

The Cable News

Vol. XVI

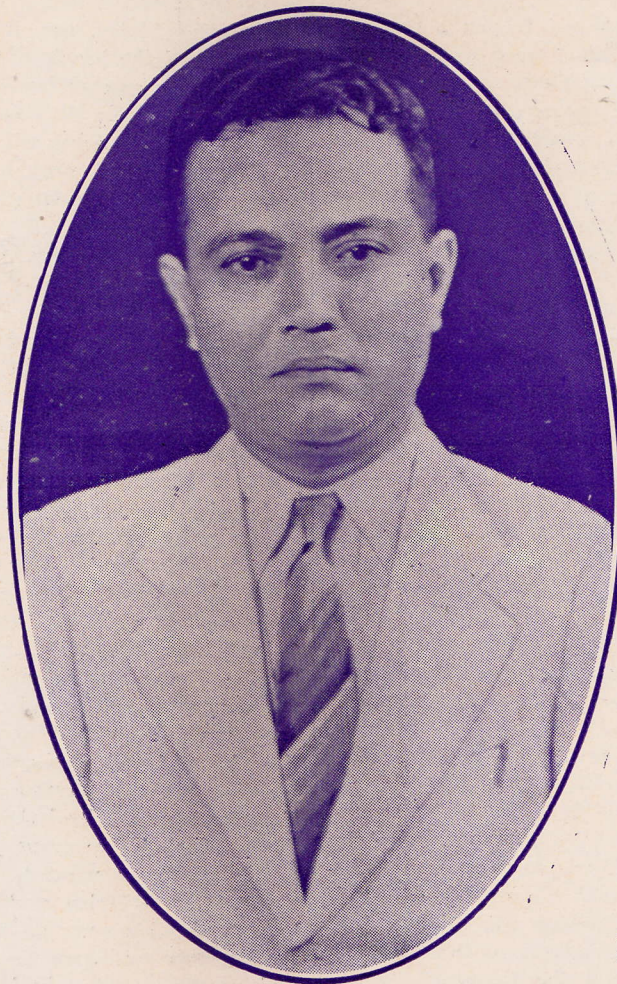
Manila, P. I., July, 1938

No. 2

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

AN ABLE EXECUTIVE



Bro. Pacifico M. Sobrecarey

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

The M. W. Grand Master's Inaugural Address

(Editor's note: *Extemporaneous speech delivered by the Most Worshipful Grand Master at the Twenty-sixth Annual Communication of our Grand Lodge.*)



Brethren:

I rise to express to you once again my deep gratitude for the great honor you have conferred upon me. By your suffrages I now occupy this high station of trust and confidence, the highest office to which a Master Mason can aspire.

The responsibilities of the Grand Master are such that they can not be successfully met without the support of the brethren. I therefore beseech your earnest cooperation.

The spirit of goodwill and harmony which has characterized the Annual Communication that is now coming to a close is a good portent for our Grand Lodge. It should inspire us with confidence and hope for the future. It should, and I think it will, enable us to solve in a satisfactory manner the problems which now confront us.

It is not my purpose to present to you a program of work for the ensuing year, but I want to say that I shall carry out the will of the brethren as expressed in the various resolutions adopted during our Communication. There are projects which would require the joint effort of us all. We have moral and social problems to face. I was gratified to note the earnestness of purpose of our brethren in seeking to promote the moral, intellectual and social welfare of our people.

The proposal to establish a school will receive due consideration. I should, however, call attention to the fact that this matter requires serious study. Our resources are limited, and we should be careful not to undertake anything that may throw us into bankruptcy. The proposal will be studied carefully and, if found advisable, I promise you that I shall do my best to carry it out.

There are forces now at work which constitute a challenge to the principles of Freemasonry. Some have been mentioned by our retiring Grand Master, such as the need of a proper understanding of the things for which democracy stands. There seems to be a necessity for a redefinition of the ideals and principles of democracy. We often hear people speak of liberty, equality and fraternity. But their actions reveal a lack of proper understanding of the things such terms imply. It is incumbent upon us to clarify those concepts. True liberty is not the liberty which knows no restraint, but the liberty which finds its highest expression in law and order and its best safeguard in wisdom and self-control. True equality is not the equality based on the ground that all men are created equal, but the equality which forbids men to take advantage of the weakness and ignorance of their fellow-men. And true fraternity is not the fraternity which distinguishes between men of different races or creeds, but the fraternity which spells the sacred gospel of the Brotherhood of Man.

Democracy is not a mere shibboleth and a democratic system of government is something that cannot be had by the mere writing of a constitution. The successful working of such a system presupposes a body of citizens who are intelligent and vigilant and ready to sacrifice for the public good. The Filipino people are,

indeed, fortunate that in the application of the principles of democracy we are able to draw on the experience and counsel of our American brethren who are steeped in the best and noblest traditions of Freemasonry, and whose country is the home of liberal ideas and the friend of struggling democracy.

We like to think of Freemasonry as a progressive moral science, and in this turbulent times that idea is important to bear in mind. In a material sense, the world has advanced by leaps and bounds since the turn of the century. The progress of the arts and sciences has exceeded our wildest imaginations. As I have said on another occasion, by the application of science and invention man has conquered the forces of nature. He has conquered the land, the sea, and even the air. He has annihilated both time and space (so that while only some years ago it took a month or so of travel to reach the United States, now it only takes a few days). He has subdued the beasts of the field and the fowls of the air. He has erected himself the lord of all he surveys. But unfortunately for the welfare of mankind, he has not yet conquered himself. He is still the slave of his own passions and prejudices. Man's inhumanity to man remains the greatest blot on our vaunted civilization.

The events that are now taking place in our great neighbor, the Republic of China, a country with which we have always been in friendly relations, and far beyond, in Spain, our former metropolis, cannot but challenge our attention to the moral issue involved.

In a world, such as the present, torn by discord and intolerance, and dominated by doubt and fear, Freemasonry has certainly a distinct and high mission to fulfill. In ages past Freemasonry had faced crises and emerged victorious. Today Freemasonry is facing a new crisis, and I have no doubt that, as in the past, it will emerge triumphant. The world is sorely in need not so much of brilliant minds which can distinguish between right and wrong, as of great and understanding hearts imbued with the spirit of Brotherly Love, Relief and Truth. The wrongs that are being perpetrated today are not motivated by ignorance of what is right, but by a failure on the part of some people to follow what they know is the right course. So, my brethren, in greeting you this evening, may I express the hope that Freemasonry will lead the way out of this turmoil and chaos. Such is my prayer, and I know it is also yours.

In closing I want to thank Most Worshipful Brothers Alley, O'Brien and Benitez, and all others who have made this occasion such a great success. To all the brethren withersoever dispersed, I extend most cordial greetings not only in my own behalf, but in behalf of my fellow officers of the Grand Lodge.

I thank you,

 
Grand Master

THE CABLETOW

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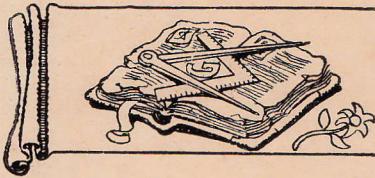
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Editor: Antonio Gonzalez, P. G. M.

Vol. XVI

Manila, P. I., July, 1938

No. 2



Editorial



ENLIGHTENMENT WINS OVER BIGOTRY

AS freely predicted the President has vetoed the Bill on Religious Instruction passed by the National Assembly. All unprejudiced minds expected just such a thing to happen, the very ones who pushed the Bill through felt that the veto was inevitable. The explanation is simple: on the face of it the legislation was a brazen attempt to surrender the public school system to the hands of the Catholic clergy.

Not a few of those who voted for the measure did so for political reasons, one of which was the fear of losing the popular vote because of the opposition of the parish priests of their districts. The President, however, not a candidate for reelection under the Constitution, was free to follow his conscience. An unfettered hand wrote that veto into the heroic annals of this country.

Catholic Action ascribes the veto to Masonic influence. We do not protest and, what is more, if we could use our influence always that way, the rights and liberties of our citizenry will be secure. In this country we are but a handful compared with the propagandists of Romanism, yet our influence goes far. Why? Because Masonic methods are on the

level and Romanism's are under ground; because Masonry is conceived in brotherly love and Romanism in intolerance.

It is not difficult, it has never been, for our Catholic hierarchy to find the explanation for such enlightened attitudes as the President's veto of their pet project. All they have to do is examine their own conscience and see if they are not less Christian than all the rest of us by virtue of their well-known bigotry and exclusivism. They cannot win love by being so narrow and by doing only that which can provoke suspicion and hate.

Our Catholic zealots must reform themselves, must stop to think that they have a monopoly on all the wisdom of this world. More important, they must cease meddling in the affairs of the State, give unto Caesar that which is Caesar's. Masonry does not pose the "dogma" that "religion and education are mutually exclusive," but it does stand for the conviction that the church and the school has each a mission to accomplish. If the church in the Philippines has failed to do its part, it does not follow that it should invade the school, which is an affair of the State. Our Catholic hierarchy will do well to keep that fact in mind for all time.



Justice Jose Abad Santos

GRAND MASTER



Associate Justice of the Supreme Court, son of Vicente Abad Santos and Toribia Baseo; born at San Fernando, Pampanga, on February 19, 1886; married to Amanda Teopaco with whom he has five children. Sent to the United States as a government pensionado in 1904; entered Santa Clara College, California; later enrolled at the University of Illinois; took his LL. B. from the Northwestern University in 1908; received his Master of Laws degree at the George Washington University in 1909. Assistant attorney, Bureau of Justice, 1913-1917; attorney, Philippine National Bank, 1917-1919; technical adviser and ex-officio member, First Philippine Mission to the United States, 1919; attorney, Manila Railroad

Company; member, Abad Santos and Abad Santos law firm. Under Secretary of Justice, 1922, and Secretary of Justice 1922-23, when he resigned during the Wood cabinet crisis; organized Santos & Benitez law firm, which was merged into the Abad Santos, Camus, Delgado & Recto law firm; headed Philippine Educational Mission to the U. S. A., 1927. Was chief counsel for the Senate President and the Speaker of the House of Representatives during the Board of Control cases. Appointed Secretary of Justice, 1928; re-appointed, 1931. Named to the Supreme Court of the Philippines, 1932.

Ex-president: Philippine Bar Association; Young Men's Christian Association of the Philippine Islands;

and the Philippine Columbian Association. Chairman, Board of Trustees, Philippine Women's University; Member, American Bar Association; American Academy of Political and Social Sciences; and the Wack Wack Golf and Country Club.

He was elected to receive the degrees of Masonry in Bagumbayan Lodge No. 4, on April 9, 1919. He was initiated in a Lodge at Washington, D. C.; passed in Bagumbayan Lodge No. 4, on Aug. 27, 1919; and raised on Sept. 6, 1919.

He served as Junior Warden in 1935, Senior Warden in 1936, and Master in 1937, at the same time that he was Junior Grand Warden, Senior Grand Warden, and Deputy Grand Master, respectively.

OUR ROLL OF HONOR

In the face of the combined and well organized efforts of the Catholic clergy to rule not only the State but also the Family and the Individual by indirectly dominating their minds, it is encouraging and a source of pride to see that among the members of our First National Assembly are men of conviction who uphold the majesty of our

Constitution above any other consideration. It is a fact that the Catholic hierarchy in the Philippines exerted their influence, even to the extent of using coercion, upon the individual members of the Assembly, to have the Religious Instruction Bill passed, but twenty-four Assemblymen had the courage to risk the esteem of the clergy as

well as their political future, rather than forfeit their convictions because they believe, like all freemen, that the public school is one of the strongest foundations of our democracy.

As a liberty loving people, we must salute the following Assemblymen who cast their negative votes *viva voce* on the Religious Instruction Bill:

- | | | |
|--------------------------------|-------|--|
| 1. Marcelo S. Adduru | ----- | of Gonzaga Lodge No. 66 |
| 2. Juan S. Alano | ----- | Pastmaster and Active member of Mount Apo Lodge No. 45 |
| 3. Manuel A. Alzate | ----- | of Sinukuan Lodge No. 16 |
| 4. Sinsuat Balubaran | ----- | Not a Mason |
| 5. Juan L. Bocar | ----- | Not a Mason |
| 6. Bernardo L. Buenafe | ----- | Not a Mason |
| 7. Felipe Buencamino, Jr. | ----- | Active member of Sinukuan Lodge No. 16 |
| 8. Nicolas Buendia | ----- | Pastmaster and active member of Malolos Lodge No. 46 |
| 9. Apolonio D. Curato | ----- | Not a Mason |
| 10. Tomas Dizon | ----- | of Malinaw Lodge No. 25 |
| 11. Pedro Gil | ----- | Not a Mason |
| 12. Felipe E. Jose | ----- | of Agno Lodge No. 75 |
| 13. Ruperto Kapunan | ----- | Not a Mason |
| 14. Francisco Lavides | ----- | Not a Mason |
| 15. Pedro Magsalin | ----- | of Silanganan Lodge No. 19 |
| 16. Speaker Gil Montilla | ----- | Not a Mason |
| 17. Camilo Osias | ----- | Active member of Bagumbayan Lodge No. 4 |
| 18. Jose Ozamiz (Floor Leader) | ----- | Not a Mason |
| 19. Eugenio Perez | ----- | Not a Mason |
| 20. Gregorio Perfecto | ----- | Not a Mason |
| 21. Claudio Sandoval | ----- | Not a Mason |
| 22. Miguel Tolentino | ----- | Not a Mason |
| 23. Guillermo Z. Villanueva | ----- | Not a Mason |
| 24. Antonio Villarama | ----- | Pastmaster and active member of Ibarra Lodge No. 31 |

And last, but not least, we salute the President of the Commonwealth whom we still believe to

be a Mason in guiding the destiny of his country. By vetoing that bill he has proven that not in vain has he been

a Past Grand Master of our Grand Lodge. Surely, the Masonic fire still burns in his heart.

WHAT IS SUCCESS?

To gain wealth is not the only success, nor is it the greatest, because the man who is working with the aim of acquiring wealth alone has a purely selfish aim and often becomes very narrow in his opinions on the more important issues of life.

If 'this' were all of life, the man who possesses wealth may be considered enviable at least, as money will purchase many comforts of which poverty is wholly devoid.

But on the other hand the man who is living for other, living for the benefit and betterment of his fellowmen, is far greater and often far happier. He is happy to see others made happy. Always ready to reach out a helping hand to a brother in need, always ready to bring comfort to the sorrowing and encouragement to those in des-

pair.

He has few enemies and many friends, and though he may live and die unnoticed by the world at large, he has erected for himself a monument that no power on earth can destroy, namely, the blessings of those who, by his counsel, have been led on to a happier, and better life. Let us, therefore, bow our heads to the philanthropist rather than to the despot, the peacemaker rather than to the hero of many battles, to the healer of wounds rather than to the maker of such, and therefore I say the man who has done the most for the uplifting of humanity, the man who has done the most towards spreading light and comfort and happiness among his fellow men, is the greatest and most successful man.—Exchange.

FOR 1938

Do you attend the meetings, Brother?
 And if by chance you do,
 Do you say the Lodge is rotten
 And run by just a few?
 Do you say you are not consulted
 On things the Lodge should do?
 Just examine your conscience, Brother,
 Is it the Lodge or is it you?
 What is your interest in the Lodge?
 Is it for honor or for self?
 Are you interested in others,
 Or only in yourself?
 Now you must realize, my Brother,
 Just study it a minute—
 All you'll ever get out of a Lodge
 Is just what you put in it.

—The Victorian Craftsman

CHURCH AND STATE

(Contributed)

CHAPTER II

Many bloody battles have been fought in years past over *religion*. At one time almost all the civilized countries of the world were controlled by the Church. State and the Church were together. History has demonstrated that Church and State cannot be together, as one by one the countries of the world have separated the State from the Church. It does not matter what church is referred to. The question is more than that of religion and the government.

One of the principal foundations of all republics is that of freedom of religious beliefs. One has only to read the early history of the United States of America to see the trouble that religious sects and religious questions caused the early law-makers of that Republic.

Many of the original American colonies were founded by different religious sects who wanted to get away from the old world so that they could live in a country where they could worship God as they wanted to, without government interference and prosecution. Many of these colonies, who had fought against the intolerance of the old world, became themselves intolerable as they insisted upon all who settled in their colony, that they should worship God as they did. Many of these colonies persecuted those who would not follow their own particular form of religion. In doing this, they only followed the same practice which the countries of the old world followed, from which practices they fled and settled in the new country where they could worship God as they liked.

How inconsistent we human beings are. We object to intolerance of others, but we, ourselves, when we obtain power become intolerant to other people's views and customs. One of the few issues on which there was any great difficulty in getting together, when the United States was formed, was that of religious tolerance and the complete separation of Church and State. The Declaration of Independence provided for that separation, and the Constitution of the United States of America provided for the complete separation of Church and State.

The most important instrument used in keeping the government and religion together from the every beginning of the question, has always been the schools. Schools operated by any

church may teach the religion of that church, but religion should never be permitted to be taught in schools operated by the government. The history of all republican form of governments will show this to be true. Since the great World War there has been an unhappy revival of religious intolerance all over the world. Peoples are being persecuted today for their religious beliefs. Christian churches are being destroyed, religious orders are being banished and leaders of religious organizations are being persecuted in many parts of the world today.

Religious intolerance is one of the most horrible things that can fall upon people. We only need to read the news dispatches printed in the newspapers every day to see that the world is going backward in leaps and bounds in religious tolerance, and if this condition continues to gain momentum, the world will find itself back in the dark ages when one must worship God behind locked doors, if one does not choose to worship God in the manner and according to the doctrine of the order of religion that is in power for the time being.

In nothing was the founding of the American Republic more significant than in the relation which it established between Church and State. The founders of that great republic separated the two forever, but they gave equal liberty and honor to all elevating and benign religions.

The framers of the Constitution of the Commonwealth of the Philippines, were also significant in the relation it established in this country between Church and State. That the founders of the Commonwealth of the Philippines intended to give all religions equal liberty and honor, is clearly established by the Commonwealth Constitution.

In order to carry out these principles, the leaders of this Commonwealth must not only be tolerant, but they must have insight, appreciation, an understanding, if they expect to have many factions without rancor, and many faiths without fanaticism. Our religion must be part of our patriotism, and our patriotism must be religious in its depth, warmth and power. Our country is our home, sacred to our thoughts and dear to our hearts, and we dare not let it be darkened by lawlessness, defiled by racial rancor, or disfigured by religious intolerance.

Teaching religion in the public schools is only the first step towards the union of Church and State. This has been attempted many times in the United States and the movement has never prospered. Even the most devout followers of the church have fought such a movement. It is not a question of not wanting the youth of our country to be taught to believe in God; there is nothing taught in the public schools that could possibly be construed to be against any form of religious belief. If our public schools do not teach morality, good behaviour and reverence to the parents and the building of character and high ideals, then we should get busy and have the order of things changed so that all these important character building subjects are included in the subjects taught in the public schools; but the teaching of religion should be left to the parents of the students to provide, either by home influence and surroundings or by insisting upon their children attending the services of their respective churches. Should some parents feel that their children need special instruction in religion, these parents should send their children to a school which is operated by the Church of their belief, where they know that a part of the teachings will be their own religion.

No citizen of this country is deprived of having his children taught the religion he believes in, by not having same taught in the public schools. Every citizen has ways and opportunities of having their children taught the tenets of their own religious beliefs.

Why, then, should the citizens of the Commonwealth ask that a backward step be taken (even if the step seems to be a little one) by advocating the teaching of religion in the public schools? It is a doubtful question if these same citizens would vote for the union of Church and State. If so, then why allow the "thin edge of the wedge" to be insected by insisting upon religion being taught in the public schools? We all know the danger to any republican form of government of having the church participate in its governmental matters. History of what has happened in the past clearly shows that the Church and State must remain separate. It is not that the Catholic church alone is dangerous in governmental politics, but any other church

(Continued on the next page)

CHURCH AND STATE

(Continued from page 26)

or religious organization that should acquire such power, would be just as dangerous. It is not conducive to good government to have any organized body, be it a religious or a lay body, have a controlling part in the operation of such government. Once an organized body of any kind gains power, it becomes dictatorial and demanding, and selfishness and intolerance follows. Why should the leaders of our government in this day and age be short-sighted to what has taken place in the past and indifferent to what may take place in the future?

We have no religious quarrels in the Philippines today. Why bring up an issue that may bring to these Islands a religious controversy? It seems that the last religious organization to want this would be the Roman Catholic church, and it seems that the church of Rome whole be decidedly against any such movement. Why bring about a condition that will constantly attract opposition, when so much trouble could be avoided by following the example of older and more experienced governments of the world by keeping the Church and State absolutely separated?

While it is quite true that the great majority of the parents who have children attending public schools in the Philippines today are of the Roman Catholic faith, and for this very reason, one would think that these same parents not want to change the present religious condition in this country, which is a peaceful and a happy one, to one of religious cohorts and disorder. Many followers of the church have left the fold on account of religious interference in government matters. Why should that possibility not be applied to the Philippines?

Regardless of what any religious organization may believe, history has proven that so long as a religious order confines itself solely to religious matters it prospers; but when it interferes with government, then its troubles begin. Why can we not all see this, and understand that there is something very much more in this question of teaching religion in the public schools than the mere thought of our children receiving daily lessons in religious subjects?

We view with serious misgiving the zealous but highly questionable methods with which supporters of the religious

instruction bill in the National Assembly forced the measure through. In their desire to challenge the authority of the Chairman of the Committee on Public Instruction, they did conspire—in band—by meeting in committee outside the jurisdiction of the National Assembly (at the Manila Hotel) where amendments to the bill were offered and passed, and where the decision to report the bill out was made. This single act is indeed an act of rebellion—an act attributed only to outlaws. But as they are members of the highest law-making body of the land, the danger arises—and it is a grave cause for alarm—that their responsibilities to the people will be converted as responsibilities inherent only to themselves, as such transferable to the highest bidder.

And this misgiving could be substantiated by the systematic campaign now being waged by the Roman Catholic hierarchy—a campaign which finds no parallel in the history of this democratic government in the part of *intimidation, hypocrisy, and coercion*. A free exercise of judgment on the part of a substantial number of the National Assembly is no longer possible under the circumstances.

Through such tactics, we fail to see civil decorum, nor yet the expression of character in those who are utterly oblivious of the existence of the larger public interest in order to serve the interest of the Church in question. We cite here the meddlesome activities of the Italian ecclesiastic, Mons. Guglielmo Piani, who had taken unto himself the task of agitating the members of the flock to take action for the bill. The numerical strength of the people within the Church is being employed to bring pressure to bear. Where is then the moral suasion in religious education?

The Church hides a motive behind this religious instruction bill. That motive is to control the minds of the people for political ends. It seeks the return of its political power as during the days when it cowed and oppressed the people and pursued with relentless, and unchristian vindictiveness those who stood against Catholic exploitation of the masses. Rizal's life may be recalled as a notable example. Despite denials entered into by the Irish ecclesiastic, Archbishop O'Doherty, to the contrary, the Catholic hierarchy is scheming to restore the union of Church and State. And this sinister plot is being pushed through the instrumentality of disloyal members of the National Assembly, those indeed who have shown servility to the Church.

The separation of Church and State under the American regime is an extension of the happy American tradition on such matters, and an answer likewise of the fundamental objectives of Rizal, del Pilar Mabini, Bonifacio, and other martyrs of the cause of Filipino freedom. To scrap these fundamentals of government under any guise whatsoever is to willingly and abjectly betray the well-being and interest of the people to the dictation of an institution that has trafficked heavily and consistently on the superstition and ignorance of humanity throughout the world. And those who are a party to the return of such a power are a menace to the democracy and liberties of the Filipino people.

These gentlemen in question of the assembly sit on the fat of the land. They utter repugnance to some such abstraction as materialistic tendencies of the age. And they would seek a sanctuary behind religion while they throw calumnies upon the poor and the powerless for all sorts of crimes committed in the name of GREED and AVARICE which feudal overlords and the Church largely fostered.

No. We could not cure these evils with prayers and miracles. Religion could not be a panacea to hunger while the privileged bandits prey upon the poor and the credulous behind its veil. And charity is not a substitute for SOCIAL JUSTICE. Those who are loudest in their condemnation of the present unrest must do well to re-examine their conscience: for they may be long in their communion with

(Continued on page 31)

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FRATERNAL REVIEWS

By A. E. TATTON, P. M., FRATERNAL REVIEWER

NEW YORK, 1936

The Grand Lodge of Free and Accepted Masons of the State of New York, founded in 1781, had on December 31, 1935, 1036 subordinate Lodges with a total membership of 278,238, showing a net loss of 14,166 during the year. Grand Masters; retiring, R. Elliott Owens; incoming, Jacob C. Klinck of New York. Grand Secretary, Charles H. Johnson, Masonic Hall, New York City.

The Grand Lodge of New York held its 155th Annual Communication in the Grand Lodge Room, Masonic Hall, City of New York, on May 5-7, 1936. Our Grand Representative, M. W. Bro. Charles Smith, was present.

The Grand Master due to a serious illness was unable to prepare his Annual Address or to be present at the Annual Communication. The Deputy Grand Master, in collaboration with others in the Grand Master's confidence, prepared the Annual Message. R. W. Bro. Jacob C. Klinck, Deputy Grand Master read the message. The Grand Master arranged for the continuance of the "Go to Church" Sunday on the usual dates, the first Friday and Sunday of November. A dispensation was issued for the establishment of El Merj Lodge at Merjayoun, County of South Lebanon, Syria. A charter was granted for this Lodge during the session of Grand Lodge. The Deputy Grand Master represented the Grand Master at the Grand Master's Conference in Washington, and the George Washington National Masonic Memorial Association at Alexandria, Va., on February 22, 1936. A good word was said for the hard work of the Committee appointed to consider Grand Lodge Budgeting, Finances and Accounting. The various Boards and other Committees handling the various Grand Lodge activities were also praised for their splendid work. Before being taken sick, the Grand Master had laid the cornerstones of two school buildings.

The Grand Secretary's report showed an extremely busy year. In addition to the routine work of the office some 50,000 items of old documents were pressed, cleaned, repaired, and properly arranged for binding in book form for their better preservation. He estimates that another year's work will be necessary to complete the task.

Recognition was granted to Grand Lodge Masoneria Argentina at Buenos

Aires, Argentina, the Grand Orient of Rio Grande do Sul at Porto Alegre, Brazil, and the United Grand Lodge Oriental-Peninsula at Merida, Yucatan, Mexico. Recognition was denied the Grand Lodge of Paraguay as in one important point the Constitution of that Jurisdiction does not meet the requirements of the Grand Lodge of New York of an unequivocal acknowledgment of belief in God. Recognition was also denied, but without prejudice, the Grand Lodge of Rio Grande do Sul at Porto Alegre, Brazil, Grand Lodge Occidental de Columbia, State of Cali, Colombia, and the Grand Lodge Occidental Mexicana, at Guadalajara, Jalisco, Mexico. Due to political and anti-Church activities on the part of the Grand Lodge of Bogota and the Grand Lodge of Cartagena fraternal relations were cancelled with these two Grand Lodges in Colombia. Fraternal relations with the Grand Lodge of Barranquilla remained undisturbed.

This year, the Grand Master's Medal for Distinguished Achievement in the field of Art was presented to R. W. John W. Evans for his distinguished attainment in wood-engraving.

Much has been written concerning the wonderful Masonic Home and Hospital maintained by the Grand Lodge of New York at Utica. The great success of this Home is largely due to the devotion and self-sacrifice of R. W. Bro. William J. Wiley who for thirty years has filled the difficult post of Superintendent of the Home. Grand Lodge showed its appreciation by conferring upon him the title of Most Worshipful Past Grand Master with the status of Permanent Membership in Grand Lodge.

Bro. Ossian Lang, the Grand Historian submits a report that supplements the report made in 1935 which dealt with the abbey of Hirsau at Wuerttemberg, Germany.

Our Grand Representative, M. W. Bro. Charles Smith, on August 3, 1936, was presented with the Grand Lodge Medal for fifty years of devoted service to the Craft. The presentation was made by the Grand Master, M. W. Bro. R. Elliott Owens at an impressive ceremony held in the Chapel of the Masonic Home Camp at Woodgate, New York.

The venerable Chairman of the Committee on Foreign Correspondence, M. W. Bro. S. Nelson Sawyer, was also ab-

sent from the Annual Communication on account of illness. The report of the Committee was presented by M. W. Bro. Townsend Scudder, a member of the Committee. The reviews are largely the work of the Chairman, M. W. Bro. Sawyer. They cover 152 pages of the Proceedings. The Philippine Islands are given almost a page and a half and our District Grand Lodge in China is given equal space. Our Proceedings for 1936 are given generous treatment Grand Master Hawthorne's remarks on "Hospitality" are quoted.

M. W. Bro. Dr. H. Eugene Stafford, our senior Past Grand Master, represents the Grand Lodge of New York near ours.

NEW YORK, 1937

The Grand Lodge of Free and Accepted Masons of the State of New York, founded in 1781, had on December 31, 1936, 1036 subordinate Lodges, with a total membership of 269,096, showing a net loss of 9,152 during the year. Grand Master: Jacob C. Klinck (re-elected). Grand Secretary, Charles H. Johnson, Masonic Hall, New York City.

The Grand Lodge of New York held its 156th Annual Communication in the Grand Lodge Room, Masonic Hall, City of New York, on May 4-6, 1936. Our Grand Representative, M. W. Bro. Charles Smith, was present.

The Grand Master made a voluminous report which covers practically every phase of Masonic endeavor in that great Grand Jurisdiction.

He paid eloquent tribute to the memory of those who had died during the year, among them being M. W. Bro. R. Elliott Owens, P. G. M., his immediate predecessor, and Rev. and R. W. Bro. S. Porkes Cadman, D. D., a Grand Chaplain for 28 years. He personally officiated at the laying of six cornerstones, issued 65 dispensations for a variety of purposes and made a number of visitations.

Fraternal recognition of the Grand Lodge of Chiapas, Mexico, was held over without prejudice, while fraternal relations with the Grand Lodge of Para, Brazil, were terminated as that Grand Lodge failed to acknowledge Communications.

The Grand Master's Medal for Distinguished Achievement in the field of
(Continued on the next page)

FRATERNAL REVIEWS

(Continued from page 28)

Art was awarded to Bro. Irving Ba-cheller, the well-known author.

On the evening of May 5, 1936, the Grand Lodge celebrated the Two Hundredth Anniversary of the introduction of Freemasonry in what is now the State of New York. A splendid program of speeches and music accompanied the banquet held in the Astor Hotel.

The report of the Committee on Foreign Correspondence takes up 144 pages covering the affairs of 99 Grand Lodges and 11 District Grand Lodges scattered all over the world. The Commonwealth of the Philippines is given one and one half pages. The review, however, is not of our Proceedings but is based on information taken from the February 1937 *Cabletow*. Reference is made to the trip of Grand Master Benitez to the United States, the death of P. G. M. Samuel R. Hawthorne, and to our relief work, etc. Particular attention is paid to the Annual Address of the Grand Master and the Grand Oration by Wor. Bro. Victoriano Yamzon. In connection with the later the remark is made:

"A rather disturbing feature is the Grand Oration by W. Bro. Victoriano Yamzon, in which ideas are brought to the fore which are in conflict with Masonic foundation principles, bringing in anti-Facist, anti-Catholic, and other anti declarations. Strange that such a thing should have met with no rebuke."

M. W. Bro. Eugene Stafford, our Senior Past Grand Master, represents the Grand Lodge of New York near ours.

NEW ZEALAND, 1936

The Grand Lodge of New Zealand of Ancient, Free and Accepted Masons, founded in 1890, had on June 30, 1936, 302 active lodges with a total membership of 25,446, showing a net loss of 18 members during the year. Grand Masters; retiring, Col. James J. Es-son; incoming, The Right Honourable Viscount Galway of Wellington. Grand Secretary, Henry A. Lamb, P. O. Box 562, Dunedin C.I.

The Grand Lodge of New Zealand held its 47th Annual Communication in the Town Hall, City of Dunedin, on November 25, 1936. Our Grand Representative, R. W. Bro. Joseph Catchpole, was not present. Before the Grand Lodge proceeded to business the Grand Master paid tribute to the memory of King George V., and

to two Past Grand Masters, who had died during the year, M. W. Bros. Sir Francis Henry Dillon Bell and James John Clark.

The first order of business was that of considering the printed proceedings of the preceding Annual Communication as real and which were then confirmed. The next order of business was the election of Grand Master for the ensuing year. R.W. Bro. George Vere Arundell, Viscount Galway, P. G. W. (E. C.), the Governor-General of New Zealand was nominated and unanimously elected as Grand Master. The retiring Grand Master then made his valedictory address and proceeded with the regular business of the Grand Lodge.

The Grand Master in his address commented on the general improvement in the economic situation as reflected in the Annual Reports and Statements of Account. The Board of Benevolence reported that it had made grants to members and widows in distress totaling approximately 767 pounds sterling. The list of annuities paid has reached a total of 7,588 pounds sterling. The Kirkpatrick Masonic Institute for girls and the Masonic Home at Popakura for boys were given honorable mention.

Past Grand Rank was conferred upon twelve deserving Brethren.

A motion made to the effect that the Office of Provincial Grand Master be made nominative and elective by the Lodges in each District was lost by an overwhelming majority.

Wor. Bro. Ricardo San Agustin represents the Grand Lodge of New Zealand near ours.

OHIO, 1936

The Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio, founded in 1808, had on July 31, 1936, 623 subordinate Lodges with a total membership of 178,464, showing a net gain of 1,372 members during the year. Grand Masters: retiring, Elmer R. Arn; incoming J. Philip Perry of Jefferson. Grand Secretary, Harry S. Johnson, Cincinnati, O.

The 127th Annual Communication of the Grand Lodge of Ohio was held in the City of Dayton on October 21 and 22, 1936. Our Grand Representative, M. W. Bro. F. M. Ransbottom, was present.

The Grand Master in his Annual Address mentioned the loss by death of two Past Grand Masters, M. W. Bros. Barton Smith and Charles L. Minor. He reported the constitution of two new Lodges. He attended the Grand Masters' Conference at Washington, D. C., and the George Washington National Masonic Memorial Association at Alexandria, Va. He found it necessary to caution three of the large Shrines of Ohio regarding their sponsoring of lottery schemes.

He concluded his remarks on the "Gambling Evil" in the following words:

"But let me say in closing this disagreeable subject of gambling, that the presiding officers of these various organizations recalled their obligation of Entered Apprentices, viz., obedience to law. I fully realize the embarrassment with which they were faced, and I thank them for their co-operation in stamping out this damnable scourge!"

Many Grand Lodges are presenting medals or buttons for fifty years of Masonic Service. In Ohio it is termed a Jewel and 2,272 Jewels have been presented to Ohio Masons. In connection with this fifty year Jewel, the Grand Master stated:

"During the year several controversies have arisen regarding the ownership of the Jewel after death. In one case in particular legal proceedings have been threatened."

These controversies would suggest that an appropriate and impressive section could be added to our funeral ritual and that the Jewel could be pre-

(Continued on page 31)

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Philippine Masonry Has Been Tested

(Editor's note: Address delivered by M. W. Bro. Conrado Benitez, P. G. M., before the Grand Lodge of Maryland on the occasion of its 150th Annual Communication.)

Most Worshipful Grand Master, Distinguished Visitors, Brethren of Maryland:

I am inspired by this contact with you. My association with this Grand Lodge and the brethren here marks an event in my Masonic life. What I heard last night relative to your history has been most inspiring, because those of us across the Pacific who have been reared up in carrying on the principles of Masonry, have always looked back to your history, and to the great Masons of the United States, and the great principles for which they fought, so that I find myself thrilled as I come personally in contact with you, the descendants of those great men who today we admire and whose names we venerate, and whose principles we try to spread in the Philippines, and through the Philippines to our few Lodges in China.

Perhaps as one coming from the youngest Grand Lodge under the American flag, appearing before one of the oldest Grand Lodges in the United States, I should give you an idea of how we are there, how Americans and Filipinos have carried on the great work undertaken by your worthy predecessor. As I see harmony and peace prevailing here in your midst, as I see how civilized is your Masonic life, and how you take for granted certain fundamental principles of our Order, I cannot but recall how those fundamental principles are still unestablished, are still to be fought for in this pioneer jurisdiction across the Pacific. I am proud to report to you, you as Americans and Filipinos, in the Philippines, a landmark in universal Masonic history, because out there Masonry has been tested. Masonry found itself in an environment which required the practice of the principles of Masonry. There was a time a generation ago—even two decades ago—when Masonry was in danger of being untrue to its principles in that environment. But under the guidance and wise leadership of American brethren, and the older Philippine brethren it has been possible to establish what we know in Masonic history as communication of Masonry in the Philippines. That is a great achievement with us; it is an achievement we are

proud of. Young as we are, we are not ashamed to appear before our older sister jurisdiction and to report to them that many Masons of that youngest jurisdiction have been found not wanting in true Masonic principles.

You may be interested to know that Masonry in that jurisdiction is reviving, is going through a process of revival. We have been able to maintain peace and harmony between two different peoples; because of that Masonic achievement it has been possible for the two peoples as a whole to carry on in peace and harmony. Since political order was established over a year ago, Masonry in that jurisdiction has had to face a new challenge. It may be of interest to you that the Masons who are members of the Constitutional Convention of the Philippines, the Convention that drafted our present Constitution, were interested in seeing to it that Masonic principles were incorporated in that document, and so those of us who are in that convention held special meetings—we had about 40 Masons out of 200—and we made a list of all of the principles considered to be truly Masonic, and in making that list, of course, we were guided and inspired by those principles of your ancestors, the very ones incorporated in your various American State Constitutions. There was some conflict; there was an attempt to modify the fundamental principles of separation between Church and State, for example, but those efforts failed, and today we proudly say that the Philippine Constitution is truly a Masonic document. It is a challenge to Masonry in that jurisdiction. There is a revival of interest in Masonry because we feel that we are especially called upon to be the custodians of those fundamental principles which Masonry regards as vital to any government.

Now, perhaps you who have lived in an atmosphere where these principles are taken for granted, you would perhaps wonder why we regard these principles as important and vital, but we are in the same situation as your worthy predecessors were over 150 years ago, interested in the maintenance of a government that shall embody those

truly Masonic principles incorporated in your own Constitution.

Of course, we also regard charity as an important work of Masonry and we have established a growing fund for a Masonic Home, a school and dormitory, although there was established a Masonic dormitory for the sons of Masons from all over the country who had to study in Manila, the great educational center of the Philippines, and later on, perhaps there may be a school, but in regard to that, I have been able last year to hold up the movement for the establishment of a Masonic school on the ground that as the public school is maintained by the State, as it must be maintained according to our Constitution, there is no need of creating a special Masonic school; it would be unnecessary because right now the whole Government is bound to maintain their public schools according to our Masonic Constitution.

Well, Brethren, I do not want to weary you with an account of what has been achieved in that outpost of Masonry, but I cannot help but repeating as I find myself here before you in this environment, rich in historic association, and rich in traditions, Masonic traditions which inspire us today in our work of maintaining certain fundamental principles in that country across the Pacific, and in maintaining peace and harmony among the two peoples, and the very same tradition which has induced us and inspired us to go across the China Sea and to extend the usefulness of Masonry to certain worthy Chinese, so that today we are engaged in a great undertaking under the auspices of Masonry in that part of the world. We are proud of the achievement of the two peoples in the Philippines, the Americans and the Filipinos, and with that achievement we are bold enough to face the older Chinese people and to offer them the opportunity of working with us in the direction of perfecting human cooperation among these three peoples in that part of the world, and from these pioneers in the Western Pacific, working under the banner of Masonry. I am pleased to extend to the Grand Lodge of Maryland and the brethren our fraternal and cordial greetings and felicitations on this auspicious occasion when you celebrate your one hundred and fiftieth anniversary.

(Continued on the next page)

Church and State

(Continued from page 27)

their spiritual confessors, but they are inordinately longer in the far-reaches of their greed for wealth and power at the expenses of the people.

Shall we allow foreign ecclesiastics like Archbishop O'Doherty, Mons. Guglielmo Piani, Retor Magnificus Sancho, Father McCarthy and hosts of friars to meddle in the determination of state policies? If we read our history we will immediately feel the impact of meaning of the Philippine Revolution. The warning is plainly written in the sorrows, anguish, and wretchedness of abased peoples where the Roman Catholic church and where any church for that matter has untrammelled domination.

Phil. Masonry Has Been Tested

(Continued from page 30)

Brethren, of course, we are indeed delighted to welcome all of these Past Grand Masters and Grand Masters and others from the various jurisdictions who have brought to us this evening fraternal greetings. They bring to us greetings as friends and as brothers. There has come to my mind a little poem which I read many years ago which seems to me to be appropriate: "What so precious as a friend, Whose heart is fond and true, Kind, tender, willing to defend, To trust and cherish you. He may not in a palace dwell Nor dress in garments fine But one you love, who loves you well, Makes earthly ties divine. "Thank Heaven for giving you a friend, Pray Heaven that friend to bless, For Heaven itself no gift can send The heart should so possess, Remember it was love divine That sent to earth below, That friend whose light doth ever shine True friendship's worth to show."

Fraternal Reviews

(Continued from page 29)

sent at that time to a particular member of the family, either designated by this Grand Lodge or by the owner of the Jewel."

The Grand Lodge of Ohio is to be congratulated upon the fact that instead of a loss being registered for the year as had been done for the preceding six years they were able to show a net gain for the year ending July 31, 1936, of 1,372 members.

The Committee on Foreign Correspondence reported they had requests for fraternal recognition from several Grand Bodies but were unable to make any recommendations as they were still seeking information. They presented the reviews of 63 Proceedings of 62 Grand Lodges. Our volume for 1936 was not reviewed, evidently not having been received in time. The reviews are prepared by M. W. Bro. Earle Stewart, P. G. M., and are accompanied by a Topical Reference Index which is a decided help. While there is no review of the Philippine Islands, there are two references to the "China Matter." Under Illinois, our reviewer quotes from the "Foreword" of Bro. Beach as follows:

We regret that nothing has been done to heal the breach between the Grand Lodges of Massachusetts, England, Ireland, and Scotland on the one hand, and the Grand Lodge of the Philippine Islands on the other.

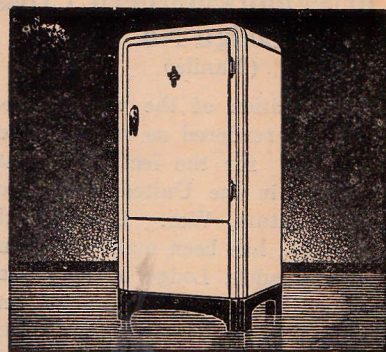
Under New Mexico, Bro. Stewart has a paragraph which reads as follows:

Under the Philippine Islands Bro. Milne says:

"Watchful waiting will be the policy of the Philippines in dealing with the China Matter."

The Ohio Masonic Home had on July 31, 1936, a total of 577 guests, there being 238 men, 161 women, 101 boys, and 77 girls.

M. W. Bro. Seldon W. O'Brien, P. G. M., represents the Grand Lodge of Ohio near ours.



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Corregidor-Southern Cross Lodge No. 3 (Manila)

In recognition of the valuable services he has rendered as researcher on Rizal, and for the lectures he has been giving in the United States on Filipino culture, Wor. Bro. Austin Craig, P. M., has been made life member of Lakandola Lodge of Perfection and allied bodies of the Ancient and Accepted Scottish Rite in the Philippines, a distinction so far given only to Wor. Bro. Craig.

M. W. Bro. George R. Harvey, P. G. M., sailed to Hongkong last month and returned with a bride.

Bagumbayan Lodge No. 4 (Manila)

Wor. Bro. Leo Fischer, F. P. S., former editor of *The Cabletow*, will soon leave for the United States to join his wife, who is sick.

Dalisay Lodge No. 14 (Manila)

Wor. Bro. Pablo Anzures, P. M., has opened his medico-legal clinic and laboratory at 604 Evangelista, Manila. For fourteen years, he was assistant chief of the defunct medico-legal clinic of the government and handled several thousand cases. His ability was publicly commended by several Judges of the Court of First Instance.

Batong Buhay Lodge No. 27 (Manila)

Brother Engracio F. Clemeña had been confined to bed for over ten days. He recuperated a few days in Baguio and then retired at his Hacienda Clemeña in San Manuel, Tarlac.

Lincoln Lodge No. 34 (Olongapo, Zambales, P. I.)

Bro. and Mrs. Santiago Novero are mourning the death of their son, Sebastian Novero, who died in the United States. Interment took place in Olongapo on January 9, 1938.

Letters of greetings, together with lodge dues, were received from members abroad:—Andy F. Turner, James J. Jordon, William E. Fouch, Sam Freeman, Charles A. Edmonson, Albert Bredehoft, Farrell N. C. Overall, Othello C. Bruun, Jesus Banday, Arthur Davidson, Daniel H. Nelson, and James C. Logan.

Magindanaw Lodge No. 40 (Cagayan, Or. Misamis)

Wor. Bro. Juan G. Paraiso, twice Pastmaster of Mt. Kaladias No. 91, and his wife were the guests at a reception and ball held on April 4, 1938, at the Masonic Temple of Cagayan. The occasion was the raising of Bro. Pedro G. Afable. Bro. Paraiso Inspector of Magindanaw Lodge No. 40, succeeding Wor. Bro. Ireneo C. de Vega, P. M., who is now in Negros as bishop of the Aglipayan churches in that island. In spite of a heavy downpour practically all Masons in the Valley, and their families and friends were present and stayed up to midnight. Music and succulent refreshments made the evening very delightful and everybody went home satisfied. Among those present were Mr. and Mrs. Laya, Mr. and Mrs. Cruz, Mr. and Mrs. Hipona, Mr. and Mrs. Shapit, Mr. and Mrs. Santiago, Mr. and Mrs. Caburian, "Ñor Cayong," the old man of the Lodge, and his family.

Makawiwili Lodge No. 55 (Capiz, Capiz)

At a banquet in Washington, D. C., in honor of Secretary of War Woodring, Wor. Bro. Manuel Roxas, P. M., delivered a speech endorsing the realistic reexamination of Philippine-American relations, as proposed by Bro. Paul V. McNutt.

Kanlaon Lodge No. 64 (Bacolod, Occidental Negros)

In addition to his duties as Sugar Administrator, Bro. Rafael Alunan has been appointed liason officer between the President of the Philippines and the National Assembly. His appointment is hailed in many circles, as he is considered to be the best man for the job, he having served both the executive and legislative branches of the government for many years. Bro. Alunan sat long at the cabinet table, and was for some time majority floor leader in the old house of representatives.

Magat Lodge No. 68 (Bayombong, Nueva Vizcaya)

Wor. Bro. Sisenando Silvestre, P. M., who is stationed at Daet, Camarines Norte, as Provincial Treasurer, was a recent visitor in Manila on official business.

Kasilawan Lodge No. 77 (Manila, P. I.)

Wor. Bro. Jose de Guzman has been reported sick. He is now confined at St. Paul's Hospital. The brethren expect his early recovery.

Wor. Bro. Delfin C. Medel's children are staying in Baguio for a month.

The wife of Wor. Bro. Jose F. Fetalvero and his sister-in-law, Miss Calixta Fernando, spent the Holy Week in Jones, Province of Romblon, home town of Wor. Bro. Fetalvero.

Mt. Lebanon Lodge No. 80 (Manila)

Right Wor. Bro. Major General Jose de los Reyes, Senior Grand Warden, accompanied by his son, Dr. Augusto W. de los Reyes, sailed on the *President Coolidge* to Japan for treatment. He is now confined at St. Luke's International Hospital in Tokyo. Late dispatches state that he will not be operated. We desire his prompt recovery.

Wor. Bro. M. Goldenberg was also confined in bed.

The father of Bro. A. Musry died in New York City at the age of 64. We send to Bro. Musry our heartfelt condolence.

Wor. Bro. Robert Key, P. M., has written a chummy letter to the Secretary inclosing his 1938 dues and reporting that he has regained his health. Mrs. Key was initiated into the Eastern Star on April 16th. They reside at 1669 Dallas St., Aurora, Colorado.

Another interesting letter has been received from the former Secretary, Bro. Samuel E. Lizer. He is now stationed at Fort Hamilton, New York.

Ma-Bu-Ti Lodge No. 92 (Masbate, Masbate)

The following brethren are at present Fellow-Crafts and awaiting exaltation to the sublime degree of Master Mason: Bro. Ireneo Basilio, Postmaster of Masbate; Bro. Pedro M. Pascasio, Supervising Principal of Catañgian; and Bro. Liao Y. Chong, merchant of this locality.

Wor. Bro. Sixto B. Ortiz, Past Master of this Lodge, is in Manila on special duty in the Department of Finance.

Wor. Bro. Ciriaco L. Latonero, acting provincial treasurer of Masbate, was in Manila during the latter part of March to confer with Department of Finance officials.

THE OLD AND THE NEW WAY

By GEORGE ROGERS HARVEY, P. G. M.

We are living in anxious and troublous times, even in constant apprehension of what to-morrow may bring forth. Our security is menaced, within and without, and our faith in the future is sorely tried. Selfish interests seem to be seeking more than ever the control of the affairs of men and governments. Even the courts are on the defensive in enlightened countries. We must look for the solution of our civic, social, and commercial problems, which cannot be reached by partisan policies or solved legislation, but they can be reached and solved when fundamental principles are applied to the affairs of every-day life.

In olden times the weapons of warfare were used in the adjustment of ordinary public and private rights. The policy of might then often prevailed against right. The Knights of the Crusades are said to have donned their armor and ridden forth to drive the Saracens from Jerusalem, and moved across Europe and the Mediterranean to the Holy Land, enduring hardships wholly unnecessary, except for the satisfaction of the desire to serve mankind; but tradition also says that they returned from Palestine and took refuge among Masons and bequeathed to them their knightly rites. The Knights of the Crusades are only a memory, but the Masonic Fraternity has spread its beneficent influence across the world. Masons do not gird on the armor of old and ride forth like heroic warriors on sturdy steeds, but in modern civilization and culture they stand out as representatives of all that is good and praiseworthy in mankind. Their problems are not those of physical prowess of warfare, but rather those of the times of peace. We look upon them as courageous leaders and wise counsellors in their respective communities, as sane mentors and intrepid zealots of fidelity and loyalty in times of stress and strain. Their field of combat is where purity struggles with vice and law observance with crime; where aggressive patriotism vies with passive indifference; where civic leadership contends with civic lethargy, standing for high ideals in culture, morality, and personal character.

If we could find nothing to build upon but the greed of humanity; if we could visualize only the dreams of individual nations and the selfishness of petty leaders, we should have a feeling of utter despair. But, fortunately, we believe in the law of progress and that every fortress that society has

erected to protect and preserve civilization will be maintained; that there is a certain vital spark inspiring humanity that will not die; that in this world there are groups of men, institutions of sobriety, and bolies separated from confusion, which maintain ideals above all mortal passions, and that in the recesses of the world's heart there are preserved the fundamental ideals of the Fatherhood of God, the Brotherhood of Man, and the immortal truth that God created the universe, and that He is able to maintain His creation.

The writer's experience has had to do largely with the administration of justice. The stability of our form of government and the cherished rights, liberties and welfare of the citizen rest largely upon the impartial, prompt and effective administration of justice. We may think of the Bench and the Bar as the responsible parties in this great field of human activity; but there is a third party in the administration of justice—the general public. Speaking with particular reference to our form of government, the people by their ballots elect the judges or the chief executives who appoint them. The administration of justice is the principal function of democratic government; it is the most important responsibility in politically-organized

society. It has been wisely said that the keystone of the arch of the temple of justice is the judge who sits upon the bench; that his day's work is the dispensation of equal justice under law between man and man and between man and the government. If the judge's duties be well performed, justice is triumphant, and the moral force and effectiveness of the work of the courts depend upon the ability and integrity of the judges. In the final analysis, the quality of justice dispensed by the courts depends upon the judges. Therefore, we all know that we must look to a well qualified, honest, and upright personnel in the judiciary for an effective and impartial administration of justice, which is the new way of settling controversies between man and man and between men and governments.

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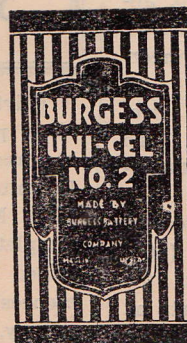
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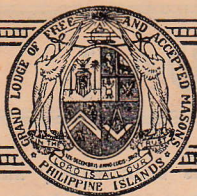
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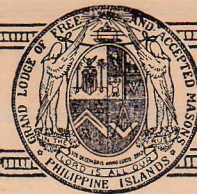


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Masonic Scholarship

The Grand Lodge Committee on Scholarship at its meeting held on May 31, 1938, granted scholarships to 11 out of 24 applicants this year. Because of the limited amount that was at the disposal of the Committee, it was decided that the scholarship be granted for tuition fees only for one year. In making its selection, the Committee based its decision on the following: (1) those applicants who have shown that they belong to families of six or more children and that the financial income of their parents was insufficient, and (2) those applicants who applied for the completion of their courses and have shown exceptional abilities.

Scholarships were extended for another year for Misses Enya Gonzales, now in the United States. The others selected are:

1. Marina A. Abella, daughter of Bro. Daniel Abella (96), Tarlac. To pursue Nursing Course at St. Luke's Hospital.
2. Prudencio Ruanto, son of Bro. Luis Ruanto, deceased, (103), Iba, Zambales. To study in the Phil. School of Arts & Trades.
3. Lily Fullon, daughter of Wor. Bro. Jose Fullon (11), La Paz, Iloilo. To pursue her course in Dentistry at the U. P.
4. Helen Pada, daughter of Bro. Graciano P. Pada (63), Vigan, Ilocos Sur. To pursue her course in Education at the U. P.
5. Honesta Guiang, daughter of Wor. Bro. Sixto Guiang (96), Nampicuan, Nueva Ecija. To finish her course in Education at the U. P.
6. Carmen de Leon, daughter of Wor. Bro. Vicente de Leon (56), Dagupan, Pangasinan. To finish her course in Education at the U. P.
7. Alfredo L. Juinio, son of Bro. Jose Juinio (104), Limay, Bataan. To finish his course in Engineering at the U. P.
8. Angelina Reyes, daughter of Bro. Luis F. Reyes (4), Manila. To take pianoforte at the Conservatory of Music, U. P.
9. Julia Socorro Shapit, daughter of Wor. Bro. Alfredo P. Shapit (40), Cagayan, Oriental Misamis. To pursue her course in pianoforte at the Conservatory of Music, U. P.
10. Perla Acuña, daughter of Wor. Bro. Fortunato Acuña (55), Capiz, Capiz. To pursue her course in pianoforte at the Conservatory of Music, U. P.

Fraternal Relations Resumed

By The G. L. of SCOTLAND

The following letter was received from the Grand Lodge of Scotland:

FREEMASON'S HALL
96 George Street,
Edinburgh, 2
24th March, 1938.

Teodoro M. Kalaw, Esq.,
Grand Secretary,
Manila
520, San Marcelino
Philippine Islands.

Dear Brother Kalaw,

I am glad to have your confirming letter on 12th February and delighted that the breach between our Grand Lodge has now been healed.

Your former Representative near the Grand Lodge of Scotland, Brother W. S. Malloch, died a few days ago. He was an outstanding figure in the Scottish Craft and will be greatly missed. In his place I would commend to you Brother Brigadier-General Sir Norman A. Orr Ewing, Baronet, D. S. O., A. D. C., V. L., our present Grand Master Mason. Please let me know if your Grand Lodge is agreeable and at the same time advise me of your nomination of Brother to represent the Grand Lodge of Scotland near your Grand Lodge.

Yours fraternally,
(Sgd.) T. G. WINNING
Grand Secretary

By The G. L. of ENGLAND

The following cablegram received from the Grand Secretary of the Mother Grand Lodge of the World is self-explanatory:

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Notice to All Grand Secretaries:

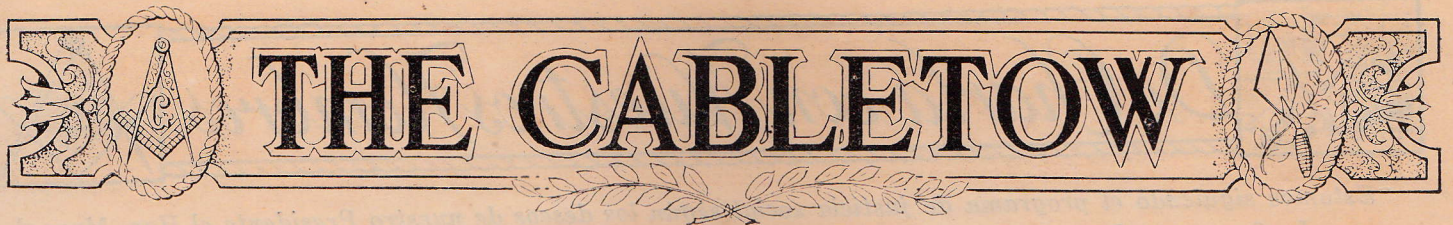
One Copy of *The Cabletow* is mailed to the Grand Secretary of each Grand Lodge with which we have fraternal relations. In the Jurisdictions in which the Fraternal Reviewer is other than the Grand Secretary, it is requested that *The Cabletow* be transmitted to the Fraternal Reviewer for his perusal before being placed on the files in the Grand Lodge Office. Our Fraternal Reviews are published monthly in *The Cabletow* and many reviewers report that they do not see them. Your assistance in this matter will be greatly appreciated.

30 Sons of Masons Live in Dormitory

Thirty sons of Masons from various provinces in the Philippines are at present residing in the Masonic Dormitory on Calle General Luna, No. 1531, Manila. The building has been completely remodeled, the ground floor raised two meters, and modern conveniences have been installed. The dormitory, including the mess, is now under the direct supervision of the Grand Secretary, who has set down rules and regulations for strict enforcement to govern the conduct of the residents. The cooperation of pa-

rents and guardians is requested especially in the prompt settlement of obligations in connection with board and lodging, which should be paid within the first week of each month.

A well conceived program of socials, lectures, and sports is being drafted in which prominent Masonic leaders will participate. The new boarders will undergo initiation during the opening ceremonies of the Sigma Mu, exclusive fraternity of sons of Masons residing in the Dormitory, which will be held shortly.



THE CABLETOW



SECCION CASTELLANA NOTAS EDITORIALES

LEALTAD A LA CONSTITUCION

LA nota predominante en el veto presidencial al proyecto de ley sobre la enseñanza de la religión en las escuelas públicas fué una inquebrantable lealtad a la Constitución. La Constitución fué un fuerte dique que rompió la ola de claudicaciones que ya amenazaba dar al traste con las mas caras instituciones del país.

Vivamos alerta. El masón es un centinela de avanzada en las luchas del pueblo contra la reacción. Y la reacción ha anunciado que no cesará, importándole un ardite los fueros de la Constitución y las lecciones de la historia.

Han existido—y para desgracia de la humanidad todavía existen—sectas que medran con la ignorancia, el fanatismo y otras miserias de los hombres. Principian a actuar como aves nocturnas que huyen de la luz. Sólo se mueven en las tinieblas hasta que se sienten fuertes y entonces van desafiando con descaro y sin escrúpulos a las instituciones y a sus hombres.

Obedeciendo a fines egoístas y siniestros esas sectas se han declarado enemigas de la masonería, y por temor a la idea masónica han quemado templos y talleres ahogando al mismo tiempo vidas preciosas de obreros ilustres. Pero la idea masónica no desapareció porque ella es semilla que ha ido e irá

fructificando perennemente. La idea masónica los sacó de sus escondrijos enviando allí a sus obreros. Y si aquí otra vez piensan operar para sobreponerse a la Constitución y a sus hombres, aquí estaremos, que es nuestro deber prevenir y anular el predominio de toda autocracia.

La masonería ha sido siempre una fuente de amor. Ella es indulgente por lo mismo que es tolerante y pacífica. Quiere que los hombres se cubran todos con el mismo manto de elevada espiritualidad. Pero esto no empece para que se interese con porfía y ahinco en todos los problemas que afecten a la humanidad. Y si para ello se hace necesario ir a la lucha, a ella va; no la rehuye.

Esto explica porqué sin dejar de predicar el amor, de practicar la indulgencia y la tolerancia, al mismo tiempo hemos luchado y continuamos luchando, sobre todo contra aquello que, como los dogmatismos religiosos, retardan el progreso de los hombres.

Sin dejar de ser indulgente, sin dejar de ser una fuente de amor, la masonería en Filipinas iría allí donde la reacción conspire contra la salud del pueblo. Y si, como ha anunciado, no cesará en sus propósitos, la masonería en Filipinas está preparada para la labor nada fácil de hacer que esas instituciones aprendan a ser leales a nuestra Constitución.

EFEMERIDES DEL PRESENTE MES

DECIA un masón ilustre que la masonería nunca puso en la mano del hombre el puñal homicida para el predominio de sus ideas. Y es que si la masonería mantiene como postulado la lucha de ideas sostiene por otro lado que el progreso no se impone con la violencia o con la fuerza. Nunca debe haber límites a la investigación de la verdad; pero queremos una investigación sin violencias. La idea masónica es el adelanto y progreso de una humanidad libre por el adelanto y progreso de los elementos que la integran.

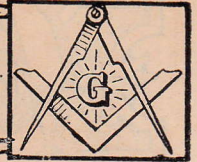
Dos grandes acontecimientos históricos plenamente saturados de ideales masónicos celebramos du-

rante el presente mes de julio: el 4 y 14,—el 4 que marca el surgir de una democracia prototipo insuflada con el aliento redentor de nuestras enseñanzas; y el 14 que fué cuando el pueblo hundió el régimen de las autocracias haciendo surgir los derechos del hombre al calor de los ideales de *libertad, igualdad y fraternidad*.

A la humanidad costó torrentes de sangre las conquistas que en el orden político y social significó estos sucesos que alumbran hasta ahora las páginas de la historia; pero recordemos que en su proceso la masonería no ha hecho mas que brindar a la humanidad el fruto sazonado de sus reflexiones.



De Charla con Nuestros Hombres



“Estamos siguiendo el programa de justicia social según los deseos de nuestro Presidente el Hon. Manuel L. Quezon, y los postulados masónicos nos ayudarán en su justa y prudente aplicación.”

Esto nos dice el Her. PACIFICO M. SOBRECAREY, Gobernador Provincial de Davao.

Cumpliendo con los deseos del editor de esta revista nos constituimos en la espaciosa mansión del Her. Pacífico M. Sobrecarey en el Hospital Avenue. Le expusimos nuestro propósito y nos aseguró que se sentía honrado con nuestra visita.

—Todo lo que yo pudiera hacer en beneficio de la institución lo haría alegremente.—Nos decía cuando le estrechábamos las manos, al mismo tiempo que nos conducía a un rincón quieto y que invitaba a fraternas confidencias.

—Me hice masón desde el año de 1920 cuando era Presidente Municipal de Caraga de esta provincia de Davao y continué siendo masón no obstante mis ocupaciones en mi largos servicios públicos, primero como Presidente, después como miembro de la Junta Provincial, y últimamente como Gobernador de esta provincia.

—Desde luego. Nunca pasó por mí dor?

—Me eligieron el pasado mes de diciembre.....

—¿Y cómo fué la lucha?

—Reñida, desde luego; pero en ella se mostró que la masonería nada tiene que ver con la política.

—¿Cómo?

—Pues mis mas fuertes opositores eran masones.....

—¿Y sabían que Vd. era un masón?

Desde luego. Nunca pasó por mí ocultar mi condición de masón y me presenté ante el electorado como un convencido y entusiasta masón.

—.....

—Debo decir alto, muy alto, que me debo mucho a nuestra institución, y aunque sea una paradoja, mis triunfos, los atribuyo a la masonería!

—.....

—Sé positivamente que siguiendo el espíritu que informa nuestra orden, mis errores como gobernante serían mucho menos.

—¿Qué podría Vd. decirnos sobre las actividades masónicas en estos valles?

—No le podría decir mucho sobre este extremo; pero tenga Vd. presente

que vamos emprendiendo una labor muy intensa para que los principios de nuestra institución se observen no sólo en nuestra vida privada, sino también en nuestra labor oficial.

Leímos y no recordamos dónde que los masones en su origen fueron talladores de piedra y constructores empeñados en el culto de la belleza arquitectónica, y que ahora nos dedicamos a levantar la mansión espiritual de una sociedad no sujeta a las cadenas esclavizantes de los dogmatismos religiosos o políticos, de una humanidad que vaya evolucionando socialmente, echando a un lado el pesado lastre de prejuicios y otras supercherías heredadas de un mundo ya envejecido y temeroso de subir al carro de los descubrimientos que trae la corriente de nuevas ideas e ideologías, y todo esto vino a nuestra mente al observar a este hermano que con calor nos dice que la masonería es una fuerza moral que le ha de ayudar en su difícil cometido como el mas alto oficial ejecutivo de la provincia de Davao.

—¿Qué programa tiene Vd. en sus manos como jefe ejecutivo de esta provincia?

—Estamos siguiendo el mismo programa de justicia social según los deseos de nuestro Presidente, el Hon. Manuel L. Quezon.

—.....

—Estamos dando un gran impulso en la construcción de nuevas carreteras..

—.....

—Esto hará que la agricultura, la industria y el comercio en Davao tomen incremento y se desarrollen convenientemente.

—.....

—Esperamos terminar este año la carretera para Bukidnon, y muy pronto tendremos carreteras que nos comuniquen con los municipios de Cateel, Baganga, Caraga, Manay, Mati y Lupon.

—¿Y qué programa tiene Vd. para el pueblo no cristiano?

—Creo que haremos una labor mas intensa de pública instrucción para este sector de nuestra población.

—.....

—Como le dije antes, seguiremos los deseos de nuestro Presidente, el Hon. Manuel L. Quezon, en promover la justicia social y hacer que nuestro pueblo la entienda en su justo valor y verdadero alcance. Para esto los postulados masonicos nos ayudarán en su prudente aplicación.

—.....

—Sin embargo, seguimos aquí el principio de que la masonería esté completamente ajena a la política y a la religión, y nadie nos ha de tildar que hemos contravenido este principio.

—.....

—Esto no quiere decir que los masones no hemos de lanzarnos al torbellino de la acción y hacer que nuestros pensamientos cristalicen materialmente.

Y le damos la razón. Se ha dicho que la masonería tiene la misión de hacer hombres y para ello no ha de vivir tan sólo en las regiones de la especulación. Se ha de mover en el torbellino de las luchas sociales y no para encender el fuego de la discordia, sino para conocer al hombre e identificarse con él en todos sus problemas. Es por esto porque se ha repetido constantemente que el masón ha de vivir la vida de las realidades cotidianas y no le ha de sofocar el calor de nuevas agitaciones.

Según frase feliz de un masón, nuestros primeros hermanos llevaban en sus brazos la antorcha fulgurante de un hermoso porvenir. Si esta antorcha ha de seguir iluminando al mundo, es nuestro ineludible deber intensificar nuestra labor dentro de la comunidad en que nos movemos.

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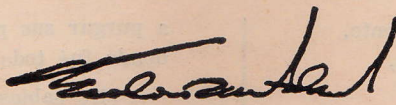
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Los Padecimientos y la Obra de Rizal

El nacimiento de Rizal en 1861, fué un acontecimiento ordinario. No fué anunciado por la aparición de un cometa. No fué vaticinado por ningún profeta o por ningún mago. No provocó temblores de tierra, tempestades, desdiciamiento, como suelen mentir las leyendas de las edades fabulosas. Rizal nació en un pueblo tranquilo, en el seno de una familia piadosa. Costumbres patriarcales rodearon el recién nacido y no se alteró en lo más mínimo aquella paciencia secular. Si vamos a contar, sin embargo, la historia de su vida, la infancia de Rizal fué desgraciada, desgraciada en extremo. Cuando era muy joven aún, casi un niño, su madre fué acusada de complicidad en un crimen de que era completamente inocente. Esto fué utilizado por los enemigos de la familia para ensañarse en la pobre mujer, haciéndola padecer en público y prolongando innecesariamente su martirio. El juez que conocía de la causa, sabiendo que la madre de Rizal era inocente, le prometió la libertad con una condición—la de que se confesara culpable. La pobre crédula se confesó culpable, en efecto. Y el juez aprovechó esta circunstancia para condenarla. La prisión fué larga, muy larga. Rizal, ya estudiante, iba a visitar a su madre en la celda, hablándole de la vida de colegio y enseñándole las medallas ganadas en los exámenes. Entonces se desarrollaba entre madre e hijo una escena desgarradora, imposible de describir. Rizal salía de la cárcel llorando. He ahí el primer dolor de su vida que estuvo grabado en su alma y le persiguió torturador hasta su muerte.

Un día, con motivo de un amotinamiento de soldados en Kabite, en 1872, su hermano mayor Paciano, que vivía en Manila en la misma casa del Padre Burgos, habiéndose retirado a Kalamba por temor de una persecución, le contó a Rizal los detalles de la vida del benemérito sacerdote. Le habló de sus virtudes como patriota, como pastor de almas y como apóstol de una gran Causa. El Padre Burgos, con dos sacerdotes más, fué condenado a morir en garrote vil, por sospechas de complicidad en el motín, sin pruebas evidentes que lo justificaran. No solamente murió inocente, sino que murió como un mártir.

Por



Gran Secretario

Otro día, estando otra vez en Kalamba, fué injustamente atropellado y traidoramente herido, porque, de noche y en plena obscuridad, vió un bulto a la orilla del Lago de Bay y pasó de largo sin saludar. Resultó que el bulto era el teniente de la Guardia Civil. Rizal acudió en queja a la autoridad superior, sin resultado alguno.

Ven. Her. Mariano M. Ilano



*Del Banco el fiel guardián,
es de Tarlac, el buen ILANO,
y de él se siente ufano
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Luego vió cómo su familia sufría la más impiadosa de las persecuciones. Sus hermanos, parientes y amigos, deportados o en la cárcel; su hacienda pasó a otras manos; "su fé vendida a otros, y ruinas por doquier." Sus amigos le tenían que ayudar para poder

continuar sus estudios en el Extranjero. ¡Qué suerte más ingrata!

Todos estos acontecimientos eran mas que suficientes para desanimar al hombre más entero y para sembrar de desconfianzas el corazón más optimista. Sin embargo, ¿cómo se portó Rizal ante tan negras perspectivas? ¿Cómo se condujo en medio de tantas adversidades para su familia y para su país? ¿Qué es lo que hizo para afrontar su situación? Educarse, instruirse; viajar, salir de aquella atmósfera viciada; estudiar los males de su país para su corrección; denunciar las injusticias y los errores del gobierno para su remedio; llamar la atención del mundo civilizado sobre la triste suerte de sus olvidados compatriotas; hurgar en la historia del pasado el hermoso pasado de su raza para levantarla, para enaltecerla, para dignificarla; predicar entre los filipinos la unión y la solidaridad, al objeto de crear una patria mejor a quien amar y por quien morir, si fuese necesario. En efecto, después de todos los padecimientos y persecuciones, Rizal murió por ella con la sonrisa en los labios y con el perdón para sus enemigos.

El héroe de los filipinos no fué un soldado, no fué guerrero; fué un héroe de la pluma, un sembrador, un apóstol de la paz, de la fraternidad y de la educación, un creador de Patria. No hizo revolución; pero formó hombres para la Revolución, concibió ideas que, al encontrar resistencia en un gobierno apático y reaccionario, condujeron derechamente a la Revolución. Y con la Revolución vino la luz, la vida, el progreso, la libertad. Por eso, para los filipinos, Rizal simboliza todo, y es grande en todo—en el patriotismo como en la abnegación, en la acción como en la idea, en la guerra como en la paz. ¡Bendita sea su memoria!

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Y CONTABAN LAS MONJAS

Por JULIO SESTO

(Tomado de ARIEL)

Y contaban las monjas de aquel triste convento, que, al sonar la campana que tocaba a oración, se escuchaba en el claustro todavía el lamento dolorido y agudo de la hermana Asunción....

Alma en pena era el alma de la mísera muerta, que al vivir no durmiera, ni dormía en su osario, y que fuera enterrada en la páz de la huerta, junto al muro, y debajo de un ciprés solitario....

Y contaban las monjas que minaban los topos el sepulcro en pecado, y que hundían las lozas, y que allí no quería arraigar heliótropos, y secaban los nardos y morían las rosas.

Era un cuento terrible, de mordente sorpresa, lo contaban las monjas de aquel triste convento, en voz baja, a escondidas de la madre abadesa, y escuchaban absortas, las novicias el cuento.

En amores furtivos con apuesto doncé, hubo un hijo en pecado la liviana Asunción, y ahogándolo en vida, y librándose de él, ocultólo a los ojos de la murmuración.

Pero, entonces, la trémula Asunción no dormía pues que todas las noches al llegar a su lecho, el calor de aquel hijo a su lado sentía, y sentía sus manos que buscaban el pecho.

Y en atroces desvelos, Asunción escuchaba; ¡Madre, dame tus besos! ¡Madre, dame calor! ¿No es acaso mi padre el galán que te amaba? Yo no soy un intruso. Yo soy fruto de amor!

Y fué tanta la fuerza del arrepentimiento, que la madre culpable, sin tener vocación,

a purgar sus pecados ingresó en el convento, donde fué todo llanto y fué toda oración.

(No sabíase que ella cometiera esa falta, que era dama discreta, y de gran calidad, y de todos tenida por de alcurmia muy alta, y era toda dulzura y era toda bondad).

Mas el niño dejado no dejóla por eso, que al cruzar ella el claustro en cualquier dirección, la alcanzaba su niño, que pedíale un beso, y cogía del hábito a la hermana Asunción.

Muchas veces fué visto, cuando ella iba al huerto, que su niño surgía del temblar de una flor y decíale ¡Madre, yo no quiero estar muerto!.... ¿No soy yo por ventura fruto fiel de tu amor?

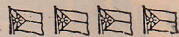
Hubo un día en que la madre lo tomó con cariño y exclamó arrepentida: Hijo... sea por Dios!.... y abrazada la madre pecadora del niño, en la huerta, lloraron y jugaron los dos.

Y la hermana en pecado, tras de tanto haber visto que aquel hijo del alma no podía ocultar, se postraba a las plantas del Señor Jesucristo y, bebiéndose el llanto, se ponía a rezar.

Acabó así los días de su gran penitencia, día y noche postraba ante aquel crucifijo, hasta el día en que Cristo tuvo de ella clemencia, y al mandarle la muerte, la mandó con su hijo!....

Acabó así la vida de la hermana Asunción, que es la sombra que pena por el triste convento.... y que lanza un lamento al tocar la oración. Acabó así sus días y se acaba aquí el cuento.

DE NUESTRAS LOGIAS



DE LA LOGIA PAMPANGA No. 48

Como se había anunciado previamente, el Ven. Her. Leon C. Bañez tuvo la amabilidad de reunirse con nosotros en la tenida ordinaria celebrada por nuestra Logia el 14 del mes de mayo. Su charla fué muy amena é instructiva. Como tema principal, el Ven. Her. Bañez habló sobre los orígenes de las primeras instituciones religiosas del hombre, su desarrollo y vicisitudes, desde los tiempos mas remotos.

Hablaremos despues mas detalladamente de esta importante conferencia.

DE LA LOGIA WALANA No. 13:—

—El hno. Fernando Jose se encuentra enfermo de cuidado desde el 14 de marzo recluido en su residencia, 2539, Tindalo, Tondo.

—La señora del hno. Juan Cayabyab ya se halla mejorada de su enfermedad y ha dejado el Hospital.

—Los hnos., Diokno y Marquinez del guardia costa "APO" han llegado de su viaje de inspección de faros.

—El hno. Tiburcio A. Velasco está de luto por la muerte de su querida madre ocurrida el dia 8 de abril.

—El hno. Elino Rodriguez ha sido trasladado al vapor VENUS de la Manila Steamship Co., desde el mes de marzo.

—El hno. Alejandro Dionisio, Primer Vigilante de la Logia, estuvo de vacaciones en los pueblos del sur de la provincia de Zambales desde el dia 23 de abril, despues de 8 años que no la visitado su pueblo

natal, San Antonio. Allá tuvo el placer y satisfaccion de renovar antiguas amistades y personalmente conocer tambien a los Dignatarios y Miembros de las Respetables Logias Lincoln No. 34 y Pinatubo No. 52.

DE LA LOGIA MALINAW No. 25

La Srta. Rizalina B. Exconde, hija del Ven. H. Feliciano F. Exconde, fundador de la Logia Malinaw, acreditada y popular violinista ella salió abordo del vapor "Basilan" el seis del mes de abril para dar un concierto de violin en las nuevas ciudades de la región de Visayas y Mindaraw, bajo los auspicios de la Manila Music Lover's Society, Inc.

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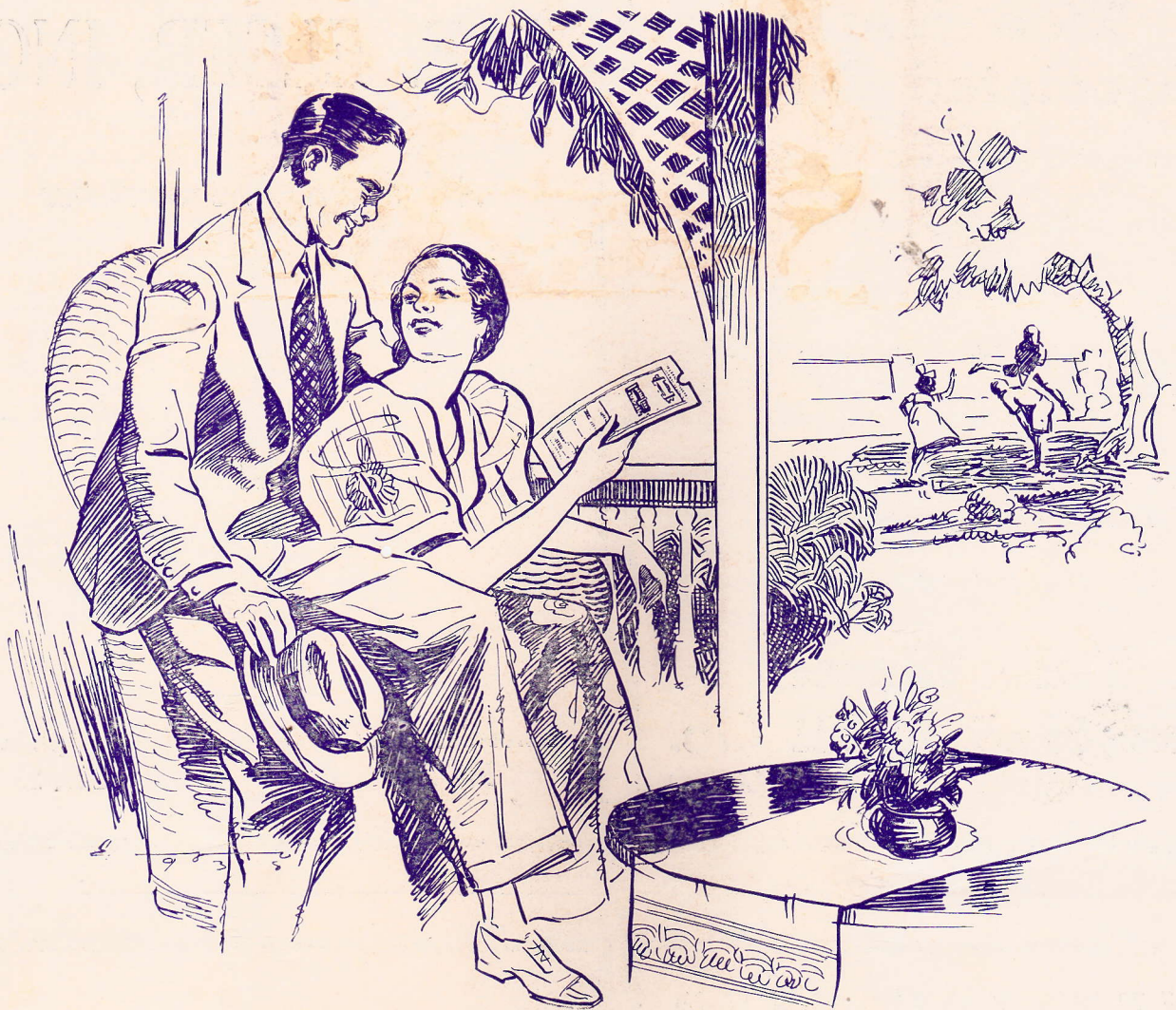
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