

The Cable Tow

Vol. XVII

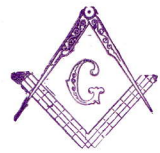
Manila, P. I. September, 1939

No. 4

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 ZEALOUS MAZON



Wor. Bro. Hyman Mayer Levine

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



Pictures taken during the funeral ceremonies held by the Grand Lodge of Free and Accepted Masons of the Philippines at Plaridel Masonic Temple on August 6, 1939, in memory of our late Grand Master Clark James.

THE CABLETOW

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 102 Lodges (25 in the City of Manila), with approximately 5,250 Master Masons. It is the only sovereign Grand Lodge in Asia that is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles. The present elective Grand Officers are Grand Master, Jose de los Reyes; (Deputy Grand Master, Vacant;) Senior Grand Warden, John Robert McFie, Jr.; Junior Grand Warden, Jose P. Guido; Grand Treasurer, Vicente Carmona, P. G. M.; Grand Secretary, Teodoro M. Kallaw, P. G. M. Grand Lodge meets on the fourth Tuesday of January each year.

EDITORIALS

WILL THE MADMEN WIN?

AT this writing the "war of nerves" in Europe has almost come to a head. Hitler has concluded a non-aggression pact with Stalin, to the complete surprise of Britain and France, whose hopes of a British-French-Soviet military treaty have been definitely cheated. Thus Poland faces the same fate as Czechoslovakia's, as the Nazis are all set to goosestep into Danzig and the Polish Corridor.

The picture is very dark indeed. The dictator states, sad to admit, seem to have won completely in the poker game of diplomacy, and before we know it, the world may be rocked by another earthquake far transcending the proportions of 1914's armageddon. That would be extremely precarious for the smaller democracies especially, possibly rocking them out of existence as independent states.

Our interest in this worst of all possible situations growing out of Europe's power politics, is the death-blow to the rights and liberties of man won only after countless struggles and bloodsheds. If we had clung to a slender thread of hope in the past few months, that thread has all but snapped now, with the heels of the dictators poised to fall upon all of Europe.

We turn to Britain and France for the answer to our grave doubts. These are formidable powers by the very testimony of history. Their capacity for resistance is an admitted fact, the tenacity of their peo-

ple has been demonstrated. But most important to us who believe in the ideals of Democracy, is that these nations will fight to the last ditch in defense of the inalienable rights of free men.

We have yet to see the totalitarian states go through the test, and this test will not be found in the mere clash of diplomatic bluffs, or even in the first impact of arms, but in the days that will follow, the dark, dreary days of continued fighting in land, sea and air, when human patience is the thing that counts, the patience sustained by faith in a good cause.

The soldiers of the democracies will march in the inspiration of that faith. They will not be mere automatons responding to commands. In their ears will be, not merely the echo of their masters' words, but the voice of a humanity aware of the danger that all the dictatorships in this world mean to it. Crusaders of Democracy, they will march as they have marched before, that Liberty, Equality and Fraternity may not perish from this earth.

May the Supreme Architect of the Universe stay the usurper's hand in this developing tragedy of Europe, for the sake of the peace and security of the small and the defenseless. But should the arrogant madmen of this hour refuse to see the light, there must still be victory for the forces of reason who are God-fearing, with the moral support of all liberty-loving peoples behind them.

FRATERNAL GREETING

WE extend our heartiest welcome to our new High Commissioner, Francis B. Sayre, upon his assumption of a new trust in his career. His norm of conduct, we have not the least doubt, will be statesmanlike in the highest sense.

He comes at a time when we most need of protection against the underhanded intrigues of intoler-

ant meddlers. He comes when the pressure against established liberty of conscience in this country is being renewed with increased vigor.

High Commissioner Sayre should prove the Nemesis of the pressure agents. His free mind, his fundamental sense of liberty, will be the bulwark of our constitutional rights. This is our conviction as we extend our hand in fraternal greeting.

CLARK JAMES *

By GEORGE ROGERS HARVEY, P. G. M.



MOST Worshipful Brother Clark James was the first Grand Master of our Grand Lodge, in the twenty-seven years of its existence, who passed away while holding that high office. It is the privilege and duty of his Masonic brethren who survive him to extol his many virtues and give expression to his superior qualities as a man and Mason.

I was not intimately acquainted with him, and did not see him often, owing to the distances which separated us in our lines of duty, but I had the pleasure of knowing him some thirty years. I have enjoyed the hospitality of his home on two or three occasions when I was in his province, and had occasion to observe him as a quiet and effective worker in Freemasonry from time to time during the greater part of the period of our acquaintance.

Clark James was born in McKinney, the county seat of Collin County, Texas, on December 1, 1870, and died in Lingayen, Pangasinan Province, Philippine Islands, at 2:40 P. M. on July 29, 1939, at the age of 68 years. He grew up in Texas and received his education in the public schools of that State, was a teacher in the public schools for several years, and later in 1893 took a course in bookkeeping in Hill's Business College. In that same year he entered Baylor University in Waco, Texas, and in 1896 was graduated therefrom in Literature and Oratory. But long before he went to the Baylor University he taught school and earned the money which enabled him to take the business and college courses. After completing his university training in 1896 he studied law for about three years, but never went to a law school. He was admitted to the Bar in the United States District Court for the Southern District of the Indian Territory, which was later incorporated into the State of Oklahoma, and he practiced law in the Indian Territory until 1904.

Clark James came to the Philippines early in 1904, having arrived in Manila on April 2nd of that year, as a teacher in the Bureau of Education. His family, consisting of his wife, Mrs. Mary E. James, nee Mary Elizabeth Wilson, and their two daughters, Elizabeth Mae James and Grace Ophelia James, joined him in the Philippines a few months later. Mrs. James returned to the United States in 1916 to place her two daughters in school and Mrs. James died in San Antonio, Texas, on May 3, 1917. Elizabeth Mae married Dan Allensworth on January 8, 1926, and was divorced in April, 1936, and is now employed in the New Station Hospital in Fort Sam Houston, Texas. Ophelia Grace married Fred Skinner in Texas, and he was killed in a hunting accident in 1934 and she was killed in a car accident in 1935. Brother James married Miss Primitiva Parajas of Calasiao, Pangasinan, on August 24, 1935, and she survives him.

Our beloved Brother, Clark James, began his Masonic career in Manila Lodge No. 342 under the Grand Lodge of California, now Manila Lodge No. 1 under the Grand Lodge of the Philippine Islands. He was initiated an Entered Apprentice Mason on September 13, 1910, passed to the degree of Fellowcraft on December 23, 1910, and was raised to the Sublime Degree of Master Mason on February 22, 1911. On June 4, 1918, he took a demit from Manila Lodge No. 1 and became the founder of Malolos Lodge No. 46, at Malolos, Bulacan Province; and later, after he was appointed provincial treasurer of Pangasinan, he took a demit from Malolos Lodge No. 46 on November 15, 1919, and became the founder

of Pangasinan Lodge No. 56, at Dagupan, Pangasinan. Since that time he has been a very regular attendant upon the Annual Communications of the Grand Lodge. His faithfulness and capacity in the performance of his Masonic duties were finally rewarded by the Grand Lodge in January, 1936, when he was elected as Junior Grand Warden. Each year thereafter he was advanced to higher office until he was elected Grand Master in January, 1939.

Brother James practically spent his life in the public service. After he came to the Philippines, he taught school for three years in the Province of Nueva Ecija. Later he served as deputy provincial treasurer, acting provincial treasurer, and provincial treasurer in various provinces, including Pampanga, Misamis, Bohol, Batangas, Rizal, Bulacan and finally Pangasinan. He served as provincial treasurer of Pangasinan about twenty years and retired in June, 1939. While he was deputy provincial treasurer of Pampanga province he took the bar examination and was admitted to the Philippine Bar in 1909, but he never engaged in the practice of law in the Philippine Islands. His public service covered the period of the greatest progress of the Filipino people. He helped to lay a broad and deep foundation for conducting the fiscal affairs of the provincial and municipal governments. When he retired from the public service in June, 1939, he was given a testimonial banquet by the officials of Pangasinan province and other friends, and they praised his honest and efficient public service. During the twenty years that he held the office of provincial treasurer of Pangasinan, I did not hear a word of adverse criticism against him, and I am assured by those who knew him best that his manner of living was above reproach. He enjoyed the confidence and esteem of those who were fortunate enough to be associated with him and of the large number of people who lived within the circle of his acquaintance.

Our departed Brother was the type of American who was sympathetic with the aspirations of the people of these Islands, and he was always just in his dealings with the people and was vitally interested in their advancement. He was able to make friends by being friendly. He had a manner and method all his own in winning and holding friends. He was always a gentleman, and those who knew him best loved him most. In his relations with other public officials and employees he never forgot or overlooked the proper courtesies that were due to his subordinates and fellow-workers. He had an innate love of fair play and honest dealing and a hatred for shams and any and all meanness of spirit and lack of fidelity to truth and honor. His generosity to the needy and suffering, the faculty of thinking and planning for the welfare and happiness of others—all these traits and more endeared him to a host of friends; and I am happy to be able to say, in the presence of those who held him dear, that there seems to be not one ignoble memory in all the shining pathway of his fame, and that, of all the gifts of mind and heart that God bestowed upon him, not one was ever used in willing service in an unworthy cause.

"As Hiram slept, the widow's son,
So doth our Brother take his rest;
Life's battles fought; life's duties done;
His faults forgot; his worth confessed."

(*) Oration delivered at the funeral ceremonies held by the Grand Lodge of the Philippine Islands on August 6, 1939, in memory of our Grand Master Clark James.

CLARK JAMES*

By JOSEPH HENRY ALLEY, P. G. M.



MOST Wor. Bro. Clark James has a long record of Masonic service, much longer than those of most of us who are here today to pay our last respects to his memory.

Most Wor. Bro. James was made a Mason in Manila Lodge No. 342, under the jurisdiction of the Grand Lodge of California, and was a member of Manila Lodge No. 1 when this Grand Lodge was formed. The original record of members of this Grand Jurisdiction shows Bro. Clark James as No. 123 on the roll. But the work of Most Wor. Bro. James took him out of Manila into the provinces, and he took his Masonry with him. Early in the year 1918 he joined with other brethren to form Malolos Lodge No. 46, and took his dimit from Manila. Again in the latter part of 1919, when he had moved to Pangasinan, he joined with another group of Masons to become a founder of another provincial Lodge, Pangasinan No. 56, and he remained a member of this Lodge in the province of his residence up to the time of his death.

He was not only a member and Past Master of his Lodge, but since its founding, has been one of its strongest members, and for many years the virtual father of his Lodge, and not only in his own Lodge, but throughout the Province of Pangasinan and the other provinces surrounding it, his strength, wisdom and charity made him the outstanding member of the Craft.

His elevation to the station of highest honor in this Grand Jurisdiction was a fitting expression of our gratitude for his labors for the Craft, as well as of our faith and trust in his leadership.

We all remember that when he accepted his election to the station of Grand Master, he stated that his great doubt was in his physical ability to carry out the onerous demands of that high office. At that time, as always, his first consideration was the good of the Fraternity, and all of us who knew him well know that his greatest anxiety during the past months has been, not his own failing strength, but his inability to carry out the plans he had made for the good of Masonry in the Philippines.

Our thoughts at this time are all of sorrow for the passing of our friend and leader. But while his physical presence has gone from us, his labors throughout the years will remain with us. His associates, his own Lodge, and this Grand Lodge will carry on their work with greater vigor because of his leadership: they will be more charitable and considerate because of his example of charity and consideration; more patient and long-suffering because of his patience and forbearance; with greater faith and trust because of the inspiration of his life and labors.

The enduring monument to our Most Wor. Grand Master Clark James has been wrought by his own hands. It is firmly established in the hearts and minds of his brethren throughout these Islands. Its jewels are the Lodges which he has founded and led thru the years, and the friends and Brothers which he leaves behind.

() Oration delivered at the funeral ceremonies held by the Grand Lodge of the Philippine Islands on August 6, 1939, in memory of our Grand Master Clark James.*

OUR COMMON AIMS

By NICANOR E. SANTOS

Master of Maktan Lodge No. 30



FREEMASONRY is not a special sect of religion, although it is highly religious in character. Masonry is neither a godless organization, as some insidious propaganda would make the world believe; for no man can be made a Mason unless he believes in the existence of One Supreme God.

It is erroneous to believe that Masonry is against religion, for in fact all kinds of religious beliefs are found within the four walls of Freemasonry as long as such beliefs center on the Fatherhood of God, and the Brotherhood of men, and the immortality of the soul.

Masonry is an institution where TOLERANCE and BROAD-MINDED-

NESS find their abode. In it you find people of all religious creeds and political views, and from different countries of the world, working together for the major principles of Freemasonry,—BROTHERLY LOVE, RELIEF and TRUTH.

BROTHERLY LOVE constitutes the cornerstone of Masonic philosophy, for by its exercise Masons are taught to regard the whole human species as one family, the high and the low, the rich and the poor all being inhabitants of a common Mother Earth are expected to support and protect one another. To regard the whole human species as one family, is truly an expression of the highest type of idealism.

RELIEF for the distressed is a duty of all men, but particularly Masons,

because Masons are linked together by an indissoluble chain of sincere affection. We are called upon to soothe the unhappy, to sympathize with their misfortunes and miseries, and to restore peace to their troubled minds.

TRUTH, a divine attribute, is the foundation of every virtue. Propaganda, however, in many instances now has tried to take the place of truth, but of no enduring uplift. Truth is the unerring guide of a Mason's life and without it nothing can be achieved, for truth forms the foundation rock of all teachings and precepts. It forms the bedrock of Masonry's strength and beauty, making it stand the test of time, so that at present Masonry stands as the Rock of Ages.

GRAND MASTER JAMES LAID TO REST



HE remains of our beloved Grand Master Clark James who passed to the Great Beyond on July 29, 1939, were conducted by his wife, and officers and members of Pangasinan Lodge No. 56 in automobiles, from Lingayen to Manila on Tuesday, August 1, 1939. The cortege was met by Grand Lodge officers in front of the Bonifacio Monument on Rizal Avenue Extension and escorted to Plaridel Masonic Temple. The body was then laid in state in the main hall of the Temple until Sunday morning, when it was laid to rest at the Grand Lodge plot in Cementerio del Norte.

The following Lodges took turns as guards of honor:

Tuesday—August 1, 1939—4:00-6:00 p. m.—Nilad No. 12; 6:00-7:00 p. m.—Minerva No. 41; 7:00-9:00 p. m.—Walana No. 13; 9:00-11:00 p. m.—Dalisay No. 14.

Wednesday—August 2, 1939—4:00-6:00 p. m.—High-Twelve No. 82; 6:00-7:00 p. m.—Manila No. 1; 7:00-9:00 p. m.—Kasilawan No. 77; 9:00-11:00 p. m.—Hiram No. 88.

Thursday—August 3, 1939—4:00-6:00 p. m.—Araw No. 18; 6:00-7:00 p. m.—Cosmos No. 8; 7:00-9:00 p. m.—Muog No. 89; 9:00-11:00 p. m.—Batong-Buhay No. 27.

Friday—August 4, 1939—4:00-6:00 p. m.—Primera Luz Filipina No. 69; 6:00-7:00 p. m.—Corregidor-Southern Cross No. 3; 7:00-9:00 p. m.—Sinukuan No. 16; 9:00-10:00 p. m.—Makabugwas No. 47 & Pilar No. 15; 10:00-11:00 p. m.—Service No. 95.

Saturday—August 5, 1939—3:30-4:30 p. m.—Indang U. D. and Bagong Buhay No. 17; 4:30-6:00 p. m.—Pintong-Bato No. 51; 6:00-7:00 p. m.—St. John's No. 9; 7:00-9:00 p. m.—Bagumbayan No. 4; 9:00-10:00 p. m.—Mount Lebanon No. 80; 10:00-11:00 p. m.—Nilad No. 12.

Sunday—August 6, 1939—7:00-9:00 a. m.—Pangasinan No. 56.

At nine o'clock on Sunday morning, August 6th, the funeral ceremonies were performed by a special team of Past Grand Masters led by the Grand Master Jose de los Reyes. The spacious hall was filled to capacity. Pictures of the occasion which appear on the frontispiece of this issue will give an idea of the impressive event attended by high govern-

ment officials, prominent members of the cosmopolitan community, and distinguished Masons of this Jurisdiction. The team was composed of the following:

Worshipful Master, Jose de los Reyes, Grand Master; Senior Warden, George Rogers Harvey, P.G.M.'15; Junior Warden, Edwin Emil Elser, P.G.M.'21; Treasurer, Vicente Carmona, P.G.M.'30; Secretary, Teodoro M. Kalaw, P.G.M.'28; Chaplain, Jose Abad Santos, P.G.M.'38; Bible Bearer, Manuel Camus, P.G.M.'34; Marshal, Antonio Gonzalez, P.G.M.'32; Senior Deacon, Christian W. Rosenstock, P.G.M.'25; Junior Deacon, Seldon W. O'Brien, P.G.M.'29; Senior Steward, Francisco Afan Delgado, P.G.M.'26; Junior Steward, Joseph Henry Alley, P.G.M.'37; Tiler, Jose P. Guido, Junior Grand Warden.

Added to the solemnity of the Masonic services were the sacred music rendered by well known artists. Prof. Angela A. de Gonzaga sang *Holy Lord, God of Hosts*, by Cherubini, and *Father in Heaven* by Saint Saens; Prof. Nelia Manalo sang *In Dreams I've Heard the Angels Singing*, by Faure; and Prof. Octavio Cruz sang *Ecce Panis* by Frigola. The beautiful composition entitled *Recordare*, by Bro. Juan de S. Hernandez of Mount Lebanon Lodge No. 80, was interpreted by Profs. Nelia Manalo and Octavio Cruz, accompanied on the organ by Prof. Vicenta Marifosqui-Eloriaga. The oration of Past Grand Master George R. Harvey extolling Most Wor. Bro. James as a man and Mason appears on page 64 of this issue; that of Past Grand Master Joseph H. Alley, enumerating the dead's Masonic services appears on page 65, also of this issue. The oration of the Grand Orator appears in the Spanish section. *Nearer, My God, to Thee*, sung by the audience, closed the first part of the ceremonies. The hearse was then conducted to the North Cemetery with the following acting as pall-bearers:

1. From Plaridel to Calle Oregon—Past Grand Masters.
2. From Calle Oregon to Paco Cemetery—Grand Lodge Officers.
3. From Paco Cemetery to Callejon Gonzales—Manila Lodge No. 1.
4. From Callejon Gonzales to Isaac Peral — Corregidor-Southern Cross Lodge No. 3.
5. From Isaac Peral to Casino Español—Bagumbayan Lodge No. 4.
6. From Casino Español to Ayala Boulevard—Biak-na-Bato Lodge No. 7.
7. From Ayala Boulevard to Arroce-

- ros—Cosmos Lodge No. 8.
8. From Arroceros to City Hall—St. John's Lodge No. 9.
9. From City Hall to Calle Hospital—Nilad Lodge No. 12.
10. From Calle Hospital to Metropolitan Theater—Walana Lodge No. 13.
11. From Metropolitan Theater to Post Office—Dalisay Lodge No. 14.
12. From Post Office to Foot of Sta. Cruz Bridge—Pilar Lodge No. 15.
13. From Foot of Sta. Cruz Bridge to end of Sta. Cruz Bridge — Sinukuan Lodge No. 16.
14. From Sta. Cruz Bridge to Plaza Goiti—Bagong-Buhay Lodge No. 17.
15. From Plaza Goiti to Calle Bustos—Araw Lodge No. 18.
16. From Calle Bustos to Ronquillo—Silañaganan Lodge No. 19.
17. From Ronquillo to Calle Raon—Dapitan Lodge No. 21.
18. From Calle Raon to Callejon Katubusan—Rizal Lodge No. 22.
19. From Callejon Katubusan to Calle Soler—Solidaridad Lodge No. 23.
20. From Calle Soler to Azcarraga—Batong-Buhay Lodge No. 27.
21. From Azcarraga to Doroteo Jose—Zapote Lodge No. 29.
22. From Doroteo Jose to Lope de Vega—Ibarra Lodge No. 31 & Minerva Lodge No. 41.
23. From Lope de Vega to Zurbaran—Malolos Lodge No. 46.
24. From Zurbaran to Mayhaligue—Pampanga Lodge No. 48.
25. From Mayhaligue to Requesens—Mount Mainam Lodge No. 42.
26. From Requesens to Bambang—Pintong-Bato Lodge No. 51.
27. From Bambang to Alvarez—Commonwealth Lodge No. 57 & Labong Lodge No. 59.
28. From Alvarez to Quiricada—Primera Luz Filipina Lodge No. 69.
29. From Quiricada to San Lazaro—Kasilawan Lodge No. 77.
30. From San Lazaro to Malabon—Taga-Ilog Lodge No. 79.
31. From Malabon to Tayuman—Mount Lebanon Lodge No. 80.
32. From Tayuman to Camarines—Modestia—Liwayway-Hagdang - Bato Lodge No. 81.
33. From Camarines to Tayabas—High-Twelve Lodge No. 82.
34. From Tayabas to Batangas—Luz Oceanica Lodge No. 85 & Perla del Oriente Lodge No. 1034, S.C.
35. From Batangas to Laguna—Hiram Lodge No. 88.
36. From Laguna to Antipolo—Muog Lodge No. 89.
37. From Antipolo to Cavite—Mencius Lodge No. 93.
38. From Cavite to Chinese General Hospital—Service Lodge No. 95.
39. From Chinese General Hospital to entrance of Cemetery—Bagong-Ilaw

(Continued on the next page)

OPPORTUNITY

By ARTHUR DAVIDSON, P.M.

Lincoln Lodge No. 34.



OPPORTUNITIES do not come to us with their true values stamped upon them. Many men blindly permit opportunities to pass them by because of their ignorance. One man permits an opportunity to slip through his grasp and goes on groping hopelessly in the dark while the Brother on his left will grasp it, and it will be the means of making his own life a success and bringing comfort and enlightenment to many others.

Opportunity is eternally before us and it is up for each individual to grasp each opportunity as they are presented and to stamp the true value upon them. The greatest opportunity a man has is being able to apply that faculty of perseverance, willingness to serve, imagination and vision, and virility of both mind and body. Indeed a golden opportunity awaits the man who possesses

the ability and faculty to equip himself with the working tools of knowledge that will insure a sane and logical order of procedure toward the achievement of worth-while things.

Never before in the history of this nation was there a greater opportunity afforded those who earnestly and conscientiously desire to serve God and country. Our country needs trained men and women who are capable, honest, reliable, sincere, unafraid, and, above all else, loyal men who can accept the bitter along with the sweet and still be able to smile; men with imagination and broad vision; men who are willing to search the remote depths of the universe in an effort to establish new ideas and truths; men who can give as graciously as they receive; men who are real leaders, courageous and noble in thought and deed; men who realize that opportunity is TRAINING

plus effort, vision and "stick-to-it-iveness;" MEN WHO REFUSE TO DIE!

Brethren, this is no preachment but it is a prayer that should be fresh on the lips and minds of all men and Masons whithersoever dispersed.

In this perilous hour of hate and unrest, Masonry can be a power of great magnitude in bringing about tranquility and contentment, a greater love toward our Brothers and God's children, and the establishment of stability throughout the world which, after all, are the cardinal tenets of our great institution and are of grave concern to all Masons everywhere.

Grand Master James

(Continued from the preceding page)

Lodge No. 97. 40. From entrance of Cemetery to Gate or Office of Cemetery—Isagani Lodge No. 96 & Agno Lodge No. 75. 41. From Gate or Office of Cemetery to Tomb—Pangasinan Lodge No. 56.

The ceremonies at the grave were conducted also in an impressive manner, with the Most Worshipful Grand Master Jose los Reyes presiding.

Grand Master de los Reyes expresses his appreciation to the individual brethren and Lodges of this Jurisdiction for their splendid cooperation.

The widow of our departed Grand Master, Mrs. Primitiva Parajas-Clark, publicly expressed her gratitude to the officers and members of the Grand Lodge, and to the Masons in general, for their sympathies in her bereavement.

GRAND MASTER VISITS OWN LODGE

One of the first official acts of the present Grand Master upon assuming the highest office in the Fraternity, was to make an official visitation to his own Lodge, Mount Lebanon Lodge No. 80, at its stated meeting of August 3, 1939. The reception was simple but impressive. Wor. Bro. Michael Goldenberg, senior Past Master of the Lodge, extolled the sterling qualities of the Grand Master and the interest he had shown in the Lodge of which he is a charter member. Wor. Bro. A. J. N. Gabler-Gumbert, Inspector of the Lodge, also made a few remarks.

One of the resolutions passed that evening was to have the words of *Nearer, My God, to Thee* printed and distributed at the funeral services in memory of the Grand Master Clark James.

Mount Lebanon Lodge No. 80, founded 17 years ago, is the most cosmopolitan in the Far East, having 14 nationalities in its membership, almost every country in Europe being represented in its rolls. Among those who held the gavel were four Jews, two Germans, one Englishman, one Pole, one Russian, one Syrian, two Filipinos, and several Americans.

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H A T E

By S. N. SCHECTER, P. M.
Mount Lebanon Lodge No. 80



OF all the passions to which humankind is heir to, hate is the deadliest. It distorts the sense of reason and balance. It blots out every virtue and redeemable grace which man has so painfully acquired. It is a blundering monster, which no viciousness in the whole catalogue of human frailties can compare with progress, and advancement has been set back centuries by the periodic outbursts of this demon of passions.

Why do we hate? We hate because the primitive in us still dominates, in spite of the thousands upon thousands of years of surface veneer and polish which advancing civilization has attained. We hate because self preservation still remains the first law of nature.

In the march of time, every obstacle which stood in the way of wresting from nature the wherewithal to sustain life and provide us with a modicum of comfort and some luxury was attached with a zeal of the inspired. And though nature yielded grudgingly, yield she did to the collective onslaught of the millions of hands of brawn and brain. In the harvest each had a weather eye on getting enough to assure security

for himself and as much for his posterity as agreed and conscience would permit. This led to so rapid an advancement in trade and manufacture that in the process little or no attention was paid to developing the finer instincts and conquering the base and primitive in us. And because we did not develop a workable system of collective security there came a day when society consisted of a few "haves" and a large army of "have nots" each with a legitimate claim, yet of hopelessly divergent views.

Issue was joined and the struggle commenced. Vested rights pitted their strength against the vast millions resulting in class war and class hate. Fanning the fires of hate and struggle there appeared in each camp charlatans and demagogues, whose sole stock in trade was a power to agitate. To stir up the passions, and separate the contending factions by ever increasing distance. Thus making a possible mutual solution to the problem confronting them impossible until saner counsel would prevail. And here we are in a world topsy-turvy with hate and intolerance; with greed and insatiable lust for power of each over the other, the order of the day.

Looking back in retrospect, we can

see that we made a bad start. Hand in hand while wrestling with nature we should have given as much attention to subduing our passions and to the spiritual advancement of man as we did to his economic enhancement. Had we exerted as much energy in eliminating greed and the lust for power as we did in conquering nature, there might have been a different story to tell to-day. As the matter stands, the problem which confronts civilization is what shall we do to bring about a new regeneration of hope and progress based on the happiness of the many, without violating certain sacred rights which time and practice have sanctioned.

Can the genius of men work out a peaceful solution; bring about an ordered economy which will spell security to all who are willing to work and earn that security by the sweat of their brow? Is it possible to eradicate hate and intolerance and make love of man for man the guiding spirit in all our dealings? Such a thing is within the realm of possibility if we will attack the problem honestly, minus greed, and hate and intolerance. Turn deaf ears to charlatans and demagogues, and take into our confidence the voice of reason and the commands of the Great Ruler of the Universe.

SUCH IS LIFE

Getting out this magazine is no picnic. If I print jokes, people say I am silly; If I don't, they say I am too serious; If I clip things from other magazines, I am too lazy to write them myself; If I don't, I am too fond of my own stuff. If I don't print contributions, I don't appreciate true genius; If I do print them, the magazine is filled with junk. If I make a change, in the other person's write up, I am too critical. If I don't, I am asleep. Now like as not some of you will say I swiped this from some other magazine—I DID.

SICK COMMITTEE

The following brethren have been appointed by the Most Worshipful Grand Master as members of the Sick Committee for the month of September, 1939:

Hyman M. Levine (80)
Luis de los Santos (77)
Santiago Puertollano (79)

Resolution of Condolence Adopted by SIGMA MU (SONS OF MASONS) FRATERNITY

Plaridel Hall
1531 Gral. Luna, Manila

WHEREAS, the members of the *Sigma Mu* (Sons of Masons) Fraternity have learned with deep sorrow of the passing of Mr. Clark James, Most Worshipful Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines; and

WHEREAS, the members of the *Sigma Mu* Fraternity deeply mourn the death of a truly great man, who has lived an exemplary Masonic life; and

WHEREAS, we consider the death of the Grand Master as an irreparable loss to the Grand Lodge in particular and to Freemasonry in general; and

WHEREAS, we deem it our solemn duty and obligation to pay tribute to the memory of a beloved and distinguished Mason;

BE IT THEREFORE RESOLVED,

that this humble Resolution of Condolence be tendered to the Grand Lodge through the Grand Secretary; and

BE IT FURTHER RESOLVED, that a copy of this resolution be published in *The Cabletow*.

FRANCISCO S. SANTOS

Most Exalted Brother

HIPOLITO V. RUIZ

Vice-Exalted Brother

HALILLULA TAUPAN

Brother Custodian

EDEN ESPEJO

Brother Recorder

RODRIGO V. SANTOS

Brother Chaplain

MARIANO NAVARRETE

Brother Porter

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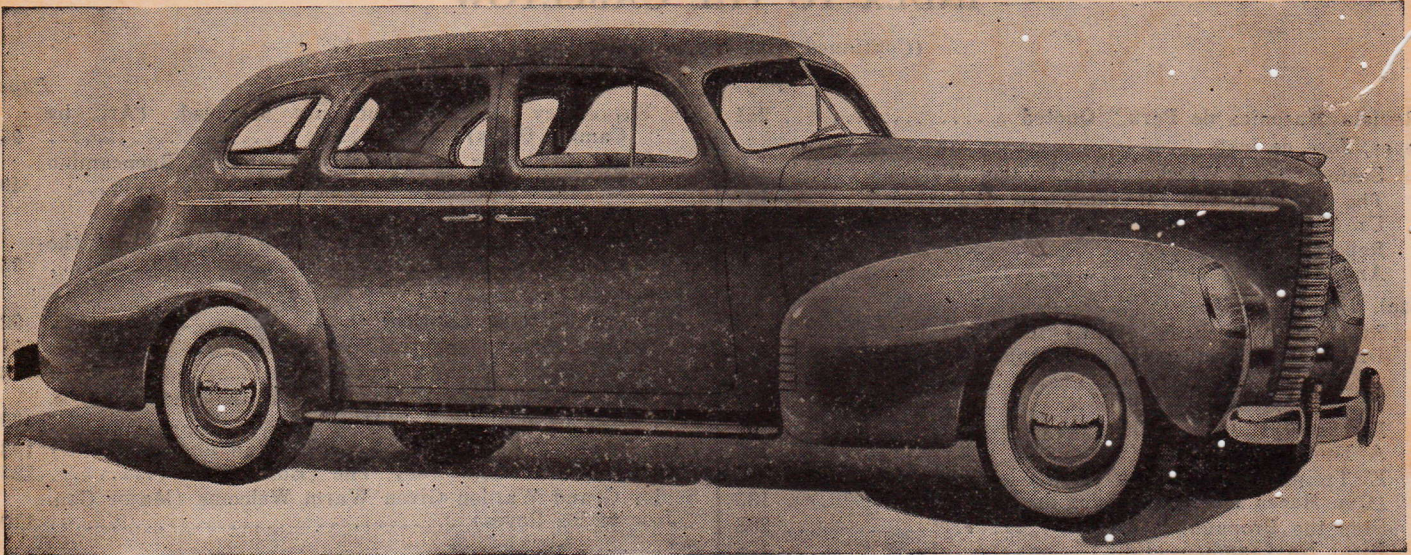
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VAN NUESTROS SALUDOS AL M. I. HERMANO JOSÉ DE LOS REYES



OR disposiciones de nuestra constitución, y a raíz de la muerte del Muy Ilustre Hermano Clark James, nuestro Gran Delegado electo en nuestra última Gran Comunicación, M. I. Hermano José de los Reyes, viene a ocupar la silla de Gran Maestro.

Desde muy temprana edad se hizo militar empezando por las filas de simple soldado. Por propios merecimientos fue escalando y ocupando diferentes categorías hasta retirarse con el grado de comandante general.

Como buen soldado es disciplinado, y recordamos aún un discurso suyo cuando decía a los hermanos que ninguna institución por democrática que fuera podría subsistir sino fuera a base de una fuerte disciplina. Es de los que dicen que debemos ser disciplinados, sin ser tiranos.

Nos decía en una entrevista lo siguiente:—"Que cada masón mantenga en su mente siempre vivas las promesas que ha hecho y que procure cumplirlas como hombre de honor en todas las ocasiones. Profesar la

masonería, o cualquiera doctrina, sin practicarla leal y fielmente y con entusiasmos es causar un grave daño a la Venerable Institución y a la causa de todos los masones."

Ha venido militando en las filas de la institución desde el año de 1911 y sostiene que la masonería puede prestar grandes servicios al ejército haciendo llegar a los miembros de éste nuestras elevadas y nobles enseñanzas.

En el año de 1897, en preparación para la segunda etapa de nuestra revolución, nuestro Her. José de los Reyes se hizo militar. Y nos cuenta que muchos hermanos de nuestra propia raza, que cayeron vencidos en lucha leal, fueron objeto de caridad masónica por el enemigo. Otro tanto decía de nuestros enemigos de armas que se daban a conocer que eran masones.

Nuestro presente Gran Maestro es un pensador que irá sublimizando con radiaciones mentales la vida masónica en esta Gran Jurisdicción. ¡A él van nuestros saludos!

LA MASONERÍA ES CIENCIA



HACE bastante tiempo sosteníamos esta tesis, diciendo que si la ciencia es aquello que nos pone en conocimiento y posesión de la verdad, la masonería no hace otra cosa que despejar nuestra mente de las marañas que entreteje en ella la ignorancia.

Si ciencia no es mas que coordinado número de principios, la masonería no hace otra cosa que sembrar ideas y grabarlas en nuestra razón y conciencia como un sistema u organismo de conocimientos para la práctica del *bien* paralelamente con la revelación de la *verdad*.

Si la ciencia educa el espíritu, la masonería procura elevarlo a sus mas altas perfecciones para conocer la Suprema Verdad. Siempre decimos que la humanidad debe llegar a las máximas ascensiones del espíritu.

Salvá dice que a un determinado sistema de principios científicos suele siempre corresponder un determinado conjunto de reglas morales.

Nosotros decimos que un determinado conjunto de

reglas morales obedece siempre a un sistema determinado de principios científicos.

La masonería no hace otra cosa que obedecer a este sistema determinado de principios científicos al enunciar sus grandes y sublimes máximas y preceptos. Por eso es ciencia.

Dicen que de la *verdad* no puede venir el *mal*, como tampoco del *error* puede seguirse ningún *bien*. Y preguntamos, ¿qué ha hecho la masonería desde los albores de sus primeros días que no fuera la continua y desinteresada práctica del *bien*? Por eso es Verdad y por eso es Ciencia. ¿No trabaja ella esforzada e incansablemente para alejar de nuestro espíritu aquellas deformidades y aberraciones que son una traba para su perfección?

La masonería somete a una misma disciplina a nuestra mente y a nuestra voluntad, disciplina que obligando a nuestro entendimiento a conocer la *Verdad* y a nuestra voluntad a practicar el *Bien*, hace que el hombre vaya perfeccionándose tanto en el mundo intelectual como en el moral. Esto es obra de la masonería y por eso es ciencia.

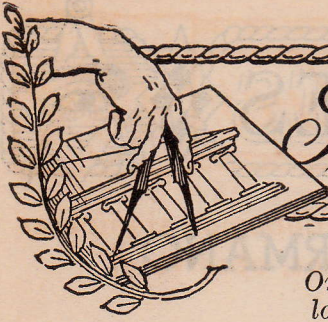
LA LIBERACIÓN HUMANA ES NUESTRO OBJETIVO



L hombre es por naturaleza libre. Ha nacido con este atributo que Dios ha impreso en él como sello distintivo. Y como libre que es, su naturaleza no puede evolucionar sino a base de libertad y emancipación. Todo aquello que se oponga a este atributo se opone consecuentemente a la misma naturaleza humana.

Pero esto que es tan fundamental para la existencia feliz del hombre se lo negamos en mas de las veces a nuestros propios semejantes. De ahí ha nacido la esclavitud en sus diferentes formas. De ahí nació la esclavitud o sujeción del hombre por el hombre. De ahí nació la esclavitud de la conciencia a

(Continúa en la página siguiente)



Sobre la Plancha de Trazar



Oración pronunciada por el Ilustre Gran Delegado, Hno. José de los Reyes, en las ceremonias fúnebres del M. I. Hno. Clark James.

Muy Ilustres Grandes Maestres;
Damas y Caballeros;
Hermanos:—



OS hemos congregado hoy para cumplir un importante como triste deber. Hemos venido aquí para rendir juntos en la forma más solemne nuestro último homenaje, nuestro tributo de amor al amigo leal, al hombre bondadoso, al compañero obrero, nuestro Muy Ilustre Gran Maestro Clark James.

Libre por fin de las ligaduras que le sujetaban a esta vida material, su espíritu ha emprendido su vuelo hacia una nueva existencia que nuestra fé nos dice es mil veces mejor. ¡Le hemos perdido para siempre!

Nosotros, que le hemos profesado un verdadero afecto de hermano, la ofrenda más preciosa que hoy podemos ofrecer a su memoria son nuestras fervientes plegarias por el eterno descanso de su alma.

Resignados y obedientes a los sabios designios del Gran Arquitecto del Universo, hemos venido preparados para llevar a cabo el último y muy triste deber de acompañar a ese cuerpo inanimado que allí yace inerte y rígido al lugar de su postrer reposo, y depositarlo en el regazo de la madre naturaleza de la que fué formado y a la cual debe volver a reintegrarse.

En el transcurso de los años en que ese cuerpo fué todo vida y lleno de vigor, se prestó todo entero y sufrió todos los rigores de la forzada como fatigosa existencia durante una larga peregrinación en este valle de dolor y de enconadas é interminables luchas del hombre contra el hombre. Su alma ha volado al seno

de su Creador para gozar de la vida gloriosa de las almas que en esta existencia efímera vivieron, no la vida de molicie y placeres triviales, sino la vida ejemplar del Dios-hombre, en la humildad y en el trabajo, sirviendo la causa de la humanidad y practicando el bien por el bien mismo.

Ese cuerpo, hermanos míos, fué de un hombre bueno y un buen Mason. Un hombre que laboró honrada y constantemente durante su vida de más de dos tercios de siglo. Ese hombre fué Clark James. Más de la mitad y los mejores años de su vida los dedicó al servicio del gobierno de nuestro pueblo, y sus servicios se caracterizaron por eficientes y honrados. En su carácter de Mason ejecutó una labor activa con verdadero desinterés, sinceramente y sin miras de lucro o beneficio personal. Trabajó con el solo propósito de servir a sus semejantes y a la sociedad, difundiendo la luz y las sanas doctrinas de la Masonería. Habiéndole conocido personalmente por más de treinta años, me siento seguro de no equivocarme al decir que la humildad, la tolerancia y la bondad formaron el sello distintivo de su personalidad. Se ganó el aprecio y el respeto de cuantos de cerca conocieron su hombría de bien y sintieron la influencia de su trato afable y sincero.

Hermanos, este es el hermoso carácter del compañero obrero cuya pérdida todos lamentamos. Pero si hemos perdido su colaboración material, podemos estar seguros que su alma amiga continuará alentándonos en el futuro con el mismo amor, como en el pasado desde la Logia espiritual de nuestro Supremo Gran Maestro que está en el Cielo.

¡La voluntad de Dios sea cumplida!

LA LIBERACIÓN HUMANA ES NUESTRO OBJETIVO

(Continuación de la página anterior)

ciertos y determinados preceptos religiosos estatuidos por los hombres. De ahí nació la esclavitud política, o sea, la sujeción del pueblo a determinados intereses de partido o de bandería. De ahí nació la sujeción de naciones y colectividades enteras a la fuerza invasora de los más fuertes.

A eliminar en todo lo posible estas formas diversas de esclavitud tiende la masonería. La masonería tiene por objetivo la liberación humana.

Pero no es tan sólo la liberación del hombre de la sujeción en que pudiera someterle sus semejantes a lo que tiende la masonería. También la liberación del hombre de sus propias pasiones es parte de su programa de acción. Y por eso se dice que la masonería debe ser escuela para las máximas ascensiones

del espíritu. Por eso se dice que los masones se educan en la escuela de la *verdad*, de la *certeza*, de la *virtud*, del *bien*, del *amor*, y de todas esas excelcitudes del espíritu. Por eso queremos la cultura en todos sus órdenes y no sólo para nuestros propios miembros, sino también para todos los hombres.

Se ha dicho que la vida es una sucesión de muertes y de resurrecciones. Puede ser que para el mundo físico esto sea una verdad; pero para el mundo moral y espiritual la vida es un ascenso continuo del hombre hacia *lo infinito*, sin muertes ni resurrecciones. Y a menos que actúe en un plano de verdadera liberación, el hombre no ha de ascender, no puede ascender, hacia *lo infinito*. Por eso es que la masonería tiene por objetivo la liberación de la humanidad.



De Charla con Nuestros Hombres



Byron firmaba que el que no es mas que justo es cruel, y es por eso que debemos atemperar la justicia con la tolerancia y la misericordia, si hemos de ser humanos, observa el
 Ven. Her. Hyman M. Levine

NUNCA como hoy día oímos tanto de *justicia social* y las consiguientes relaciones entre el capital y el trabajo. Por esto, creímos oportuno acercarnos para esta charla a un hermano que con autoridad pudiera decirnos algo sobre tan escabroso tema. El Ven. Her. Hyman M. Levine, actual Ven. Maestro de la Logia Mount Lebanon No. 80, es uno que tiene centenares de hombres trabajando con él, por lo mismo que es el actual presidente y gerente general de la Bachrach Motor Co., Inc., empresa que es una de las primeras en lo que a los negocios de transportación y de automóviles se refiere.

—¿Le place a usted ser el Ven. Maestro de la Logia Mount Lebanon No. 80?

—Me place desempeñar cualquier cargo a que los hermanos me llamen, no importándome sus difíciles responsabilidades, pues, usted convendrá conmigo que nada en masonería puede ser de tanta responsabilidad como el estar empujando el mallette de Ven. Maestro.

—Tengo entendido que su logia es una de las más cosmopolitas.....

—Mi logia se enorgullece de tener en su seno como miembros activos a hermanos de catorce diferentes nacionalidades.

—También tengo entendido que usted tiene bajo su control a centenares de obreros como presidente y gerente general que es usted de la Bachrach Motor Co.

—Y puede usted estar seguro que también me place la experiencia que se va adquiriendo con el trato constante y diario que uno tiene que llevar con personas de diferentes temperamentos, idiosincrasias y pasiones.....

—¿Y cómo se las arregla usted?.....

—Oh, eso es muy sencillo. Hoy se habla mucho de *justicia social*, y eso lo hemos estado practicando en nuestras relaciones con nuestros obreros desde que tuviera algo que ver con la firma que ahora manejo.

—*Justicia social*; he ahí una frase que se emplea mucho hoy día, pero que no todos entienden.....

—Porque no se paran en determinar que por *justicia* se debe entender en terminos absolutos. Juristas muy conocidos van definiendo lo que es o debe entenderse por *justicia* y no discutiré

con ellos; pero yo creo que la mejor definición es la que nos da nuestro monitor cuando nos dice que es esa norma de conducta que nos capacita para que demos a cada uno lo que le es debido sin distinciones de ningún género. Esta es una virtud que no solamente está conforme con cualquiera ley divina o humana, sino que también es y constituye el fundamento de toda sociedad civil.

—Aunque en su esencia la *justicia* es inmutable, sin embargo, debemos convenir con Byron cuando él dice que *aquel que solamente es justo es cruel*. Esto es, que debemos humanizar el concepto de *justicia*, y, en cierto modo, hacer lo que Franklin solía decir, que "la Piedad y la Indulgencia deben caracterizar todos los actos de *justicia*." Y para mí, *justicia social* no es mas que la práctica de aquel principio de ir destinando cada cosa a los fines requeridos por su propia naturaleza.

—*Justicia social* es una idea más bien concebida para mejorar las condiciones de vida de la clase obrera. Convengo con la idea de que no es esfuerzo perdido el que se haga para aliviar de su carga a cualquier sector de la humanidad que sufre.

—Tal vez nos contraríe el saber que no siempre la idea de *justicia social* ha de hacer que desaparezcan la opresión, la esclavitud, las necesidades y otras cosas que deprimen el espíritu de la clase trabajadora. Sin embargo, debemos tener en cuenta que todo esto ha existido desde que el hombre es hombre, y seguirá existiendo mientras no se eduque a esta clase a que sepan cultivar su inteligencia, a que aprendan a vencer sus pasiones, a luchar contra sus propios vicios, que son la causa de que en la contienda en la vida lleven siempre una desventaja.

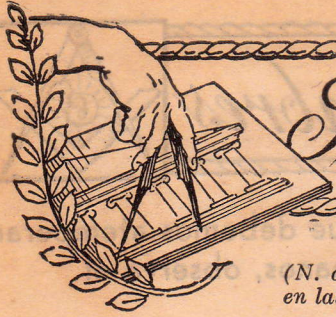
—Y es ahí precisamente donde la masonería debe actuar. Es nuestro deber como masones arrimar nuestro hombro a la obra común para hacer que esa clase sepa cómo ha de gozar en su debida amplitud de los privilegios que le ofrece la idea de *justicia social*, que no es más que dar a esa clase un salario que le permita comer decentemente, al menos, tres veces al día, dormir en un lugar propio y vestirse adecuadamente. Para esto ha de saber el obrero vivir

con economías, no desperdiciar sus salarios en vicios, ha de mirar por una educación propia para sus hijos, es decir, ha de hacer que su hogar sea de un mundo civilizado y no de una sociedad corrupta.

—Pero si por *justicia social* se ha de entender tan sólo la justicia para la clase trabajadora, sin atender los intereses del *capital*, es decir, sin ser justos también para el capital, esa idea de *justicia social*, lejos de ser una bendición, sería el principio que ha de carcomer la sociedad civil. El capital y el trabajo han de estar siempre coaligados por lo mismo que no son elementos antagónicos. Son simplemente elementos que se complementan, y por esto mismo deben ir siempre como cogidos de la mano.

—Es por esto mismo que la masonería al aplicar la justicia la aplica para todos los hombres en sus diferentes estaciones, en sus diferentes clases, y, si se quiere, en sus diferentes categorías. La masonería no ha de querer la *justicia social* aplicada tan sólo para la clase trabajadora, sino también para el capital. Cualquiera que estudie nuestros rituales comprenderá enseguida que la masonería es una apoteosis del *trabajo*, que sus principales emblemas son las herramientas del obrero. El mismo mandil que llevamos dentro de nuestros talleres simboliza el trabajo, la labor, el esfuerzo del masón operativo. Un obrero es el personaje principal en nuestra leyenda y se le hace aparecer en escena en compañía de reyes. No obstante todo esto, por lo mismo que la masonería es *justa*, no quiere, no puede querer, que el principio de *justicia social* sea aplicado tan sólo a uno de los elementos que son socios en una empresa común, sino a ambos elementos—el *capital* y el *trabajo* al mismo tiempo.

—Quiero enfatizar esto por lo mismo que en ésta u otras doctrinas siempre existen hombres a quien llamaríamos *extremistas*. Y pudiera ser que alguien imbuido de este espíritu sostenga la idea de que el principio de *justicia social* se debe aplicar tan sólo a los intereses del obrero sin atender a las necesidades e intereses del capital. Es nuestra misión, como masones, ver que este principio sea entendido por todos en estos sus verdaderos límites.



Sobre la Plancha de Trasar



(N. del E. Oración pronunciada por el Gran Orador, Ven. Her. Antonio Ramos, en las ceremonias fúnebres de la Gran Logia de las Islas Filipinas en memoria del Muy Ilustre Gran Maestro Clark James.)

Muy Ilustres Dignatarios de la Gran Logia, queridos Hermanos, Damas y Caballeros:—



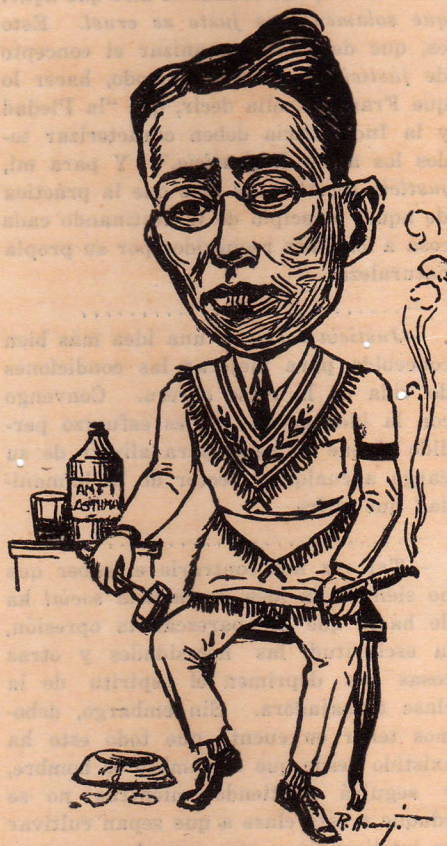
A Muy Respetable Gran Logia de Masones Libres y Aceptados de Filipinas está de luto. La parca implacable ha vuelto a asestar su golpe fatal. Esta vez la víctima fué el Gran Maestro de la Institución, nuestro muy querido y nunca bastante bien llorado Hermano Clark James.

Sí, el Hno. James ha pasado al Oriente Eterno. Ese cadáver que hoy tenemos en este augusto recinto y que en vida fué la envoltura corporea de un alma noble, nos dá un testimonio tangible del mal que tanto nos aflige en esta ocasión. Su muerte deja entre nosotros, en triste y desconsoladora horfandad, a una acongojada esposa, y allende los mares a una anciana madre, hijas y otros allegados quienes, tal vez en estos precisos momentos, lloran también la pérdida del ser querido. Para la fraternidad Francmasónica esa muerte significa la irreparable pérdida de un obrero ejemplar, y para la Gran Logia de Filipinas, la de uno de sus principales pilares.

Al hablar hoy del Hno. James no puedo menos de recordar con amor, respeto y gratitud las muchas finezas recibidas de su parte cuando allá por los años de 1916 y 1917, tuve el grato privilegio de estar estrechamente asociado con él en la provincia de Bulacan, siendo él entonces el Tesorero Provincial de aquella provincia y yo el oficial mayor, o "chief clerk," de su oficina. Entonces tuve ocasión de apreciar el caudal de innata bondad que atesoraba en su corazón. Nuestras relaciones, más bien que las del jefe con el subordinado, eran las muy cordiales de un amigo con otro amigo, o para decirlo con más precisión, las de un hermano mayor con su hermano menor. Y esto lo hacía sin exclusivismo, pues el mismo trato bondadoso recibían los demás

empleados subalternos de su oficina, así como todos cuantos llegaron a tratarle por asuntos tanto oficiales como privados. A grandes y a pequeños, a jefes y a meros empleados, a personas de viso y al mer tao del barrio, a todos dispensaba un trato igual. Tan democrático y tan sencillo en sus maneras,

Ven. Her. DIONISIO F. ALEJANDRO



*Dionisio, el buen Alejandro,
y no Magno, el Conquistador,
sin el asma es un encanto
y de "WALANA" un gran valor.*

tenía la rara virtud de conquistar de un modo espontáneo las simpatías de todos.

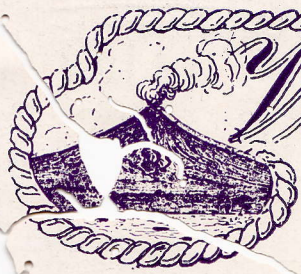
Lo mismo se dice de él en la provincia de Pangasinan a donde fué trasladado después y donde permaneció por más de veinte años. Y tan cierto es esto que allí decidió ligar su suerte de

una vez y para siempre, contrayendo segundas nupcias con una hija de aquella provincia. Cuando alguien le preguntaba si no pensaba volver a América, solía contestar: "No, he hecho de Filipinas mi segunda patria y aquí he de morir." En efecto, aquí murió.

Es una lástima que el estado de su salud primero y su subsiguiente muerte después, no le permitieran ejercer plenamente las funciones de su elevado cargo de Gran Maestro de la Gran Logia de Filipinas. Todavía resuena en mis oídos el timbre emocionado y tembloroso de su voz cuando, en su discurso inaugural, dijo las siguientes o parecidas palabras: "I consider my election to this exalted position as a precious treasure, more valuable than gold and silver, that I can transmit to my children." Expresión es esta que demuestra de un modo elocuente el elevado concepto que tenía formado del cargo que entonces acababa de asumir y su decidido propósito de hacerse digno del mismo. No cabe duda que si hubiera vivido y mejorado de salud, habría puesto a contribución para el servicio de los intereses de la fraternidad, toda la capacidad de su esclarecida inteligencia y todo el entusiasmo y devoción de su alma de convencido masón.

Pero, hermanos míos y amigos, ya que por designios inexcrutables del Gran Arquitecto el M. I. G. M. H. James ha ido a morar a otras regiones, nuestro deber es continuar su obra no terminada, emulando sus muchas y grandes virtudes y cultivando en nuestros corazones la misma entusiasta devoción que él tuvo por los ideales de la Orden.

Resignémonos, pues, y ofrendemos a su memoria, cual póstumo tributo de nuestras entrañables afecciones, nuestro simbólico ramo de acacia. Reconfirmemos nuestros espíritus con la idea de que su alma ha pasado a morar en un mundo mejor, allá donde no existen miserias ni sinsabores, donde el que reina es Dios.



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 Paggupulong ng Gran Logia de Masones Libres y Aceptados sa Kapulung 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.)

(Karugtong)

SAPAGKA'T, alám ng lahát na sa Pilipinas noong panahon ng Pamahalaang Kastila, ay wala at di kilala ang "vault" sa mga taguan ng Gobyerno ni ng Iglesia, at dahil dito'y hindi maaaring mangyaring mapatago sa 'vault' at lalong di maaring sa loob nito natagpuan ang tinurang orihinal, maliban na lamang kung talagang nakapaloob na ito sa 'vault' nang ito'y dalhin sa Arsobispado ng Maynila, bagay namán itong lubhang katawatawá at di mapaninindigan ng mga nagpupumilit magpatotoong may orihinal ang kasulatang iyan;

SAPAGKA'T, sapát na ang pangkaranawang bait upáng *manawang* si Rizal, sa taglay nitong maliwanag na pagkukuro at pag-iisip, ay hindi lumagda sa pagpapatunay na sinasabing kanya ang kasulatan ng pagtaliwakás ukol sa mga katagang *ibig kong mabuhay* sa sinapupunan ng Iglesia Katólíka, sapagka't alám na alám niyang bábarilin siya nang oras lamang pagkatapos;

SAPAGKA'T, kung totoo na si Rizal ay tumaliwakás sa Masoneria at namatáy sa loob ng Iglesia Romana, sana'y tinulatang siya'y málibing sa banál na lupang saklaw ng Libingan sa Pako, at di inilagag ang kanyang bangkay sa pook na pinagbabaunan sa mga namamatáy na itinuturing na salarin, itinakwil at nalalabás sa tinurang Iglesia, at sana'y ang mga kagawad nito'y hindi nagkait na magdaos ng mga hayag na pagdalangin ng Simbahan bilang patungkol sa kanyang ala-ala, kagaya rin ng pagtanggap ng mga Paring Heswita na gumanáp ng 'Misa de Requiem' na patungkol sa káluluwa ni Rizal, na siya pa namang pinakáasam-asám na magsaksihan sa simbahan ni San Ignacio sa Maynila ng iná at ibá pang kaanak ni Mártir makailang-araw lamang nang siya'y barihin, at ni ang Obispo sa Cebu noon, si Fr. Martin Garcia de Alcocer ay di sana nagbawal na magdaos ng isáng misa roo noong ika-30 ng disyembre ng 1896, dahil sa alam nilang namatáy si Rizal sa labás ng Iglesia Romana;

SAPAGKA'T, nang si Binibining Nelly Boustead na inibig pakasalan ni

Rizal, ay huminging magbalik-loob ito sa Katólisisimo, bilang kásunduan bago ganapin ang kasal, minabuti pa ng Bayani ang mawala ang pag-ibig at pagliñgap ng babaeng minámahal kaysa sumunod sa kahilingan;

SAPAGKA'T, ang paniniwalá sa iginigiit na pagbawi sa sumpa at pagbabalik-loob ni Rizal ay ibinabatay ng ilán sa sinasabing pagkakakasal nito kay Josefina Bracken, at anilá'y hindi sana pinayagan ng mga Paring Heswitang sila'y makasal kundi nagbalikwas si Rizal;

SAPAGKA'T, kung tunay na nangyari ang kasal na ito, ay ibinigay sana ng mga kagawad ng Iglesia sa mga kaanak ni Rizal ang kasulatang nauukol, na mapiling hiningi sa kanila nguni't hindi naibigay magpahangga ngayon;

SAPAGKA'T, kung si Rizal ay tumaliwakás sa Masoneria at namatáy sa loob ng Iglesia Romana, sana'y di niya sinabi, gaya ng kanyang pagkakasabing walang pagaandap-andap, sa kanyang ULTIMO ADIOS na anyá'y:

*"Voy a donde no hay esclavos,
verdugos ni opresores,
Donde la fe no mata,
donde el que reina es Dios."*

SAPAGKA'T, sa iláng panunuparan ng tungkulin ng Iglesia Romana sa Pilipinas ay ginagamit na parang isáng dalangin, tungkol sa kabataan, ang ipinalalagay na pagtaliwakás at ito'y tinawag nilang *hayág na pananalig* ni Rizal;

SAPAGKA'T, sa isang masusi at matalinong pagsusuri sa mga lagda ni Rizal na nakatitik sa iláng kasulatan nang taón ding yaong 1896, pagsusuring ginanap ni Profesor Ricardo R. Pascual, Ph.D., isáng Katoliko Romano, ay napagkilalang ang lagdang sinasabing kay Rizal, sa ipinagpipilitang orihinal ng kasulatan ng pagtaliwakás, ay gawa ng ibang kamáy;³

SAPAGKA'T, sa akda ni Dr. Rafael Palma na naging Patnugot ng Unibersidad ng Pilipinas, akdang pinagkaloo-ban ng unang gantingpala ng Pamahalaan ng Commonwealth sa timalak tungkol sa talang-buhay ni Rizal noong ika-16 ng nobyembre ng 1938, ay lumilitaw nang buong liwanag na di matututuhan na si Rizal ay di tumaliwakás sa Masoneria ni nagbalik sa Katólisisimo;

SAPAGKA'T, sa pag-upasala rin sa dakilang ala-ala ni Rizal at sa tahasang paghahangad na mawalan ng halaga ang kanyang kabansagán, at sa hangad na mapaliit ang Bayani sa harap ng kanyang mga kababayan at hindi man, ay sinasabi nilá sa tuwi-tuwina na ang ULTIMO ADIOS ay sinulat ni Rizal noong ika-12 ng disyembre ng 1896 o nang ibáng araw na nauna sa ika-29 ng buwáng yaon, at hanggang sa may nakapangahás pang magsabi na isáng kagawad ng Iglesia Romana at hindi raw si Rizal and sumulat ng tinurang ULTIMO ADIOS;

SAPAGKA'T, maliwanag na lumalabas sa mga pamaraling ito ng mga maninira, na ang nais nila'y mabigyan ng kulay ng katotohanan ang pagtaliwakás na sinasabing ginawa ni Rizal; sapagka't kung tatanggapin nga namán ang katotohanang sinulat ni Rizal ang ULTIMO ADIOS noong ika-29 ng Disyembre ng 1896, araw na siya ring sinasabi ni'áng pagkakalagda ni Rizal sa kasulatan ng pagtaliwakás niya, ay lalabás nang lalong maliwanag ang katotohanang si Rizal ay di tumalikod sa Masoneria ni bumalik sa Katólisisimo, palibhasa, ang ULTIMO ADIOS ay nagpapahayag sa boong daigdig na ang Bayani at Mártir ay namatáy na may malayang isipan;⁴

(May Karugtong)

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* * *

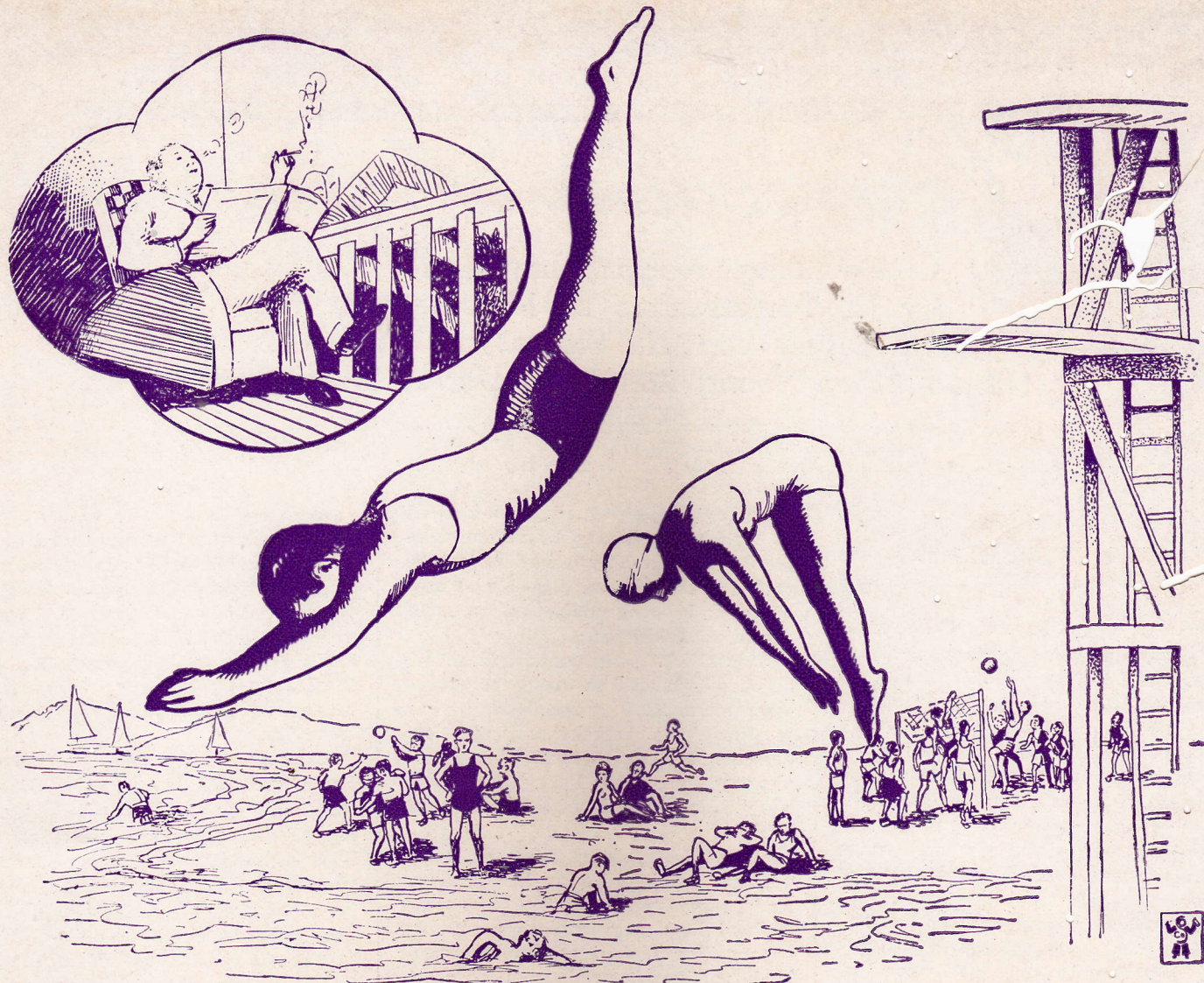
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