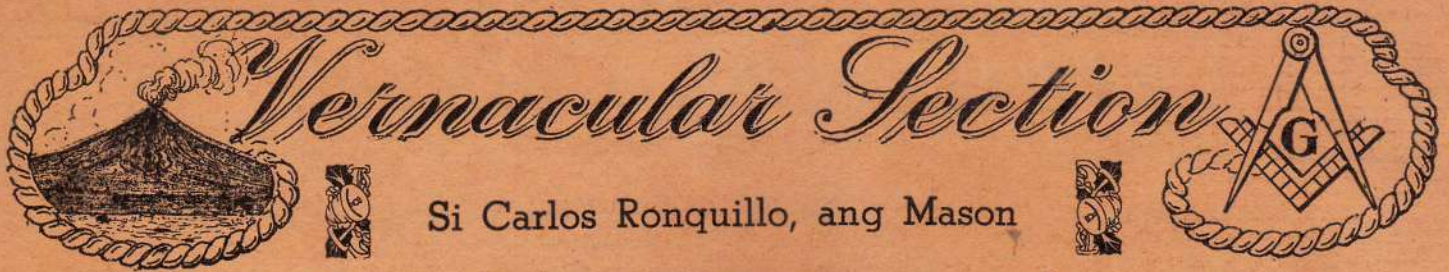
"—\* \* \* Me han dicho que ya no escribe V., no me han sabido darme el por que."

"—¿El por qué? Porque no se invoca la inspiración para que se arrastre y mienta." (Noli Me Tangere, Cap. II)

Fué la contestación de Ibarra a su joven interlocutor.

El pensamiento debe permanecer siempre libre y en comunión con las bellezas de la Creación. Excitar el pensamiento por el propio bien y por los atractivos ensueños, la luz del sol no alumbraría mas que caminos extraviados, que si están sembrados de hermosas flores, pero son flores cuya fragancia ahoga el corazón y obscurece la inteligencia, induciendolo a someterse al servilismo y a la mentira.

(Se Continuará)



# Vernacular Section

## Si Carlos Ronquillo, ang Mason

(Luksáng Gunita na binasa ng Kap. na Iñigo Ed. Regalado, naging Kapitapitangang Guro ng Loh.: Dalisay Blg. 14, sa Lamyáng ginanáp ng Loh.: 'Solidaridad' sa Templo Plaridel noóng iká-2 n. h. ng iká-26 ng Oktubre, 1941.)

**A**NG maayos na pagkakásugpóng ng matalinghagang tanikala ng dakilang kápatiran ay nalagután ng isáng kawing. Sa oras ng paggawa ay isáng pangalan ang di sumagót sa loob ng Templo, kaya ang mahalagáng gáwain, sa samantala ay itinigil muna ng Mahál na Guro, upáng ang malungkót na pangyayari'y pagukulan ng pagmumuning mataós at liri-pin pagkatapos ang mabisang pagpapatuloy. Kung sino pa nga namán ang sa bawát sandali'y siyáng tumútugón nang buóng siglá, siyáng nakatútupád nang buóng kasiyahán, sa mga sandaling lalong kailangan at sa mga oras na lalong maselan ay saka siyáng nawala sa mahiwagang dilim na pinaghíhiwaláyán ng buhay at ng kamátayan.

Ang sangá ng akasyang nátagpuán ng mga nagsipaghanáp ay nagpakilala na ang kapatíd na namatáy ay dilí ibát si Carlos Ronquillo at Valdez, gurong manggagawa sa palián ng "Loh.: Solidaridad." At nang magbalík sa Templo ang mga nagsipaghanáp, na dalá ang sangáng palátandaan, sa mesa ng *Primer Vigilante* ay nátagpuán ang mandíl at tanáng kasangkapang ginamit ni Ronquillo, nguni't hindi na upáng gamiting muli ng may-ari matapos tanggapín ang karampatang sahod, kungdi upáng humandóg na sa sinománg ibáng gágamit, at nang sa paraang iyán

ay muling magkásugpóng ang tanikaláng nalagót at máipagpatuloy ang kapaki-pakinabang na mga gáwain.

Sa samantala ay náiritó tayo ngayón upáng dilidilihin ang malungkót na nangyari: ang pagkamatáy, ang kahinahinayang na pagkamatáy ng isang di mapápantayáng kapatíd.

Si Carlos Ronquillo ay malayo na sa atin! Tumugpá na ang kaniyang káluluwá upáng lumipat sa di-matulusang dilim ng mahiwagang kahapon. Kaya nga, sa mga sandaling itó na lalo nating náunawaan ang malupít na paghiwaláy ng diwa sa katawáng-lupa, ay taimtimín sa loob ang mga parangál na sa kaniyá'y ating iniúukol, sapagká't ang kamátayan, sa paláispán ng ating kabuhayan, ay hindi tunay na kamátayan: iyá'y panibagong pagsilang sa buhay na waláng hanggán, pagbabalik ng lupa sa pinanggalingang lupa, alinsunod sa batás ng katalagahán na galing sa kalooban ng isáng makapangyarihan na tinátawag nating Dakilang Lumikha ng Sangdaigdigan. Ang tunay na masón na nanúnumbalik sa mga lupi ng kalikasán ay pinag-úukulan ng karapatdapat na alaala, sapagká't alám nating ang kamátayan, sa loob ng isáng Templo, ay taták lamang ng mga gáwaing sinimulán. At...ang maitim na lambóng ng isáng malungkót na libing na ikinatatakot at ipinanghíhilakbót ng mga taong dapók ang isip at kulang sa paniwala ay hindi nakatitigatig sa mga masón at sa mga taong nakatupád ng kaniláng mga tungkulin sa buhay at nakatugón sa mga láyunin ng sangkatauhan. Kaya nga't si Ronquillo, ang giliw at mahál na kapatíd na Ronquillo, ay yumaong tahimik ang budhi at payapa ang kalooban.

Sa loob at labás ng isáng Templo, sa loob at labás ng isáng Lohiya, ay masásabing si Ronquillo, sa kaniyang mga ginawá at sinulat ay ganáp na nagtagumpáy. Ang mga parangál na náukol na sa kaniyá at itóng ginágawá natin ngayón ay nagpapakilala na ang nábanggít na tagumpáy ay labis na ná-lalaman ng lahá; nguni't ang hindi na-

tátalós ng marami ay ang dahil, ang lihim, ang kung bakit nagtagumpáy ang kapatíd na Ronquillo. Si Ronquillo ay maraming kapantáy, kaipala ay marami rin ang sa kaniyá'y nakahihigít, dátapwá't ang mga kapantáy at nakahihigít na iyán ay daíg niyá sa pangyayaring siyá, si Ronquillo, ay may isáng matibay na táluntunang sinunód. Dapat nating málanan na si Ronquillo ay nasa loob ng Masonerya, iyáng Masoneryang kinákaaway ng mga taong nalálabuan, sapagká't hindi nilá ná-lalaman kung bakit nagkaroon sa daigdíg ng Masoneryang pangsinukob. Hindi nilá ná-lalaman na ang Masonerya ay sumilang dahil sa pag-ibig sa kabutihán at dahil sa pagkapoót sa kasamaan. Akala nilá'y isá lamang kapisanang pangkaraniwan. Akala nilá'y isáng kapisanang may kinálaman sa Relihiyón. Hindi nilá nababatíd na ang isá sa mga dakilang layon ng Masonerya ay gawín ang daigdíg na isáng bayan na lamang ng mga taong tunay na magkakapatíd. Hindi nilá ná-lalaman na ang Masonerya ay may layong mawala na ang mga lipi, maparam na ang mga bansa, at malanság na ang mga bansa, at nang sa paraang iyán, ang daigdíg ay maging isang lupang pangako na maluwalhating pinánahanan ng mga taong kung magpálagayan ay nagkakábuklód sa iisáng angkán na kahambing ng pagpapálag-

(Na sa sumusunod ang karugtong)

## RETAZO

Enriqueta C. Sarmiento

Direct Importer from New York  
Wholesale—Retail Merchant



For different kinds of REMNANTS, Textiles or Silk, visit us.

ALL KINDS OF WEAR



689 Ilaya

Tel. 4-78-54

Manila

## CHUNGKUO INSURANCE CO., LTD.

Head Office:  
SHANGHAI, CHINA

Transacts:  
FIRE, MARINE AND  
ALL CLASSES OF INSURANCE

Manila Branch:  
6th Floor, China Bank Bldg.  
Manila  
Tels. 4-96-92 & 4-74-49

LING SUNG-CHANG  
Manager  
YANG WEN YING  
Business Manager  
YU FU-SHEN  
Sub-Manager



# Vernacular Section



(Karugtong ng sinundang dahon)

yan ng sangmag-aanak sa loob ng isáng táhanan.

Ang mga banál na aral at mga dakilang símulain ng Masonerya ay nátaním sa puso ni Ronquillo ng isáng pagkátaním na bahagya ma'y di naluóy. Kaya, sa laháat ng sinulat ni Ronquillo, hindi nálalaman ng mga taong di nakabatíd na siyá'y masón, ay nagingning, makisláp na nagingning ang mga símulai't mga aral ng Masoneryang pandaigdíg.

Pag-ibig sa kabutihan...

Pagkapoót sa kasamaan...

Sa laháat ng akda at sa laháat ng pangulong-tudling na sinulat ng kapatíd na Ronquillo, ang diwa ng isáng masón, ang adhikaín ng *Francmasonrya*, ay mga mutyáng ginamit niyá't inihandóg sa mga mambabasa na parang mga hiyás na hindi maáring mapantayán.

Náriyán ang lihim kung anó't nagtagumpáy si Ronquillo, ang mánunulát; kung anó't hinangaan si Ronquillo, ang mámamahayág; kung anó't kinilala si Ronquillo, ang mángangatha; kung anó't dinádakila natin ngayón si Ron-

quillo, ang masón, ang makabayan.

Bago nagkasakit si Ronquillo, ang masóng si Ronquillo, ay nag-iwan ng isá niyáng pinakahuling-pati sa mga pitak ng *The Cabletow*. Ang lathalang yaón ng isáng masón sa mahalagáng páhayagán ng mga masón ay iniwan sa atin na parang gintóng alaala, pagká't tumútukoy sa isáng súliraning may kináalaman sa Wika at may kináalaman sa kasalukuyang lagáy ng Masonerya sa

Pilipinas.

Mga kapatid: si Ronquillo ay hindi na títugóng gaya ng dati sa ating mga pagtawag. Ang mga matá niyáng dati'y may siglá at may linaw ay pátuluyan nang ipinikít, ang lirip niyáng dati'y may ilaw at may tining ay kinuyóm na ng tadhana at ang kaniyang mga labing dati'y may buhay at may ngiti ay tinikom na ng malamig na kamáy ng kamátayan. Ináanyayahan ko kayóng timpiin ang dalamhati at pigilin ang mga luha at pagkatapos na pag-ukulan ng mataós na alaala ay ipaubaya sa kamáy ng katalagahán upáng masunód ang dakilang kalooban ng Diyós.

Kalooban ng Diyós!

Kapatid na Ronquillo, paalam! Paalam hanggáng sa muling pagkikita, pagká't kung di mababago ang batás ng Tadhana ay masásabing náuná ka lamang sa amin: súsunód din kami sa iyó! Samantala ay humimbíng kang mapayapa sa sinapupunan ng mapagpalang Maykapál! Paalam! Paalam! Paalam!

## MERCY HOSPITAL

3660 Taft Ave. Ext.

### GENERAL SURGERY AND MATERNITY

Internal Medicine, Children's Diseases (Pediatrics), Skin Diseases and Eye, Ear, Nose and Throat.

X-RAY, DIATHERMY, QUARTZ LAMP, SHORT WAVE, ULTRAVIOLET LAMP AND LABORATORY.

# THE LINCOLN NATIONAL LIFE INSURANCE CO.

FORT WAYNE, INDIANA



THE LARGEST AMERICAN LIFE INSURANCE CO.

Operating in the Far East



Extends to you X'mas Greetings and Best Wishes for the coming New Year.



Theo. H. Davies & Co., Ltd.

General Agents

Perez Samanillo Bldg., Manila

"Its name indicates its Character."

P. O. Box 287

Tel. 2-38-76

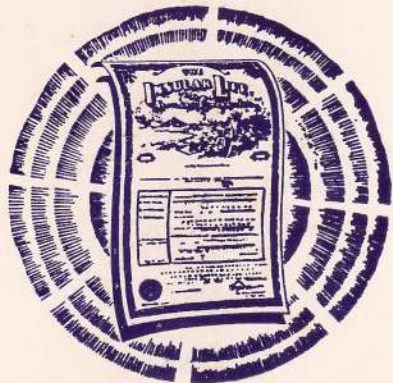


**BOY, OH BOY!  
ARE WE BABIES  
GOING TO GET A  
TOUGH BREAK WHEN  
WE GROW UP AND  
BEGIN PAYING OFF  
THE WAR DEBT.**



**DON'T WORRY, OSWALD, THAT IS BEING TAKEN CARE OF  
RIGHT NOW, BY INSULAR LIFE**

This is how it's done, Oswald:  
Your Daddy recently took out  
an educational policy for you  
with the Insular Life, so when  
you reach the right age, enough  
money will be provided for you  
every month, to see you through  
high school and college. Besides  
this, your daddy carries enough  
life insurance to take care of you



and mummy for a long, long  
time, in case he should be called  
away to Heaven. So don't  
worry your pretty head about  
the future war debt, Oswald.  
That's too far away yet, and  
besides, war debts are always  
taken care of somehow and new  
babies live through it all just  
the same.

**THE INSULAR LIFE**  
*Assurance Company, Ltd.*

**INSULAR LIFE BLDG. - MANILA, PHILIPPINES**

**OUR 31<sup>ST</sup> YEAR  
OF SUCCESSFUL SERVICE**

**CUT OUT AND MAIL THIS COUPON**  
Mr. C.S. SALMON P.O. BOX 754 MANILA PI

Please send me information how  
to get insurance protection best  
suited to my needs.

Name: .....

Address: .....

Occupation: ..... Age: .....