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

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

A CONSCIENTIOUS MASON



Most Wor. Bro. Edwin Emil Elser
Past Grand Master

(An interview with him appears in the Spanish section of this issue)

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Sobremultiplicación Perfeccionada*—A velocidades de turismo reduce las revoluciones del motor en un 30%—ahorra combustible y aceite—prolonga la duración del motor. El conductor puede cambiar a marcha corriente a voluntad.

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*Obtenible mediante un recargo

**Obtenible mediante un recargo en el modelo Comandante; de norma en el Presidente.

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THE CABLETOW

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EDITORIALS

THE BOAST AND THE FEAR



It has been a feature of recent Catholic propaganda to make use of the census to influence public opinion in favor of compulsory religious training in the public schools. The census, it is proudly claimed, shows that the Filipinos are Catholic and for this reason the Catholic religion should be prescribed by the Government.

In the first place, it has never been disputed that Catholicism is the prevalent religion here, and the census, therefore, has brought out nothing new as far as the public is concerned. In the second place, it does not follow that, because the Filipinos are Catholic, they will favor the teaching of religion in the schools supported by their Government.

It is one thing for an individual to be a Catholic, and another thing for the Government to be so. The first, under the Constitution, is a right of every Fili-

pino who cares to be a Catholic; the second, under the same Constitution, is by all means forbidden. The church can teach, as it is expected to, Catholicism in the schools under its aegis; the Government cannot, and is not supposed, to do such a thing.

As a matter of simple logic, our Catholics have reason to protest the implication that, not being good enough Catholics, the Catholic religion should be emphasized in their schools. If the hierarchy here is truly convinced of our faith, why all these frantic efforts to indoctrinate our school children? Or, is the hierarchy convinced at all?

It all looks to us so inconsistent, this Catholic boast of predominance and, at the same time, this clear admission of insecurity. And what we can say we know is this: the Filipinos may be Catholic, but history proves that their patriotism will not allow dictation of the state by the church, and this dictation is unfortunately what the hierarchy wants.

THE GLORIOUS FOURTH



THE celebration of the Glorious Fourth has its special appeal to our Fraternity: the day symbolizes the liberty of man to which we are eternally dedicated. As it is to the world, so it is to us: a sublime day to which we may turn our thoughts in a spirit of thankfulness for the Supreme Grand Master who has made its great principles possible.

We can say even this: the Declaration of Independence was the glorification of Masonry itself, for when it wrote the death-warrant for tyranny and dictation in the New World, and laid the ground for democracy in the Old, it did nothing else but strengthen the foundations of our Institution that can live only on the proposition that all men are born free.

Where men are slaves, Masonry cannot be. Where human beings relinquish their right to think, there certainly we have no place. It is a sad commentary on modern civilization that there are still people who care

not if all their thinking is done for them by a handful of power-drunk dictators. We say it is a sad commentary, because when man has ceased to think freely for himself, what is he but an animal?

Our eyes are not deceived—there are such men today, strange as it may seem. Thrilling to the boastful slogans of Fascism, and mesmerized by propaganda, they have neither mind nor conscience to assert as their own and are content to be so much material for cannon-fodder. For us the only hope is that such a degradation will not last, that sooner or later the sham and pretense of the dictators will end.

The Glorious Fourth comes as a timely reminder and, let us hope, as a reassurance for them who are at the mercy of tyrants and, therefore, are powerless to express themselves. May its symbolism spread its light far and wide to reach the millions in the vast concentration camps that are the dictator countries at this moment, and arouse them from the lethargy of their imprisonment at the hands of their despoilers.

THE CHARACTER OF RAFAEL PALMA

By Teodoro M. Kalaw, P.G.M.

(Oration delivered by our Grand Secretary at the funeral ceremonies held in memory of Past Grand Secretary in the session hall of the National Assembly on May 30, 1939.)



It can be said of him, as it was said of George Washington: he never told a lie. His tolerance and truthfulness were as great as his goodness and sense of justice. It was a pleasure to relish these charms of his life.

When I came to Manila in 1900, after the failure of the Revolution, Rafael Palma was already well known to the students. It was said that he was a great literary man, a philosopher, an emotional writer. His articles on the Revolution when he was working with General Luna in *La Independencia* were favorably commented upon. I still have among my old records a payroll of that paper in which Palma appears next to Luna as editor. Palma's editorials drew much attention, not for their style but, above all, for their depth. They were the depths themselves of a high doctrine. When he came back to Manila, Osmeña took him to Cebu. The two, together with Jaime C. de Veyra, organized *El Nuevo Dia*, a nationalistic paper which gathered from shaking mountains the ideal of the Revolution, tempered with pacificism and reconstruction. That was the ideal of Palma and Osmeña.

Back in Manila, Palma founded *El Renacimiento*. I was then a student at "Liceo de Manila," full of enthusiasm and great yearnings for literature. I still remember the editorial "Program" which Palma wrote for that paper. I can almost recite it from memory. How beautiful it was! There I heard for the first time the saying *Filipino by face and heart* which was the password of nationalism in the early campaigns in 1907. It was the famous phrase of Palma.

In *El Renacimiento* Palma cemented his nationalism. His verve was more firm, rotund, philosophical. His professorial chair in the Escuela de Derecho helped to form a school of thought, a scientific, sociological school. It was because Palma was one of those who thoroughly studied the problems of the day. He made researches in philosophy, metaphysics, sociology, anthropology, law, history. Little by little his knowledge assumed the proportions of a true encyclopedia. Having practiced law with a vast clientele, the weight of his studies and the influence of his doctrines were considerable. It would suffice to know that Palma became one of our sages whose wisdom was not founded on books alone but was drawn from the purest fountains of sound Filipinism.

Thus he entered the legislature. And how they heard him in the legislature! Very few, almost none, came to his level in philosophical wisdom, in academic erudition. He was almost incomparable in the fundamentals upon which he built and argued his nationalism. It was a nationalism of body and soul. At this moment, crossing the thread of this narration, some of his speeches wander in my mind: the one on woman suffrage, another on political independence before economic independence, his treatise on the races of man, his allocutions to the youth of the land, his studies on Rizal, his problems of the state university. When the government under the Jones Act was inaugurated, who could occupy the premiership better than he, who had the administrative experience and the highest cultural attainments? He went to the Cabinet, the first Filipino Cabinet under Harrison. And Harrison admired

him. He was of the fatal political triumvirate which served as the supreme guide of the nation. When it was announced that Palma would deliver an address in the Senate (he was a member of the Cabinet and Senator at the same time) Harrison and his wife announced to their friends, "Palma is going to speak, hear him!" And the gallery was filled. Palma was cementing his prestige even among the Americans.

A man of such great talents, such limpid eloquence, such elevated character could not have prospered in business. And in business he failed. So he went sinking. He did not have the luck. Wherever he invested money, he lost money. To save him from financial ruin, Osmeña and Quezon placed him where he ought to be. the State University. There he was in his element! There he reached the climax of his academic preparation, of his doctrinal philosophy, of his educational vigor. But the greatest thing in Palma was not his knowledge, not his learning, not his philosophical serenity: it was his character. In all his life, notwithstanding his apparent frugal circumstances, his character never gave way, and he died unfettered. He went through miseries, political disappointments beset him, the physical pains of his illness were harrowing. But never did he lose his equanimity, his confidence in his country, his faith in God. In my estimation, after Mabini, the truly intransigent man who never compromised with his convictions for his benefit or interest was Palma. He was the symbol of granitic grandeur without verbosity, of inflexible rectitude. He was of Emersonian mould, a *vir bonus* of Horace, an envoy of the Great *Bathala*....

PALMA'S IDEAS ARE IMPERISHABLE

By Dr. JORGE BOCOBO

Secretary of Public Instruction

(Memorial oration delivered at the necrological services for Past Grand Master Rafael Palma in the session hall of the National Assembly on May 30, 1939.)



We are gathered to express our deep sense of loss over the death of Dr. Rafael Palma. The tribute we render him is but a scant symbol of the country's gratitude for the immeasurable good he has done for his nation. Today his lifeless remains are lowered into the grave, but today his living, perennial memory is lifted up into the grateful heart of his people. This affectionate remembrance rends the thick and black veil that separates him from the living; so the Filipino people will continue being guided by the wise counsel of Rafael Palma, just as they continue being inspired by Rizal, Mabini, Luna, and other Filipino heroes who departed years ago. When a great man is born, twice blest is the country where he first sees the light of day, for that nation both during his life and after his death, is richer in wisdom and stronger in resolve.

Today, therefore, while it is but natural that we should mourn the death of a beloved patriot, still our sorrow should be mitigated by the thought that he has joined our heroes who in times of natural crisis rally us to reckless sacrifice and in normal times help us look up to the highest ideals.

It seems fitting, then, that at this moment when we pay homage to Rafael Palma, we should view and appreciate the precious legacy of truths that he has left to the nation. In a volume published eight years ago, entitled "Alma Mater," are collected most of his addresses while he was President of the University of the Philippines. The book was little known during his lifetime, but it will eventually be admired as an imperishable offering to the nation's spiritual heritage. Permit me to present some of his ideas as found in his work.

His was a sound and staunch nationalism. In his inaugural address as President of the State University, he said: "Filipinism should, therefore, consist of the basic elements of character of Malay and Oriental civilization, combined with the basic elements which we have assimilated from Spanish and American civilization." However, he made it clear that we should prefer our own, quoting his words, "not only to foster all that is ours and cultivate a feeling of pride in the same, but also to promote original thinking and assert our individuality in the domain of thought."

He had faith in the native stamina. After reviewing our history, he declared: "Our people have demonstrated that they are of tough fiber, with capacity to win over the most violent trials and the most bitter vicissitudes." For this reason, on another occasion he counselled our nation "to achieve, as others have done, through virtue, knowledge and hard work."

I believe in the brook as it wanders
From hillside into glade,
I believe in the breeze as it whispers
When evening shadows fade;
I believe in the roar of the river
As it dashes from high cascade,
I believe in the cry of the tempest
'Mid the thunder's cannonade;
I believe in the light of shining stars,
I believe in the sun and the moon;
I believe in the flash of lightning,
I believe in the night birds' croon.
I believe in the faith of the flowers,
I believe in the rock and sod,
For in all of these appeareth clear
The handiwork of God.

—Ancient

On the defense of our national patrimony, he gave the warning that, "We are face to face with this alternative: we must till our soil, or others will do so for their benefit, against our will."

He was a progressive educator. He asserted: "It has always been the concern of education to seek new paths, to sow new theories, to throw new light upon man's conscience in order to enhance the longing for a happier life."

He was a champion of religious tolerance. Some years ago he pleaded: "Let us observe mutual tolerance because religion treats of something which is neither physical nor comprehensible, and is beyond the human faculties to grasp."

Lastly, he believed in the Supreme Being and the life beyond. He must have faced death with unruffled serenity, for his philosophy is expressed in a remarkable address in these words: "What would be the worth of such a life, if one does not have the faith, the hope, and the comfort to think that when the sufferings and misfortunes of this world come to an end, there will be the dawn of a new world where every sorrow and injustice will be finally corrected, and every one will receive his reward for his deeds? God is the expression of that faith, of that hope, and of that comfort in the other life."

These are some of the principles he has enunciated to his country. When the national adventure is menaced and the shadows deepen around it, the teachings of Rafael Palma will help give our people strength and light. Henceforth, his body will rest lifeless in the earth, but henceforth his example and his ideas will find vigorous resurrection in the soul of the nation. With this belief clear in our mind, let us not grieve but rather let us remember these heartening words in the Holy Writ:

"Oh, death, where is thy sting,
Oh grave, where is thy victory?"

SICK COMMITTEE

The following brethren have been appointed by the Most Worshipful Grand Master to be members of the Sick Committee during the month of July:

Gonzalo T. Vales (31)
Ignacio Torres (23)
Edward A. Gebert (41)

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AFTER TWENTY YEARS

By JOSEPH FORT NEWTON, D.D.

(Oration delivered by Right Worshipful and Reverend Brother Joseph Fort Newton, D. D., Chaplain of the Masonic Service Association, at its Twentieth Annual Meeting held at Washington, D. C., on February 23, 1939.)



BROTHER Chairman and Brethren: To me our Annual Meeting is one of the great joys of the year. In my heart it is a fraternal festival, not unlike the great feast days of the Church. Eagerly I look forward to it; wistfully I look back upon it.

During the year I have suffered a desperate illness, and there were days when I had very little hope of looking into the faces of this goodly company of my brethren, upon this earth. But by the mercy of God I have this great joy of seeing those whom I have been meeting here for years, of renewing the touch with old friendships and making new friends among the leaders of the Craft—a Craft which, to me, is one of the great poetries of the world and one of the forms of the Spirit of God upon earth.

During the years I have seen heads grow gray—or bald. But if Winter has come to our heads it is because Summer has gone to our hearts while still there are bird-song and fragrance.

Alas, I was not able to be present when this Association was organized. At that time I was living in London as Minister of the City Temple, and did not return until 1920. But I read the report with a heart beating high. At last it seemed to me that Masonry had found an agency through which it could function in great hours of crisis whether due to the cruelty of Nature or to the brutality of man.

One of the astonishing things, to me, is the heroic fortitude of my brethren in listening year after year to these little talks of mine. This time I promise to be brief—if I don't forget!

The story of these twenty years of this association, with their vicissitudes, has reflected in miniature, as a kind of focus in its alternating moods of hope and dejection, of calmness and confusion, the period during which the association has lived.

1919-1939. Just to bracket those dates together is contrast enough.

When you met in Iowa to organize this association you stood at the end of a War to End War, as it was ironically called. Today we have just missed another world war and

seem to be on the eve of a disaster of inconceivable horror. Indeed, we have ceased to talk about peace. We have only the desperate hope of putting off world conflict a few months or a year. The machinery that was built up, the machinery of friendship, as President Wilson, a great master of phrases, called it, has been wrecked. The League of Nations is almost forgotten. Who speaks of the World Court? Obligations are no longer kept. Lawlessness reigns. We are trying to live in a world without justice, without honor, without mercy. And this world and the spirit of it has told terribly upon every gentle, refined and creative agency, including the Craft of Freemasonry.

We live in a divided world, torn by rival ideologies, following leaders going in opposite directions, and going rapidly, as everything is going rapidly today.

Twenty years ago the airplane was almost like a "war baby," but now it is girdling the globe, and its development in the years to come is unimaginable. The radio has come into its own. We can now speak almost to the whole human race... if we had anything worth saying. Television is just around the corner. The world may soon be a moving picture which we may watch in our homes. Technology, with its unbelievable developments, has brought the ends of the earth together and made the world a neighborhood but, alas, not a brotherhood. That makes the tragedy of the time through which we are trying to live.

Back of that, deeper down in the realm of the mind and the spirit, extraordinary things have been happening.

It was in 1920 that the Royal Society of England took down the picture of its first president, Sir Isaac Newton, and replaced it by the picture of Albert Einstein. That is symbolical of the revolution which has taken place in human thought. The doctrine of relativity injected a certain uncertainty or incalculability into all human speculation. In 1915 Leub rejoiced that he had measured the atom as the smallest indivisible particle of matter. Yet, in 1925, the atom as the smallest particle of matter had disappeared. The atom itself had become a minute solar system, with protons and neutrons whirling in a dizzy

dance and deriding all the old fogies in the world of science! By 1935 books on chemistry and biology were clean out of date.

All these things are straws in the wind showing the direction and the speed at which the human mind has been traveling. What a kaleidoscopic period it has been in the lives of those engaged in our gentle work!

To add to the confusion, Sigmund Freud, one of the greatest explorers of the inner life of man, announced and projected his amazing thesis, probing deeper and deeper into the mysterious depths of human personality, bringing out into the light the secret process by which man's motor instincts operate and by which he is driven hither and yon.

All this has taken place while we have been engaged in our labors as Freemasons. Naturally, then, it is a world of extremes. Man has always been in extremes. He has a genius for trying every wrong way before he finds the right way to go.

A dear friend of mine, a member of our Craft, made an address the other day called "The Middle of the Road." He took for his text the old saying that "there is a ditch on either side of every road." Instead of keeping to the middle of the road, man spends most of his time either in one ditch or the other. We have the Rights and the Lefts fighting each other, throwing stink-bombs at each other, instead of getting on with the traffic of the world. We have extreme individualism in one ditch and extreme collectivism in the other, and we are stalled in the meantime.

As my friend pointed out, one of our great political parties went into the ditch in 1929. In 1939 the other party has gone into the other ditch, and we do not get anywhere. We do not seem to have sense enough or poise enough to keep to the middle of the road and to go where we want to go. Man is a wabblor.

All this confused situation tells terribly on the Church, for example. Think of what a desperate plight the Christian Church is in today. Not since the Mohammedan invasion of Europe has it had so many enemies, on so many sides, trying to undermine its strength and even to cut its throat. It has well nigh disappeared from Russia. It is an extremely difficult situation in Italy. We

(Continued on the next page)

AFTER TWENTY YEARS

(Continued from the preceding page)

ought to think and pray in our hearts that a great brotherhood may be divinely guided to select a wise and far-seeing leader of a mighty host of our fellow Christians.

The situation in Germany is also very grave. The greatest theologian that Germany had known, Karl Barth, who, luckily, was of Swiss origin was driven out. His voice was raised in behalf of the reality of God, the righteousness of God, the sovereignty of God. But he has been driven out.

Martin Neimuller—recalling another great man named Martin long ago—is living in the psychic hell of a concentration camp because he would not say that the State is above God, because he insists that man must obey God first.

The Catholic brethren in Munich make appeal to their Protestant brethren to stand with them lest every trace of spiritual life be swept away. We have had the hideous condition of racial rancor, of brutal persecution; the attempt to destroy a great and virile race to which we owe an unpayable debt and in whose spiritual tradition we live and by whose shining prophets we are led!

What has happened to Masonry in the last twenty years? We know in part what has happened here because of the depression and the recession and the slump in so many interests, out of which, happily, we seem now about to begin to emerge. We know what the stress and strain of those years meant in our Lodges and in our homes.

Masonry has disappeared in Germany. My book, "The Builders," was all translated and ready to be published in Germany, when the Lodges were closed. In 1919 I was an honorary member of the Anglo-Saxon Lodge of Rome. A goodly company they were. All those Lodges are now closed. In Barcelona there were two editions of "The Builders" published in Spanish. I have had no word from that group of brethren recently. I do not know whether they are dead or alive. But it is almost certain that Masonry will die in Spain, or be driven underground to live a precarious life.

The report today includes a letter from the Czech Republic with reference to what is happening to Masonry there. We have heard of the distress of our brethren in Austria. One large area after another has become a desert so far as Freemasonry is concerned. An attempt was made to destroy Masonry in

Switzerland, but it failed. Temporarily, at least, we have suffered along with the Christian Church, along with the universities, along with all those lovely and beautiful agencies and institutions that have been built up for the refinement of mankind.

Some of us feel a little discouraged. We are sick of the world in which we live. We want to get out of the net in which we are caught. We would like to have a little rest before beginning again to join hands with like-minded men and women to rebuild the temple of liberty and culture and reason and kindness which these incredible nitwits have torn down. It will take a long time to rebuild it, but it must be done, and it will be done when sanity returns to this insane world.

Three years ago a book was written in which the writer said: "These things are behind us: human sacrifice, religious persecution, the subjection of woman, punishment without trial, torture by responsible authority, irresponsible government, the right to go to war regardless of treaties."

These things, the writer said, are behind us! No, they are right before our eyes! No optimist is worth his salt who does not see everything that the pessimist sees.

That is the kind of world in which Masonry with its gentleness, its loving kindness, its patience, its spiritual faith and its moral philosophy, is trying to build. At least it can build men up in spiritual strength and moral integrity, so that if the world cracks up we need not crack up too.

Edward Gibbon, in "The Decline and Fall of the Roman Empire," gave five reasons for the collapse of that civilization which plunged the world into the Dark Ages. It was a great empire, perhaps the greatest the world has ever known, when the genius of the Caesars picked up the jig-saw puzzle which Alexander the Great had left, and made a Roman Empire. It was the first time the world had unity based upon law and not merely upon force. Wherever the Roman legions went they made roads, they set up courts; and to this day their jurisprudence is a precious legacy of our race.

Why did the Roman Empire collapse? For five reasons, as Gibbon read the record:

First, the rapid increase of divorce; the undermining of the dignity and sanc-

tity of the home, the basis of human society.

Second, higher and higher taxes and the spending of public moneys for bread and circuses.

Third, the mad craze for pleasure; sport becoming every year more exciting and more brutal.

Fourth, the building of gigantic armaments when the real enemy was within, in the decadence of the people.

Fifth, the decay of religion, faith fading into a mere form, losing touch with life and becoming impotent to guide it.

It looks like an untouched photograph of much of the life of our time, does it not, brethren?

Some of our people are very much afraid lest the alien isms which infest the earth may affect our body politic with some germ, red or black or some other color. They have a right to be afraid if these trends which brought Rome down cannot be arrested.

Christianity grasped the crumbling, classic world when Rome fell, reshaped it, and saved its culture. But if that faith grows dim in our hearts, what hope have we for our own civilization?

This is a dark picture. To be truthful, one must paint it so. The misgiving in my own mind is back in your minds, too, as I well know. Who knows his way out? Who can see through the mist and the fog?

But, brethren, we believe in God. We are taught that, as one of the first as well as one of the last lessons that Masonry teaches. To me the present world situation is a complete and overwhelming demonstration of the truth and validity of the principles for which Masonry and the Church stand. It is not because men have obeyed those principles that the world is what it is. No; it is because those principles have been repudiated.

It was a great German poet who said that the history of the world is the judgment of the world; and the history of today is the judgment, based on the word of God, that the world is on a wrong basis, going in a wrong direction, and "unmerciful disaster follows fast and follows faster."

Everything that is not built up on the truth will fall down. A lie cannot stand. The moral order of the world, the moral order of the universe, is

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MASONRY'S ROLE IN THE COMMONWEALTH

By C. W. ROSENSTOCK, P.G.M.



MASONRY is the oldest secret society now in existence. This society was built upon the principles of Liberty, Equality and Fraternity, and the moral precepts of this society are well known to the human race throughout the entire world; it owes its universality to its wide undenominationalism.

Masonry has forever stood for the right of all peoples to freedom of thought, freedom of speech and freedom of worship. The Order of Masonry has always supported the recognized government of the country under which its Lodges are working. Masonry disregards race, creed or color among its membership, and the brethren of Freemasonry are to be found in all countries in all parts of the world.

The Fraternity of Freemasons has always counted among its members, individuals who have occupied the very highest positions and who have carried high responsibilities of many nations. The Fraternity has grown to tremendous proportions in the United States of America, and Masonry is now well established in the Philippines. The Grand Lodge of Free and Accepted Masons of the Philippine Islands has its subordinate Lodges scattered all over these Islands, as well as having established a Lodge in Guam and several Lodges in China.

In looking back over the list of Grand Masters in the Philippines, one will see that some of the very best men this country has produced has headed up the Masonic Fraternity in this country. The Grand Lodge was organized in 1912, and in order that the reader may visualize more closely the men who have headed up Masonry in the Philippines, the names of all the Past Grand Masters of the Grand Lodge are given below:—

1. Harry Eugene Stafford .. 1912-1913
2. Newton C. Comfort 1914
3. George Rogers Harvey ... 1915
4. William Henry Taylor .. 1916-1917
5. Manuel Luis Quezon 1918
6. Milton Earl Springer .. 1919
7. Rafael Palma 1920
8. Edwin Emil Elser 1921
9. Quintin Paredes 1922
10. Frederic Harper Stevens 1923
11. Wenceslao Trinidad 1924
12. Christian W. Rosenstock 1925
13. Francisco Afán Delgado 1926
14. Joseph Henry Schmidt .. 1927
15. Teodoro Manguiat Kalaw 1928

16. Seldon W. O'Brien 1929
17. Vicente Carmona 1930
18. William Wiley Larkin ... 1931
19. Antonio Gonzalez 1932
20. Stanton Youngberg 1933
21. Manuel Camus 1934
22. Samuel Roy Hawthorne 1935
23. Conrado Benitez 1936
24. Joseph Henry Alley 1937
25. Jose Abad Santos 1938
26. Clark James 1939

While Masonry, as an organization, has always demanded that its members be loyal and give their whole support to the existing government authority under which they are, for the time being, living, the Masonic Fraternity, as an organization, has never permitted itself to take part in any religious or political movement of any kind.

Masons, as individuals, have always been leaders in movements for economic, social and political freedom. The part that Masons took in the American Revolution, shows up as a golden thread in a wonderfully fabricated cloth. George Washington was an active Mason, and history shows that many of his general officers were Masons. Many of the leaders in the establishment of the great American Republic were Masons, and we find to this day that many of those who are heading up the government activities of that Republic as well as the men who are leaders in all of its different States, and cities are Masons.

A prominent American writer states that American Freemasonry is still the only common meeting ground for men of every faith, and race, and shade of political and economic opinion. The leaders of Freemasonry are still being trained in the practice of self-government under constitutional restraints which derive their sanction from immemorial usage. The Masonic institution, in short, is the greatest stabilizing influence in American life.

When the American government came to the Philippines, it brought with it, what we may call American Masonry, and freedom to the people of this country. A close study of the evolution of the social, economic and political development in the Philippines, will show that Masons have been most prominent as leaders.

This is not so strange as Masons are taught from the very first that their duties as citizens of their country is to support all lawful movements for the advancement of their fellow citizens; and as Masons are taught to respect the religious and political views of their

fellowmen, it is only natural that Masons can get together with men of all walks of life and of all creeds and of all nationalities, on one common ground of friendship and brotherly love. Masons are taught to be tolerant, to be just, to be charitable, and to help each other.

Is it then so strange that men who have been taught these high principles are selected to head up great and important undertakings?

You will find the names of Masons linked with the development of the social and political structure of the Philippines from the very beginning. I will not attempt to mention names, as the names of the public leaders of this country are too well known to all.

It is now almost four years since the inauguration of the Commonwealth of the Philippines, which is the forerunner of a free and independent government for these Islands. The man who is heading up this great movement is, or was, a Mason. His Excellency Manuel L. Quezon is one of the brainiest men of this country. It would take a book of many volumes to chronicle all the accomplishments of this active statesman. President Quezon was Grand Master of Masons in the Philippine Islands for the year 1918. Few men have done more for Masonry in the Philippines than has Brother Manuel L. Quezon. I like to think that Masonry was responsible for the many wonderful traits in the character of Brother Quezon. Masons have a saying, "Once a Mason, always a Mason," and I believe that saying is true in Brother Quezon's case, as I know that he will never cast aside the good teachings of Freemasonry with which he is so familiar. President Quezon may have withdrawn from active membership in his Masonic Lodge, but I am quite sure that he has never for a moment thought of casting out of his heart the wonderful tenets of the Fraternity, and his public and private acts have absolutely confirmed this opinion. His veto of the religious instruction bill passed by the First National Assembly is a conclusive proof that he is still a Mason at heart.

For this reason, it is again not strange, that President Quezon will gather about him men of solid and sterling character when he has great and important undertakings to perform; and the fact that he has continued to extend his trust and to place his utmost confidence in Masons only shows

(Continued on the next page)

MASONRY'S ROLE IN THE COMMONWEALTH

(Continued from the preceding page)

that Brother Quezon knows that Masons are loyal and trustworthy citizens. In his present Cabinet are at least five Masons, including one Past Grand Master. Not necessarily because they are members of the Masonic Fraternity, but because they are citizens of high character and are dependable. And this is as it should be, for there is nothing that is taught to a Mason that is not good. There are many good and true men, who are Masons at heart, who have never stepped inside the portals of a Masonic Lodge.

The Masons in the Philippines are proud of what Brother Quezon and his lieutenants have accomplished during the last four years of the Commonwealth of the Philippines. The Commonwealth Constitution is a wonderful accomplishment. It contains everything that any good citizen could ask for. The authors of that wonderful document were men from all parts of the country and of many different religious beliefs and of different political parties. Still these men were all big enough to set aside their differences in religious and political matters, and agree on a general law on which the future independent government of these islands would work out its destiny. These men were good men, and forty-one of the leaders of the National Convention, were Masons.

You may search the Constitution of the Commonwealth in vain for a ruling class, for a state religion, for special privileges. But you will find amply guarded a government in which all have an equal voice. You will find complete religious liberty, equality of all men before the law, and an equal opportunity for advancement for every human being within the boundaries of this country.

President Quezon is drawing the designs upon the trestle board by which his workers may pursue their labors in building up the superstructure of the independent government that is to follow. As the Temple arises, as the magnificence and beauty of the structure becomes more apparent, and as the number of workmen increases, numerous and perplexing problems will develop, especially as to the mutual relationship and rewards of those in authority and those who toil. Envy of and ambition for power; impatience, selfish greed for quick rewards, enter into the minds and

shape of the motives of men, making them forget that no one class can build the Temple without the other; the honest workmen seek and receive rewards for work well done, and that contention and strife always result in tragedy—and a roll call of the workmen inevitably discloses and condemns the conspirators and the unfaithful.

Freemasons, by virtue of their spirit and their training, can and do take leading parts in government affairs, without entering into petty political debates or sectarian disputes. Freemasons are patriotic and they believe that patriotism is more than love of flag and country; they believe it is more than willingness to die that their country might live. They believe that patriotism is also willingness to think, to plan, to do, for home and country; to assist, as individual citizens, in solving their country's problems and live for its betterment in peace.

It is the duty of every Mason in the Philippines to arouse in the hearts of every Filipino a love for his country, bringing him to appreciate the Philippines and the Philippine institutions, without depreciating the wonders of other countries. Teaching him his rights and duties under the Constitution of his country; showing him that active participation in elections, determination of insular, provincial and local policies, and similar matters, is his duty no less than his right. By the exercise of that right and by the fulfillment of that duty and only in that way, can the people of this country keep themselves in harmony with the constitutional government so well begun, on the foundation that contains so many Masonic principles.

The results being obtained by President Quezon, during his first four years, as President of the Commonwealth Government, are no surprise to his Masonic Brothers who know him, and have worked with him, during the generation which is now fast coming to an end. Many of them who have been called by President Quezon to head up important work have been Masons—not only because they are Masons, but because they are his true and trusted lifelong friends.

It would take too much time to enumerate all of the many things that Pres-

ident Quezon has done during the first four years of the Commonwealth Government. No man or any body of men can agree one hundred per cent with everything that he has done as President of the Commonwealth Government. The thing that counts is the summing up of the entire governmental structure, as a whole, as it is being wielded into shape; and our President knows, or he should know, that he has the Masons of the Philippines cheering for him when he starts out to clean up "grafts" in the government; when he frowns on delayed justice; when he enforces law and order, without partiality or favoritism; when he establishes a Philippine Army; and when he insists upon carrying out the many other provisions of the Commonwealth Constitution. Any one of the above, taken alone, would be a great undertaking, and when we stop and consider that he has revamped so many government departments and offices, making them all fit into a general scheme or structure that will serve as the foundation stones of the future independent government of these Islands, we, as Masons, can see by the way he is trimming the rough ashlar into perfect stones for the social and political structure he is now building, that he has not forgotten the principles taught him when he was led to the northeast corner of the Lodge and stood there as an upright man and a Mason.

CONGRATULATIONS

Allow me to congratulate, through the columns of THE CABLETOW, Wor. Bro. S. N. Schechter for his timely and well-penned article, which appeared on page 272 of the May issue of this paper, under the heading "A Realistic Examination of Our Traditions."

I recommend that all the brethren in this jurisdiction, as well as those in other parts of the globe, read Wor. Bro. Schechter's article several times and be convinced that we Masons have everything to lose and nothing to gain by remaining utterly indifferent in the face of slanders and lies thrown at us by our enemies.

E. L. VALMONTE, P. M.,
Makiling Lodge No. 72

ADAM

By RABBI H. GEFFEN
(Specially Written for The Cabletow)



ACCORDING to Rabbinical traditions, Adam was created male and female; love and wisdom extend conjointly in him. His Freemasonry consisted of a system of moral duties of a devoted guiltless heart. According to Masonic traditions, Adam and Eve practised the four cardinal virtues, typified in the four streams of their beautiful garden. In Pison our first parents revered the fountain of prudence. In Gihon they beheld the sacred stream of justice. The rapid torrent of Hiddekel denoted fortitude, and the Euphrates, the mild and steady current of temperance. Happy is the Mason who is instructed by prudence, guided by justice, strengthened by fortitude, and restrained by temperance, like Adam in the Garden of Eden; such a Masonic conduct will always be accepted by Deity. Thus, pure was the birth of primitive Adamic Freemasonry, which afterwards, in process of time, developed itself with its benign influence in the hearts and consciences of mankind; to bring the true light out of darkness and to labor together in combating ignorance, intolerance and superstition, and to establish peace and happiness among mankind, by teaching and enforcing every human virtue.

But those golden days for Adam did not last long; he was tempted by the serpent and committed the sin; he could not distinguish between good and evil. Here spurious Masonry demonstrated and represented the supreme authority between the good and evil powers. There is in existence a divine doctrine at Jews and Christians, that if Adam had not sinned, he would never had died, but would have been translated from earth to heaven. So by the wiles of the serpent temptor our parents plucked the forbidden fruit, and thus primitive Masonry was defeated. The Freemasonry of Adam became perverted by the serpent's triumph. Then the errors of idolatry and adultery originated, which represent a continual opposition between good and evil powers. In order to guard us against similar errors, Freemasonry has preserved the remembrance of this unhappy event in the archives of its secret chapters. Adam and Eve filled with shame and horror, realizing their committed sin, endeavored to hide themselves from Being's presence, because

they knew now, and they were ashamed of their spiritual nakedness. They heard the dreadful sentence of cursing of the ground for their sakes, which will not bring forth any more its fruit spontaneously, and driven from Paradise should cultivate the hungry soil and earn bread by the sweat and labor. Then they realized what they have done. But prayer helped them a great deal; it healed their wounded conscience; they became hopeful and they praised God for His gracious promise of redemption. This is a very good Masonic lesson, even for us at present; Lodge prayer produces always in us a glean of hope, a promise of God to help mankind, salvation for all the nations on the earth. It was introduced into Freemasonry, which is a universal institution, embracing all nations, faiths and languages. God instituted a system of worship, the principal feature in which was animal sacrifices, that by observing the dying agonies of innocent creatures, they might be sensibly impressed with the misery and pain of that death, which their disobedience had brought on all created flesh.

The serpent as Adam's temptor, symbolizes Masonically man's temptor to commit crimes and sins. The serpent's aim was evidently to deprive our first parents of the favor and protection of God, and to ruin their happiness. But the divine promise was fulfilled and the first parents freed themselves from their helplessness; by repentance and good deeds they overcame the serpent with his evil intentions, and they bruised the serpent's head. It means, Masonically, that we must always fight the evil deeds and bruise their heads. It is also highly probable that symbolical actions should have been instituted by Adam, in memory of his penitence, reverence and faith, and that these might be transmitted to posterity. Adam is most probably, in a collective sense, the representative of the whole human race, a type of humanity. We find him in the 28th Degree of Scottish Rite, called Father Adam, as an investigator of the great truths concerning human race. Adam in this degree seeks divine truth. There are many things and parables of his creation, life and death by Kabbalists and Talmudists, who express the superiority of Adam to the other creatures. The body of Adam, they say, is a microcosmos,

the whole world in miniature, and the world in turn is a reflex of Adam. The hair of his head correspond to the woods of the earth, his tears to a river, his mouth to the ocean. Also the world resembles the ball of his eye; the ocean that encircles the earth is like into the white of the eye, the dry land is the iris, Jerusalem the pupil, and the Temple the image mirrored in the pupil of the eye. But Adam, according to them, is more than a mere image of this world. He is the ruler of the world, he controls it, he represents the world in miniature. He unites both earthly and heavenly qualities within himself.

The name of the first man, the Hebrew word ADAM, signifies man in a generic sense. The Talmudists say that Adam signifies the highest quality of man; for there are many names for human beings like: Ish, Enosh, Geber and Adam, the highest. Adam is also said to be derived from ADaMaH, the ground; because the first man was made out of the dust of the earth. Adam means also red, in reference to man's ruddy complexion. The Talmudic legends say that the dust was taken by God from all the four corners of the earth, that nobody shall boast of his birthplace. The dust was also of various colors; it teaches mankind a Masonic lesson of equality, not to discriminate different races and colors of men. But the Sages say: God took also one spoonful of dust from the spot where in time to come the Altar of the Holy Temple would stand, saying "I shall take man from the place of atonement, that he may endure." It means, Adam has been created from Altar; man must always be ready and willing to bring a sacrifice on the Altar of Goodness. It teaches us in Masonic way to abandon our evil deeds and bad lusts and inclinations, and bring them as a fire-offering on the Altar of truth and righteousness.

The Sages tell us that Adam possessed a gigantic body. Only a few heroes inherited his extraordinary size and physical perfections: Samsor possessed his strength, Saul his neck, Absalom his hair, Asahel his fleetness of feet, Uziah his forehead, Josiah his nostrils, Zedekiah his eyes, and Zerubbabel his voice. History shows that these physical excellences were no blessings to

(Continued on the next page)

MASONRY IN THE HOLY LAND

The following is a translation by Wor. Bro. Leo Fischer, F. P. S., former Editor of *THE CABLETOW*, and now of Long Beach, California, of an excerpt from the minutes of the Session of the Executive Committee of the International Masonic Association, held at Lucerne, Switzerland, on September 1-3, 1938.



RO. MOSSAZ reports a communication of the Symbolic Grand Lodge of Germany in Exile which, being established in Palestine, is thinking of organizing as a Palestine Grand Body. He gives an outline of the Masonic situation in that country and points out that the National Grand Lodge of Palestine has stated its intention to affiliate with the A.M.I., and that it has received the answer that it should first become regular or wait until the expiration of ten years of peaceable existence, as provided by the Statutes of the A.M.I.

But there is in Palestine another Grand Body, the Symbolic Grand Lodge of Germany in Exile, which was constituted after the disappearance of the Symbolic Grand Lodge of which it is the continuation. It lives in harmony with the National Grand Lodge of Palestine; but the latter fraternally reproaches it with not recruiting its members exclusively among the Germans.

Bro. Mossaz considers that, while it would be wise to keep up the Symbolic Grand Lodge of Germany in Exile which reserves legally the power to reorganize in Germany; yet, on the other hand, a unification of Masonry in Palestine is desirable. He has in mind a fraternal agreement like the one made when the

Grand Lodge of Transylvania was incorporated into the National Grand Lodge of Rumania. A *modus vivendi* would regulate the conditions under which the two present groups would then live in such a manner as to safeguard the right of the German Masonic branch to reconstitute in Germany.

Bro. Militchevitch does not believe that more can be done for the German Brethren who have sought refuge in Palestine than for the Italian Brethren, whose organization in exile the A.M.I. has always refused to recognize as regular.

Bro. Groussier, who was in Palestine a few months ago, believes that the rapprochement advocated by Bro. Mossaz would be difficult to effect, on account of the difference existing between the two groups of Masons in Palestine. The Symbolic Grand Lodge of Germany in Exile is of a spiritual occidental character, while that of the National Grand Lodge of Palestine is rather oriental.

Bro. Doignon would not like to see the Symbolic Grand Lodge of Germany in Exile disappear, in view of the possibility of a revival of German Freemasonry.

Bro. Mossaz points out that neither of the two Grand Bodies is regular; but that otherwise, both are working quite

masonically. It is, therefore, desirable that there should not be any conflict between the two, and for this reason he suggests that they organize along the same lines as the Rumanian Masonic Federation.

Bro. Engel considers the matter as extremely important, and, inasmuch as the Executive Committee is to be renewed, he proposes that it be postponed until after the Convention.

Bro. Doignon calls attention to the fact that the Symbolic Grand Lodge in Exile desires an early reply, as it has deferred its transformation for the sole reason that it desires to wait for the reply of the A.M.I. It should be advised to abandon its plan, and be reminded that the ten years of peaceable existence since the date of the creation of the Symbolic Grand Lodge of Germany in Exile have not expired. If it should effect a transformation, it would become a new Grand Body and would as such be required to wait ten years until its actual admission to membership in the A.M.I.

These indications will be given to the Symbolic Grand Lodge of Germany in Exile not as advice, which might involve an obligation on the part of the A.M.I. but as information.

This proposition was adopted unanimously.

ADAM

(Continued from the preceding page)

many of their possessors; they invited the ruin of almost all. It is a very beautiful Masonic lesson how to make use of the possessions God endowed man. The best qualities and talents of man, if they will become misused, they will be turned into destructive means, instead of constructive. We see it from the following facts: Samson's extraordinary strength caused his death; Saul killed himself by cutting his neck with his own sword; while speeding swiftly, Asahel was pierced by Abner's spear; Absalom was caught up by his hair in an oak, and thus suspended met his death; Uzziah was smitten with leprosy upon his forehead; the darts that killed Josiah entered through his nostrils; and Zedekiah's eyes were blinded. Only Zerubbabel was spared, because he has not misused his voice which he inherited

from his progenitor Adam. He gathered the exiled people from Babylon, cultured them, brought them out from the yoke of oppression, constructed them as a self-governed nation, fought their freedom and liberty; in one hand a spear and in the other a working tool; built the second Holy Temple; accomplished a great deal in the self-consciousness of his people and established or re-established Masonry. The building of the Temple was carried on with rejoicing and with great enthusiasm under the direction of the Tyrian architects, many of whom have been carried into captivity by Nebuchadnezzar, and liberated among with the Jews. In the person of Zerubbabel, by his kingly power, was restored and opened the Grand and Royal Lodge, according to Masonic traditions. He, Zerubbabel, was the found-

er of the sublime science which united religion and morals in a bond of social harmony, which gave encouragement to those worthy few, who have been conservative Freemasons in Babylon. Thus, the voice of Adam, Zerubbabel did not misuse; the voice of the first created man, by God, inspired the oppressed people to return to the East, to the true sources of all Masonic Lights under the guidance of that great Mason, Zerubbabel, who was descended from the royal line of David and the tribe of Judah. Zerubbabel devoted his voice for agitation to possess again the Holy Land, and to build and restore again the House of God, the Holy Temple, which according to the Rabbis represents: "Jerusalem the pupil, and the Temple the image mirrored in the pupil of the eye of Adam."

BRETHREN ENJOY ALL DAY PICNIC

By ENGRACIO L. VALMONTE, P. M.



HE brethren of the three Laguna Lodges, namely, Malinaw No. 25, Pinagsabitan No. 26, and Makiling No. 72, held an all-day picnic at the Agricultural College, Los Baños, on Tuesday, May 30, 1939, on the occasion of the transfer of the meeting place of Makiling Lodge No. 72 from Calamba, to the Social Center building of the Presbyterian Mission at the Agricultural College.

Early in the morning the party in several cars and buses loaded to capacity motored to the famous Boiling Mud Spring, up in the fastnesses of Mt. Makiling. In the afternoon, an impromptu program was held in the new meeting

place of Makiling Lodge No. 72, with the cooperation of the members of the Canlubang Women's Social Club. Wor. Bro. Cesario Dalmacio acted as master of ceremonies. A song entitled "Makiling" and expressly dedicated to the Lodge bearing the name by its authors, Mr. Elias Gonzaga (music) and the Secretary (lyric), was sung for the first time by the Masons and their families. There were also several native folk dances, and other songs rendered gracefully by the children of Makiling's brethren. Those who spoke were Rev. Benjamin E. Bollman of the Presbyterian Mission, Bro. Dr. Nicanor G. Teodoro, Wor. Bro. Eugenio de la Cruz (82), Wor. Bro. Juan O. Chioco, Wor. Bro. Macario R. Abad and Wor. Bro.

Engracio L. Valmonte. Among those present were Wor. Bro. Miguel Bonifacio and family, Wor. Bro. José P. Santos and family, Wor. Bro. Gregorio Zamuco, Bro. Ignacio Noble, Bro. and Mrs. A. L. Teodoro, Bro. and Mrs. Enrique D. Hemedes, Wor. Bro. Felix A. Javier, Bro. Cayetano R. Jacinto and family, Bro. Juan Zamora, Bro. Santiago Manacsa and family, Bro. Jose Mendez and family, Bro. and Mrs. Arsenio Chavez, Bro. Artemio L. Rocamora and family, Bro. Emilio L. Ramos and family, Bro. Simeon B. Payumo and family, Bro. J. Pedro Trinidad and family, members of the Canlubang Women's Social Club headed by Mrs. Pilar G. Valmonte, and many others.

AFTER TWENTY YEARS

(Continued from page 27)

against the social and political order of the world.

That is the great hope, to me, and the only hope I have left.

During the year two charming brethren wrote an open letter to me in the press. A most courteous and kindly letter it was, in which they referred to my talk to this Association some time ago asking for a "united Masonry in a divided world." They said many interesting things, some that I did not know—and it is better not to know so many things than to know some things that are not so! But it was a most gracious letter; and one of their criticisms, it so gentle a chiding could be called a criticism, was that I put entirely too much religion into Masonry.

That may be so, brethren; but I cannot help it. God put religion into Masonry. It is one of the forms of the spiritual life, one of the most beautiful forms; and outside of my home and the house of God it has my devotion as nothing else has.

Let me tell a story and close. It is a true story, not one of those yarns that you brethren sometimes tell. (Laughter) It is a story that has done me a great deal of good, and it

may perhaps explain to you why I have not left my religion outside of the Lodge. It is a story of Toscanini, that great master of the orchestra. His favorite piece is the Ninth Symphony of Beethoven. He insists that his orchestra rehearse it piecemeal, each group of instruments playing its part alone: and he is very exacting about it. Then they must all play the symphony together. One day the orchestra had had a piecemeal rehearsal. Then in a hushed hall they played that mighty melody at concert pitch and with concert verve, and the volume of melody gathered and grew until every man was lifted higher and higher; when it was finished the first violinist said to the second violinist, "If he scolds us after such perfect playing, I will jump up and push him off the platform."

But Toscanini did not scold. As the last note died away he stood like one transfigured, with a terrific emotion in his heart. He exclaimed, "Who am I—Toscanini? I am nobody. Who are you? Nobody. I am nothing; you are nothing. It is Beethoven. He is everything!"

Who are you, brethren? Nobody. Who am I? Nobody. I am nothing. It is God; and He is everything.

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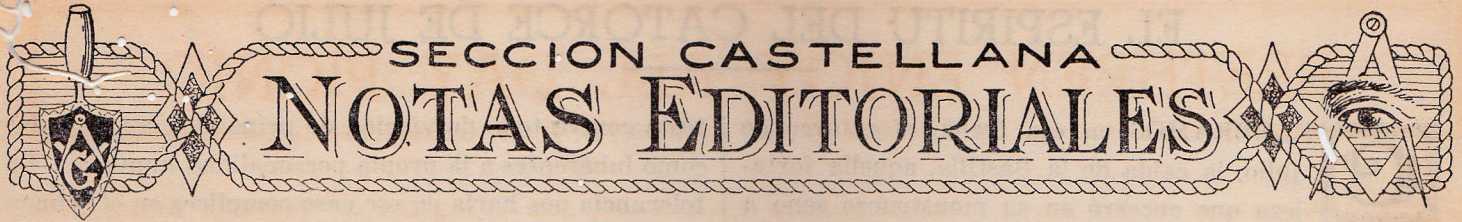
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CONMEMORANDO EL CUATRO DE JULIO



ESTA efemérides es de significación masónica en alto grado. No solamente celebramos el advenimiento de una democracia en el conglomerado social del mundo sino que desde entonces la civilización se orientó hacia el camino que conduce al respeto y consideración que se debe dar a los derechos de todos los hombres como inherentes a su existencia y a los derechos de todos los pueblos como fundamento de su desarrollo, de su felicidad, de su subsistencia, dentro de una verdadera unidad coordinativa.

Pudiera ser que no fuera desde un principio que se desarrollara propiamente el verdadero espíritu que informa una democracia como la conocemos hoy día; pero las células vitales de ese organismo—ahora ya tan viejo en años y siempre tan mozo en espíritu—vivían desde entonces como ahora lo conocemos, dando calor humano a sus variadas manifestaciones.

Tal vez entonces los derechos individuales estaban mas protegidos que esa idea de unidad coordinativa que debiera existir entre todos los individuos para el beneficio común; pero nadie negará que esa idea de unidad coordinativa, que es la base de la mutua consideración humana en todas partes, surgió mas firme y

definida al tomar carne de realidad la democracia que vino al mundo el cuatro de julio. Y ahora los derechos individuales se interpretan y se aplican a la luz de esa idea.

La idea masónica de fraternidad humana no es mas que la misma idea de unidad coordinativa, por lo mismo que la masonería nunca ha podido concebir la existencia de un hombre sin tener en cuenta las relaciones que tiene con sus semejantes. No es que la masonería sostenga la absurda teoría de los gobiernos totalitaristas de que el Estado está por encima de todo y que no se deba tener en cuenta que los hombres han nacido con ciertos derechos inherentes a su naturaleza que ningún Estado debe ni puede ignorar. No. La masonería es la primera en sostener estos derechos individuales como atributos que Dios dió a los hombres. Pero para el goce de estos derechos individuales debe haber una coordinación entre todos los hombres, sin la cual desaparecerán el mutuo respeto y consideración entre los mismos. Y sin este mutuo respeto y consideración no puede haber bienestar ni felicidad en ninguna parte.

El recuerdo de esta efemérides fortalecerá en nuestra mente la idea de unidad cooperativa y coordinativa entre hombres y pueblos.

REARME MORAL



UCHO se habla hoy día de rearme moral, como si la humanidad hubiera perdido su brújula en los mares tempestuosos de las presentes controversias.

El espectáculo de estos últimos tiempos en que el hombre se ha vuelto enemigo del hombre, en que se asesinan a mansalva a grupos indefensos de pacíficos ciudadanos, en que no existe ley internacional ni derecho de gentes, en que un matonismo envalentonado quiere substituir a los dictados de la razón, de humanidad y de conciencia, en que una religión de amor y de paz—que se titula sucesora de Aquél que murió perdonando a Sus enemigos e implorando el amor de todos los hombres para todos los hombres—va bendiciendo las armas homicidas que siembran la ruina y desolación en la humanidad, este espectáculo, que es un baldón para el presente siglo de civilización y de luz, llama a las conciencias a un nuevo programa de rearme moral para que se salven los tesoros espirituales conquistados con tantos sacrificios.

La masonería ha mantenido siempre el culto sa-

grado de las libertades individuales y sociales y ahora, ante el posible naufragio de las mismas, ha de ser la primera en cooperar para este rearme moral con que se quiere defender a esta civilización contra los que la quieren hundir. Ya los masones van siendo los primeros en ir al sacrificio derramando su sangre que ha de ser fecunda para que siga germinando la *semilla*; pero aunque esto nos duela porque en ello van envueltos la felicidad y el porvenir de miles de nuestros propios hermanos en ideología y credo nos consuela saber que su sacrificio no ha de ser estéril sino que ha de atajar esta ola de barbarie que quiere imponerse sobre una civilización que la sabemos fuerte porque se cimenta sobre las bases y los fundamentos de nuestra propia ideología.

En toda obra que suponga sacrificios hay que tener en cuenta el material humano, y el material humano que ha ido al sacrificio—que va al sacrificio—venido de nuestras filas, es el propio material para hacer que la humanidad se sacuda de ese miedo que la impide muchas veces hacer que predominen la Justicia y la Razón.

EL ESPIRITU DEL CATORCE DE JULIO



ELEBRAMOS en esa fecha, el catorce de julio, la caída de la Bastilla, aquella fortaleza que encerró en su monstruoso seno a las víctimas de todas las persecuciones y de todas las tiranías. Su caída fué el símbolo del derrumbamiento de un régimen de opresión que anquilosaba la conciencia de los hombres.

Nuestra pugna como masones es una pugna por los valores eternos y no fugaces, como escribiera uno, y la caída de la Bastilla marcó el triunfo por los valores eternos constitutivos de los derechos del hombre.

La masonería ha hecho—está haciendo—que la idea de libertad quede para siempre incrustada en el alma de los pueblos y por eso la masonería celebra esa fecha que registra en la historia del mundo uno de los mas grandes esfuerzos realizados por los hombres para sacudirse el pesado yugo de esclavizantes tradiciones, de privilegios absurdos, de servidumbre religiosa y de opresión política. La masonería ha respetado y enseña a respetar la Ley y a las autoridades constituidas; pero habrá de actuar y levantar su enérgica voz de pro-

testa contra toda desviación de principios consagrados como inherentes a la propia personalidad humana. La tolerancia nos haría en ese caso cómplices en el crimen de lesa humanidad.

Con la Bastilla cayó la autocracia entonces predominante y emergió mas fuerte en la conciencia del mundo los derechos del hombre. Entonces se hizo posible y mas fácil el régimen de las democracias y brilló mas esplendoroso el sol de las libertades. La obra de la masonería se hacía fecunda. Aquella época de gestación preparó un porvenir grandioso. Ese fue el espíritu del catorce de julio.

Pero parece ser que ese espíritu va desvaneciéndose de la conciencia de algunos pueblos. Éstos se presentan en algunas zonas como cuerpos sin vida, y es ahora nuestro deber como masones ir tonificándolos. Tenemos el sentimiento de nuestra propia suficiencia y esto bastará para que sepamos inyectar en esos cuerpos nueva sabia de vida, nuevos gestos de espiritualidad como aquellos que caracterizaron el movimiento del catorce de julio.

UN EFUSIVO APRETÓN DE MANOS

(Para LA PLANCHA MENSUAL)
de Barranquilla, Colombia.



NA revista hermana de Barranquilla, Colombia, LA PLANCHA MENSUAL, nos dedica algunas páginas de uno de sus últimos números, en las que se hace mención del número especial del CABLETOW que salió el enero pasado.

Termina el generoso artículo con este cordial mensaje:

'La Masonería Colombiana registra con íntima satisfacción este nuevo triunfo de la Masonería Filipina, y nuestra Gran Logia Nacional residente en Barranquilla, los masones todos de este Oriente y LA PLANCHA MENSUAL, envían al M. I. Gran Maestro de los masones de Filipinas, V. y Q. H. José Abad Santos, Secretario de Justicia de aquel país, entusiástico y fraternal saludo de felicitación por las victorias alcanzadas en el presente año masónico, y hacen votos porque el éxito siga coronando sus nas bellas aspiraciones.'

También enviamos desde estas páginas editoriales nuestros saludos fraternales a la Gran Logia Nacional de Colombia, a los masones de ese Oriente y a la revista hermana *La Plancha Mensual*, a la que profundamente agradecemos el recuerdo en que nos tiene y por la gentileza demostrada a nosotros al dedicarnos algunas páginas de su ilustrada publicación.

Para todos va un efusivo apretón de manos, con la esperanza y los mejores deseos de que su labor masónica sea siempre fecunda en logros como lo tienen demostrado hasta ahora.

Alguien escribió que por las arterias de la masonería van corrientes de fervorosa espiritualidad que nos dan la sensación de que vivimos. Estos saludos fraternales que gustosamente cambiamos con la revista hermana nos prueban que por las arterias de estas publicaciones masónicas van corrientes de espiritualidad que también nos dan la íntima sensación de que no estamos sólo sino que vivimos en el recuerdo y los buenos deseos de nuestros colegas.



De Charla con Nuestros Hombres



“Los Estados Unidos, Gran Bretaña y Francia están unidos, al menos espiritualmente, como las tres democracias mas grandes en el mundo y así se presentan como un frente unido por la causa de la Libertad, la Igualdad y la Fraternidad,”—afirma el M. I. Hermano E. E. ELSER.

NADA es mas apropiado para una charla en este mes que el de que hablemos algo sobre las condiciones que dieron lugar a la Declaración de Independencia de América en la que prominentes masones han participado de una manera activa, nos sugiere el Muy Ilustre Hermano E. E. Elser, al que pedimos una breve entrevista para esta sección.

—Pues comience usted.

—Posiblemente no puede existir un contraste mas grande en las relaciones de los pueblos como el que ofrece la reciente visita de S. M. el Rey Jorge VI de Inglaterra a los Estados Unidos y los días de Jorge III, ciento sesenta y tres años atrás.

—Los Estados Unidos, Gran Bretaña y Francia están ahora unidos espiritualmente al menos como las tres democracias más grandes en el mundo, y así se presentan en frente unido por la causa de la Libertad, Igualdad y Fraternidad, contra esos ejes que van suprimiendo los derechos individuales y los de los pueblos libres.

—No deja de ser una bendición para nuestra patria y para nuestros vecinos, Canadá al Norte y México al Sur, que ni un sólo fusil o fortaleza marque las líneas divisorias entre nosotros!

—El día de la Independencia, o sea, el Cuatro de Julio, es un emblema, mejor, un faro para todo el mundo.

—Esa fecha tiene mas importancia y significado ahora que cuando por primera vez se leyó la Declaración ante el Congreso Continental el 4 de julio de 1776.

—Recientemente hemos visto cómo han desaparecido las organizaciones masonicas de Alemania e Italia, esas organizaciones que dieron vida a estos principios bien conocidos para todos los pueblos democráticos. “Que todos los hombres han sido creados iguales; que el Creador les ha dotado de ciertos derechos inalienables; que entre éstos están los de la vida, libertad y la con-

secución de la felicidad. Que, para asegurar estos derechos, se han instituido gobiernos entre los hombres que derivan sus justos poderes del consentimiento de los gobernados; que, cuando cualquier forma de gobierno destruya o tienda a destruir estos fines, es el derecho del pueblo alterarlo o abolirlo e instituir un nuevo gobierno estableciendo sus fundamentos y organizando sus poderes en dichos principios y en forma tal que les parezca conducir a su seguridad y felicidad.”

—Ya había empezado la guerra cuando se redactó la Declaración. El parlamento británico había decidido en la primavera de 1774 castigar a Boston cerrando su puerto. Se había de destruir su comercio a menos que se aceptara la importación de los cargamentos de té que habían sido rehusados y boicoteados por los ciudadanos de aquella ciudad. Bajo cualquier pretexto, y por toda la costa, los representantes del gobierno británico se empeñaban en hacer alarde de su autoridad, haciéndose así intolerable.

—Siguiendo las mejoras tradiciones inglesas, se había formado un Congreso Continental que se había reunido en Filadelfia haciendo constar su actitud en una “Declaración de Derechos.”

—Sin embargo, no se había aún derramado una pizca de sangre hasta la primavera de 1775, que fué cuando ocurrió el primer derramamiento.

—Dos caudillos americanos, John Hancock y Samuel Adams, estaban marcados por el gobierno británico como individuos que debían ser arrestados y enjuiciados por traición. Se sabía que estaban en Lexington y en la noche del 18 de abril de 1775 Gage puso sus fuerzas en movimiento para su arresto. Esa noche fue de gran trascendencia para la historia.

—Dos hombres, Dawes y Paul Revere, como nos informa la historia, apereciben al pueblo. Luego un grupo de milicianos se decide a ofrecer resistencia a las tropas británicas. La gente de Gage retrocede y sigue una escara-

muza. Y así empezó la guerra.

—El Congreso, reuniéndose por segunda vez en 1775, sanciona los actos de los colonos de la Nueva Inglaterra y nombra a George Washington su comandante en jefe.

—Es interesante observar aquí que una de las cosas que mas molestó a los americanos fue el uso por Inglaterra de soldados asalariados de Alemania.

—Francia envió después al General Lafayette a los Estados Unidos para ayudarles con sus consejos, y la flota francesa hizo mucho por minimizar la ventaja de Inglaterra en el mar.

—Solamente en el verano de 1776 el Congreso tomó el paso irrevocable de declararse independiente. Cuando se reunió en esa memorable ocasión, el cuatro de julio, para oír ese documento preparado por Thomas Jefferson, aquél se convirtió en la piedra angular de los Estados Unidos de América.

—Es de notar dos importantes enmiendas al proyecto preparado por Jefferson. Éste denunciaba el comercio de esclavos y culpaba al gobierno británico por inmiscuirse en los esfuerzos que las colonias hacían para abolirlo. Esto se quitó del documento como también aquella parte que hablaba de los ingleses así:— “..... procuremos olvidarnos de nuestro amor hacia ellos podríamos haber sido un pueblo grande y libre juntos.”

—El fin de la guerra se proclamó el 19 de abril de 1783, exactamente ocho años después de la notable carrera de Paul Revere y de la retirada de la gente de Gage de Concord a Boston. El tratado de paz se firmó finalmente en septiembre en París.

—Nada puede enorgullecernos tanto como el hecho de que desde entonces América fue el seguro asilo para todos aquellos que han sufrido hambre y sed de libertad.

EL CARÁCTER DE RAFAEL PALMA

Por Teodoro M. Kalaw, G. M. P.

(Oración pronunciada por nuestro Gran Secretario, Muy Ilustre Hermano Teodoro M. Kalaw, en los ceremonias fúnebres del gobierno de la Mancomunidad en honor del Muy Ilustre Hermano Rafael Palma.)

DE él se puede decir lo que se dijo de Washington: jamás se le ha cogido una mentira. Su tolerancia y su veracidad fueron tan grandes como su bondad y su sentido de justicia. Era un placer saborear estos encantos de su vida.

Cuando llegué a Manila en 1900, fracasada la Revolución, ya se hablaba mucho, en nuestros círculos estudiantiles, de Rafael Palma. Decían que era un gran literato, un filósofo, un escritor de pluma emocionante. Se hablaba mucho de sus artículos sobre la Revolución cuando trabajaba al lado del General Luna en "La Independencia." Conservo aún, entre viejos papeles, una nómina de la Redacción, en que Palma aparece después de Antonio Luna, como jefe redactor del periódico. Los editoriales de Palma llamaban entonces la atención, no solamente por su forma, sino sobre todo por su fondo. Eran fondos de alta doctrina. Vuelto definitivamente a Manila, Osmeña le llevó a Cebú. Allí los dos fundaron, con Jaime C. de Veyra, "El Nuevo Día," un periódico nacionalista que recogió de las trepidantes montañas el ideal revolucionario atemperado por el pacifismo y la reconstrucción. Era el ideal de Palma y Osmeña.

Vuelto otra vez a Manila, Palma fundó "El Renacimiento." Yo estudiaba en el Liceo de Manila, lleno de entusiasmo y con grandes aficiones a la literatura. Me acuerdo aún del editorial PRO-GRAMA que Palma escribió para el periódico. Casi lo puedo recitar de memoria. ¡Cuán hermoso era! Allí oí por primera vez aquello de *Filipinismo de carne y corazón* que fué el santo y seña del nacionalismo durante las primeras campañas de 1907. Era la famosa frase de Palma.

En "El Renacimiento," Palma cimentó su nacionalismo. Su verbo fué más macizo, más rotundo, más filosófico. Su cátedra en la Escuela de Derecho le ayudó a formar escuela, una escuela científica, sociológica. Porque Palma era de los que, desde entonces, estudiaron a fondo las cuestiones. Hizo trabajos de filosofía, de metafísica, de sociología, de antropología, de derecho, de historia. Poco a poco, su cultura fué convirtiéndose en verdadera enciclopedia. Como a la vez ejercía la abogacía y tenía un buen bufete, había que ver cómo era la materia de sus estudios, el campo de sus doctrinas. Basta saber que Palma se convirtió en uno de nuestros sabios, con un saber, no ya fundado en los libros, sino bebido en las fuentes más puras de un sano filipinismo.

Así entró en la Legislatura. ¡Y en la Legislatura, había que oírle! Muy pocos, casi nadie llegó a su altura en concepción filosófica, en rotundidad académica. Casi nadie podía compararse con él en los fundamentos sobre que levantaba y razonaba su nacionalismo. Nacionalismo de fibra, nacionalismo de alma. En este momento vagan por mi mente, atravesando el hilo de esta narración, varios de sus discursos: su discurso sobre el sufragio femenino, sobre la independencia política antes que la económica, su tratado sobre las razas, sus alocuciones a la juventud, sus estudios sobre Rizal, sus problemas de la Universidad. Cuando se inauguró el gobierno bajo la ley Jones, ¿quién podía ocupar el *premierato* mejor que él, que tenía experiencia administrativa y preparación cultural del más elevado carácter? Fué al Gabinete, el primer gabinete filipino en tiempo de Harrison. Y Harrison

le admiró. Formaba parte de la famosa trinidad política, suprema guiadora de la nación. Cuando se anunciaba un discurso de Palma en el Senado (era a la vez miembro del Gabinete y Senador), les faltaba a Harrison y a su señora tiempo para anunciar a sus amigos: "¡Palma va a hablar: hay que oírle!" Y las galerías se llenaban. Y Palma fué cimentando su prestigio aún entre los americanos.

Un hombre de tan gran talento, de tan límpida elocuencia, de tan elevado carácter, no podía prosperar en el negocio. Y en el negocio fracasó. Así se iba hundiendo. No tenía suerte. Donde quiera que ponía dinero, perdía dinero. Osmeña y Quezon, para evitarle una ruina abrumadora, le llevaron a donde debía estar: a la Universidad del Estado. Allí se encontró en su elemento. ¡Allí llegó al clímax de su preparación académica, de su filosofía doctrinal, de su robustez educativa. Pero lo más grande que había en Palma no era su saber, no era su erudición, no era su serenidad filosófica: era su carácter. En toda su vida, al través de su aparente parsimonia, se rebeló como un carácter y murió como un carácter. Conoció miserias, le mataron desengaños políticos, el padecimiento por su enfermedad fué inusitado; pero jamás perdió la ecuanimidad, la confianza en su Patria, la fe en Dios. Para mí, después de Mabini, el único verdaderamente intransigente que no pactaba con nadie para su beneficio o para su interés, fué Palma. Era el símbolo de la grandeza granítica sin verbosidad, de la línea recta sin dobladuras. Era un emersoniano, un *vir bonus* de Horacio, un enviado del Gran Bahala...



Con el Mazo y el Cincel



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Para edificar tu dicha

Apercibido siempre para el gran viaje, la emoción me embarga al acordarme de tí, porque siempre te quise con ternura, y nací ya inclinado sobre tus hambres y angustias, y estuve siempre mirándolas y llorándolas a escondidas, pesaroso de irme sin darte un poco de alivio.

Yo tengo siete hijos, de mi sangre y de mi alma; pero nunca los amé como cosa distinta de tí. Los contemplo confundidos contigo, participes de tus pesares y alegrías, sujetos a tu destino. Si ellos van lejos y tú quedas detrás, ¿qué harán en la soledad de su camino? Si al disfrutar de los bienes de la vida olvidas tu martirio, ¿miserable de mí que los hice tan duros y crueles!; y si eres sabio y misericordioso, nada faltará a mis hijos y a tus hijos para edificar tu dicha.

Tú me pareces siempre mi gran hijo. No mi padre, a pesar de tu grandeza al lado mío, porque nunca medré con tu cariño, ni me alimenté de tu trabajo, ni te amargué con mis penas, ni me volví por tu aplauso.

Y no te siento hermano, porque buscas lo que no deseo; ignoras lo que yo sé; amas lo que creo ficciones; olvidas lo que más tengo ante los ojos.

Es así como he llegado a considerarte mi gran hijo, grande, inmensamente, al lado mío, pues la ternura a veces justifica lo que otros sentimientos envilecen.

Discierne quién te habla por su bien, y quién por el tuyo

Sé que muchas te exhortan y aconsejan; y que no pocos aplican su inteligencia a conquistar tu voluntad y a convencerte de que te dejes guiar por ellos. Yo mismo, hace muchos años, que traduzco tus ansiedades en lenguaje inteligible para todos.

Tú juzga, pues, y discierne quién te habla por su bien y quién por el tuyo.

Solamente he de advertirte que si no te halagué cuando los sensualismos ten-

taban mi juventud, no he de halagarte hoy, y que me pesa no haber sido todavía más franco y categórico contigo en los años pasados, a pesar de haberte dicho cuanto parecióme conveniente.

Te dije siempre las palabras de la sinceridad. Pero no entraron en tí. No pudieron aún entrar. ¡Todas las puertas cerradas!

Y volví a mi alma, y mi alma las tenía que recibir, y esperar el día siguiente para decirlas de nuevo.

¡Cuántas veces! ¡Cuánta pena!

Pero irán siempre en tu busca; algún día las acogerás y les abrirás las puertas de tu entendimiento y de tu corazón.

Ven. Her. José Muniain



*La Ciento Siete, un taller
En bicolandia erigió
Y al éxito lo llevó
Cual experto timonel.*

Las palabras ilusorias

Lo más singular que he visto en este mundo—después de tus recelos para creer en Dios y en la existencia de ultratumba—es tu fe en los habladores. A casi todo lo que veo le encuentro alguna explicación; de las más extravagantes acciones suelo penetrar la lógica, y de muchos caminantes que parecen extraviados descubro la oculta meta; pero aquella fe tuya no la puedo comprender. ¿Quién logra, en los trajines del comercio, saldar deudas con discursos? ¿Qué obrero acepta en pago de su sala-

rio algunas buenas palabras? ¿Qué padre ofrece por almuerzo a sus hijos una peroración más o menos agradable? Pero cuando se trata de los magnos intereses y los trascendentales problemas en que obras colectivamente, entonces las palabras te bastan, y por ellas truecas los más caros bienes.

Una sola palabra—libertad—te convierte a menudo en esclavo. Otra palabra—igualdad—es repetida mientras subsisten innumerables privilegios. Proclamas la necesidad imperiosa de justicia y te resignas a esperarla siglos.

Conciencia y corazón

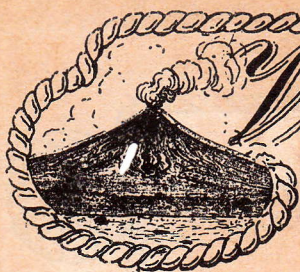
Tus ideales, tus ensueños, caben en pocas frases; pero no todavía en tu corazón.

Anhelas, no sabes qué. Buscas algo, no sabes dónde hallarlo. Preferible sería que oyeras a tu niño o a tu madre; a tu cuerpo, a tu conciencia, al viento, al mar, y no a los que te hablan demasado.

El patriotismo

Muchos de tus males vienen de tu inclinación a reverenciar las cosas antes de comprenderlas. Por nada del mundo quieres que se dude de tu patriotismo, y cuando llega el caso de mostrar que no te falta haces cualquier barbaridad, incluso la del suicidio. Gritas, coges el fusil, y, en el paroxismo del furor, atropellas y arrasas cuanto se te pone por delante. Tal superioridad te reconozco sobre el salvaje. El no puede, en un día, avanzar hasta la civilización; tú eres dueño de retroceder hasta el salvajismo cuando te place. Pero a mí me encantaría que hablaras de patriotismo sin fuscarte, y que lo manifestaras sin ademanes y gestos que igualmente se observan en el gorila irritado.

No hay por qué dudar de tu patriotismo. Es uno de tus bolsillos. Lo importante es saber qué llevas en él. Todas las palabras son lo mismo: un vacío. Repara bien en lo que pones en ellas.



Vernacular Section

ANG DI PAGKAKAUNAWAAN

AKDA NI JOSE ARTIAGA
Guro ng Lohia Sinukuan Blg. 16



ALABIS ang aking paniniwala na, kung ang lahat ng nangyayari dito sa ibabaw ng lupa at mga karanasan ng tao ay magdaraan lamang sa mabanayad at mahinahong pagsusuri at pagmumuni-muni, gaano man ang bigat at sagabal na kasusungangan natin, ang lahat ay maaaring maayos, maituwid, at mailigan ang pagkakalayo at di pagkakaunawaan.

Tulad ng lagi na lamang nating nakikita na pagkakalayo ng mga Masón at mga Katoliko-Romano na, kung ating pag-aaralang mabuti, ito'y hindi nagbubuhay sa religion o pananampalataya, na dapat malagay sa ibabaw ng lahat, sapagka't nauukol sa Dios na walang kapantay, kungdi sa walang turing at napakalabis na gawaing pakitang tao lamang.

Sa mula't-mula pa ay naging dasalin na ng mga Katoliko-Romano sa lahat ng pagkakataon, ang siran ng boong sigla at walang pakundangan ang Masoneria, binibigyan ito ng paratang na labanglaban sa malinis na kauligian at mabuting kabuhayan ng mga taong mararangal, kaya't di dapat pakisamahang at pakitunguhan kungdi lubos na pakasumpain.

Nguni't sa lahat ng ito, ay tapatang maipagmamalaki ng mga Masón, na ang Masoneria'y natatag hindi upang makilaban sa kaniya pa man; ito'y nabubuhay sa pagnanais na makatulong sa lahat, at maging tungkod noong mga walang kayang lumakad sa landas ng kagalingan, kaya't lubos ang aming paniniwala na, ang pagkakalayo ng ito at di pagkakaunawaan ng mga Masón at Katoliko-Romano ay walang pinanggagalingan kungdi yaong pagkakaunawaan ng mga Masón at Katoliko-Romano. Dito nagbubuhay ang di pagkakasundo

Karaniwang dasalin na, upang maligalig at siran ang mga Masón, ay sinasabing ito'y pumapalo kay Kristo, yumuyurak sa mga banal na kasulatan, gumagawa ng labag sa mga wastong aral at simulain, at di kumikilala sa Dios. Lahat ng ito ay pawang kasinungalingang alam ng lahat, at paratang na di matatanggap ng taong mararangal, sapagka't sa Masoneria ang una sa lahat ay ang Dios. Isang napakalaking paghahamak sa ngalan ng katotohanan na di matatanggap ng may banal na damdamin ang kanilang paratang, kaya't kami'y nananalig sa aming mga simulaing walang kalahok na munti mang kasinungalingan, na ito'y magwawagi, mamamayani sa ibabaw ng lupa at siyang magkakaunawaan sa mga lasing na pag-iisip at lihis na paniniwala.

Ang Masoneria'y natatag at nakasandig sa matibay na haligi ng katotohanan, iyan ang simulain na sa lahat ng dako'y aming iniwawagayway. Sa mga simulain ng Masoneria'y walang natatagong lihim na ipagsasamantala sa kaniya ng kapwa, doo'y pawang katotohanan at katangi-tanging layunin ang ibinibinhi upang maghari sa sangsinukob ang pagtitinginang tulad sa magkakapatid at tapat

na pagsasamahang, na siyang puno at hantungan ng katiwasayan at kaligayahan ng tao.

Ito ang pinagbubuhayan ng di pagkakaunawaan, sapagka't ang Masoneria'y di kailangang magsinungalingang upang himukin at mapaniwala ang tao; ang tao'y may sariling katalinuhan, di lagi nang maurolo o mapaglalkuan ng mura at walang halagang kalakal ng kasinungalingan; kaya't tuloy ang aming paglakad sukdulan mang matalisod sa aming pinagdaraanan, sa pagasang sa dakong huli, ay maiwan naming maaliwalas at malinis ang landas na matutuntong ng lahat tungo sa tugatog nang walang kapantay na kagalingang di masasaid sa pagikot-ikot nitong walang hanggan nating kabuhayan.

At sa ngalan ng katotohanan, ang Masoneria'y nakarating sa kapatagang ito na di nagbabago, at di nadadaig ng mapagbironng kataasan ng tao; ang katotohanan ay di ginagayakan ng malingkang at maningning na kulay upang masilaw at malinlang ang kapwa. Walang Gloria at Dingit na maipanggangakong pangakit sa mapaniwalain, sapagka't ang Gloria at Dingit, kung mayroon man, ay napakalayo at di natin maaabot. Ang totoong nangyayari ay ganito, sa kapalaluan at kayabangan ng tao, ay ipangangako ang lahat, kungdi na di kaya ng kaniyang lahas, upang ang kaniyang kapwa ay mapaniwala; at sa huli, kung sagad na sa hantungan, sapagka't talagang di kaya at saklaw ng pag-iisip at katalinuhan ng tao, ay walang dadahilanin kungdi ang lahat ay misterio at hiwaga. Ito ang lagi na lamang kinauuwian.

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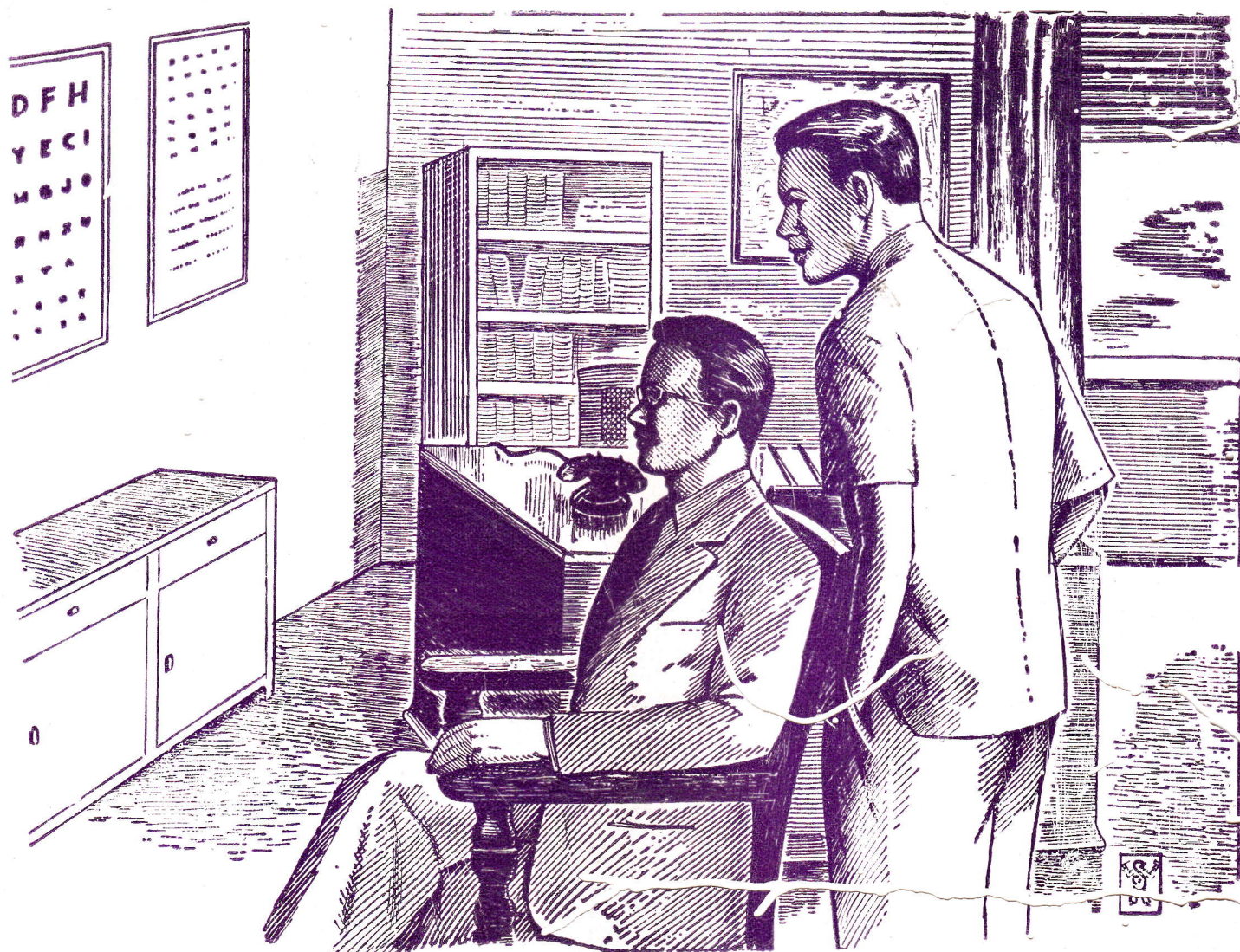
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YOUR EYES

NOT only are your eyes the windows to your soul (as the poets say) but your very material life and health depend upon using them correctly. If you are troubled with headaches at the end of the day or headaches that seem to increase with the use of your eyes—and a dragged-out feeling after reading—blurred vision, swollen eyelids and scaly lashes—it is time you consulted an oculist. If you are wearing glasses, have them re-checked for correctness.

Do not strain your eyes by overworking them under adverse lighting conditions. Avoid glare and intense, prolonged concentration on figures or sewing work. Look into the distance occasionally to relieve the strain. If you must read in bed, hold your book squarely before you; don't read lying on your side. Have the page well lighted.

Avoid rubbing your eye should a foreign particle lodge in it. When the natural, mechanical action of eyelid and tears do not relieve your distress, draw the upper lid over the lower. This failing, see your doctor. Unless instructed by him, refrain from using ointments and other medicines.

Eyesight, once impaired, is not easily restored. Since your eyes are subject to change with advancing age, it is best to have them periodically checked by the doctor. If discovered in time, many defects can be corrected. The specialist may be able to give you relief by prescribing the right kind of glasses, or, he may discover a treatment which will cure the underlying cause of your trouble.

Our policyholders are entitled to one Free Medical Examination each year at our Home Office in Manila.

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