

# The Cable News

Vol. XVI

Manila, P. I., September, 1938

No. 4

OFFICIAL ORGAN OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS  
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

TO BUILD FOR US



**Hon. Manuel A. Roxas**

Assemblyman from Capiz, who has been appointed  
Chairman of the National Economic Council.

Brother Roxas is a Past Master of Makawiwili  
Lodge No. 55 and continues active in  
the affairs of the Fraternity.

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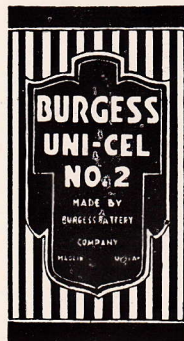
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A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the Interest of Its Constituent Lodges  
Entered as Second-Class Matter at the Post-Office of Manila, P. I.

Address all communications to *THE CABLETOW*, Office, Plaridel Masonic Temple, 520 San Marcelino, Manila—P.O. Box 396  
All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to *The Cabletow*, their subscriptions being paid by their respective Lodges. Subscription price for others: ₱3.00 (\$1.50) Per Annum

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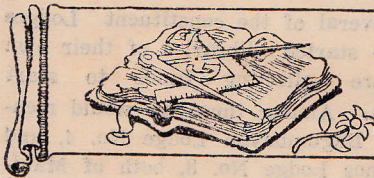
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Vol. XVI

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## Editorial



## THE MASTER MASON WILL BUILD

**T**HE Masonic world of the Philippines has all reason to feel proud of the appointment of Brother Manuel Roxas, delegate for the Province of Capiz in the National Assembly, as Chairman of the National Economic Council; the Filipino people should find in this appointment the assurance of success in the construction of our economic edifice.

A lawyer and legislator of many years' experience, a political leader with grasp of the needs as well as the psychology of his people, a master of the difficult and intricate subject of economics both by natural talent and by study, Brother Roxas comes to his reward by this momentous assignment to direct the economic destiny of his nation.

It is an assignment of far-reaching consequence, affecting the vital needs of the Filipino race and determining eventually whether that race is to take its place in the sun with dignity, or perish unfulfilled. A people must stand on secure economic grounds; there is no substitute

to this guarantee of national existence—it is the only guarantee in the long run.

What follows when a people has the instrument of its economic self-sufficiency is self-respect, poise and confidence, sense of responsibility—all that a country needs to maintain an even keel socially, and command the respect of the world. We cannot advance on empty stomachs, nor dream of ever attaining political power if our resources are unorganized. BUILD—that is the motto of the hour; it is our common task, and we are our own builders and architects.

Brother Roxas will direct the monumental work, give impetus to our powers. By his enthusiasm he will pull us out of our inertias, by his recognized intelligence and vision give precision to our labors. His brilliant record as one of the nation's leaders inspires us with confidence and we can say, indeed, that when he assumes his duties the Master Mason will be at work for the benefit and glory of his people.

# History of the Grand Lodge Library

By A. E. TATTON, P. M.

CHAIRMAN, LIBRARY COMMITTEE, G. L., 1937.

(Continued)

Literature on Lodge and Grand Lodge Libraries was secured by means of correspondence with various libraries in the United States.

During the latter part of the year, the undersigned put in a number of hours of hard work arranging the books in the Grand Secretary's office and preparing a large collection of volumes for donation to the Masonic Club, including approximately 300 volumes of Grand Lodge Proceedings of various Jurisdictions, which were all classified, listed, arranged in alphabetical and chronological order, and bundled for delivery to the Club. The same was also done with 200 volumes of non-masonic books suitable for the library of the Club mentioned.

Being kept very busy as editor of two Masonic publications and having had a number of other duties added to this, the undersigned found it impossible to complete the work he had planned, that is, the installation of a Grand Lodge Library and reading-room in which Masons could study to their heart's content. Another serious obstacle in the way of this plan was the almost certainty that the Grand Secretary's office would soon be compelled to give up its present quarters.

It is recommended that the Grand Lodge set aside sufficient funds for a reading and study-room and Grand Library and for the purchase of books, etc., for the same.

The undersigned intended to recommend the creation of a revolving or reimbursable fund for the purchase of standard Masonic works for sale to the brethren by the Grand Secretary's office; it has been deemed more advisable to persuade our good Bro. Wm. Huse Chapman to secure a small stock of such books for the purpose mentioned, and the undersigned believes he has already won him over to the idea.

In addition to the foregoing the report of the Masonic Study and Research Committee contained the following comments concerning the great need for "a real Masonic library."

We take this opportunity to make a few suggestions, not as adverse criticism, but as helpful allusions to our present needs as we see them.

We feel that a real Masonic library should be put in order, consist-

ing of both English and Spanish material, not only of famous and authentic books on the Craft, but bound files of the principal magazines and of edicts of the Grand Lodge, in accessible racks. The Grand Lodge now has many of these and there is need only of providing a suitable room, tables, etc., in the Temple on the Escolta, under proper supervision and open at certain reasonable hours. This would greatly encourage the very ends sought by the appointment to this committee.

After referring to the statement of the Grand Secretary in 1915 with reference to starting a library and museum, it was stated:

For a time we had a fine library room, but on account of great pressure for Lodge rooms it has disappeared and one does not always like to interrupt the official pressing business of our most courteous Grand Officers in order to obtain information. There are always some brethren who, from time to time, desire to delve into the richness of our literature. May we not in the coming year make a new beginning? Besides the books and magazines, the Grand Lodge and the local Lodges possess many pictures of historic interest, as well as gifts and relics of past interesting events, and these ought to be properly displayed—there is inspiration, silent and omnipotent in these. At times men prominent in other lands pass through our Temple, this being a fine location to get a view of the capital and harbor. Why not also impress them with our own interest in the Fraternity and with memories of what is being done in the Orient?

The budget for 1924 appropriated P1800.00 for general expenses of the Grand Lodge in which library books were included with cablegrams, advertisements, circulars, and expenses.

Again the Library question seems to have entered the Valley of Depression as no reference is made in the Proceedings of 1926 to the Library, although the usual Library Committee was appointed at each communication.

That Library affairs were not in a flourishing condition in 1927 is borne out by the report of the Library Committee, which reads as follows:

Your Committee on Library has the following report to make for the ear just ended:

Our Grand Lodge has no funds for the acquisition of books and the only work purchased during the year was Volume 1 of the History of the Grand Lodge of Ireland, a splendidly illustrated and interesting work.

The Masonic Supply Company of Memphis, Tenn., donated to the Grand Lodge a copy of Lippincott-Johnston, "Masonry Defined," a valuable and interesting book.

The Grand Secretary, as Custodian of the Grand Lodge Library and Museum, took care of the Grand Lodge Library during the year.

Several of the constituent Lodges have started libraries of their own or are collecting funds to start them. Among these we would mention Bagumbayan Lodge No. 4, and Cosmos Lodge No. 8, both of Manila.

"It is to be hoped that the proposed Central Library and Reading Room will materialize soon, in order to make available to the Masonic Student and writer many Masonic books that are now gathering dust on their shelves or sleeping in well-locked book-cases without doing good to anybody.

Your Committee recommends that the major part of the works of fiction contained in the Grand Lodge Library be donated to P. I. Anti-Tuberculosis Society, for use in the Santol Sanatorium, the patients of which have recently made an appeal to the public for reading matter."

The usual library committee was appointed for 1938, but the Proceedings for that year are silent concerning the Grand Lodge Library.

At the 1929 Grand Communication, the following resolution presented by Noli Me Tangere Lodge No. 42 bears out the assumption, that notwithstanding the repeated recommendations by Grand Masters and others together with various appropriations made in the past the Library had not received the attention it deserved.

RESOLVED, That Masonic libraries be, as they hereby are, created in the offices of the Grand Secretary

(Continued on the next page)

# HISTORY OF THE GRAND LODGE LIBRARY

(Continued from the preceding page)

of the Grand Lodge of the Philippine Islands and in the offices of the Plaridel Temple, for all works and publications versing on Masonry or of interest to the Craft and useful to the Masonic student, and for the printed proceedings of this Grand Lodge and other Grand Bodies of the world. which libraries shall be made accessible to all members of this Jurisdiction.

For the purposes of this resolution, the Grand Secretary shall be appointed as General Librarian, with authority to acquire by purchase, loan, or donation such books, publications, libraries, and other material as may contribute to the aims and purposes pursued, and also to promulgate rules for the proper custody and use of all the property of the libraries mentioned.

RESOLVED, FURTHER, That the sum of Five Hundred Pesos be, as the same hereby is, appropriated out of the general funds of the Grand Lodge of the Philippine Islands, for the acquisition of the initial works and publications necessary, and annually thereafter, One Hundred Pesos, until otherwise provided by the Grand Lodge of the Philippine Islands.

The Committee on Finances had the following to say on the subject: "We concur in the recommendation made by Noli Me Tangere Lodge No. 42, regarding books and libraries, and have included in the budget an amount for books to cover such as can normally be purchased this year." The item in the budget reads as follows: "For furniture, equipment, books, and regalia, P720.00."

Grand Master O'Brien in his message on January 28, 1930, stressed the great need for Masonic Education, two full pages of the Proceedings being devoted to this subject. With regard to libraries, he recommended:

3. That a general Masonic library be established in Manila and maintained by the Grand Lodge with a suitable and convenient reading room under the supervision of the new Committee on Masonic Education, with an ample appropriation for that purpose, and that an effort be made to obtain the cooperation and support of our constituent Lodges and the York Rite and Scottish Rite Bodies of Manila

at least to the extent of the use of their present libraries in this worthy object.

4. That in relation to the general library and under the supervision of the same Committee, there be established what is known as "Travelling Libraries" for the use and benefit of our provincial brethren, who will not be able to avail themselves of the books in the general library.

The Grand Secretary's report showed that the sum of P410.50 had been expended "for furniture, equipment, and books for the library." The Finance Committee in its report stated:

We concur in the recommendations made by our Most Worshipful Grand Master with regard to education and the library for our members, and believe that sufficient funds can be placed in the hands of the Library Committee from our general funds to start the project, maintain it after the books and equipment are secured, to which be added Lodge and personal donations of funds, books, and furniture.

We now came to a year, 1931, in which library matters are reported upon in a much more enthusiastic manner than ever before.

The Grand Master in his message under the heading Masonic Libraries said:

You would not be satisfied unless I said something of the development of our Masonic Libraries. I say Libraries intentionally for the interest in Masonic Education which is growing turn first to the source of knowledge, tradition and history—books. The Grand Lodge Library has now been fitted with every facility to house books and publications. The exchanges received by The Cabletow include nearly all the Masonic magazines and periodicals. All these are available to the library. Many new and quite a few old books have been acquired. Some donations have been received and we are confidently hoping that many more brethren who have accumulated masonic sections in their private libraries will, in time, will them or donate them to the Grand Lodge Library.

The Grand Lodge of Pennsylvania donated a number of very interesting books this year. Some books have been purchased, and more

have been ordered. New publications of merit will be acquired as they come out.

The new book cases have been put in place and the library is open all day and every evening until seven o'clock and later if requested.

Other Libraries are growing. Several of our Lodges have very creditable collections of books to which additions are being made every year. The Library of the Scottish Rite on the Second Floor of the Masonic Temple on the Escolta is a credit to any organization.

The plan to provide several traveling units of book to be furnished the far distant lodges is being perfected and the books are being gradually acquired. A catalogue list of of the books in the various libraries is in preparation, in order that with expensive, infrequently used books, there may be as little duplicate purchasing as practicable, thus enlarging the scope of all the libraries in Manila to the greatest possible extent with the funds at our disposal for investment. Your Grand Master commends the activities in the libraries of the Craft.

The Committee on Library made the following report thru its Chairman:

The Library Committee reports progress during the year. The new bookcases have been put in place and a number of valuable books have been acquired during the year. Plans are on foot to acquire all the valuable publications as they come from the press and are found by experts to be worthy of a place in the Library.

We are also working hand in hand with the other libraries in the Masonic Temple in order to get the best books and have as little duplication of more expensive reference books as is practicable.

The Library has been available to members at all hours of the day, and we can report a very successful operation of 1930.

The Grand Lodge of Pennsylvania Library donated two large boxes of books and proceedings for which we are very grateful.

A list of books in the library and those in several other Libraries kept in Manila is in course of preparation and will be printed for the information of the brethren.

(Continued on the next page)

# HISTORY OF THE GRAND LODGE LIBRARY

(Continued from the preceding page)

But evidently another period of depression descended on the Grand Lodge Library as no particular mention is made of library activities in either 1932 or 1933, except that in 1932, the Grand Master recommended that our official Masonic libraries make a donation of duplicate books on Masonic subject to the National Library, and in 1933, stress is again put upon the subject of Masonic education.

Matters seemed to have been going from bad to worse for in 1934 the Committee on Library held a series of meetings and after investigating the condition of the Grand Lodge Library made recommendations in its report to the Grand Lodge as follows: "1st, that the resolution of Noli-Me-Tangere Lodge No. 42, adopted by the Grand Lodge in 1929 be put into effect; 2nd, to organize and put in order the books in the library and to buy more books." The Committee stated that to carry

out the resolution of 1929 the sum of P900 would have to be appropriated. The Finance Committee recommended that the matter be referred to the incoming Finance Committee. The budget for the year carried an item of P620.00 for books, equipment, regalia, furniture.

Finally something was done for in 1935 the Deputy Grand Secretary in his report states that "the books in the Grand Lodge Library were cataloged and most of them, as well as part of the office furniture, were transferred to Plaridel Temple, for use in the branch library and reading room established there." Although the term "cataloged" is used in the report, the work referred to was only an index of titles placed on cards and arranged alphabetically. The books had numbers, typed on paper, pasted on the backs and these numbers were placed on the

books so numbered. This falls short of being cataloged as the term is used in library science.

(To be continued)

## The Fraternal Dead

### George P. Tiesler

Active member of Service Lodge  
No. 95  
Died: February 3, 1938

### Fausto Dila

Active member of Pinagsabitan  
Lodge No. 26  
Initiated: December 6, 1917  
Passed: April 20, 1918  
Raised: December 11, 1918  
Died: January 27, 1938

### James Ralph Fields, Jr.

Active member of Island Lodge  
No. 5  
Died: January 24, 1938

### Florencio M. Cartesiano

Active member of Makiling Lodge  
No. 72  
Initiated: September 8, 1917  
Passed: October 29, 1917  
Raised: February 9, 1918  
Died: January 29, 1938

### Daniel Paul O'Brien

Active member of Manila Lodge  
No. 1  
Initiated: May 24, 1924  
Passed: May 2, 1925  
Raised: April 19, 1932  
Died: February 14, 1938

### Ira W. Galehouse

Active member of Corregidor-  
Southern Cross Lodge No. 3  
Initiated: April 29, 1921  
Passed: May 5, 1921  
Raised: May 11, 1921  
Died: Dec. 12, 1937

### Martin Costello

Active member of Cosmos Lodge  
No. 8  
Initiated: October 3, 1923  
Passed: November 7, 1923  
Raised: November 21, 1923  
Died: March 21, 1938

## Masonic Ceremonies Held at High Sea

On July 2, 1938, Bro. Eli Ateyeh of Mount Lebanon Lodge No. 80 died on board the S. S. "President Adams" while enroute between the ports of Balboa, Panama, and Los Angeles, California. Bro. Ateyeh was a bachelor and had no near relatives, so the captain of the ship, Bro. H. S. Bauer, made the necessary preparations for the burial at sea with full masonic rites. Wor. Bro. Clarence W. Adams, a Past Master of Doric Lodge No. 38 at Auburn, Rhode Island, was requested to preside. The interesting part of it is the fact that of the 19 Masons among the passengers and crew, no two belonged to the same Lodge. Thirteen Grand Jurisdictions were represented in that uncommon meeting, which is another proof of the universality of our Fraternity.

The ceremonies took place at 4:00 P. M. that day in Lat. 25.0 24' North, and Long. 113.0 09' west with the following brethren assisting:

H. S. Bauer, Pacific Lodge No. 136, San Francisco, Cal.; Alfred Pittman, Crockett Lodge No. 139, San Francis-

cisco, Cal.; Fred Willarts, Maritime Lodge No. 239, Seattle, Washington; Alston C. Moore, Paul Revere Lodge No. 462, San Francisco, Cal.; Richard Randall, Columbia Lodge No. 26; East Haddam, Conn.; Arthur Albert, Darcy Lodge No. 187, New York City; John Fisher, Sunnyside Lodge No. 117, Portland, Oregon; Alec Chester, Argonaut Lodge No. 461, San Francisco, Cal.; John C. Scott, Richard Vaux Lodge No. 384, Philadelphia, Pa.; William Buschmann, Jr., Alexander Hamilton Lodge No. 222, Patterson, N. J.; Howard B. Haffner, Stuckrath Lodge No. 430, Pittsburg, Pa.; J. Charles Rathbun, University Lodge No. 141, Seattle, Wash.; George Dower, Norumbega Lodge, Newtonville, Massachusetts; William F. Wright, Waukeegan Lodge No. 78, Waukeegan, Ill.; Lem Banks, Somerset Lodge No. 111, Somerest, Ky.; Donald T. Ruby, Hamilton Lodge No. 120, Hamilton, N. Y.; Edwin Roessler, Granite Lodge No. 1011, Queens, N. Y.; and Rufus Niles, Fremont Lodge No. 497, Oakland, California.

# The Danger of Sectarian Instruction

By SAMUEL WELLS STAGG

(Specially written for *The Cabletown*)

Let us not be caught napping. The religious instruction question is not settled for a generation. Word from reliable sources has reached the writer that the plans of the hierarchy to elect Assemblymen favorable to a revival of this question are going on unabated. In many districts this will be the election issue.

The Catholic hierarchy is determined to restore the lost political prestige of the Roman Church, and seems willing to risk an under-cover fight with President Quezon, if necessary, to regain it.

Before the church is admitted to the schools of a democratic people the latter have a right to know what political doctrines will be taught the children by Roman Catholic religious teachers.

Fortunately is easy to find out what the Catholic Church teaches on these subjects because we have the official statements of the allegedly infallible Popes as authorities.

1. Every religious teacher of the Roman Catholic Church must oppose religious freedom and toleration. Pope Pius IX in the Syllabus of Errors, Proposition 77, declared in language so simple and clear that its meaning cannot be misunderstood.

It is an error (heresy) to believe, "in the present day, it is no longer expedient that the Catholic religion should be held as the only religion of the state to the exclusion of all other forms of worship." Pius IX went on to be even more explicit in the next Proposition. He states in simple language that it is a heresy to believe that non-Catholics should be granted freedom of worship in Catholic countries.

2. All Roman Catholic teachers must oppose freedom of the press and liberty of speech. Many Popes have expressed themselves on this question but again we turn to Pius IX. In Proposition 80, he declares that it is error, (heresy) to believe that—"the Roman Pontiff can and ought to reconcile himself and agree with progress, liberalism, and civilization as lately introduced." Remember that this utterance was made in 1864 and referred directly to the innovations of the democratic movement that was sweeping the western world at that time. Ripalda's official catechism

makes this matter unmistakably clear for us (Issued in 1910 under ecclesiastical license.) Ripalda speaks of separation of church and state, liberty of conscience, freedom of worship, and liberty of the press and asks, "Does the church tolerate these liberties? No, sir; she has many times condemned them."

It is interesting to note that this statement is found in an official catechism of the Roman Church of comparatively recent issue. Does the church propose to teach this catechism in the democratic public schools of the country?

3. All Roman Catholic teachers must oppose the democratic principle that political sovereignty lies in the people.

Pope Leo XIII made it very clear that the final sovereignty rested with the church as the spokesman of God and not in the people that "the origin of public power is to be sought in God himself and not in the multitude." (*Immortale Dei*.) When we connect this papal utterance with another "But we (the Popes) hold on this earth the place of God Almighty," (*G. E. L.* page 304) there is nothing left for the sovereign people to decide should the Pope wishes to decide it.

4. All Roman Catholic teachers must oppose the public schools.

Pope Pius IX in Proposition 47 declares that it is an error (heresy) to believe that—"the best theory of society requires that popular schools, open to children of every class of people and generally all public institutes intended for instruction and letters and philosophical sciences, and for carrying on the education of youth should be freed from all ecclesiastical authority should be fully subjected to the civil and political power at the pleasure of the rulers."

It should be noted that in a democratic state the rulers are the people.

Let it be kept firmly in mind that all Roman Catholic priests and all Catholics who are permitted to teach the children are obligated by the most profound spiritual vows to teach our children that:

1. It is an error to believe in religious toleration.
2. It is error to believe in free speech and a free press.

3. It is error to believe that sovereignty lies in the people.

4. It is error to believe in public schools.

We raise this profoundly important question—Do the Filipino people, believing in democracy and having adopted a democratic government, wish to open their schools to the political philosophy which all Roman Catholic teachers are committed to uphold?

If Roman Catholic teachers would confine themselves to the spiritual teaching of their faith, perhaps there would be little objection, but since the above political philosophy already appears in official catechisms prepared by the church for the instruction of children, we have no assurance whatever that political ideology which has thrown Rome into eternal conflict with democracy will not be taught.

Of course there will be a host of ecclesiastics who will claim with apparent sincerity that the above statements are misinterpreted. They will cry to high heaven against an unfair use of these papal utterances.

It is the policy of the priests to try to explain away these papal utterances when they prove embarrassing. We cannot take these claims of misinterpretation seriously. We have the clear, definite, statements of the Popes. If the claim of infallibility is to be accepted, does it not follow that an infallible Pope could express the truth simply and clearly? Is it not presumption for any priest to assume that he could state an infallible truth more accurately than the Pope himself?

No amount of Jesuitical manipulation would ever convince a mind capable of normal reasoning that Pius IX favored separation of church and state, liberty of speech and press, and the public schools.

The public school is the bulwark of Filipino liberty. Let us think before we admit into these schools a group of teachers sworn to oppose and to destroy the democratic liberties of the people.

# FRATERNAL REVIEWS

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

## VICTORIA, 1936

The United Grand Lodge of Antient, Free and Accepted Masons of Victoria, organized in 1889, had on December 31, 1935, 513 subordinate Lodges with a total membership of 49,684, showing a loss of 116 members during the year 1935. (Through error these figures were shown in the review of 1935 in our 1937 Proceedings. The correct figures in that review should have been 509 Lodges, total membership 49,800, showing a net loss during the year 1934 of 811 members.) Grand Master, H. E. Lord Huntingfield (re-elected). Grand Secretary, Wm. Stewart, Freemasons' Hall, 25 Collins street, Melbourne, Victoria.

The volume under review covers Quarterly Communications of March 18, 1936, June 17, 1936, September 16, 1936, and December 16, 1936, all in the City of Melbourne. The first being also the Annual Communication was held in the Town Hall, annual reports for the year ending December 31, 1935, were submitted and the Grand Officers installed. They were elected on December 18, 1935.

Court mourning prevented the attendance of the Grand Master at the Grand Communication of March 18, 1936, his address was read by M. W. Bro. William Kerr, Pro Grand Master. He reported having conveyed messages of sympathy from Grand Lodge to His Majesty at the death of their late King, George V, and of their unswerving loyalty and allegiance to the Throne and Person of His Majesty. He also reported laying the foundation-stone of the first Masonic Hospital in Victoria.

The report of the Grand Secretary showed that four new Lodges had been constituted and five new Temples dedicated to Freemasonry bringing the total number of Temples in the State to 214. There were 2,037 initiations, 1,090 affiliations, 457 deaths, 2,185 resignations, and 601 suspensions for non-payment of dues during the year ended December 31, 1935.

As stated by Wor. Bro. Leo Fischer in his review of Victoria for 1935, this Grand Lodge suspended relations with our Grand Lodge following the action of the United Grand

Lodge of England in 1934. Due to the fact that fraternal relations are still in abeyance as this review is written we are still without a Grand Representative near that Grand Lodge.

The Report on Foreign Correspondence published in the volume under review contains the reviews of 37 sister Grand Lodges, written by the respective Grand Representatives. Having no Grand Representative near the Grand Lodge of Victoria there is no review of any of our volumes.

We have been officially advised by the Grand Lodges of Scotland, England and Massachusetts that fraternal relations have been resumed with our Grand Lodge.

## WEST VIRGINIA, 1936

The Grand Lodge of Ancient, Free and Accepted Masons of the State of West Virginia, founded in 1865, had on August 31, 1936, 165 subordinate Lodges with a total membership of 30,035, showing a net loss of 663 members during the year. Grand Masters: retiring, Wilson H. S. White; incoming, Simon P. Richmond of Charleston. Grand Secretary, Geo. S. Laidley, Charleston, W. Va.

The 72nd Annual Communication of the Grand Lodge of West Virginia was held in the City of Charleston on October 14 and 15, 1936. Our Grand Representative, Wor. Bro. M. Stanley Hodges, was present. The Grand Master, District of Columbia, M. W. Otto B. Roepke, the Grand Master and Grand Secretary of Virginia, M. W. Lynwood P. Harrell and R. W. James M. Clift, respectively, were present as distinguished guests. The Grand Representatives were welcomed by the Grand Master as were the Past Grand Masters, 16 in number.

The Grand Master in his report mentioned the loss by death of two Past Grand Masters during the year, M. W. Brothers Samuel T. Spears and Clyde T. Dutton, the Deputy Grand Lecturer, Bro. Tunis G. Swats, and the Grand Representative of the Grand Lodge of Wisconsin, Bro. John D. Anthony. He visited 22 Lodges, 4 sister Grand Lodges, attended the annual conferences held in Washington during the month of February also at Alexandria, Va., and laid the corner-stones of

a church, two schools, one hospital and one post office. Numerous dispensations were granted, many denied, and of the decisions rendered seven were brought before the Grand Lodge for action as they did not seem to be fully covered by existing law and regulations. The Jurisprudence Committee approved the action of the Grand Master in six of the decisions rendered but as to the dispensing of 3.2 beer in the club room of a Masonic building they did not think he was severe enough so they recommended "that the Grand Master of this Grand Lodge do declare such action on the part of any Lodge as grossly un-Masonic, and if the action of any Lodge in so placing any bar in the club room of any Masonic building be not immediately stopped, to arrest the charter of that Lodge at once." Grand Lodge adopted the report. The Grand Master highly praised the work of the Masonic Service Association and recommended that Grand Lodge become a joining member thereof.

The Masonic Home at Parkersburg on August 31, 1936, had a total of 90 guests, 24 men, 10 women, 24 boys and 32 girls. Twenty persons are cared outside of the Home.

In the election of Grand Officers, the Deputy Grand Master was moved up to the Grand East, and the Grand Secretary was re-elected, all other elective officers were replaced by brethren elected from the floor. In each case there was only one nomination and each officer was elected by a unanimous ballot.

The Chairman of the Committee on Foreign Correspondence, M. W. Lewis N. Tavenner, P. G. M., as Foreign Correspondent submits his twelfth review of the Proceedings of sister Grand Lodges.

We copy from the "Foreword" the following paragraph:

We note that a spirit of a optimism prevails throughout the Masonic world. Many Grand Lodge officers express the opinion that a decrease in the number of members is not necessarily a real loss to Masonry. They consider it as pruning of dead

(Continued on the next page)

# FRATERNAL REVIEWS

*(Continued from the preceding page)*

timber. Also there is a strong tendency toward leniency to those members who through force of circumstances are unable to pay their dues. And most forcibly has it been stressed that investigating committees should exercise more care than heretofore in inquiring into the qualifications for membership of new applicants before approving them and reporting to the Lodge.

M. W. Bro. Tavenner submits reviews of 67 volumes but our 1936 volume is not included much to our regret.

It is noted that our Grand Representative, Wor. Bro. M. Stanley Hodges, was called upon to present the apron to the retiring Grand Master, and also was appointed Senior Grand Deacon for the ensuing year.

M. W. Bro. E. E. Elser, P. G. M., is the Representative of the Grand Lodge of West Virginia near ours.

## ALBERTA, 1937

The Grand Lodge of Alberta, Ancient, Free and Accepted Masons, founded in 1905, had on December 31, 1935, 156 Lodges with a total membership of 11,366, showing a net loss of 782 members during the year. Grand Masters: retiring, V. Harold Macaulay; incoming, Dr. Clare C. Hartman of Olds. Grand Secretary, J. H. W. S. Kemmis, Masonic Temple, Calgary, Alberta, Canada.

The 32nd Annual Communication of the Grand Lodge of Alberta was held in Calgary on June 9 and 10, 1937. Our Grand Representative, Wor. Bro. A. W. Trickey, was not present. We also note that he failed to attend the 1936 Annual Communication, having been appointed a short time prior thereto by Grand Master Downey. M. W. Bro. John Kain, Grand Master of Masons in Montana with his Grand Secretary, R. W. Bro. Luther Hauberg, and V. W. Bro. Robert A. Tate, Assistant Grand Secretary of the Grand Lodge of Saskatchewan were present as distinguished guests. The mayor of Calgary, R. W. Bro. A. Davison welcomed the members of Grand Lodge to the City of Calgary.

They have Shrine lotteries to contend with in Canada also, as do their brethren in the United States. The Grand Master reported that the jurisdiction was flooded with lottery tickets emanating from Windsor, Ontario, but evidently the Grand Lodge of Canada in Ontario had dealt with those responsible in a summary manner as mail matter addressed to the Windsor headquarters was being returned unopened and marked "Refused by order of the post authorities." Grand Master Macaulay represented his Grand Lodge at the 200th Anniversary of the Grand Lodge of Scotland. From this visit he came away with several very definite impressions. Concerning Foreign Relations he said:

The appointment of a Grand Representative of another jurisdiction near the Grand Lodge of Alberta calls for the performance of certain duties and the expectation of the Grand Lodge issuing the commission that their representative is actively engaged in the Craft. My experience in Scotland very deeply impressed upon me our duty of maintaining cordial contact with the Masonic world which moves in the usual recognized sphere.

More than one Grand Master has similar comment upon the duties of a Grand Representative and has urged that the representatives inform themselves concerning the jurisdictions which they represent and that they get in touch with the Grand Lodge which they represent immediately following the close of the Annual Communications of their own Grand Lodges and convey the greetings of their Grand Masters to those concerned. To which we say, "So mote it be." He reported that he had applied to the Grand Lodges of Sweden and Denmark for the establishment of fraternal relations and the exchange of representatives. He recommended that, as Masonry had been in existence in Alberta for fifty-four years, Grand Lodge adopt the principle of awarding a suitable medal or jewel for length of service to the Craft and suggested that the incoming Grand Master appoint a committee of three to draft qualifications and a design for the jewel.

The first business taken up at the afternoon session of the first day was the election of Grand Master. The following paragraph shows how simple the procedure can be:

The Grand Master then called for nominations for the office of Grand Master. The Grand Secretary stated that one nomination only had been received, being for R. W. Bro. C. C. Hartman, D. G. M. The Grand Master accordingly declared R. W. Bro. C. C. Hartman unanimously elected Grand Master for the ensuing year.

The reports of the District Deputy Grand Masters make very interesting reading.

The Board of Benevolence paid out the sum of \$13,226.25 to beneficiaries during the thirteen months ended on February 28, 1937.

In addition to the action of the Grand Master concerning fraternal relations with Sweden and Denmark, the Committee on Foreign Relations and Correspondence recommended that recognition be granted to the Grand Lodges of Paraiba (Brazil), Peru, Porto Rico, and Vienna. Recognition of the Grande Loja do Rio Grande do Sul was postponed pending receipt of further information. It was also recommended that steps be taken to open negotiations with the Grand Lodge of the Netherlands. The report was adopted by Grand Lodge.

At 6:30 p. m. on the first day of the session, nearly 300 delegates and visitors sat down to an "excellent dinner" in the Banquet Hall.

The Reviews are written by the eight members of the Committee on Fraternal Correspondence of which M. W. Bro. A. M. Mitchell, P. G. M., is Chairman. Each member signs his initials to his work. The Chairman of the Committee reviewed our Proceedings of 1936. M. W. Bro. Mitchell gave us over a page and a half of friendly comment. In the comments on "the difference of opinion as to the right of the Philippines entering China," there is a misstatement which we desire to correct. The sentence referred to reads as follows: "So for constituting Lodges in allegedly occupied territory the Philippines

*(Continued on page 71)*

# A. MABINI AND HIS DECALOGUE

By EDUARDO L. CLAUDIO, P. M.

Seventy-four years ago or, to be exact, on July 22, 1864, the "Sublime Paralytic" and "Brains" of the Philippine Revolution, Bro. Apolinario Mabini, was born in the little and unknown barrio of Talaga, municipality of Tanauan, Batangas Province. It seems unnecessary for me to give his biography, even in brief, since this may be put in the few words "the short simple annals of the poor."

Thus, I shall confine myself to repeating those great teachings directed to us all as a people, couched in thoughts and words that came from his lips, his heart and his mind. I refer to what is now known as "El Verdadero Decalogo," or "The True Decalogue" of Mabini. The best known American authority on the subject of Philippine history, James Le Roy, spoke most highly of this piece of work, asserting it to be the greatest document produced during the Philippine Revolution. And one of our Past Grand Masters during his official visit to Batangas Lodge No. 35 a few years ago, called it "una obra profundamente masonica," i. e., a piece of work profoundly masonic.

As a rule and guide of our action these ten commandments of Bro. Mabini will always assist us in the discharge of our duty to God, our country, our neighbors, and ourselves. Let us not only remember them, but let us practice them, for in practicing them we truly perpetuate his memory.

## "THE TRUE DECALOGUE"

"FIRST. Thou shalt love God and thy honor above all things; God as the fountain of all truth, of all justice and of all activity; and thy honor, the only power which will oblige thee to be faithful, just and industrious.

"SECOND. Thou shalt worship God in the form which thy conscience may deem most righteous and worthy; for in thy conscience which condemns thy evil deeds and praises thy good ones, speaks thy God.

"THIRD. Thou shalt cultivate the special gifts which God has granted thee, working and studying according to thy ability, never leaving the path of righteousness and justice, in order to attain thy own perfection, by means whereof thou shalt contribute to the

progress of humanity; thus, thou shalt fulfill the mission to which God has appointed thee in this life and by so doing, thou shalt be honored, and being honored, thou shalt glorify thy God.

"FOURTH. Thou shalt love thy country after God, and thy honor more than thyself: for she is the only Paradise which God has given thee in this life, the only patrimony of thy race, the only inheritance of thy ancestors and the only hope of thy posterity; because of her thou hast life, love and interest, happiness, honor and God.

"FIFTH. Thou shalt strive for the happiness of thy country before thy own, making of her the kingdom of reason, of justice and of labor; for if she be happy, thou together with thy family, shalt likewise be happy.

"SIXTH. Thou shalt strive for the independence of thy country; for only thou canst have any real interest in her advancement and exaltation, because her independence constitutes thy own liberty, her advancement, thy perfection; and her exaltation, thy own glory and immortality.

"SEVENTH. Thou shalt not recognize in thy country the authority of any person who has not been elected by thee and thy countrymen; for authority emanates from God, and as God speaks in the conscience of every man, the person designated and proclaimed by the conscience of a whole people is the only one who can use true authority.

"EIGHTH. Thou shalt strive for a republic and never for a monarchy in thy country; for the latter exalts one or several families and founds a dynasty; the former makes a people noble and worthy through reason, great through liberty, and prosperous and brilliant through labor.

"NINTH. Thou shalt love thy neighbor as thyself; for God has imposed upon him, as well as upon thee, the obligation to help thee and not to do unto thee what he would not have thee do unto

him; but if thy neighbor, failing in this sacred duty, attempt against thy life, thy liberty and thy interests, then thou shalt destroy and annihilate him for the supreme law of self-preservation prevails.

"TENTH. Thou shalt consider thy countryman more than thy neighbor; thou shalt look upon him as thy friend, thy brother or; at least as thy comrade, with whom thou art bound by one fate, by the same joys and sorrows and by common aspirations and interests.

"Therefore, as long as national frontiers subsist, raised and maintained by the selfishness of race and of family, with thy countryman alone shalt thou unite in a perfect solidarity of purpose and interest in order to have force, not only to resist the common enemy but also attain all the aims of human life."

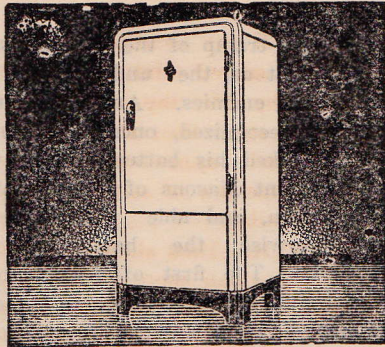
At one time a general in the U. S. Army of occupation asked a well known Filipino who had become his friend where or how the great Mabini, came to acquire his modern and progressive ideas, since he had never been abroad. And the reply was "General, Mabini got them from Masonry and nowhere else." This incident is recorded in one of the Philippine state papers in the government archives in Washington, D. C.

This is but one page in the book of his life which is of inestimable value and which all true patriots can ill afford not to read and ponder over and endeavor to learn to emulate.

Mabini was a thinker, a statesman, and a patriot all in a superlative degree. He was hardworking, honest, courageous and firm in his convictions, a true Mason and a true Christian. He became a member of Loggia Balagtas in Manila in 1892, occupying soon after the position of Lodge orator. A recognized intellectual leader, he then served Masonry in the capacity of Grand Orator of the Gran Consejo Regional de Filipinas.

This great plebeian from Tanauan died of cholera in Manila on May 13, 1903, at the age of only 39 years. His passing was an irreparable loss. On

*(Continued on the next page)*



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## A. Mabini and His Decalogue

(Continued from the preceding page)

December 18, 1921, public nechorological services were held on the occasion of the transfer of his remains from the original resting place to the mausoleum set aside to receive the ashes of illustrious Filipinos. Fifteen Filipino Lodges attended. To us Masons, our dead, our illustrious dead, are symbols. No matter how modest, it is only fitting and proper that we here dedicate a few thoughts to commemorate Bro. Mabini who is to us no less than a symbol of patriotic integrity and of loyalty to an ideal.

I cannot help but close this article with a few selected patriotic and masonic precepts from the pen of our immortal Mabini, which I have translated freely from their original in Spanish:

*"The practice of virtue produces happiness in the individual. Virtue and heroism are the only steps for claiming great heights."*

*"By knowing the truth we come to know what our duties are and, also, what is fair and just; and*

*by performing our duties fairly and justly, we are honored and respected in whatever station in life we happen to be."*

*"To be truly honorable we must cultivate our intellect to learn the truth and to accustom our hearts to love it."*

*"The act of defending a man's honor or the life of the weak and helpless, most certainly indicates nobility of heart and soul."*

*"We shall not gain the freedom of our country without first sacrificing our own."*

*"He is truly patriotic who endeavors to do the greatest good possible to his countrymen, no matter what position in life he may occupy."*

*"Where there is no union there is no life; where there is no life there is no strength; and where there is no strength there is no activity."*

## Fraternal Reviews

(Continued from page 69)

have had recognition withdrawn by England, Ireland, Scotland, Massachusetts, Victoria, and the National Grand Lodge of France." As a matter of fact recognition was not withdrawn, but as stated by the Grand Lodge of Scotland, "that masonic relations with your Grand Lodge be suspended meantime." And the reason for such suspension as stated by the Grand Secretary of Massachusetts was, "it is a gross breach of fraternal regard, courtesy, and comity for the Grand Lodge of the Philippines to flout the seriously considered and mature judgment of these four Grand Lodges, etc." However, it is hoped that the "suspended relations" will soon be resumed. A new agreement has been drawn up which was accepted and ratified by the Grand Lodge of the Philippines at its Annual Communication of January, 1938. Massachusetts, England, and Scotland have resumed fraternal relations with the Grand Lodge of the Philippine Islands.

Our "Inspector's Creed" was referred to the attention of the District De-

puty Grand Masters of Alberta. The classes for illiterates was referred to as "a noble work."

M. W. Bro. Mitchell concluded his review of our volume as follows: "Reading the Proceedings of a jurisdiction like the Philippines is a heartening experience, emphasizing as it does the problems met and solved by whole-hearted men. Many of the problems, it is true, are peculiar to the jurisdiction, but more than one sound hint of what can be done elsewhere is included."

Thank you, Bro. Mitchell, your kind remarks are sincerely appreciated.

Most Wor. Bro. Conrado Benitez, P. G. M., represents the Grand Lodge of Alberta near ours.

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# 36 Years of Masonry in the Philippines

By LEO FISCHER, F. P. S.  
(Former Editor of The CABLETOW)

Since I first became a Mason, thirty-six years ago, our Institution has undergone numerous changes. When, in 1902, I was initiated in Manila Lodge No. 342, under the jurisdiction of the Grand Lodge of California, there were besides my mother Lodge, only a few Lodges under the Spanish Grand Orient in these Islands and we were not permitted to visit these. Manila Lodge was kept very busy conferring degrees; there was a large number of Americans, mostly young men, to draw from, and the candidates were in many cases enthusiastic and anxious to do their share in the great work. I was the youngest Master Mason on the night that Cavite Lodge was organized under dispensation; it was the second California Lodge in the Philippines. I did not emerge from the rank and file until 1914, two years after the constitution of our Grand Lodge, when the organization of a Lodge composed of both Americans and Filipinos was discussed. This was an enterprise which attracted me and to which I decided to devote myself completely. I was chosen to be Secretary of the new body, Bagumbayan Lodge; it worked in both English and Spanish and my knowledge of the latter language was largely responsible for my being selected as Secretary. With the authority of the Grand Master, a committee of three, including myself, translated the ritual of the three degrees into Spanish and we organized teams and were soon able to put on the work in both languages.

Against numerous prophecies of failure, Bagumbayan Lodge grew and prospered amazingly. It attracted a splendid class of men and developed a spirit of its own which still inspires and guides the Lodge. I am proud of having had a share in building up this fine Lodge, the first truly Philippine Lodge in the history of the Islands, as its charter came from a sovereign Grand Body constituted in the Philippines and exercising jurisdiction there, and it was formed in the Islands by a group of Americans and sons of the country, a combination which is hard to beat.

I did some more pioneering in Masonry when the Philippine Bodies of the Ancient and Accepted Scottish Rite were formed, and some of my work in Masonic journalism may well be considered as pioneering.

Now that the era of pioneering is over and that younger men are taking the places of the Masons who marched with the vanguard when our Institution was still struggling for recognition as a power for good in these Islands, I am gathering up my Masonic working tools and am transferring the scene of my Masonic labor to the land from which Masonry as we are practicing it now come to the Philippines.

The task of Masonry is, of course, not finished, nor will it ever be, either here or elsewhere. There is nothing I can think of that can ever take its place. When democracy is hard pressed, when hatred between peoples prevails to an alarming extent, when Masonry is suppressed or disappears from the scene in one country after another as is the case now, Masons cannot afford to stand by idle. Are we absolutely sure that we have nothing to fear here? I say no! Who would have thought a quarter of a century ago that German Masonry, an institution so firmly established and boasting of such a splendid history and admirable class of members, would in two decades be completely destroyed? Who can say that Masonry is safe anywhere, with both the Fascists and the Communists hostile to it and anxious to make it disappear from the face of the earth? Even now there may be some boy asleep after a hard day's study, perhaps in a humble nipa hut or in a more pretentious dwelling or in some college dormitory, who will some day sign a decree outlawing our ancient institution in these Islands.

What shall we, what can we, do to prevent a repetition here of what happened in Germany, in Italy, in Hungary, in Austria, in Portugal, in Turkey, in Roumania, and in other countries? "Eternal vigilance" is the answer.

Let us keep our eyes open; let us keep our ears to the ground that we may hear the rumbling of the distant

thunder, the tramp of the legions marching against us, the underground labors of our enemies. And once the danger is recognized, once the enemy has unmasked his batteries, may we have sufficient Masons of courage and determination, and able men to lead them, otherwise the battle will go against us. The first offensive has occurred and has been beaten back. Who knows when and where our opponents will strike next and how we shall come out?

My Brethren, my heart and my thoughts will be with you and I shall follow your every move though there be the wide Pacific between us. Your triumphs will be my triumphs, your defeats my defeats. I shall often stand with my face turned towards the setting sun and think of the good men and true with whom I worked here in Masonry, and I shall then say as I say now: God bless you and keep you all!

## SICK COMMITTEE

The Most Worshipful Grand Master has appointed the following brethren to serve as members of the Sick Committee during the month of September, 1938:

Wor. Bro. Ignacio Torres (23)  
Wor. Bro. Santiago Puertollano (79)  
Wor. Bro. Abdon Manapat (69)





# De Charla con Nuestros Hombres



“En Cagayan de Misamis reina un fervor religioso muy marcado que va en auge con el correr de los años y la masonería va ejerciendo sus buenos oficios para que esto no degenera en fanatismos con todas sus deplorables consecuencias”—afirma el Ven. Hermano MANUEL C. FERNANDEZ de la logia MAGINDANAW No. 40.

Esta fue una alentadora contestación que nos diera nuestro Hermano Fernandez cuando fuimos a visitarle para una entrevista. Deseábamos saber de él cómo actuaba la institución por aquellos valles y su observación no puede menos de alentarnos.

La masonería es una escuela de tolerancia y de disciplina moral y es por eso porque no se opone a una ninguna religión. Pero cuando ésta degenera en fanatismos la masonería tiene que hacerse sentir. La masonería tiene necesariamente que restar influencias a cualquier secta que quiera medrar con el fanatismo y la superstición de los hombres. El fanatismo siempre ha de sembrar mas odios entre los hombres. La masonería va sembrando mas amor en la humanidad. Maszi ha dicho que el amor fraternal es la religión de la humanidad. Pero la religión que se alimenta con el fanatismo es la peor enemiga de la humanidad.

—¿Cuántas veces fue Vd. Venerable Maestro de la logia MAGINDANAW?

—Dos veces. En los años de 1927 y 1932.

—¿Y desde cuándo se ha iniciado Vd. en nuestra institución?

—Desde el año de 1916, y desde entonces hasta ahora sigo siendo miembro de esta logia.

—¿Ha desempeñado Vd. algún cargo público?

—He sido varias veces concejal de Cagayán, y ultimamente fui miembro de la Asamblea Constituyente.

—¿Y cuál es su profesión?

—La de abogado. Por cierto que esto, el ser abogado, me ha traído muchas veces grandes dolores de cabeza. Una vez me encontré en una situación muy embarazosa, cuando me ví forzado a defender a un acusado, apareciendo como ofendido en la causa un hermano masón. Puedo afirmar, sin embargo, que no sabía este detalle, y muchos me han criticado. Sin embargo, creí que la justicia estaba de parte de mi defendido y la ley masónica nos dice que habremos de preferir la justicia por encima de cualquier otra consideración personal.

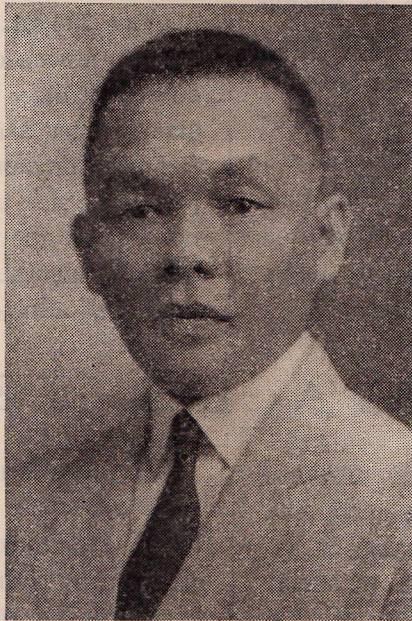
—¿Y cree Vd. que se hace difícil aplicar los principios de nuestra institución en su vida cotidiana como abogado o como político?

—No. Todo lo contrario. Siempre que uno está convencido de la justicia de sus actos y que obra de acuerdo con los dictados de su conciencia, se allanan muchas dificultades.

—¿Ha tenido Vd. alguna dificultad en sus relaciones con aquellos que sostienen ideas antagónicas a las nuestras?

—Ninguna que sea de alguna importancia.

—¿Qué nos dice Vd. sobre el proyecto de ley vetado por el Presidente acerca de la enseñanza de la religión en las escuelas públicas?



Ven. Her. Manuel C. Fernandez

—Que está muy bien vetado. Nada puedo añadir á lo mucho que ya se ha dicho por nuestra revista el *Cabletow* y a lo que ha venido publicándose en sus editoriales y otros artículos, así como a lo que ha dicho el Presidente Quezon, el Vice-Presidente Osmeña y otros miembros de la Asamblea Nacional, como el Diputado Osías y el Diputado Aquino, a cuyas declaraciones me suscribo.

—¿Existe aquí algún problema de esos que dicen relación con la influencia japonesa en Mindanao?

—No, a menos que se llame problema el hecho que ocurre aquí al igual que en Manila, Cebú y otros sitios de Filipinas,

de tener sus calles principales inundados de establecimientos japoneses.

—Y hablando de la logia MAGINDANAW, ¿con cuántos miembros activos cuenta ella ahora?

—Somos unos sesenta y un miembros activos. En nuestras tenidas asisten con regularidad todos los que viven en la población. Los que residen fuera de Cagayán vienen a las tenidas con bastante frecuencia.

.....  
—Estamos planeando levantar un edificio; pero no creo que podamos realizarlo en este año, aunque existe un gran entusiasmo.

—¿En qué actividad cívica dentro de su propia comunidad cree usted ha participado su logia como principal factor?

—Miré Vd. En Cagayán reina, como en otros sitios, un creciente fervor religioso y nuestra institución, o mejor, nuestra logia ha venido ejerciendo sus buenos oficios para que este fervor no degenera en fanatismos con todas sus deplorables consecuencias.

Y nosotros los masones de Filipinas nos alegraríamos que esta obra de la logia MAGINDANAW fuera imitada por otras. Los problemas de la masonería son conexos con los problemas de la comunidad en que vive y se agita. Nuestra labor debe abarcar todas las manifestaciones de la vida moral y espiritual del hombre. Y la logia MAGINDANAW está realizando este programa.

Decía un masón que nada es tan grato como vivir en masonería ratos de intensidad espiritual. Si nosotros como masones nos identificamos con la vida espiritual, con la vida moral, de la comunidad que nos rodea, habremos de vivir con ella ratos de intensidad espiritual. Vivamos esta vida y justifiquemos nuestra existencia como masones por este servicio moral y espiritual que aportamos a la comunidad.

Si es verdad, como dijo alguien, que nuestra aspiración es la perfección moral del hombre y, por consiguiente y como último resultado la perfección social, laboremos para que esta perfección sea el anhelo, el ansia insaciable de todos los elementos que nos rodean.

AURELIO DIEGO ROSARIO, V. M. P.



SECCION CASTELLANA  
NOTAS EDITORIALES

## CUARENTA AÑOS DE FELIZ ASOCIACION

**P**OR el camino de la inteligencia y la amistad, que es la plena aspiración de la masonería, nos venimos entendiendo dos pueblos—el de los Estados Unidos de América y el de Filipinas—hace cuarenta años, poco mas o menos.

Lo que al principio fue una lucha desigual, de fendiendo nosotros lo que era nuestro propio patrimonio, terminó por ser una asociación feliz, que fue la primera en registrarse en la vida de los pueblos.

América encontró en nuestro suelo a un pueblo preparado para asumir las responsabilidades de una vida independiente. En el surco estaba echada la semilla y ya principiaba a germinar. El ideal democrático se estaba afianzando en nuestra tierra y echaba fuertes y hondas raíces. La labor de España en Filipinas, —de esa España cuyo espíritu alienta la gigantea labor de la democracia española en la presente lucha desigual contra la reacción—facilitó el camino para

nuestras conquistas de emancipación individual y colectiva.

El genio de las instituciones americanas dio nuevos alientos al ideal democrático que principiaba a informar nuestra incipiente vida nacional. América no regateó su liberalidad y siguió desparramando aquí las bendiciones de su propia vida de libertad y democracia para que nosotros—el pueblo de Filipinas—gozáramos de ellas en su justa medida y en su propia intensidad.

Y entonces se vislumbró horizontes de luz en nuestra patria, surgiendo entre ambos pueblos ansias de mutua colaboración en un ambiente fraternal de concordia y buena voluntad. Hace cuarenta años que estamos así asociados en una empresa feliz. El firme afianzamiento de una vida próspera e independiente nos une en un designio común. Los masones hemos aportado sin regateos ni miras egoístas el caudal inagotable de nuestro amor fraternal y caritativa tolerancia para su logro feliz y cabal.

## EL ANSIA DE SERVIR

**M**ASONERIA es ansia de servir. Tal vez le falte a veces una técnica apropiada para el desarrollo de un programa de acción que le ponga en condiciones de servir en su máxima potencia; pero el ansia, el deseo de servir se manifiesta ahí donde se mueva un masón. Sin el afán de servir, sin el servicio que desinteresadamente nos prestamos y prestamos a la humanidad como expresión de nuestro plan de realizaciones prácticas, la masonería no sería mas que una vana expresión. Vivimos los masones para el servicio de los hombres y nada nos acomoda tanto como la conciencia de haber prestado un servicio.

Desgraciadamente, y como dijimos al principio, tal vez nos falte a veces una técnica apropiada para el desarrollo de un programa metódico para el mejor servicio que debemos prestar, y es a nuestras altas autoridades a quien corresponde orientarnos en estos casos. Siempre se ha hecho algo para su plena realización.

Leímos y no recordamos dónde que a un masón se le oyó decir que no veía ninguna razón de porqué había de prestar un servicio a otro nada mas que por el hecho de ser masón. Y entonces se le preguntó “¿no cree Vd. que esa es la mejor razón para la prestación de un servicio?”

Debemos actuar allí donde haya una injusticia, una sinrazón; debemos correr allá donde haya oprimidos y desgraciados; habremos de luchar por los que sufren persecuciones y son victimas de las intransigencias de los hombres; habremos de llevar consuelo y alivio donde hubiera dolores e inquietudes; nuestro lugar está siempre cerca y del lado del necesitado. Así cumplimos con el ansia de servir como devoción cotidiana.

La masonería no es obra exclusiva de ninguna época, escribió un masón a este propósito. Y esto es verdad por lo mismo que la masonería surgió al calor de los deseos del hombre de ser útil a sus semejantes. El ansia de servir es así cosubstancial con la masonería.

# EL ESTADO DEBE SER IMPERSONAL Y SIN RELIGION

(Notas del editor: La siguiente es la transcripción de las notas taquigráficas del segundo discurso pronunciado por el Her. Camilo Osias, miembro de la Logia Bagumbayan No. 4 y Diputado por la Unión, con motivo de la discusión del proyecto de ley sobre la enseñanza obligatoria de la religión en las escuelas públicas.)

(Conclusion)

El título del proyecto de legislación que viene del comité del Arzobispo, es lo siguiente:

"An Act providing for courses in ethical culture and religious instruction in public schools under Constitution XIII, Section 5."

Yo no diría que son idénticos, pero en el fondo tienen el mismo fin, o sea, la reforma o el cambio de los preceptos constitucionales aprobados por legislaturas anteriores y por la Asamblea Constituyente. El artículo primero de cada uno de los proyectos de ley mencionados habla de la necesidad de incorporar, como parte integrante de nuestro curso de enseñanza, la asignatura de "Character Building, Good Manners and Right Conduct," según el proyecto informado por el comité correspondiente, o "ethical culture," según el proyecto recomendado por el comité del Arzobispo. Concuerdan los dos proyectos también en otra materia, o sea, en el intento de poder incluir la religión, en vez del "Ethical Culture" o del "Good Manners and Right Conduct;" concuerdan los dos proyectos que estoy comparando en el deseo de que la religión, como asignatura, debe ser acreditada—"shall be credited"—por las escuelas públicas. El artículo 4 del proyecto de ley informado por el Comité de Instrucción Pública dice lo siguiente: "The parents or guardians shall not be required more than once to file petitions for their children's religious instruction." Tengo que confesar que esta provisión del proyecto de ley informado por el Comité de Instrucción Pública no es tan buena como la del proyecto de ley preparado por el comité del Arzobispo, porque, mientras en el proyecto de ley informado por el Comité de Instrucción Pública, es suficiente que el padre eleve su petición una vez para jamás modificarla, en el proyecto recomendado por el comité del Arzobispo, se dice lo siguiente:

"They shall accept and file with the corresponding division superintendent of schools such requests from parents and guardians received through pupils or otherwise, and said requests shall remain valid unless and until withdrawn in writing by the pa-

rents or guardians of any particular pupil or pupils."

Esta provisión es mejor que la del proyecto de ley informado por el Comité de Instrucción Pública, porque aquí se admite la libertad, la posibilidad, sino la probabilidad, de que ocurran cambios en el sentimiento religioso, tanto del padre como del hijo.

Voy a terminar el ligero análisis comparativo de estos dos proyectos de ley, porque no dispongo de mucho tiempo, y diré tan sólo que, mientras el proyecto recomendado por el comité del Arzobispo tiene siete artículos, el proyecto de ley recomendado por el Comité de Instrucción Pública, tiene ocho artículos, y el articulado adicional viene a demostrar que los firmantes de ese proyecto son más papistas que el mismo Papa. ¿Por qué? Porque en el proyecto recomendado por el comité del Arzobispo, no hay de hecho, ninguna provisión derogando, si mal no me acuerdo, leyes o partes de leyes existentes, mientras que en el proyecto de ley informado por el Comité de Instrucción Pública, hay este artículo:

"All Acts or parts of Acts, and all rules or regulations, inconsistent with the provisions of this present Act are hereby repealed."

Ahora bien, la contención del lado constitucionalista es que la intención de estos proyectos es modificar el precepto constitucional, cambiar el *statu quo*, implantar o comenzar la implantación de la enseñanza obligatoria de la religión; y también es nuestra contención que, tales como están estos proyectos, es innegable que son anti-constitucionales, porque contienen elementos de compulsión, coerción, regimentación.

Ahora voy a pasar a la enmienda por sustitución. Esta enmienda por sustitución, llamada "corrected copy," tiene cuatro artículos. Tengo que decir que hay otras tantas enmiendas presentadas antes y después de la presentación de esta copia corregida, que viene a ser la cuarta o quinta enmienda por sustitución. Son tantas las enmiendas, que yo mismo, que he procurado estudiar cuidadosamente este asunto, estoy confuso. Pero, Señor

Presidente, me siento feliz. El proyecto de ley informado por el Comité realmente está retirado. No ha habido protesta cuando el Caballero por Tarlac, (Sr. Aquino) lo calificó como "bill cadaver," aunque también es verdad que un sostenedor del proyecto, que habló después del Caballero por Tarlac, llegó a manifestar que el proyecto "is very much alive," que todavía vive, aunque agonizante. Pero ayer volvimos a discutir esta cuestión, y casi casi había unanimidad, cuando el Caballero por Cebú, (Sr. Rafols) dijo que, en realidad, ya no existe tal proyecto, y que es puro quijotismo combatir un bill que no existe, porque sus mismos autores lo han abandonado. No cabe ninguna duda racional de que el proyecto original ya no tiene vida, que está hecho realmente un cadáver, y solamente hace falta su entierro. Invito pues a todos a sus funerales, al desfile del cortejo fúnebre desde este recinto hasta el cementerio del olvido.

La enmienda, por sustitución también es objeccionable, y sin pretender representar el sentimiento unánime de los que forman parte del grupo constitucionalista, porque entre nosotros no existe concierto previo, yo me atrevo a afirmar que, para nosotros, también este proyecto enmendatorio es objeccionable. ¿Por qué? Por varias razones. Primero, el título es objeccionable:

"An Act to carry out more effectively the provisions contained in section nine hundred twenty eight of Act numbered twenty-seven hundred eleven known as the Administrative Code, and in order to more effectively carry out the provision of section five, article thirteen of the Constitution regarding optional religious instruction."

Esta misma fraseología del título que habla de "more effectively" significa ampliación, cambio, y nosotros sostenemos que cualquier cambio del *statu quo* no puede hacerse por medio de legislación ordinaria, como dijo muy bien el Caballero por Nueva Ecija, (Sr. Buencamino), sino por medio del proceso constitucional, dispuesto al efecto en el Título XIV de nuestra Constitución.

(Continúa en la siguiente página)

## EL ESTADO DEBE SER IMPERSONAL SIN RELIGION

(Continuacion de la pagina anterior)

Es objeccionable este proyecto, porque en el supuesto de que ya fuese ley, un ministro de la religion podria paralizar el funcionamiento de las escuelas publicas, y lo voy a probar. Supongamos que haya un ministro local respetado por todo el mundo en un pueblo, un ministro que no duerme la siesta, sino que es un ministro que realmente es un servidor de Dios y de sus semejantes, recoge las firmas de los padres de familia, de sus feligreses. Vamos a suponer, para que sea más sencillo el ejemplo, que obtenga el ciento por ciento de las firmas de los padres. En un pueblo hay siete grados, y este proyecto dice: "It shall be the duty of the Division Superintendent of Schools to fix an appropriate and reasonable hour for the student, which shall neither be too early nor too late." A ver, ¿qué quiere decir "early," y qué quiere decir "late?" Para un dormilón, la hora de las tres de la tarde es muy temprano, para otro, ya muy tarde; pero no vamos a entrar en disquisiciones casuísticas. Siete grados hay en un municipio. Si yo fuese el ministro, con las firmas de los padres de familia, me dirijo a las autoridades escolares y les digo: "Señores, aquí tengo las firmas, ahora, vamos a fijar las horas, pero no puedo venir aquí a tal hora, porque la ley dice: 'neither too early nor too late.' Hay siete grados y necesito siete cuartos o habitaciones, porque no puedo reunir a la vez a los interesados o estudiantes, porque la pedagogía moderna establece que no deben estar en la misma habitación, o en la misma clase, discípulos de diferentes niveles intelectuales; necesito 30 minutos para el primer grado, treinta minutos para el segundo grado, etcétera." Bien, esta ley dice: "neither shall be too early nor too late," de manera que, durante el periodo en que está el ministro enseñando es esas clases, no puede ni debe celebrarse ninguno de los actos específicamente enumerados aquí, sobre todo con este aditamento: "and the like." Yo afirmo que la aprobación de este proyecto no solamente significaría la paralización de las actividades escolares, sino sería el comienzo de la destrucción total del monumento consagrado al régimen americano en este país, producto de una labor conjunta de americanos y filipinos, el sistema de educación pública.

¿Y cuál va a ser la situación de los pobres maestros ante esta disposición de la ley?

"It shall be unlawful for any teacher or person connected with the Bureau of Education or persons under their supervision to permit any act or activity which directly or indirectly tends or may tend to obstruct or to render ineffective the provisions of section 928 of Act No. 2711."

Ya no es necesario que haya un acto real directo de obstrucción; basta que alguien opine que el acto tiende o puede tender a obstruir, "tends or may tend to obstruct." Esa es la fraseología de este proyecto desastroso y desgraciado. Es un atentado injustificado al magisterio, y una ingerencia al funcionamiento del sistema educacional.

Voy a dejar de tocar ya otros puntos, porque desgraciadamente el minutero de nuestro reloj no quiere detenerse. Me opongo a este proyecto de ley, a la enmienda por sustitución, porque es una clara invasión del ramo ejecutivo. Si los oponentes, como han dicho aquí, no tratan de disminuir ni de añadir nada, absolutamente nada, al precepto constitucional, ¿para qué vamos a legislar entonces? La lógica es que debe ser innecesaria, porque si no se trata de añadir o disminuir nada, si no se trata de alterar el *statu quo*, entonces hay unanimidad de parecer entre los propugnadores e impugnadores de este proyecto. En la hora actual, es altamente peligroso para esta Asamblea el aprobar una ley que invade los poderes del Ejecutivo, y yo, como legislador, como humilde miembro de esta Asamblea, combatiré este proyecto, como combatiré cualquier otro proyecto que trate de invadir los poderes del ramo ejecutivo, y lo haré, no porque soy esclavo del ramo ejecutivo, sino porque yo creo que, resistiendo toda invasión por nuestra parte al ramo ejecutivo, podríamos luchar mejor para que el ramo ejecutivo también respete nuestra libertad e independencia como cuerpo legislativo.

Como filipino, debemos sentirnos orgullosos del documento recientemente publicado, que lleva la firma del Secretario de Instrucción Pública, Honorable Sergio Osmeña, contestando al telegrama arrogante y amenazador de un obispo. Me enorgullezco, como filipino, porque allí se han vertido

conceptos y principios inmortales sobre la norma de conducta de un servidor público. Se han patentizado una vez más el patriotismo y estadismo de nuestro Vice-Presidente. Y yo denuncié al Prelado McCloskey, al tratar de ejercer directa o indirectamente una coerción moral sobre un funcionario de este gobierno, ungido por el voto del pueblo. Si se aprobase este proyecto de ley, no solamente el Obispo McCloskey, sino también otros obispos se sentirían más fuertes, más osados, se sentirían más arrogantes para demandar lo que quierán de nuestro gobierno. Y hay que tener en cuenta que, el criticar al Vice-Presidente Osmeña, la crítica en realidad de verdad va dirigida al Presidente de Filipinas, porque, bajo nuestro sistema de gobierno constitucional, es el Presidente el llamado, según el Título VII, artículo 11 de la Constitución, a velar por la ejecución fiel de las leyes. Voy a leer, Señor Presidente, para que conste de una manera imperecedora en los anales de esta Asamblea, el párrafo 1.º del artículo 11, que dice:

Art. 11. (1) El Presidente tendrá bajo su control todos los departamentos, buros u oficinas del ramo ejecutivo, ejercerá supervisión general de todos los gobiernos locales en la manera que se prescriba por ley, y cuidará de que se cumplan fielmente las leyes.

¿Dónde está la tan cacareada lealtad nuestra al Presidente y al Vice-Presidente? Yo no soy de los conocidos sostenedores o aduladores de la administración, pero sí, Señor Presidente, cuando llega el momento en que, como filipino y como servidor público, tenga que defender los verdaderos poderes y prerrogativas del Presidente y Vice-Presidente de Filipinas, que hemos elegido, no hay ningún poder de fuera que pueda disminuir en lo más mínimo mi lealtad al Presidente de mi país, porque el cargo de Presidente y Vice-Presidente es eterno, y los prelados extranjeros que vienen aquí son meras aves de paso.

Voy a pasar, antes de terminar, a Rizal. Se ha cometido—no sé si encontrare la frase adecuada—una herejía histórica al sostener que si viviese Rizal hoy, apoyaría el otro lado de esta controversia. Es fácil hacerse tal afirmación por uno u otro lado. No es difícil afirmar, como no es fácil pro-

(Continúa en la siguiente página)

# EL ESTADO DEBE SER IMPERSONAL Y SIN RELIGION

(Continuación de la pagina anterior)

bar. Se ha citado como prueba un documento escrito de su puño y letra, que es el esbozo del plan de Rizal sobre un colegio moderno. Señor Presidente, he estudiado algo de Rizal, me he empapado en sus doctrinas, he escrito un librete insignificante, como toda obra mia, titulado *Rizal and Education*, y creo que sé un poco de las ideas educacionales que tenia Rizal. Y digo aquí que es distinta la recomendación hecha por Rizal en cuanto al estudio de las religiones de la enseñanza religiosa. Es distinto el estudio de las religiones, que puede ser un estudio comparativo de las religiones, del sistema compulsorio de enseñar la religión. Es muy distinto, y para que la información sea completa, debemos saber la verdadera idea de Rizal, y está idea se colige de sus pensamientos, en la edad madura cuando desterrado en Dapitan y bajo circunstancias adversas, Señor Presidente, el Dr. Rizal de hecho estableció una escuela y llevó a la práctica su ideario educacional, en aquellas escuelas no se enseñó para nada la religión. No pudo pues haber pensado en un sistema educacional parecido al que provee en el proyecto de ley que estamos discutiendo. Entonces no habia *issue* si debe ser compulsoria u opcional la enseñanza religiosa. No habia cuestión de tal naturaleza entonces. Estas son las palabras textuales de Rizal, que obran en una carta trilingüe—el inglés de esta carta es del mismo Rizal y dice así:

"My life now is quiet, peaceful and without glory, but I think it is useful, too. I teach here the poor but intelligent boys, reading, Spanish, English, mathematics, and geometry; moreover, I teach them to behave like men. I taught the men here how to get a better way of earning their living and they speak I am right.

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We have began and success has crowned our trials."

Que yo traduciria como sigue:

"Mi vida ahora es tranquila, pacifica, retirada, sin gloria, pero la creo util. Enseño aqui a pobres, pero inteligentes niños, la lectura, castellano, inglés, matemáticas y geometria; mas aún, les enseño a conducirse como hombres. Enseño a los hombres aquí la manera como conseguir un mejor medio de vida, y creo que estan convencidos de mi acierto. Hemos comenzado ya, y el éxito ha coronado la prueba."

¿Hay de vosotros quien haya oido de lo que acabo de leer algo sobre religión, catolicismo, protestantismo, cristianismo? Nada y nadie. Y eso fué en la madurez, cuando podia decirse que ha tenido la oportunidad de llevar a la práctica los sueños educacionales acariciados por él. Yo digo que es un sacrilegio afirmar que Rizal sostendria a uno u otro lado de esta cuestión tan controvertida. No debemos decir o hacer nada que mermase el buen nombre de Rizal. Aquel hombre—estoy tentado a llamarle superhombre—con una mentalidad logica, firme, coherente fué quien me ha inspirado, y me he inspirado en él en mi modesta labor educacional, como tambien en mi humilde participación en la vida política. Fué Rizal quien me ha inspirado en mis luchas pro-libertarias, cuando este pueblo me hubo honrado con el cargo de Comisionado Residente en América. Yo no soy quien debe juzgar de la labor de los Comisionados Residentes en Washington, pero sí digo he obrado, con toda la sinceridad del alma, inspirado por los motivos mas elevados, guiados por el patriotismo acendrado de Rizal, en mis actuaciones allende los mares, en relación con nuestras luchas por la independencia. Aquella experiencia de mi vida ha sido ruinoso para mí, y en cierto modo fatal. En el otro lado del vasto Pacifico he dejado pedazos de mi alma, girones de mi corazón. Pero no estoy arrepentido; no me arrepiento de haber luchado, sacrificado, sufrido por la causa de nuestra libertad política.

He sufrido bastante, y estoy seguro de que mi actitud hoy, en esta controversia, me causará otros sufrimientos. Un sufrimiento mas, o un sufrimiento menos, ¿que me importa? Es posible que seamos derrotados, los

de nuestro lado, por la fuerza numérica. Eso tampoco me importa. Para mí, el hombre que está en la razón, está en la mayoría, sino hoy, mañana. En el pasado, he sido tambien derrotado por la misma fuerza numérica; pero después el tiempo se encargó de reivindicarme, dándome la razon. He luchado en vano en el "floor" de la Asamblea contra cierto proyecto de ley, que después fué vetado por el mismo Presidente. He luchado por la continuación del pensionamiento de los maestros, de los que estan en la Constabularia y en el Buró de Sanidad, y he sido arrollado aquí; pero tengo la satisfacción de que, meses después, volvimos a probar la misma ley que habiamos derogado, y recientemente hemos aprobado otro proyecto de ley a favor de los retirables.

Yo afirmo que hay derrotas que son triunfos. El que está en la razón, repito, está en la mayoría en cualquier tiempo. Yo continuaré sirviendo a mi patria, en defensa de su libertad política, y yo quisiera que, en estos últimos años de mi vida, en este corto trecho que me queda de esta peregrinación desde la cuna hasta la tumba, mi vida sea consagrada a la defensa de la libertad religiosa, por que me temo muy mucho que se repita la historia de vejaciones de la que nos habla el pasado. Debemos acordarnos del *Noli Me Tangere* y del *Filibusterismo* de Rizal, y de la *Soberanía Monacal* de del Pilar, obras maestras de nuestra raza, contribución perenne a la causa de la libertad.

Señor Presidente: si por mi actitud sobre este proyecto de ley muriera políticamente cúplase en buena hora mi destino; y si tambien significase mi muerte misma tendria la satisfacción íntima de haber cumplido con mi deber, y poder decir a los queridos seres que me rodeen en mis últimos momentos aquello que dijo Rizal, que envuelve la filosofia rizalina, "morir es descansar."

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## Ven. Maestros Que Fueron de la Logia Bagong Buhay No. 17

1—JOSE ADRIOSOLA REYES (Cromwell.) Nació en San Roque, Cavite, el miércoles 20 de Abril de 1864, fue iniciado en la Logia España en Filipinas No. 307 bajo la jurisdicción del Gran Oriente de España en el año 1894 cuando perteneció hasta el Septiembre de 1896 en que fue preso en el Fuerte de San Felipe por la revolución. Cuando se fundó la Logia Bagong Buhay No. 291 bajo la jurisdicción del Grande Oriente Español en el año de 1907, él fue uno de sus fundadores. Fue su primer Venerable Maestro, salió reelegido en los años de 1908, 10, 15 y 16. Falleció el jueves 17 de mayo de 1922, en el Hospital General, Manila, a la edad de 58 años. Su cadáver fue trasladado a este pueblo en la tarde del mismo día y su sepelio se verificó el domingo, 21 del mismo mes.

2—CATALINO NICOLAS Y BUÑALES (Bathybius). Nació en Cavite, Cavite, el sábado 30 de abril de 1870. Fue iniciado en la Logia "Dalisay" No. 177 bajo la jurisdicción del Gran Oriente de España en el año de 1894. Fue también uno de los fundadores de esta Logia en el año de 1907 y fue su Venerable Maestro en el año de 1909. Falleció en Manila el mes de noviembre de 1933 a la edad de 63 años.

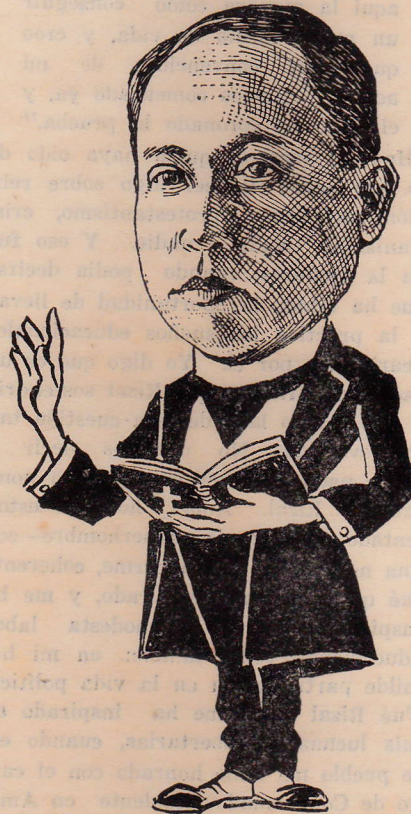
3—JOAQUIN LUCIANO. (Nabuhay). Nació en Cavite, Cavite, el viernes 15 de agosto de 1879. Fue iniciado en esta Logia el 10 de septiembre de 1907, pasó al grado de Compañero el 14 de diciembre del mismo año, y fue exaltado al grado Sublime de Maestro el 7 de mayo de 1908. Fue Venerable Maestro de la misma en el año de 1911.

4—EMILIO ESPINOSA (Gomburza.) Nació en Cavite, Cavite, el jueves 28 de mayo de 1874. Fue iniciado el 1906, pasó al grado de Compañero el 24 de septiembre de 1907, y exaltado al grado sublime de Maestro el 7 de mayo de 1908. Fue Venerable Maestro en el año de 1912 y falleció en el año de 1925 a la edad de 51 años.

5—PEDRO DEL CARMEN (Lakas). Nació en Cavite, Cavite, el domingo 29 de abril de 1877. Fue iniciado en 1906. Fue Venerable Maestro en los años de 1913 y 14 y falleció el mes de octubre de 1915 a la temprana edad de 38 años.

6—EMILIO J. BASA (Lumusak). Nació en San Roque, Cavite, el jueves 24 de agosto de 1882. Fue iniciado el 8 de marzo de 1913, pasó al grado de Compañero y exaltado al grado Sublime de Maestro el día 27 de agosto de 1914. Fue Venerable Maestro en los años de 1917 y 20.

### Ven. Her. SIMPLICIO OCAMPO



*Es Ocampo un buen doctor  
que te cura cualquier mal....  
De su logia es fiel rector,  
el caudillo sin igual.*

7—LADISLAW DIWA Y NOKON (Baguio). Nació en San Roque, Cavite, el sábado 27 de junio de 1863. Fue Venerable Maestro en el año de 1918. Falleció a la edad de 67 años, el miércoles 12 de marzo de 1930.

8—AUGUSTO ADRIOSOLA REYES Y KAINGAL (Juvenal). Nació en Caridad, Cavite, el domingo 31 de enero de 1892. Fue iniciado el 7 de Marzo de 1914, pasó al grado de Compañero y exaltado al grado Sublime de Maestro el día 31 de marzo de 1917 y fue Venerable Maestro en el año de 1919. Falleció el 3 de julio de 1925, a la temprana edad de 33 años.

9—LUIS SERRANO Y SAN AGUSTIN (Kalipulako). Nació en Cavite, Cavite, el miércoles 31 de enero de 1877. Fue iniciado en la Logia Luz de Cavite el 30 de enero de 1913 y pasó al grado de Compañero el 12 de septiembre del mismo año, Regularizado en esta logia el día 8 de agosto de 1914, y exaltado al grado Sublime de Maestro el 28 de abril de 1915, fue Venerable Maestro en el año 1921 y falleció a la edad de 56 años en el año 1933.

10—FELIPE CABEZAS (Bayani). Nació el viernes 8 de julio de 1870 en Cavite, Cavite. Fue iniciado en 1906, pasó al grado de Compañero el 1.º de noviembre de 1907, y exaltado al grado Sublime de Maestro el 2 de febrero 1913. Fue Venerable Maestro de esta logia en el año de 1922.

11—MANUEL DEL CARMEN. Nació en Cavite, Cavite, el domingo 25 de abril de 1886. Fue iniciado el día 2 de diciembre de 1918, pasó al grado de Compañero el 23 del mismo mes, y exaltado al grado Sublime de Maestro el 4 de enero de 1919. Fue Venerable Maestro en los años de 1923, 24, 26, 27 y 28.

12—PABLO ADRIOSOLA REYES Y PAÑGILINAN (Santolan). Nació el jueves 26 de noviembre de 1880. Fue iniciado el 12 de diciembre de 1913, pasó al grado de Compañero el 21 de noviembre de 1914, y fue exaltado al grado Sublime de Maestro el 26 de junio 1915. Fue Venerable Maestro en el año de 1925 y falleció en el año de 1929 a la edad de 49 años.

13—VALERIANO CUSTODIO (Malake). Nació el sábado 15 de diciembre 1877 en Caridad, Cavite. Fue iniciado en la Logia Smukuan No. 242 el 16 de septiembre de 1906, pasó al grado de compañero el 24 de agosto 1907 y exaltado al grado Sublime de Maestro el 31 de octubre del mismo año. Fue Venerable Maestro en el año de 1929.

14—ANDRES DE LEON (Malindig.) Nació en Gasan, Marinduque, el domingo 26 de febrero de 1888, fue iniciado el 9 de diciembre de 1916, pasó al grado de Compañero el 7 de marzo de 1924 y exaltado al grado Sublime de Maestro el 30 de agosto del mismo año. Fue Venerable Maestro en el año de 1930.

*(Continúa en la página siguiente)*

## Ven. Maestros Que Fueron de la Logia Bagong Buhay No. 17

(Continuacion de la pagina anterior)

15—PEDRO R. SANTOS (Anito). Nació en Cavite, Cavite, el jueves 13 de mayo de 1880, fue iniciado el 19 de octubre de 1907, pasó al grado de Compañero el 15 de abril 1908, y exaltado al grado Sublime de Maestro el 23 de diciembre de 1909. Fue Venerable Maestro en el año de 1931.

16—FRANCISCO LLAMADO (Magtibay.) Nació en Caridad, Cavite, el lunes 17 de mayo de 1886, fue iniciado el día 4 de abril de 1908, pasó al grado de Compañero y exaltado al grado Sublime de Maestro el 30 de agosto de 1909. Fue Venerable Maestro en el año de 1932.

17—FRANCISCO ADVINCULA Y JAIME. Nació el lunes 5 de octubre 1891, fue iniciado el día 17 de mayo 1924, pasó al grado de Compañero el 28 de junio y exaltado al grado Sublime de Maestro el 2 de agosto del mismo año. Fue Venerable Maestro en el año de 1933.

18—ELADIO PEÑALOZA. Nació en Cavite, Cavite, el lunes 18 de febrero de 1878, fue iniciado el día 31 de mayo de 1919, pasó al grado de Compañero el 18 de agosto y fue exaltado al grado Sublime de Maestro el 4 de octubre del mismo año. Fue Venerable Maestro en el año de 1934.

19—RAMON C. DESIDERIO. Nació en Cavite, Cavite, el viernes 7 de marzo de 1899. Fue iniciado el día 1.º de junio de 1921, pasó al grado de Compañero el 11 de agosto y exaltado al grado Sublime de Maestro el 19 de septiembre del mismo año. Fue Venerable Maestro en el año de 1935.

20—CEFERINO PICACHE Y MA-TEO (Sócrates). Nació en San Roque, Cavite, el lunes 26 de agosto de 1878, fue iniciado el 19 de abril de 1913, pasó al grado de Compañero el 15 de noviembre del mismo año, y exaltado al grado Sublime de Maestro

## Notas y Noticias

*De las logias SOLIDARIDAD y DALISAY:*

Con la asistencia de miembros de estas dos logias se ha estado celebrando en los pasados meses de junio y julio diferentes fiestas en las residencias de los Hermanos Juan del Rosario, Enrique Tectico e Ignacio Torres. Deseamos que estas fiestas, que suelen estar siempre muy concurridas, vayan repitiéndose a menudo.

el 24 de junio 1916. Fue Venerable Maestro en el año de 1936.

21—GERVASIO PAÑGILINAN Y ENRIQUEZ. (Lakarán). Nació en San Roque, Cavite, el lunes 19 de junio de 1876. Fue iniciado el 2 de Marzo de 1912, pasó al grado de Compañero el 12 de Agosto del mismo año, y fue exaltado al grado Sublime de Maestro, el 4 de julio 1914. Fue Venerable Maestro en 1937.

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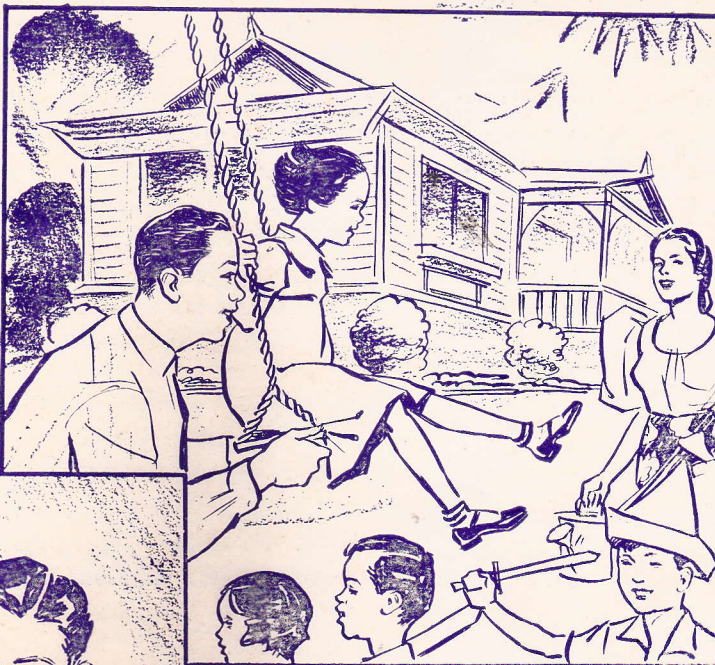
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