The Cable Tow

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The Grand Master's Message

Let Us Be Cautious

FREEMASONRY teaches the individual to be cautious. This is so because when a person becomes a Mason, he has a great work to do, a definite mission to accomplish and indiscretion on his part might prove fatal not only to himself but costly to those who call him "Brother".

To war against all sorts of evils, fight for great principles, and elevate the standard of the common man—these are difficult tasks which demand our attention and tax our energies. So long as dishonestly predominates in our lives, we can ill afford to remain quiet, not doing anything; so long as intolerance prevails in our communities, the unity towards which we are looking for is likened unto a dream. Every act of the Mason should be such as to leave no room for those around to doubt, much less question his actuations.

Many organizations well known the world over have varied objectives. Others seek dominion, wealth, and power while our Fraternity is founded upon brotherly love, relief, and truth. These latter purposes are as lofty as they are sublime; they constitute the trinity of virtues which all men should fruitfully express in their daily lives. And the Masons charged with the duty of lightening the burdens of their neighbors should lose no time in hastening the reign of harmony and goodwill among men.

Let us as Masons be careful in maintaining good works for these are not only profitable to men but they leave memories, pleasant and lasting.

E. Misario

Grand Master

THE CABLETOW

(SUPPLEMENT NUMBER)

Critical Examination Of Rizal's Alleged Retraction

Is the version given by the Jesuits in said booklet irrefutable? It is not, if we apply now a critical examination. In the first place, the narrative is anonymous, although among the various Jesuit fathers who assisted Rizal there would not have been lacking one who could have authorized it with his signature if it were true that the facts occurred as therein narrated. In the second place, the narrative is composed in such a puerile manner that it reads like a story designed for children. Thus, in the first pages it is said that Father Viza brought with him to the chapel the image of the Sacred Heart of Jesus which Rizal carved when he was a student of the Ateneo and that when Rizal saw the priests the first thing he asked them was about that image. Doesn't this look like a puerile coincidence? Why would Rizal think of images when he did not believe in them? The same thing may be said about the detail that Rizal shed tears after hearing from Father Balaguer the threat of his eternal damnation and that shortly therafter he kept quiet and asked for confession. Rizal might have been converted by any other thing except that, for the simple reason that no other dogma had been better studied by him than that of eternal damnation, and on this point he had an old and deep-rooted conviction. That is proven by the discussion of Purgatory in *Noli Me Tangere* and by his famous "Vision of Fr. Rodriguez." To pretend that the words of Father Balaguer, an ordinary Catholic priest, could make an impression upon his religious convictions when the works of Felix Sarda y Salvany and those of Bishop Bougaud which he had read in Dapitan and which were those of authors much more learned than Father Balaguer, could not, is to ignore the character of Rizal.

Moreover, the narrative is not lacking in inaccuracies. A point which is repeated in at least two passages is that Rizal attributes his perdition to his excessive pride, when Rizal never considered himself as having been lost for not adhering to the ideas of his childhood nor that he had been lost because of his pride. Rizal had not that weakness. It is true that he had a great amount of self-esteem, and that was the incentive to many of his actions, but he was not proud. He was not ostentatious nor was he fond of exhibitions. He did not have the pretension to seek applauses or reputation through false appearances; on the contrary, he was humble and modest. The thought that Rizal was lost abroad because of his own pride was of the Jesuits', as may be read in the correspondence of Father Pastells, and thus in the narrative they attribute to Rizal what is not his idea but their own.

The narrative also contains a portion of details and exaggerations from which it only seems as if the author thereof were doubting his own story. For example, it is said that Rizal began to be impatient and asked with insistence for the formula of retraction after they had told him that he could not confess without retracting; that he waited because the formula of the Prelate had not yet arrived; that the Prelate ordered that the convict be given a few hours to meditate; and, nevertheless, that was not done, for the convict asked for the formula with insistence; that the formula was not presented to him right away because the occasion was not opportune, as he was still debating with himself and had not yet given up. What was the purpose of narrating all these incidents when the documents itself was the best proof, if it were not because the author suspected that the document would be doubted?

The narrative does not mention that the document of retraction was signed by Rizal with witnesses, but nevertheless it appears signed not only by Rizal but by two witnesses, the Chief of Picket and the Adjutant of the Plaza. Might these have ben purposely looked for to witness Rizal's retraction? When and how did they affix their signatures? No reference is made to this in the narrative.

Another point—that about half-past one in the morning Rizal read the retraction aloud, kneeling before the altar and before the officers of the Fortress. What necessity was there to read the abjuration in that manner?

Another still—that Rizal confessed three times and heard two masses, kneeling all the time, and that it was necessary to tell him to sit down. Perhaps all this is to indicate that in reality Rizal had been converted; but these details are exaggerated, speaking of Rizal who was not a neophyte.

Furthermore, in the first part of the document it is said: ". . . in this religion, in which I was born and educated, I wish to live and die." How is that? Did Rizal expect to live when he positively knew that he was going to be shot in a few moments? This manifestation is at least contrary to the reality and Rizal could not have subscribed to it in the circumstances in which he was.

If, from the conversion of Rizal, we pass to other parts of the booklet, we would see more clearly that it does not deserve credence because the facts it narrates have not been conscientiously investigated. This must have been the reason why the Jesuits let the booklet be published anonymously. Let us take as an example Chapter VI of said booklet, which we copy in full:

"In Madrid he studied Philosophy and Letters and Medicine, finishing the latter in *Germany, where he became a doctor.* Then he traveled in Europe, and in one of his travels in Leitmeritz, Bohemia, Austria, he became acquainted with the famous philologist Ferdinand Blumentritt, who, realizing at once the talents of Rizal, already perceived then that Rizal had fallen into the snares of the abominable masonic sect, a fear of which he informed the Reverend Father Faura in a letter he wrote to him, praising very much the former student of the learned and respected Jesuit.

"And, thus, *having in London affiliated himself in the Masonry,* which he already knew from what he had seen in Madrid, he made a profound study of the universal organization of the Masonry, which he thought of applying to his separatist policy; *he also conceived at that time the organization of*

the Filipino League upon the same basis as the organization of the universal Masonry.

"About that time, *in one of his trips which he made to Paris, Rizal dated in Europe in the year* 1886 *his novel Noli Me Tangere,* which he began in Madrid and printed in Berlin (the year is not stated) and which he started to circulate in the Philippines in 1887, all of it being a direct and most intense attack against the Spanish administration in the Archipelago, which gave its author a noisy notoriety.

"*In* 1887 *he moved to Hongkong,* where, with the prestige he had acquired, he organized the famous Filipino League, which later, according to the confession of Rizal himself, served as a basis for the establishment of the Supreme Revolutionary Council of the Sons of the People, or Katipunan, while he supported himself with the proceeds from the sale of his books which were shipped to Iloilo in a great number of boxes, whence they were profusely distributed like blessed bread throughout the whole Archipelago at five dollars a copy.

"There in Hongkong some adherents associated themselves with him and from there he wrote separatist proclamations in bulk, systematically employing the allurement of sorrounding his attacks on the religious orders with ostentations of Hispanism, which where soon converted into open and avowed separatism."

In this insertion Rizal is made to obtain his doctorate in Germany, when in fact he obtained it in Madrid, although he did not pay for and get his diploma; he is made to join the masonry in London, when in reality he was affiliated in Paris a few years earlier. To him is attributed the formation of the Filipino League in London, when he did not conceive it there but in Hongkong many years later; he is made to date his *Noli Me Tangere* in Paris when in fact he dated it in Berlin; He is made to transfer to Hongkong in 1887 to organize the Filipino League, when the latter was planned only in 1892; to him is attributed the declaration that the Filipino League served as a basis for the establishment of the Katipunan, when in reality Rizal never made such a declaration and it is of public knowledge that the Filipino League is very different from the Katipunan.

In another chapter, the authorship of the incendiary proclamations against the friars, which came from Hongkong and which gave rise to the public demonstration of 1888, is attributed to Rizal when he had not yet been in Hongkong before that year. And so the errors went.

If we are to judge the veracity of the chapter about Rizal's conversion from the information the booklet gives about his life, how can we believe it?

But the triumph of the Jesuits over Rizal in the Supreme moment of his life must have been considered by them as a singular and extraordinary prowess which they could not tolerate to be put in doubt. Thus, when in 1907 the suspicion about Rizal's conversion began to spread in some Filipino circles, the Jesuits, through Father Pio Pi, former superior of the Mission in Manila, tried to refute these doubts by publishing a booklet entitled *La Muerte Cristiana del Dr. Rizal,* which appeared in Barcelona (?) in the same year. But Father Pio Pi does not adduce new proofs or data except those which he knew as superior of the mission from what the priests who had given spiritual aid to Rizal in the chapel told him.

Not content with this, inspired undoubtedly by the Jesuits themselves, Don Gonzalo Ma. Piñana, whose personality is not known in this country, published in August, 1920, in Barcelona, a pamphlet entitled *Murió el Dr. Rizal Cristianamente?*—Reconstitucion de las *Ultimas Horas de su Vida—Estudio Histórico* (Did Doctor Rizal Die as a Christian?—Reconstruction of the Last Hours of His Life—An Historical Study.) This work is more serious than the others because it reproduces the testimony of persons who had reason to be informed of the conversion and retraction of Rizal. But neither do the Jesuits authorize this work. They make use of a third person.

The author maintains the affirmative of the question, adducing for that purpose as evidence:

1. What was published in the local press and in Spain about Rizal's retraction.

2. What was published in magazines history books, and other printed matter.

3. The notarial minutes duly authenticated of the declarations given by persons who visited Rizal in the chapel or who intervened in the act of his retraction and conversion, like: Father Viza (App. 1); Fr. Pio Pi (App. 2); Fr. Silvino Lopez Tuñon (App. 3); Archbishop Bernardino Nozaleda (App. 4); Gen. Rafael Dominguez (App. 6); Fiscal Gaspar Castaño (App. 7); Rev. Fr. Rosell (App. 8); Rev. Fr. Vicente Balaguer (App. 9) Luis Tarlel de Andrade (App. 13); Fr. Tomas Feijoo (App. 14).

Besides this he adds a copy of the proceedings had in the case of Rizal on the occasion of his execution (App. 5); the death certificates of Juan Fresno, Eloy Moure, and Antonio Diaz (App. 10, 11, and 12), the first two being the supposed witnesses to the document of retraction and the last the Military Chief of Fort Santiago.

For the first time in this work those who should have spoken from the beginning because of their direct intervention in the act of conversion and retraction of Rizal, speak and confirm in all its parts the narrative which appeared in 1897 in *Rizal y su Obra.* That should be conclusive; but that is not. All the declarations therein cited are those of ecclasiastics and their friends, and it is to be supposed that all of the latter would not contradict the version given by the former. The only testimony that might be considered impartial is that of Taviel de Andrade, the defense counsel of Rizal, but his testimony as to the conversion of Rizal is mere hearsay, that is to say, what he heard the priests say, and that diminishes its value very much.

We must consider the weight and value of these testimonies which might be partial and interested. We do not ignore the respect that is due to the sacred character of said persons; but as Brutus said, "You are a friend, but truth is a greater friend."

Lastly, we must consider whether the coetaneous acts performed by the ecclasiastical authorities or by the government are in accord with the belief that Rizal had been converted, for if they are not, they would not produce the moral evidence that is needed.

Well, then, these acts tend to demonstrate that Rizal was not reconciled with the Catholic Church, judging from the way they treated him after his death. In the first place, the document of retraction was kept secret so that no one except the

authorities was able to see it at that time. Only copies of it were furnished the newspapers, but, with the exception of one person, nobody saw the original. In fact, this original was kept in such a way that it was not found until after thirty years had transpired. In the second place, when the family of Rizal asked for the original of said document or a copy of it as well as a copy of the certificate of canonical marriage with Josephine Bracken, both petitions were denied. In the third place, Rizal's burial was kept secret, the cadaver having been delivered to the members of a Catholic association friendly to the friars instead of its being delivered to the family, who had claimed it. How is Christian charity applied to one who dies within the Church if not even the desire of his family to bury him on their own account is respected? In the fourth place, in spite of what Rizal meant to the Filipinos and of what his conversion meant, no masses were said for his soul or funeral held by the Catholics. In the fifth place, notwithstanding (the claim) that Rizal was reconciled with the Church, he was not buried in the Catholic cemetery of Paco but in the ground, without any across or stone to mark his grave. Only the diligence of the family was able to identify the spot where he was buried. In the sixth place, the entry in the book of burials of the interment of Rizal's body is not made on the page with those buried on December 30, 1896, where there were as many as six entries, but on a special page wherein appear those buried by special orders of the authorities. Thus Rizal figures on a page between a man who burned to death and who could not be identified, and another who died by suicide; in other words, he was considered among persons who died impenitent and did not receive spiritual aid. In the seventh and last place, there was no moral motive for the conversion. The extraordinary or abnormal acts of a person are always due to some reason or rational motive. What was the motive that could have induced him to abjure masonry and reconcile himself to the rites of the religion which he had fought? Did he not realize that to do so was to be a renegade to his own history?

Rizal was a man of character and he had demonstrated it in many circumstances of his life. He was not likely to yield his ideas because his former preceptors and teachers talked to him. They did it in Dapitan and did not obtain any result. Why would he renounce his religious ideas for a few hours more of life?

All that makes us fear in life is the idea of suffering or of dying. But in Rizal the thought of suffering and of dying for his country was fixed; it constituted his obsession. When for the first time they told him not return to his country, he said, "I prefer the death of the ant which bites even in the moment of dying." The second time he exclaimed, "I am going to prove to those who deny patriotism to us that we know how to die for our duty and our convictions." In these circumstances the chapel was for him an antechamber of death. It was the glory, the immortality. Would he renounce his glory?

Rizal not only would not renounce it but would welcome it. What would he gain by his conversion? Heaven? Oh, those who know the spirit of Rizal cannot believe that the hope of heaven could have influenced his conduct. But what heaven, if he did not believe in it? If he believed in it, to renounce his convictions in order to attain the beatitude of heaven might have some significance for him. But although he believed in God, he did not believe in heaven, as a result of long study and meditation. When a man has succeeded in forming a conviction by dint of his own efforts and reflections, he does not resign himself to subjecting his reason to that of others. who is sure of possessing the light is not going to renounce to take that of others.

On the other hand, let us consider what harm could res to him if he was converted. It would stain his clean reco and subject him to the remorse of having become, at the la hour, a renegade of his own convictions. Considering h firm Rizal's character was, we think he could not do such thing. For that reason, he preserved the radiance of countenance in the last moments when he was walking to t place of execution. The roles had changed; the convict w contented and serene; the priests were sad. Rizal show not only serenity in his face but gladness in his eyes becau he saw realized the dream of his life—to give his life his country to the uplifting of his countrymen.

Moreover, who was Father Balaguer compared with Riz even in theological matters? He was a simple missionary w might have sufficient intelligence to convert pagans and norant person but not to change the ideas of Rizal on matte which Rizal had investigated and studied more profoundly th many priests. Rizal was conscious of his intellectual sup riority over many of his former professors, and to prete that Father Balguer converted him with arguments of the school, is certainly an insult to Rizal's intelligence and cha acter.

For that reason we do not believe what is said in t narrative, that Rizal shed tears when Father Balaguer chid him by saying that "if he did not yield his reason for the sa of faith he would appear for judgment before God and wou surely be damned forever because outside of the Catho church there is no salvation." What we believe is that Riz must have smiled within himself upon hearing that. He kn too well the value of that argument, which he had refuted ready in *Noli Me Tangere* when he made the philosopher Ta speak as follows:

"'If the only ones who can be saved are the Catholi and of them only five per cent—as many curates say—and the Catholics form only a twelfth part of the population of t world—if we believe what statistics show—it would result tha after damning millions and millions of men during the cour less ages that passed before the savior came to the earth, aft a Son of God has died for us, it is now possible to save on five in every twelve hundred. That cannot be so! I pref to believe and say with Job, 'Wilt thou break a leaf driv to and fro and wilt thou pursue the dry stubble?" No, su a calamity is impossible and to believe it is blasphemy!

"'What do you wish? Divine Justice, divine Purity . .

"'Oh, but divine Justice and divine Purity saw the f ture before the creation,' answered the old man as he ro shuddering. 'Man is an accidental and not a necessary pa of creation, and that God cannot have created him, no indee only to make one happy and condemn hundreds to eternal mis ry, and all for hereditary, or momentary, faults! No! If th be true strangle your baby son sleeping there! If such a b lief were not a blasphemy against that God, who must be t Highest Good, then the Phoenician Moloch, who was appeas with human sacrifices and innocent blood, and in whose bel were burned the babes torns from their mothers' breasts, th bloody deity, that horrible divinity, would be by the side Him, a weak girl, a friend, mother of humanity.'"

But perhaps it would be argued, Is not the document of abjuration there, written in Rizal's handwriting? Are not the date and the signature of Rizal there, which conform to the narrative of the Jesuits? How can the value of that document be ignored? That could not be ignored if it could be proven that the text as well as the signature of Rizal is genuine and authentic.

If it were, the document would prove Rizal's abjuration of Masonry but not his conversion. One is independent of the other. It would also prove that if Rizal abjured his religious ideas, he did not abjure his political ideas. In any event the document obtained under moral duress and spiritual threats has very little value before the tribunal of history.

The signature of Rizal on the document of abjuration is considered apocryphal, as are also those of the witnesses thereto, as maintained in a book published recently. If to that is added the fact that the certificate of the canonical marriage of Josephine Braken with Rizal has never been produced notwithstanding the demands of the family of Rizal, there are serious reasons to believe that the Jesuitic narrative is not truthful in all its parts and that his conversion is very doubtful, to say the least.

In short, Rizal's conversion was a pious fraud to make the people believe that that extraordinary man broke down and succumbed before the Church which he had fought. The Archbishop was interested in his conversion for political motives, and the Jesuits lent themselves as his instrument. The example of Rizal would have great resonance in the whole country and it was necessary to bolster the drooping prestige of religion with his abjuration. What if Rizal was a man of valor and convictions and his conversion would be unbelievable? So much the better. The interest of religion was above him. His aureole of glory had to be done away with, if necessary. What did it matter? He was only an *indio*.

The Jesuits themselves, who liked him very much, did not celebrate masses for his soul or hold a funeral over his body. Trinidad Rizal narrates that her family went to hear a mass which, according to announcements, the Jesuits were going to celebrate for the soul of Rizal; but that they waited in vain for the mass, which was not celebrated. That was very significant. It seemed that the Jesuits were not convinced of his conversion.

THE CABLETOW

(SUPPLEMENT NUMBER)

Sa Mga Kababayang Dalaga Sa Malolos

Europa, [Febrero], 1889.

Nang akin sulatin ang *Noli Me Tángere,* tinanong kong laon kung ang pusuang dalaga'y karaniwan kaya diyan sa ating bayan. Matay ko mang sinaliksik yaring ala-ala; matay ko mang pinagisa-isa ang lahat nang dalagang nakilala sapul pagkabata, ay mañgisa-ñgisa lamang ang sumaging larawang aking ninanasa. Tunay at labis ang matamis na loob, ang magandang ugali, ang binibining anyo, ang mahinhing asal; nguni't ang lahat na ito'y laging nahahaluan nang lubos na pagsuyo at pagsunod sa balang sabi ó hiling nang nagñgaañgalang *amang-kalulua* (tila baga ang kalulua'y may iba pang ama sa Dios), dalá ñg malabis na kabaitan, kababaan nang loob ó kamangmañgan kaya: anaki'y mga lantang halaman, sibul at laki sa dilim: mamulaklak ma'y walang bañgo, mag buñga ma'y walang katas.

Nguni at ñgayong dumating ang balitang nangyari sa inyong bayang *Malulos,* napagkilala kong ako'y namali, at ang tua ko'y labis. Di sukat ako sisihin, di ko kilala ang *Malulos,* ni ang mga dalaga, liban na sa isang Emilia, at ito pa'y sa ñgalan lamang.

Ngayong tumugon kayo sa uhaw naming sigaw ñg ikagagaling ñg bayan; ñgayong nagpakita kayo ñg mabuting halimbawa sa kapua dalagang nagnasang paris ninyong mamulat ang mga mata at mahañgo sa pagka lugami, sumisigla ang aming pag-asa, inaaglahi ang sakuna, sa pagka at kayo'y katulong na namin, panatag ang loob sa pagtatagumpay. Ang babaing tagalog ay di na payuko at luhod; buhay na ang pag-asa sa panahong sasapít; wala na ang inang katulong sa pagbulag sa anak, na palalakhin sa alipusta at pag-ayop. Di na unang karunuñgan ang pagtuñgo ñg ulo sa balang maling utos, dakilang kabaitan ang ñgisi sa pagmura, masayang pangaliw ang mababang luha. Napagkilala din ninyo na ang utos ñg Dios ay iba sa utos ñg Pari, na ang kabanalan ay hindi ang matagal na luhod, mahabang dasal, malalaking kuintas, libaging kalmen, kundi ang mabuting asal, malinis na loob at matuid na isip. Napagkilala din ninyo na di kabaitan ang pagka masunurin sa anomang pita at hiling ñg nagdidiosdiosan, kundi ang pagsunod sa katampata't matuid, sapagkat ang bulag na pagsunod ay siyang pinagmumulan ñg likong paguutos, at sa bagay na ito'y pawang nagkakasala. Di masasabi ñg puno o pari na sila lamang ang mananagot ñg maling utos; binig'yan ñg Dios ang bawat isa ñg sariling isip at sariling loob, upan ding mapagkilala ang liko at tapat; paraparang inianak ñg walang tanikala, kundi malaya, at sa loob at kalulua'y walang makasusupil, bakit kaya ipaaalipin mo sa iba ang marañgal at malayang pag-iisip? Duag at mali ang akala na ang bulag na pagsunod ay kabanalan, kapalaluan ang mag isipisip at mag nilay nilay. Ang kamangmañga'y kamangmañgan, at di kabaita't puri. Di hiling ñg Dios, puno ñg karunuñgan, na ang taong larawan niya'y paulol at pabulag; ang hias ñg isip, na ipinalamuti sa atin, paningniñgin at gamitin. Halimbawa baga ang isang amang nagbigay sa bawat isang anak ng kanikaniyang tanglaw sa paglalakad sa dilim. Paniñgasin nila ang liwanag ñg ilaw, alagaang kusa, at huag patain, dala ñg pag-asa sa ilaw ñg iba, kundi magtulongtulong, magsanggunian, sa paghanap ñg daan. Ulul na di hamak at masisisi ang madapa sa pagsunod sa ilaw ñg iba, at masasabi ñg ama: "bakit kita binigyan ñg sarili mong ilaw?" Nguni't di lubhang masisisi ang madapa sa sariling tanglaw, sapagka't marahil ang ilaw ay madilim ó kaya totoong masama ang daan.

Ugaling panagot ñg mga may ibig mang ulol, ay: *palalo* ang katiwala sa sariling bait; sa akala ko ay *lalong palalo ang ibig sumupil ñg bait ñg iba, at papanatilihin sa lahat ang sarili.* Lalong palalo ang nagdidiosdiosan, ang ibig tumarok ñg balang kilos ñg isip ñg Dios; at sakdal kapalaluan ó kataksilan ang walang gawa kundi pagbintañgan ang Dios ñg balang bukang-bibig, at ilapat sa kanya ang bala niyang nasa, at ang sariling kaaway ay gawing kaaway ñg Dios. Di dapat naman tayong umasa sa sarili lamang; kundi magtanong, makinig sa iba, at saka gawin ang inaakalang lalong matuid; ang *hábito* ó sutana'y walang naidaragdag sa dunong ñg tao: magsapinsapin man ang *hábito* ñg huli sa bundok, ay bulubundukin din, at walang nadadaya kundi ang mangmang at mahinang loob. Nang ito'y lalong maranasan, ay bumili kayo ñg isang *hábito* sa S. Francisco at isoot ninyo sa isang kalabaw. Kapalaran na kung pagka pag *hábito* ay hindi magtamad. Lisanin ko ito at dalhin ang salita sa iba.

Sa kadalagahang punlaan ñg bulaklak na mamumuñga'y dapat ang babai magtipon ñg yamang maipamamana sa lálaking anak. Ano kaya ang magiging supling ñg babaing walang kabanalan kundi ang mag bubulong ñg dasal, walang karunuñgan kundi awit, novena at milagrong pang ulol sa tao, walang libañgang ibá sa paghiñgi ó magkumpisal kaya ñg malimit ñg muli't muling kasalanan? Ano ang magiging anak kundi sacristán, bataan ñg Cura, ó magsasabong? Gawa ñg mga ina ang kalugamian ñgayon ñg ating mga kababayan, sa lubos na paniniwala ng kanilang masintahing pusu, at sa malaking pagkaibig na ang kanilang anak ay mapakagaling. Ang kagulañga'y buñga ng pagkabata, at ang pagkabata'y nasa kanduñgan ñg ina. Ang inang walang maituru kundi ang lumuhod at humalik ñg kamay, huag mag antay ñg anak na iba sa duñgo ó alipustang alipin. Kahoy na laki sa burak daluro ó pagatpat ó pangatong lamang; at kung sakali't may batang may pusong pañgahas, ang kapañgahasa'y tago at gagamitin sa sama, paris ñg silaw na kabag na di makapakita kundi pag tatakip silim. Karaniwang panagot, ang una'y kabanalan at pag sinta sa Dios. Nguni at ano ang kabanalang itinuro sa akin? Magdasal at lumuhod ñg matagal, humalik ñg kamay sa pari, ubusin ang salapi sa simbahan at paniwalaan ang balang masumpuñgan sabihin sa atin. Tabil ñg bibig, lipak ñg tuhod, kiskis ñg ilong . . . Bagay sa limos sa simbahang, sangkalan ang Dios, may bagay baga sa mundong di ari at likha ñg Maykapal? Ano ang inyong sasabihin sa isang alilang mag limos sa kaniyang pañginoon ñg isang basahang hiram sa nasabing mayaman? Sino ang taong di palalo at ulol, na mag lilimos sa Dios at magaakálang ang salanta niyang kaya ay makabibihis sa lumikha ñg lahat ñg bagay? Pagpalain ang maglimos sa kapus, tumulong sa may

hirap, magpakain sa gutum; ñguni at mapulaan at sumpain, ang biñgi sa taghoy ñg mahirap, at walang binubusog kundi and sandat, at inubos ang salapi sa mga *frontal* na pilak, limos sa simbahan ó sa fraileng lumalañgoy sa yaman, sa misa de graciang may tugtugan at paputok, samantalang ang salaping ito'y pinipiga sa buto ñg mahirap at iniaalay sa pañginoon ñg maibili ñg tanikalang pangapus, maibayad ñg verdugong panghampas. ¡O kabulagan at kaiklian ñg isip!

Ang unang kabanalan ay ang pagsunod sa matuid, anoman ang mangyari. "Gawa at hindi salita ang hiling ko sa inyo," ani Cristo: "hindi anak ni ama ang nag sasabing ulit-ulit *ama ko, ama ko,* kundi ang nabubuhay alinsunod sa hiling ñg aking ama." Ang kabanala'y wala sa pulpul na ilong, at ang kahalili ni Cristo'y di kilala sa halikang kamay. Si Cristo'y di humalik sa mga Fariseo, hindi nagpahalik kaylan pa man; hindi niya pinataba ang mayayaman at palalong escribas; wala siyang binangit na kalmen, walang pinapagcuintas, hiniñgan ñg pamisa, at di nagpabayad sa kanyang pananalañgin. Di napaupa si S. Juan sa ilog ñg Jordán, gayon din si Cristo sa kaniyang pañgañgaral. Bakit ñgayo'y ang mga pari'y walang bigong kilos na di may hiñging upá? At gutum pa halos; nag bibili ñg mga kalmen, cuintas, correa at ibát iba pa, pandaya ñg salapi, pampasama sa kalulua, sapagkat kalminin mo man ang lahat ñg basahan sa lupa, cuintasin mo man ang lahat ñg kahoy sa bundok, ibilibid mo man sa iyong baiawang ang lahat ñg balat ñg hayop, at ang lahat na ito'y pagkapaguran mang pagkukuruskurusan sa pag bulong buluñgan ñg lahat ñg pari sa sangdaigdigan, at iwisik man ang lahat ñg tubig sa dagat, ay di mapalilinis ang maruming loob, di mapatatawad ang walang págsisisi. Gayon din sa kasakiman sa salapi'y maraming ipinagbawal, na matutubos kapag ikaw ay nagbayad, alin na ñga sa huag pagkain ñg karne, pagaasawa sa pinsan, kumpare at iba pa, na ipinahihintulot kapag ikaw ay sumuhul. Bakit, ¿nabibili baga ang Dios at nasisilaw sa salaping paris ñg mga pari? Ang magnanakaw na tumubos ñg *bula de composición,* ay makaaasa ñg tahimik, na siya'y pinatawad: ¿sa makatuid ay ibig ñg Dios na makikain ñg nakaw? Totoo bagang hirap na ang Maykapal, na nakikigaya na sa mga guarda, carabineros ó guardia civil? Kung ito ang Dios na sinasamba ñg fraile, ay tumalikod ako sa ganiyang Dios.

Maghunos-dili ñga tayo, at imulat natin ang mata, lalong lalo na kayong mga babai, sa pagkat kayo ang nagbubukas ñg loob ñg tao. Isipin, na ang mabuting ina ay iba, sa inang linalang ñg fraile; dapat palakihin ang anak na malapit baga sa larawan ñg tunay na Dios, Dios na di nasusuhulan, Dios na di masakim sa salapi, Dios na ama ng lahat, na walang kinikiliñgan, Dios na di tumataba sa dugo ñg mahirap, na di nagsasaya sa daing ng naruruhagui, at nangbubulag ñg matalinong isip. Gisingin at ihanda ang loob ñg anak sa balang mabuti at mahusay na akala: pagmamahal sa puri, matapat at timtimang loob, maliwanag na pagi-isip, malinis na asal, maginoong kilos, pagibig sa kapua, at pagpipitagan sa Maykapal, ito ang ituro sa anak. At dahil ang buhay ay puno ñg pighati't sakuna, patibayin ang loob sa ano mang hirap, patapañgin ang puso sa ano mang pañganib. Huag mag antay ang bayan ñg puri at ginhawa, samantalang liko ang pagpapalaki sa bata, samantalang lugami at mangmang ang babaying magpapalaki ñg anak. Walang mai-inom sa labo at mapait na bukal; walang matamis na buñga sa punlang maasim.

Malaki ñgang di bahagya ang katungkulang gaganapin ñg babayi, sa pagkabihis ñg hirap ñg bayan, ñguni at ang lahat na ito'y di hihigit sa lakas at loob ñg babaying tagalog. Talastas ñg lahat ang kapangyarihan at galing ñg babayi sa Filipinas, kaya ñga kanilang binulag, iginapus, at iniyuko ang loob, panatag sila't habang ang ina'y alipin ay maaalipin din naman ang lahat ñg mga anak. Ito ang dahilan ñg pagkalugami ñg Asia; ang babayi sa Asia'y mangmang at alipin. Makapangyarihan ang Europa at América, dahil at doo'y ang babayi maaya't marunong, dilat ang isip at malakas ang loob.

Alam na kapus kayong totoo ñg mga librong sukat pagaralan; talastas na walang isinisilid araw-araw sa inyong pagiisip kundi ang sadyang pang bulag sa inyong bukal na liuanag; tanto ang lahat na ito, kaya pinagsisikapan naming makaabot sa inyo ang ilaw na sumisilang sa kapua ninyo babayi dito sa Europa kung hindi kayamutan itong ilang sabi, at pagdamutang basahin, marahil ay makapal man ang ulap na nakakukubkub sa ating bayan, ay pipilitin ding mataos ñg masanting na sikat ñg araw, at sisikat kahit banaag lamang. Di kami manlulumo kapagkayo'y katulong namin; tutulong ang Dios sa pagpaui ñg ulap, palibhasa'y siya ang Dios nang katotohanan; at isasauli sa dati ang dilag ñg babaying tagalog, na ualang kukulañgan kundi isang ma-ayang sariling isip, sapagka't sa kabaita'y labis. Ito ang nasang lagi sa panimdim, na napapanaginip, ang karañgalan ñg babaying kabiyak ng puso, at karamay sa tua ó hirap ñg buhay: kung dalaga, ay sintahin ñg binata, di lamang dahilan sa ganda ó tamis ñg asal, kundi naman sa tibay ñg puso, taas ñg loob, na makabuhay baga at makapanghinapang sa mahina ó naruruagang lalaki, ó makapukaw kaya ñg madilag na pagi-isip; pag isang dalaga bagang sukat ipag malaki ñg bayan, pagpitaganan ñg iba, sapagka at karaniuang sabisabi ñg mga kastila at pari na nangagaling dian ang karupukan at kamangmañgan ñg babaying tagalog, na tila baga ang mali ñg ilan ay mali na ñg lahat, at anaki'y sa ibang lupa ay uala ñg babaying marupok ang loob, at kung sa bagay maraming maisusurot sa mata ñg ibang babayi, ang babaying tagalog. Gayon ma'y dala marahil ñg kagaanaan ñg labi ó galaw ñg dila, ang mañga kastila at pari pagbalik sa España'y ualang unang ipinamamalabad, ipinalilimbag at ipinagsisigauan halos, sabay ang halakhak, alipusta at taua, kundi ang babaying si gayon ay gayon, gayon sa convento, gayon sa kastilang pinatuloy, at iba't iba pang nakapag ñgañgalit; sa tuing mai-isip, na ang karamihan ñg mali ay gaua ñg kamusmusan, labis na kabaitan, kababaan ñg loob ó kabulagan kayang kalalañgan din nila. May isang kastilang ñgayo'y mataas na tao na, pinakai't pinatuloy natin sa habang panahong siya'y lumiguyliguy sa Filipinas. Pag dating sa España, ipinalimbag agad, na siya raw ay nanuluyang minsan sa Kapampañgan, kumai't natulog, at ang maginoong babaying nagpatuloy ay gumayo't gumayon sa kaniya: ito ang iginanti sa napaka tamis na loob na babayi. Gayon din ang unang pahili ñg pari sa nadalaw na castila, ay ang kaniyang mañga masunuring dalagang tagahalik ñg kamay, at iba pang kahalo ng ñgiti at makahulugang kindat. Sa librong ipinalimbag ni Dn. Sinibaldo de Mas, at sa iba pang sinulat ng mga pari, ay nalalathala ang mga kasalanang ikinumpisal ñg babayi na di ilinilihim ñg mga pari sa mañga dumadalaw na castila, at kung magkaminsan pa'y dinadagdagan ñg mañga kayabañgan at karumihang hindi mapaniualaan. Di ko maulit dito ang mañga di ikinahiang sinabi ñg isang fraile kay *Mas,* na di nito mapaniualaan. Sa tuing maririñgig ó mababasa ang mga bagay na ito'y itinatanong namin kung Santa Maria kaya bagang lahat ang babaying castila, at makasalanan na kaya baga ang lahat ng babaying tagalog; ñguni kung sakali't magsusumbatan at maglalatlatan ñg puri'y marahil . . . Datapua't lisanin ko ang bagay na ito, sapagka't di ako paring confesor, ó manunuluyang castila, na

makapaninira ñg puri ñg iba. Ytabi ko ito at ituloy sambitin ang katungkulan ñg babayi.

Sa mga bayang gumagalang sa babaying para ñg Filipinas, dapat nilang kilanlin ang tunay na lagay upan ding maganpan ang sa kanila'y inia-asa. Ugaling dati'y kapag nanliligaw ang nagaaral na binata ay ipinañgañganyayang lahat, dunong, puri't salapi, na tila baga ang dalaga'y ualang naisasabog kundi ang kasamaan. Ang katapang tapañga'y kapag napakasal ay nagiging duag, ang duag na datihan ay nag uaualang hiya, na tila ualang ina-antay kundi ang mag asaua para maipahayag ang sariling kaduagan. Ang anak ay ualang pantakip sa hina nang loob kundi ang alaala sa ina, at dahilan dito, nalunok nang apdo, nag titiis ñg tampal, nasunod sa lalong hunghang na utos, at tumutulong sa kataksilan nang iba sapagka't kundi walang natakbo'y walang manghahagad, kung walang isdang munti'y walang isdang malaki. ¿Bakit kaya baga di humiling ang dalaga sa iibiguin, ñg isang marañgal at mapuring ñgalan, isang pusung lalaking makapag ampon sa kahinaan ñg babai, isang marañgal na loob na di papayag magkaanak ñg alipin? Pukawin sa loob ang sigla at sipag, maginoong asal, mahal na pakiramdam, at huag isuko ang pagkadalaga sa isang mahina at kuyuming puso. Kung maging asawa na, ay dapat tumulong sa lahat ñg hirap, palakasin ang loob ñg lalaki, humati sa pañganib, aliwin ang dusa, at aglahiin ang hinagpis, at alalahaning lagi na walang hirap na di mababata ñg bayaning puso, at walang papait pang pamana sa pamanang kaalipustaan at kaalipinan. Mulatin ang mata ñg anak sa pagiiñgat at pagmamahal sa puri, pagibig sa kapua, sa tinubuang-bayan, at sa pagtupad ñg ukul. Ulit-uliting matamisin ang mapuring kamatayan sa alipustang buhay. Ang mañga babai sa Esparta'y sukat kunang uliran at dito'y ilalagda ko ang ilang halimbawa:

Nang iniaabot ñg isang ina ang kalasag sa papasahukbong anak, ay ito lamang ang sinabi: *"ibalik mo ó ibalik ka,"* ito ñga umuwi kang manalo ó mamatay ka, sa pagka't ugaling iwaksi ang kalasag nang talong natakbo o inusi kaya ang bangkay sa ibabao ñg kalasag. Nabalitaan ñg isang ina na namatay sa laban ang kaniyang anak, at ang hukbo ay natalo. Hindi umimik kundi nagpasalamat dahil ang kaniyang anak ay naligtas sa pula, ñguni at ang anak ay bumalik na buhay; nagluksa ang ina ñg siya'y makita. Sa isang sumasalubong na ina sa mga umuwing galing sa laban, ay ibinalita ñg isa na namatay daw sa pagbabaka ang tatló niyang anak—*"Hindi iyan ang tanong, ko,* ang sagot ñg ina, *kundi ¿nanalo o natalo tayo?—Nanalo,* ang sagot ñg bayani.—*¡Kung ganoo'y magpasalamat tayo sa Dios!*—ang wika at napasa simbahan.

Minsa'y nagtago sa Simbahan ang isang napatalong hari nila, sa takut sa galit ñg bayan; pinagkaisahang kuluñgin siya doon at patain ñg gutom. Ng papaderan na ang pinto'y ang ina ang unang naghakot ñg bato. Ang mañga ugaling ito'y karaniwan sa kanilá, kaya ñga't iginalang ñg boong Grecia ang babaing Esparta.—*Sa lahat ñg babai,* ang pula ñg isa, *ay kayo lamang na taga Esparta ang nakapangyayari sa lalaki.* —*Mangyari pa,* ang sagot nang taga Esparta, *sa lahat ng babai ay kami lamang ang nagaanak ñg lalaki.*—Ang tao, ang wika ng mga taga Esparta, ay hindi inianak para mabuhay sa sarili, kundi para sa kaniyang bayan. Habang nanatili ang ganitong mga isipan at ganitong mga babai, walang kaaway na nakatungtung ñg lupang Esparta, at walang babaing taga Esparta na nakatanaw ñg hukbo ñg kaaway.

Di ko inaasahang paniwalaan ako alang-alang lamang sa aking sabi: maraming taong di matiñgin sa katuiran at tunay, kundi sa hábito, sa puti ñg buhok, ó kakulañgan kaya ñg ñgipin. Nguni at kung ang tanda'y magalang sa pinag daanang hirap, ang pinag daanan kong buhay hain sa ikagagaling bayan, ay makapag bibigay ñg tanda sa akin, kahit maikli ma Malayo ako sa pag papasampalataya, pag didiosdiusan, pa halili kaya sa Dios, paghahañgad na paniwalaa't pakin'ga pikit-mata, yuku ang ulu at halukipkip ang kamay; ngun ang hiling ko'y mag isip, may mulay mulay ang lahat, u guin at salain kung sakali sa ñgalan ñg katuiran itong pi ninindigang mga sabi:

Ang una-una. Ang pinaguiging taksil ñg ilan ay nasa l duagan at kapabayaan ñg iba.

Ang ikalawa. Ang iniaalipusta ñg isa ay nasa kulang pag mamahal sa sarili at nasa labis ñg pagkasilaw sa umaa pusta.

Ang ikatlo. Ang kamangmañga'y kaalipinan, sapagk kung ano ang isip, ay ganoon ang tao: taong ualang sarili isip, ay taong ualang pagkatao; ang bulag na taga sunod isip ñg iba, ay parang hayop na susunodsunod sa tali.

Ang ika-apat. Ang ibig mag tago ñg sarili, ay tumulo sa ibang mag tago ñg kanila, sapagka't kung pabayaan ang iyong kapua ay pababayaan ka rin naman: ang isa isa tinting ay madaling baliin, ñguni at mahirap ang isang bigl na walis.

Ang ikalima. Kung ang babaing tagalog ay di mag b bago, ay hindi dapat magpalaki ñg anak, kundi gauing pa bulan lamang; dapat al'sin sa kaniya ang kapangyarihan buhay, sapagka't kung dili'y ipag kakanulong ualang mala asawa, anak, bayan at lahat.

Ang ika-anim. Ang tao'y inianak na parisparis, hub at walang tali. Di linalang ñg Dios upang maalipin, di bini yan ñg isip para pabulag, at di hiniyasan ñg katuiran at maulol ñg iba. Hindi kapalaloan ang di pag samba sa kap tao, ang pag papaliwanag ñg isip at ang paggamit ñg matu sa anomang bagay. Ang palalo'y ang napasasamba, ang b mubulag sa iba, at ng ibig papaniigin ang kaniyang ibig matuid at katampatan.

Ang ikapito. Liniñgin ninyong magaling kung ano a *religióng* itinuturo sa atin. Ting'nan ninyong mabuti ku iyan ang utos ñg Dios ó ang pañgaral ni Cristong panglun sa hirap ñg mahirap, pangaliw sa dusa ñg nag dudusa. Al lahanin niniyo ang lahat ñg sa iniyo'y itinuturo, ang napatuñguhan ñg lahat ñg sermón, ang na sailalim ñg lah ñg misa, novena, cuintas, kalmen, larawan, milagro, candi correa at iba't iba pang iguinigiit, inihihiaw at isinusu araw araw sa iniyong loob, taiñga, at mata, at hanapin nini ang puno at dulo, at saka iparis niniyo ang *religióng iyan* malinis na religión ni Cristo, at tingnan niniyo kung hindi a iniyong pagka kristiano ay paris ñg inaalagaang gatasang h yop, o paris ñg pinatatabang babuy kaya, na di pinatata alang alang sa pag mamahal sa kaniya, kundi maipag bili lalong mahal at ñg lalong masalapian.

Mag bulay-bulay tayo, malasin ang ating kalagayan, tayo'y mag isip isip. Kung itong ilang buhaghag na sabi makatutulong sa ibinigay sa iniyong bait, upan ding maitul ang nasimul'an niniyong pag lakad.

"Tubo ko'y dakila sa puhunang pagod" at mamatamis ang ano mang mangyari, ugaling upa sa sino mang mañgah sa ating bayang mag sabi ñg tunay. Matupad naua ang i iyong nasang matuto at hari na ñgang sa halamanan ñg kar nuñga'y huag makapitas ñg buñgang bubut, kundi ang kikitl piliin, pag isipin muna, lasapin bago lunukin, sapagka't sa b lat ñg lupa lahat ay haluan, at di bihirang mag tanim ang k away ñg damong pansira, kasama sa binhi sa guitna ñg linan

Ito ang matinding nasa ñg iniyong kababayang si

JOSE RIZAL.

THE CABLETOW

Editorials

The Sceptre for the Trowel

THE sceptre and the trowel are alike in some cases but different in many ways. Both are instruments for man to utilize; the former being a mace or baton and the latter, a plate of metal fitted into a short handle. Both are symbols in themselves conveying their respective messages for men and nations to comprehend. Properly used, they bring joy and happiness but wrongfully applied, they lead to chaos and destruction.

History contains the record of kings and other sovereigns. Not a few of them improperly wielded the sceptre as an emblem of authority or royal power. As head of states, they had little or no concern for the people's good. Those under their iron heels were more like subjects and slaves rather than fellow beings and friends. For with the sceptre, one is made conscious of his self-centered importance and is tempted to be greedy and ruthless, absolute and cruel. An unenlightened ruler feels he is accountable to no one but himself. Under this concept, it is difficult for him to perceive the real meaning of sacrifice; and even if he does, the sacrifice would be done by others and not by himself. His unsympathetic attitude and selfishness usually end up in discontent and hatred.

The trowel is just a simple device for ordinary men. With it, the anonymous workman spreads the cement that unites the building into a compact whole; or by its use, the patient toiler takes up various plants. The person who is accustomed to handle the trowel may be an efficient builder or an expert gardener. And he derives joy from the work he does for others. His vocation is synonymous with helpfulness and cooperation.

To Free and Accepted Masons, however, the trowel is a special working tool. It has a two-fold purpose: to spread the cement of brotherly love and affection and to unite men as Brothers. This is the sacred task which our Fraternity has set for its members to accomplish; it is a worthy goal toward which mankind has long been striving for. We see now why some monarchs have laid aside the sceptre for the trowel; how potentates gave up the reign of greed for an era of progress, the rule of force for the law of love.

At times, the Mason with his trowel is discouraged. His neighbors suspect him, the community criticizes his movements. And to make it worse, the forces of reaction spare no efforts to nullify his good works. But what does it matter to a Brother if he is ridiculed or villified? He remembers too well the many instances where kind words were reciprocated by malediction, golden deeds by ingratitude, and fruitful service by execration.

It is indeed ironical that reward for patriotism is seldom obtained during a person's lifetime. That he has done the right thing is guerdon enough for the Mason and in this conviction, he keeps moving on with his trowel spreading the gospel of harmony in the hearts of men.

MAURO BARADI, M.P.S.

Man's Equipment for Service

WHEN God created man "in his own image", He meant man to be a brother to man and a power for good. Only when the citizens are strong, industrious, and cooperative can a community, city, or nation become truly prosperous. How may useful citizenship be attained? Those who find inspiration from the Bible can find in it the answer to this query, for therein is revealed the fact that Jesus even as a child "increased in wisdom and stature, and in favor with God and man." Such growth makes for the ideal man, the model citizen.

Let us note that the education of an individual is not enough. He should seek wisdom which is knowledge and discretion combined. Consider for instance, the case of King Solomon. When asked by his Creator what He could give him, Solomon did not choose long life, wordly riches, or absolute power over his enemies. What he desired was "an understanding heart" that he may "discern between good and bad." His eloquent deeds were the translation of his wonderful proverbs. And Solomon became one of the greatest and wisest of kings.

It is natural that man should yearn for physical fitness. The Latin expression MENS SANA IN CORPORE SANO—A sound mind in a sound body—is a reminder and a goal. He who possesses such a state of mind and body can undergo harrowing experiences, face bitter frustations, and bear untold sufferings. His undaunted spirit and firmness of purpose enable him to look through the darkness of the night and rise with his chin up during his most critical hours. Thomas Alva Edison had little formal education but his genius was practical; to him big handicaps were necessary incentives, and repeated failures, the essential installments to greater victories. During his lifetime, he gave for man's benefit, more than 1,200 inventions notably the incandescent lamp. The tremendous energy he displayed was among the factors which contributed much to his outstanding service to humanity.

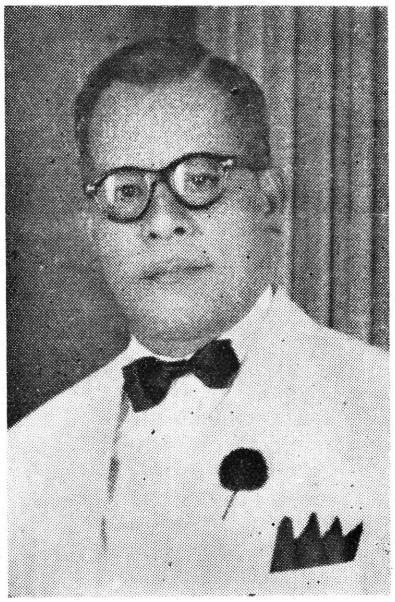
To complete a person's well-rounded life, he should be morally upright. The educated and strong, finds no real satisfaction until he acquires a character that is grand. He may have an encyclopedic mind and the might of an Hercules but if his heart feels no love God and neighbor, he lives in vain and is nothing. There is a Brother who is respected and esteemed by all who know him. He had had opportunities to compromise with the clever and the shrewd; many chances to follow the short and attractive course which would have led him to acquire luxuries and more wealth. But he has set himself a pattern for living beyond which he dare not risk his justly earned reputation. "What would it matter if I am poor in worldly goods but rich in lasting friendships?" the Brother asks. "If I am selfish, I can not be true to myself and much less to others. If I forfeit character, I lose all", he added.

These then constitute man's equipment for service: mental alertness, physical fitness, and moral rectitude.

MAURO BARADI, M.P.S.

Official Section

Zamboanga City Makes Wor. Bro. Gonzales An Adopted Son



RESOLUTION of the City Council Adopting Wor. Bro. F. Gonzales as Son of Zamboanga City.

Excerpt from the minutes of the Special Session held by the City Council of Zamboanga, at Zamboanga, on August 20, 1949.

Present: Hon Manuel D. Jaldon, Mayor, Presiding Officer; Mr. Jose Elayda, Treasurer, Member; Atty, Jose C. Fernando, Member; Dr. Tomas F. Ferrer, Member; Atty. Candido San Luis, Member; Mr. Pedro Cuevas, Jr., Member; Mr. Leocadio Alfaro, Member. Absent: Mr. Alberto Bautista, Engineer (on official business in Manila).

RESOLUTION NO. 394

THE Presiding Officer presented a proposed resolution adopting Mr. Felisberto Gonzales as son of the City of Zamboanga which adoption is a reward to him for doing his very best in promoting the welfare of the City of Zamboanga, such as Chairman of the City Planning Board; Chairman of the ZAEC Boys and Girls Scout Troop; Member of the Zamboanga Rotary Club; President of the Zamboanga Chamber of Commerce; Member of the Zamboanga Country and Golf Club, Member of the Zamboanga Athletic Association, Secretary-Manager and member of the Board of Directors of the Zamboanga General Utilities, Inc.; Member of the Zamboanga Syndicate, Sociedad de Socorro Mutuo, Past-master and Secretary of the Mt. Apo Lodge No. 45, F & A. M; donated bags of cement for the public waiting shed which is a Jaycee Project, and just recently has offered thru the Jaycees, to donate materials as well as to help finance the construction of the children's play ground in the city proper, and that on April, 1948, Mr. Gonzales, at his own expense, has represented the City of Zamboanga, together with other city officials, in the funeral rites of the late President M. A. Roxas.

After due consideration of the matter, on motion by Member Alfaro, duly seconded by Member Fernando, the following resolution was unanimously adopted:

WHEREAS, Mr. Felisberto Gonzales, native of Guiguinto, Province of Bulacan but a resident of Zamboanga since 1923, and at present Chairman of the City Planning Board of the City of Zamboanga, has distinguished himself by his numerous philantropies and outstanding contributions to civic improvements and community service;

WHEREAS, Mr. Felisberto Gonzales, through his membership with the Rotary Club of Zamboanga City, the Zamboanga Chapter of the Philippine Chamber of Commerce of which he is the President, the Mt. Apo Lodge of the Masons, and the various other organizations with which he is affiliated, is doing most in promoting the welfare of the residents of this city;

WHEREAS, Mr. Gonzales best symbolizes the cosmopolitan character of the people of Mindanao who, hailing from all parts of the Philippines owe no regional or sectional loyalties but rightly regard themselves only as Filipinos, and are engaged in the monumental task of developing the vast resources of Mindanao.

NOW, THEREFORE, BE IT

RESOLVED, as it is hereby resolved, to commend Mr. Felisberto Gonzales and to adopt him as a son of the City of Zamboanga.

I hereby certify to the correctness of the above—quoted resolution.

JESUS V. FERNANDEZ
Administrative Officer

IN MEMORIAM

LEO FISCHER, 33° F. P. S.
Second Vice President of the Philalethes Society
Born July 10, 1875
Died August 13, 1949

* * *

WE extend our profound sympathy to the widow of our late Brother, Anita P. Fischer; to his four daughters, Mrs. Charles L. Suggs and Mrs. Acacia Louise Brice, of San Diego, California; Mrs. Anita P. Palmer, of San Francisco, California; Mrs. Emilie B. Boyle, of Memphis, Tennessee, and all the others who were dear to him by the ties of human relationship.

Walter A. Quincke, F. P. S.
International President
"The Philalethes Society"

WHAT OUR LODGES ARE DOING

SINUKUAN No. 16
Manila

RESOLUTION ADOPTED BY THE MEMBERS OF THE "SINUKUAN LODGE" No. 16, F. & A. M. UNDER THE JURISDICTION OF THE GRAND LODGE OF THE PHILIPPINES, AT ITS STATED MEETING OF AUGUST 12, 1949 AT THE RAFAEL PALMA HALL, PLARIDEL MASONIC TEMPLE, MANILA

WHEREAS, the detractors of our illustrious hero, Dr. JOSE P. RIZAL, had from time to time been propagating that our hero has given up masonry and returned to the fold of the Catholic religion, while in truth and in fact such propaganda is entirely false and unfounded;

WHEREAS, the Filipino people are of the firm belief that such information as regards the return of Dr. JOSE P. RIZAL to the Catholic religion is not true and that only those who are not of sound mind and without firm conviction will give credence to such information;

WHEREAS, the aforesaid campaign is a smear to the name, honor and dignity of our hero who gave up his life to save his people and country and for the sake of the independence we are enjoying at present;

WHEREAS, said propaganda is not only an attack to blacken the honor and dignity of our hero, but also in effect an attack against the honor and dignity of the entire Filipino people who honor their hero;

WHEREAS, the intention of the detractors of our hero is to poison the minds and beliefs of our people, particularly the young generation, in order that as the time passes by, the martyrdom and heroism of Dr. JOSE P. RIZAL may be forgotten;

WHEREAS, the detractors of our hero who are also the detractors of our nation not only waged this malicious campaign against the honor of our hero but also interfered in politics and in the administration of our Government, particularly in the legislation of laws, like their active participation in presenting objections to the proposed divorce law and lastly in their objections to the circulation of the book written by Dr. Rafael Palma about the life of Dr. JOSE P. RIZAL;

NOW THEREFORE, BE IT RESOLVED, AS IT IS HEREBY RESOLVED, to request the Grand Lodge of the Philippines to take such steps as may be necessary towards the investigation of the said foreign detractors of our hero, principally, *Padre VILLALONGA*, by the corresponding authorities and that said authorities concerned be requested to take such action against said detractors as may be necessary in accordance with our law governing undesirable aliens.

APPROVED, August 12, 1949.

CERTIFIED CORRECT;

SINUKUAN LODGE No. 16, F. & A. M.

G. DE CASTRO
Secretary

PINAGSABITAN No. 26
Santa Cruz, Laguna

ON September 3, 1949, this Lodge held its meeting. Several applicants were initiated and important matters concerning the Lodge, discussed. Under the leadership of its elective officers headed by Wor. Bro. Rustico de los Reyes, master, Bro. Cecilio M. Bituin, S. W., Bro. Augusto P. Arenas, J. W., Bro. Florentino Gesmundo, Treas., and Bro. Nicarsio K. Galipot, Sec., important projects of the Lodge have been carried out. The Lodge meets regularly every Second Saturday of the month.

BATONG BUHAY No. 27
Manila

WITH the Most Worshipful Grand Master, Wor. Bro. Esteban Munarriz, heading a select number of members of the Grand Lodge together with members of Batong Buhay Lodge No. 27, F. & A. M., a welcome banquet was tendered in honor of Wor. Bro. Eduardo Tankiang, Past Grand Treasurer and Past Master for several times of Batong Buhay Lodge. The party took place last September 9 and was declared a success, being well attended by prominent members and their ladies.

After dinner remarks were delivered by Right Wor. Bro. C. Bennett for the Grand Lodge, Wor. Bro. Delfin A. Viola for Batong Buhay Lodge P. Guzman for the "Barrio Obrero", B. Arcullo for the Scottish Rite Masons, H. Dimaguiba for the Bulakeños, R. Guzman for Rizal City and Bros. Austin and Lombos, all of whom were most adequately introduced by our beloved and most active brother, M. W. Bro. Antonio Gonzales, PGM and Grand Secretary.

On this occasion the 25-year Silver button was presented to Wor. Bro. Tankiang as well as the diploma accompanying same by our Grand Master, M. W. Bro. Munarriz. An eloquent response was made by Wor. Bro. Tankiang, thanking everybody for such generous and fraternal expression of appreciaton extended to him.

What Our Lodges Are Doing

LAOAG No. 71
Laoag, Ilocos Norte

THIS Lodge held a special meeting on August 27, 1949 at the local Chinese School for Children where the members regularly meet. The present elective officers Wor. Bro. Alberto Suguitan, master, Bro. Leon Verano, S. W., Bro. Vicente Giron, J. W., Bro. Francisco Guerrero, Treas.,and Bro. Juan Ranjo, Sec., were in attendance including Brethren from sister Lodges. The Master appealed to the members to exert more efforts to make the Lodge alert and progressive.

On this occasion, the Lodge received Wor. Bro. Mauro Baradi, Grand Orator of the Grand Lodge who was at the time touring towns in the Ilocos provinces. Bro. Baradi after expressing his gratitude for the hospitality shown him by the members, gave his impressions of the activities of the Lodges which he has visited. "We should study more about Masonry and practice to a greater extent its teachings", Bro. Baradi said. "While peoples and nations directly or indirectly, are themselves causes for misunderstanding and conflict," he continued "let us as Masons live the great tenets of our Fraternity, namely Brotherly Love, Relief, and Truth."

The members of this Lodge expressed their determination to carry on in spite of difficulties and handicaps.

MOUNT HURAW No. 98
Catbalogan, Samar, Philippines

THE following brethren have been advanced in their masonic education to wit: Bro. Nicolas R. Peñamora to MM on Oct. 30, 1948; Bro. Daniel G. Jimenez to FC (by courtesy of Makabugwas Lodge No. 47) on Dec. 11, 1948, to MM on Feb. 11, 1949; Bro. Pedro S. Mancebo to EA on Jan. 1, to FC on Feb. 5, and to MM on June 27; Bro. Antonio Merida and Bro. German T. Candari both to FC on Feb. 10; Bro. Valentin S. Montes to EA (by courtesy of High Twelve Lodge No. 82) on Feb. 12; and Bro. Bonifacio Dula to EA on August 20, 1949.

The following visiting brethren have been tendered fraternal parties by the Lodge: Wor. Bro. Francisco Panganiban (29) on Feb. 3; Bro. Edward K. Lim on May 8; and Wor. Bro. Tirso Coronel (103) on Sept. 8, 1949.

Wor. Bro. Luciano Abia has been promoted from provincial commander of the Philippine Constabulary in Leyte to commander of the newly created west visayan zone, PC, with station in Iloilo city.

Bro. Roman F. Ibañez has likewise been promoted in the Philippine Army from commander of the 1st battallion combat team engaged in the Huk pacification campaign in central Luzon to commander of the second military area command AFP with station in Canlubang, Laguna.

Bro. Daniel G. Jimenez has also been promoted from provincial revenue agent in Leyte to supervising agent of the BIR in Naga city.

Wor. Bro. Vicente Oreo has been returned to this province in a way of promotion from assistant provincial treasurer of Zambales to the same position in Samar.

Wor. Bro. Ramon Laohoo was last June hospitalized in Manila for hemorrhoidectomy and Bro. Ruperto A. Borja was also confined last month in the Philippine general hospital for high blood pressure. Both were frequently visited by Manila brethren especially the M. W. Grand Master and Grand Secretary, to give them cheer. Bro. Daniel G. Jimenez has also reported recurrent attack of cardiac trouble, necessitating medical treatment and rest from his work.

Wor. Bro. Dr Francisco Tan has left Samar as district health officer, and is now temporarily assigned in the bureau of health to take "refresher course."

The following members of Mount Huraw Lodge were recently granted and awarded the Grand Lodge silver buttons and diplomas in testimony of their more than 25 years' service in the Craft: Wor. Bro. Ramon Laohoo, Wor. Bro. Cayetano Froilan, Wor. Bro. Luciano Abia and Bro. Pablo Corsino.

SEVENTY FIFTH ANNIVERSARY
Grand Royal Arch Chapter of Colorado

SUPREME High Priest in ecstasy above
Conceived a fabric and design of light,
A Royal arch whose capstone was His Love
To canopy the earth with figure bright:
The General Grand Chapter was a true
And skillful craftsman who could carry through
To sharper focus the complete design,
Lay stone on stone with a precision fine.
Our own work fashioned with intensest care
Was set into the fabric rising there;
As it reached up to the celestial height
We took our place in the design of light.
The purifying Masonry of time
Has brought us to a quality sublime:
From stone to gold to diamond most rare
With its refulgency of high compare.
Let our rejoicing be exceeding great
As we observe our diamond estate:
Let love alone contain the joy we know
And heaven and earth be brighter in the glow.
For in our Arch is manna, Law and rod,
A Royal treasure hidden there by God;
As Living Royal Arch capstones above
It there becomes Triumphal Arch of Love.

By Milford E. Shields

• • • PLEDGE OF SERVICE • • •

BROKEN COLUMNS

By A BROTHER

THE Scythe of Death exempts no Craftsman in his honest labors to perfection, no matter how righteous, learned, affectionate, and God-abiding he may be. That was true to Wor. Bro. Celestino Chaves, a 14th degree Mason, a founder and Past Master, a Grand Lodge Inspector, a life-member of the Sarangani Lodge No. 50, the first elective Governor of Davao, an ex-Assemblyman of Davao Province and City, a notable writer of Spanish and Tagalog, and legal counsel of the Philippine National Bank at Davao City to the time of his death.

Such was the career of the late Wor. Bro. Chaves. He left his beloved better-half, Mrs. Micaela S. Chaves and his son, Celestino Jr. with the most profound sorrows, to last perhaps for the rest of their lives, but deeply happy in the thought that Wor. Bro. Chaves left this terrestrial world for the Great Beyond with duties duly complied with and with the satisfaction of having served well his countrymen, honorably wiped away the tears of many unhappy widows and orphans, and lifted the burdens from the shoulders of many an erring and fallen brother Mason and friend. A Freemason does not fear or worry over his death which he knows to be inevitable as birth itself. What is more important to him is how to meet death when it comes... And Wor. Bro. Chaves welcomed Death at the inevitable moment, joyful in the satisfaction of a well-spent life and a ready welcome at the Celestial Lodge Above which is the final destination of the good, the learned, the just.

When Governor-General Harrison wanted to Masonize the province of Davao in the year 1918, he sent to Davao, the late Bro. Juan Posadas Jr. to be the Secretary-Treasurer of the defunct Department of Mindanao and Sulu, Wor. Bro. Chaves to be the Deputy Governor, and many other Freemasons to occupy other important positions. Together with these Freemasons, Wor. Bro. Chaves founded the Sarangani Lodge No. 50 and became the first Worshipful Master which he rightfully held for many years. During his incumbency, illustrious Freemasons such as Governors-General Harrison and Wood had honored the Sarangani Lodge No. 50 with their genuine signatures on the Tyler's Book, and the Craft was set a high morale and proficiency. Very few members of the Sarangani Lodge No. 50 felt not the impression of Wor Bro. Chaves conferring the third degree in English or Spanish. Inspite of his age and his voluminous duties at the Philippine National Bank in Davao, he always found and set a time to attend the Lodge meetings and other Masonic activities. Many brethren will not forget that in his last days of illness, Wor. Bro. Chaves still came to the Lodge room to deliver from memory the beautiful charges of the 1st, 2nd, and 3rd degrees which have impressed the candidates to the end of their lives.

After Liberation time, when the Sarangani Lodge No. 50 was completely destitute of material things, Wor. Bro. Chaves donated for three years the free use of his house as Lodge hall where M. Wor. Grand Masters Virata and Brazee had occasions to make their official visitations. He was at one time President of the Davao Masonic Temple Association which built the present Sarangani Masonic Temple near the Davao Wharf, now the center of Masonic activities in Davao.

When the last moments came, he inequivocally asked to be buried with Masonic honors, of course with the gracious acquiescense of his virtuous better-half, unlike others who allowed themselves to spend lavishly to advance the interests of religious intolerance, superstition, and fanaticism. It has proved a useful lesson to all concerned when the inevitable has come, especially when there are inofficious offers for Masonic retraction in exchange for religious salvation... And Mrs. Chaves, with her nice delicacies, nobly did her part as a Master Mason's wife, and enjoyed with balanced dignity, the beauties of a Masonic funeral, which during her moments of anguish, served as a Rock of Ages she embraced with full faith and confidence. The death of Wor. Bro. Chaves will perhaps physically leave for many years a void in the Masonic life of Davao, but the example of his Masonic career, if followed by the brethren, will multiply and enrich fraternity life with the speed of geometric progression until the clouds of religious slavery will completely vanish from our beautiful horizons.

WHO COMES HERE?

By Wor. Bro. JOSE T. MALINIT

I HAVE taken for my subject the query often asked by Masons, who comes here? Here is a challenge to those seeking entrance in any forbidden ground. Among Masons it is the challenge to the sincerity of their intentions, to their fidelity to their trust, and to their worth as parts of an ancient and honorable institution. I have been taught to answer the challenge with emphasis on three things, first, that I am a poor blind man, second, that I wish to be brought from darkness to light, and last, that I desire to have a part of the rights and benefits of Masonry.

At this juncture, I wish to recall one of the monthly messages of the M. W. Past Grand Master with a caption, "Satisfy Yourself". If I understood aright he would have me as a Mason satisfy myself of my proficiency in the use of my working tools; in the application in my daily life of the tenets of our institution, of the study and exercise of the rules laid down for us in our masonic trestle board. And I should if I were true to the obligation I took at the Altar before God and Masons, with my hands resting upon the Holy Bible, which is the rule ant guide of our conduct.

Am I mindful of my solemn obligation to abide by and obey all the rules and regulations of the institution of which I sought to be a member? I do not presume to speak of and/or for others. I wish it known I am speaking only for and about myself. For most often I find excuses for my dereliction in the time-worn alibi of my perversion and imperfection as man

• • • PLEDGE OF SERVICE • • •

born of woman. Yes, I do satisfy myself indeed, but in what? I satisfy only in seeking for the rights and benefits which I can use to advantage in catapulting me to a position agreeable to my desire and ambition. I am mindful more of the wages but less of the work of a Master Mason. And naturally so. Does not the Holy Writ say, "And their belly is their God?"

Having been raised to the sublime degree of Master Mason; having paid my dues in as prompt a manner as the others; having attended meetings once in a while though I make myself scarce too except when a sumptuous repast awaits after labor; having given charity to help in some way a distressed brother, his widow, or orphans. and living as I do in peaceful harmony with my neighbors and in the pursuit of my avocation; what more is necessary for me to do as a Mason?

My brother, you would remind me, have you never been asked, what came you here to do? And have you never answered, to learn to subdue my passions and improve myself in Masonry? That word, improve, is the crucial test of your intentions. It implies unending effort to improve yourself in your knowledge not only of the ceremonies and mysteries but also of the tenets of Masonry and in your proficiency in the application in you daily life of the pure principles of our institution. You were a poor blind man when you sought admission, which is to show you that worldly gain and honor are not the prime consideration. "Blessed be ye poor, for yours is the kingdom of God." You were taken in and brought from darkness to light, from ignorance to knowledge, a beautiful exemplification of the rebirth alluded to in a passage of the Holy Scriptures, "Unless you are converted as this child, you are not worthy to enter the kingdom of heaven." "Truth shall make you free," and Masons are pilgrims in search of that which was lost, in search of truth. the truth that will make them and their kind free from fear, from hatred, and from discord. Have you never asked yourself, what is it that makes you, a Mason, a better man?

I would parry to thrust, having done all that I deem to be my duties according to my obligation, is it not proper for me to satisfy myself in seeking for those rights and benefits of which in my admission I said I desired to have a part?

Very proper indeed, my brother, you would reassure me, and your lodge exists to insure you these rights and benefits. But let me ask you, what benefits can Masonry give you that you don't give it first of all? What benefits can Masonry give you unless you infuse it with your knowledge of its tenets and mysteries, of your fidelity to its mission in the search and dissemination of truth, of your progress in the search of light, that light that will dispel the pall of darkness, hatred, and discord that envelops the world? What benefits can Masonry give you unless you enrich it not so much with your material as with your spiritual wealth, of your growth, yes, your improvement, in the study and application of its valuable tenets? What benefits can Masonry give you, I repeat, unless you make it by your life a truly vital force for love and understanding, prosperity and happiness, justice and unity among men? What you sow, that you will reap.

I know these things but only as the decorations of the tongues of men. In this world, the paramount consideration is the business of living; the dominant motive is, "They love the praise of men more than the praise of God". Wealth and more wealth, power and more power, these are the *summum bonum.* What is important is that which I now enjoy. To this end, all efforts are exerted, all attention is directed, all ambition is centered every where.

Precisely so, my brother, and because of it Masonry exists to circumscribe our passions and keep our desires within due bound. The Holy Bible says, "Whosoever will save his life shall lose it; but whosoever will lose his for my sake, the same shall save it." Think on this, my brother. In actual life, what implications does it have? Are not the vices of this world due to self-love? Are not the corruptions and greed of this world due to self-love? Are not the excesses in morality the results of inordinate self-love? And what is their result? Ponder on this, my brother.

Who comes here? A Mason. Let these words be the password into a world of light, and beauty, and love. Who comes here? A Mason. Let these words be the password into a world where men can say, "Behold how good and pleasant it is for brethren to dwell together in unity."

The Two World Concept of Masonry

By Wor. Bro. Bayani Fontanilla

IN masonic parlance, the first world is our present imperfect one where men now toil and labor, the second is our future Perfect world to which, in due time, all will be translated by the mind messenger—to face judgment by the Supreme Architect of what we have done for Him in our lives.

The masonic teaching of the immortality of the soul and the existence of the future life is the master key that unravels the justification of the mason to face unflinchingly and courageously those obstacles in life that beset him on every side—want, sickness, injustice, oppression, intolerance and bigotry and the like of them. Why should a mason toil hard and honestly to overcome want of his family, earn eonugh to stave off sickness and mete charity, fight valiantly for the mitigation of injustice and remedy oppression, intolerance and bigotry? Because God has given him his wife and children to care for, to provide and to protect. Conscious that as a trust he will be taken to account for it, he labors to provide for their needs. Besides his family God has given him his neighbors, who may be of different color or religion, who has the same anatomy and suffer the same hunger and primordial wants as he or his family does, and God has told him that he must love his neighbor, as he loves himself. Wherever and whenever possible, he goes to the assistance of a distressed worthy brother for somedays he may be just like him and the feeling humbles him and enriches his experience: whether it is

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in the alleviation of injustice, righting a wrong or relieving oppresion, the overwhelming passion and reason is the same. Another important reason and justification for this important masonic teaching is the fact that masonry develops in the mason nobility of character and refinement of personal and social conduct, which are essential requisites if he has to appear before the Supreme Ruler of the Universe in the Perfect World. This gives reason and validity why the mason wears the lambskin apron, symbol of purity of life and conduct. This the mason acquires by constant practice of loving his brother and his neighbor, by relieving the distressed and the unfortunates, by obeying the dictates of truth in his daily relations and actuations. In the exercise of such masonic functions, the mason knows the difficulties that he has to face, and that being the case, he guirds and strengthens himself with fortitude that noble and steady purpose of the mind that enables the mason to undergo pain, peril or suffering, with prudence which teaches us to regulate our lives by the dictate of reason, by temperance which renders the body tame and governable, by justice which enables the mason to render unto everyone his just due. Thus we can readily see that a mason and masonry work hand in hand that in the world, in spite of its imperfections, there will be a life of love and neighborliness, life of hope and charity, there will be a society of a happy and God-fearing people. For what reason—so that in the imperfect conduct he made while alive and when at last he will be called to account for his life while in the world he will receive the welcoming voice of his Master.

Why cannot a mason just allow this life's obstacles take their course and why does a non-mason allow those obstacles to go on unchecked and unremedied? Because not believing in God and the future life he cares not whether his loved ones die from hunger and starvation or sickness because in death he thinks everything is ended. In fact he gloats at injustice and oppression and welcome them as enjoyment for why should he worry about them because he thinks, that what he needs to do is to eat and drink and be merry for tomorrow he dies and that is the end of life. The atheist therefore will create a world with its imperfections still imperfect, making its woes and sorrows more sorrowful and poignant, its oppression more oppresive and unbearable, its hate more fearful and more consuming.

The Bible which is given to man as a rule and guide of his faith tells in explicit language that our bodies came from earth and so to earth they must return but our spirit or soul shall live when time shall be no more which is the future life and in that life we shall gather before the judgment seat of the Supreme Ruler—masons and non-masons—and the Judge will separate all—the Sheep, those that did his will of love while in the world, to His right and the goats, those that did evil while in the world, to His left. And to those in His right he will say: Come ye blessed of my father inherit the kingdom perpared for you; and those to his left He will say: Depart from me ye cursed, into everlasting fire.

Fellow masons, let us do our work of love and charity while the day still is for the night cometh when man works no more let us not be weary in well doing for we will reap the reward if we faint not. May we be met by the Master when we have been translated by the kind messenger from this imperfect to that perfect world with this loving welcome: Well done thou good and faithful servant, thou has been faithful over a few things, I will make thee master of many. Enter thou into the joy of the Lord.

Whence Came the Strength of Rizal's Spirit?

By Bro. SERAFIN V. AGUILAR
Kanlaon Lodge No. 64, Bacolod City

FIFTY-TWO years ago, Rizal was shot on Bagumbayan Field. Then and there, the forces of tyranny ended his earthly existence, but not his indomitable spirit. As his body was turning into dust, his spirit was lifting and spreading itself to permeate every Filipino soul. Rather than silence that spirit, his enemies unwittingly kindled it and set aflame the decadent system which they unjustly desired to perpetuate.

It would seem that Rizal had been a believer in the far-reaching beneficent effects of martyrdom. Writing in French about the great teacher of Nazareth, Rizal wrote: "If Jesus had not been crucified, if he had not been a martyr to his doctrine, perhaps his cause, divine as it was, would have remained in the heart of Judea..... This religion would have been lost to the Jewish nation."

By the same token, we may now say that if Rizal had not been a martyr to his principles, his influence would not be so pervasive among his countrymen. Undying militant vigor injects itself into principles when he who champions them gives up his life to the end that his principles may live and triumph.

Rizal's teachings have been a tower of strength to his countrymen. But like all truly great men, he lived a life of humility. He was humble even as Christ was humble. The great Nazarene taught his followers: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." And Rizal, in a letter to a Jesuit priest, wrote: "My only regret is that God has given me too little talent to use in serving my country." Until the last moments of his life, humility characterized him. Shortly before his execution, in part he wrote:

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A darte voy alegre, la triste mustia vida!
Si fuera más brillante, más fresca, más florida,
También por ti la diera, la diera por tu bien!

But humble as he was, he shunned servility. He had the courage of conviction to stand against wrong—the courage to battle against evil, knowing fully well the dangers that beset him.

Only a truly great man could have died as he did. Calm to the very last moment of his life, in the face of a firing squad, there was not even a quickening in the beating of his pulse.

And none but a genius could have written "Mi Ultimo Adios" on the eve of his execution. That touching, soul-stirring, intensely patriotic poem should stand out as a classic in the world's literature.

Many years ago, in the course of a debate on Philippine Independence, a champion of the Filipino cause recited this poem in the halls of the United States Congress. Tears stood in his eyes as at the close he asked: "Where and in what clime can you find a man who can express such noble sentiments on the eve of his execution?"

Rizal's spirit still lives and will always live as long as this nation exists. It has been and will always be a motivating force as we forge ahead as a people. That spirit was aggressively at work when the Filipinos dislodged Spanish tyranny. The same spirit was steadily at work when the Filipinos labored for their independence from America. The very same spirit will continually be at work in stabilizing not only the foundation but also the superstructure of this young Republic.

But whence came the strength of this spirit? Whence came Rizal's nobility and integrity of character? Whence came that determined zeal in the search for truth and enlightenment for his people?

It is an axiom that for every effect there must be a cause. Ignorance and superstition blindly disregard cause and more often than not call an unusual effect a miracle. But knowledge refuses to be blind. It goes back, searches for the causes of things, and brings them to light. The all-wise Creator established a Universe of harmony—harmony in the operation of the law of causation. That law operates in all phases of creation, including man. When, therefore, we inquire into Rizal's greatness, we necessarily should inquire into the cause of that greatness.

Rizal's intellectual endowments are of common knowledge. It cannot be denied that in a large measure he owed his greatness to his intellectual genius, but more potent, more dominant than that rare intellect was his heart—his Masonic heart. To that Masonic heart may be traced back the great spiritual attributes of our beloved hero and martyr. It developed with his development in years from early childhood.

In the midst of adverse conditions, his home training was quite liberal and modern for that time. Early in life he learned Masonic ideals from an uncle who was a member of the Craft.

Bro. Rizal was initiated into Freemasonry in 1886 in the Acacia Lodge in Madrid; later he joined a French lodge, the "Temple d'Honneur des Amis Francaise"; and still later he joined a Filipino students' lodge in Madrid known as "La Solidaridad" where he was raised to the sublime degree of Master Mason.

Already Masonic in essence even before his initiation into Freemasonry, his heart welled out an abundant Masonic life upon his admission into the fraternity. With self-abnegation and deep devotion, he dedicated his energies to the uplift of his people.

This great exponent of Freemasonry saw that his people were enveloped in darkness and ignorance. The Filipinos groped in the dark and needed light to illuminate their pathway. Disregarding dangers to his own self, he answered the call. With his immortal works—"Noli Me Tangere" and "El Filibusterismo"—he endeavored to enlighten his people and cast out the evil forces that fettered their minds and souls.

The theme of the first novel is explained by Rizal himself in a letter to Dr. Blumentritt, the Austrian ethnologist. After explaining the meaning and source of the title "Noli Me Tangere," he continued: "The book contains subjects which until now nobody has dared talk about; so delicate are they that they cannot bear any touch. In this book, I have attempted to do what no other person has been willing to do; I have tried to answer the calumnies that for centuries have been heaped upon us and our country..... I have unmasked the hypocrisy which under the cloak of religion has impoverished and brutalized us. I have tried to show the difference between true religion and false religion, which fosters superstition and uses saintly words to draw our silver, to make us believe things which the true Catholic religion would never sanction if it only knew. I have brought to light evils which have been hiding behind the external grandeur and brilliance of our government. I have dwelt at length on our mistakes, our vices, our faults, and our holy resignation to what we think are inescapable miseries."

As the pen was a keen weapon to Voltaire, so was it to Rizal. Masonic tenets were as impelling a force for one as for the other. Voltaire flooded France with enlightenment from the brilliance of his pen. So did Rizal for the Philippines.

As a true Mason, Rizal, like Voltaire, attacked hypocrisy, ignorance, and superstition. If in attacking these evils they offended an old powerful institution, it was because that institution either propagated or abetted these evils. As true Masons, they championed truth and justice and indefatigably labored to shed light where darkness existed.

(*Continued on page* 44)

Fraternal Reviews

By MAURO BARADI, P.M.

KANSAS—1949

Lodges 449 Members 86,600 Gain 3,503

FOR two days (February 9 and 10, 1949), the M. W. Grand Lodge of Kansas held its 93rd annual communication. The setting was Wichita, Kansas.

After the Annual Communication was opened in Ample Form, there came the address of M. W. E. Glenn Robision, Grand Master. Here mention was made of the creation of the Committee on Ritualistic Work by the Grand Master and suggested as duties thereof the promotion of the uniformity of the Rituaslitic Work; also "to assist the Grand Master in seeing that the adopted work is disseminated by competent lecturers or assistant lecturers; x x x to supervise the Certificate of Proficiency Program; and to consider and act upon all other matters referring or relating to the Ritualistic Work on this Grand Lodge." In referring to the Kansas Masonic Home, the Grand Master stated that the Home has furnished security and comfort to more than 1,600 Kansas Masons as well as members of the Order of the Eastern Star and their children. The Home was established 52 years ago. The Grand Master called attention to the fact that the voters of Kansas repealed the prohibitory law; this law has been in effect for almost 75 years and the question was asked: What action would the Grand Lodge take as regards members of the Order engaging in the sale of intoxicating liquors? In this Grand Lodge anyone engaged in the liquor business is not Masonic material. As a matter of fact Secion 3-619 of the By-Laws of the Grand Lodge of Kansas provides:

"The serving of beer or any other beverage having a recognized or indicated alcoholic content at any communication of or social function held or sponsored by any Lodge, by the Lodge or by any committee or individual brother, shall be deemed an offense against the Body of Masonry."

The Grand Master therefore, recommended the disapproving of Masons engaging in the business of handling or selling intoxicating liquors.

Worshipful Glick Fockele delivered an oration entitled, "The Compasses—A Great Light." We quote in part:

"On being brought to Masonic light, we first discovered the Three Great Lights of Masonry: The Holy Bible, Square and Compasses. The Holy Bible was described as the rule and guide of faith, the Square to square our actions and the Compasses to circumscribe and keep us in due bounds with all mankind, but more especially with a brother Mason. Many purists have contended that 'with a brother Manson' is a redundant phrase that if we keep in due bounds with all mankind, we must of necessity keep in due bounds with our brother Masons, we will confine this discussion to that part which refers to all mankind.

"When the founding fathers signed the Declaration of Independence, they declared that 'all men are created equal.' Knowing the number of Masons who were concerned in the creation of our nation, we must be convinced that there is a connection between the words 'all mankind' as used in our ritual, and the words 'all men' as used in the Declaration. As they declared that 'all man are created equal,' so we are taught by the Compasses to keep ourselves in due bounds with all mankind. It is as simple as that. Not just with our own classes and cliques, races and religious beliefs, but with ALL mankind.

"The failure to follow this precept has caused many of the greatest tragedies of history and has repeatedly set civilization backward for hundreds of years . . ."

It is to be noted that in the Report of Committee on Jurisprudence it was recommended that the By-Law regarding salaries of Grand Officers be amended. The officers included the Grand Master, Grand Treasurer, Grand Secretary, Assistant Grand Secretary, an official stenographer for the Annual Communication, the Grand Tyler, the Assistant Grand Tyler, the Grand Chaplain, and the Grand Orator, the last four, to receive nominal salaries only.

MAINE—1949

Lodges 209 Members 43,250 Gain 1,268

IT was in Portland, Maine where the 130th Annual Communication of the Grand Lodge of Maine was held on May 3 to 5, 1949. After the opening ceremonies and the introduction of distinguished guests the Committee on Credentials took over. Subsequently, Most. Wor. Bro. Granville C. Gray, Grand Master read his annual address.

In his address, the Grand Master noted the fact that in 1948, no less than 766 members of the constituent Lodges died; that the number of applicants decreased substantially; that the average attendance remained at about 10%; that the Schools of Instruction under the Grand Lecturer have been well attended and there was increased interest and Masonic knowledge; that working of a Masonic degree on Sunday could not be done; that it was thought improper to approve a circular letter to several constituent lodges where aid in the rebuilding of a Masonic hall destroyed by fire was requested; that among the subjects of discussion at the Grand Masters' Conference held at Washington, D.C. in February, 1949 were: The Philosophy of Masonry in Modern Education; Freemasonry in Mexico; Masonic Charity, Institutional and Otherwise; Freemansory

Fraternal Reviews

and Present Day Dangers Confronting the American Way of Life. There was a round table discussion of the following question:

"Should there be a waiting period between degrees?" The answer: There should be a waiting period, of certainly not less than two weeks and preferably one or more months.

The Grand Master concluded his address thus:

"We are living in a time of change and stress; when groups, factions, minorities, blocs and nations strive to gain advantage to themselves by a constant flow of propaganda, charge and counter charge, against their opponents. These conditions have resulted in world wide confusion, nervous tension and distrust.

"In these surroundings Masonry has thus far stood unfalteringly by the traditions upon which it was founded. These traditions distinguish us from the uninitiated. We must not deviate in the least from our old customs, usages and teachings. To do so is to invite into our Order the same state of confusion and uncertainty which exists around us.

"If Masonry is to retain its present honored position in the world we must stand united against aggression in every form, and against any movement which ignores or deprecates the dignity of Man. This is not all. We must constantly strive for betterment of mankind through knowledge and understanding. We must constantly pactice the great teachings of Masonry to the end that an honorable and lasting peace may be achieved among all the peoples of the earth."

In the Appendix of the Grand Lodge Proceedings under the heading "Report of Correspondence 1949" the 32nd Annual Communication of the Grand Lodge of the Philippine Islands, 1948, was reviewed from which the following appear:

"Masonic membership in the Philippines is now at an all-time high. One more lodge has been reactivated, two lodges have been constituted under their charters, and dispensations for four new lodges have been issued. One of these new lodges is located in Japan and one on the Island of Saipan."

"The Committee on Foreign Correspondence submitted a brief report. Individual reviews of sister Jurisdictions appeared in the Grand Lodge magazine, "The Cabletow". Apparently, Maine was not reviewed."

Scottish Rite Section

MANILA BODIES, A. & A.S.R.
Scottish Rite Temple
912 Taft Avenue
Manila, Philippines

ONE of the best attended Scottish Rite luncheons was held on September 10, 1949 at the Scottish Rite Temple. The Members of the Manila Bodies who acted as hosts exerted every effort to make the Masonic gathering a success.

The guest speaker for the occasion was Herbert Warfel from the United States who is connected with the Fish and Wild Life Service, U. S. Department of the Interior.

Scottish Rite Masons who were at the meeting enjoyed the fellowship and pleasant atmosphere which permeated among the Brethren; some expressed a desire to hold such meetings more often with a view to hearing enlightening speeches and expressing opinions on problems affecting Scottish Rite Masonry in the Philippines in particular.

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WHENCE CAME THE STRENGTH OF . . .

(*Continued from page* 42)

As a reformer, Rizal stands on the level of the world's greatest. Young in years though he was, he evinced the prudence and wisdom of maturity. He dug deep into the causes of evils and sought to annihilate them by uprooting their causes. He stood for peaceful, legal processes as long as they were available.

In versatility, the world has yet to produce his equal. Athlete, surveyor, agriculturist, painter, sculptor, historian, novelist, poet, philosopher, occulist, and linguist—these he was even before reaching the age of thirty.

As a man, his Spanish bodyguard spoke of him as one who was refined and well-behaved, a dreamer but at the same time a man of action who was capable of doing great things.

Such a man could have diffused his energies. But Rizal did not. All his capabilities, all the goodness of his Masonic heart, were banded together into one cohesive whole for the attainment of one ideal—the uplift of his native land. He sacrificed his young brilliant life that his countrymen might live in peace, happiness, and contentment. That sacrifice bore fruit when Spain lost her dominion over the Philippines and when America established a democracy in this country.

But the ideal for which Rizal died did not end with the establishment of an efficient government by the Americans. When Rizal dreamed of a happy Philippines. he dreamed of eternal happiness for his fatherland.

Now, in the future, as it was in the past, Rizal's spirit will pervade this land. Let us on this day reconsecrate ourselves to his principles and with that spirit help lay down a stable foundation and erect a sturdy superstructure for this dear land of ours.

La Masoneria Filipina En Auge Glorioso

HEMOS estado como siempre acompañando a nuestro Muy Ilustre Gran Maestre en sus viajes de inspección a las Logias de nuestra Gran Jurisdicción, y nos place hace constar aqui que todo se está rehabilitando a grandes pasos. Del Norte de Luzón a los confines del Sur de Mindanao, nuestras Logias estan en su apogeo. En Davao un Templo Masónico acaba de ser consagrado por nuestra mas alta autoridad masónica. Poquito a poco, otras Logias van construyendo sus Templos, y todo parece demostrar el espiritu decidido y emprendedor de nuestros obreros.

Decíamos antes que debido a la pasada hecatombe que paso por nuestro país, nuestros Templos, nuestras propiedades, nuestros archivos, nuestros instrumentos, y todo lo que de material nos pertenecía desapareció en la común destrucción. Fue una catástrofe general. Pero así como lo material y lo fisico se fueron con la pasada emergencia, lo espiritual permanecío, y su permanencia fue aún mas fuerte, mas vigorosa, mas entusiasta. Muchos obreros cayeron víctimas, ya en defensa del hogar, o en defensa de la patria o en defensa de la ideología masónica o de la convicción política. Muchos hermanos desaparecieron ofreciendo en holocausto sus valiosas vidas. Pero el sacrificio no fue en vano. Su sangre derramada consciente o inconscientemente, dio auge, y vigor, y alientos de energía la futura labor masónica. El espíritu masónico quedó asi vigorizado en nuestra tierra, y nacío en la postguerra una nueva generación de masones, imbuidos mas fuertemente del ideal masónico, insuflado en su alma el aliento de vida que brotó de aquellos pechos destrozados por la bala del invasor o la tajante espada del traidor y alevoso.

Y esa nueva generación se sumó a la antigua guardia que sobrevivió de la general catástrofe, y así se formó un valiente y prometedor conglomerado masónico que es hoy día la mayor gloría de la masoneria filipina.

Pero decimos mas. La masonería filipina por designios de la Providencia ha tenido que desempeñar un papel mucho mas importante en la historia de los pueblos orientales. Aún recordamos cómo un puñado de masones y hermanos chinos volvió sus ojos a esta Gran Jurisdicción filipina algunos años antes de la guerra para dar carne de realidad a la organización de Logias en el gran territorio de la China. Fue con nuestra ayuda cómo se propagó la masonería en China, y fue con nuestro consejo cómo se hizo conocer en su labor la fraterindad masónica en aquellos rincones. Fue tal el éxito de su labor, que tambien con la ayuda de la masonería filipina se organizó y tomó carne de realidad la primera Gran Logia de China. Esta viene a ser la primera Gran Logia surgida del seno de la Gran Logia de las Islas Filipinas.

Apenas las fuerzas americanas ponen pie en Japón, los hermanos alli esparcidos vuelven también los ojos a esta Gran Jurisdicción filipina en demanda de Logias subordinadas que operen bajo nuestro caudillaje en las tierras de aquel imperio ya completamente desaparecido. Y allí nos establecimos y allí nos organizamos. Fue primero en una base naval, en Yokosuka, luego en Yokohama, mas tarde en Tokyo, y ultimamente en Tachikawa. Allí establecimos Logias que ahora operan como abejas incansables impartiendo la esencia de nuestra ideología en aquellos lugares antes bajo la dominación de la mas detestable de las oligarquías, la oligarquía de la espada.

Y asi, queramos o no, nuestro caudillaje masonico en este rincón del Oriente se va acentuando y reafirmando. Nuestra labor es cicleópea, pues, en esa área existe una poblacion de millones de habitantes a quienes habríamos de impartir el ideal masónico con el ejemplo, con la predicación y con la persuación.

Y así la masonería filipina va en auge, en marcha victoriosa y gloriosa, cumpliendo con su misión de reunir a todos los hombres en abrazo fraternal bajo la sonrisa protectora del Gran Arquitecto del Universo.

(Antonio González, F. P. S.)

SECCION CASTELLANA

Rizal Jamas Se Ha Retractado De La Masoneria

Por el Juez *Leonardo Garduño*

UN jesuita español, el Padre Villalonga, que ha vuelto a Filipinas, segun el mismo, para pasar tranquilamente sus ultimos dias en la Patria de Rizal, y ya en disfrute y goce do la bendiciones del gobierno democratico del pais y de la hospitalidad filipinas ofende la sagrada memoria del Heroe y Martir Filipino repitiendo la falsedad de que

> "Jose Rizal se retractó de su adhesión a la Masoneria y volvió a abrazar el Catolicismo poco antes de su ejecucion en la antigua Luneta el 30 de Diciembre de 1896." (Voz de Manila, 19 de Junio de 1949).

Cuando varios años atras se discutió en la prensa la cuestion de la supuesta retractacion de Rizal, provocada por jesuitas y frailes españoles, se les pidió a éstos que presentaran el original del escrito de la alegada retractacion, pero esta es la fecha en que no han podido hacerlo. Otro jesuita español, el padre Pio Pi ofreció una "explicacion" que no explica la ausencia del original, diciendo que el documento habia sido entregado al Arzobispo Nozaleda, que despues ni buscado fue hallado en el Palacio Arzobispal. ¿En aquellos dias en que era tan general y afanosa la curiosidad de enterarse de todas las ocurrencias, no podria alguno haber prestado esos papeles a quienes no han tenido el cuidado de devolverlos...? Preguntaba el Padre Pio Pi.

Donosa manera de razonar. Si alguno del Arzobispado de Manila hubiese prestado el original a un católico, de seguro que al surgir la controversia, hubiera confirmado su existencia con la exhibicion del mismo. Pero ni el documento apareció, ni hubo declaración de persona alguna de haberlo tomado prestado. Si lo hubieran prestado a un anticatolico, éste se hubiera quedado con el documento, y jamas se hubiera encontrado en ningun "vault', como asegura un fraile, ni en ningun otro lugar del Palacio.

Pero he aqui, que TREINTA (30) años despues de la controversia aparece en escena otro fraile español, el Padre Manuel de Gracia afirmando que el original se encontró dentro de un "vault" en el mismo Arzobispado de Manila el 18 de Mayo de 1935. (Cultura Social, pag. 39, Julio de 1935).

Como la unica persona que tenia el original era el Arzobispo Nozaleda, segun el P. Pi, entonces era el Prelado quien puso el supuesto original de la retractacion de Rizal en el "Vault". No podemos siquiera pensar que el Prelado ejecutara tal acto que, dadas la circumstancias del caso, carece de nombre en el lexico de la decencia. Es claro por consiguiente que si algun papel se encontró en el "Vault" es apocrifo, y no es el alegado original.

Ademas, durante el regimen español no se conocia en Filipinas el "vault", que solamente lo conocemos desde la ocupacion americana; por consiguiente, como segun el P. Manuel de Gracia, se encontró el original dentro de un "vault" en 1935, durante el regimen americano, entonces el "vault" contenia ya el documento cuando lo recibieron en el Arzobispado, lo cual es ridiculo para los sostenedores del hallazgo del supuesto documento original.

Si el Arzobispo Nozaleda tenia el original de la retractacion de Rizal, cual afirma el Padre Pio Pi, ¿por qué no lo produjo cuando la controversia? No habia razon alguna para que el Prelado no lo exhibiera. La exhibicion del documento hubiera convencido al mundo entero que Rizal se retractó de la Masoneria, y hubiera salvado a los jesuitas y frailes de la situacion desairada en que se vieron en la controversia. No lo produjo el Prelado, sencillamente porque no lo tenia, y no lo tenia porque no habla tal original. ¡Oh delito de falsificacion! ¡Cuánto daño hace la verdad! Mas, al final de cuentas tu escondite bajo las faldas de algun hombre o en cualquier rincon te denuncia.

Por otro lado, el sentido comun no puede admitir que Rizal escribiera y suscribiera un papel que reza:

> "Me declaro Catolico y en esta religion en que naci y me eduque quiero VIVIR y morir." (Las mayusculas son nuestras.)

porque Rizal sabia a ciencia cierta que despues de algunas horas dejaria de existir.

Acuda el Padre Villalonga a los archivos del Cementerio Catolico de Paco y hallara la verdad de que el cadaver de Rizal no fue inhumado en tierra sagrada por no haber muerto en el seno de la Iglesia Catolica.

Es, por tanto, claro y evidente que el mismo documento que dicen haber sido hallado en un "vault" y ser la retractacion de Rizal, y las afirmaciones del Jesuita Pi y del fraile Manuel de Gracia refutan y desmienten los argumentos de los sostenedores de la supuesta retractacion de Rizal, y prueban la verdad del aforismo: NO HAY DELITO COMETIDO A PERFECCION.

Equiparar a Rizal a ciertos masones es empequeñecer su noble caracter, su elevada cultura y su radiante personalidad historica. Rizal no ingresó en la Masoneria para subir al Poder o por conveniencias personales, para una vez logrado su objectivo, volver las espaldas a la Masoneria. Rizal se hizo Mason con fines elevados: estudiar, asimilarse o practicar sus principios filosóficos, morales y sociales. Citemos solamente dos casos que prueban su entereza de caracter y su firmeza de conviccion. Rizal rehusó ofertas lucrativas de jesuitas, frailes y seglares a cambio de su renuncia al apostolado civico que abrazara. Y prefirio la enagenacion del afecto y el cariño de la Señorita Nelly Bostead, con quien queria casarse, a la conversion al Catolicismo como condicion previa al casamiento, impuesta por la mujer amada.

Y Rizal vivio y murio a la altura de su apostolado civico, pues si Jesus acepto la Crucificacion en el Calvario para salvar al genero humano, asi tambien Rizal aceptó la ejecucion en Bagumbayan para libertar—a su pais de la tirania y del despotismo, y asegurar la Independencia de su Patria.

Finalmente, despues de una minuciosa investigacion y un estudio concienzudo de los hechos sobre la vida y la muerte del Gran Patriota, el Dr. Rafael Palma escribió la biografia del Martir de Bagumbayan. ¡Lastima es que la muerto ha sellado para siempre sus labios, y el Dr. Palma no puede ahora refutar a sus críticos y confundirlos!

Parafraseando al Padre Villalonga, vamos a decir que es triste y desconsolador pensar que aun viven ciertas personas que dudan de la verdad historica de que RIZAL JAMAS SE HA RETRACTADO DE LA MASONERIA.

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