

The Cable News

Vol. XVII

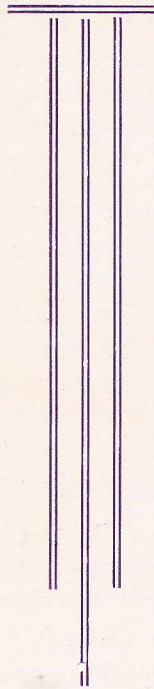
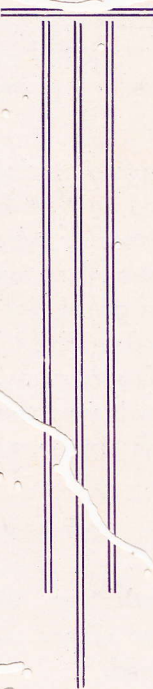
Manila, P. I., August, 1939

No. 3

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

LAYS DOWN HIS WORKING TOOLS



Most Wor. Bro. Clark James
Grand Master



GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

To All the Brethren of This Jurisdiction:

It is with deep regret that we announce that after a lingering illness, at 2:40 o'clock on the afternoon of July 29, 1939, the soul of our dear Brother Clark James, Grand Master of Masons of the Grand Lodge of the Philippine Islands, departed from this earth to enter the realm of Light, Love and Life which lies beyond our mortal vision.

It is my privilege to have known Brother James for over thirty years, and I am glad to say that his sterling integrity endeared him to all those who knew him. He served the Government for thirty years, handling large sums of the public fund, and during all that time he had accounted squarely for the last cent. His indisputable honesty typifies him as a true gentleman and a noble creature of God.

With his unshaken faith in our Fraternity as the mainstay and conservator of human freedom, and of the rights of man, he gave to it the best years of his useful life. He had been largely instrumental, and the leading spirit in the organization of Lodges in the provinces of Bulacan and Pangasinan. He had not only helped the brethren in forming Lodges but stood side by side with them in their vicissitudes and tribulations. He did not only plant the seeds, but tenderly looked after the seedlings, which are now bearing fruit for the benefit of the Fraternity.

A life spent in frivolities is like the cloud that easily melts away, but a life dedicated to the uplift and service of society, like that of our late lamented Brother Clark James is one to be remembered long after the man is gone. Kind acts, good deeds, and beneficent influences survive the catastrophies of time and guide us ever onward to great and noble achievements.

Brother James' untimely death means to our Commonwealth the loss of a faithful servant and model citizen; to our Fraternity, of a devoted member; and to our Grand Lodge, of an exemplary officer. We have parted with a friend and Brother who was bound to us by the closest of ties. But we find solace in the conviction that immortal life awaits us beyond the grave: we believe in a life hereafter. The good deeds of our beloved Grand Master will live after him, and his memory will be cherished by us who remain, not only because of his kind heart, but his devotion to Masonry, and his untiring efforts in its behalf. It can be said, indeed, that in his brief sojourn through this vale of tears, Brother James revered God and served humanity with never a tinge of self-advantage.

We tender to his sorrowing widow and two daughters the deepest and sincerest sympathy of the brethren of this Jurisdiction.

This notice will be read aloud in all the Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands at the first opportunity, and our altars will be draped in mourning for a period of thirty days after the receipt thereof.

And may the Grand Architect of the Universe have our Brother Clark James ever in His Holy Keeping!

José delos Reyes

Deputy Grand Master
Acting Grand Master

THE CABLETOW

A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted
Masons of the Philippine Islands, in the Interest of Its Constituent Lodges
Entered as Second-Class Matter at the Post-Office of Manila, P. I.
Editor: Antonio Gonzalez, P.G.M.

EDITORIALS

WE ADMIT HIM



THE manner of man our new High Commissioner, Francis B. Sayre, is, few of us Masons in the Philippines know. But this much information should satisfy the brethren of this Jurisdiction: he is a Master Mason, just like his predecessor, Bro. Paul Verdes McNutt, now U. S. Security Administrator.

It should be enough for us that he is one of the Craft, even if we didn't know that he was, until recently, Assistant Secretary of State, in which capacity he enjoyed the full confidence of his President, himself a Master Mason.

He comes, as such, to us already well recommended, Masonically speaking. And as to his preparation for the job, this much we know: that he was trained for the law and, of special importance to us

of the Orient, he was at one time adviser on foreign affairs to the Siamese government.

In qualifications, therefore, the new Commissioner rates high and nothing remains to be seen but the manner of man he is. Every Master Mason in this Jurisdiction should have no doubt regarding this point. In last June's *Cabletow* we quoted Bro. Sayre's profession of faith, in which he said:

"We believe that the last word does not lie with blind chance or materialism or sectarianism or sin.

"We believe that God created the universe and that it is inescapably His world. He is sovereign, and nothing contrary to His will can finally prevail."

In there we have the man created in the image of the Supreme Grand Master of the universe. We admit him.

AUGUST 13, 1899 - 1939



AUGUST 13th, 1898, otherwise known as Occupation Day, marked the beginning of what has since proved to be a unique experiment in the annals of colonization. The United States then came to the Philippines to begin an adventure without parallel in the history of the world. It has been an adventure not free from errors, but by and large a happy adventure from the point of view of human relations.

The point is that two peoples so unequally circumstanced have been able to work shoulder-to-shoulder for the mutual good. The benefits of trade have been reaped by both, mutual markets have been established. Material progress has marked the four decades to a degree not perhaps imagined at the outset. With reciprocal satisfaction we can claim to have

organized here a government worthy of the respect of the whole world.

What does all this prove? Simply this: that there is still a point in the relationships of peoples where the brotherhood of man can prove stronger than the consideration of national self-advantage. America was strong, being the conqueror; the Philippines was weak, for although victor over Spain, she was virtually defenceless. Yet they saw eye to eye with each other a common task, and forthwith put their shoulders to the wheel.

It is this success in cooperation, this vindication of the higher dictates of the human spirit, that August 13th will mean forever to us. It is a day for true rejoicing for the peoples of both America and the Philippines.

A REMINDER FOR OUR LOCAL FASCISTS



MEMBER of our National Assembly has, as we expected, roused the ire of certain Fascists advocates of the Press for having called attention to what he termed the exaggerated rejoicing of our Spanish colony on the third anniversary of the revolt which culminated in the overthrow of Republican Spain.

The point in the Assemblyman's view of the Spanish celebration must not be overlooked. He may have overstated it, for one thing, but it still remains a point worth keeping in mind. May we remind our Spanish friends that the Filipinos are their hosts as long as they remain here, and that the least they could do is to spare them the rude farce of Fascism?

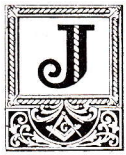
Respect due the two flags that rule supreme here, is something we insist on. There was at least breach of courtesy in having left out these two emblems during the pompous display of Spain's colors. And as for the churches that raised

only the Spanish flag, there was at least ingratitude in forgetting the banner of a people who have given them, and continue giving them, all the riches in their coffers.

It was to the point to have reminded the celebrators that the Fascist salute was a little overdone in the eyes of a public professedly democratic in ideology and in its ways. The salute is obviously too artificial and unconvincing. But it is also offensive to most of us. May we pose the hope, therefore, that less and less of it will be shown here in the future?

We wish to continue thinking of the Spanish people as a peace-loving, tolerant people. We thought so even in the days when their colonial administrators held us in subjection, thanks to the influence of the religious orders then dictating here. Then, it was our conviction that the people in the peninsula were grossly misrepresented by the colonizers. Now, are we to believe that all this display of Fascist spirit is the true sentiment of a people for whom we have the greatest respect?

TAPS FOR GRAND MASTER JAMES



JUST as we were closing this number, a telegram was received from Mrs. Clark James advising us of the death of our beloved Most Worshipful Grand Master which occurred at his home in Lingayen, Pangasinan, on July 29, 1939, at 2:40 P. M. He is the first Grand Master in this Jurisdiction to die while in office.

Most Worshipful Brother James was born at McKinley, Collin County, Texas, on December 1, 1870. He was a truly self-made man. In his younger days he worked on his parents' farm between the periods of his schooling. At the age of 18 he taught in the public schools of West Texas, and at the age of 23 he entered Baylor University in the city of Waco, graduating in 1896 with the degree of Bachelor of Literature and Bachelor of Oratory. For three years after leaving the university he taught in the public schools of Texas. He was admitted to the bar in the United States District Court for the southern district of the old Indian Territory (now a part of Oklahoma) in 1899, and practiced law in the courts of Oklahoma and Indian Territory for five consecutive years.

He was married to the former Miss Mary Elizabeth Wilson, by whom he had two daughters, Elizabeth Moe and Mary Grace, now both married and residing at San Antonio, Texas.

Seeking for adventure and feeling the urge of pioneering in the Philippines, he entered the Philippine teaching service, arriving in Manila on April 2, 1904. Mrs. James followed him a year later, bringing along their two daughters. She also joined her husband in the teaching service. She died at Lingayen, Pangasinan, in 1917.

Brother James first taught in Nueva Ecija until 1907, when he was transferred to Pampanga as chief clerk in the office of the provincial treasurer. He served as acting treasurer of Pampanga for a short time and as acting provincial treasurer of Batangas in 1910. He was later promoted provincial treasurer of Misamis in 1910, transferred to Bohol in 1913, and later to Rizal. In March, 1916, he was appointed provincial treasurer of Bulacan, and in August, 1916, he was promoted to Pangasinan, where he continuously served until last June, when he retired from the government service. He

was the last American provincial treasurer to leave the service.

Bro. James was admitted to the Philippine bar in October, 1909, but never practiced law in the Philippines. He married again the former Miss Primitiva Parajas, who survives him. Of this union no child was born.

Bro. James was initiated at Manila Lodge No. 372, then under the Grand Lodge of California, on September 13, 1910; passed on December 23, 1910; and raised on February 22, 1911. Feeling the urge of expanding the influence of Masonry in the provinces, he demitted from this Lodge on June 4, 1918, to be charter member of Malolos Lodge No. 46, and served it as its first Treasurer. When he was transferred to Pangasinan, he demitted from Malolos Lodge on November 15, 1919, to organize Pangasinan Lodge No. 56. He served this Lodge first as Senior Warden and later as Master. He held several appointive offices in the Grand Lodge prior to its Twenty-fourth Annual Communication held on January 29, 1936, when he was elected Junior Grand Warden. The brethren ratified their confidence in his ability by successively electing him Senior Grand Warden on January 27, 1937; Deputy Grand Master on January 26, 1938; and Grand Master on January 25, 1939. His Masonic zeal was proverbial, and he was known among the brethren as the "Grand Old Man of Masonry" in the north.

Of unassuming manners, he proved to be a sincere friend to all, a true gentleman, and an outspoken Mason. His three decades of continuous service, with an enviable record as a custodian of public funds, is in itself a badge of honor. He was a forceful orator, with a capacity for clear and convincing logic, but always most genial in his disposition. He was in a manner of speaking large in body, large in mind, and large in sympathy toward his fellow men. In all the course of his virtuous life there is not a single ignoble memory, and in the splendid endowments which his Maker gave him not one was used for an unworthy cause. By his early death the country indeed loses an eminent citizen, Masonry one of its ablest advocates and exemplars, and the Grand Lodge a most stately column of its strength.

—R.C.S.

A NOTED MASON DIES



OR Bro. Shin-quong Henshaw Jee, Past Master of Amity Lodge No. 106 and Grand Marshal of the District Grand Lodge for China, died at Shanghai, China, on June 24, 1939. Funeral services were held by the District Grand Lodge, with the District Grand Master, Very Worshipful Brother David K. Au, presiding, at the chapel of the International Funeral Directors on Kiachow Road, on June 26th. Prayers were offered by Rev. R. J. McMullen. Among those present at the Masonic ceremonies were Wor. Bro. N. E. Lurton, Deputy District Grand Master, Massachusetts Constitution; Wor. Bro. P. M. Streit, Grand Inspector of the Grand Lodge of Ireland; and many distinguished Masons of China.

Among the many floral tributes were received from the widow and children

of the deceased; the District Grand Lodge for China, Amity Lodge No. 106, Nanking Lodge No. 108, West Lake No. 113, Sun Lodge, U. D., all under the Grand Lodge of the Philippine Islands; Sinim Lodge under the Grand Lodge of Massachusetts, Shanghai Lodge, and Ancient Landmark Lodge.

Wor. Bro. Lee was born at San Francisco, California, in 1890. He was one of the earliest Chinese graduates of the University of California. He later attended Columbia University, where he obtained the degree of Doctor of Pharmacy in 1915. Later he was appointed chief of the Pharmacy Department at the Yale-in-China Medical School in Changsha. Resigning from this position at Changsha, he became affiliated with the America Drug Company at Shanghai and Hankow, later organizing his own firm, the Eagle Drug Company,

of which he was the president and general manager at the time of his death. Mrs. Anna Der Wing Jee, the widow; Ellison, Erwin, Gloria and Stephen, the children; and Luther M. Jee, a brother, and also a Mason, survive him.

Wor. Bro. Lee was one of the first initiates of Amity Lodge No. 106. He held several important offices in the Lodge until he was elected Master in 1938. He was also a member of the Scottish Rite Bodies.

SICK COMMITTEE

The Most Worshipful Grand Master has appointed the following brethren to act as members of the Sick Committee during the month of August:

Gonzalo P. Nava (56)
Juan G. Cortes (57)
Pedro Raqueño (29)

HE "VOICES" THE PHILIPPINES



Wor. Bro. Bertrand Harold Silen, P. M.

(Managing Director of the KZRH Radio Station, the newest radio broadcasting organization in the Philippines. An interview with him appears in the Spanish section of this issue.)

WHY MASONRY?

By BERTRAND H. SILEN, P.M.

—Manila Lodge No. 1—



ONE evening not so long ago, we invited a young couple to our home for dinner. The husband, possibly nearing thirty-five, had had the advantage of a splendid education including two years at Oxford University in England, the reward of a Rhodes scholarship won in a large American college. He had also studied in Germany and in Italy and was, to quite an extent, imbued with the glory that was Rome's.

After dinner, the ladies having become interested in some new garden plans, Stewart (as I shall call him although that is not his name) and I were left to our own devices. I do not recall now how it came about, but I soon found myself in the middle of a discussion on Masonry. Stewart, of course, knew that I was actively interested in the Fraternity, but as I knew that he was not only a Mason but was rather scornful of all of the so-called fraternal orders.

"I am not a Mason, as you know," he said, yet I will wager to say that I know as much about certain phases of the work as you do. There are many books on the subject, and in the course of my readings, I have gone through several of them and while I became interested enough to read more about it, I could never quite find the reason why so many of you become such ardent Masons. Why is it? Just, why Masonry?"

I admit that I was stumped for the moment as I had hardly expected to enter into a discussion on the merits of our Fraternity, and because I was at a loss at just where to begin, so possibly to gain time, I said the first thing that came to my mind.

"Sociability might be one of the prime factors with some people," I suggested.

"It might be," Stewart said, "but one can be sociable without all the fuss and fanfare connected with a Masonic meeting."

By that time I realized that he wanted to discuss the matter seriously, so settling back in my chair I said,

"All right, if you are willing to listen, I will tell you *why Masonry*," as you put it. At least, I will tell it to you from my viewpoint and experience and what it means to me. Each of us get something different out of our work and contacts depending on what we need the most. Some of us do depend on the sociability of our meetings to fill the need for human companionship. Others like the ceremony and fanfare, as you call it, of the ritualistic work. Still others see in it the opportunity to be of service and

to fill a personal desire that could be filled in no other way. Some, who seem to be qualified, take a keen delight in the leadership the Lodge affords each one of its members. And, of course, there are those who are Masons simply because they believe it will better suit their purposes."

"These, the sociability, the ceremony, the leadership, the services to the Lodge and even the idea of convenience, these, I like to refer to as the 'operative' parts of Masonry."

"You mean the material parts?" asked Stewart.

"Exactly," I answered, "these are the things that are on the surface; things that we can see and feel without effort or thought; the pretty clothes, one might say, that beckon and attract."

"The others, though, the 'speculative' or spiritual factors, are not so discerning to the casual eye or to the unthinking mind. They are the things that really count; the things that have and will sustain Freemasonry through the ages. They are the principles which are just as natural and as necessary to man as are the more materialistic necessities of food and shelter."

"Through those principles, Masonry today, even as it has in the past and will continue to be in the future, is the bulwark, the perfect ashlar and the divine plan of the democracy of man. That democracy which recognizes that all men are created equal and as such are entitled to all the recognition and consideration that may be given to those around him; that democracy which permits every man the free expression of rational and sane thought, be it for or against those who are temporarily in power; that democracy that permits men to be governed only by those whom they see fit to choose to elevate to those exalted positions; that democracy which is the God-given right to all men and which no man has the right to usurp."

"As a Mason, through Masonry, I have become more and more convinced that these precepts are right. As a man, I have pledged myself never to lose sight of this great fundamental and to do all in my power to uphold and foster this divine precept. Why Masonry? Because, while I have had the good fortune to be born in the greatest democratic country of them all, Masonry has taught me the value and priceless nature of this heritage. I, as most Americans have done, have come to look upon my lot as an accepted fact rather than a precious but assailable right; a right to be guarded and protected against the

ravishes of ambitious statesmen or insane would-be dictators. Masonry continually reminds me of this duty I owe to myself, to my family and to my fellow men."

"That is fair enough," Stewart said with a sincerity that surprised me at the moment. "I agree that we are prone to take things too much for granted and if you can find in Masonry what you have just claimed, I am the first one to admit that it should be a good influence on all of us."

"But," I said, "there are other things just as important to be found in Freemasonry if one will only lend himself to the task. As our monitor says, 'Masonry is so far interwoven with religion as to lay us under obligation to pay that rational homage to the Deity which at once constitutes our duty and our happiness.' Frankly, before becoming a Mason, my attendance at religious functions were so few and far between as to be almost negligible. I guess I lost sight of my spiritual needs in the pursuit of my material well-being. I still am not a church-going person. Nevertheless, I do not for a moment hesitate to say that I have gotten far more spiritual satisfaction out of my work in Masonry than I would ever have received from a perfunctory attendance at church. Mind you, I do not mean to say that one should not go to church or attempt to substitute Masonry for it. I merely state my own case, because you have asked me what I get out of Masonry. At the same time, I make this statement in order to point out that if one cares to, he can find in our ritual such reverence and admiration for our Creator as will satisfy his desires and needs for his spiritual well-being. This he can do not only as a member of the congregation, but even as a minister of the gospel, when in his ritualistic work he may be called upon to lead his brethren in prayer, extol the perfections of his divine Creator or exult in the glorious works of the Creation."

"That was a long speech, I know," I said to Stewart who seemed to be giving me undue attention for one who professed to be bored by such things.

"It is good though," he offered, "good because it happens to fit my case exactly. I hate to admit it but I have not been to church since I came to Manila except once when I attended a funeral. But go on, I am in a mood to listen."

"Well, I suppose I could sit here and talk all night about the various things that I feel Masonry has done for me and

(Continued on the next page)

THE WAGES OF A MASON

By S. N. SCHECHTER, P.M.

Mount Lebanon Lodge No. 80



HE wages of a Mason, corn, wine and oil are symbolic of nourishment, refreshment and joy. Nourishment to sustain and give power to the physical make up of the human body. Refreshment for relaxation, meditation and reflection. Joy as the reward for a task well done, for a service to our fellowmen, and unselfish devotion to the cause of right and justice. He who lives and labors to earn Masonic wages truly lives in the image of his Maker, serves the best interests of society and promotes the welfare of the commonweal.

We have need in this world today of more men living and working for corn, wine and oil, and less who subscribe to the various *isms* of reaction. We have need of millions of good men and true who have traveled, to stamp out the

hatred and the intolerance which is rampant. To wipe out the asinine strife and struggle for illusions and untried formulas; and bring us back to the solid terra-firma of love and labor for the common good.

A world so full of plenty created by a just God for the enjoyment of all His children, should be a happy place to live and work in. And if we only used half the wisdom wherewith He endowed us, we should be able to manage it without the resort to force and the cutting of each others' throats. With untold landmarks to guide, with thousands of years of experience behind us, it is a sad commentary on human intelligence to still lend an ear to false prophets, and look to them to lead us out of the chaos of our own making.

If we would supplant greed and selfishness with a Masonic way of life

our concepts of what constitutes the rights of others would take the form of a benevolent toleration and human understanding. Mistrust, and fear would give way to wholehearted cooperation, respect for the opinions of others and the peaceful settlement of all controversial differences. Extremes in either direction right or left cannot usher in justice or equity. The very nature of an extreme is abnormal and anti-social. It is an appeal to the passions and not the intellect. And since passions know no bounds of control or subordination, we can hope for very little from that direction. For a better ordered human existence, for progress, for peace and for happiness of mankind in general and individuals in particular, we must learn to content ourselves with the wages of a Mason: corn, wine and oil.

WHY MASONRY?

(Continued from the preceding page)

to me, or would, if I would let it. There is tolerance, for example. I well remember the time that if things were not done my way I would have none of it. My way was the right way, the only way—or so I thought. Six years of continuous work with my Masonic brethren has taught me how wrong I really was. One simply must learn to be tolerant if he would gain anything from the associations of the Lodge room. Once the lesson is learned, it manifests itself in everything he does whether it be Masonic or in every day life."

"Then, there is patience and perseverance to be learned. I like that precept: 'Time, patience and perseverance will accomplish all things.' In fact, I liked it so well that I adopted it as my motto when I was Master of my Lodge and sincerely tried to follow its teachings when and where I could. It is a hard lesson to learn. I have not begun to learn it yet, but I am still trying."

"I could go on and tell you about our other principles of charity, of brotherly love, of relief and of truth. It might sound too much like preaching, though. Suffice it to say that, consciously or otherwise, all of us derive, in varying degrees, valuable lessons from the mere repetition of these Masonic maxims whether deliberately practiced or not. So much of what is good in Masonry is too intangible to merely put your finger on and state in cold figures what share

of it you have received. Rather, it is likened to the operative Mason who patiently chips away the rough edges of the stone, finally to bring it into the perfect form. And even though in the forming he finds the material unfitted for its ultimate purpose, there still remain the marks of the chisel on the imperfect stone, there to remain until it be no more."

"But enough now, Stewart. I told you that if you got me started you might have to listen all night," I said half apologetically.

"I guess you are right," he said laughing. Then his tone changed and he looked at me rather sheepishly as he said, "I suppose you wondered why I was so willing to listen to you tonight when not so long ago I told you that I could not understand why you had spent so much time studying Masonic ritual and attending Masonic meetings. Well, I thought that you would like to know that last week I put in a petition to join a Masonic Lodge here in Manila. I will not try to tell you why I did it, but I certainly enjoyed your little exposition tonight. I am sure that it will help me to better understand several things."

There was not much I could say except to congratulate him upon taking such an important step and wishing him the best of luck. The ladies came in then anyway, but after our friends had gone I began to consider what had been

said that night and began to wonder. I wondered how many Stewarts there were amongst my friends and acquaintances and amongst those of other Masons in the Islands. I wondered how many of them felt the way my friend did, and if they would be as receptive as he was. And then I began to speculate on the number of Masons who, from time to time, as the occasion might arise or the opportunity offer itself, would seriously apply themselves to the dissemination of our doctrines to their less enlightened fellows. I came to the conclusion that the number was not nearly large enough.

Today, more than ever before, the world needs the reassuring maxims that are ours. Democracy is threatened, tolerance has been discarded for intolerance, brotherly love has turned to hate, charity has become a mockery. Why then should we, Masons, versed in the very precepts so sorely needed in our troubled world, remain silent and aloof? If we are to survive, we must make known those things for which we stand. We cannot straddle the fence. We stand solidly and forever on the side of the democracies and for the things they represent. We must remain ever vigilant, that no inroads be made into our cherished domains. Individually we can do much; collectively we can scale the heights. Let us give thought to the Stewarts.

FREEMASONRY, THE GREATEST ORGANIZATION

By PAUL VORIES McNUTT

Martinsville Lodge No. 74

(Stenographic notes of an extemporaneous address delivered by the Federal Security Administrator on January 25, 1938, before the 27th Annual Communication of the Grand Lodge of the Philippine Islands.)



DEEPLY appreciate your generous and cordial reception even those references which have to do solely with the activities in this mundane world which in reality, have no place in any stated meeting of Masons. But I was anxious to respond to the cordial invitation of the Grand Master to come to this gathering and extend the warmest and most heartfelt greetings and best wishes for your achievements in the years which are ahead.

I realize full well the struggles which Masons in the Philippine Islands have had since the beginning of history here. I realize full well the courage, the stamina, the fortitude, and the forthrightness which have been required of those who have worn the honored badge of our Fraternity. Through all the years of my matured life, I put all that I have had against those who deny any man the right to worship God as he pleases, or who would draw any line of creed or of color. I believe in that. I believe in that justice. I believe in those fundamental principles which have made Masonry the greatest fraternal organization in the history of man. (*Applause*).

It is not false pride when we say to ourselves those things which are true: that Masonry is the first of all such organizations in all quarters of the globe, and that all the others worthy as they may be, are nothing but imitators of this Fraternity. Evidently we have given them—to those organizations—something of that life spirit which has made Masonry and which has endeared Masonry to the hearts of men through the ages. We have never consciously opposed any of those organizations. We have attended strictly to our own business, and in attending to our own business we carried out those principles of good-will, of devotion to and care for our own, and for the widow and for the orphan, and we have kept alive in our hearts a thing which is so necessary in this disturbed and troubled world today; namely, an unswerving devotion to that Divine Providence who directs and likewise judges the ways and the acts of men.

It has been an inspiration during those past two years to have these contacts

with the brethren—not frequent they have been in reality through no fault of my own, but because of other obligations, and I shall carry back to my own people, to my own Lodge and Grand Lodge and to the other Masonic bodies, a message which I hope, in a measure, will depict the loyalty which has characterized Masonry in the Philippine Islands, and I shall tell them something of the struggles which you have had, and I shall tell them that the example that you have given to the rest of Masonry in the face of opposition, in the face of discouragement, it is one which might well be followed by Masonry or by whoever wear our emblem. You have done a fine piece of work. You have built great monuments of stone and wood: you have erected these structures which are reminders to all who pass that there is such an organization and that it has done great work. But I am not so concerned with these tangible evidences of Masonic success and devotion. I am deeply concerned and publicly applaud the outstanding work you have done as men and as Masons. I am proud to be one of you. I deeply appreciated the honor which was conferred upon me as honorary member in a Lodge belonging to this Jurisdiction. I thought, until this morning, that perhaps that was the only reason the Tiler could admit me, and fortunately in the mail this morning was my receipt for my 1939 dues in my own Lodge, so I am here tonight as a Mason in good standing. (*Applause*).

There is not anything that I can offer to you which you do not know about Masonry. I was saying this morning to the Grand Master how much I regretted Bro. Pound did not stop here on his way around the world. Roscoe Pound started out to be a botanist, and he became a great botanist. He left that calling to enter the law, and he became one of the great men of the law. I remember distinctly being told by Izra Ripley Thayer who has been a faculty of the Harvard School of Law of which Pound was a member, that he took Pound to Europe, and wherever he went he was met by two groups: one group hailed Pound as a great botanist, and the other group hailed him as a great Mason. What I regretted was that when Pound started

around the world he did not stop here. He did not give you something of that great store of information which he has concerning Masonry. Pound is a great student. He was first in botany and he was one in law. But through all those years, as he changed his professional affiliation, he maintained the high quality of scholarship in Masonry. Some of the most interesting lectures that I have heard have been those which came as a result of his study in Masonry. I hope that we have more of such men, and it is a fine thing that those distinguished citizens into whose hands has been given the guidance of your nation in the making, of your new nation in the democratic model in the Orient, that guidance should be placed in the hands of men who have devoted themselves to the study of Masonry, and it was a tribute not only to the men who deserve such a tribute, but likewise a fine recognition of the quality of Masonry in these Islands when the one who had served with such high distinction as a member of the Supreme Court of the Philippines was made the Secretary of Justice, and today the man who occupies the highest office within your midst as Masons. (*Applause*). Not only well deserved, but it also reflected great tribute upon Masonry and upon its institution.

May I tell you that my contact with you has been an inspiration, that I hope it will make me a better Mason. As much as I regret, I think it behooves me some time within the not too far distant future to go back to the United States until I have any real desire to leave, but that there may be some opportunity to be of even greater service to you and to my own people at home that I shall leave with the most kind remembrance; I shall leave with the knowledge of the inspiration of contact with you; I shall leave with a greater admiration, and if that were possible for Masonry and for its works, thru all the years when I think of you, it will be not in the Masonic world perhaps but in one which is well-known to you and which I could speak from the bottom of my heart today, tomorrow, and in all the years ahead, MABUHAY!!! (*Long applause*).

◆ THE WORSHIPFUL MASTER ◆

Consider the Master. Like as not a busy business man in his daily life he has, by the promptings of a desire to serve his fellows and after an apprenticeship in minor offices varying in length from three to thirteen years, come to the oriental chair and is now privileged to wear his hat in the rule and governance of his Lodge.

In his position as Master he is to all intents and purposes an autocrat — a beneficent dictator. He is free to put into effect constructive plans he may have formulated for the good of the Lodge under his control, always, however, with a check through Grand Lodge against destructive tendencies. His brethren look up to him and his office carries a rare respect.

A dictator can do many things which a democracy can not, and herein lies a mighty opportunity for useful Work on the part of the Master of a Lodge. He may, if he wishes, be simply a figure-head, carrying on the ritualistic features and administering the Master's functions perfunctorily, or if he be a man of vision and ability he can profoundly imbue his Lodge with high zeal.

It all depends on his quality.

Sometimes the implied restrictions of a superior authority tend to cramp the style of the ordinary man in his posi-

tion, yet if he is capable of the broader view he will find Grand Lodge officials co-operative in any workable constructive plans he may have.

While the Work of the ritual must always be correct and consequently impressive, there must be something far more than this if a Master can be said to be successful. He has been given power and "power is never a goad unless he be good that has it." He will not let inaction deter him but will seek to build with enthusiasm the material at his hand into a useful instrumentality for the spread of Masonic doctrine and its practical application, seeking to illumine the subjects he touches, bearing in mind that "custom stales the infinite variety of things" and that blind adherence to traditional usage will not of itself create upon his memorial any discernible mark of merit when he has stepped down into the ranks of his fellows.

His task is not an easy one. It is, however, a golden opportunity to the man who can see in it a medium for benefit to his own Lodge Brethren.—
The Masonic Craftsman.

Ambition has its disappointments to sour us, but never the good fortune to satisfy us.

Troubles come through the things we let slip through our lips rather than those we let slip through our fingers.

A SMILE

A smile costs nothing, but gives much. It enriches those who receive without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever.

No one is so high or mighty that he can get along without it and no one so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters goodwill in business, and is the countersign of friendship.

A smile brings rest for the weary, cheer to the discouraged, and is nature's best antidote for trouble, yet it cannot be bought, begged or stolen, for it is of no value to anyone until it is given away.

If you meet someone who is too tired to give you a smile, give him one of yours.

Is not he who gives most, of his talents, really blessing humanity most?

—New South Wales Freemason.

77 Muelle de la Industria

Tel. 2-20-51

ATLANTIC, GULF & PACIFIC COMPANY

MANILA

Operating

S/S "Atlantic Gulf"
Equipped for
Passenger and
Heavy Lift Cargo

TANK LIGHTERAGE
DERRICK SERVICE

FREEMASONRY AND THE STATE

By Melvin Johnson, LL.D., P.G.M.

— *Freemasonry Misunderstood.* —

Outside of its own membership, Freemasonry is to-day little understood, much misunderstood and maliciously maligned. It is a charitable, benevolent, educational, and religious society of men, adhering to its own peculiar Landmarks. Its methods of teaching and recognition, its form of symbolic instruction, are secret. Its principles are proclaimed as broadly as men will hear. Let me voice them in the language of the Declaration of Principles of an authoritative and powerful supreme body of Freemasonry in the United States over which I now have the honor to preside:—

— *Declaration of Principles.* —

"In view of the many allegations that Freemasonry concerns itself in controversies, both of a religious and a political nature, this Supreme Council hereby declares to the world the following statement of principles:—

"This Supreme Council affirms its unswerving loyalty to the fundamental purpose and principles of Freemasonry.

"It understands that purpose to be the improvement and strengthening of the character of the individual man, and through the individual of the community.

"It believes that this purpose is to be attained by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races, creeds, and opinions can assemble.

— *Members Impressed with Principles of Righteousness and Responsibility.*—

"Believing that good and wise men can be trusted to act well and wisely, it considers it the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them as to those things which make for human welfare, and to inspire them with that feeling of charity, or well-wishing, toward all mankind which will move them to translate principle and conviction into action.

— *Stands for the Worship of God.* —

"To that end, it teaches and stands

for worship of God, for truth and justice, liberty and enlightenment, fraternity and philanthropy.

"It believes in principles rather than programmes. Principles unite men; programmes divide them. Men may agree on principles without agreeing upon their particular application to some specific problem.

"Nothing can be more important than the preservation of the essential and permanent sympathy and unity of purpose of those who are unable to agree as to the wisest action under special and temporary conditions.

"It is the essence of Freemasonry that this unity be preserved.

— *Creeds and Politics Discussion Forbidden.* —

"Believing this, this Supreme Council affirms its continued adherence to that ancient approved rule of Freemasonry which forbids the discussion within tyled doors of creeds, politics, or other topics apt to excite personal animosities.

"It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to its unity, strength, usefulness and welfare for Masonic bodies in their official capacity to take formal action or attempt to exercise pressure or influence for or against any particular legislative project or proposal, or in any way to attempt to procure the election or appointment of governmental officials, whether executive, legislative or judicial, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason should act in civil life according to his individual judgment and the dictates of his conscience."

There are needs at the moment which each individual interprets from his own personal viewpoint and surroundings, but no needs are more general than the restoration of human faith, of confidence of men in themselves and their fellow men, in their sincerity, their honesty, their altruism; and the promotion of the brotherhood of all mankind.

— *The Landmarks of Civilization.* —

In these days when, in various parts of the world, there are leaders of great numbers of men who are encouraging

atheism, and not the worship of God; selfishness, and not altruism; intolerance, and not toleration; hostility, and not neighborliness; hate, and not love; the world is in serious danger. A departure from the ideals and principles upon which the civilization which we have known has been built will cause it again to crumble, as has happened in centuries long past. Unless those ideals which are the landmarks of civilization can be preserved to actuate the impulses of the leaders of thought and action and, through them, the majority of mankind, our children and children's children are destined to a repetition of the darkness of the Middle Ages, and of those ancient days of which we read in history when the great civilizations of the world toppled and fell.

True, the tide has always come back, but misery and chaos have spread everywhere when it has receded, and have persisted until the flood again approached. Can such a terrible disaster be stayed? Congresses, legislatures and parliaments may meet and pass statutes galore; dictators may impress their will upon great peoples; but only the moral conscience of the whole people, inspired by enlightened leaders, will save them.

— *Freemasonry's Greatest Duty and Opportunity.* —

Here, then, lies Freemasonry's greatest duty and opportunity. It has selected those ideals which are unchangeable Landmarks, the total of which is hummarized in the maxim "Brotherhood of man based upon Fatherhood of God."

— *Loyalty to Constitutional Governments.* —

From its First to its Last Degree, Freemasonry stresses the duty, as well as the privilege, of its membership to be steadfast and loyal to the lawful governments of the countries to which they owe allegiance. In spite of such teaching of loyalty and patriotism, Freemasonry in several countries of the world has been stamped out of existence by government.

◆ FREEMASONRY AND THE STATE ◆

(Continued from the preceding page)

— Belief in God. —

The sole dogma (i.e., arbitrary dictum) of Freemasonry is the Landmark of Belief in God. No neophyte ever has been or ever will be permitted participation in the mysteries of legitimate and recognized Freemasonry until he has solemnly asserted his trust in God. Beyond that we inquire and require nothing of sectarianism or religious belief.

Freemasonry's idea of God is universal. Each may interpret that idea in the terms of his own creed. The requirement is solely a belief in one Supreme Being whom we sometimes call the Great Architect of the Universe. Upon this the enlightened religions of all ages have been able to agree. It is proclaimed not only in the New Testament of the Christian, but in the Pentateuch of the Hebrew, in the Koran of the Islamite, in the Avesta of the Magians of Persia, in the Book of Kings of the Chinese, in the Sutras of the Buddhist, and even in the Vedas of the Hindu.

Freemasonry is religious in that it reaches monotheism; the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session; worship of God is ever a part of its ceremonial; and to its neophytes and brethren alike are constantly addressed lessons of morality, yet it is not theological, nor does it attempt to take the place of the church.

— Freemasonry Conciliates True Friendship. —

Proselyting has its place in the world, but not in the halls of Masonry. Sectarian missionary spirit and its exercise have been of incalculable value to the human race. However much we should give it our support as individuals or as members of other societies, it has no place within this Fraternity. In our Lodge rooms, upon the single bond of belief in Deity, we may thus "conciliate true friendship" among men of every country, sect and opinion.

No authoritative spokesman of legi-

mate and recognized Symbolic Freemasonry has ever engaged in a campaign against or antagonized any religion. Freemasonry never has been, is not now and never will be a party to the reviling of any faith, creed, theology, or method of worship.

No discussion of the creed of any church is permitted within the tyled Lodge room, and the attitude of Freemasonry toward any and all sects and denominations, toward any form of the honest worship of God, is not one of antagonism but of respect.

— Freemasons Entitled to Their Own Beliefs. —

Freemasonry welcomes and bids God-speed to all who worship Him in spirit and in truth, by whatever name they call Him. Freemasonry, however, is unalterably and unequivocally opposed to attempts by any man or body of men, any authority civil or ecclesiastical, any organization, religious or bolshevistic, to abate by one jot or tittle the right of others to their own beliefs, to their own methods of manifesting their devotion to the Deity of their consciences.

If within the power of Freemasons to prevent it, no sect, atheistic, agnostic, or supremely religious, will be permitted to dominate, dictate or control civil government. Freemasonry has never attempted to do this, and would not if it had the power.

— The Handmaid of the Church. —

Freemasonry seeks to be the handmaid of the Church, to inculcate in our membership a system of morality, to teach and develop in our brethren the virtues which make men worth while. Without teaching men a creed, our Craft seeks to lead its devotees to the doors of the Church, leaving each one free to choose that Church which appeals to his belief and to his conscience. The whole philosophy, the ritual and the teachings of Freemasonry is summarized by the two great Commandments. Utterly free from bigotry, it

has hostility for no religion. Instead of accepting the co-operation of Freemasonry, however, there are Churches which anathematize the Craft and its membership and which utilize the utmost of their power to crush out an institution whose objectives are the same as those of every legitimate religion: worship of God and the brotherhood of man. Our co-operation is rebuffed with bitter condemnation.

— Freemasonry Will Persist in Worship of God and its Benevolence.—

Fortunate indeed has it been for the world that individuals persist in their benefactions of the human race in spite of the anathemas hurled upon them by the very people they seek to benefit. Many a discoverer of a new fact in science, of new truths, of blessings to humanity, has had to suffer the venom of his contemporaries, civil, ecclesiastical, and professional. It is the fortune of the world that such obstacles have not deterred men from seeking, teaching, and maintaining the truth. Where that which we do is acclaimed, then we work happily; where it is condemned, even by those whom we struggle to benefit, and where we are rewarded only by ingratitude though the road be rough and the journey difficult, Freemasonry will persist in its benevolence, its altruism, its search for the truth, its reverence for the Great Architect of the Universe and its endeavor in His name to weld mankind together in the only bond that can hold: the bond of love of man for fellow man, based upon worship of a common God.

Funeral services under the auspices of the Grand Lodge will be held in memory of our late Grand Master Clark James at Plaridel Masonic Temple, 520 San Marcelino, Manila, on Sunday morning, August 6, 1939, at 9:00 o'clock. Interment will take place after the ceremonies at the Cementerio del Norte. All brethren are requested to attend.



July 31, 1939

Dear Sir and Worshipful Brother:

It is with great sorrow that we announce to the Craft, the death of our dearly beloved and Most Worshipful Grand Master Clark James, which occurred on Saturday, July 29, 1939, at 2:40 P. M., at his home in Lingayen, Pangasinan.

The remains will be brought to Manila by the members of Pangasinan Lodge No. 56, F. & A. M., on Tuesday, August 1, 1939, and will lie in state at the Plaridel Masonic Temple until Sunday, August 6, 1939, when funeral services will be conducted by the Most Worshipful Grand Lodge of the Philippines, at 9:00 o'clock in the morning.

A schedule has been prepared by this office, designating Lodges in and near Manila to take turns in watching over the body of the Grand Master.

Your assistance in these last rites is fraternally requested. All Master Masons and their friends are invited to attend.

Fraternally yours,

Grand Secretary

The following radiogram was received from the District Grand Master for China, Very Worshipful Brother David K. Au:

BM11 SHANGHAI JULY 29 1939 1106 PM
NLT GLOGFAMPI
MANILA

BRETHREN CHINA MASONIC DISTRICT
DEEPLY REGRET AND MOURN DEMISE MOST
WORSHIPFUL GRAND MASTER PLEASE CON-
VEY OUR CONDOLENCES AND SYMPATHIES
TO FAMILY

DAVID K. AU
DISTRICT GRAND MASTER

Program of Funeral Ceremonies

1. Cavatina *Raff*
Organ prelude by
Prof. Vicenta Marifosqui-Eloriaga
2. Entrance of the Officers of the Most Worshipful
Grand Lodge of the Philippines
3. Funeral Service.
4. In Dreams I've Heard the Angels Singing - *Faure*
5. Oration by Most Wor. Bro. George Rogers
Harvey, P. G. M.
6. Holy, Holy Lord, God of Hosts *Cherubini*
Vocal solo by Prof. Angela A. de Gonzaga
7. Oration by Wor. Bro. Antonio Ramos, Grand
Orator
8. Ecce Panis *Frigola*
Vocal solo by Prof. Octavio Cruz
9. Oration by Most Wor. Bro. Joseph Henry Alley,
P. G. M.
10. Father in Heaven *Saint Saens*
Vocal solo by Prof. Angela A. de Gonzaga
11. Oration by the Deputy Grand Master, Right Wor.
Bro. Jose de los Reyes
12. Recordare *Hernandez*
Duet by Profs. Nelia Manalo and Octavio Cruz
13. Nearer My God to Thee
(To be sung by the audience)
14. Funeral March *Chopin*
Organ postlude by
Prof. Vicenta Marifosqui-Eloriaga

ORDER YOUR SUITS AT

GOLDENBERG'S

DEPARTMENT STORE

TAILORING DEPARTMENT

SERVICE PLUS ECONOMY

Dasmariñas Corner Nueva Manila, Philippines



SECCION CASTELLANA
NOTAS EDITORIALES

¡NUESTRO M. I. GRAN MAESTRO HA MUERTO!



ERRANDO nuestra edición, nos viene, desde Lingayén, la noticia del fallecimiento de nuestro Muy Ilustre Hermano CLARK JAMES. Murió empuñando el malleto como Gran Maestro, y, aunque hacía años, se sentía débil y enfermizo, siempre nos decía que no escatimaría esfuerzo alguno para servir a la institución desde cualquier lugar en que los sufragios de sus hermanos le colocaran. Y así fué. Temblaba de emoción al ser elegido Gran Mastro; pero aún temblaba más ante la enorme de responsabilidad que suponía el cargo a que había sido elegido.

Como decíamos de él en uno de nuestros editoriales pasados, el M. I. Hermano Clark James se hizo masón en Filipinas, principiando a laborar como simple obrero en nuestras filas allá por el año de 1910. Vió la luz en la logia "Manila" y pronto ayudó a levantar los talleres en Bulacán y en Pangasinán.

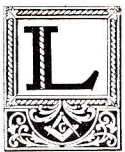
Decía de la masonería que 'era la mejor escuela de *democracia*, de esa democracia que debe empezar en el hogar, continuar en la sociedad y terminar en el gobierno.'

Y hablando de la democracia en el hogar decía en una entrevista que con él tuvimos para estas páginas:—"¿Qué quiere usted decir cuando habla de la democracia en el hogar?—le preguntamos, y nos formuló sus pensamientos en estas o parecidas palabras:—"Pues, muy sencillo. Que nuestras esposas habrán de ser siempre nuestras *iguales*. Nuestros chiquillos deberán *sentir* que sus padres son sus verdaderos amigos y desinteresados compañeros, de modo tal que, sin escrupulos, sin miedos, sin verguenzas, se acerquen a nosotros cuando necesiten de algún consejo o de alguna ayuda. Los padres deberán aprender a educar a sus hijos en tal forma que éstos, no ya por simpatía, o por cariño, sino por propia convicción vean que el trato de sus papás es la mejor salvaguardia que tienen en todas las jornadas de la vida."

Fué un gran *papá* dentro de la institución masónica y resolvió los problemas dentro de su corta incumbencia con ese mismo espíritu que reflejan sus transcritos pensamientos. Por eso muere con el amor, respeto y admiración de todos sus hermanos.

¡Elevemos una ferviente plegaria para que el G.A.D.U. le acoja amoroso en su seno!

FLORACIÓN DEL ALMA NACIONAL



LA masonería es una e indivisible en su esencia, en su espíritu. Sus postulados son universales. Sus principios son para todos los hombres en todas las zonas y en todos los rincones donde moran.

Pero esto no quiere decir que sus métodos, sus procedimientos, sus manifestaciones de vida, sus actuaciones deben estar delineados bajo un mismo patrón o dechado.

La humanidad está dividida en diferentes pueblos y razas y cada uno de ellos tiene su propia alma nacional. Seamos los masones los orfebres de esa alma nacional.

Cada pueblo tiene sus propios problemas y sus propias necesidades. Cada pueblo tiene su propia idiosincracia. La actuación masónica, pues, ha de variar para acomodarse a las necesidades e idiosincracias de cada pueblo. Los métodos y procedimientos de la masonería como adjetivos que son han de variar para ponerse frente a los varios problemas de cada pueblo.

Es bueno que importemos y apliquemos en Filipinas lo mejor que en masonería hayamos observado

fuera. Pero es necesario que tengamos también algo genuinamente filipino, algo que sea original del alma filipina y que, como tal, se adapte mejor a nuestra idiosincracia y se amolde mas propiamente a nuestros métodos y procedimientos. No creemos que todo en masonería deba ser un simple remedo de lo que se hace fuera.

Vigoricemos nuestra actuación masónica en esta jurisdicción con algo que tenga sabor nacional. Los valores importados pueden vigorizar nuestro sistema. Nadie lo duda. Pero si hemos de tocar las cuerdas de la emoción para la mayor eficacia de nuestra labor, habremos de tocarla con notas distintas venidas del pentágono nacional.

"Amplifiquemos nuestro radio de actividades"—decía un escritor no hace mucho. Nosotros diríamos que en Filipinas, mas que *amplificación* de actividades, necesitamos *intensificación* de actividades masónicas; pero una intensificación tan honda y profunda que nuestras acciones sean el borbotón de vida, la floración del alma nacional.



De Charla con Nuestros Hombres



¿Por qué la Masonería? La contestación nos la da en esta charla el Ven. Her. B. H. Silen.



UNA noche" —nos dice— "y no hace mucho, invitamos a una cena en casa a un matrimonio joven. El marido, posiblemente de unos treinta y cinco años, había tenido el privilegio de haber adquirido una espléndida educación, con dos años empleados en la universidad de Oxford en Inglaterra, a consecuencia de haber ganado la beca de Rhodes en un gran colegio americano. También había estudiado en Alemania e Italia, y estaba totalmente imbuido de la gloria que fué de Roma."

Después de la cena, como las señoras se ocuparan en algo de jardinería, a Stewart (así le llamaremos aunque no era éste su nombre) y a mí nos dejaron solos con nuestros propios proyectos. Yo no recuerdo ahora cómo fué pero ocurrió que me encontré discutiendo con él sobre masonería. Por supuesto que Stewart sabía que yo estaba activamente interesado en la fraternidad, así como yo también sabía que él, no solamente no era un masón, sino que miraba con cierto desdén a las llamadas órdenes fraternales.

"Yo no soy un masón, como tú sabes" —me dijo—pero te apuesto a que yo sé tanto sobre ciertas fases de vuestra labor como tú mismo. Existen muchos libros sobre la materia, y aunque por su lectura me he interesado lo bastante para saber algo de ella, no me ha sido posible encontrar la razón del por qué muchos de vosotros os hacéis tan ardientes masones. ¿Por qué es eso?—Cabalmente,—¿por qué la masonería?"

Admito que me encontré atónito por un momento, pues, no esperaba entrar en una discusión sobre los méritos de nuestra fraternidad y porque no sabía donde principiar; así que, tal vez para ganar tiempo, le dije lo primero que se me ocurrió.

"Podría ser que para algunos la sociabilidad fuera uno de los primeros factores"—le sugerí.

"Podría ser"—replicó Stewart—"pero uno puede ser sociable sin el aparato y la fanfarria de las reuniones masonicas."

Entonces comprendí que él quería dis-

cutir seriamente este asunto; así es que, echándome atrás en mi silla, le dije:—

"Muy bien, si estás dispuesto a escucharme, te diré el POR QUÉ de la masonería, como tú mismo dices. Por lo menos, te lo diré bajo mi propio punto de vista y experiencia, y también lo que ella significa para mí. De nuestros trabajos y de nuestras relaciones sacamos cada uno algo diferente, dependiendo de lo que mas necesitamos. Algunos de nosotros nos inclinamos mas hacia el lado social de nuestras reuniones para llenar la necesidad que sentimos de la compañía de otros. Otros se inclinan mas hacia las ceremonias y la fanfarria ruidosa de los trabajos ritualísticos como tú lo llamas. Y aún otros encuentran en ellas una oportunidad para servir y así cumplir con un deseo íntimo que de otro modo no podrían satisfacer. Algunos, que parecen estar cualificados, sienten un vivo placer para hacerse caudillos, oportunidad que la logia ofrece a sus miembros. Y, desde luego, existen otros que son masones simplemente porque creen que así convienen a sus propósitos.

"Esto, la sociabilidad, las ceremonias, el caudillaje, el servicio a la logia y aún la idea de la propia conveniencia, estas cosas, quisiera calificarlas aquí como la 'parte operativa' de la masonería."

"¿Quieres decir, la parte material?" observó Stewart.

"Exactamente"—contesté yo—"Estas son las cosas que están como sobre la superficie; son cosas que podemos ver y sentir sin esfuerzo alguno; los trajes vistosos que nos llaman y atraen, podríamos decir.

"Lo otro, sin embargo, los *factores espirituales o especulativos* no se distinguen tan fácilmente para el ojo no avizor o para la mente no pensadora. Son las cosas que realmente valen; son las que sostendrán como siempre han sostenido, a la francmasonería, a través de las edades. Esas cosas son los principios que son tan naturales y tan necesarios para el hombre como son el alimento y la habitación para sus necesidades materiales.

"Por esos principios, la masonería hoy día es el baluarte, la piedra cúbica, el divino plan para la democracia en el hombre, como lo fué en el pasado y lo será para el futuro, esa democracia que reconoce que todos los hombres han sido creados iguales y, como tales, con derecho a todas las consideraciones que se dan a todos los de su alrededor; esa democracia que permite a cada individuo la libre expresión de sus pensamientos sanos y razonables, ya fueran los mismos a favor o contra aquellos que estuvieren en el poder temporalmente; esa democracia que permite a los hombres que sean gobernados solamente por aquellos a quienes ellos consideran aptos para ser elevados a tan eminentes posiciones; esa democracia que es un derecho dado por Dios a todos los hombres y que ningún hombre tiene derecho a usurpar.

"Como masón y por la masonería me he convencido mas y mas de la rectitud de estos principios. Como hombre me he obligado a no perder de vista nunca estos preceptos fundamentales y hacer todo lo que estuviera en mi poder para defender y alentar los mismos.—¿Por qué la Masonería?—Porque, aunque he tenido la buena fortuna de haber nacido en el país demócrata mas grande de entre todos, la masonería me ha enseñado el valor imponderable de este legado. Yo, como la mayoría de los americanos, he venido a considerar mi destino como un hecho aceptado mas bien que un derecho precioso e indiscutido; un derecho que debe ser guardado y protegido contra las violencias de estadistas ambiciosos o dictadores insanos. La masonería continuamente me recuerda este deber que me debo a mí mismo, a mi familia y a mis semejantes."

"Eso es muy razonable"—exclamó Stewart con una sinceridad que me sorprendió de momento. "Convengo en que siempre estamos dispuestos a tomar las cosas gratuitamente; pero si tú encuentras en masonería lo que acabas de decir, soy el primero en admitir que ella ha de ser de influencia sana para todos nosotros."

"Pero"—le dije—"aún existen otras cosas muy importantes en masonería (Continúa en la página siguiente)

◆ DE CHARLA CON NUESTROS HOMBRES ◆

(Continuación de la página anterior)

que se podría encontrar si uno se pusiese a emprender la tarea. Como nuestro monitor nos advierte, 'la masonería se entrelaza con la religión en hacer que nosotros ofrezcamos a la Deidad ese racional homenaje que constituye a la vez nuestro deber y nuestra felicidad.' Francamente, antes de ser masón, mis asistencias a las funciones religiosas eran tan pocas y tan infrecuentes que incurría casi en negligencia. Creo que llegué hasta perder de vista mis necesidades espirituales en la busca de mi bienestar material. Todavía soy una persona que no gusta de ir frecuentando iglesias. Sin embargo, no dudo ni por un momento en decir de que de mi labor en masonería obtengo mayor satisfacción espiritual que de ir continuamente a la Iglesia. Y conste que no quiero decir que no se deba ir a la Iglesia o que se sustituya a la masonería por ella. Solamente estoy exponiendo mi caso, toda vez que me has preguntado que es lo que yo obtengo de la masonería. Al mismo tiempo hago esta declaración al efecto de que, si así se quiere, se podría encontrar en nuestros rituales tal reverencia y admiración por nuestro Creador que en ellos se podría satisfacer las ansias y necesidades para el propio bienestar espiritual. Esto no solamente puede hacerlo uno como miembro de una congregación sino también como un ministro del Evangelio, cuando en el trabajo ritualístico se le llame para ofrecer las oraciones, o para enaltecer las perfecciones de su Divino Creador, o para regocijarse en la obra gloriosa de la Creación."

"Este es un discurso largo—lo sé—" dije a Stewart, que parecía escucharme mas de lo que escucharía uno a quien al principio parecía molestar estas cosas.

"Sin embargo es bueno"—replicó—"es bueno porque viene a mi caso exactamente. Me duele admitirlo; pero el hecho es que no he estado en ninguna Iglesia desde que vine a Manila, excepto una vez que asistí a unos funerales. Pero sigue, que estoy en disposición de escucharte."

"Bien, creo que podría estar sentado aquí y hablar toda la noche sobre todo lo que la masonería ha hecho por mí y a mí. Por ejemplo, ahí tienes la tolerancia. Recuerdo muy bien que antes no podía aceptar una cosa como no fuera

hecha a mi manera. Para mí, mi manera era la propia, la única . . . así yo pensaba. Seis años continuos de trabajo con mis Hermanos en masonería me han enseñado que estaba equivocado. Tiene uno que ser tolerante si algo ha de ganar de su asociación en una logia. Y una vez adquirida esta lección, ella se manifiesta por si misma en todo lo que uno hace ya en masonería o en nuestra vida de todos los días.

"Ahí tienes también que se aprende a ser paciente y perseverante. Me gusta aquel precepto que dice:—'El Tiempo, la Paciencia y la Perseverancia todo lo consiguen.' De hecho me ha gustado eso tanto que lo he adoptado como mi lema cuando yo era el Venerable de mi logia, y sinceramente traté de seguir su espíritu siempre que pude. Es una lección muy difícil de aprender. Todavía no he terminado de aprenderlo; pero lo estoy tratando.

"Puedo continuar hablándote sobre otros principios como de *caridad*, de *amor fraternal*, de *socorro y verdad*. Podría parecerte, sin embargo, todo esto un sermón. Sería suficiente decirte que, consciente o inconscientemente, todos aprendemos en grado vario lecciones de valor que derivamos de la repetición de estas máximas masónicas, se practiquen o no. Mucho de lo bueno que hay en masonería es tan intangible que no se podría contar con los dedos o con la frialdad de los números qué participación ha recibido uno de ella. Mas bien se parece al masón operativo que pacientemente va rompiendo las partes toscas de la piedra para al final darle una forma perfecta. Y aunque después él llegare a descubrir que el material no es el adecuado para sus últimos propósitos, todavía ahí han de quedar las marcas del cincel sobre la piedra imperfecta.

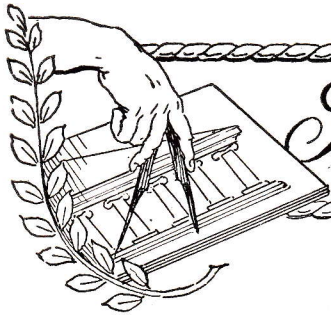
"Pero ya es bastante por ahora, Stewart. Ya te dije que si yo comienzo, tal vez tendrías que escucharme toda la noche"—le dije como excusándome.

"Creo que tienes razón"—dijo sonriente. De pronto cambió de tono, y mirándome mas bien timidamente, prosiguió: "Tal vez te extrañe el por qué te estuviera escuchando tan gustoso esta noche, cuando no hace mucho te dije que no podía entender cómo habías gastado tanto tiem-

po en estudiar el ritual masónico y en asistir a reuniones masónicas. Bien, supongo que a tí te interesaría saber que la semana pasada presenté una solicitud a una logia masónica en Manila. No te diré por qué hice esto; pero ciertamente me ha gustado tu breve exposición de esta noche. Estoy seguro que ello me ayudará para comprender mejor algunas cosas."

No había mas que decir, excepto ofrecerle mis felicitaciones por haber tomado tan importante resolución, deseándole al propio tiempo mucha suerte. Las señoras vinieron entonces; pero después que nuestros amigos se fueron, principié a meditar sobre lo que hablamos esa noche y al mismo tiempo a sorprenderme. Me sorprendía el considerar cuantos Stewarts habrían de entre mis amigos y conocidos y de entre los de otros masones de estas Islas. Me sorprendía el considerar cuántos de ellos se sentían de la misma manera que él y dudaba si fueran tan comprensivos como él. Después me puse a meditar sobre el número de masones que seriamente se dedican a diseminar nuestras doctrinas cuando la ocasión o la oportunidad se ofrecen." Y vine a sacar la conclusión de que el número no era bastante grande.

Hoy mas que nunca el mundo necesita de nuestras tranquilizadoras máximas. La democracia está amenazada; la tolerancia ha sido descartada por la intolerancia; el amor fraternal se convirtió en odio; de la caridad se hizo mofa. ¿Porqué, pues, nosotros los masones, insuflados como estamos de esos mismos preceptos que este mundo atribulado necesita, permanecemos en silencio? Si hemos de sobrevivir, debemos hacer que se conozca aquello que nosotros sostenemos. No podemos estar sobre la valla. Estamos sólidamente y para siempre del lado de las *democracias* y de todo aquello que ellas representan. Debemos estar siempre vigilantes, de modo que ninguna incursión se haga en nuestros dominios. Individualmente mucho podemos hacer; colectivamente podremos escalar alturas. Dedicemos un pensamiento a los Stewarts.



Sobre la Plancha de Trazar



RIZAL UN EJEMPLO DE VIRTUD

(Breve alocución pronunciada por el Ven. Her. Potenciano Herrera en la velada en honor del Her. Dr. José Rizal celebrada por la Logia Sinukuan No. 16 y que tuvo lugar en el Templo de Salomon el 19 de junio de 1939.)

Venerable Maestro,
Queridos Hermanos,
Damas y Caballeros:—

No acostumbro a hablar en público y sin aptitudes literarias, podeís desde luego, suponer lo embarazoso de mi situación en estos momentos, al dirigir la palabra ante este respetable auditorio. Pero, el Comité de la Logia Sinukuan No. 16 me ha invitado a que dijera algo sobre la vida y enseñanzas de nuestro muy querido Hermano el Dr. José P. Rizal esta noche en que celebramos esta velada para conmemorar el 78.º aniversario de su natalicio, y como humilde miembro de ella, con gusto he aceptado la invitación.

La vida y enseñanzas del Dr. José P. Rizal ya son conocidas por todos; lo único que puedo recordarles, es que, el Dr. José P. Rizal, fué siempre un ejemplo de honradez, de virtud y de patriotismo, y que sus enseñanzas debemos practicarlas si queremos honrarle y ser útiles a nuestro pueblo.

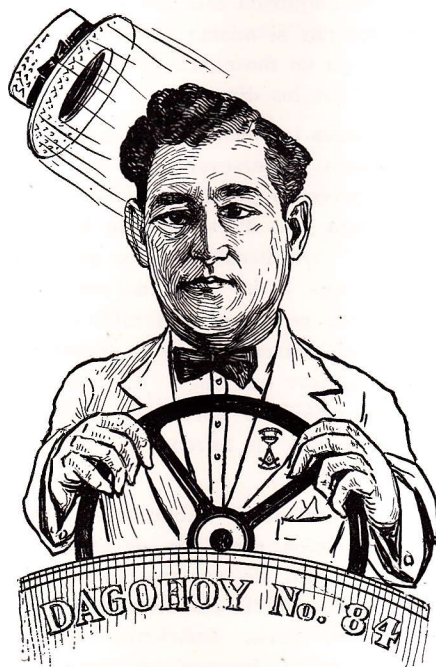
El Dr. José P. Rizal en el extranjero no olvidó el tratar con sus compañeros de los asuntos sobre Filipinas, y discutía con ellos las medidas para promover la revolución en las Islas. Dijo en más de una ocasión estas palabras:— “Yo nunca encabezaré una revolución descabellada y que no tenga probabilidades de éxito, pues, no quiero cargar sobre mi conciencia un imprudente e inútil derramamiento de sangre; pero, quien quiera que encabeze en Filipinas una revolución me tendrá a su lado.”

El Dr. José P. Rizal en sus escritos combatió el fanatismo.

Nosotros, los masones, definimos el fanatismo del siguiente modo:

“El fanatismo, es un extravío moral; es la exaltación del culto de una idea. Obscurece la inteligencia y embarga la razón, incapacitando al hombre para usar de ella libremente;

Ven. Her. Frank Lombardo



*En los valles de Bohol
es un “fuerte” el Dagohoy,
y Lombardo es del taller
su mas sólido sostén.*

es, en suma, una de las pasiones más funestas para la humanidad.

El fanatismo religioso conduce a la superstición; despierta el odio del hombre para con sus semejantes; produce males sin cuento, como consecuencia de las persecuciones y el derramamiento de sangre; origina el furor y destruye el sentimiento de la piedad.

El fanatismo político arrastra al hombre a los mayores excesos; despierta las malas pasiones, las ambiciones innobles, la envidia, la adulación, el servilismo, y a veces, la servidumbre, la abyección y la inmoralidad, porque mientras el hombre no está emancipado de toda servidumbre, no puede tener verdadera moralidad.”

Filipinas, ha derramado ya la sangre de sus hijos por combatir el fanatismo religioso, y gracias a la ayuda de una nación altruista Filipinas se ha salvado del yugo de los déspotas e intolerantes.

Hoy día, sin embargo, se vá notando la intromisión de los intolerantes en los asuntos del país; con esto quiero decir que, la influencia de los mismos vá apoderándose de la conciencia de nuestro pueblo.

¿Cómo se podrá comprender que en pleno siglo XX, en que la instrucción y la ciencia están muy adelantadas, el fanatismo corre a la par con ellas?

Verdaderamente es de lamentar ver a nuestros compatriotas explotados inicua-mente en sus creencias religiosas.

¿Cómo se explica que, cuando un hombre o una mujer padece de un mal en el cuerpo, antes de acudir a un médico, acude a una imagen milagrosa para la curación de su mal, desde luego, con la consiguiente limosna para una misa, o la compra de escapularios y medallitas, etc.?

La mortandad infantil, es otro mal que ha producido el fanatismo religioso; niños de corta edad son llevados en sitios inadecuados y perjudiciales para la salud de los mismos, sólo con el propósito de cumplir la promesa empeñada por sus madres a una imagen.

Rizal, en materia religiosa, dijo: “He estudiado detenidamente todas las religiones y sus filosofías y aprendí el hebreo a fin de poder leer la Biblia en su original, y he determinado después de un profundo estudio, no creer más que los dictados de mi razón y de mi conciencia.

Repito, pues, para honrar a nuestro querido hermano el Dr. José P. Rizal, y al propio tiempo servir a nuestra querida Filipinas, debemos poner en práctica sus enseñanzas.

Muchas gracias.



REMITIDO POR
"EL ERIAL"

Otros grandes patriotas

Si quieres conocer a otros grandes patriotas mira a los hombres que trabajan callados en los talleres y en los campos, y en todo sitio de labor honesta. El que rompe la tierra con su arado; el que levanta un muro, ladrillo por ladrillo; los que tienden un riel, con dolor de su cintura dicen gran bien de la patria en su silencio y la engrandecen cada minuto con su esfuerzo. Todo aquello que enorgullece a la república lo hicieron éstos que trabajan callados. Callados para la vanidad y la mentira.

Verdaderos y falsos patriotas

Cuando veas a uno nacido en tu misma tierra, que es haragán, o que defrauda a la comunidad, o que prostituye con sus ficciones, niégale patria, niégale patriotismo. Y al extranjero sobrio, verídico y honrado, que hace su obra a conciencia, por humilde que ella sea, y cobra y paga con equidad, y ama el bien y la justicia, siéntelo ciudadano como tú y anhela que la nación se llene de estos hombres.

No ama a su hogar el que conspira contra la paz y el bien de los demás hogares. No ama a su patria el que envenena el aire con su aliento de odio al extranjero.

Del que diga un discurso altisonante,

en elogio de la patria, necesario será que conozcas sus costumbres para saber si la sirve con lealtad. Aléjate presuroso de los que emplean el tiempo en repetir que son patriotas, y viven del patriotismo de los demás.

Considera al individuo como un punto y, sirviéndote de éste como centro, traza cuatro circunferencias concéntricas: en el círculo más chico, tienes representada la familia, y en los otros, mayores cada vez, la patria, la humanidad, la vida espiritual. El sano egoísmo individual no invade el círculo del hogar: le sirve de centro; el del hogar no choca con las ideas y sentimientos que se agitan en el círculo del patriotismo; el culto de la patria no excluye en lo más mínimo la fraternal solidaridad humana, y nada de las zonas de este mundo roza el más amplio círculo de las aspiraciones espirituales.

Esta demostración te orientará en las diversas situaciones de la vida.

¿Te obliga el patriotismo a verte despojado del fruto de tu trabajo y a abandonar tu familia? ¿A robar, incendiar y asesinar? Detente: ese patriotismo no debe ser el tuyo. Será, quizá, el de los ambiciosos sin escrúpulos o el de los que trafican con la guerra.

El verdadero patriotismo no es el que te empequeñece, te arruina y te convierte alternativamente en esclavo o en bandido.

Es trabajo y amor; alegría en el corazón y paz en la conciencia.

La voluntad

Las palabras sonoras te seducen y no te dejan escuchar las que encienden tu voluntad, hacen más vivas tus necesidades y te obligan a satisfacerlas por el trabajo y el sentido común.

La conveniencia y la ingenuidad

Cuando tu conveniencia te induce a avanzar, un discurso te hace retroceder; cuando tu experiencia te aconseja retroceder, un discurso basta para que marches adelante. Quienes tienen por oficio la política cuidan de repetirte idénticas promesas: es un traje cortado a la medida de tu ingenuidad.

Y serás gran patriota

¿Por qué, si el patriotismo es una virtud, ha de apartarse de las demás virtudes? ¿Por qué ha de estar en pugna con algo que sea bueno?

Uno es el amor y uno es el bien. Comienza por ser honrado y laborioso; gobierna tu hogar con el ejemplo de tus acciones y con una dulce rectitud; entrega noblemente al porvenir las energías de tu cuerpo y de tu alma, serás un gran patriota.

Un Consejo

*Cuando llegue a tu hogar algún viajero
Con la luz del placer en la pupila,*

*Si no sabes quién es, con voz tranquila,
Antes de entrar, pregúntale primero.*

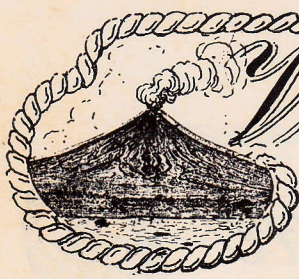
*Pregúntale quién es, al que altanero
Al tocar a tu puerta no vacila;
Al que en su trato en apariencia estila
El proceder de un rico caballero.*

*Pero al que débil tu favor reclama,
Y ante tu hogar, jadeante, se detiene,
Al que tristes sus lágrimas derrama.*

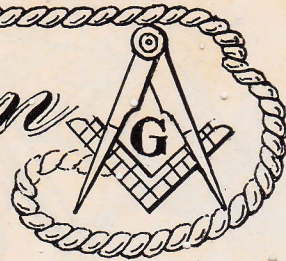
*Al que te pide un pan, pues hambre tiene,
¡No preguntes jamás cómo se llama
Cuál es su patria, ni de dónde viene!*

—FRANCISCO S. PIEDRA

Se celebrarán ceremonias fúnebres, bajo los auspicios de la Gran Logia, en memoria del Muy Ilustre Gran Maestro Clark James en el Templo Plaridel, 520 San Marcelino, Manila, el domingo, 6 de agosto de 1939, a las 9 de la mañana. Se verificará el entierro después de las ceremonias en el Cementerio del Norte. Se suplica a los hermanos su puntual asistencia.



Vernacular Section



Kapasyahang Nagpapahayag Na Si Rizal
Ay Di Tumaliwakas sa Masoneria at Nag-
papahayag Din Na Sinulat ng Martir ang
Ultimo Adios Noong Ika-29 ng Disyembre ng 1896.

(Pinagtibay sa ika Dalawangpu't-pitong Taunang Pagpupulong ng Gran Logia de Masones Libres y Aceptados sa Kapuluang Pilipinas noong ika 24 ng enero ng 1939. Tinagalog nina Francisco Laksamana ng Lohia Nilad Blg. 12 at Julian C. Balmaseda, naging Unang Tagapagturo at kasapi sa Lohia Pintong Bato Blg. 51.)

SAPAGKA'T, sa pagtatangkang upasalain ang banal na ala-ala, ang marangal na kalooban, matining na pananalig at mga matataas na kaalaman ng ating Kapatid na si Dr. José Rizal, ay laging ipinamamarali ng mga kaaway, maging sa hayag at maging sa lihim, na ang nasabing Kapatid ay tumaliwakás sa Masoneria at nagbalik-loob sa Katólisisimo bago siya barilín sa pook ng Bagumbayan noong ika 30 ng Disyembre ng 1896;

SAPAGKA'T, laban man sa katotohanan ay laging ipinamamahayag nila ang isang kasulatang diumanó'y salin ng tunay na kasulatan ng sinasabing kanyang pagtaliwakás at pagbabagong-loob, kasulatang katulad ng sumusunod na salin:

"Nagpapahayag akong ako'y katólíko, at sa pananampalatayang ito na siya kong kinagisnan at namatnugot sa aking pag-aaral ibig kong mabuhay at mamatáy.

Tinataliwakasan ko ng buong puso ang lahat ng sa aking mga salita, sinulat, lathala at ginawi ay maaaring naging salungát sa aking pagka-anák ng Iglesya Katólíka. Nanánampalataya ako at nanánalig sa lahat ng itinuturo nito, at ako'y napaiilalim sa kanyang mga iniutos. Kinamumuhian ko ang Masoneria, sa pagiging kaaway nito ng Iglesya. Maaaring ipasya ng Prelado Diosesano, Mataas na Kapangyarihan ng Iglesya Katólíka, ang paghahayag ng mga pangungusap kong itong kusa sa aking sarili upáng mabigyang lunas ang ali-ngásngas na maáaring ibinunga ng aking mga ginawi, at upáng ang Diyos at ang mga tao'y magpa-tuwad sa akin.

Maynila, ika 29 ng disyembre ng 1896,
José Rizal"

SAPAGKA'T, sapúl noong taóng 1901, na, sa lilim ng Bandilang Amerikanong maka-kalayaan at maka-katarunga'y pagsurii't patunayan ng mga pilipino sa mga pahayagan na ang tinurang kasulatáy isáng kathang panlinlang lamang, ay parati nang hiningí sa mga maninirang-puri na ilahad nilá ang orihinal ng kasulatang si-

nabi;

SAPAGKA'T, bagamán mapilit ang pagpapalahad ng orihinal, ay di nailitaw ng mga nagmamatiagás sa pagpapatotoo ng kasulatang nasabi'y tunay, at ang idinadahila'y nawala;

SAPAGKA'T, pagkaraan na lamang ng tatlong-pung taón (30), o dili kaya'y nang taóng 1935, ay saka pa lamang noon nila nasabi na umano'y natagpuan ang orihinal ng kasulatan sa loob ng isang 'vault' o kabang-bakal, sa mga taguan ng Arsobispo ng Maynila;

SAPAGKA'T, kung sinulat nga ni Rizal ang tinurang kasulatan ng kanyang pagtaliwakás at pagbabagong-loob, sana'y itinago ito ng mga kagawad ng Iglesya Romana sa isáng lugal na tiyak at masinop upáng di mawaglit at lalung-lalo na upang di mawala, alang-alang sa kapakanan ng Iglesya, at disi'y agad naibunyag sa madla mula pa sa unang sandaling mabunsod ang pagtatalo tungkol sa katunayan ng nasabing kasulatan;

SAPAGKA'T, ang mga paliwanag at dahilang sinabi nila'y payak na kamusmusán, halimbawa'y tulad ng pahayag ng Pareng Heswitang si Pare Pio Pi, na anyá'y

"Ang orihinal (ng kasulatan sa pagtaliwakas) ay ibinigay sa Arsobispo Nozaleda. Ang mga salin ay iniingat pa rin sa aming taguan. Ang kinálagyan ng mga orihinal (bumabanggit din ng pagtaliwakás ng ibáng mga masón) pagka't lahat ng ito'y

siyang rawala, ay hindi namin malaman. Sa Palasyo Arsobispal ay tila hindi rin makita kahit na hinanap. Hindi namin alám kung gumawa ng pagsisiyasat at pag-uusisa kay G. Nozaleda, o kangino mang nanunuparan sa Kálíhiman nang mga panahong yaon. Sa kawalán ng katunayang sukat mapanghawakan, kami ay nakapaghinalang tila siyáng malapit magkátotoo na mahirap pabulaanan. Nang mga araw na yaon, na ang lahat ay pinaghaharian ng hangaring malaman ang lahat ng mga bagay-bagay at pangyayari, ¿hindi ba mangyayaring may nagpahiram ng mga kasulatang iyan sa mga iba na di na nakaisip magsauli? Para sa iláng mga tao'y napakamahalagá ang mga tinurang kasulatan, at di lamang ito ring kahalagahang ito ang maaaring naging sagwil sa pagsasauli, kundi pa namán ang takot na mapagbintangán din ang sarili pagkabisala, at saka, ¿sinong nakaáalam! kung isang pangkat ng pananampalatayang laban sa Katolisismo."¹

SAPAGKA'T, kung tunay na ipinahiram ng mga taga Arsobispado ng Maynila ang orihinal ng kasulatan sa kanino man, ang nakahiram, kung kailan ng katólisisimo ay hindi na iyon ibabalik; at kung isa namang katólíko ay di yao'y naibalik sana agad at nailitaw nang iyon ay pinagtatalunan, at sa gayo'y nakatulong sa pagpapatunay na mayroon ngang kasulatang orihinal;

SAPAGKA'T, kung sa Palasyo Arsobispal, kagaya ng patotoo ni Pare Pio Pi, kahit na hinanap ay di nakita noong 1901 ang orihinal ng kasulatan sa pagtaliwakás ni Rizal, gayong kailangang kailangan ng mga nagmamatiagás na ito'y ilahad sa madla, dahil sa malaking kahihiyang nangyayari sa kanilá sa pagtatalo ay táhasang di mapaniniwalaan ng tanang maibigin sa katuwiran at sa katotohanan na ang kasulatang yao'y nakita pagkaraan ng TATLONG-PUNG TAON (30) sa loob ng isáng "vault," o kabang-bakal, sa Arsobispado ng Maynila nang ika-18 ng mayo ng 1935, na pinatotohanan naman ni Pare Manuel de Gracia;²

(Itutuloy)

INDEPENDENT SHOE SHOP

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

* * *

Miners Boots, all heights & sizes
carried in stock

Hungarian Hob Nails
Riveted calks
Neetsfoot Oil
Rawhide Laces

Everything for the men that seeks
the gold

Write for price list

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

OUR NEW GRAND MASTER



Major General Jose de los Reyes
(Philippine Army, Retired)

Born in Bulacan, Bulacan, on August 19, 1876

Passed on March 20, 1915

Raised on March 24, 1917

Charter Member of Mount Lebanon Lodge No. 80 on March 23, 1922

Master in 1934

Junior Grand Warden in 1937

Senior Grand Warden in 1938

Deputy Grand Master in 1939

To the Memory
of
Most Worshipful Brother
Clark James
Grand Master
of the
Grand Lodge of Free and Accepted
Masons of the Philippines
Who Crossed the Great Beyond
on July 29, 1939
this page is
Gratefully Dedicated