

The Cable Tied

Vol. XVII

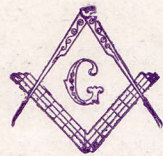
Manila, Philippines, October, 1939

No. 5

OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

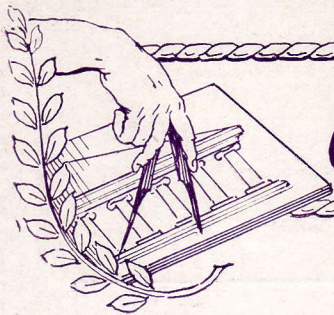
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

HE CONNECTS US WITH THE WORLD



Wor. Bro. Theodore Lyman Hall, P. M.

Vice President and General Manager of the Philippine Long Distance Telephone Company, and also District Governor for the Philippines of the International Rotary Club. An interview with him appears in the Spanish section of this issue.



On the Trestle Board



(Oration delivered by Most Worshipful Brother Jose de los Reyes, Grand Master of Masons in the Jurisdiction of the Philippines, at the funeral ceremonies held by the Grand Lodge in memory of the late Grand Master Clark James.)

Most Worshipful Past Grand Masters,
Ladies and Gentlemen,
Brethren:



WE have gathered here today to comply with an important and sorrowful duty. We came here to render in the most solemn manner our posthumous homage, our tribute of love to our loyal friend, the kind gentleman, the fellow workman, our Most Worshipful Grand Master Clark James.

Freed from the bonds which held him to this material life, his spirit has flown into a new existence which our faith tells us is a thousand times better. And thus we have lost him forever.

We who have loved him with a true fraternal affection now offer to his memory our fervent prayers as the most precious gift of our hearts. May his soul have eternal repose!

Faithful and obedient to the wise designs of the Grand Architect of the Universe, we have come here to comply with the sorrowful duty of accompanying that lifeless body to its last resting place, tenderly placing it in the laps of Nature whence it came and where it ought to return.

When that body of his was yet all life and full of vigor, Bro. James gave his all to the Fraternity, suffering all the rigors of a troublous and stormy journey in this Valley of the Shadow, and seeing the endless feuds of men. All this is ended for him, and his spirit has

flown to the side of his Creator, to live there the glorious life of the souls who, in this ephemeral existence, did not waste their time in trivial pleasures but devoted themselves to the service of mankind, humbly and dutifully, in the exemplary manner of the man-God.

That body, my brethren, belonged to a good man and a good Mason. A man who labored honorably and continuously during his life of two-thirds of a century, that was Clark James. More than half, and the best years, of his life was dedicated to the service of our country, and his services were in every way efficient and honorable. A Mason who did his duty disinterestedly, without the least expectation of personal benefit or material gain, that also was Clark James. He worked for the good of his neighbors and society, diffusing as best he could the beneficent light of Masonry.

Having known him personally for over thirty years, I can state without fear of contradiction that humility, tolerance, and goodness were the emblems of his noble character. The respect and appreciation of those who knew these qualities of his, he won. Every one in contact with him felt the influence of his sincere behaviour.

Brethren, such has been the beautiful life of the fellow worker whose loss we all regret. But if we have lost his material help, we cannot lose his friendly soul, which will continue to encourage us from its abode in the spiritual Lodge of our Supreme Grand Master.

The will of God is accomplished!

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.

Payments for advertisements should be made to THE GRAND LODGE OF THE PHILIPPINE ISLANDS

Editor: Antonio Gonzalez, P.G.M.

Address all communications to THE CABLETOW, Office, Plaridel Masonic Temple, 520 San Marcelino, Manila—P. O. Box 990
All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands, are paid subscribers of THE CABLETOW, their subscriptions being paid by their respective Lodges. Subscription price for others: ₱3.00 (\$1.50) Per Annum.

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

TOTALITARIAN PEACE



WITH Poland wiped off the map, Germany and Russia would now have peace. What kind of peace? The peace of Hitler and Stalin, based on the subjugation of their peoples and the complete enslavement of their minds. The peace of Fascism, the peace of Communism, in each case peace for the dictator that he may continue in his mad drive for power at the cost of innocent lives.

Indeed, Hitler needs peace. He needs assurance that he will not crash down from the eminence he now occupies as the master of a hated juggernaut. For never a man stood more convicted before the bar of world opinion than this headman of Nazi barbarism. He knows this to be the plain truth, and he wants peace.

In the scheme of this peace Stalin would also be because, like Hitler, he is a prisoner of his own power. His hands dripping with the blood of senseless purges, he would rather see his armies out of war, lest

the slightest evidence of demoralization should give the discontented in their ranks the longed-for moment to strike and avenge the honor of the martyred victims of his avarice.

For both Hitler and Stalin the day of reckoning cannot be far. To the first, retribution from the democracies is bound to come for his many betrayals of their trust; to the second, the wrath of enemies within his own empire cheated of their ideal of a universal brotherhood of the proletariat, will some day strike at the foundations of his power.

Hence their demand for totalitarian peace for all of Europe, which would mean the complete elimination of the potency of public opinion on the continent. England and France are the bulwarks of this public opinion. Therefore, they must be destroyed as the chief obstacles to totalitarianism. Germany thought as much in 1914. In 1918 she was down on her knees.

OUR INDIVIDUAL SUPPORT NEEDED



DELINQUENCY in the payment of dues is at times unavoidable, but the good Mason will work his fingers to the bone not to incur in it. Our dues in this Jurisdiction are fairly moderate, requiring but a little effort to meet them. Setting aside five centavos a day is about all one has to do to keep out of the red in the ledger of his Lodge. This is a little sacrifice to ask of a man who has taken his solemn obligation at the Masonic altar.

There is no materialism in this reminder of a Mason's primary obligation. Each of us owes it to his Lodge to keep it solvent, for this Lodge, in turn, has the duty to maintain itself as a stable unit of our Grand

Lodge. Individual solvency is thus so vital to the existence of the Fraternity itself that no Mason conscious of his responsibility can afford to be negligent.

Freemasonry is a stable organization, and it is so because its members are stable. Financial stability in the Masonic sense implies no tyranny of wealth, but means simply standing with our feet on the ground. We do not thrive on dreams, or merely speculate, but intervene in the affairs of our communities, our nations, and the world. Such is the essential nature of our Masonic mission.

With the little that we invest in that intervention as individual Masons we build a temple of human brotherhood no wealth can buy. We worship in this temple and we must do our bit for its support.

RESOLUTION DECLARING THAT RIZAL DID NOT RETRACT FROM MASONRY AND DECLARING ALSO THAT THE MARTYR WROTE THE "LAST FAREWELL" ON DECEMBER 29, 1896

Presented by Wor. Bro. Leonardo Garduño, P. M. of Sinukuan Lodge No. 16, and adopted at the Twenty-seventh Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippines held on January 24, 1939.



HEREAS, slighting his sacred memory, noble character, firm convictions, and high culture, the claim has been made, in public and in private, that our Brother Dr. Jose Rizal retracted from Masonry, being converted into Catholicism before he was executed on Bagumbayan Field, December 30, 1896;

WHEREAS, contrary to truth, it has been published that a certain paper, reproduced more than once, is a copy of the original document of his alleged retraction and conversion, reading as follows:

I declare myself a Catholic and in this religion in which I was born and educated I wish to live and die.

I retract with all my heart whatever in my words, writings, publications, and conduct has been contrary to my standing as a son of the Catholic Church. I believe and profess all that she teaches and I submit to all that she commands. I abominate Masonry, enemy that it is of the Church. The Diocesan Prelate, as the Superior Ecclesiastical Authority, may make public this spontaneous manifestation of mine, to repair the scandal that my acts may have caused and that God and men may forgive me.

Manila, 29th of December, 1896.

JOSE RIZAL

WHEREAS, since the year 1901, when the Filipinos contended in the press that the document was fake, they have time and again demanded that the original be produced;

WHEREAS, notwithstanding this insistent demand, those who supported the authenticity of the paper were not able to produce its original, on the pretext that it had been lost;

WHEREAS, it was not until a lapse of 30 years, or in 1935, that it was announced that the original document had been found in a vault, or iron safe, in the Archbishop's Palace in Manila;

WHEREAS, if Rizal had really written said document of abjuration and conversion, the ministers of the Roman Church, for the convenience of the Church itself, would have kept it in a safe place to avoid its being misplaced or lost, and would have exhibited it in public at the very beginning of the controversy;

WHEREAS, the explanations and excuses offered are of the most puerile kind, as in this one from the Jesuit Father Pio Pi:

"The original (of the retraction letter) was delivered to Archbishop Nozaleda. The copies still remain in our archives. What became of the originals (mention is also made of the retraction of other Masons) since all of them have disappeared, we do not know. In the Archbishop's Palace, it seems, search has been in

vain. We are not informed whether any inquiry has been made from Mr. Nozaleda, or from whoever at that time were in charge of the Secretary's office. In the absence of better clues, we point to on suspicion the verosimilitude of which may not be dismissed. In those days when people were so curious about everything that happened, could it not have been that the papers were borrowed by some who were not careful enough to return them? For certain persons, those documents had to have some value, and precisely this value might have been the reason why they were not returned, not to mention the shame of whoever took them, or—who knows?—if it was not their anti-Catholic fanaticism."

WHEREAS, if the Archbishop's Palace had really loaned the original document to some person, this person, especially if he was an anti-Catholic, would never have returned it and the document would not now be, as claimed, in the Archbishop's Palace; and if, on the other hand, he was a Catholic, he would not only have returned it, but would have corroborated its existence with his valuable testimony at the very outset of the dispute;

WHEREAS, if, as Father Pio Pi asserts, despite the search made for it in 1901, when it was to the particular interest of its supporters to exhibit it in order to bolster their unfavorable position in the controversy, the document was not found in the Archbishop's Palace, how in the name of reason and truth could it have been found in a vault, or iron safe, in the same Palace on May 18, 1935, as alleged by Pedro Manuel Garcia;²

WHEREAS, it is common knowledge in the Philippines that, during the Spanish regime, there was not such a thing as a vault in the archives of the Government or of the Church, and the so-called original could not have therefore been kept, and much less found, in a vault, unless the vault already contained the document when it was delivered to the Archbishop of Manila, which of course would sound ridiculous for those who claim that the document is genuine;

WHEREAS, all we need is common sense to realize that Rizal, a man of great intellect, could never have subscribed to the assertion attributed to him in the alleged retraction paper, to the effect that he wished to live in the bosom of the Catholic Church, knowing as he did that he was to be executed a few hours after;

WHEREAS, if it is true that Rizal abjured Masonry and died within the Catholic Church, he would have been buried in hallowed ground in the Paco Ce-

metry instead of in a place reserved for the impenitent, the excommunicated, and all those outside the Church, and the Catholic ministers would not have denied him funeral obsequies, as when the Jesuit fathers refused to say a requiem mass for his soul at St. Ignatius' Church in Manila a few days after his execution, notwithstanding the fervent request of Rizal's mother and other members of his family; nor would the then Bishop of Cebu, Fr. Martin Garcia de Alcocer, have forbidden the celebration of a similar mass in Cebu on December 30, 1900, on the ground that Rizal died outside the Roman Church;

WHEREAS, when Miss Nelly Bousted, whom Rizal had wanted to marry, exacted as a condition of the marriage his conversion into Catholicism, the Hero preferred to lose her and her love, to being converted;

WHEREAS, in assuming that Rizal abjured Masonry and was converted into Catholicism, those who insist he retracted claim that the Jesuit fathers would not have married him and Josephine Bracken if Rizal had not abjured;

WHEREAS, if such marriage had really taken place, the ministers of the Roman Church would have furnished the corresponding marriage certificate to Rizal's family, who have insistently asked for it without success to the present day;

WHEREAS, if Rizal had retracted Masonry and died within the Roman Church, he would not have said without vacillation, the following passage in his "Last Farewell:"

For I go where no slave before the oppressor bends,

Where faith can never kill

And God reigns ever on high.

WHEREAS, in certain religious functions of the Roman Church in the Philippines the supposed retraction is used as an oration addressed especially to the youth of the land on the pretext that it is "Rizal's Profession of Faith;"

WHEREAS, a careful and scientific study of the signatures of Rizal appearing on various documents of the same year 1896, by Prof. Ricardo R. Pascual, Ph. D., himself a Roman Catholic, abundantly shows that the signature attributed to Rizal in the alleged original document is false;³

(Continued on the next page)

RESOLUTION DECLARING THAT RIZAL DID NOT RETRACT FROM MASONRY

(Continued from the preceding page)

WHEREAS, in the work of Dr. Rafael Palma, former President of the University of the Philippines, which was awarded the first prize in the contest for a biography of Rizal conducted by the Commonwealth Government on November 16, 1938, it appears clear that Rizal did not retract from Masonry or was converted into Catholicism;

WHEREAS, likewise slighting Rizal's sacred memory, and evidently to detract from his merits and reduce his stature in the eyes of his people and of the world, it has been, and still is being claimed that he wrote his "Last Farewell" on the 12th day of December, 1896, or on a day prior to December 29th, one minister of the Roman Church going as far as to say that Rizal did not write the poem at all;

WHEREAS, it is obvious that his detractors' intention is to give his alleged retraction the appearance of plausibility, for the moment they accept that Rizal wrote his "Last Farewell" on December 29, 1896, the same day on which they say he wrote his retraction, the conclusion becomes inescapable that Rizal did not abjure Masonry and embrace Catholicism, for the poem definitely proves him to be a free-thinker;⁴

WHEREAS, on December 12th, 1896, the case against Rizal had not yet been decided, for it was not until the 27th and 28th of that month that the court martial met to pass sentence on him; neither was it then known whether Rizal was going to be convicted or not, and even if he was to be convicted, Rizal did not expect the capital punishment because "he was in hope of not being convicted of the crime of rebellion."⁵

WHEREAS, it was only on the "morning of the 29th day of December of 1896 that the sentence of death was read to Rizal."⁶

WHEREAS, the "Last Farewell" was the Hero's sad and enchanting farewell to his Country, his parents, relatives, friends and foes alike; and a man does not bid farewell forever when he neither knows whether he is going, nor expects to go;

WHEREAS, Don Manuel Alabara, correspondent of the *El Imparcial*, who was present on December 29, 1896, when Jesuit Father Faura was trying to convert Rizal, sent to his paper in Madrid, Spain, at 6:45 P.M. on December 30, 1896, a dispatch which the newspaper printed the following day, a pertinent part of which read:

"x x x Afterwards Rizal showed a strange reaction, asked for paper and pen and wrote verses."⁷

WHEREAS, no poem of Rizal which may have been written on December 29, 1896, exists aside from "My Last Farewell";

WHEREAS, those who claim that Rizal wrote his "Last Farewell" many days before the execution day, contend that, with his downcast spirit, according to them, on the eve of his death, he could not have produced verses of the beauty and thoughts of the "Last Farewell";

WHEREAS, if ordinary men are incapable of such a feat under similar circumstances, in the case of Rizal, who was not an ordinary man, who at the moment of his execution maintained a normal pulse and a firm will, and who was a poet by birth and passionately devoted to his people, it was different; and as a poet is best inspired in the dramatic moments of life, it was not strange that Rizal, serene as he was in the face of death, could produce a composition so sublime; and

WHEREAS, it is the duty of Masonry to defend the truth, justice and reason;

THEREFORE, the Grand Lodge of Free and Accepted Masons of the Philippines, at its 27th Annual Communication, resolves:

1. To make, as it hereby makes, an integral part of this Resolution, the following paragraphs of Chapter XXXIV of the work of Dr. Rafael Palma:

Is the version of the Jesuits in that Short treatise by chance irrefutable? It is not, if we will apply the historical criticism. In the first place, the statement was anonymous; if the facts alleged to have occurred were true as stated, among the various Jesuits who attended at Rizal somebody would have authorized it with his signature. In the second place, the statement reads like a fairy tale that only children may believe it.

In the first pages it states that when Father Viza brought to the chapel the statue of the Sacred Heart of Jesus, which Rizal carved while a student in Ateneo, the first thing which Rizal asked upon seeing the Jesuits was about that statue. Is this not a puerile a coincidence? Why would Rizal think of statues when he did not believe in them? The same thing can be said of the detail that tears rolled down Rizal's cheeks when Fr. Balaguer reminded him of his eternal condemnation, and that immediately after, he became restless and asked for confession. Rizal might have been easily converted for any other reason than that, because it was precisely that dogma of eternal condemnation that he had studied thoroughly, and in that point he had an old and strong conviction, as proven by his discussion of Purgatory in the "Noli," and his famous "Vision of Fr. Rodriguez." To allege that the words of Fr. Balaguer, who was an ordinary Catholic priest, changed his religious convictions, after the works of Sarda and Salvani, and of Bishop Bohead. (who were more learned authors than Fr. Balaguer) which he had read in Dapitan, did not convince him, is to ignore the character of Rizal.

The story contains also a number of details and exaggerations of the narration of which the author himself would seem to doubt. For

example, that Rizal became impatient, and insistently asked for the form of retraction after being told that he could not confess without retracting; that he had to wait because the Prelate's form did not arrive; that the Prelate ordered that the prisoner be left alone for a few hours in order to meditate, but that this was not done as the prisoner insistently asked for the form; that the form was not immediately given as it was not yet the right moment and he was still struggling with himself and was not yet subdued. Of what use is the narration of all these details when the document itself was the best proof, unless it was that the author suspected that the document would be doubted?

The story does not mention that the retraction was signed by Rizal in the presence of witnesses, yet it appears signed not only by Rizal but also by two witnesses, the Chief of Squad and the Adjutant of the Garrison. Were these persons sought out expressly to witness the retraction? When and how did they stamp their signatures? No reference at all is made regarding this point in the story.

Another point: that at half past one o'clock in the morning, Rizal knelt before the altar and read the retraction aloud in the presence of the officers of the garrison. What was the necessity of his reading the retraction?

One more point: that Rizal confessed three times and heard mass twice kneeling all the time, and that he had to be told to sit down. All of this was to show, perhaps, that Rizal was truly converted; but these details are exaggerated, considering that Rizal was not a neophyte.

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

2. To declare, as it hereby declares, to the whole world that Rizal did not abjure Masonry, nor was he converted to Catholicism before he was executed, and that he wrote his "Last Farewell" on the 29th of December, 1896;

3. To request, as it hereby requests, all Masons to teach their sons and daughters that the letter of retraction attributed to Rizal is a forgery and that it is not true that the letter is the Martyr's profession of faith;

4. To send copies of this Resolution to all subordinate Lodges, and all Grand Lodges of the world, and to the National Library, for the information and guidance of future generations; and

5. To publish this Resolution in full in a number of *The Cabletow*.

ADOPTED in the City of Manila, Philippines, on this day, the 24th of January, 1939.

(1) "The Christian Death of Rizal," Chapter III, Note 1, Pages 10-11.

(2) "Cultura Social," Page 309, July, 1935.

(3) "Dr. Jose Rizal Beyond the Grave."

(4) "The verses contain some improper concepts of the intention of Rizal already converted and retracted, that it does not seem admissible that Rizal had wanted to reproduce them on paper after his conversion." The Christian Death of Rizal by Jesuit Father Pio Pi, Chapter III, Page 13.

(5) The same work, Chapter VI, Page 20.

(6) Id.

(7) Retana: "Historical Documents of the Present," Part II, Year 1898; and "Life and Writings of Rizal," Page 419, Year 1907.

PAST GRAND MASTER CELEBRATES 20th YEAR A 33° MASON



HE 21st of this month marks the twentieth anniversary of the election to the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry of a most diligent worker of the Craft, Most Worshipful Brother Manuel Camus, Grand Master of Masons of the Philippines in 1934-35. That day is of great historic significance to Masonry in this part of the world because it marks also the first act of recognition by the Mother Supreme Council of the World of the capacity of Filipino Masons, and in effect asserts that the Brotherhood of Man is a living reality in our Institution, regardless of race, creed and political opinion.

As is already known, the Thirty-third Degree, or the rank of Inspector General Honorary, is the most coveted honor in the Scottish Rite of Freemasonry, and it cannot be applied for but is given only for distinguished service to the Craft, and the first Filipino recipient of the honor proved to be a bright exponent of Filipino culture and integrity and of Masonic zeal.

The Thirty-third Degree was conferred on him by the Deputy of the Supreme Council, Illustrious Brother Frederic Harper Stevens, 33°, on March 13, 1920.

Most Worshipful Brother Manuel Camus was born in the City of Manila on October 16, 1875. His father, Wor. Brother Pedro Camus, was a captain on an interisland steamer and also an enthusiastic Mason, being the founder and moving spirit of Labong Lodge No. 153 which was constituted on May 2, 1892, under the Grande Oriente Español. Most Wor. Bro. Camus pursued his studies abroad and came back to the Philippines at the close of the 19th century.

In the early days of the American regime the important posts in the judiciary were held exclusively by Americans. An experiment was made in 1902 by appointing Bro. Camus Judge of the Municipal Court of Manila and he proved every inch equal to his task. He was later promoted to the Court of

First Instance and served in that capacity for several years. He resigned from the bench in 1919 to practice law, and is now considered as one of the leading corporation lawyers in the Philippines.

He is also well known in the financial circles of the country, being Director of



Manuel Camus, P.G.M.

many corporations and President of "El Hogar Filipino," a leading loan and building association.

He is also the Commissioner of the Boy Scouts of America; President of the Y. M. C. A., member of the Manila Yacht Club, Casino Español and many other civic organizations. He is the Dean of the Manila Law College, and Director of Columbian Institute.

From 1925 to 1928, he served as Senator from the Twelfth Senatorial District and his brilliant mind contributed to the statutes of the country several important pieces of legislation.

Most Wor. Bro. Camus was initiated at Zetland in the East Lodge No. 508,

under the Grand Lodge of England (Mother Grand Lodge of the World) on September 12, 1898; passed on October 12, 1898; and raised on November 18, 1898.

He was one of the first organizers of the Sojourners Club in 1900, the nucleus of Anglo-Saxon Masonry in the Philippines. He was a charter member of Manila Lodge No. 372 under the Grand Lodge of California, now Manila Lodge No. 1 under our Jurisdiction, and served as its first Secretary from 1901 to 1908. In his desire to give Filipino Masons an access into Anglo-Saxon Masonry, he demitted from Manila Lodge No. 1 and organized Perla del Oriente Lodge No. 1034, under the Grand Lodge of Scotland. As the Grand Lodge of Scotland did not have any representative in the Philippines he had to go to Hongkong to be installed and have the Lodge constituted. He served as Master of this Lodge from 1909 to 1911. In 1916 he organized Cosmos Lodge No. 8 under the Jurisdiction of our Grand Lodge and served as its first Master. He also served as Master in 1919.

He was appointed Grand Orator of the Grand Lodge in 1919; elected Senior Grand Lecturer in 1929 and 1930; Junior Grand Warden in 1931, Senior Grand Warden in 1932; Deputy Grand Master in 1933, and Grand Master in 1934. He was one of those who had been instrumental in the unification of Masonry here in 1917, when the twenty-nine Filipino Lodges working under the Grande Oriente Español surrendered their charters to join the Grand Lodge of the Philippine Islands.

He is a charter member of the Philippine Bodies of the Ancient and Accepted Scottish Rite of Freemasonry and served as Wise Master of Burgos Chapter of Rose Croix, Commander of Malcampo Council of Knights Kadosh, and Master of Kadosh of Rizal Consistory. He was the organizer of Lopez Jaena Lodge of Perfection in the Valley of Iloilo and served as its first Venerable Master.

(Continued on the next page)

THE WORSHIPFUL MASTER

HIS DUTIES AND RESPONSIBILITIES



NE often hears newly installed Wor. Masters, replying to felicitations on the occasion of their installation banquet, reviewing their prospective work with a measure of trepidation and deprecating the extent of their probable contribution to the welfare of the Lodge they are called upon to rule. While this attitude indicates a praiseworthy modesty, it is liable to obscure the influence which, for good or ill, a Wor. Master must necessarily exercise, both within and without the Lodge, during his term of office. As a matter of fact, while the body of Master Masons are the most important constituent of any Lodge, there is no doubt that the sitting Wor. Master is the most influential member for the time being, and it is right that this should be so. Every Freemason of long experience is familiar with the psychological aftermath, whether of inspiration or depression, left by the Wor. Master when he vacates his office.

A really first-class Wor. Master leaves behind him an inspiration and influence that may stimulate the Lodge for several years, while similarly a Wor. Master who proves in the light of experience not to have been adequate to his exacting task may leave behind him a disastrous legacy of drift and dejection that it may take years to efface.

The influence of the Wor. Master on

(Continued from the preceding page)

He received the degrees of Royal Arch Masonry in Luzon Chapter No. 1 on August 26, 1907, and the degrees of the Council of the York Rite on April 15, 1938. He is an active member of Oriental Council No. 1, R. S. M.

Bro. Camus is a Shriner and a member of the Nile Temple, A. A. O. N. O. T. M. S.

The Philippine Bodies of the Ancient and Accepted Scottish Rite of Freemasonry will honor Illustrious Brother Camus at its stated meeting to be held at the Plaridel Masonic Temple on Thursday evening, October 19, 1939. Wor. Bro. Jose C. Velo, Venerable Master of Lakandola Lodge of Perfection, has appointed a committee composed of Wor. Bro. Michael Goldenberg, chairman, and Most Wor. Bro. Antonio Gonzalez, P. G. M., Wor. Bros. Joaquin Garcia, Mariano Gonzalez and Ricardo C. Santos, members, to make the necessary preparations for the event, to which all Scottish Rite Masons are most cordially invited.

his Lodge, and the influence of the body of sitting Masters in their district and locality, are much greater than that of the Grand Master, because it is more intimate and more continuous. In a large district the Grand Master cannot form personal contacts with the rank and file of the brethren. It is a sheer physical impossibility. His influence must be mainly indirect, through the impact of his character and personality on the sitting Masters. Directly to some extent he comes into touch with the brethren at installation gatherings, where his observations on the Craft, its problems and ideals, can be of great value. Installations, however, occur only once a year in each Lodge, and they do not normally bring the Grand Master into personal touch with the floor members. For this reason, among others, it is desirable that Grand Masters should where possible attend ordinary Lodge meetings, in addition to being present at the great event of the Lodge year.

To adopt a military analogy, the Wor. Master and his Wardens are the regimental officers of the Craft, while the Grand Master and his Grand Officers are staff officers. It is the regimental officers who control the rank and file.

Not only is this the case. The Grand Master must of necessity look to the Wor. Master to secure conformity with constitutional procedure and requirements in the Lodges. He has under the constitution of the Craft considerable powers of intervention; but, wisely in our view, Grand Masters are reluctant to intervene in Lodge affairs if such a step can be avoided, and they are also loath to make complaints and offer criticism except in cases of urgent necessity. In the interest of harmony as little interference as possible is usually deemed desirable, and much must be left to the Wor. Master.

As regards ritual duties little need be said. It is the responsibility of the Wor. Master to see that the ritual and ceremonial work of the Lodge is conducted not only in accordance with Masonic law and rule, but in a proper and dignified manner. It must be conceded with pleasure that there is very little scope for complaint in this direction. Aided as a rule by his Director of Ceremonies and other predecessors in office, the Wor. Master usually has little difficulty in performing this part of his work to the satisfaction of all concerned. It is on the personal side, and in direc-

tions that have little bearing on prescribed forms and ceremonies, that the personality of the Wor. Master comes most to the front, or disappoints expectations, as the case may be.

One important factor in the work of the Wor. Master is to insure punctuality and decorum, and while the latter desideratum is almost always attained, the former is not. Unpunctuality in opening meetings, and in putting business through, is, though a minor defect, one that can cause much dissatisfaction, and greatly detract from the efficiency and enjoyment of Lodge gatherings. Unfortunately, too, it is widely prevalent, and in some parts of the territory, seems to be getting more noticeable than it was. Here if anywhere the Wor. Master can do good and effective service, by insisting upon punctuality, and reminding the brethren of the importance of prompt attention to all signs and summonses. Especially does this apply to the installation meeting itself. Many important gatherings are marred by late starting, late admissions of visiting Lodges and Grand Officers, and by the introduction of unnecessary business that could well stand over until another meeting.

Another important task incumbent on the Wor. Master is that of setting an example of dignity in demeanor, not only in the Lodge itself, but in and about the precincts, and at the festive board. It is possible for a Wor. Master to be too formal, stiff, and "stand-offish," but it is also possible for him to lower the dignity of his office by undue familiarity. For example, it is not desirable that Wor. Masters should address one another, or other brethren, by their first names, or by nick-names, in or about the precincts of the Lodge. It may seem a small matter, but during Masonic meetings the appropriate Masonic titles should be employed if the dignity of our proceedings is to be preserved.

There are, of course, other matters that are relevant in this connection, but it is sufficient to illustrate by the instances already discussed the importance of the work and influence of the Wor. Master, more especially as it is most significantly exercised in respect of matters which, though of great importance, cannot be reduced to prescribed rule, and must necessarily depend on the personality and taste of the occupant of our most important Masonic office.—*N.Z. Craftsman.*

LIFE IS A DAY IN SCHOOL

By ERNEST CRUTCHER, M.D., F.P.S.

(Specially written for *The Cabletow*)



IR James Jeans, one of the foremost scientists of the century, says the Universe is like a vast thought. A splendid idea. Now, who is the Thinker? It is such scintillating views that provoke conviction that there is a mighty Planner and a beneficent Intelligence that creates and rules all things.

How impious and shallow are we when, in self-pity and dependency over trivial affairs, we doubt the power and goodness of God.

Viscount Haldane suggested that the more things are interpreted the more spiritual they become. In fact, there can be nothing except there be spirit in and animating. This being so, suppose the sun shall eventually use up all its stupendous energy, (losing 360,000,000,000 tons daily in weight, says Prof. Greenwood), and it some time will be dead: does it not still possess spirit? How, then, can it ever be dead? It is like man's physical death: merely changed. And that is all that happens at our death: change and redressing for renewed activity. How can anything die when everything possesses spirit? Such thought nullifies much outworn theology and error. Is it not comforting, too?

There are countless worlds in the Universe, and how absurd that only our tiny earth is inhabited. Could not the creative forces provide environment conditions suited to heat, cold, wet, dry, or chemical features for probable living things, adapted precisely to existing affairs? God is so much more majestic than our clerics have suspected and taught. Mankind has assumed quite too much self-importance, when he is simply an animal placed on earth, millions of years after other creatures have lived, and many died, before man appeared.

Religion has much to gain from science; in fact, no true scientist is ever irreligious. It is through Nature he discovers God. It would be difficult to say in which department of science would be found the most devout thinkers. It is a tremendous problem, if one wishes to meditate upon it. Astronomy is appalling, chemistry stupefying, anatomy in every creature amazing, elusive electricity staggers intellect, procreation and its phenomena astounding, death mystifying, yet in all there is wisdom and intelligence belonging only to spirit. Since spirit guides and is deathless, why doubt the beneficence of the gracious Creator in whatever happens to His creatures

and creation?

Nothing is due to chance. All is under law, however and whatever happens.

When the creative Force invented birth it also established a counterpart we call death. Both were for salutary purpose, and neither a "curse" because some simple-minded aborigine ate an apple, or offended some silly god. Birth is the way nature uses to bring many of her fashions into earth-life. Death is a kindly process by which she relieves individuals of a worn, torn, ailing, or outgrown suit of clothes. It is no more a "curse" than birth, and but for the active imagination of primitive priests who knew no more of God's beneficent designs than insects that are likewise subject to death, there would have been more happiness and appreciation of the excellence of both processes. It is very difficult to discuss the subject calmly because of the flood of resentment that arises over the awful hurt done to humanity by the absurd theology that portrayed our Father, the Creator, as "angry" with His poor work cyclept man.

It is remarkable that the fear of death and its mystery did not become so important until the barbaric Jews returned civilized from captivity. To rightly judge it becomes necessary for a student to meditate on the specious calculations of the English bishop Ussher, who, in endeavor to nullify science and history, calculated the world as six thousand years old. It couldn't be older because reckoning the ages and events from Adam to the present could only be 6,000 years. The calendar of theology, and that of Nature interpreted by science, differ by many million years, and personally, I side with the scientists rather than the shepherds of Judean plains who agree with the devoted and misguided zealous bishop. His motive was pure. He sought to fix the verity of Genesis. We now know the Pentateuch was stolen outright from Chaldean myths, by the returning Jews, when they were sent back by the Emperor, to rebuild Jerusalem. "This shall be the history of the Jews."

It is interesting to study the actual origin of the Hebrews, which, according to a recent Hebrew writer, brings them into being 1200 years before Palestine was occupied, and portrays them as nomad shepherds fighting other small tribes, incidentally killing off the Philistines whose lands they wished. Many odd occurrences are recited in the He-

brew Scriptures, of how Jehovah ordered diverse rival tribes to be killed, and even their tents, gold and possessions should be destroyed.

Death is not a "curse," neither a calamity. It is merely a feature of Nature used by her to facilitate the advance of individuals of every variety. Unfoldment is the law and rule, and Intelligence directs the event. This beneficent change may come at humanly inopportune time, or in catastrophic way, in sleeping peace or disastrous pain. However if it comes, it is not evidence of Divine wrath or heavenly vengeance. Superstition has told many and varying stories of how precarious is the temper of the majestic Creator. It is astounding that intelligence generally has accepted the shallow reasoning or prophetic howlings of mad shepherds as mouth-pieces of the Ineffable and His purposes. The absurdity of limiting soul to silly man alone should have provoked doubt.

Since man did not come to earth until millions of years had passed after its congelization, nor until countless insect, animal and fish life had flourished hundreds of thousands of years, was it because man was to be given that indescribable entity—soul? And if this invader—soul—was subject to precarious favor of Divinity, with liability to a frightful eternity of disfavor called hell, what fiendish malignity that man ever was created "in the image and likeness" of what these wandering shepherds imagined Jehovah. It is pathetic. It is deplorable because such superstitions have caused so much unhappiness, wretched forebodings, incurable resentment against our kind Father. Does not love seem manifest everywhere, if intelligence is divested of superstitious fears, —baseless in reason and justice?

Casual meditation and reflection convinces that there is PURPOSE in all creation. What is that Purpose? If this superb universe was made only for that foolish being that lately walks on his hind legs, and asserts (through his spiritual directors) that he is 'lord of creation,' the picked and chosen flower—then the creative Force was insensate, blind and paltry.

To picture death as a mark of offended deity, is to insult intelligence. To consider it as a divinely appointed measure for the benefit of all creation—to find that even mightiest suns are subject to the same change we call death—

(Continued on the next page)

LIFE IS A DAY IN SCHOOL

(Continued from the preceding page)

should cause halt in acceptance of any clerical dictum that declares death a sign of unexpected disappointment of Creation. In fact, it is disgusting ignorance and savage superstition, or—malevolent selfishness that was invented to provoke fear and servile subjectivity of the masses to priestly selfishness and vain glory.

Ignorance, fear and superstition has ruled the world over long. The religious dominators that kept mankind in ignorance lest his intelligence become enlightened and rebel against injustice and slavery of mind, still rages against independent thinking and the right to inquiry. As evidence, look at the constant attempt to install religious teachers in our public schools. Religion is a commendable thing, and is nascent in every mind, but theology and religion are two different things. The salient impulse to worship the Creator is more or less regnant in every heart, even as fearsome superstition may be aroused and fixed in the dormant or dominated mind of others, to incurable hurt of such slaves.

The subject of death is one difficult to discuss because the fear of it, and the theological threat of subsequent punishment of an angry God has steeped the intelligence of the world through so many ages and changes in nationality and rulers. If death be regarded as a natural process; if it be considered as a law of nature, essential to advancement of every creature, and that it is not aught but evolutionary design—that, the individual dying is not annihilated, nor either in flaming purgatory nor “resting on flowery beds of ease”—how fatuous creation becomes if either such fate impends!

A truly religious man has no fears of death. Did he fear birth? Birth is the analogue of death. Both merely step in the eternal march of the spirit. For existence did not begin with the birth of any. Life ever was, and life ever will be. Many scientists believe nothing ever was made, but that everything animate with life ever existed, and persists through all eternity. There is eternity behind us as well as before us. If man was made for the fatuity of either heaven or hell, how ridiculous that he ever was “made.”

It is almost folly to discuss after death conditions in public print. Since I have no wish for converts, followers nor argument—since my sole wish is to be of help to others who have sought the way, though blinded by kindly-meant religious teachers—I may be forgiven for venturing a few ideas that are based more or less on wise men's discoveries and conclusions. First, *Death is not a “curse.”* Death is a change of clothes,

the spirit, freed of handicap of ailing, defective or inefficient body, advances more rapidly, but is never dead. Life continues. Many souls that go who are influenced by association, home-ties, affection and habituation to earth, linger a long time about their late situation and friends. Many, recovering from the stupor of death throes, are conscious of the distress and grief of mourning friends, and endeavor to comfort them, by arms and affectionate attention that the corporeally habited friends are unable to sense because physical and spiritual bodies do not react the same. *Spiritual* conditions are only apparent or palpable to *spiritual* bodies and means. Theatrical grief, like some effect, is repulsive to the dead who are awake on the spirit plane. Such manifestations are disturbing to the dead, and offensive to the propriety of dead environs.

The dead take up life about where they leave off on earth, and go on from there. If this life were all, how ridiculous that it ever began.

The simony and meanness of low characters who dupe simpletons with spiritualism and divining, mediumship and hypnotism, help to keep many with limited intelligence, in grief and sorrow, quite as selfishly or ignorantly, as the teachings of primitive priests. That there is much truth in spiritual beings; that some unseen entities claiming to be spirit friends and acquaintances, continue to operate and delude survivors, is undisputable. My own studies and experiments warrant me in advising all to *leave spiritualism alone.* The Old Testament has no less than fourteen places that declaim against consulting “familiar spirits.”

To try to explain the subject of spirit return, spirit advancement, spirit presence, ghosts, astrals, invading demons, “possession,” obsession, etc. etc., is a tedious, thankless task. Suffice: *there are no dead.* They are more alive after death's first effects are gone, than before. The dead are conscious of us, and in deep sleep many come to us, and revel in association as in life. Dreams are not any sign that they have been to us. The violent grief and sorrowful moanings of survivors, or theatrically disposed relicts, are disturbing and annoying to the dead. They often are near by, trying to manifest their presence, and hoping to convince the hysterical weepers that they are as much alive after death as ever.

One great interference with the recognition of our dead by ourselves is, there are clownish, practical jokers on the other side, just as shallow-pated as when they operated here. There are

mischievous spirits over there that think it funny to deceive the friends of the dead, by assuming their personality, and borrowing astral shells or creating shapes similar to the departed, and, with devilish amusement, declare they are the dear ones who are grieved over. Very few such “returns” are valid, for while it is possible for a spirit to return and momentarily function on earth again, there is a heavy penalty for it. It is hurtful to the impostor and harmful to the living dupe.

Spiritualism has many honest advocates, but it is wisest to *let it alone.* Through it the dead may be handicapped, retarded in spirit progress, and only vulgar curiosity satisfied in the inquiry. There is such a thing as spirit hypnotism, and it does no good. Hypnotism among the living is a very questionable pursuit. When the hypnotist opens the door of the soul of a person yet alive, he can enter in and direct operations, but do not overlook the fact that he does not perceive, nor can he prevent, the entrance of others from spirit spheres. When he closes the door, after he has exhibited his power or satisfied the curious mind expectant, he has left it in the power of outside influences to use the body of the subject that has been hypnotized. Many insane freakish characters we meet may be only weak natures that have been utilized as subjects for hypnotists. Hypnotism operates even more strongly on spirit plane than on the earth. Let it alone.

Quit grieving over your dead. Quit visiting cemeteries with flowers. The graveyards are crowded with astrals who are drawn there by earth-bound souls. It is wiser, more sanitary, more helpful to the dead, to cremate and disperse the outworn ashes of the dead rather than encase the corpse in costly caskets and erect foolish (often lying) monuments. In 20 years who will care about what the monument may say, or who remember the eulogized.

God is good. The laws of nature are wise and unevadeable. Birth and death are grades of advancement, and neither is evil nor sinful, neither yet a punishment for ignorant goings where no evil intent operates. God is ever good, and His ways not to be questioned except that we ascertain what He wishes us to do. Unfoldment of soul is the motive of both birth and death. Both are gracious events, purposeful for unfolding and individuation. Abuse of the body and its capabilities means a handicap of the next incarnation. We are each architects of our own future housing. Genius or great talents are not thrust upon any. They have been earned.

IS HE A MASON?



ASONRY does not function as an organization so much as it does through individual life. To maintain our dignified position in the world as the world as Masons we must as individuals dignify the Institution.

Owing to our rapid growth in the past few years, our younger members may fail to realize that Masonry is an Institution peculiar to itself and that a Mason should be a man who rings true in all the relationships of life; true to the best standards of his business or profession; true to his family; true to the teachings of Masonry in individual thought and action. The world is judging Masonry by the acts of the individual Masons.

This may, to some extent, account for the fact that to-day we too seldom hear the question, "Is he a Mason?" Formerly this was almost the first question asked. And Masons still ask it.

My experience has been that in our discussion of persons entrusted with important matters, we are quick to ask the question, "Is he a Mason?"

This is asked because we believe that, to a certain extent, Masonry possesses and exerts an influence for good on the minds and actions of its members; and that if a man, otherwise square, is a Mason, he is in so much more bound to

the line of truth and duty.

However, while Masonry does exert a beneficial influence on the minds and actions of men, we must bear in mind that, like the Church and State, men of doubtful character occasionally crowd themselves into the Order for purposes of their own, or from want of living their Masonry, others become unworthy the name. And the world judges us accordingly.

So it is not enough to say of a man that he is a Mason, as though that erased his faults and misdoings. We must be able to say that he lives Masonically. There is no other way that we can convince other men that our Order has deserved to endure, and shall endure throughout the rest of time. Our own neglect of it, our own disregard for all it stands for can destroy the reputation of Masonry, detract from its prestige. Persecutions have come to our Order ever since it was established, but because it combined the spirit of Truth with the spirit of Loyalty, it has flourished, however submerged by injunctions. Let us think of what men in all times have suffered for Masonry in order to preserve it, and do our bit in keeping Masonry's prestige high . . . so high that when the question is asked, "Is he a Mason?" it is asked with respect for our Order and not with disdain. —"Sandusky Masonic Bulletin."

THE ONE FELLOW THAT CAN HURT YOU

By WILLIAM FLEMING FRENCH

(From the Freemason)

In all the world there is only one fellow who can hurt you. Only one fellow who can kick down the future you have planned, who can trample underfoot the foundations of happiness you have laid.

There is only one fellow who can waste today for you—who can handicap you for the big things you are going to do tomorrow. Only one fellow who can break your nerve or crumble your hopes—who can blast your love and cripple your faith.

And you know who he is! You may kid yourself sometimes, make believe you think it is somebody else—but you know.

The only person in all the world who can help or harm you is you, yourself. By your hands alone can be molded your future—in your heart and in your brain alone lies the answer to every problem you will ever face.

No man can hurt you from the outside—he must do it from the inside. For you must do it yourself—he can't. His meanness and smallness and disloyalty fall like broken arrows from your armor—if you don't permit him to make you hurt yourself.

The greatest harm a man can do you is to make you hate him, make you harm him. For in trying to harm him—you harm yourself doubly. No man was ever broken by treachery, by ingratitude, by unfairness—only by bitterness that they sowed in his own heart.

Within yourself lies the power to your future. Nothing can hurt you that you do not take into your heart and nurse.

So don't let anything "get your goat."

A sneer in your heart is more dangerous than a bullet in your back.

COMMONWEALTH OF THE
PHILIPPINES
DEPARTMENT OF PUBLIC WORKS
AND COMMUNICATIONS
BUREAU OF POSTS
MANILA

SWORN STATEMENT
(As Required by Act 2580)

The undersigned Teodoro M. Kalaw, Grand Secretary, Grand Lodge of the Philippines, owners or publishers of The Cabletow, published monthly, in Manila, Philippines, after having been duly sworn in accordance with law hereby submit the following statement of ownership, management, circulation, etc., as required by Act 2580 of the Philippine Legislature:
Editor: Antonio Gonzalez, 110 Echague, Manila

Managing Editor: None
Business Manager: Pablo Samson
520 San Marcelino, Manila
Owners: Grand Lodge of the Philippines
Publishers: Grand Lodge of the Philippines
Printers: Carmelo & Bauermann, 2057 Azcarraga, Manila
Owners or stockholders holding one per cent or more of interest, stock, bonds or other securities:

GRAND LODGE OF THE
PHILIPPINES

(Non-Stock Corporation)

520 San Marcelino, Manila

Bondholders, mortgages, or other security holders of one per cent or more of total value; (If no outstanding securities so state; state nature of security if any.)

There are no security holders.

Mailed to subscribers 6,200

Total circulation 6,200

(Sgd.) TEODORO M. KALAW

Grand Secretary

Grand Lodge of the Philippines

Subscribed and sworn to before me this 11th of September, 1939.

(seal) (Sgd.) ANTONIO GONZALEZ
Notary Public

My Commission expires on Dec. 31, 1940.

Entry 114

Page 7

Book 13

Series 1939

SICK COMMITTEE

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

Andres Filoteo (85)

Wenceslao Santos (81)

Alejandro Joco (49)

AN UPRIGHT JUDGE

By LEO FISCHER, P.M., F.P.S.
(Specially written for *The Cabletow*)



MORE than once we have read in the Masonic press articles regarding the attitude taken by a Mason on the bench when a defendant attempted to influence him by making a Masonic sign. Recently a Long Beach (California) newspaper published an article which shows how one of the judges of that city, well known for his integrity, reacted when a woman lawyer tried to influence him, a Catholic, by mentioning that her client was a devout Catholic. The story reads as follows:

JUDGE HITS RELIGIOUS BIAS IN COURT RULE



UPERIOR Judge Walter Desmond in the course of a probation hearing this week let it be known in no uncertain language that he would not tolerate the injection of one's religion into any matter before his court, and that a Catholic, Jew, Protestant or pagan would receive the same consideration at his hands.

A Los Angeles woman lawyer was presenting her arguments as to why her client should be granted probation on a charge of driving an automobile without the owner's consent. She said:

"I have a letter here addressed to Father Flanagan of Boys' Town, signed by one of the executives of one of the Catholic organizations here—"

Judge Desmond interrupted the attorney to inquire if the probation officer had seen the letter and to remind her that the defendant is over the age in which Father Flanagan would be interested. She replied:

"The real reason I brought this to the court's attention is that this man has been a devout Catholic and I am inclined to believe he has stated his part in this matter truthfully and—"

That was as far as the Portia got before the judge, obviously much irritated, made the following statement in spite of futile attempts by the lawyer from time to time to interject an apology:

"Being a Catholic is no reason why he should tell the truth any more than any other citizen. I am a Catholic myself, and I try to treat everybody that comes before me just the same, whether he be Catholic, Jew, Protestant or pagan. I don't ever want any question of religion to arise before me at any time. I resent that as sincerely as I do any approach that is made to me. I try not to let that influence me against a defendant who is a Catholic, but it is very difficult for me to do it. If he is a good Catholic he ought not to be in a criminal court.

"I hope you will pass the word along to any other attorney that represents people who get into trouble. One defendant, who was here a short time ago, appeared before me with a Christian Science book under her arm, very prominently displayed so I could see it. Maybe she thought I was a Christian Scientist, I don't know. Maybe she thought I would fall for that, but I will state here and now, that no matter what happens so long as a person's religious beliefs are sincere, it is all right. But at the same time it does not make any hit with me. I remember once a defendant came up here with a rosary in his hand. He probably thought that because I was a Catholic it would make a hit with me. But I gave him a year in jail just the same. Now, go ahead."

The woman attorney made a profuse apology and said:

"I hope I have not in any way jeopardized my defendant—"

"I don't think you have," replied the judge, "because I have pretty well made up my mind what I am going to do to him."

The young man was placed on probation for two years on condition that he return to live with his parents in Illinois.

A great Mason has said that those who are invested with the power of judgment should judge the causes of all persons uprightly and impartially, divesting themselves of all prejudice and preconception. So long as our judiciary is made up of men who understand and practice this rule of conduct, so long will the people have confidence in the courts and government of the nation. Once that confidence is shaken, one of the principal supports of the structure of government is undermined and the entire building is in danger. Hence Masons have always prayed and worked for an honest and upright judiciary.

HEALTH COMMITTEE FOR THE MASONIC DORMITORY

The following brethren who are members of the medical profession have been appointed by the Most Worshipful Grand Master to act as visiting physicians to the Masonic Dormitory run by the Grand Lodge:

- Dr. Regino G. Padua (82)
- Dr. Pastor R. Sapinoso, P. M. (15)
- Dr. Gumersindo Garcia (4)

Only A Few Copies Left of the Classic

RIZAL'S LETTER TO THE WOMEN OF MALOLOS

₱.20 A Copy ---- ₱1.00 for 6 Copies

Postpaid

Send Order to

THE GRAND SECRETARY'S OFFICE

Plaridel Masonic Temple
P. O. Box 990
Manila

MASTER THYSELF

By S. N. SCHECHTER, P. M.



MAN in his struggle for advancement has invariably hitched his wagon to a star. The ideal he set for himself to reach has always been in the direction of all perfect. That he has not reached his goal cannot be attributed to unwillingness or lack of desire. It should be more logically charged to the methods employed and tactical errors in the campaign itself.

The hypothesis on which is based most endeavors for man's elevation to a higher plane is the emulation of some saintly individual who has made a name for himself and has captured the imagination of the populus. To be like him, to live and act like he did, spelled to us perfection. So that in the centuries of patient trying and aspiring we made some sort of a start, yet remain hopelessly short of our goal. The slow progress may properly be charged to a laborious struggle for the outward inward rather than from inward outward. We did not start with conquering ourselves first. By perfecting the individual, by regenerating the primitive in us, by subduing our passions and be-

coming master of them; by divesting our hearts of hate and instilling love, by overcoming superstition and fear and training our minds to conceive the beautiful, the spiritual and the holy.

We went the other way about, aiming to conquer ourselves by espousing and giving lip service to an ideal, by applauding virtue and love, and saintliness and holiness. By holding up as examples to emulate those who followed the straight and narrow path and attained a measure of success and renown, so that today we are swimming in an ocean of hodge-podge ideals, hopes, and dreams from the realization of which we are almost as far removed as the day we started; we still remain primitive in a measure, we still hate, we are still governed by our passions and prejudices, we still hanker for revenge, still shed blood needlessly, think of ourselves first and let the devil take the hindmost.

A well ordered society of human beings cannot be attained that way. In the light of our present advancement if a fresh start was made by first discarding many of the fallacious concep-

tions, and adopting the philosophy of conquering and becoming masters of ourselves from within, the without would take care of itself. And our hopes and dreams for perfections will have a better chance of materializing. Thus far, the picture of our civilization is like a movie set, a beautiful front with nothing back of it. Pretty to look at and contemplate, but shallow and without soul. We must have man made laws with penalties and inhibitions to make us human and understanding. If all this humanness came from within us, as a result of the mellowing of the passions, the mastering of the baser instincts and the triumphing over self, the majority of us would not have to espouse the finer virtues because laws compel us, or through fear of the penalties attached to infractions, humanness in us would be as natural a breathing as part of us as is our soul. If we would hasten the day of the millennium, the day of the brotherhood of man and the fatherhood of God—we must discipline ourselves from within and let the wholesomeness of such discipline be the guiding motives of our very act and deed.

P. I. REPRESENTATIVE IS WELL RECEIVED



PRIVATE letters have been received in Manila from Wor. Bro. Stephen D. Sturton, Past Master of West Lake Lodge No. 113, who was appointed by the late Most Wor. Bro. Clark James as his representative at the Special Communication of the United Grand Lodge of England on the occasion of the installation of H. R. H., the Duke of Kent, as Most Wor. Grand Master of the Grand Lodge of England. The official report of Wor. Bro. Sturton will be delayed somewhat but we hope to publish it in a later issue of *The Cabletow* for the information of the brethren.

Wor. Bro. Sturton writes that he had a magnificent seat during the ceremonies of the installation within a few feet of Most Wor. Bro. H. M. the King, to whom he was presented along with others in a side room after the closing of the Grand Lodge.

Wor. Bro. Sturton and his wife were entertained most hospitably as guests of the United Grand Lodge of England in the Savoy Hotel throughout the period of the communication, and arrangements were made for lunches, dinners and visits to the Masonic schools as well as to Lodges. On the last evening, Sir Frank Bowater, Lord Mayor of London, invited them to dine at the Mansion House to meet the newly installed Grand Master.

As a final act of courtesy, the United Grand Lodge gave a handsome personal gift to each overseas representative, the gift to Bro. Sturton being a wooden blotter with the arms of the United Grand Lodge in silver.

R. W. Bro. Nation, the District Grand Master for the United Grand Lodge of England in China, was present and was also very gracious to our representa-

AS A MASON

AS A MASON:

I'd like to think when life is done,
That I had filled a needed post,
That here and there I'd paid my fare,
With more than idle talk and boast;
That I had taken gifts divine,
The breath of life and manhood fine,
And tried to use them now and then,
In service to my fellowmen.

AS A MASON:

I'd hate to think when life is through,
That I had lived my round of years,
A useless kind that leaves behind,
No record in this vale of tears;
That I had wasted all my days,
In treading only selfish ways,
And that the world would be the same,
If it had never known my name.

AS A MASON:

I'd like to think that here and there,
When I am gone there shall remain,
A happier spot that might have not
Existed had I lived for gain;
That someone's cheery voice and smile
Shall prove that I have been worth while,
That I have paid with something fine,
My debt to God for life divine.

—Author Unknown.



NO PUEDE SER LIBRE QUIEN NO SABE SER LIBRE

ES para nosotros los masones motivo de hondo pesar el que la humanidad se vea otra vez en las garras de una guerra inevitable. Nosotros hemos condenado siempre la guerra por antinatural, por lo mismo que de ella no sale triunfando el que tiene la razón de su parte, y porque creemos sinceramente que no es necesario que el hombre para vivir tenga necesidad de matar.

Pero han surgido en el drama de estos días individuos que han jugado—que están jugando—con los dones mas preciados del hombre—con su libertad, con su seguridad, con su propia felicidad. Ya no se vive en ciertas zonas como hombres; se vive mas bien como máquinas. Se ha negado a los individuos hasta el derecho a discurrir; se ha subordinado todo a la razón de Estado; y se han asumido arrogantemente la personalidad del Estado, la substantividad del Estado, unos titulados caudillos, como en los aciagos días de Luis XIV. Esa es la presente tragedia.

Tal vez los pueblos insuflados de ideas de democracia se han despertado tarde a la dolorosa realidad.

Tal vez en su deseo de contemporizar con esos sedicentes caudillos se les ha acicateado a tal extremo que se han llegado a creer que era el *miedo* y no la *prudencia* lo que les aconsejaba en su conducta conciliadora.

No puede ser libre quien no sabe ser libre. Y el que abdica de su libertad abdica de su propia condición de hombre. Esto lo tienen bien presente esos pueblos que fueron forzados a la vorágine de una guerra cruenta por esos elementos que han jugado y especulado con una visible repugnancia que la humanidad siente por los horrores de una contienda de estas proporciones.

El guante ya ha sido arrojado y la lucha no ha podido evitarse. No nos queda otro remedio que invocar la ayuda Divina para que los horrores de la presente lucha se minimicen en lo posible. Somos los masones una legión de unos cinco millones de individuos, y habremos de movernos y hacer labor de actividad para que la paz y la tranquilidad vuelvan pronto a reinar en el mundo y sobre las bases incommovibles de *libertad* y *seguridad* tanto para los individuos como para los pueblos.

ACCIÓN MASÓNICA

NO diríamos nada nuevo si dijésemos que no debemos ser meros masones de ritual. La masonería en las etapas mas intensas de su historia ha sido siempre acción. Y acción en masonería es lo que le da vida. Hagamos, pues, que la masonería sea la regla normativa de nuestra vida.

Se lamentaba un escritor de que muchos masones lo son de liturgia tan sólo; no tienen la masonería en el alma, decía. La masonería no puede subsistir si hemos de ser unos meros contemplativos y no nos lanzamos a la lucha para que prevalezcan los principios que vamos defendiendo.

Estamos atravesando una época de intensa gestación que va revolucionando principios y normas de vida. La masonería ha de moverse al compás de los tiempos y no ha de ponerse a un lado como a contemplar los sucesos que se desarrollan en el escenario de la vida. Debemos ser actores en ese drama, que la vida es así de constante renovación y creación.

Se impone, pues, una verdadera e intensa acción masónica. Un escritor decía que estudiar la Histo-

ria de la Masonería es estudiar la Historia de la Humanidad. Y en efecto, la masonería ha sido siempre la precursora de todo aquello que ha conducido a la felicidad de los hombres.

Mucho se ha dicho de lo que la masonería fue e hizo por el progreso y la evolución de la humanidad; pero no se puede decir mucho de lo que la masonería está haciendo hoy día por ese progreso y evolución que parecen sufrir una crisis. Mucho se ha dicho de que nuestras ideas y principios han ido volando por los cuatro puntos del globo en peregrinaje de libertad y de fraternidad; pero no se dice mucho hoy día de esa misma Luz que aparece como amortiguada por sombras incomprensibles.

Y es que necesitamos mas acción. Necesitamos disciplinarnos para aprender a desprendernos de nosotros mismos si hemos de ser verdaderos apóstoles de nuestras ideas, anteponiendo los intereses de la institución a nuestras propias conveniencias personales. Volvamos a entrar en la Historia, dando al mundo una sensación de perennidad con nuestros actos como masones.



De Charla con Nuestros Hombres



—¿Desearía saber si es posible que una nación o una asociación de naciones fuera tan impersonal que alguna vez pudiera actuar como una corte de justicia para otras naciones u otros pueblos?—se pregunta el Ven. Hermano Theodore L. Hall en esta entrevista.

—A nadie extrañaría que siendo este día el primero de septiembre de 1939 y habiendo hoy ocupado los nazis la ciudad libre de Danzig, nos ocupáramos en esta entrevista de las perspectivas de una nueva guerra que parece habrá de ser mas horrorosa que la pasada, ¿es esto ya una señal para otra catástrofe mundial?—nos dice el Ven. Her. Theodore L. Hall al iniciar con él esta charla.

—Usted dirá.

—¿Será esta fecha la que marcará en la historia el comienzo de otra guerra como el resultado de la codicia y egoísmo efervescentes de los pasados meses?

—.....

—Sí; la codicia, el egoísmo, la avaricia por una mayor participación en los bienes materiales de este mundo que nos rodea fueron las causas de la terrible guerra de 1914-1918.

—.....

—Y las semillas de lo que ahora está ocurriendo se sembraron en el tratado de paz que se firmó en aquel entonces.

—.....

—Quiero decir que también la codicia y el egoísmo demandaron de los vencidos condiciones que se sabía no se podrían cumplir.

—.....

—¿Desearía saber si un pueblo, una nación, o una asociación de pueblos o de naciones pudiera ser tan impersonal en sus contactos y procesos internacionales que pudiera actuar como un tribunal de justicia alguna vez para dirimir las contiendas entre un pueblo y otro, o entre unas naciones y otras?

—.....

—¿Porqué lo que se puede hacer entre individuos dentro de una colectividad nacional no se podrá hacer entre pueblos dentro de la colectividad internacional?

—.....

—Es un dogma universal que nadie se debe tomar la justicia por sus propias manos. En los pueblos civilizados, los individuos someten sus querellas al juicio imparcial de un juez, y se atienen a sus resoluciones y decisiones. ¿Porqué no se puede hacer lo mismo cuando se trate de querellas entre dos o mas diferentes pueblos o nacionalidades?

—.....

—Si aún las controversias entre el capital y el trabajo ya se someten hoy día al juicio imparcial de los tribunales, no veo porqué, con un poco mas de esfuerzos entre los caudillos de los pueblos y otro poco mas de renuncia-ción en aras de la paz y tranquilidad internacional, no puedan los estados encontrar una fórmula para la justa resolución de sus mútuas diferencias, encomendando el caso al juicio imparcial de tribunales internacionales que sean lo bastante impersonales y lo bastante grandes en su idea de Justicia para resolver las controversias nada mas que bajo el punto de vista estricto de la razón y de la equidad.

—.....

—Mucho podríamos hacer los masones dentro de nuestros principios universales de fraternidad entre los pueblos y entre los hombres para que cesen las guerras como métodos para dirimir las contiendas o disputas internacionales, pues, en las guerras no triunfan los que tienen la razón de su parte, sino los que tienen la fuerza de su parte.

—.....

—Si preparamos al mundo para que sepan los pueblos dirimir sus contiendas por tribunales internacionales bajo normas estrictas de razón, justicia y equidad, la paz y tranquilidad perdurarán para siempre, porque entonces las contiendas tendrán como base de su resolución no la fuerza, no la violencia, sino los principios eternos en que descansan la razón, la justicia y la equidad.

—.....

—Nada perderíamos los masones si nos esforzáramos en emprender una labor en este sentido, aunque tuviésemos que afrontar dificultades inmensas.

—.....

—¿Qué es lo que pasa ahora con las huelgas y otros procedimientos violentos o casi-violentos que se han usado y, por desgracia se usan aún, para la solución de las controversias entre el capital y el trabajo?

—.....

—Con el establecimiento de Cortes Industriales u otros tribunales análogos en donde el capital y el trabajo dirimen sus contiendas a base de la razón y la justicia que alegan tener

cada cual, las huelgas casi ya han desaparecido y las violencias se han reducido a su mínima expresión.

—.....

—No hará dos años teníamos bastantes huelgas que perjudicaban tanto a unos como a otros; quiero decir, que perjudicaban tanto al capital como al trabajo, y en último término, al público en general. Muchas de estas huelgas hubieran podido evitarse si desde entonces se hubiese ideado algún procedimiento para que cada parte en la contienda pudiera presentar sus razones ante un juez, o un organismo imparcial, y regirse después por sus resoluciones.

—.....

—Tengo entendido que la creación del Tribunal de Relaciones Industriales obedeció a esta idea precisamente. De nadie es desconocido que también la codicia y el egoísmo han tratado de privar al trabajo de sus justos derechos, como así mismo la codicia y el egoísmo han hecho que el trabajo pidiera en ciertos casos mas de lo que posiblemente se le podría conceder.

—.....

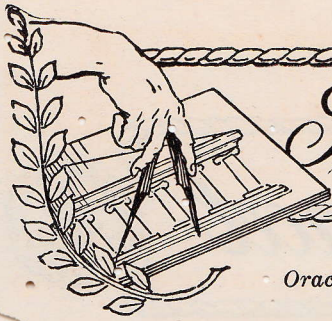
—No hay mas que leer los detalles de los conflictos entre el capital y el trabajo tales como nos lo traen los periódicos y, si bien es verdad que en muchos puntos sobre sus controversias han podido llegar a una inteligencia casi perfecta, en otros detalles, si no se ha llegado a un arreglo ello ha sido porque se ha querido injertar demandas por algún interesado que saldría perjudicado en sus personales intereses con la cesación de las hostilidades, y con vistas precisamente para que no se llegue nunca a un compromiso y arreglo.

—.....

—¿No ocurre lo mismo con los problemas internacionales que estamos presenciando hoy día?

—.....

—¿Cuándo llegará el día en que los pueblos se entiendan en sus contiendas como individuos dentro de una colectividad civilizada, sin recurrir a la violencia, sino exponiendo sus razones ante tribunales imparciales que sean lo bastante grandes en su idea de justicia para no ver en cada caso mas que la razón que le asiste a cada colectividad?



Sobre la Plancha de Trazar



Oración pronunciada por el Ven. Her. José Artiaga al ser instalado Orador del Capítulo Burgos de Rosa Cruz del Rito Escoces Antiguo y Aceptado de la Francmasonería.

Como el último legionario disciplinado en las filas, he acatado sin titubear la voluntad soberana de los ilustres hermanos del Capítulo Burgos de Rosa Cruz, y hoy, en estos momentos, creo que las palabras más dulces y las palabras que encantan no bastarán para traducir y dar verdadera expresión a los variados sentimientos que pugnan por salir desde el fondo de mi corazón agradecido por esta confianza en mí depositada, por tantas bondades ya recibidas, por tantas pruebas de estima y amistad, y sobre todo, por esta nueva consideración de parte de todos y cada uno de los hermanos del Capítulo.

Esta distinción inmerecida que he recibido de mis indulgentes hermanos del Capítulo, será otro humilde párrafo en el largo curso de mi vida masónica, en donde cada línea, cada página y cada hoja constituyen para mí un legado precioso de inapreciable valor, y son para mí una reliquia sagrada que como testimonio elocuente hablan de mi veneración y mi profesión de fe en los principios inmutables de la Francmasonería Universal.

Sin embargo, mis queridos hermanos, considero un deber advertirles que yo creo que no estoy debidamente cualificado para ser el Orador de este Capítulo, porque recuerdo que anteriormente, en las Logias del Rito, Escoces, el Orador era el representante de la ley, y siguiendo esto, os digo que no se mucho de las leyes del Capítulo, y cuando llegue la ocasión de interpretar puntos legales, nos encontraremos en el caso en que el representante de la ley es un verdadero profano en la materia. Por eso os advierto esto, y desde hoy pido la bondadosa ayuda de todos.

Pues bien, queridos hermanos, hablaré un poco, pero brevemente de la Fraternidad. Yo creo que nos hemos congregado dentro de este angusto Templo del amor y de la virtud persiguiendo un ideal elevado. La misma historia de la Francmasonería en su conjunto constituye una sucesión de hechos heroicos y gloriosos, con sus sacrificios incontables al través de las edades, y los masones unos verdaderos cruzados que en medio de ese piélago vastísimo de las pasiones humanas han sustentado y proclamado a los cuatro puntos cardinales del mundo la más grande, la más sublime, de las ideas que jamás haya brotado de la mente

humana: "La Confraternización Universal."

Si amigos míos, aquellos hermanos Francmasones, aquellas almas generosas en sus mas grandes y nobles anhelos de reivindicación social, nos dejaron aquella ideología, trazada y escrita con letras de oro, como aquella Tabla de la Ley Sagrada que perdurará mientras subsista el mundo, y que ni el egoísmo ni la vanidad de los hombres, con sus turbulentas y mezquinas pasiones, podrán borrar ni empañar siquiera.

Todo debe ser por la fraternidad; así, en el proceso ordinario de nuestra vida masónica, cada hermano y cada miembro representan un esfuerzo constantemente renovado, y el más humilde de nosotros constituye y significa un colaborador modesto y sencillo, pero siempre útil para todos, capaz de realizar generosos esfuerzos al ardiente soplo del deber fraternal, de tal manera que, en la solución de los diferentes problemas que se nos presenta en la vida, por muy graves que sean, debemos acordarnos siempre que somos masones y hermanos, y en ese sentido, debemos resolver y analizar en su fondo todas esas cuestiones, que después de todo, esos incidentes no son más que accidentales y momentáneos en la vida humana, y sin separarnos jamás de aquella norma de conducta trazada, en mantener en toda su magnificencia, aquellos inapreciables atributos masónicos, de Amor Fraternal, Socorro y Verdad.

Sin duda alguna, queridos hermanos, por nuestro celo y perseverancia hemos llegado hasta aquí, y porqué no decirlo, contentos y satisfechos de estar dentro de la Institución como buenos masones. Si como masones proclamamos a cada paso la Fraternidad, no debemos olvidarnos jamás, que su ejercicio constituye la verdadera base para la solidez de la estructura masónica. Así, como se ha dicho siempre, que la libertad y la igualdad con unos derechos sociales que exigimos del prójimo, de igual modo también, debemos tener muy en cuenta, que esa fraternidad que siempre invocamos es una virtud que debemos guardar y exigir estricta y puntualmente de nosotros mismos; mejor dicho, la fraternidad es un deber nuestro; de aquí se desprende como consecuencia lógica, esa obligación

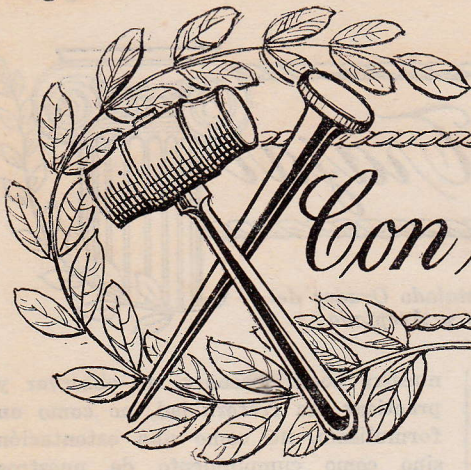
nuestra como masones, de observar y practicar esa fraternidad, no como un formulismo, no como una ostentación sino como cumplimiento de nuestros deberes masónicos.

Y si fuera posible, todo esto deberíamos considerarlo como un código moral, y estar siempre dispuestos a recoger, como una sagrada obligación, todo aquel legado inmortal que nos ha transmitido a través de las infinitas edades, todo aquel sublime e incomparable esfuerzo de una colectividad, de aquellos esforzados Francmasones que han trabajado contra toda reacción, sin desmayos ni desalientos, por la realización y establecimiento de aquella gran Familia Masónica Universal, unida y santificada por los lazos del amor fraternal.

Todo ese sentimiento de fraternidad que ha caracterizado siempre a la Masonería, con su decidido empuje en todos los tiempos, constituye una obra moral de gran trascendencia masónica, porque destruye definitivamente todo aquel inútil bagaje, todo aquel sistema viciado y caduco que se movía dentro de los estrechos moldes del pasado, para dar lugar y paso a las nuevas tendencias y concepciones modernas.

La Masonería se eleva y se agiganta, invitando a todos a desprenderse de las viejas y rancias preocupaciones que estorban en la vida, para reunir a todos los hombres, así a los grandes como a los poderosos, tanto a los pobres como a los ricos, dentro del Tabernáculo de la fraternidad humana.

Queridos hermanos, voy terminar agradeciendo otra vez a todos, y os aseguro que estoy sumamente orgulloso de estar al lado de tan buenos hermanos, animosos masones, que me han animado siempre a trabajar con ellos, a trabajar para que reine en el mundo el amor fraternal, y sea un verdadero hecho la confraternización universal; porque estoy completamente convencido, que desde la creación del mundo, Dios mismo estableció la igualdad y la fraternidad entre los hombres y, como una previsión de Su infinita sabiduría, dotó al mundo de bienes suficientes, para atender a todos sin distinción, y evitar, de este modo, que reine el egoísmo, la avaricia y la ambición, que destruye y mata la buena voluntad entre los hombres.....



Con el Mazo y el Cincel



LA MASONERÍA

Por Aurelio Miranda Alvarez
(De la Revista Masónica de Chile)

LA ERRÓNEA interpretación que a la Institución masónica se da por quienes la juzgan sin previo meditado esfuerzo, confundiéndola, ya con una asociación tenebrosa, ya con una simple sociedad de socorros mutuos, nos induce a escribir estas líneas dirigidas a aquellas personas que, sin guiarse por prejuicios o maledicencias, sin fallar a priori, quieran enterarse de lo que es la Masonería, y de lo que son los masones; bien para que una vez enterados puedan engrosar las filas de la Institución, bien sencillamente para que se den cabal conocimiento del particular.

La Institución de la Masonería, fundada por gremios de obreros, tomó el carácter especulativo que hoy tiene desde hace dos siglos; es su fin primordial el perfeccionamiento de la humanidad y para conseguirlo, valiéndose de la moral y la filantropía, trata de reunir en su seno a individuos de todas las razas, de todas las creencias políticas y de todos los dogmas religiosos, para que unidos trabajen por disipar la ignorancia, combatir los vicios y fomentar el amor fraternal.

Basa sus preceptos en la más pura moral y en la ley natural y como único dogma requiere que sus adeptos crean en un Ser Supremo, pero no en un Ser Supremo definido como lo pueda definir tal o cual secta religiosa, sino como un principio esencial de moral filosófica, cabiendo por tanto en la Institución desde los creyentes de las distintas religiones positivas, hasta aquellos individuos que sólo conciben a Dios como el principio generador de cuanto existe, según las definiciones de la razón y de la ciencia.

Este amplio programa, este amplio tolerantismo, es lo que da a la Masonería una fuerza y una solidaridad irrefutables. Como en ella no va a discutirse quién es Dios, el Dios de uno es el Dios de todos, y sus adeptos no se pueden dividir por aquello que siempre ha dividido a los hombres más que cualquiera otra cosa: la cuestión religiosa.

En lo político, tampoco se exige determinado credo; ni siquiera se pregunta al masón o al que va a serlo qué piensa sobre tal o cual sistema de gobierno, ni si pertenece a éste o ese otro partido. Y lo propio resulta en lo social, pues que ella se nutre de todos los elementos sociales con tal que sean elementos sanos.

Lo que quiere la Institución es tener en su seno hombres honrados, tolerantes y filantrópicos; hombres que sean libres, de buenas costumbres, de edad adulta, de capacidad bastante para poder comprender y practicar las enseñanzas que ella difunde, y asimismo hombres que tengan recursos suficientes y posición social independiente para que puedan cumplir, sin sacrificio para sí y sus familiares, los deberes que trae consigo el carácter de masón; hombres que se conduzcan moral y decorosamente, no solo en la Logia, sino fuera de ella; hombres que sean ejemplos vivos de civismo y moralidad.

Con tales elementos formada, a pesar de no ser una secta religiosa ni un partido político, su misión política y religiosa resulta grande y poderosa, pues sus máximas de tolerancia, de fraternidad y de igualdad lo mismo aprovechan a los de una secta que a los de otra, a los de este partido que a los de aquel, a los de tal o cual elemento étnico; guiándolos a todos en busca de la verdad: de la verdad religiosa, de la verdad política, de la verdad social.

La Masonería por su organización perfecta y el masón por sus procedimientos, deben ser modelos para la sociedad civil y para el ciudadano.

Agrupados en la Masonería los hombres de buena voluntad, identificados en el deseo de hermanar a todos los ciudadanos, ¡qué poderosa fuerza social pueden desarrollar desde las esferas gubernamentales y administrativas, desde la cátedra y las escuelas, desde la tribuna política, científica o literaria, desde la prensa periódica y el libro, desde los

estrados de la judicatura, desde las cámaras legislativas, desde la misma escena teatral, y en el hogar, en el taller, en los círculos, en las cárceles, en la calle, en dondequiera!

Por lo mismo que no es la Masonería un partido político es más fuerte que todos ellos; y tan es así que cuando ha sido necesario, ella, sin ser un sistema político, ha infiltrado en todo el organismo social con tal fuerza y arresto sus doctrinas, que éstas han triunfado; y han triunfado porque esas doctrinas son todo amor, toda justicia, toda verdad.

Y no se ha valido, i. o., para lograr sus conquistas, de tenebrosos medios: le han bastado los medios pacíficos, la instrucción y la persuasión; le ha bastado formar ciudadanos; ciudadanos dignos, virtuosos, que han sabido cumplir sus deberes con los semejantes para con la patria y para con la humanidad.

Los que ingresan en la masonería pueden y deben ser hombres que pertenezcan a las distintas clases sociales, porque todas hacen falta en su seno dada su misión de propaganda, con tal que no sea la menesterosa, porque el masón ha de tener medios de vida suficientes, al menos en el momento de su ingreso en la Institución. Porque aquel que ingresa en ella creído de que van a darle algo, se equivoca, porque no es una sociedad utilitaria. Es ella una sociedad filantrópica, donde se ingresa para dar, y que busca el medio de hacer el bien, de ejercitar la beneficencia, como uno de los medios para conseguir el fin de perfectibilidad que persigue; pero esa beneficencia se otorga, no se recibe. Claro está que cuando un masón cae en desgracia, enferma o necesita auxilio por cualesquiera otras causas, la Institución, su Logia, sus hermanos deben socorrerle y ayudarle; más no cual puede y debe hacerlo una sociedad de socorros mutuos, sino cual debe hacerlo un hermano, sin esperar por ello recompensa alguna.

(Continúa en la página siguiente)



(Continuación de la página anterior)

La mutualidad, la solidaridad masónica es más ingente y va mucho más lejos de lo que pueda ir un socorro benéfico. Es una solidaridad moral, una solidaridad de conciencias, sin que por ello se desentienda, repetimos, la beneficencia mutua; porque no sería concebible que los masones se prestaran ayuda en todos los trances difíciles de la vida en el orden moral y no en el material. Tanto más cuanto que siendo una hermandad, están obligados sus miembros a ayudarse unos a otros en todos los trances de la vida, y defenderse y a defender a sus familiares.

La Masonería propaga el espíritu de asociación, convencida de que ésta es una gran necesidad de los pueblos. La asociación tiende, como tiende ella, a matar el egoísmo. Todo hombre debe ver en su semejante otro él.

La Masonería es librepensadora; pero no porque imponga a los afiliados esa doctrina tal cual muchos la entienden: es librepensadora porque deja en libertad a los hombres para que piensen como su conciencia les dicte, respetando todas las creencias.

Si alguna vez sectas religiosas o elementos políticos la han atacado, se ha defendido y nada más. Nunca ha ido a atacar a unas ni a otros.

La Masonería tiene el convencimiento de que uno de los medios más prácticos para lograr la perfectibilidad humana es la instrucción, y trata por cuantos medios pueda de instruir y educar a sus asociados y de que éstos a su vez lo hagan a todo el elemento social, procurando que la Logia sea una escuela de civismo.

La Logia es un campo neutral, a donde no se han de llevar las pasiones y divisiones humanas, y donde se estudien temas que tengan por base la moralidad.

Allí los masones se reúnen pacíficamente; cambian impresiones; fortalecen los lazos fraternales que los ligan; aprenden y enseñan; recíprocamente se

hacen favores, y respiran un ambiente de sociabilidad familiar.

En sus deliberaciones practican la libertad dentro del más estricto respeto al derecho ajeno, llevando para ellas un orden riguroso. Sus elecciones están basadas en el sufragio universal. Y aquellas deliberaciones y estas elecciones pueden ser una norma para el uso del derecho público de los ciudadanos.

VEN. HER. ENRIQUE TEOTICO



*Enrique es un soñador,
bohémio, inquieto, tenaz,
que hablando es muy veraz
y obrando es un primor.*

Tiene la Masonería sus signos y sus palabras de reconocimiento y procura que unos y otros no sean sorprendidos por los extraños. Pero ese es su único secreto, porque sus trabajos no rituales, sus hechos, son del dominio público.

Lo repetimos: su fuerza no está en acuerdos tenebrosos, sino en la solidaridad de sus afiliados.

La Masonería respeta la organización civil y política del país en que radica: pero sus adeptos son libres para ejer-

citar como les plazca sus derechos civiles y políticos.

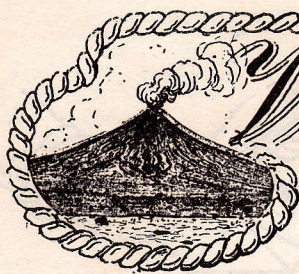
Está organizada como una confederación, y su gobierno es puramente democrático, en el sentido de que el pueblo masónico lo nombra. Los miembros de una Logia eligen libremente a sus funcionarios que la gobiernan, y algunos de éstos, con los de los otros organismos confederados, forman la Gran Logia, que es el Cuerpo superior; y en éste se eligen, también libremente, los gobernantes; se hacen y enmiendan las leyes; se forman los presupuestos generales—pues que los particulares de cada Logia es ésta quien los forma—y se fomentan y sostienen las relaciones exteriores o interpotenciales.

La Logia realiza trabajos moralizadores y filantrópicos; admite o rechaza candidatos y luego los asciende; administra sus negocios y caudales; enjuicia y castiga.

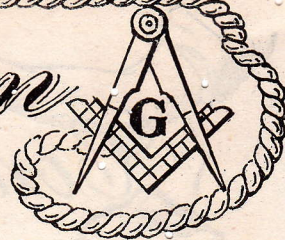
El enjuiciamiento es por el sistema de jueces instructores, y el fallo lo determinan, según el caso, la Logia entera o la Gran Logia, cual si fueran jurados, estando completamente garantizada la gestión del acusado para defenderse.

Una Gran Logia, en fin, en todo y por todo, es un modelo de organización perfecta para un estado confederado; y si esa organización se imitara por los estados civiles, la humanidad sería más feliz.

La Masonería es una asociación universal y los que en ella se inician en un país, así que tienen el grado de maestro masón, son reconocidos como hermanos en los distintos países que visiten, siendo éste uno de los puntos de conveniencia para el masón, pues que nadie está exento de tener algún día, en su propio país o en el extranjero, que ocurrir a sus semejantes en busca de socorro, ya sea material, ya moral, y a nadie mejor acudir que a sus hermanos. Por eso es necesario ser masón de una potencia regular, reconocida por las demás del mundo y en amistad con ellas.



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.

(*Imiharap ng Kap. na Leonardo Garduño, Naging Guro ng Lohia Sinukuan Blg. 16, at nagtibay sa ika Dalawampung-
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. Balmaceda, naging Unang Tagapagturo at
kasapi sa Lohia Pintong Bato Blg. 51.*)

(*Karugtong*)

SAPAGKA'T, nang ika-12 ng disyembre ng 1896 ay hindi pa napagpapasyahan ang sakdal laban kay Rizal; palibhasa'y noon na lamang mga araw na ika 27 at 28 ng buwang yaón nagkatipon ang mga nagsisibuo ng "Consejo de Guerra" upang hatulan na, gayon ma'y hindi pa malaman noon kung si Rizal ay mapaparusaan, at kahit na ipalagay na alam na ito, siya'y hindi umaásang magiging parusang kamatayan ang hatol, sapagka't nananatili siya noon sa pag-asang di mapatutunayan na siya'y nagkasala sa gawáng paghihimagsik;⁵

SAPAGKA'T, noon na lamang umagang umaga ng ika 29 ng disyembre ng 1896, binasa kay Rizal ang hatol na kamatayan sa kanya;⁶

SAPAGKA'T, ang ULTIMO ADIOS ang siyang táhasan at puspos-paggiliw na pagpapaalam ni Rizal sa kanyang Ináng Bayan, sa kanyang mga magulang, kamag-anak, kaibigan, at di-kaibigan; at di magpapaalam, sa kahulugang walá nang pagbabalik, ang di nakaalaman kung aalis o di nag-aakalang umalis;

SAPAGKA'T, si Don Manuel Albama, kabalitaan ng "El Imparcial," na kahráp noong ika 29 ng disyembre ng 1896 nang ang Pareng Heswitang Faura ay siya raw nagpabalik-loob kay Rizal, ay nagpadalá sa kanyang páhayagan sa Madrid, Espanya, noong ika 30 ng disyembre ng 1896, ika-6:45 ng hapon, ng isáng kalatas na inilathala ng páhayagan kinábukasan, 31 ng buwang yaón, at ang bahaging tumutukoy sa pangyayari ay itó:

"...Pagkatapos ay ná pansin kay Rizal ang isáng kakaibáng katigasáng-loob, humingi ng papel at panulat at nagsimulang sumulat ng mga tula."⁷

SAPAGKA'T, waláng ibáng akdang-tula na sukat bagáng máipaghinalang sinulat ni Rizal noong ika 29 ng disyembre ng 1896, mátangi ang ULTIMO ADIOS;

SAPAGKA'T, ang mga nagsasabing ang ULTIMO ADIOS ay sinulat ni Rizal noong mga nakaraang araw pa bago sumapit ang araw ng pagkabaril sa kanya, ay nanghahawak sa pengyayaring, dahilán sa maligalig, anilá, ang

kanyang kalooban sa mga huling sandali ng kanyang buhay, ay hindi maaaring maisip sa araw na sinúndan na ng kanyang kamatayan, ang mga tuláng hitik sa ganda at matalinong isipang katulad ng sa ULTIMO ADIOS;

SAPAGKA'T, kung tunay na ang mga taong pangkaraniwan ay di makagagawa ng gayón sa mga sandaling katulad din noon; subali't si Rizal na di isáng taong karaniwan, na hanggang sa sandaling siya'y bábarilín na lamang ay nangatang waláng pagbabago ang maayos at tahimik na pintig ng kanyang tibuk-tibukan at ang tibay ng kanyang kalooban, ay likás na makata na nag-aangkin ng maalab na pag-ibig sa kanyang bayan, kaya ang pangyayari ay máitatangi; at sapagka't ang makata'y lalong may maliwanag na pag-iisip sa mga sandaling kakila-kilabot sa buhay, kaya waláng alinlangang ang pagkatiyak niyang nasa bingit na siya ng kamatayan ang nagdulot pa nga sa kanya ng katangi-tanging ilaw ng isipang maka-Diyos, na tumagós sa kaibuturan ng kanyang puso sa Ináng-Bayang sinámba at siyang pagpapakamatayán, at pinaghandugan ni Rizal ng buo niyang pag-ibig at katalinuhan at saka sinulat niya sa araw na sinundan ng kanyang kamatayan ang ULTIMO ADIOS, at

SAPAGKA'T, tungkulin ng Masone-riang ipagsanggaláng ang katotohanan, ang katarungan at ang katuwiran;

KAYA NGA, ang Gran Logia de Masones Libres y Aceptados sa Kapuluang

Pilipinas, sa kanyang ika-27 Taunang Pagpupulong, ay nagpapasya na:

1. Ilakip, kaya sa pamamagitan nitó'y inilalakip, sa kabuuan ng Kapasyahang itó ang mga sumúsunód na tudling ng Kabanatang XXXLV ng nasabing akda ni Dr. Rafael Palma:

"¿Hindi na bagá matútutulan pa ang salaysay na ibinigáy ng mga Heswita sa tinurang akda?⁸ Hindi maaaring magkágayón kung ikaka-it natin ang pansing maka-kasaysayan.

"Unang-una, ang salaysay ay waláng lagda, gayóng, kung tunay na ang mga bagay na yao'y nangyari nga nang alinsunod sa pagkakasalaysay doon, hindi mawawalán sa mga iláng Pareng Heswitang umalalay kay Rizal ng kahit isá man lamang na lalagda ng kanyang pangalan sa salaysay na nasabi. Ikalawá, ang salaysay o ulat ay niyari sa isáng kaparaanang musmos, na tila isáng kuwentong bagay lamang sa mga bata.

Katunayan; sa mga unang páhina ay sinasabing dinalá ni Pare Viza sa kapilya ang larawan ng Sagrado Corazón de Jesus, na yari ni Rizal sa lilok pa noong siya'y nag-aaral sa Ateneo, at pagkakita ni Rizal sa mga Pare, ang unang bagay na kanyang itinanóng sa kanilá ay ang tinurang larawan. ¿Hindi ba itó isáng pagkakataóng katha o maaaring kathain lamang ng mga bata? ¿Bakit isasaisip ni Rizal ang tungkol sa mga larawan ay sa hindi niya itó pinaniniwalaan? Ganitó rin ang masasabi sa banggit na si Rizal ay nápaluha pagkatapos maring kay Pare Balaguer ang pagbabala nitó sa kanya ng "kaparusaháng waláng hanggan," at makailáng sandali ay tumahimik at bumangging makapangumpisal. Si Rizal ay maaaring magbagong-loob sa anumáng ibáng dahilán, nguni't hindi sa pantakot na iyan, sapagka't waláng ibáng tadhana ng pananampalatayang kanyang pinakápag-aralan kundi ang hinggil sa "kaparusaháng waláng hanggan" at tungkol dito ay nag-aangkin siya ng isáng di-kananiwalaang nápakatibay na di matitang.

(*Tatapusin*)

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



Picture at the left shows the dinner-dance held at Kewalo Inn, Honolulu, Hawaii, in honor of Wor. Bro. Juan Cortez, Master of Commonwealth Lodge No. 57, on July 3, 1939. Among those in the picture are Bros. B. D. Hintolan, Faustino Gregorio, C. Ligot, Juan Valentin, M. H. Reyes, Canuto Taderan, Hermogenes C. Oreta, E. Evangelista, Gregorio A. Labrador, Lucio Morales, Francisco Gavino, B. Medina, Pedro Valderrama, Daniel Baduria, and P. M. Tan.

The brethren who managed the affair in honor of Wor. Bro. Juan Cortez. Reading from left to right, standing, they are Bros. D. Baduria, B. Medina, P. Valderrama, and P. M. Tan.



77 Muelle de la Industria

Tel. 2-20-51

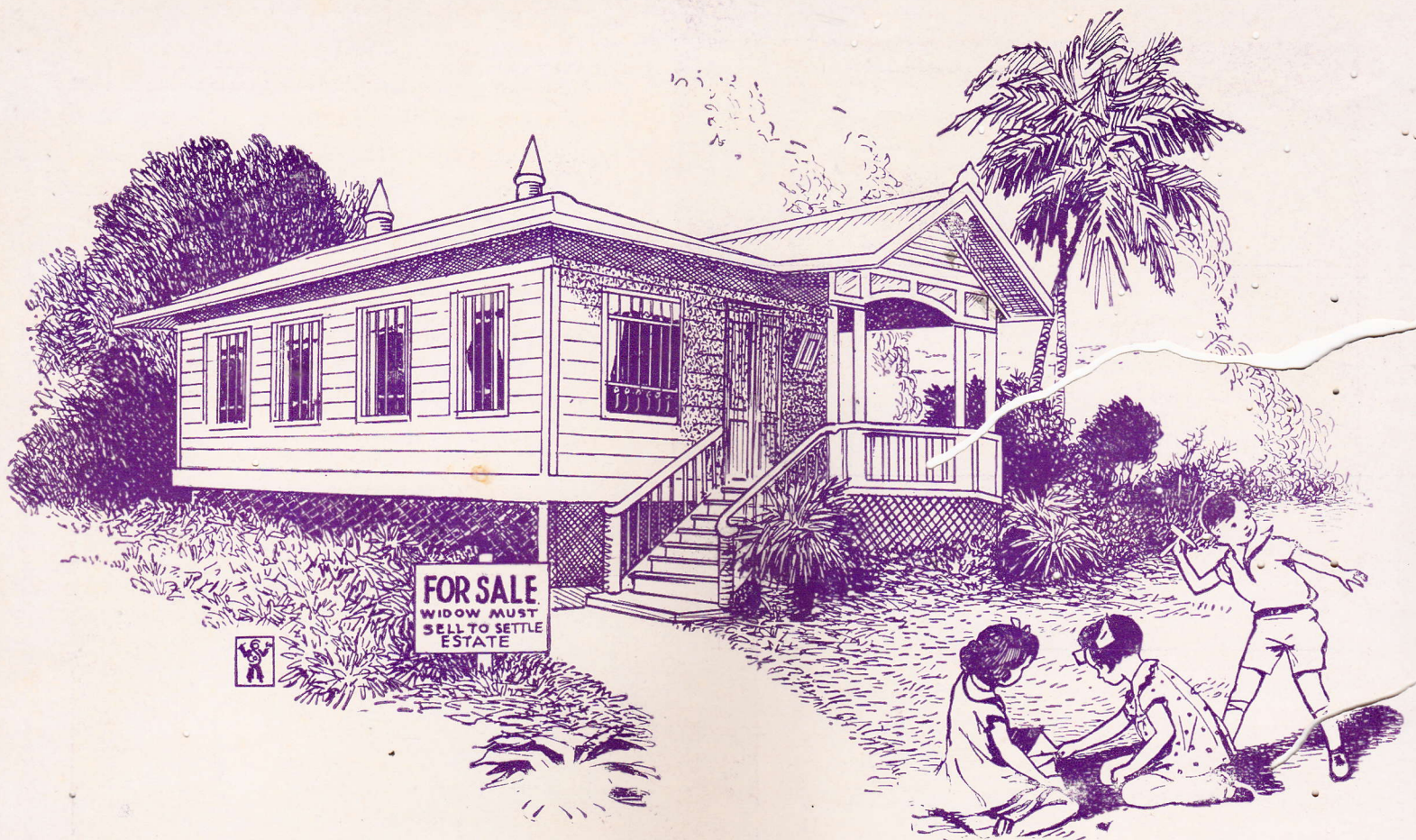
ATLANTIC, GULF & PACIFIC COMPANY

MANILA

Operating

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

TANK LIGHTERAGE
DERRICK SERVICE



GAMBLING WITH FATE IS RISKY

WHEN misfortune overtakes a widow and her children, it is not because her husband willed it so. Rather, he just could not foresee the various needs—some of them years in the future—that his family would have to face. He permitted his insurance premiums to run behind. Now it is too late to mend the error. Many a well-meaning husband has kept putting off, not intentionally of course—a responsibility of vital importance to the future welfare of his family. No one imagines one is going to die while in the pink of

health yet that very confidence in oneself has proved to be the economic graveyard of countless widows and mothers.

All life is a gamble. There are certain matters, however, that should never be left to chance. The future of your wife and loved ones—your own future. To be sure, not every insured person is going to leave his wife a widow at a premature date—a *secure income in old age tends towards a happy ending*—that in itself, is reason enough for keeping your policy in force.

Our policy holders are entitled to one free medical examination each year at our Home office in Manila.

"Life Insurance is a Proof of Devotion"

Dept. C. T.
Mr. C. S. SALMON
P. O. Box 74
Manila, P. I.

Please send me information concerning your 20-Year Endowment Policy.

Name:
Address:
Occupation: Age:

THE INSULAR LIFE
Assurance Company, Ltd.

INSULAR LIFE BUILDING MANILA, P. I.



Carmelo & Bauermann, Inc.