The Cable Tow

Vol. XVII | Manila, Philippines, November, 1939 | No. 6

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

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

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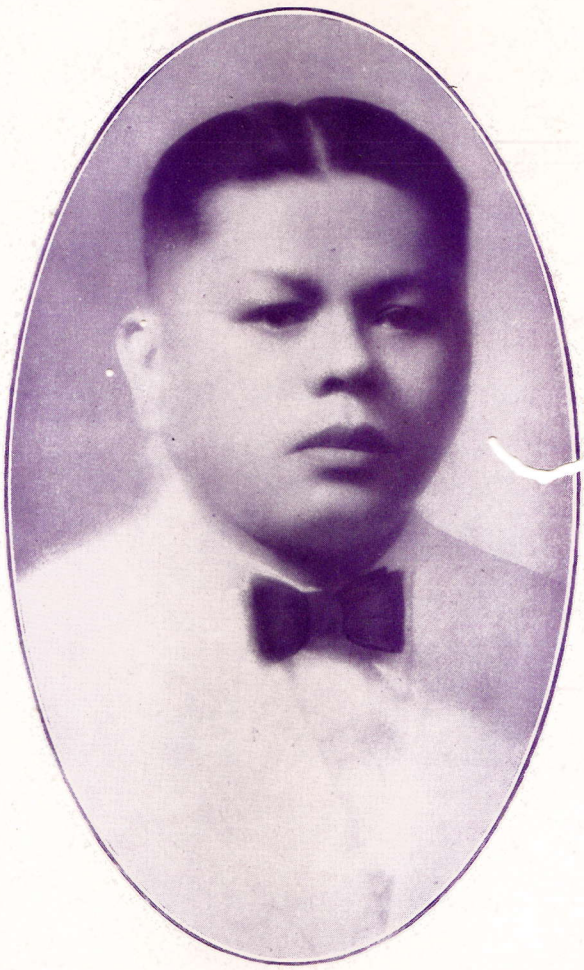
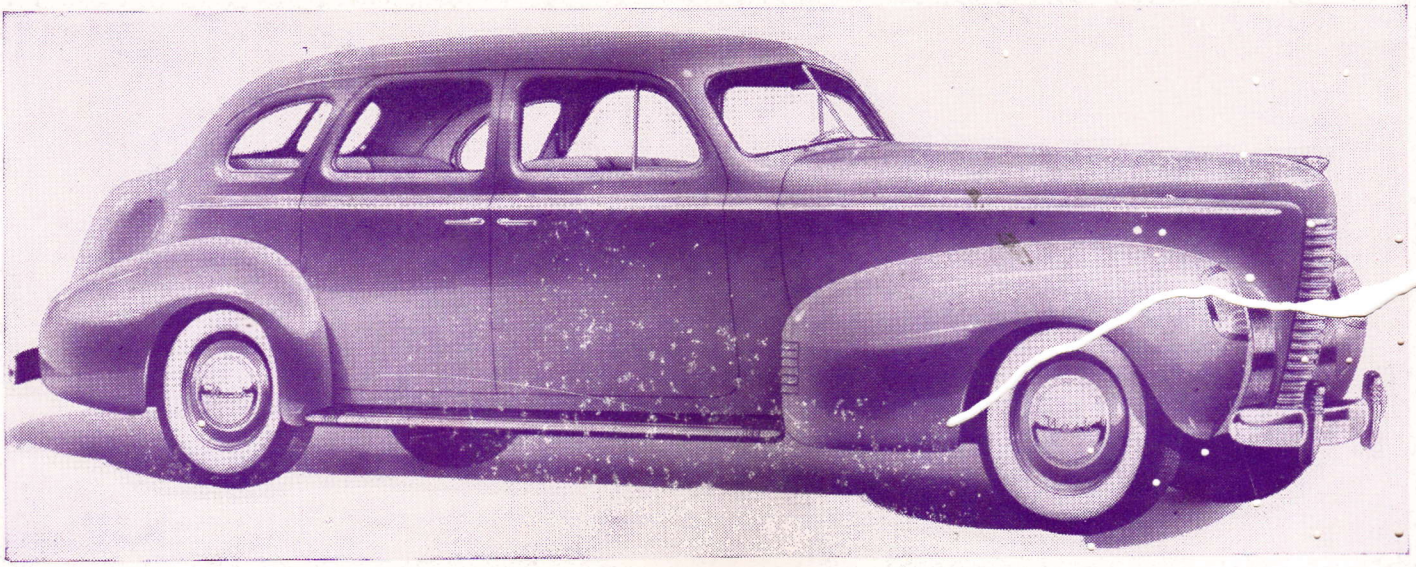


Wor. Bro. Fernando Busuego, P. M.

Grand Marshal

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



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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.

EDITORIALS

BEFORE WE CLOSE

ONE more month and the year will come to a close. It is time now to be putting our Masonic ledger in shape and see to it that we are definitely out of the red. We mean the ledger of our duties. Each Lodge should stand firmly on its feet as a successful unit of Masonry's noble mission. This is as it should be, and the question whether as individual missioners of our Lodges we have toed the mark, should occur now.

Every master has the duty to start his inventory now of things done and things undone. Acts of commission and omission must be carefully weighed. Next month we close our books of the year; let us not close them on acts that can bring no credit to the Fraternity in this jurisdiction.

IT DESERVED A LAUGH

READING an account of Rizal's last moments in his cell at Fort Santiago, we note that when a Jesuit father presented to him a certain form of retraction, the hero could not contain his mirth and had to laugh. This happened on the eve of his execution and shows, even more clearly than any incident ever told in connection with his death, his serenity of mind during that culminating crisis of his life.

Rizal very seldom laughed, but to him, as it is to us, the attempt to make him retract was so childish that it deserved no more than a laugh. Are we still to believe that the man who did not for one single minute lose control of his mental faculties on that eve of his execution, gave in to the absurd proposal to save his soul that never was lost?

NO MIDDLE GROUNDS FOR US

THE exiled former Italian premier, Francesco Nitti, now in Paris, has said recently: "I do not hesitate to say that if civilized Europe does not halt the march of the barbarians, it risks its own future." The barbarians, according to him, are Bolshevik Russia, corresponding to Genghis Khan; and Nazi Germany, corresponding to Attila the Hun.

Indeed, what could better describe the current war in Europe than that it is the fight between civilization and barbarism? On the side of civilization are the two greatest democracies of the Old World—England and France; on the other side are the latest—let us hope the last—of the barbarians—Russia and Germany. Two blacker shadows than these have never been cast upon the face of Europe.

The allies in this war are fighting for all that decent human beings hold sacred. They constitute the last stand of liberty-loving peoples before the joint onslaught of two monsters that threaten to strangle a whole continent. Needless to state, a predominance of Nazi and Bolshevist ideologies in Europe would be the greatest calamity that could befall the human race.

A Godless Europe would result from the rule of either of the two. The pagan idolatry of Nazism, the crass materialism of atheist Russia—these would finally extinguish the lights of religion in the Old World until no more trace of man's humility toward his Creator is left. No country on earth can remain indifferent to such a menace.

Not the allies alone are involved in this war. Every child's happiness, every woman's honor, every man's decency is at stake as the barbaric armies of Germany's warlords march to the front, and Russia's military machine rumbles on to crush helpless nationalities under its wheels.

Masons the world over have but one position to take, and there is no other: to stand by the Allies, to support them with all their resources and might. There can be no middle ground for us who have suffered enough at the hands of the dictating oppressors.

GRAND MASTER HONORED WITH 33°

AT the biennial session of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States (Mother Supreme Council of the World) held during the third week of October, two of our most active members were selected to receive the highest honor in Scottish Rite Freemasonry: the 33° and last degree of the Order. They are our Most Worshipful Grand Master Jose de los Reyes and Worshipful Brother Michael Goldenberg.

Besides these two brethren, five members of this Jurisdiction were honored with the distinction of Knight Commander of the Court of Honour, a rank given to 32° Masons who have served the Fraternity with devotion and zeal; in other words, the stepping stone to the 33°. They are Most Wor. Bro. Christian W. Rosenstock, P. G. M. in 1925; Wor. Bro. Jose Celestino Velo, Senior Grand Lecturer; Wor. Bros. John Maurice Aaron and John Arthur Cropper, and Bro. Charles M. Cotterman.

JOSE DE LOS REYES, 33°. He has been a soldier most of his life. When he was a young man of twenty pursuing his studies in Manila, the Revolution against Spain, led by Andres Bonifacio, broke out. He left his studies and joined the Revolutionary forces. He was later made a Captain and aide-de-camp to General Gregorio H. del Pilar, the Hero of Tilad Pass. After the capture of General Emilio Aguinaldo, he served as Inspector of the Constabulary, a rank now equivalent to Third Lieutenant, and continuously served in that organization until 1931, when he retired with the rank of Colonel, to become the Chief of the Customs secret service. When the Philippine Army was organized in 1935 he was appointed its first Chief of Staff with the rank of Brigadier General. When the law was passed creating the rank of Major General, he was one of the first to receive it. He was made the first Provost Marshall General, retiring in 1938 upon reaching the age limit.

Most Wor. Bro. Reyes was born at Bulacan, Bulacan, on August 19, 1876. He was initiated at Perla del Oriente Lodge No. 1034, under the rolls of the Grand Lodge of Scotland, passed on March 20, 1915, and raised on March 17, 1917. He was one of those who organized Mount Lebanon Lodge No. 80 on March 23, 1922, becoming its Master in 1934. He was elected Junior Grand Warden in 1937, Senior Grand Warden in 1938, and Deputy Grand Master in 1939. He assumed the office of Grand Master upon the death of Most Wor. Bro. Clark James last July.

Most Worshipful Brother Reyes is also very active in Scottish Rite Masonry. He has served as Venerable Master of Lakandola Lodge of Perfection, Wise Master of Burgos Chapter of Rose Croix, Commander of Malcampo Council of Knights Kadosh, and Master of Kadosh of Rizal Consistory. He was elected Knight Commander of the Court of Honour in 1935.

MICHAEL GOLDENBERG, 33°. Born in the city of Singapore, Straits Settlements, on November 8, 1880, of Jewish parents, who moved to Manila when young Michael was eight years old. His father, Leon Goldenberg, was a chemist in the old English Drug Store on the Escolta, and became a member of Modestia Lodge No. 199, under the Grande Oriente Español. The old Goldenberg was a personal friend of Marcelo H. del Pilar, many of whose letters to Masons in Manila were sent through Goldenberg to avoid suspicion from the Spanish authorities.

Bro. M. Goldenberg was initiated at Sinukuan Lodge No. 272 under the Grande Oriente Español (now No. 16 under our Jurisdiction) on October 14, 1914; passed on March 12, 1915; and raised on July 23, 1915.

He demitted from Sinukuan Lodge No. 16 to organize Mount Lebanon Lodge No. 80 and has been one of the outstanding members of this Lodge since its organization. He served as its Master in 1922, 1923 and 1938.

He is one of the few members of the Philippine Bodies of the Ancient and Accepted Scottish Rite of Freemasonry whose enthusiasm has not diminished during the last 22 years. He has served as Venerable Master of Lakandola Lodge of Perfection, Commander of Malcampo Council of Knights Kadosh and Master of Kadosh of Rizal Consistory. At present he is the Junior Warden of Burgos Chapter of Rose Croix. He was elected Knight Commander of the Court of Honour by the Supreme Council in 1923.

Bro. Goldenberg is a prominent business man, being the president of the well known department store in this city bearing his name.

CHRISTIAN WILLIAM ROSENSTOCK, 32°, K.C.C.H. He was initiated on April 15th, passed April 18th and raised May 23, 1912, in Corregidor Lodge No. 386, F. & A. M. under the Jurisdiction of the Grand Lodge of California, now No. 3 under our Grand Lodge.

Served Corregidor Lodge as Junior Deacon in 1913.

Demitted on June 30, 1914, to organize Bagumbayan Lodge No. 4. Senior Warden in 1914-1915 and Master 1916 of Bagumbayan Lodge No. 4, F. & A. M.

Junior Grand Steward in 1916; Junior Grand Warden in 1916; Grand Chaplain in 1917; Grand Master of Ceremonies in 1921; Junior Grand Warden in 1922; Senior Grand Warden in 1923; Deputy Grand Master in 1924; and Grand Master in 1925.

He received the degrees of the Scottish Rite during the month of January, 1914, and those of the York Rite during May, 1915.

He served many years as a member of the Board of Directors of the New Masonic Temple Association on the Escolta; member of the Construction Committee, Plaridel Masonic Temple, 1938, and Chairman of the Plaridel Masonic Temple House Committee in 1939.

Grand Representative near the Grand Lodge of the Philippines, of the Grand Lodge of Montana.

Elected Honorary Member of the Philippine Bodies of the Ancient and Accepted Scothish Rite on Dec. 15, 1938.

Member of Asoka Conclave No. 30, Red Cross of Constantine and Appendant Orders. Consecrated Viceroy, Jan. 10, 1923, and coronated Sovereign, on December 13, 1924. Member of Nile Temple (Seattle) A.A.O.M. Shrine. Past Patron, Mayon Chapter, Order of Eastern Star. Member, Far East Chapter No. 15 National Sojourners.

Bro. Rosenstock was born in Salem, Oregon, U. S. A., March 16, 1880, married to Ada May Chesmore, 1898; has three daughters, Wanda Dolores, Dorothy May and Virginia Eveline. Came to the Philippines in 1900; founded Rosenstock's Manila City Directory in 1903; partner Bulletin Publishing Co., publishers of Manila Daily Bulletin, 1903-1905; extended his directory to China in 1907; general manager, Manila Cablenews, 1906; real estate and general merchant 1907; partner Rosenstock, Elser & Co., real estate and investments; organized and developed the first large sub-division in the Philippines, known as "Rizal Park," 1912-15; president and general manager, Yangco, Rosenstock & Co.; General Manager, Rosenstock & Co. 1922-1925; Vice-President, Philippine Education Co., Inc. 1923-1929. At present Mining Broker; President, Commonwealth Sales Co., Inc.; Director and Secretary-Treasurer, Paracale Gold Mining Co., Inc., and Paracale National Gold Mining Co., Inc.; Member, Army & Navy Club; Captain, Quartermaster Corps, U. S. Army Reserves.

(Continued on the next page)

GRAND MASTER HONORED WITH 33°

(*Continued from the preceding page*)

JOSE C. VELO, 32°, K.C.C.H. Born in Taal, Batangas, on February 29, 1892, After graduating from the Philippine Normal School, he gradually rose to the position of Senior Teacher, and later, Supervising Teacher of the City Schools. He retired in 1927 to engage in business and is now connected with one of the leading publishing firms in the city.

He was initiated at Dapitan Lodge No. 21 on February 10, 1917; passed on May 28, 1917; and raised on July 9, 1917. He demitted from this Lodge to join Bagumbayan Lodge No. 4 on November 15, 1917. He served as Senior Deacon in 1918; Junior Warden in 1919; Senior Warden in 1920, and Master in 1922. His proficiency in ritualistic work is very well known throughout the Philippines. He is now serving his second year as Senior Grand Lecturer of our Grand Lodge.

He is also serving his second year as Venerable Master of Lakandola Lodge of Perfection, being at the same time Preceptor of Rizal Consistory. He is also a Past Commander of Malcampo Council of Knights Kadosh.

JOHN MAURICE AARON, *32°, K.C.C.H.* Born on June 5, 1887 at Birmingham, England.

Arrived in Manila for permanent residence in January, 1915.

Initiated in Corregidor Lodge No. 3, (now Corregidor-Southern Cross Lodge No. 3), on October 26, 1916; passed on November 2, 1916; and raised on Nov. 9, 1916.

Secretary of that Lodge from 1922 to 1927.

Senior Warden in 1928, Worshipful Master in 1929, and again Secretary from 1930 to date.

Received the degrees in the Manila Bodies, A. & A. S. R.—1920.

Venerable Master of Mount Arayat Lodge of Perfection—1926-27.

Wise Master, Manu Chapter, Rose Croix—1927-28.

Commander, Confucius Council, K. K. 1927-28.

Master of Kadosh, Gautama Consistory—1926-27.

Elected Secretary of the Manila Bodies in February, 1939.

Became a member of Luzon Chapter No. 1, R.A.M., September, 1927, and is at present its Presiding Officer.

Became a member of Oriental Council No. 1, R. & S.M., December, 1927, and is now holding an appointive office.

Member of Mayon Chapter No. 1, Order of the Eastern Star and Worthy Patron of that organization in 1925.

Member of Far East Court No. 1, Order of the Amaranth and Royal Patron of that organization in 1931.

Appointed Building Superintendent of the new Scottish Rite Temple as of April 1, 1939.

Has been associated with Most Worshipful Bro. E. E. Elser since November, 1916; in his various commercial interests up to 1924, and from 1924 to date with his Insurance interests; particularly the Manufacturers Life Insurance Co.

JOHN ARTHUR CROPPER, 32°, K.C.C.H. He was born at Bloomington, Illinois, on November 12, 1882. He came to the Philippines over twenty years ago and was connected with the U. S. Naval Station at Cavite. He was initiated at Cavite Lodge No. 2 on August 17, 1917; passed on August 16, 1917; and raised on August 30, 1917. He received the Scottish Rite degrees on January, 1921. He served as Master of Cavite Lodge No. 2 in 1924. He is the present Venerable Master of Mount Arayat Lodge of Perfection, and is very active in the Scottish Rite.

CHARLES MASON COTTERMAN, 32°, K.C.C.H. Born on a farm near Miamisburg, Ohio, July 26, 1866.

Father moved to Nebraska in 1878.

Became a Master Mason in 1892, and still a member of same Lodge, Albion No. 78, Albion, Nebraska.

Entered the United States Postal Service in 1885. In November 1900 was sent to the Philippines as Director of Posts. which office he held until December 31, 1913.

Shortly after arrival in Manila joined a Masonic Sojourners' Club which held weekly meetings in the office of Dr. Wallace G. Skidmore.

Assisted in the organization of Manila Lodge No. 372, now Manila Lodge No. 1, but did not become a member thereof.

In 1905 became a member of Scottish Rite Bodies and of Tangier Temple, A.A.O.N.M.S., in Omaha, Nebraska, and of the York Rite Bodies in Genoa and Columbus, Nebraska. Still a member of the Scottish Rite Bodies in Omaha, Nebraska, but in 1932 transferred the York Rite membership to Luzon Chapter, Oriental Council and Far East Commandery, Knights Templar, in Manila.

On November 6, 1934, an Honorary Member of the Manila Lodge No. 1 and in 1935 was elected also Honorary Member of the Manila Bodies, A.&A.S.R.

He was for many years President of the New Masonic Temple Association, Inc. He is a prominent businessman, being the owner of the Walk Over Shoe Co., and the Philippine Oxy-Aceytelene Co. of this city.

REPORT OF PHILIPPINE REPRESENTATIVE TO LONDON

Church Missionary Society
Headquarters:
6 Salisbury Square, London,
E.C. 4
July 24th A. L. 5939

Most Wor. Bro. Clark James
Grand Master of Masons
Manila, P. I.
Most Wor. Sir,

I beg to inform you that in obedience to your commission I duly attended the Installation of Most Wor. Bro. H. R. H. the Duke of Kent at Olympia on July 19th.

A full account of the ceremony appears in the "Freemason" for last week, which I am sending to you under separate cover.

I am requested by His Royal Highness to convey affectionate greetings of fraternal good-will to all brethren in our Grand Jurisdiction, as he mentioned this matter twice to overseas representatives.

I had a splendid seat on the dais, a few feet only from Most Wor. Bro. H. M. the King, to whom I was presented personally along with other overseas representatives in a side room after the closing of Grand Lodge.

The United Grand Lodge of England entertained the overseas representatives and our wives most hospitably for four days at the Savoy Hotel, arranging Lodge visits, dinners and luncheons for us. On the last night the Lord Mayor of London, Wor. Bro. Sir Frank Bowater, entertained us to dinner at the Mansion House to meet H. R. H. the Duke of Kent.

As a final act of courtesy the U.G.L. gave a handsome personal present to each overseas representative as a souvenir.

I expect to remain in England until after Christmas, so hope to see more of the workings of English Freemasonry, and to improve my own masonic knowledge.

With loyal personal greetings, and kindest regards,

Yours sincerely and fraternally,
(Sgd.) STEPHEN D. STURTON, P.M.
West Lake Lodge No. 113
District Grand Organist.

PAST GRAND MASTER HONORED

A RECEPTION in honor of Most Worshipful Brother Manuel Camus, Grand Master in 1934, was held at the Scottish Rite Hall, Plaridel Masonic Temple, on Thursday evening, October 19, 1939, by Lakandola Lodge of Perfection of the Ancient and Accepted Scottish Rite of Freemasonry, to commemorate the twentieth anniversary of his election to the rank and dignity of the Thirty-third Degree of the Rite.

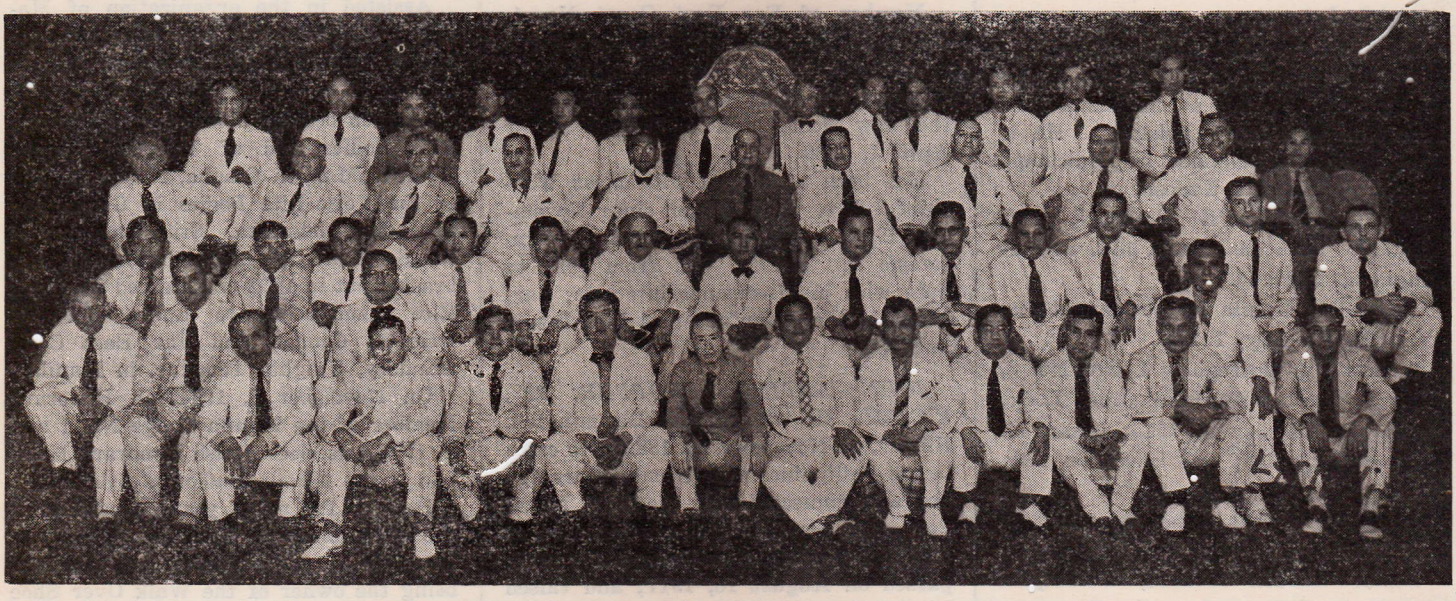
With Venerable Master Jose C. Velo in the East, the guest of honor was received in due form, following which, the Most Worshipful Grand Master Jose de los Reyes also was received with honors. Bro. Velo then asked Wor. Bro. Michael Goldenberg to act as Master of Ceremonies. Short addresses were delivered by Most Worshipful Brother Antonio Gonzalez, P.G.M., Worshipful Brothers James W. Stevenson of Perla del Oriente Lodge No. 1034, S. C., Fred Meek Holmes of Cosmos Lodge No. 8; Bernard H. Brown of Manila Lodge No. 1; Henry Gilhouser of Mount Apo Lodge No. 45; John Maurice Aaron of Corregidor-Southern Cross Lodge No. 3; the Most Worshipful Grand Master Jose de los Reyes, and lastly the guest of honor.

A letter of the Deputy of the Supreme Council in the Philippines, Ill. Bro. Frederic H. Stevens, 33°, and a Past Grand Master of this Jurisdiction, was read by Wor. Bro. Michael Goldenberg expressing his regrets due to the illness of his wife who was confined at St. Luke's hospital.

The Most Worshipful Grand Master stated that he had many happy recollections of the guest of honor; that he received the First Degree of Masonry from his hands; that they lived together more than 27 years ago, when Bro. Camus was Judge of the Court of First Instance and he Provincial Commander of La Union, and he learned to admire him as a man of sterling integrity and as a true Mason.

Most Wor. Bro. Camus thanked the brethren for the attention given him and assured them that he will consider that meeting as one of the happiest moments of his Masonic career.

Wor. Bro. Goldenberg creditably performed his duties as Master of Ceremonies.



The above picture was taken after the meeting held by Philippine Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, in Plaridel Masonic Temple on October 19th, in honor of Most Worshipful Brother Manuel Camus, P. G. M., on the occasion of the twentieth anniversary of his election to the rank of the Thirty-third Degree of the Rite.

The guest of honor may be seen sitting in the presidential chair. At his right is the Most Worshipful Grand Master Jose de los Reyes; at his left is the Editor of this magazine, Past Grand Master Antonio Gonzalez; at the left of the Editor is Wor. Bro. Michael Goldenberg who presided at the meeting.

PAST MASTERS' NIGHT A SUCCESS

The Past Masters' Night held in connection with the regular meeting of Corregidor-Southern Cross Lodge No. 3, F. & A. M., at the Scottish Rite Temple on September 14 was an unqualified success.

A team of past masters of the Lodge conferred the Third Degree of Masonry on Brother William Samuel Harris. The Past Masters participating in the conferring of the degree and their positions on the team were as follows:

First section—Worshipful Brothers E. E. Elser, P.G.M., Worshipful Master; George Rogers Harvey, P.G.M., Senior Warden; Paul F. Whitacre, Junior Warden; Leon S. Eaton, Senior Deacon; E. A. Perkins, Junior Deacon; George B. Obear, Senior Steward; A. J. Balls, Junior Steward; and John M. Aaron, Working Tools.

Second section—Worshipful Brothers Isadore Cohen, K.S.; O. M. Shumar, H. of T.; Leon S. Eaton, S.D.; E R. Hyde, 1st F.; Reuben Levy, 2nd F.; George P. Bradford, 1R.; George Milne, 2R.; Paul F. Whitacre, 3R.; H. E. Case, S & W Man; John M. Aaron, Secretary and Chaplain; T. L. Hall, Charge; Charles Bish, Lecture; and John W. Ferrier W. M., Congratulations.

M. W. Bro. C. W. Rosenstock, who was made a Mason in Corregidor Lodge, but later demitted, gave a short talk on his recent trip to Shanghai and his visits to some of the Lodges there under the jurisdiction of the Philippine Islands.

Short talks were given by M. W. Bros. Elser and Harvey regarding the early days of the Lodge.

WINGS

By JACQUES STEININGER
Mount Lebanon Lodge No. 80

A PUPIL of an ancient philosopher asked him one day: "Why do men have laws?" The master answered, "If they had wings they would not need laws." In other words, the sage meant that men are not angels.

The idea that all men are angels is too sublime to be true; the fact is unimaginable and beyond our comprehension. It is a pity that this pupil did not continue his questioning and asked: "Why are all men not angels?" He did not; consequently the loss to the world is irreparable. If the philosopher's answer had been handed down to posterity, maybe we would all be happier.

Now, it would be very interesting to know the answer the philosopher might have given. Perhaps the sage might have answered with a question: "Is it chance and fate if a human being will become a knave or an angel?"

Everyone of us is created equal and highly gifted by nature to train and educate himself to be an angel. Nobody prevents him from it; but he is obliged to do it by himself. Who does not do it, will remain in a primitive state not only mentally but also emotionally.

It was apparently the will of God, that each of us should strive to make himself in God's image till he is an angel or at least like an angel, in order to deserve having been born a human being and not an animal. Just as we are obliged to earn what we have inherited from our parents in order to merit it, so we are compelled to live in such a manner, that we endeavor to deserve our resemblance to God. How can we do this?

There have been many clever sages such as Buddha, Mohammed, Moses, Jesus Christ, Luther, Confucius and other outstanding masters, all with the intention to correct and to perfect human beings. We can obey their doctrines or we can have our private opinions and ideas but all ways of thinking, in this case, lead to the same end. It does not matter how we call the Supreme Being, the only important thing is, that our faith and worship must be true and genuine, believing in the existence of God as the Grand Architect of the Universe. Obeying three divine orders—equal for all men: "know yourself; perfect yourself; master yourself" then we shall have lived up to the highest and fullest duties. We shall have suppressed our desires and longings and in so doing we shall have made ourselves angelic.

Now, then, the philosopher's answer might have been in more concise words: We can never be angel-like till our passions die away.

AN ACTIVE MASON DIES

Wor. Bro. Potenciano Herrera, Past Master and a life member of Sinukuan Lodge No. 16, died on the evening of July 5, 1939, of heart failure. He was born in Manila on May 19, 1874; initiated at Sinukuan Lodge No. 272 under the Grande Oriente Español on September 29, 1906; passed on February 16, 1907; and raised on July 4, 1907. He gradually held minor offices in the Lodge until he was elected Master in 1913. Later on, he was elected Secretary, which office he held for over a decade.

Our Fraternity passed a most critical period a few years ago when the enthusiasm of the brethren waned and the charters of several Lodges were arrested by the Grand Master. Sinukuan Lodge faced this fate, but due to the untiring efforts and indomitable spirit of Wor. Bro. Herrera, the Lodge was saved. This is a fact admitted by the members of the Lodge themselves who have seen him struggle against great odds in the interest of Masonry. In recognition of his distinguished service, he was made a life member of the Lodge in 1937.

The late Brother was also active in Scottish Rite Freemasonry, having served the Philippine Bodies as Treasurer for several consecutive years. He was indeed a tower of strength in the activities of the Craft. In their long years of Masonic intercourse with him, the brethren learned to love him for his devotion to duty, and to each and every one of them he was more than a friend.

Funeral services were conducted by a special team of Sinukuan Lodge No. 16 on October 8th, with the Master, Wor. Bro. José Artiaga, presiding. The eulogy was delivered by Wor. Bro. Constancio San Jose, Past Master of the Lodge. The Most Worshipful Grand Master was represented by the editor of *The Cabletow*, Past Grand Master Antonio Gonzales, who delivered an address extolling the virtues of Wor. Bro. Herrera. Internment took place at the Masonic plot in the North Cemetery.

The Most Wor. Grand Master's Official Visitation

Most Worshipful Brother José de los Reyes, Grand Master of Masons of this Jurisdiction, accompanied by the officers and members of the Grand Lodge, will make his official visitation to Manila Lodge No. 1, Corregidor-Southern Cross Lodge No. 3, Cosmos Lodge No. 8 and St. John's Lodge No. 9, at their joint meeting to be held on Thursday evening, November 2, 1939, at the Scottish Rite Temple on Taft Avenue, Manila.

A Masonic play entitled "He That Believeth," under the personal direction of Wor. Bro. John M. Aaron, Past Master of Corregidor-Southern Cross Lodge No. 3, will be presented. Wor. Bros. Thomas G. Henderson, Joseph F. Boomer, Thomas R. Worthen and Theodore Lyman Hall will take part.

Wor. Bro. Boomer will play the part of the chaplain—the second time he has played such a role, the other time being in a one-act play presented at Union Chruch of this city. Wor. Bro. Thomas R. Worthen has taken part in several community plays, but to the other two principal characters, the land of make believe is new so far as participation is concerned.

The entire play takes place right on the Lodge floor. It was written by Bro. Carl H. Claudy, Secretary of "The Masonic Service Association."

All Master Masons are cordially invited to see this instructive play.

THE TRUE MASON

The Mason who lives up to the teachings of the ritual and the monitor will be a man without reproach, not only among his brethren, but among his neighbors who know not Masonry. He will be noted as an exemplary citizen in all relations. He may not be a member of any church; he may not profess faith in any particular creed, but he must profess faith and trust in God. He will deal honorably, justly and generously with his neighbors. He will be true to his family, and if need be sacrifice every personal and selfish gratification that he may the better protect and provide in every way for those dependent upon him. He will be careful in his business dealings and always make his word and his bond of equal value in the estimation of those with whom he has business connections. He will ever be courteous and considerate of others, ready to assist as the case may require when and where assistance is needed. He will show his moral discipline by never having his name connected with any transaction of a questionable or immoral nature.—*Masonic Bulletin.*

KING OF ENGLAND INSTALLS DUKE OF KENT GRAND MASTER

OVER 12,000 members of the Masonic Fraternity from all parts of the world witnessed the unique event in which the King of England, on July 19th, conducted the ceremony of installing his brother, the Duke of Kent, into the office of Grand Master of English Freemasonry.

Famed for great pageants, it was the prevailing opinion that Olympia, London's greatest auditorium, never presented a more picturesque and impressive sight than on this occasion. The decorations which consisted of mural and floral displays, the huge assembly of brethren resplendent in purple and gold, crimson and silver—the regalia of the deputations from Scottish, Irish and overseas Constitutions—the azure blue and silver of the less distinguished, all blended to produce a picture the beauty and grandeur of which only an artist could accurately portray.

The memorable occasion took place under an Especial Grand Lodge, with the Pro Grand Master, the Rt. Hon. the Earl of Harewood on the throne. Following his opening of the Grand Lodge he referred to the attendance of many representatives of recognized jurisdictions and directed that they be introduced.

This feature of the program performed, the King, properly attended, entered at the top of the stairs and remained while the National Anthem was played. Descending the stairs amid cheering, England's King took his position on the dais on the right of the Pro Grand Master who immediately extended to him a warm welcome in behalf of all present and then said: "If Your Majesty will do us the honor of installing the Grand Master, the pleasure of this vast assembly of brethren from all parts of the world will be completed." At this signal the King acceded to the request and assumed the throne amidst prolonged applause.

The arrival of the newly elected Grand Master having been announced, and certain formal proceedings concluded, he was escorted to his station on the dais where he was introduced in customary form by the Grand Director of Ceremonies.

The King, addressing the Grand Master, said:

"Most Worshipful Grand Master, it gives me great pleasure to come here today to install you, my own brother, as Grand Master of English Freemasonry. As you know, except for one period of thirty years, a member of our House has occupied the Throne of Grand Master for over a century and a half. For the past sixty-five years this Throne has been filled first by our grandfather, King Edward VII, and then by our great-uncle, the Duke of Connaught, who is beloved by men and Masons throughout the world. During this period, English Freemasonry has prospered in a remarkable manner. It will be no easy task for any Mason to follow in their footsteps, but I have every confidence that you will succeed in the office to which you have been elected by your brethren. This great and representative gathering of recognized Freemasons, who have come from all quarters of the globe to greet you on this occasion, will indicate to you the support you may expect in the future. You know that you have my good wishes, and as a brother Mason, I shall always follow with great interest your rulership of the Craft and the progress of our Order."

Following the obligation, investiture and installation which were conducted by the King, the Duke of Kent assumed the throne as Grand Master which was followed by a long outburst of cheering and then expressions of greetings from the Grand Masters of the Grand Lodges of Ireland, and Scotland, the Grand Orient of the Netherlands and among others, the Grand Lodge of Massachusetts.

In addressing the Grand Master, the Pro Grand Master spoke of the high qualifications of the Duke of Kent for the responsibilities of his new post of duties. He recalled his service both as Senior Warden of the United Grand Lodge of England and as Provincial Grand Master for the Masonic Province of Wiltshire. The Pro Grand Master referred to the long successful service of the Duke of Connaught as Grand Master and said that until now it had been thirty-eight years since any brother had witnessed the installation of a Grand Master.

In assuring the Grand Master of the loyalty of the whole Craft which consists of some 400,000 brethren obedient to the English Constitution the Pro Grand Master added:

"In this country we are fortunate in the fact, which I state without fear of contradiction, that Freemasonry is in no sense involved in political faction or intrigue. Indeed, the first instruction received by an initiate into our Lodges is that Freemasonry must be kept clear from those political and religious discussions which so often lead to dissension and even hatred. It remains amongst the first duties of all rulers in the Craft to foster brotherly love and unanimity."

Referring to the relationships of the United Grand Lodge of England with many Grand Lodges throughout the world the speaker said in part: "We should indeed be happy to extend our recognition to all Freemasons who can show that they have consistently subscribed to our unaltered principles, which can in no circumstances be relaxed."

Concluding, the Pro Grand Master said: "I offer a prayer to The Great Architect of the Universe, in which the whole Craft will join, that Your Royal Highness may have many years of health and strength to fulfill the duties of the high office into which you have this day been installed."

The Grand Master prefaced his response to the enthusiastic reception which greeted him by reading a telegram from his predecessor and then proceeded:

"My first thoughts," he began, "are of gratitude to H. M. the King for graciously performing the ceremony of my installation.

"His Majesty's words to me as his brother when I entered this Hall, have touched me deeply. The King's participation in today's ceremony will not only be remembered by all present, but will be recorded with pride in the annals of the Craft. On behalf of all our brethren, I tender our humble thanks to His Majesty and assure him of our unswerving loyalty to his Person and his Throne."

The Grand Master then expressed his thanks to the Pro Grand Master for his kind words and to the brethren for their kind reception and to the guests, many of whom "have travelled across the world to honor us today."

Referring to the fundamental principles of Freemasonry in the course of his address, he said in part:

"While the opinions of brethren may differ in politics and religion, Freemasonry provides the means whereby brethren of all parties and sects are bound together by those virtues which are

(*Continued on the next page*)

WHITHER BOUND MASONRY?

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

IN Masonic circles where serious minded men congregate "whither bound Masonry" is a question which irevitably bobs up. There seems to be an undercurrent of doubt as to whether we are forging ahead or standing still. Is Masonry today the living, breathing institution that it was with the life blood of youth still coursing through its philosophy? Or has it degenerated into a heary decrepit society of well meaning men living on the glory of past accomplishments? Is its vast heritage of wealth and wisdom invested in productive endeavors bearing fruit and compounding good, or invested in non-interest bearing activities with its capital funds almost spent? Is it forging ahead, progressing in the direction of ever increasing success and importance, or just existing on daily starvation rations from its meager capital balance?

Obviously, there are reasons for such speculations. Success and progress in our day and age are measured by power and outward display of the material good; by tangibles which our senses of seeing, hearing, and feeling can perceive; and by things which are apparent even to the uninitiated. Conceding these as standards by which we are judged, we may well expect from some quarters the shaking of doubtful heads and expressions of misgiving. Following this train of thought to its logical conclusion, we must admit that we lost a beat somewhere. Somewhere in our journey we took too many things for granted; failed to provide for an eventuality. This eventuality now makes its appearance in the form of doubts, the shaking of the head, and expressed misgivings.

Now, then, where have we slipped up? Spiritually, Masonry's appeal to our finer senses remains the same and unaltered. But socially, in its appeal to the practical, we seem not to have kept abreast with the changing times. It is here that we need a rededication of the principles and things for which Masonry stands for. In and out of the Lodge room, its virtues and aims should be given a new impetus in the light of modern accepted usages. The Masonic way of life, its ideals and philosophy, its hopes and dreams, should be consecrated anew so as to square with the needs of the changing times. We have need of larger emphasis on the moral and social responsibility of the individuals towards society in general and our relation of man to man in particular.

Masonry must reinstill into the hearts of some of its discouraged adherents the soul appeal of its principles so as to make it part of their struggle for existence. As for our initiates, we leave them all too soon to their own devices. Long before we have indoctrined the spirit of our aims and dreams into their hearts and souls, we leave them half prepared to the tender mercies of a hard and calloused world full of contradictions and unholy strife. We literally desert them after they are raised and turn them loose unprepared to cope with the snares and pitfalls we know they are bound to meet. We wean them all too soon, long before they have masticated and digested the principles they have sworn to uphold. Long before these principles are part of their very being. Long before they are prepared to answer and perceive "whither Masonry is bound."

KING OF ENGLAND INSTALLS DUKE OF KENT

(Continued from the preceding page)

common to all who desire to serve their fellowmen.

"As a body we lay stress on the common interests that unite, rather than the causes which divide men, and while we do not hinder our members from following their various interests, Freemasonry has done much to soften the bitterness which so often arises out of conflicting opinions."

He concluded in part by saying "it behooves all of us to perform our duties to the best of our ability. Our object must be to maintain the traditions of the Craft. They are in our keeping to hand on to our successors at least as pure and unsullied as we have received them, and I therefore commend to you the words of that Sacred Volume upon which each of us has taken his obligation—Love the Brotherhood, fear God and Honour the King."

The installation of the Grand Master by his brother, King George VI, was due to the tradition that the Grand Master be installed by a Past Grand Master of the United Grand Lodge. There were three such living: the retiring Grand Master, the Duke of Connaught, who is eighty-nine years old, and physically unable to perform the ceremony; the Duke of Windsor (formerly Edward VIII) who is living abroad, and the reigning King. While it was not assured that King George would perform the ceremony there had been a strong suspicion that he might do so, and to this end the occasion was postponed until he had returned from his visit to Canada and the United States.

The countries—other than those of the British Empire—whose Grand Lodges were represented at the installation were as follows: the United States of America, Costa Rica, Peru, Mexico, Cuba, Argentina, Finland, Jugoslavia, France, Philippines, Norway, Greece, Sweden and the Netherlands.

The American Grand Lodges and their respective deputations were as follows: Southern Dakota—George E. Thompson; California—William Rhodes Harvey, P.G.M.; Michigan—Clark W. MacKenzie, P.G.M., Francis B. Lambie, Grand Master; Iowa and North Dakota—Luis B. Blakemore, P.G.M. (Ohio); Arkansas—Francis Vinsonhaler; Missouri—Henry C. Chiles, Grand Master; Maine—Convers E. Leach, Grand Secretary, George F. Giddings, Grand Master; Indiana—William H. Morrison, P.G.M.; District of Columbia—L. P. Steuart, P.G.M., J. Claude Keiper, P. G.M., Grand Secretary; Ohio—David B. Sharp, J.G.D., Harry S. Kissell, P.G. M., Grand Treasurer; Delaware—George E. Vandegrift, Grand Master; Kentucky—John H. Cowles, P.G.M.; Connecticut—Brig. Gen. C. L. Norman, Prov. Grand Master (Sommerset); Maryland—J. William Hill, John H. Hessey, Grand Master; New Jersey—Joseph Maude, P.J.G. Steward, Ralph E. Lum, P.G.M.; Pennsylvania—Robert R. Lewis, Grand Master; Virginia—C. Vernon Eddy, P.G.M.; Massachusetts—Earl W. Taylor, Grand Marshal, Melvin M. Johnson, Past Grand Master, Joseph E. Perry, Grand Master (also representing Louisiana).

Wor. Bro. S. D. Sturton represented the Grand Lodge of the Philippine Islands.

J. Hugo Tatsch, who was to have represented the Grand Lodge of Washington, died suddenly on the evening of July 17th, in London, following a collapse while proposing a dinner toast at the Author's Lodge of that city.

THE MASON AND HIS COUNTRY

THERE is a strong, natural kinship between Masonry and law obedience. The principles underlying both are much the same. If we set aside the traditional belief that Masonry originated with King Solomon and look back into its early origin, we find that both came into being in the formative days of man's social organization. Both are essentially an outgrowth of conscience, out of distinctions between right and wrong. Both are disciplinary. Both are constructive.

It is altogether possible that the principles of Masonry, the orderly fundamentals in human relationships, preceded the written or codified law. This certainly must have been true in Egypt where craftsmen were recognized as to the value of their service, where the first known apprenticeships were served; here classifications of skill and performance were definitely chartered long before the first code of laws (that of the Babylonian Hammurabi) were made a part of social order. In other words, before there could be law there had to be conscience; there had to be values upon which to base equities, experience upon which to base judgment.

Masonry, therefore, in reality becomes a code of laws; a program of human deportment. Only those who recognize it as such become Masons. They must subscribe to a definite set of principles and reckon with equality definite penalties for violation. In Masonry, as in law, there is reward for merit. In law, as in Masonry, there is punishment for error. The law seeks the best for society, as well as for the individual. Masonry seeks for the best in man himself, that it may be brought forth to his credit in the society of which he is a part.

In nearly every promise a Mason makes there is reference to obedience to the laws of his country and loyalty to his country's institutions. This fidelity becomes a part of the duty he owes to his God, his neighbor, and to himself. He is not asked to define his God, to describe his neighbor, nor is he asked what he thinks of himself. In his promise to obey his country's laws, however, there is no qualification. He is not free to choose the laws he will obey, as he is privileged to choose his neighbor or worship his God. When he promises to be loyal to the government of his country, it means just that. When he promises to obey its laws, it means all laws.

In the complexities of our modern life, obedience to all law becomes no small problem. For this we have our tribunals. There are often honest differences of opinion as to what the law says and, frequently, greater differences as to what the law means. Since time immemorial, in organized society, some sort of justice has been dispensed according to law, from that of judgment by the primitive patois to the courts of our time, for the man who does not know or who has unconsciously or otherwise broken the law; for the neighbors who cannot agree, or for those who have offended against common order. These perfectly human disagreements can come and go without reflection upon the moral intent of its participants, as interpreted by common justice or by Masonic covenants. Masonry does not presume to interpret law any more than it presumes to prescribe how to worship God.

The intent of Masonry, when it exacts from its members loyalty to its country's laws, is an unqualified fidelity to establish order as that order has been promulgated by the fundamental law of the land. This fidelity needs no elaborate amplification. It is, or should be, inherent in every citizen who has his being under the protection of his society. It is expected of everyone who enjoys the benefits of an orderly government and the advantages of organized human happiness.

Particularly is this loyalty to the fundamental institutions of government the responsibility of the individual where and when he is enfranchized to set up his own government, and in reality, make his own laws. The very fabric of that government depends upon the individual's support, upon his defense of the government, and upon his obedience to its laws. Withdraw these and the structure falls. A king, suzerian, emperor or feudal lord can govern with force, with armies and agencies of power. A free people have none of these. They must rely upon their own loyalty, upon their own support and upon their own sincerity of purpose, plus their intelligence and judgment.

From this, it naturally would be concluded that the ideal government would be that of pure democracy. No such government, to our knowledge, has ever existed, unless it has been during some prehistoric state. Ignorance, selfishness, inability to wield power; greed and fear have prevented it. Government has become a highly diversified science in the realm of economics; and the average citizen is neither a scientist nor an economist. He must depend, therefore, upon what judgment he has in the choice of his government and of its responsible votaries, and upon his own loyalty and fidelity to make them stick.

What a Mason means when he promises to be loyal to his country is that, until a better government is found upon which agreement can be reached under the laws of the land, he will remain staunch and true to the one he has.

Thus must the Mason and his country, as represented by his government, go hand in hand.

—*The Masonic World*

Let's Go To Lodge Tonight

Say, son, let's go to Lodge tonight—
We haven't been for years;
Let's don our little aprons white
And sit among our peers.
I feel a kind of longing, boy,
To climb those winding stairs;
I know we'd get a thrill of joy
And lay aside our cares.
I'd like to get out on the floor—
Come on, let's get in line;
I'd like to face the East once more
And give that same old sign.
I want to hear the gavels ring,
To hear the organ play,
I want to hear the Craftsmen sing
That old familiar lay.
I think the Tyler'd let us in,
Although he'd hesitate,
And then we'd see that same old grin,
Come on, or we'll be late!

Pass up your bridge or picture show,
Your wrestling bout or fight,
Switch off that darned old radio—
Let's go to Lodge tonight.

—*Tom Fox, in Temple Topics*

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it; to keep one's spirits always sweet, and to avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.

LIFE; ITS OBJECTS; ITS DUTIES

I slept and dreamed that life was beauty;
I woke and found that life was duty—
Was then thy dream a shadowy life?
Toil on, sad heart, courageously.
And thou shalt find that dream to be
A noonday light and truth to thee."

IT is a somewhat trite remark that we need the experience of a lifetime to teach us just how to live. We seem so little to understand the great purpose of our being, the real design for which we were created, that we mistake continuously, and in pursuing the *ignis fatuus* of our own imaginations, we find but a mocking shadow within our grasp. We make another effort, and with a like result, and so life wears away in mistaken experiments, and we sit down in sorrow or anger, to sigh over the long array of disappointed expectations. Why have we not better succeeded? Our self-love answers: Circumstances have been in fault; justice has been tardy; we have not been appreciated; fortune has been bitter. Others, we fancy, are more signally favored; they are born to greatness, or have it thrust upon them in some way, while we are doomed to ignoble obscurity, the blaze of our genius ruthlessly extinguished, the lofty aspirations of our spirits bitterly crushed. Well, are these things so, and have we a right thus to complain? This is touching no new theme, I am aware, but will not even a few familiar thoughts be excused upon a subject which concerns us all so nearly? There seemed such deep significance in the poetical gem quoted above, it has suggested a train of thought difficult to suppress.

Is not the first great mistake which we make at the entrance of life in thinking our grand aim is to be ourselves, to secure our own individual happiness? "Life is beauty" to us, and to catch the sunshine of heaven to illumine our pathway; to lure the harmonies of all nature to our ears; to gather the treasures of all earthly love to our hearts; to win the gold and silver and precious stones to make a monument to our name; to secure place, power, destination—are not these the greatest secret springs of action? That we should have a certain regard to our own happiness is unquestionably right, but that self should be the center of our efforts was never intended. We are all one family, having certain individual interests, it is true, but yet so indissolubly connected by that "mysterious chain, invisible, yet vital," that we cannot seek to loosen a link without making most sad disorder and suffering.

"Life is beauty," and often how intensely we feel it so! This glorious earth, with all its grandeur and loveliness, its sights and sounds of gladness, its rich gushing harmonies and sweet, spiritual influences breathing about us, do these not make us feel how deeply is existence a blessing; what a boon it is to live?

Then, as members of one family, we have interests and responsibilities in common, for life is also "duty." We cannot escape from this, and we should not, if we could, so truly is that duty.

"The star to every wandering bark
That looks on tempest and is never shaken."

There is for everyone a special mission on earth. What is it? For all the innumerable varieties of position, capacity, circumstances, but one brief and comprehensive rule is given, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." Here is no theory, no speculative, abstract question, but a holy, practical injunction, and only in its observance can life bring satisfaction and peace.

Who that reads the thrilling and deeply affecting articles in our daily publications upon the "homeless, destitute, friendless" but must feel a quickening of life's pulsations and eager, impulsive response to such a demand for sympathy and benevolence? Who could resist the desire to seek out those poor benighted outcasts and speak to them a word of kindness, of encouragement; to throw the sunlight of hope once more about them, and thus redeem humanity from the bitter reproach of not having done its duty as commanded by God? Who would not wear a lighter heart and have a happier, prouder consciousness of honoring his own manhood after such an effort? Here, then, is one legitimate field of action, an ample range for the exercise of our energies and interests, and how sadly misdirected, mistaken must these be, should any yield to misanthropy and despondency because to them the unfolding of life's realities are all so unlike the bright pictures in "fancy's vision." Oh, let no one indulge the feeling that all is false because a single anticipation has faded away; that there is no substantial enjoyment because it comes not in the way it was sought, but with a cheerful faith trust the disposing of all events to the great All-wise. Live for others, and in the exercise of charity, goodwill toward all men, the earnest exercise of duty, there will be a beauty to life here, which in another world will be made glorious as the stars which shine for ever and ever.

When we permit ourselves to look away from our own unsatisfying pursuits and give broader, more elevated scope to our feelings, the conviction is clear that the narrow bounds of this life can never bring within their reach the full, perfect realization of all the spirit's longings. The God-giving capacities must be exercised upon objects worthy of them; the immortal within us must seek only the Infinite, the Eternal.

Is it not strange, then, that we cannot understand life more truly? The right, the rational way seems so plain! It is true that even to the best, the most consistent, the hours of darkness will come—the trial, the temptation, the suffering—but to them there is a faith to meet all these; the "bow in the cloud" is always visible to their eyes, and the mysteries in these dealings by Infinite Wisdom are felt to be just and right. There is a "beauty" in this unquestionable trust which is no "dream," a beauty which has heaven's own impress, and who will not cover it?—*Scottish Rite Bulletin.*

IT MATTERS LITTLE WHERE I WAS BORN

"It matters little where I was born,
Or whether my parents were rich or poor,
Whether they shrank from the world's cold scorn,
Or dwelt in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
It matters much, it matters much."

—*Anonymous.*

SICK COMMITTEE

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

James F. Delahoyde (95)
Macario C. Navia (88)
Maximo C. Hernandez (89)

MASONIC FAITH

By RABBI H. GEFFEN

(Specially written for The Cabletow)

SOME people say: they cannot understand Masonic faith; Masonic religion. Faith is undermined. Since Masonry is always repeating, that she is a progressive science, she accepts unbelief; for science with religion are always in a bitter conflict. The Bible tells us one thing and science another; then how can Masonry be at the same time a progressive science and a religious power?

But we must realize that the same faith that we have in religion, we must have in science too. Science, like religion, is also based only on faith, on probabilities, but not on certainty and facts. Therefore, Masonry in her teachings can combine science with religion; and, although, Freemasonry is a progressive science, yet an unbeliever, an atheist, a religious libertine, cannot be admitted into our Lodges. The most profound thinkers cultivated their distinguished minds only on probabilities and possibilities; even those learned men who have most powerfully influenced the age in which they have lived. The attention of many statesmen of eminence has been equally attracted by axioms and conjectures and on faith. Conjecture has been always the basis of all sciences of observation. And even now, we are so little advanced in the science of observation, that we confound certainty with probability, and that which is probable is confounded with that which is but possible. For instance, Einstein annuled the whole theory of gravitation of Newton, and in later generations, perhaps, another astronomer will deny Einstein's relativity. Even now, there are some astronomers who are of a different opinion, than Einstein. The Greek philosophers Demosthenes and Aristotle committed suicide, because they could not base science on a real solid foundation, on a certainty. Aristotle drowned himself in the Euripus, overwhelmed with grief from his inability to discover the cause of the ebb and flow of the waters of that river. But the scientists after those great Greek philosophers did not want to commit suicide, and built the causes of nature's demonstrations on axioms and conjectures.

We have seen a number of learned men asserting, that many of the facts with which we are acquainted in astronomy, or even in physics, only rest on probabilities more or less great. Yes, indeed, mathematical truths are based on certainties, but the rest are only conjectures and axioms, assumptions and opinions. Yet, this does not tend to establish that we should give ourselves up to skepticism and revoke in doubt the benefits of science. The principle of attraction, of gravity, has enabled us to explain with an admirable simplicity the phenomena of our planetary system. The same might be said of the greater part of the principles of physics, and of all the sciences which rest on observation. We have not sufficient reasons to accept them as certain, but its probabilities are in general so strong that we believe it and value it equal to certainty. It is understood that our opinions are not always accurate. To many persons such facts are scarcely probable, to others—certainly, and to a few—impossible. Science is satisfied and tolerant to a base of axioms, for it is also originated by faith equal to religion. Thus, Masonry as an institution of tolerance, is equally tolerant to science and religion.

A variety of circumstances influence our judgment in this respect, although we have no facts; our passion especially often places in the same rank events whose probabilities are essentially different. A great number of questions connect themselves with conjectures, but we must believe in them. In both of them, in science and religion, we need faith, we must believe. Strike away that principle of faith, and human society, as we understand it, could hardly endure for a day. Those who think that faith is something that can well be dispensed with, have not considered that a large portion of our daily life is based upon faith. If we will deny religion and science, because they are only based on belief, and we will give the reins to the spirit of unbelief, we may make then a clean sweep of all the history of the past; we can expect no future.

Masonry teaches us a pure monotheistic religion, an enlightened scientific faith which is in no way in conflict with science.

Faith and reason are blended in Masonic religion. Masonic faith makes the whole wealth of past experience our own. Masonry strives to preach a religion, enlarged, purified, exalted in accordance with the higher objects at which she aims. Our Fraternity teaches us in the spirit of not a barren faith, but one which is rich in good works and noble deeds, so that we may realize in a fuller sense that there is no contradiction between religion and science. Masonry, already long ago, attempted to level the differences between faith and reason, and she accomplished her task and mission.

Concerning science, let us not forget that without faith, science is meaningless, and we cannot sacrifice our consciousness on the altar of uncertainty, unless we have a firm belief and faith in it.

At the conclusion, it is Masonry that made peace btween those two historical virtues—science and religion.

Masonry says that the Fatherhood of God and the Brotherhood of Men is not opposed to science, and in contrary, Genesis starts with the creation of Light. One of our Masonic Great Lights is the Bible-Religion, the other Great Lights represent science. So, we have on our altar the representatives of religion and science—faith and reason. Both of them are the necessary qualifications which the Mason must possess, before entering in our midsts. He must be religious, but not a fanatic, superstitious. His religion must be interwoven with reason, sense on a scientific basis. Then we can call him a well qualified Craftsman.

HOW TO WIN FRIENDS

Six Ways to Make People Like You

By Dale Carnegie

Rule 1: Become genuinely interested in other people.

Rule 2: Smile.

Rule 3: Remember that a man's name is to him the sweetest and most important sound in the English language (his correct name).

Rule 4: Be a good listener. Encourage others to talk about themselves.

Rule 5: Talk in terms of the other man's interest.

Rule 6: Make the other person feel important—and do it sincerely.

"Even Death has a wonderful mission,
Though it robs us of those we love,
It draws us from our surroundings
To long for the meeting above.
No matter how heavy our loss is,
No matter how great our despair,
Doesn't Heaven seem nearer and brighter,
To know that loved ones are there?"

—Selected.

SECCION CASTELLANA

NOTAS EDITORIALES

EL RÉGIMEN DE LA DEMOCRACIA

EN un interesante discurso pronunciado en Nueva York por el que fué Primer Ministro de la Gran Bretaña Baldwin el 17 de agosto último, decía este sagaz estadista lo siguiente: "Ningún estudiante de Historia podrá abrigar duda alguna de que la forma de gobierno más difícil que existe es la *democracia.* En un *estado totalitario* el ciudadano sólo debe hacer aquello que se le diga; él no debe pensar, ni discernir; en él no recae ninguna responsabilidad. Mientras que siga obedeciendo, la máquina sigue siendo eficiente. Pero el éxito de una *democracia* depende de que cada uno comprenda su propia responsabilidad para con ella, piense en todas sus obligaciones y se olvide por un tiempo de sus derechos. Si él no reconociera cuáles son sus obligaciones para con ese gobierno llegará el día en que él perderá todos sus derechos por los peligros que han de venir de fuera y de también de dentro. Para eso es preciso *educación* y *carácter;* educación para conocer los problemas internos y externos y así reunir el material necesario para formarse un juicio cabal, y carácter para poner penetrar en la esencia de las cosas y mirar más allá de los efectos inmediatos de un acto particular o de la fortuna de un político favorito."

Educación y carácter: he ahí la necesidad urgente de estos días. El mundo no estaría sumido en este caos, si los pueblos hubiesen sido educados en aquellos valores que hacen del hombre una criatura humana y no una mera máquina o bestia. Ahí donde predomine la idea de libertad, que es la esencia de la democracia, ahí ha de vibrar las ansias de educación y de cultura. Por el contrario, ahí donde se yergue una dictadura, donde no se conoce otra voz que la del déspota, ahí muere la educación y desaparece el carácter.

Dice muy bien Baldwin, en su referido discurso, cuando afirma que los ideales de un gobierno de democracia son de más difícil realización porque son mucho más elevados, porque ellos envuelven la espontánea cooperación de la voluntad de hombres libres con la Gran Obra de Dios al elevar el nivel de la humanidad. En un gobierno totalitario—continúa—la voluntad de los ciudadanos se ha de someter a la voluntad de un hombre completamente falible. En un régimen de democracia no se puede reconocer a un hombre con una voluntad tan omnímoda que se sobreponga a la voluntad de sus conciudadanos.

Tengamos presente que en estos momentos la humanidad está luchando para que prevalezca en el mundo un régimen de democracia, es decir, ese régimen que convierte al hombre en árbitro de sus propios destinos y que no le obliga a someter su libre albedrío a la omnímoda voluntad de un déspota o un tirano.

Este es para nosotros, los masones, el significado de la presente lucha.

LA VOZ DE ANDRÉS BONIFACIO

LA heroica gesta de Andrés Bonifacio y sus seguidores debe ser la mejor contestación para esos *adolescentes* que en las luchas por la substanciación de los ideales patrios sienten una fatiga prematura.

Mas no sabemos si es la fatiga o el temor de perder placenteras posiciones y posesiones lo que les anima en estas nuevas posturas que harían de nuestro país una colonia por tiempo indefinido, y de sus ciudadanos unos verdaderos colonos con ciertos derechos y privilegios que gozan y han de gozar por una mera concesión del soberano.

Si es lo primero deben acordarse que la fatiga es el mejor alimento de los hombres vigorosos, según frase feliz de un masón, y si es lo último deben mirarse en el espejo de Andrés Bonifacio y sus seguidores y oir su voz para refrescar en sus mentes y en sus conciencias la idea de que a los hombres se les mide por sus valores morales y espirituales que no por el narcotizante de su acomodo material

Pasarán los pueblos materialistas como manchas sombrías en la Historia de la Humanidad; pero los pueblos con ideales elevados de emancipación, esos pueblos que saben sacrificarse por los valores espirituales sin importarles sus conveniencias materiales y positivas, esos pueblos entran en la Historia de la Humanidad para elevarla y acercarla a Dios.

En este mes conmemoramos a uno de nuestros héroes nacionales, cuya vida debieran asimilar esos nuevos patriotas. Nos referimos a Andrés Bonifacio. Si él hubiera preterido el ideal de emancipación acobardado por las dificultades de la pugna o prefiriendo su propio acomodo material, esos nuevos patriotas no gozarían ahora de las privilegios que tanto temen perder. No les criticamos porque hubieran hablado. Como dijo Voltaire, siempre defenderemos su derecho a hablar pero sí, les rogamos que oigan antes la voz de admonición del héroe y compatriota Andrés Bonifacio.

EL GOBIERNO DE LA MANCOMUNIDAD

EL 15 de este mes volveremos a commemorar el establecimiento en nuestro país del Gobierno de la Mancomunidad. Un año mas de vida y un jalón mas en el camino de su final emancipación.

David Lawrence, el editorialista de la *United States News*, decía recientemente que en todos los problemas humanos actúan siempre dos fuerzas:—la fuerza bruta y arbitraria, que quiere siempre imponerse amenazando, y la fuerza moral que habla al corazón y a la mente de los pueblos y de los hombres, creyentes sinceros de aquel mandamiento divino: *amarás a tu prójimo como a tí mismo.*

En estos años que van transcurriendo y en que vamos dando forma a nuestra substantividad como pueblo independiente y soberano en el concierto internacional, es bueno recordar a todos la existencia de estas dos fuerzas como las que impulsan los destinos y la suerte final de los pueblos.

Como dijo bien el referido editorialista, esa fuerza moral hubiera podido prevenir la guerra, hubiera podido llegar al mismo pueblo alemán y hubiera podido echar abajo el *hitlerismo*. Pero esa fuerza moral no puede a veces desplegar su máxima eficiencia porque obstruyen su camino intereses egoístas.

Esa fuerza moral tiene su raíz en aquel principio masónico de fraternidad universal, *shibboleth* que ha abierto las puertas de la mútua inteligencia a todos los hombres y pueblos.

Mucho se habla hoy día de aislamiento, de *isolacionismos*, como si la humanidad pudiera desentenderse de los problemas comunes a todos, comunes por envolver su propia felicidad y bienestar. El primer magistrado de la República Norteamericana, en una alocución a su pueblo radiada el 1 de septiembre, a raíz de la presente guerra en Europa, advirtió que en las contemporáneas relaciones internacionales cuando la paz se rompe en cualquier parte del mundo surge enseguida la amenaza de que se rompa también en todas partes. En un mundo que cada vez se hace mas pequeño en sus dimensiones físicas, por lo mismo que en sus concepciones espirituales se hace cada vez mas grande, nadie puede aislarse sin correrse el riesgo de llegar tarde a la hora de los reajustes.

Como masones que venimos cooperando con el gobierno de la mancomunidad en donde nos movemos habremos de laborar para que esa fuerza moral sea siempre la que predomine en todos sus actos.

¿LA HUMANIDAD EN RETROCESO?

SI por un momento prevaleciese en el mundo los ideales totalitaristas, tendríamos que admitir que la humanidad ha retrocedido en su cultura y evolución social, y en vano hubiera sido la fatiga de edades pretéritos para hacer que el hombre supiera vivir como hombre y no abdicara de ciertos atributos con que Dios le ha dotado al crearle criatura humana. Esto quiere decir que no nos habremos de cruzar de brazos en estos momentos de hondas ansiedades.

Decía un escritor que no queríamos en nuestra comunidad entidades pasivas que son cuerpos sin vida. La masonería es una fuerza que va y ha de ir contra todo lo que es retrógrado y envejecido. Si se quiere imponer al mundo un estado de cosas que hará que el hombre vuelva a aquellas edades que son una vergüenza para la humanidad, la masonería tiene la ineludible obligación de lanzarse a la arena. La masonería es una institución de paz y de concordia; pero no una institución de contemplativos e inválidos. No queremos odios, ni violencias, ni persecuciones; pero tampoco somos ilusos.

Seamos, pues, fieles y sinceros a nuestros principios y no nos acobarde la fatiga, que la humanidad no ha de ir en retroceso siempre que sepamos luchar por los valores espirituales que hemos estado predicando.

SEA BIENVENIDO EL ALTO COMISIONADO, Hno. FRANCIS B. SAYRE

EN la hora en que cerramos esta edición pisa por primera vez tierras filipinas el Hon. FRANCIS B. SAYRE, Alto Comisionado, y como tal, la primera autoridad americana en esta jurisdicción. A él van nuestros saludos y nuestros fervientes deseos para que su estancia sea, al par que agradable para ambos pueblos, de fructíferos resultados para su mútua labor.

Viene, según él mismo, para laborar a base de aquellos principios que informan la constitución de América y de Filipinas. En las fraguas masónicas se han templado voluntades e inteligencias que han dado al mundo el espíritu de democracia que ahora informa la vida política de ambos países. Como él mismo ha dicho en su discurso inaugural, somos todos conciudadanos de una misma república, y estamos seguros que el eco de estas palabras no será un sonido mas que se pierda en el vacío.

¡Sea bienvenido en nuestros lares el Hon. Francis B. Sayre!

De Charla con Nuestros Hombres

Alli donde no existe la tolerancia no puede existir la armonia - afirma el Ven. Fernando Busuego.

NUESTRO Gran Maestro de Ceremonias es bien conocido tanto en nuestro mundo masónico como en nuestro mundo bursátil. El Ven. H. Fernando Busuego es uno de nuestros mejores bursátiles, pues, siempre se ha movido en ese ambiente.

Como masón de arraigadas convicciones nos dice que nada avalora tanto en masonería como sus enseñanzas de tolerancia y armonía.

—Créame usted, para mí no puede existir la una sin la otra. Si queremos paz y armonía, habremos de ser tolerantes. Si no sabemos ser tolerantes, debemos dejar por un lado nuestras prédicas de paz y armonía.

— .....

—En ninguna otra institución es tan necesaria la tolerancia como en la nuestra. Debemos ser tolerantes, y no solamente para con nuestros hermanos, sino también para con nuestro prójimo en general.

— .....

—Por lo mismo que no haya nada perfecto en este mundo material que nos rodea, y por lo mismo que todos, absolutamente todos los mortales somos imperfectos, la tolerancia debe ser y es la clave para que nos entendamos los unos y los otros.

— .....

—Cada uno se forma su propia opinión en cualquier asunto y esa opinión, aunque nos parezca errónea, debemos respetarla.

—Y decir con Voltaire: ¡Yo podré diferir de su opinión; pero siempre defenderé su derecho a exponerla libremente!'

— .....

—Esa es una verdad mas grande que un templo; pero desgraciadamente no todos la comprenden. Y es que la tolerancia es una virtud que para practicarla se hace necesario conocerse a sí mismo y saber de sus propias debilidades.

— .....

—¡Oh! si todos dijeramos con Sócrates: 'Conócete a tí mismo!'

— .....

—Bien conocemos, por estar repitiéndolo constantemente, aquella verdad de que la paz y armonía son el sostén de todas las sociedades e instituciones. Pues bien, yo digo, aporte Vd. la mas pequeña dosis de intolerancia en cualquier sociedad o institución, y esa desaparece.

— .....

—Aprendiendo a ser tolerantes, aprendemos a juzgar sin apasionamientos. No nos olvidemos que un mal jamás se podrá corregir con otro mal. Si creemos que nuestro vecino está en un error, habremos de convencerle no con el mal de la intolerancia, que eso no hará mas que envenenar la mente, sino con el bien de la razón.

— .....

—Bajo una atmósfera en donde reine el espíritu de verdadera tolerancia se pueden discutir opiniones las mas adversas y dispares, y de esa discusión saldrá la luz, y todos serán amigos y hermanos. Pero en un ambiente de intolerancia, la discusión se convierte en disputa y ahí no habrá razonamientos sino imposición de ideas y opiniones.

— .....

—La pasión y la confusión son los frutos de la intolerancia; el progreso, la evolución de las ideas, la civilización misma son el resultado de la virtud de la tolerancia.

— .....

—El tolerante es piadoso, el intolerante es intransigente por sistema. La tolerancia engendra la mutua inteligencia, la intolerancia engendra la desafección, el alejamiento, la suspicacia. El tolerante recibe con la sonrisa en los labios el asalto a sus mas enraízadas convicciones. El intolerante fustiga de mal humor al que a él se enfrenta.

— .....

—Y es por eso por que la tolerancia es siempre constructiva, al paso que la intolerancia es una fuerza destructiva.

— .....

—La crítica del tolerante *construye*, la del intolerante, por el contrario, *destruye*.

— .....

—Las guerras mas cruentas que han registrado las páginas de la Historia se debieron a la intolerancia. Y aún hoy día, la lucha actual no se debe mas que a la intolerancia de ciertos intitulados caudillos o conductores de pueblos.

— .....

—Pudiera ser que la ambición, el deseo de permanecer en el poder, la venganza u otras bajas pasiones van alimentando el fuego de la discordia que mantiene en guerra a pueblos cultos y civilizados; pero si se examina su verdadera causa hallaremos que en su fondo, todo es cuestión de mezquinas intolerancias.

— .....

—Debemos procurar los masones que la tolerancia sea la levadura de los espíritus. Practicarla sería aportar nuestro grano de arena para hacer que desaparezcan malquerencias y bastardos designios.

— .....

—Al pasar por el dintel de nuestros templos, dejemos fuera esa pesada carga de la intolerancia y así nos enorgulleceremos en llamarnos masones.

— .....

—La tolerancia ha de ser desde entonces la norma y guía de nuestros actos. Seamos impunes a las furias de la intolerancia, y hagamos que todos los hombres se muevan al mismo ritmo.

— .....

—Nuestra mejor insignia masónica es nuestra propia vida. Hagamos de la tolerancia nuestra propia insignia.

— .....

—Seamos masones publicamente y no nos amedrente el que por masones se nos conozca. Si somos tolerantes en todos nuestros actos públicos y privados, por masones verdaderos se nos conocerá en todas partes.

— .....

—Hiram, el de la leyenda bíblica, murió antes que romper su juramento. Como masones dejémonos matar antes que permitir la intolerancia.

— .....

—Un alma intolerante no puede elevarse a las excelsitudes de lo Infinito.

SEGUNDO CENTENARIO DE LA INICIACIÓN DE FEDERICO EL GRANDE

Tomado de la Revista Masónica de Chile

CON ocasión del segundo centenario de la iniciación masónica de Federico el Grande de Prusia, creemos no cometer una infidelidad literaria, al tomar de algunos textos alemanes, unos apuntes relacionados con este importante hecho histórico.

Para apreciar debidamente el paso de trascendencia dado por el entonces Príncipe de Prusia, hay que considerar dos hechos fundamentales:

1.o, que la masonería recién había quedado establecida en el continente europeo; y 2.o, que el Soberano reinante en Prusia, Federico Guillermo, su padre, se había manifestado contrario a la institución, y habría recibido de muy mal grado, y no sin el más severo castigo, la noticia del ingreso de su hijo a esta Orden.

Sabido es, lo que fué Federico el Grande para su país, en cuanto Rey, en cuanto militar, en cuanto padre de su pueblo. Es, pues, de presumir, lo que importó su adquisición, en cuanto masón, para nuestra Orden, tan cruelmente combatida en aquella época.

Su solicitud de iniciación fué, según unos, consecuencia de una incidencia casual; según otros, el aprovechamiento de ese incidente casual, para llevar a efecto su deseo, ya anteriormente madurado, de solicitar la luz. En 1738, según el libro del Dr. Adolfo Kohut "Los Hohenzollern y la Francmasonería;" en 1739, según el libro de Lennhoff "Los Francmasones," encontrándose el Príncipe en compañía de su padre, en un viaje por Holanda, ocurrió en una conversación de sobremesa, que el Rey emitiera conceptos desfavorables sobre la masonería, y que el Conde Alberto de Schaumburg-Lippe la defendiera con elocuencia y resolución, dándose a conocer, él mismo, como miembro de la Orden. Este incidente movió a Federico a acercarse, levantada la mesa, a dicho Conde, para rogarle, que con la discreción y reserva del caso, le "facilitara los medios de ingresar a esa institución, en que se ama la verdad, se hace el bien, se practica la tolerancia, y en que hay hombres del temple moral, de la resolución y energía del señor Conde."

Este, poco conocedor de la situación masónica en Alemania, pues había sido iniciado en Inglaterra, se dirigió a su amigo íntimo y hermano Federico Cristiano de Albedyll, en Hanover, miembro de la única Logia entonces existente "Absalón" de Hamburgo, quien a su vez dió a conocer al Taller, que "un postulante ilustre," cuyo nombre reservaba, solicitaba la luz masónica, y que, para facilitar y solemnizar debidamente dicho acto, era conveniente designar una comisión especial, debidamente facultada, de los más ilustrados y competentes miembros, para que procediera a ella en la forma más reglamentaria en el lugar que al efecto se designara.

La Logia acordó la designación de tal comisión, y tras corta tramitación con el candidato, cuyo nombre había sido revelado entretanto en forma confidencial y reservada, se resolvió proceder a la ceremonia de iniciación en Braunschweig, a mediados de Agosto, a cuya ciudad acudiría el candidato en la comitiva del Rey, en su visita a la feria regional, que se celebraría con extraordinario brillo.

La comisión, compuesta del Barón von Oberg, V. M.; Loewen, primer vigilante; Stüven, segundo vigilante; von Bielfeld, secretario; Rabon, guarda templo; y de los hh. Conde de Lippe, Conde Kielmasegge, y von Albedyll, se puso de acuerdo con el Príncipe, para efectuar la ceremonia de iniciación en el Hotel Korn, en la noche del 14 al 15 de Agosto de 1738 (1739). A pedido especial del Príncipe, se hizo abstracción completa de su rango, y se dió cumplimiento a la ceremonia iniciática con arreglo estricto a ritual.

Un incidente anterior, digno de mencionar, fué el momento en que la comisión arribaba a Braunschweig, y en que el empleado de aduanas, con arreglo a la ley, quiso revisar el equipaje de los viajeros de Hamburgo, quienes, en una maleta, traían todas las herramientas necesarias para la decoración del Templo y para la ceremonia de iniciación. Una moneda, oportunamente resbalada a la mano del empleado, tuvo la virtud de hacerle declarar que "personajes tan distinguidos, seguramente, no traerían mercaderías de contrabando." (En todas partes se cuecen habas).

Otro incidente: el hotel Korn, por la capacidad de sus piezas y su confort, resultó ser bastante apropiado para el acto, pero la sala escogida para ser convertida en Templo provisional, quedaba separada solamente por un débil tabique de madera de la pieza de un señor W., que ahí estaba alojado, y que, con alguna indiscreción, podía darse cuenta de todo y revelar el secreto, que convenía mantener. Algunas copas, y no serían pocas, ofrecidas al ilustre huésped, tuvieron la virtud de dejarlo completamente embriagado y profundamente dormido. Este detalle revela la precaución con que había que proceder, para que la noticia de la iniciación masónica del Príncipe Federico no llegara a conocimiento de su padre. Es otro detalle digno de mención, que este Soberano, en los dos años que le quedaron de reinado, no tuvo jamás conocimiento del hecho referido. Tal era la discreción y la reserva de los miembros de la masonería naciente de aquellos años!

Al llegar al local de la reunión, el Príncipe pidió, que a continuación de él fuera iniciado, también, su ayudante y amigo íntimo, el Conde Leopoldo Alejandro de Wartensleben, a lo que la Logia accedió. Ambas ceremonias, como hemos dicho, fueron practicadas con arreglo estricto al ritual. Se siguió una tenida de trabajo y un ágape fraternal. El Príncipe se retiró a las cuatro de la mañana, feliz y agradecido del honor que se le

(*Continua en la pagina siguiente*)

SOBRE LA PLANCHA DE TRAZAR

(Continuación de la página anterior)

había dispensado, y con la promesa de que sería un miembro fiel y constante de la masonería. (Lo que, dicho sea de paso, cumplió estrictamente hasta sus últimos momentos). La comisión a su vez, quedó convencida de que en el nuevo hermano hacían la adquisición de un espíritu correcto, humano, francamente tolerante y altruísta.

Llegado a Berlín, el nuevo masón fundó luego una Logia, que trabajó constantemente y con entusiasmo, bajo su personal dirección, y en la que se iniciaron las más conocidas personalidades del mundo social, político y militar de Berlín, entre ellos el propio hermano menor del Príncipe.

Al ocupar, en 1740, el Trono de Prusia, hizo publicar el nuevo Rey en su diario "Journal de Berlín," la declaración de que: "Una sociedad infortunada, a la que, al parecer, se prepara la misma suerte que a los antiguos Templarios, puede asimismo contar con un asilo en la generosa protección de Su Majestad. Hablo de los Francmasones. Ellos pueden establecer sus Logias al abrigo del Trono, y gozar de la tranquilidad, que no será perturbada por ninguna persecución."

A su influencia y a su acción se debió el enorme auge que alcanzó la masonería en Alemania, en su tiempo, y que se mantuvo, con ritmo siempre ascendente, hasta que fué suprimida, violentamente, por resolución gubernativa nacional-socialista, hace pocos años.

ALGUNOS DE SUS JUICIOS MASONICOS

—Escribió en una ocasión a su amigo íntimo y q. h. Voltaire: "mi posición exige trabajo y actividad. Mi cuerpo y mi alma deben someterse a esta exigencia. No es necesario que yo viva, pero es necesario que sea activo."

—El mejor galardón para un hombre ilustre, es el juicio de la posteridal, de haber sabido desentrañar alguna verdad y destruir algún prejuicio o error.

—El hombre que busca la verdad y ama la verdad, debe ser considerado por toda la sociedad humana.

—A la marquesa de Chatelet, la amiga de su hermano Voltaire, le escribió en otra ocasión: "La mayor satisfacción que puede experimentar un ser racional consiste, a mi juicio, en hacer el bien. La humanidad es, a este respecto el mayor campo de experiencias."

—A su amigo Duham le escribió en análogo sentido, diciéndole: "Entre las personas de méritos figuran y ocupan, a mi juicio, el primer lugar aquellos que hacen el bien por amor al bien, que son virtuosos y justos por inclinación, que son siempre iguales, en todos los actos de su vida."

—Hablando, en otra ocasión, contra el odio y los rencores, dijo: "Es posible exacerbarse ante una ofensa, pero también es necesario saber perdonar. Oscuros y biliosos deseos de venganza son impropios de los seres humanos, que tienen tan contados los días de su vida. El deseo de hacer el bien y el de reparar alguna injusticia cometida, debe ser algo innato en el corazón humano. Es obligación del hombre amparar a sus semejantes, en todo lo que de él dependa. Esta es la esencia de la moral, y el que tenga un corazón bien puesto, no estará satisfecho de sí mismo, sin haber cumplido esta obligación. Para un hombre honrado no basta con no haber cometido delito: debe ser virtuoso. Si no comete transgresiones a la ley, evitará incurrir en penas; pero, si no es obsequioso, atento, diligente, útil, no tiene méritos de ninguna especie, y deb , en consecuenci.., quedar privado de las consideranes del mundo."

—Yo me he sobrepuesto a los prejuicios de todo orden. Me he acostumbrado a tratar a los Reyes, a los Príncipes y a mis parientes, como simples seres humanos. Muy distante de obsecarme por la posición de un individuo, me he acostumbrado a reconocer sus faltas y a criticar pública y francamente sus vicios: las virtudes, en cambio, las he apreciado doquiera que las encontrara."

—En su testamento político expresó: "He vivido como filósofo; quiero ser enterrado como tal, sin pompas vanas, sin alardes, ni ostentación. No quiero que mi cuerpo sea disecado, ni embalsamado. Quiero que descanse en las terrazas de Sanssausi, en el lugar que al efecto he elegido... Debemos buscar la felicidad en nuestras propias acciones y no en vana ostentación... Debemos devolver a la naturaleza, lo que de ella recibimos... Todo nos hace recordar la fragilidad de nuestra naturaleza y lo poco que somos, en comparación con la inmensidad infinita en que penetramos..."

—En otra parte de ese mismo testamento político encontramos lo siguiente: "Los frailes se inclinan más al Austria, que a su propio país. Por eso les hago pagar una contribución de un treinta por ciento de sus rentas, para que así sirvan de algo, siquiera, al Estado. Los jesuítas, los más peligrosos de los monjes de la Iglesia Católica, son, en Silesia, furiosos partidarios del Austria, y para evitar que me hagan alguna mala pasada, de lo que son muy capaces, les he traído, en oposición a ellos, frailes jesuítas franceses, para que eduquen a la juventud noble de Silesia."

C. S. R.

Ven. Her. MANUEL GARCIA

Cual la metralla en acción
así es García en su obra,
dinámico campeón,
a quien energía no sobra
como ROTARIO y MASON.

SUUM QUIQUE

Para conocimiento de nuestros lectores, se hace saber que la resolución que apareció en las secciones inglesa, castellana y vernacular de esta revista sobre la supuesta retractación del Dr. José Rizal fué presentada por el Ven. Her. Leonardo Garduño, Venerable Maestro pasado de la Logia Sinukuan No. 16, en la última comunicación anual de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas.

LA HISTORIA DE LA HUMANIDAD

Por ANATOLE FRANCE
(Tomado de La Atlántida)

CUANDO el joven príncipe Zemire sucedió a su padre en el trono de Persia, mandó llamar a todos los académicos de su reino, y habiéndolos reunido les dijo:

—El doctor Zeb, mi maestro, me ha enseñado que los soberanos no se expondrían a cometer tantos errores si tuvieran presentes los ejemplos del pasado. Por eso quiero estudiar los anales de los pueblos. Os ordeno que compongáis una historia universal, no omitiendo nada: que sea completa.

Habiendo prometido los sabios complacer el deseo del príncipe, se retiraron para dar inmediatamente principio a su obra.

Veinte años después volvieron a presentarse al rey, seguidos por una caravana de doce camellos, cada uno de los cuales llevaba quinientos volúmenes. El secretario de la Academia, arrodillándose en las gradas del trono, habló de esta manera:

—Señor: Los académicos de vuestro reino tienen el honor de depositar a vuestros pies la historia universal compuesta por vuestro mandato. Comprende seis mil tomos y encierra todo cuanto nos ha sido posible reunir respecto a las costumbres de los pueblos y a las vicisitudes de los imperios. Hemos insertado las antiguas crónicas que felizmente se conservaban aún, ilustrándolas con notas abundantes sobre la geografía, la cronología y la diplomacia. Los prolegómenos forman por sí solos la carga de un camello y los paralipómenos a duras penas pueden ser llevados por otro.

El rey respondió:

—Señores: Agradezco las molestias que os habéis tomado; pero estoy ocupadísimo con las atenciones de mi gobierno. Además, envejecí mientras trabajabais. He llegado como dice el poeta persa, a la mitad del camino de la vida, y aun suponiendo que muera en edad muy avanzada, no puedo prometerme tiempo bastante para leer una historia tan larga. Os ruego que me hagáis un compendio más proporcionado a la brevedad de la existencia humana.

Los académicos de Persia trabajaron veinte años más, presentando luego al rey mil quinientos volumenes sobre tres camellos.

—Señor—dijo el secretario perpetuo, con la voz fatigada, — he aquí nuestra nueva obra. Creemos no haber omitido nada esencial.

—Es posible — respondió el rey— pero no la leeré tampoco. Ya soy viejo; las largas empresas no son propias de mi edad. Abreviad aún y no tardéis.

Tardaron tan poco, que al cabo de diez años volvieron seguidos de un elefante cargado con quinientos volúmenes.

—Me alabo de haber sido breve — dijo el secretario perpetuo.

—No lo habéis sido aún lo bastante — respondió el rey. — Mi vida toca a su fin. Abreviad, abreviad, si queréis que conozca antes de morir la historia de los hombres.

Volvió el secretario perpetuo a presentarse en el palacio real pasados cinco años. Andando con muletas, llevaba de la brida un borriquito cargado con un gran libro.

—Daos prisa — le dijo un palaciego, — el rey se está muriendo.

En efecto; el rey se moría. Dirigiendo hacia el académico y su gran libro una mirada agonizante, dijo suspirando:

—¡Moriré sin conocer la historia de los hombres!

—Señor — respondió el sabio, casi tan moribundo como él — os la voy a resumir entres palabras: Nacieron, sufrieron y murieron.

Así aprendió el rey de Persia, un poco tarde, la historia universal.

Resolución de la Logia Pampanga No. 48

Por cuanto, los Ven. Her. Apolinario S. de León y Quirino Abad Santos han merecido ascensos en sus puestos en el Gobierno de la Mancomunidad; pasando el primero a ser Tesorero Nacional Auxiliar, y el segundo a Investigador Especial del Departamento de Justicia;

Por cuanto, la Logia no puede menos de sentir un verdadero placer por contar entre sus miembros a hombres de indiscutible capacidad para ocupar puestos tan elevados y de confianza en el gobierno;

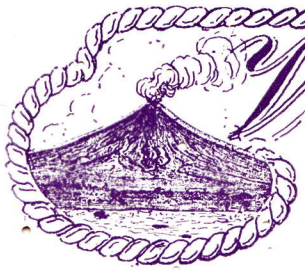
Por tanto, a moción del Ven. Her. Pelagio D. Navarro, secundado debidamente por el Hno. Juan P. Santos.

Se resuelve felicitar, como por la presente se felicita a los Ven. Her. Apolinario S. de León y Quirino Abad Santos por su merecido ascenso;

Se resuelve igualmente ordenar, como por la presente se ordena al Secretario envíe copia a cada uno de los hermanos citados para su conocimiento y satisfacción; y

Se resuelve por último enviar como por la presente se envía al Editor del *The Cabletow* copia de esta resolución para que su contenido sea publicado en el próximo número.

Protejed
A Nuestros
Anunciantes



Vernacular Section

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

(Iniharap ng Kap. na Leonardo Garduño, Naging Guro ng Lohia Sinukuan Blg. 16, at pinagtibay sa ika Dalawampu't-pitong Taunang Pagpupulong ng Gran Logia de Masones Libres y Aceptados sa Kapuluang Pilipinas noong ika 24 ng enero ng 1939. Tinagalog nina Francisco Laksamana ng Lohia Nilad Blg. 12 at Julian C. Balmaseda, naging Unang Tagapagturo at kasapi sa Lohia Pintong Bato-Blg. 51.)

KATAPUSAN

Nagpápatotoo rito'y ang pagtatalo ukol sa Purgatorio sa NOLI at ang bantog niyang "Pángitaín ni Fr. Rodriguez." Pag ipinagpilitang ang mga salita ni P. Balaguer, na mga salita ng isáng pareng katólikong pangkaraniwan, ay nakapagpamaliw sa matitibay nang pananalig ni Rizal hinggil sa pananampalataya, gayóng hindi itó nagawá ng mga akda niná Sardá at Salvani at ni Obispo Bougead na napagbasá niya sa Dapitan, mga nagsiakdang lalong mararunong kaysa kay P. Balaguer, ay sapagka't hindi nakikilala ang kalooban ni Rizal.

Ang salaysay ay naglalamán pa rin ng isáng buntong mga ulat at pangyayaring kataka-taká, na anupá't ang may-akda na rin ang tila nag-aalinlangan sa kanyang isinasaysay. Halimbawa, ang sinasabing si Rizal umanó'y nagpasimuláng mabalisa at hiningíng mapilit ang banghay na kasulatan ng pagtaliwakás matapos na sabihin sa kanyang hindi siya maaaring mangumpisál nang di nagbabalik-loob; na siya'y naghintay, diumanó, sapagka't ang banghay na kasulatan ng Prelado ay hindi dumatíng; na ang Prelado ay nagtagubilin na bayaang iláng oras ang napipiit upáng makapagdilidili, at saka, kahit ganitó man ang tagubilin ay hindi itó nasunód, pagka't hiningi nang buóng pagpupumilit ng bilanggo ang banghay; na, itó'y hindi ibinigáy sa kanya karakaraka, pagka't wala pa sa mabuting pagkakataón at siya'y nakikipagbaka pa rin sa sarili at hindi pa ganáp na napípipilan. Anóng kailangang sabihin pa ang lahát ng pagpapakahirap na itó, ay sa wala nang lalong mabuting katibayang gaya ng kasulatan, kundi ang totoo'y sapagka't ang may-akda nitó ay nag-aala-alang baka pagalinlanganan ng kanyang sinulat?

Sa salaysay ay di nasasabing ang kasulatan ng pagtaliwakás ay nilagdaan ni Rizal at mga saksi, nguni't, gayon ma'y ang kasulatan ay napagkikitang nilagdaan hindi lamang ni Rizal kundi patí ng dalawáng saksi, ng Jefe del Piquete at ng Ayudante de Plaza. ¿Hinanap bang sadya ang dalawáng itó upáng magíng saksi sa pagbabagong-loob ni Rizal? ¿Kailán at paanong inilagáy nilá ang kaniláng lagda? Waláng ginawáng anumáng paliwanag sa salaysay tungkol sa bagay na itó.

Isá pang bagay: na, nang unang oras at kalahati ng madalíng-araw ay binasa ni Rizal nang paluhód at malakás ang kasulatan sa haráp ng altar at ng mga pinuno ng Fuerza. ¿Anóng kailangang basahin sa gayóng paraan ang kasulatan ng pagbabagong-loob?

Isá pa: na si Rizal ay nangumpisál na makaitlo at nakiníg ng dalawáng misa, at ang lahát ng itó'y ginawa niya nang nakaluhód, kaya kinailangang pagsabihan na siya'y umupo. Lahat ng itó'y iniulat, marahil ay upáng máipakilalang tunay ngang si Rizal ay nagbagong-loob; nguni't ang mga ulat na itó'y lubhang masasagwa, lalo pa't natutungkol kay Rizal na di isáng baguhan.

At saka, sa mga unang salita ng kasulatan ay násasaad ang ganitó: "Sa pananampalatayang ito na siya kong kinagisnan at namatnugot sa aking pagaaral ibig kong *mabuhay* at mamatáy." ¿Sa paano? ¿Inaantay ba ni Rizal na mabuhay pa, gayóng ganáp niyang natatalastas na babarilín siya pagkaraán ng iláng sandali lamang? Ang salitáng itó ay di maitatangging labág sa katotohanan, at di-maaaring lagdaán ni Rizal sa kalagayan niyang yaón noon."

2. Ipahayag at sa pamamagitan nitó'y ipinahahayag sa haráp ng sandaigdig, na si Rizal ay di tumaliwakás sa Masonería ni nagbalik-loob sa Katólisismo bago siya binaríl, at ang ULTIMO ADIOS ay sinulat ni Rizal noong ika-29 ng disyembre ng 1896;

3. Ipamanhik at sa pamamagitan nitó'y ipinamamanhik sa lahát ng mga Masón, na ipamulat sa kaniláng mga anák na babae at lalaki, na ang kasulatang sinasabing pagtaliwakás ni Rizal ay kathang panlinlang, at hindi totoong naglalaman ng tunay niyang pananalig;

4. Magpadalá ng salin ng Kapasyahang itó sa bawa't isá sa mga Lohiyang kaanib at sa mga Grandes Lohias ng daigdig at sa Aklatang Pangbansa ng Pilipinas, upáng máisakaalaman at tuloy mapanghawakan ng mga susunód na salin ng Lahi;

5. Ilathalang buo ang Kapasyahang itó sa susunód na bilang ng "The Cable-tow."

Pinagtibay sa Lungsod ng Maynila, K. P., ngayóng ika-24 ng enero ng 1939.

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[1] Sa "La Muerte Cristiana de Rizal," kab. III ulat 1, páh. 10 at 11.
[2] "Cultura Social", páh. 309. hulyo ng 1935.
[3] Sa "Dr. José Rizal Beyond the Grave."
[4] "Ang mga tula ay naglalamán ng mga isipang di angkap sa pag-aakala ng isang Rizal na nagbagong-loob na, at sa ganito'y di na matatanggap na ibigin pa niyang matitik sa papel yaón matapos na siya'y magbago". Sa "La Muerte Cristiana de Rizal" ni Pare Pio Pi, kab. III, pah. 13.
[5] Ang akda ring ito, VL—28.
[6] Yaón din.
[7] Retena: "Documentos Históricos de Actualidad" 2.a serie, taóng 1898, at "Vida y Escritos de Rizal." pah. 419, taóng 1907.
[8] Sa "La Masonización de Filipinas—Rizal y su Obra."

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