

The Cable Tow

Vol. XVI

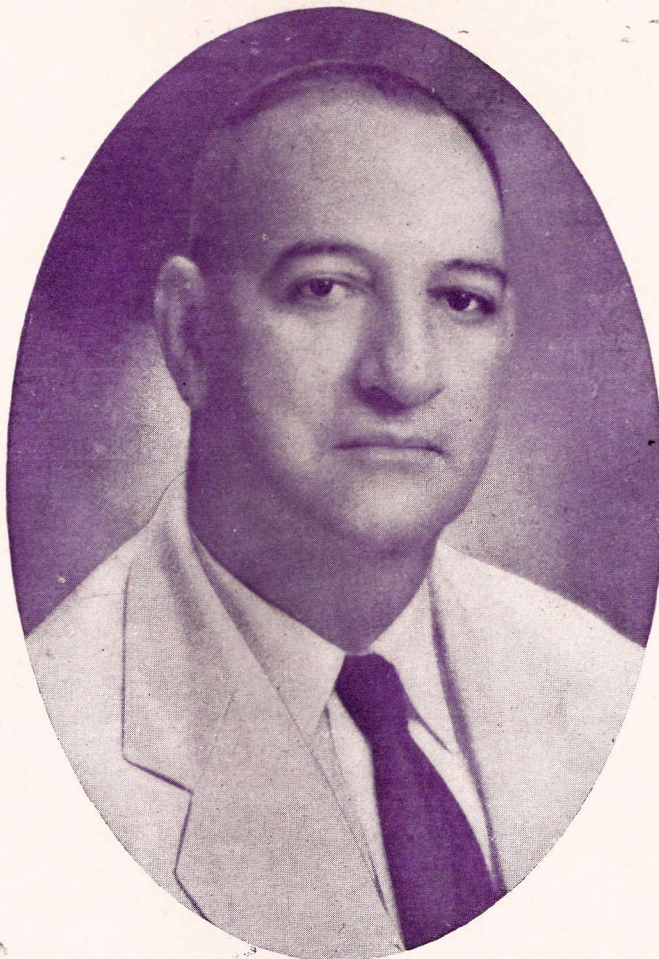
Manila, P. I., April, 1939

No. 11

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

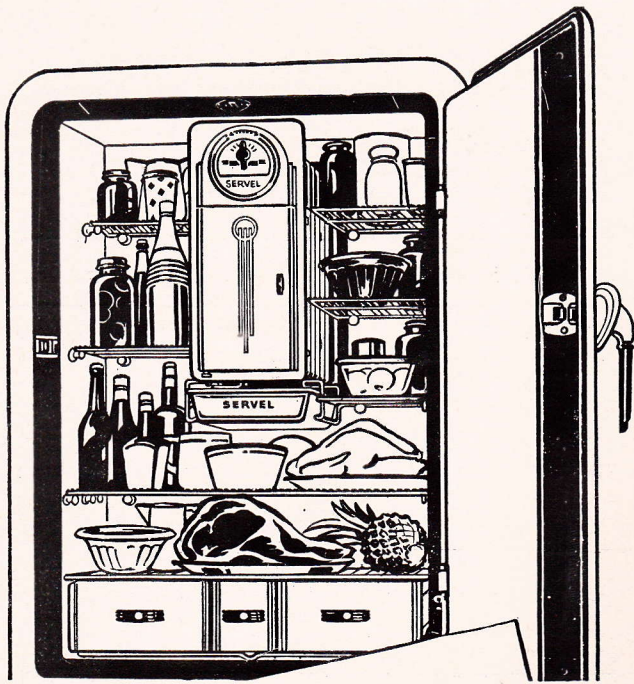
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

AN INDEFATIGABLE MASON



Mor. Bro. Michael Goldenberg, P.M.

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



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THE CABLETOW

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

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

EDITORIALS

A DISEASE OF RAPID GROWTH

IT is the duty of every one of us to reduce absenteeism at Lodge meetings to the minimum. Absenteeism is a disease of rapid growth and before you know it, its virus has attacked everybody.

Stated meetings are but once a month and the day can easily be set aside for punctual compliance by any Brother. Let not any excuse be found now, for tomorrow another excuse will present itself, and so on, until the habit is formed.

The stated meeting is the life of the Lodge. It is the occasion for a frank exchange of views, the cementing of friendship among the brethren. Forget

it and you are even guilty of ingratitude.

It is regrettable to see memberships dwindle in a number of cases, still more regrettable to admit that the cause is in the East. We heard several brethren complain that their Lodge is lagging in interest, and point to the new Master as responsible for the drift towards zero.

Let every Master in this jurisdiction resolve not to allow such a thing to happen in his Lodge, and let every Past Master do his very best to encourage every officer. We must save Masonry from decadence in the Philippines. Absenteeism is the one sure cause of that decadence.

THE LIGHTS ARE EXTINGUISHED

THE avarice of the totalitarian states of Europe appears insatiable. A while ago it was Czechoslovakia that groaned under the invader's heels, now it is Albania. About a year back it was Austria, and the world saw the most brutal persecution of helpless minorities in the history of modern times. It is undeniable that the measure of black deeds will run higher unless the democracies call a halt to this haughty march of power-drunk dictators.

Our brethren of Austria and Czechoslovakia have been dispersed, and Spain, it goes without saying, has seen, temporarily at least, the extinction of our three symbolic Lights. Gone of course are all Masonic activities in Germany and Italy, the two powers who may yet crush all of Europe unless the "Stop Hitler" drive of England and France succeeds.

Freemasonry, since time immemorial the mainstay of human liberty, has come to partial grief but, like the Phoenix, it will emerge again in the end. These crises in human relations will pass and man will rise to his normal level of intelligence and reason. We

do not believe that human beings can be really dumb cattle, even if they are in black or brown shirts. We have faith in humanity as a creature of God striving to live true to His image.

The day is to come when these chains the dictators are forging around the bodies of their subjects will snap and peoples will be free again. The totalitarian life is not the normal life; it is the fantasy of glorified gangsters. The history of civilization abundantly proves that the ferment of liberty is not a perishable thing and that when least suspected it surges up with catastrophic effects for those who would suppress it by the artificial remedies of force.

Freedom will ring again as soon as the dictators' propaganda has spent its force. We shall await with patience the day of emancipation, when the tyrants who are digging their graves now will be laid away. The law of retribution is forever operative, and those who are doing their worst during this temporary lapse of the human spirit, are sure to pay their due. Then men will be men of good will again, instead of mere idolaters of self-appointed gods, or automatons of hate and destruction.

NEWTON C. COMFORT *

By *FREDERIC HARPER STEVENS, P. G. M.*

"Life's race well run,
Life's duty well done,
Life's victory won,
Now cometh rest."

Our brother Newton C. Comfort has gone to rest!

How inadequate are words to express one's emotions at the passing of a great and good man! Far better would it be could you and I clasp each other by the hand and, standing silently, read each other's thoughts as we recalled events in the life of that beloved Mason.

Newton C. Comfort will always live in our memories as a Mason, walking in the ordinary pursuits of life, who lived up to and practiced the tenets of our order and who believed in the Brotherhood of Man.

We, who are approaching the time when the shadow of night falls upon our lives, receive much of our happiness by closing our eyes and living in the memories of days gone by.

A fond memory is that Newton C. Comfort was a friendly man!

I can see Newton C. Comfort nearly thirty years ago when I, a stranger walked into his Lodge. He made me realize that Masonry is Friendship, as with his kindly, courteous greeting he made me feel at home—a stranger in a far land. He taught me to believe as he believed; to be friends with all men, no matter how they differ from us in creed, color, or condition; to fill every human relation with the spirit of friendship. That men must live as friends, if they would live as befits our world—was his creed.

A fond memory is that he was a charitable man!

When he was Grand Secretary, his charity fund never was large enough to take care of the widows and orphans whose thanks and gratitude was Newton C. Comfort's most acceptable offering to God. From out of his own substance he gave more than he could really afford, but no appeal for help was ever turned away. He believed that Masonic charity is strong, kindly, beautiful, and tender, and not charity at all in the narrow sense of the word. Nay, he believed that it does not wait until a brother is in distress, but throws the affectionate arm of friendship around the drooping shoulders of a downcast soul, giving a friendly pat on the back without which life is cold and harsh. "Friendship, fraternity, fellowship—this is the soul of Free Masonry, of which charity is but one gesture with a thousand meanings" was the creed of Newton C. Comfort.

A fond memory was Newton C. Comfort's sincerity. Earnestness and sincerity looked out from the eyes of our friend. We still feel that he is still looking steadfastly into our hearts, and his wish, if it could be expressed, would be that the members of our

Grand Lodge fight to maintain the high standing of our fraternity that he, one of the pioneers of American and Philippine Masonry, ever strove for. He was sincere when he spoke to us from our platforms advocating that the spirit of Masonry is, since we are all born into the world by one high wisdom and one vast love, that we are brothers to the last man of us, forever. For better or worse, for richer or for poorer, in sickness and in health, all men are held together by ties of spiritual kinship, sons of one Eternal Father. Such was the creed of Newton C. Comfort.

Another fond memory was the day he told me he was going to be married to that gracious woman who today is bowed down with her grief. How happy he was! He went to his library and got out a book and read to me from Ingersoll these beautiful lines:

"The affection that man has for woman is, in my judgment, the holiest and most beautiful thing in nature; the affection that woman has for man—that affection, that something we call love—has done all there is of value in the world. It has civilized mankind, made all the poems, painted all the pictures, and composed all the music. Take it from the world and we will be simply wild beasts—far worse than wild beasts, for they have affection for each other and for their young."

Such was the love of Newton C. Comfort.

Into the field of Masonry in the Philippines came this quiet, gentle-hearted man, of fraternal instincts and humanitarian sentiments, having the wisdom of patience and the patience of love; conservative, seeking to plant seeds in the good soil of understanding; friendly of spirit, gracious of temper, faithful of heart; a man of haunting sympathy and healing goodwill; a small-town man, who loved all kinds of folks, at once our neighbor and our friend; honored for his character, beloved for his simple, unveneered humanity and to be remembered always a man, a friend, a brother, a Mason.

Thus passed Newton C. Comfort. No purer, nobler man has stood at the altar of Freemasonry or left his story in our traditions. He was an eminent Mason, alike for his high rank, his rich culture, and, more than all of these, for his enduring service. Nor will our Craft ever permit to grow dim the memory of that lovely soul, wise and gracious teacher—"a Mason to whom the world was a Temple, a poet to whom the world was a song."

Oh, God, take to your arms of peace this great soul whom you loaned to us for such a short while. His work is finished, but his example will go thundering down the annals of time and those yet unborn will be better because he lived among us.

(*) *Oration delivered at the Lodge of Sorrows held by the Grand Lodge of the Philippine Islands on March 31, 1939, in memory of our Grand Secretary Emeritus Newton C. Comfort.*

NEWTON C. COMFORT *

By GEORGE ROGERS HARVEY, P. G. M.

This hour is dedicated to the memory of one of our most beloved Past Grand Masters, M. W. Bro. Newton C. Comfort. I have been asked to speak briefly for the Grand Lodge of Free and Accepted Masons of the Philippine Islands regarding the life and labors of our beloved Brother, who passed away at his home in Manila on March 5, 1939. In his sudden passing with heart disease we are again reminded that "In the midst of life we are in death."

Brother Comfort was born in Burkittsville, Maryland, on May 15, 1870. He was graduated in Pharmacy about forty years ago, obtained an appointment in the United States Public Health Service soon thereafter and came to the Philippine Islands about March, 1900. The greater part of his work in the Philippines was with that division of the United States Public Health Service commonly known as the "Division of Foreign Quarantine." He held important administrative positions in the Government service including that of Chief Pharmacist of the "Division of Foreign Quarantine." He retired from that office some years ago on account of failing health, but continued to make his home in Manila until death claimed him. He was married on March 25, 1920, to Miss Encarnacion del Moral, who survives him.

Brother Comfort has long evinced a profound veneration for the institution of Freemasonry. It was his effort to make the world a better place in which to live. His love for the teachings of the Holy Bible and his attachment to the principles and precepts of Freemasonry formed the basis of his clean and upright life. He was a charming gentleman of attractive personality.

Brother Comfort received the sublime degree of Master Mason in Manila Lodge No. 342 when it was working under the Grand Lodge of Free and Accepted Masons of California. In 1907 he demitted from Manila Lodge No. 342, now known as Manila Lodge No. 1 under the Grand Lodge of the Philippine Islands, and took an active part in organizing Corregidor Lodge No. 386 then under the Grand Lodge of California. He loved and lived his Masonry and was always happy in his Lodge work. He was the first Senior Warden of Corregidor Lodge and in December, 1907, became its second Worshipful Master. He did not lose interest in his Lodge work, but was always ready and willing to help in any capacity in which his services might be needed. He had the noble impulse to be helpful to his fellow-men.

In addition to various other Masonic activities, Brother Comfort was prominently connected with the

organization of our Grand Lodge of Free and Accepted Masons of the Philippine Islands. He was entitled to great credit for the excellent work done in completing the organization of the Grand Lodge on December 19, 1912. He was elected as our first Grand Lecturer, and in 1914 was elected to the important office of Grand Master. After serving in that office for one year he was elected as Grand Secretary and continued to hold that office during the critical years of the life of the Grand Lodge until his health failed, and after his retirement from that office the Grand Lodge, in the 1939 Annual Communication, showed its appreciation of his services by unanimously electing him as Grand Secretary Emeritus. Whenever his health permitted, he attended the communications of the Grand Lodge and other Masonic bodies up to the time of his death. In his addresses to the Grand Lodge and to the Lodges he always inspired the brethren with exalted thoughts based upon the teachings of the Holy Bible and Freemasonry. In late years he has not been so well known among the brethren as in the earlier years of his Masonic labors; but the older brethren of this Grand Jurisdiction who worked with him in the Lodges in the days of his greatest activity as a Craftsman will never fail to remember him as a friend and Brother of the Craft. For many years he has been a frequent contributor to the literature of our Craft and he never wrote a word that was not inspired by the love of God, of nature, and of his fellow-men. Those who have known him all these many years have loved and respected him as a Christian gentleman and a good Mason. He always stood for the principle of the greatest good to the greatest number, but he was tolerant and considerate of the rights and opinions of those who did not see eye to eye with him. The measure of his years was full. When the day is done—when the work of life is finished—when the gold of evening meets the dusk of night, the tired laborer, beneath the silent stars fell asleep. In his passing from our view the Fraternity has lost one of its best and truest exponents. We should rejoice that he lived so long—almost three score years and ten. The working tools which he has laid down will henceforth be wielded by others. Upon the foundations which he has helped to lay others will now build.

"Farewell, dear voyageur—'twill not be long,

Your work is done—now may peace rest with thee,
Your kindly thoughts and deeds—they will live on;
This is not death—'tis immortality."

—ANON.

(*) Oration delivered at the Lodge of Sorrow held by the Grand Lodge of the Philippine Islands on March 31, 1939, in memory of our Grand Secretary Emeritus Newton C. Comfort.

THE SHALE OF OUR SOULS

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

(Specially Written for The Cabletow)



MAN—the egregious conceit, “Made a little lower than the angels” forsooth, yet not much above a simian. Man—the distortion of what ignorant priests averred was “made in the image and likeness of God”—the animal placed on earth incomplete and left to evolutionary forces and grinding circumstances to unfold through ages of chimerical development. Man the humble thing that egotistically and impiously presumes himself godlike, grovelling in self-degradation and ignominious search for grosser sensations—will he awaken to even partial realization of his grotesque vanity and fatuity of going?

“Before the hills in order stood,
Or earth received her frame,
From everlasting Thou are God.—
To endless years the same.”

Walk through the park or along the street, and observe the wrecks of twisted, contorted, broken, crippled, blind, weazened and deformed types that swarm along busy avenues, whither? No one knows, but they creep or hobble out of desolate hiding places at sunrise, to horrify the fortunate others who gather skirts and cloaks away from possible contact. Their physical magnetism is diseased, its effuviate poisonous, their vile breath noxious, their touch abhorrent, their pleas pitiful, their places on earth equivocal and of dubitable utility, yet they persist, and when some pass away into the blessedness of death, others quite as hideous take position in the procession that flows as flotsam and jetsam in the sea of life. Fearful is the mystery of living, and gruesome the fate of myriads that struggle fitfully into vice, degradation, poverty and meanness. How easy is the way to Hades, and how many prefer the highway there. “Strait is the gate and narrow is the way up and towards the heights of individual excellence. Few there be who find it.” Why? The masses seem born for misfortune and debauchery as the sparks to fly upward. This seems to justify the hope of many for a new chance through reincarnation, here or elsewhere. All who entertain such wish formulate a hopeful plan of the next scene, and all wish banishment from their path all the horrid types of humanity observed today. The degenerate are without hope, and since the sympathetic can-

not serve them, why must they disgrace and be parasitic?

Personality is the outward expression of mind. Mind is but one function of soul. The brain does not originate thought, but is like unto the wire that conducts electricity. It is the medium of achievement and not the origin of mentation.

The Psalmist declared “man fearful and wonderfully made.” If we of today, with our greater knowledge, could fully realize our physical make-up, we would exclaim with greater excitement: “Wonderfully made and provided.” Ponder this thought: It is estimated that almost one thousand million of red blood corpuscles disintegrate in our bodies every minute. Fancy the activity of the factories that supply the new cells to replace the destroyed. Ordinarily, a human being has between five to six quarts of blood, containing on an average twenty five to thirty million red blood corpuscles, approximately as many as there are cells in the body. Think of the frenzied activity required to maintain the equilibrium between death and renewal of corpuscles. When body cells are destroyed in a mass, new growth replaces the destroyed area, and when the needed quota is filled, the reparative process stops, why or if it continues it is like the crazy cell-growth of cancer. In our conceit and sufficiency, we fail to observe the marvels all about us or at work within our bodies. We generally give more fearsome thought about saving our silly souls that we cannot lose if we tried, than to conserving and caring for our physical instrument of earth-expression.

There is PURPOSE in all of the Universe. What is it?

Flower in the crannied wall, some where in your being is the pattern of all that constitutes your full-blown beauty and ultimate. What is it, thou blustering atheist, if there be such a fool! What assembles directs, molds this lovely thing, causes it to reproduce in kind, if there be no Intelligence for its wise and astounding guidance? The origin of the lowliest life is a marvel of ingenuity and progressive possibilities. Unfoldment is the impulse involving everything that is created. Towards what Purpose? There is design everywhere.

Discoveries in science are upsetting old orthodox notions, and why is it wicked to think, or modify our ideas of the Creator, as our intelligence develops? The screams from some shallow pulpits are like the yells of discomfitted savage hoodoo man when his magic is upset by chemistry of science.

Soul-riches are acquired through poignancy, both of the physical and the spiritual. Pain is the emery that burinishes, provoking thought, reflection, sympathy for others. Pain giveth to understand. By and through its ministrations and monitions do we learn pity and commiseration for our fellows. This is why it comes to some in unusual measure: they have need for large doses of pain that they may have impressed upon their consciousness the knowledge that all must go upward together; that there is no selfish salvation, whatever salvation may mean. No vicarious atonement, or vicarious payment of what each owes to the community of souls, can avail. Each must pay his own debts and make full reparation; else, nature, God, Destiny, were unjust.

Maturity of soul: it is only such as are granted the right to enter in through the gates into the city of Perfection.

What are the little foxes that gnaw the fruit-buds of Character? Impatience, irritability, intolerance, petulance, anger, prejudice, self-pity. How admirable that one who is “mistress of herself though china fall.” How gracious the charm of him who is urbane and unmoved by disaster; whose serenity is unperturbed by market rise or fall, crop failure, or murrain in his herd. How we bless the man who carries his head high and is unmoved by panic or pestilence. How strong the defense and impenetrable his soul-armor who smiles at Fate. Such strength of character is not an inheritance, though environment and association with such is infectious.

It is the similars who generally find entry into family circles where dignity or flossiness obtain. We do not choose our children. There is gravity to spirit, and we mostly drift into that familiar environment we prefer or deserve. Genius is not transmissible. In every case, it is manifestation of precedent endeavor in another era, of wished—for excellence; attainment through laborious effort and striving after. “God is not mocked.”

WASHINGTON'S BIRTHDAY

By MAURO BARADI

It was my privilege to join our brethren here in the celebration and observance of the 207th anniversary of the birth of Washington, the First President of the United States. On this historic and eventful holiday—February 22, 1939—the people of the nation in all walks of life halted their daily tasks to enable them to render homage and pay tribute to the man whom our Rizal referred to as “that great man who has not his equal in this century.” Early in the morning with the Stars and Stripes waving proudly and majestically over the housetops and government buildings, countless wreaths from numerous entities and organizations were placed at the base of Washington Monument the most notable of which was that of President Franklin Delano Roosevelt and those from the Lodges. This monument a stupendous shaft of granite, 555 feet 5-1/3 inches in height and the highest work of masonry in the world—at least on that day became the mecca of all liberty-loving peoples throughout the world. I was very much impressed with the Masonic ceremonies rendered in Washington’s honor not only in Washington City itself but in other cities. On this day, the Grand Masters of 49 Masonic Grand Jurisdic-

tions convened in the gigantic and imposing Washington National Memorial at Alexandria, Virginia, where as a body they paid homage to George Washington, the first Master of Alexandria Lodge No. 22. There I saw evidences of Washington’s great work as a great member of our Institution; I listened to the lofty tributes paid him by his own brethren. There I have heard said of him that the countless good things he had done for others and the world indeed remain and is immortal. In the evening at the George Mason Hotel at Alexandria, Masonry again added more tribute to Washington; in that place and on that occasion where brethren from all over the country gathered together, Governor James H. Price and Senator Harry F. Byrd of Virginia and Representative Thorkelson of Montana spoke expressing as it were the gratitude of Masonry and America at large because the Supreme Architect of the Universe brought into being Washington, the man. The scene then shifted to historic and picturesque Mount Vernon, the First President’s Home and where his tomb is located. The seemingly endless caravan to the tomb was proof eloquent of the people’s ever-increasing reverence for Washington. There again the Nation’s Chief Executive through his representative placed a wreath. And the Philippines too had a modest share in the impressive celebration. Headed by Vice-President Osmeña—accompanied by Bros. Antonio de las Alas and Camilo Osias and others—a group of Filipinos made a pilgrimage to Mount Vernon and placed their wreath at the tomb. In the city of Washington Filipinos and their friends gathered together to commemorate the occasion.

What nobler things can we strive for than to emulate the ideals for which Washington lived and follow the principles for which he fought! For certainly a man or group of men who believe in an institution or aggregate of institutions which build their “Temples in the hearts of men and among nations” shall not perish from the face of the earth but shall live for ever and ever.

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(Sgd.) TEODORO M. KALAW
Grand Secretary

Grand Lodge of the Philippine Islands
Subscribed and sworn to before me
this 23rd of March, 1939.

(seal) (Sgd.) ANTONIO GONZALEZ
Notary Public

My Commission expires on Dec. 31, 1940.

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Series 1939

SICK COMMITTEE

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

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- St. John's No. 9.**—W. M., Frank Seldon O'Brien, 1026 Taft Ave., Manila. S. W., Sidney Stow Taylor, c/o Pacific Com. Co., Manila. J. W., Allen Lewis Golding Dwyre, c/o Peoples Bank & Trust Co. Treasurer, Seldon W. O'Brien, P. O. Box 708, Manila. Secretary, Frank C. Miles, 418 Colorado, Manila. (Stated Meeting Second Friday.)
- Iloilo No. 11.**—W. M., Jose A. Quimpo, Off. of Prov. Treas., Iloilo, Iloilo. S. W., Eduardo Hibionada, Off. of Prov. Auditor, Iloilo, Iloilo. J. W., Francisco B. L. Jison, Santos-Lopez Sugar Cent. Barotac, Iloilo. Treasurer, Ricardo A. Luna, 135 Rizal, Iloilo City. Secretary, Jose L. Zerrudo, P. O. Box 146, Iloilo City. (Stated Meeting First Thursday)
- Nilad No. 12.**—W. M., Nicolas S. Cruz, 2739 M. Natividad, Manila. S. W., Epifanio T. Santos, Tondo Elementary School, Manila. J. W., Lamberto T. Javalera, c/o Malacañang Palace, Manila. Treasurer, David Navarro, 901 Kansas, Int. 2, Manila. Secretary, Jose M. E. Leon, Luzon Surety Co., Manila. (Stated Meeting First Saturday.)
- Walana No. 13.**—W. M., Dionisio F. Alejandro, 3 Basa, San Juan del Monte, Rizal. S. W., Antonio A. Francisco, c/o Phil. Refining Corp., Manila. J. W., Arcadio M. Reyes, House No. 5 Manila RR. Caloocan. Treasurer, Leoncio Tanguilan, 511 San Marcelino, Manila. Secretary, Orestes Hermosura, 1445 Misericordia, Manila. (Stated Meeting First Saturday.)
- Dalisy No. 14.**—W. M., Hermogenes Alonso, 105 Escolta, Manila. S. W., Arsenio Tenmatay, 924 Don Quijote, Sampaloc, Manila. J. W., Brigido M. Roxas, 1229 Lealtad, Sampaloc, Manila. Treasurer, Domingo Santos, 521 Regidor, Manila. Secretary, Esteban Munarriz, E. Fernandez, San Juan, Rizal. (Stated Meeting First Tuesday.)
- Pilar No. 15.**—W. M., Mauro Mendez, San Juan, Rizal. S. W., Fortunato M. Ejercito, 1523 Sison, Paco, Manila. J. W. Pablo Tuñog, 1173 Sto. Cristo Ext., Manila. Treasurer, Mariano Dominguez, Imus, Cavite. Secretary, Meliton Darwin, Imus, Cavite. (Stated Meeting First Saturday.)
- Sinukuan No. 16.**—W. M., Jose Artiaga, c/o Manila Pilot Ass., Manila. S. W., Eliseo Alampay, c/o Manila Railroad Co., Manila. J. W., Arcadio Arevalo, c/o Manila Railroad Co., Manila. Treasurer, Dee K. Chiong, 950 Juan Luna, Tondo, Manila. Secretary, Gregorio Velasco, 2425 Dalaga St., Tondo, Manila. (Stated Meeting Second Friday.)
- Bagong Buhay No. 17.**—W. M., Benito Villareal, San Roque, Cavite. S. W., Silvino Picache, San Roque, Cavite. J. W., Hermenegildo Perez Santos, Caridad, Cavite. Treasurer, Ramon C. Desiderio, Cavite, Cavite. Secretary, Francisco Advincula, San Roque, Cavite. (Stated Meeting Third Saturday.)
- Araw No. 18.**—W. M., Diego Locsin, 622 Cataluña, Sampaloc, Manila. S. W., Miguel Tabunliong, 720 Magdalena, Bdo., Manila. J. W., Chan Kee, 546 Magdalena, Bdo., Manila. Treasurer, Tan Tian Sang, 512 Sto. Cristo, Manila. Secretary, Ong Tiong Chie, 467 Nueva, Bdo., Manila. (Stated Meeting Second Saturday.)
- Silañagan No. 19.**—W. M., Florencio Ilagan, Pasig, Rizal. S. W., Elpidio L. Cruz, Pasig, Rizal. J. W., Jose M. Santos, Pasig, Rizal. Treasurer, Pedro C. Jabson, Pasig, Rizal. Secretary, Eleno de los Reyes, Pasig, Rizal. (Stated Meeting First Saturday.)
- Rizal No. 20.**—W. M., Simon C. Pasamba, Lopez, Tayabas. S. W., Porfirio A. Romulo, Lucena, Tayabas. J. W., Cleto Aspre, Tagawayan, Tayabas. Treasurer, Hipolito E. Valeña, Lopez, Tayabas. Secretary, Victor Oblefias, Lopez, Tayabas. (Stated Meeting Last Saturday.)
- Dapitan No. 21.**—W. M., Rafael M. Moreno, 2777 Herran, Paco, Manila. S. W., Ciriaco Acuña, 609 Bambang, Manila. J. W., Isidro L. Vejunco, 1861 Paz Extension, Manila. Treasurer, Deogracias Robles, 543 Santo Sepulcro, Manila. Secretary, Antonio Jonson, 3 F. Roman, San Juan, Rizal. (Stated Meeting Second Wednesday.)
- Rizal No. 22.**—W. M., Daniel S. Albano, National Library, Manila. S. W., Luis Montilla, National Library, Manila. J. W., Tiburcio Tumaneng, National Library, Manila. Treasurer, Venancio P. Sanoy, Budget Commission, Manila. Secretary, Marciano Guevara, Metropolitan Water Dist., Manila. (Stated Meeting First Wednesday.)
- Solidaridad No. 23.**—W. M. Ignacio Torres, 2105 Callejon Makata, Manila. S. W., David Baltazar, 32 Opalo, San Andres Sub-Div., Manila. J. W., Avelino Balazar, 1030 (Int.) San Marcelino, Manila. Treasurer, Emilio Pestaño, 434 G. Tuazon, Sampaloc, Manila. Secretary, Juan A. del Rosario, 1437 Mangahan, Sta. Cruz, Manila. (Stated Meeting Third Thursday.)
- Banahaw No. 24.**—W. M., Enrique D. Epino, Atimonan, Tayabas. S. W., Vicente O. Orda, Atimonan Tayabas. J. W., Victor M. Degracia, Atimonan, Tayabas. Treasurer, Francisco Ortiz, Atimonan, Tayabas. Secretary, Ambrosio Velasco, Atimonan, Tayabas. (Stated Meeting First Saturday.)
- Malinaw No. 25.**—W. M., Rufino Flores, Santa Cruz, Laguna. S. W., Alfredo Borja, San Pablo, Laguna. J. W., Simon, L. Magpantay, San Pablo, Laguna. Treasurer, Melanio Valdellon, San Pablo, Laguna. Secretary, Julio A. Alvero, San Pablo, Laguna. (Stated Meeting Second Saturday.)
- Pinagsabitan No. 26.**—W. M., Werner Schetelig, San Pablo, Laguna. S. W., Marciano A. Diaz, Santa Cruz, Laguna. J. W., Ezequiel Evidente, Magdalena, Laguna. Treasurer, Ignacio V. Noble, San Pablo, Laguna. Secretary, Nicasio K. Galipot, Sta. Cruz, Laguna. (Stated Meeting First Saturday.)
- Batong-Buhay No. 27.**—W. M., Delfin, A. Viola, Juzgado Mun., A. Bonifacio, Manila. S. W., Angel Montes Sousa, c/o Mora Electric, 280 Ayala Blvd. J. W., Yang Wen Ying, Alvarado Ext., 909, Palomar Park. Treasurer, Eugenio Dizon, c/o Secret Service, Luneta Stn. Secretary, Enrique Ant. Gaerlan, 1320 M. Natividad, Manila. (Stated Meeting Second Thursday.)

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OFFICERS OF SUBORDINATE LODGES, 1939-1940

(Continued from the preceding page)

- Balintawak No. 28.**—W. M., Pedro Luna, Gumaca, Tayabas. S. W., Teofilo Olivera, Quezon, Tayabas. J. W., Co King Hong, Gumaca, Tayabas. Treasurer, Lim Hap, Gumaca, Tayabas. Secretary, Victoriano A. Tañafraña, Gumaca, Tayabas. (Stated Meeting Second Saturday.)
- Zapote No. 29.**—W. M., Pedro Raqueño, Arellano H. S., Manila. S. W., P. de los Reyes, P. O. Box 990, Manila. J. W., Marcelino Constantino, Bu. of Plant Industry, Manila. Treasurer, Jacinto N. Beltran, Phil. Nat. Bank, Manila. Secretary, Miguel Bonifacio, P. O. Box 2343, Manila. Stated Meeting Third Saturday.)
- Maktan No. 30.**—W. M., Nicanor E. Santos, 405 Magallanes St., Cebu City. S. W., Remigio Murillo, 109 Lakandola St., Cebu City. J. W., Tomas Cerilles, 240 Andres Bonifacio, Cebu City. Treasurer, Marcial Borrromeo, c/o Botica Santo Niño, Cebu City. Secretary, Loreto Maribao, 75 Juan Luna, Cebu City. (Stated Meeting Second Friday.)
- Ibarra No. 31.**—W. M., Gonzalo T. Vales, P. O. Box 1415, Manila. S. W., Antonio R. Rieta, Kawit, Cavite. J. W., Jose R. Villanueva, Kawit, Cavite. Treasurer, Angel Saqueton, Kawit, Cavite. Secretary, Andres Polintan, 220 Grey, Manila. (Stated Meeting Second Saturday.)
- Isarog No. 33.**—W. M., Jose T. Dy-Liacco, Naga, Camarines Sur. S. W., Dy Chinco, Pili, Camarines Sur. J. W., Felicisimo Capucan, Camaligan, Camarines Sur. Treasurer, Chin Yit, Bicol Hotel, Naga, Cam. Sur. Secretary, Paulo Elizan, Box 51, Naga, Cam. Sur. (Stated Meeting Second Saturday.)
- Lincoln No. 34.**—W. M., Donald E. Scofield, U. S. Naval Stn., Olongapo, S. W., Purisimo Ramos, 188 Draper St., Olongapo, Zambales. J. W., Segundo M. Domingo, 35 Fegan St., Asinan, Olongapo, Zambales. Treasurer, Gabriel M. Cabling, P. O. Box 39, Olongapo, Zambales. Secretary, Valeriano E. Abad, 517 Harris Ave., Olongapo, Zambales. (Stated Meeting First Saturday.)
- Batangas No. 35.**—W. M., Jose R. Velasquez, Batangas, Batangas. S. W., Tranquilino Atacador, Bauan, Batangas. J. W., Antonio Luansing, Rosario, Batangas. Treasurer, Gerardo Aguado, Batangas, Batangas. Secretary, Quintin L. Mag-sino, Batangas, Batangas. (Stated Meeting Third Saturday.)
- Kalilayan No. 37.**—W. M., Eligio Magallanes, Lucena, Tayabas. S. W., Amado Palillo, Lucena, Tayabas. J. W., Joaquin Composano, Lucena, Tayabas. Treasurer, Federico M. Unson, Lucena, Tayabas. Secretary, Julian Garcia, Lucena, Tayabas. (Stated Meeting Last Saturday.)
- Bulusan No. 38.**—W. M., Jose Medina, Sorsogon, Sorsogon. S. W., Emiliano Vida, Sorsogon, Sorsogon. J. W., Pedro Tubianosa, Sorsogon, Sorsogon. Treasurer, Leon Fajardo, Sorsogon, Sorsogon. Secretary, Maximo Berña, Sorsogon, Sorsogon. (Stated Meeting First Friday.)
- Mabini No. 39.**—W. M., Pedro V. Salvado, Aparri, Cagayan. S. W., F. Hiram T. Kalata, Tuguegarao, Cagayan. J. W., Lim Ching Tee, Aparri, Cagayan. Treasurer, Martin Tan Boon Diok, Aparri, Cagayan. Secretary, Candido Valera, Aparri, Cagayan. (Stated Meeting Second Saturday.)
- Magindanaw No. 40.**—W. M., Clemente de la Cruz, Cagayan, Or. Misamis. S. W., Ramon Santos, Cagayan, Or. Misamis. J. W., Ernesto Fernandez, Cagayan, Or. Misamis. Treasurer, Go Ana, Cagayan, Or. Misamis. Secretary, Alfredo P. Shapit, Cagayan, Or. Misamis. (Stated Meeting First Thursday.)
- Minerva No. 41.**—W. M., Edward A. Gebert, 508 M. H. del Pilar, Manila. S. W., Walter L. Parman, P. O. Box 1624, Manila. J. W., Albert J. Morris, P. O. Box 590, Manila. Treasurer, John W. Jones, P. O. Box 839, Manila. Secretary, James E. Leitch, P. O. Box 471, Manila. (Stated Meeting First Thursday.)
- Tayabas No. 43.**—W. M., Luis Pineda, Tayabas, Tayabas. S. W., Policarpo Panday, Tayabas, Tayabas. J. W., Santiago J. Reyes, Tayabas, Tayabas. Treasurer, Luis Araya, Tayabas, Tayabas. Secretary, Simeon San Agustin, Tayabas, Tayabas. (Stated Meeting First Thursday.)
- Charleston No. 44.**—W. M., Charles Conrad Beck, Comm. Pacific Cable, Honolulu. S. W., Arthur Blydenburg Carter, U.S. Naval Radio Stn., Guam. J. W., Vicente Rosario, Agaña, Guam. Treasurer, Wm. Gautier Johnston, Agaña, Guam. Secretary, Robert Clyde Gibson, Agaña, Guam. (Stated Meeting Second Tuesday.)
- Mount Apo No. 45.**—W. M., James W. Wilson, Zamboanga, Zamboanga. S. W., Nicasio Valderrosa, Zamboanga City, P. I. J. W., Esteban Quidilla, Zamboanga City, P. I. Treasurer, Ambrosio Vallejo, P. O. Box 204, Zamboanga City. Secretary, Marcelo Mendoza, P. M., Zamboanga, Zamboanga. (Stated Meeting First Thursday.)
- Malolos No. 46.**—W. M., Jose Tablan, Malolos, Bulacan. S. W., Jose B. Libunao, c/o Manila R. R. Co., Manila. J. W., Agapito J. Marcelo, Malolos, Bulacan. Treasurer, Honoratio Carlos, Malolos, Bulacan. Secretary, Hermenegildo Pascual, Malolos, Bulacan. (Stated Meeting First Monday.)
- Makabugwás No. 47.**—W. M., Francisco Tantuico, Tacloban, Leyte. S. W., Geminiano T. Mendoza, Tacloban, Leyte. J. W., Ernest J. Frie, Tacloban, Leyte. Treasurer, Benedicto Cunanan, Tacloban, Leyte. Secretary, Gregorio J. Mariano, P. O. Box 3, Tacloban, Leyte. (Stated Meeting First Saturday.)
- Pampanga No. 48.**—W. M., Tirso Manabat, Bacolor, Pampanga. S. W., Antonio M. Quito, Guagua, Pampanga. S. W., Jose C. Morales, Magalang, Pampanga. Treasurer, Go Piao, San Fernando, Pampanga. Secretary, Isidoro Makabali, San Fernando, Pampanga. (Stated Meeting Second Saturday.)
- Mount Mainam No. 49.**—W. M., Alejandro Joco, c/o Bu. of Posts, Manila. S. W., Gorgonio Policar, Naic, Cavite. J. W., Leonard Neberle, Naic, Cavite. Treasurer, Pio Valenzuela, Naic, Cavite. Secretary, Juan Hernandez, Naic, Cavite. (Stated Meeting Second Saturday.)
- Sarangani No. 50.**—W. M., Telesforo I. Alfeloro, Davao City. S. W., Roman Tesoro, Davao City. J. W., Federico Opada, Santa Ana, Davao City. Treasurer, Go Bian Cam, Santa Ana, Davao City. Secretary, Hilarion Cabrera, Davao City. (Stated Meeting Second Saturday.)
- Pintong Bato No. 51.**—W. M., Juan Z. Bagasan, P. O. Box 2525, Manila. S. W., S. Hilario Escudero, Bu. of Posts, Manila. J. W., Mariano Sy-Quimsiam, Orani, Bataan. Treasurer, Francisco Gaudier, Bacoor, Cavite. Secretary, Honorio R. Cuevas, Bacoor, Cavite. (Stated Meeting Second Saturday.)
- Pinatubo No. 52.**—W. M., Ignacio M. Acierto, San Felipe, Zambales. S. W., Quirico Abrajano, San Narciso, Zambales. J. W., Cipriano Floresca, San Narciso, Zambales. Treasurer, Manuel Arkoncel, San Narciso, Zambales. Secretary, Pedro Madarang, San Narciso, Zambales. (Stated Meeting Second Saturday.)
- Cabanatuan No. 53.**—W. M., William H. Beedle, Cabanatuan, Nueva Ecija. S. W., Doroteo M. Joson, Cabanatuan, Nueva Ecija. J. W., Romualdo Vijandre, Cabanatuan, Nueva Ecija. Treasurer, Graciano P. Fajardo, Cabanatuan, Nueva Ecija. Secretary, Miguel Jardiel, Cabanatuan, Nueva Ecija. (Stated Meeting Second Monday.)
- Makawiwili No. 55.**—W. M., Jose Altavas, Capiz, Capiz. S. W., Salvador Villarruz, Capiz, Capiz. J. W., Felix Martinez, Capiz, Capiz. Treasurer, Luis M. Sirilan, Capiz, Capiz. Secretary, Fortunato Acuña, Capiz, Capiz. (Stated Meeting Third Saturday.)
- Pangasinan No. 56.**—W. M., Gonzalo P. Nava, 9 Plaza Moraga, Upstairs, Manila. S. W., Andres P. Torio, Dagupan, Pangasinan. J. W., Eusebio C. Abacar, Dagupan, Pangasinan. Treasurer, Pio U. Reyes, Dagupan, Pangasinan. Secretary, Luis S. Vallejos, Dagupan, Pangasinan. (Stated Meeting Second Saturday.)
- Commonwealth No. 57.**—W. M., Juan G. Cortes, 503 Gabriel de Rivera, San Nicolas, Manila. S. W., Apolinario V. Roldan, P. O. Box 734, Manila. J. W., Antonio R. Buenaventura, Conservatory of Music, U.P., Manila. Treasurer, Feliciano, Balingit, 4 Callejon Katubusan, San Juan, Rizal. Secretary, Vicente P. Flechero, P. O. Box 1134, Manila. (Stated Meeting Second Saturday.)

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OFFICERS OF SUBORDINATE LODGES, 1939-1940

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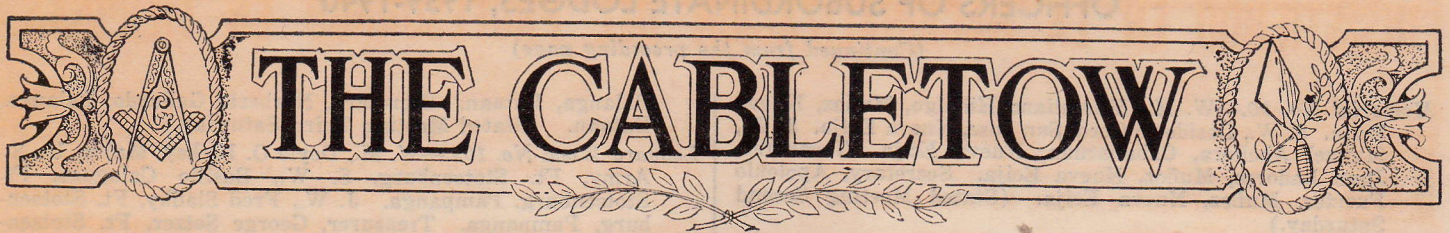
- Labong No. 59.*—W. M., Candido Perez, Malabon, Rizal. S. W., Filemon de Guzman, Malabon, Rizal. J. W., Macario Sevilla, Bu. of Lands, Manila. Treasurer, Angel Lazaro, Malabon, Rizal. Secretary, Vicente Quijano, Malabon, Rizal. Stated Meeting First Saturday.)
- Isabela No. 60.*—W. M., Raymundo E. Dumaua, Ilagan, Isabela. S. W., Jose T. Darbin, Angadanan, Isabela. J. W., Alejo Masigan, Cauayan, Isabela. Treasurer, Vicente Kanoy, Ilagan, Isabela. Secretary, Manuel Alindayu, Ilagan, Isabela. (Stated Meeting First Saturday.)
- Mayon No. 61.*—W. M., Victor D. Pineda, Daraga, Albay. S. W., Severo G. Dia, Legaspi, Albay. J. W., Agapito L. Lorete, Daraga, Albay. Treasurer, Stephen L. Smith, Legaspi, Albay. Secretary, Kenneth P. MacDonald, Legaspi, Albay. (Stated Meeting First Tuesday.)
- Tupas No. 62.*—W. M., William C. Ogan, Cebu City. S. W., John H. Renner, Cebu City. J. W., Patrick G. R. Laing, Cebu City. Treasurer, Charles K. Bradbury, Cebu City. Secretary, Isabelo V. Binamira, Cebu City. (Stated Meeting Second Tuesday.)
- Angalo No. 63.*—W. M., Graciano P. Pada, Cauayan, Ilocos Sur. S. W., Manuel T. Espinosa, Vigan, Ilocos Sur. J. W., Claudio F. Gaerlan, Candon, Ilocos Sur. Treasurer, Jose Lahoz, Vigan, Ilocos Sur. Secretary, Lucas Torrano, Vigan, Ilocos Sur. (Stated Meeting Third Saturday.)
- Kanlaon No. 64.*—W. M., Vicente C. Bailon, Maa Central, Negros Occ. S. W., Emilio T. Infante, Maa Central, Negros Occ. J. W., Alfonso Altimerano, Maa Central, Negros Occ. Treasurer, Manuel Garcia, Bacolod, Neg. Occ. Secretary, Jose M. Estacion, Bacolod, Neg. Occ. (Stated Meeting Second Saturday.)
- Tamaraw No. 65.*—W. M., Eduardo Medina, Calapan, Mindoro. S. W., Marcelo Velasco, Calapan, Mindoro. J. W., Gorgonio Jacob, Calapan, Mindoro. Treasurer, Leoncio Casañas, Calapan, Mindoro. Secretary, Potenciano Antonio, Baco, Mindoro. (Stated Meeting First Saturday.)
- Gonzaga No. 66.*—W. M., David Romero, Tuguegarao, Cagayan. S. W., Bonifacio Mequi, Tuguegarao, Cagayan. J. W., Simeon Sorita, Amulung, Cagayan. Treasurer, Marcelo Paguyu, Tuguegarao, Cagayan. Secretary, Pedro R. Perez, Tuguegarao, Cagayan. (Stated Meeting Third Saturday.)
- Baguio No. 67.*—W. M., Primo San Pedro, Baguio, Mt. Province. S. W., Carl B. Eschbach, Baguio, Mt. Province. J. W., Alberto Rosal, Baguio, Mt. Province. Treasurer, E. Speth, Baguio, Mt. Province. Secretary, John Woodson, P. O. Box 189, Baguio. (Stated Meeting Second Wednesday.)
- Magat No. 68.*—W. M., Joaquin M. Villanueva, Bayombong, Nueva Vizcaya. S. W., Roman L. Santos, Bayombong, Nueva Vizcaya. J. W., Pedro Afalla, Bayombong, Nueva Vizcaya. Treasurer, Maximiano Reyes, Bayombong, Nueva Vizcaya. Secretary, Dioscoro A. Navarrete, Bayombong, Nueva Vizcaya. (Stated Meeting First Saturday.)
- Primera Luz Filipina No. 69.*—W. M., Francisco Barzaga, Dasmariñas, Cavite. S. W., David Espinola, 228 Francisco, Manila. J. W., Jacinto Manapat, 1210 Sulu, Manila. Treasurer, Florentino Bautista, Binakayan, Kawit, Cavite. Secretary, Pablo Samson, 319 Batangas, Manila. (Stated Meeting First Saturday.)
- Union No. 70.*—W. M., Leoncio R. Salanga, San Fernando, La Union. S. W., Federico Concepcion, San Fernando, La Union. J. W., Casiano Salomon, Naguilian, La Union. Treasurer, Andres Arrieta, San Fernando, La Union. Secretary, Andres B. Rivera, San Fernando, La Union. (Stated Meeting Third Saturday.)
- Laoag No. 71.*—W. M., Francisco Reyes, Laoag, Ilocos Norte. S. W., Vicente Giron, Laoag, Ilocos Norte. J. W., Baldomero Lazo, Laoag, Ilocos Norte. Treasurer, Baltazar Aguirre, Laoag, Ilocos Norte. Secretary, Alberto Suguitan. (Stated Meeting Third Saturday.)
- Makiling No. 72.*—W. M., Macario R. Abad, Canlubang, Laguna. S. W., Cayetano R. Jacinto, Canlubang, Laguna. J. W., Esperidion D. Lazo, Canlubang, Laguna. Treasurer, Bernardino Miclat, Cabuyao, Laguna. Secretary, Engracio L. Valmonte, Canlubang, Laguna. (Stated Meeting First Saturday.)
- Nueva Ecija No. 73.*—W. M., Vicente Garcia, Sta. Cruz, Laguna. S. W., Gregorio D. Robles, Cabanatuan, Nueva Ecija. J. W., Felipe I. Chico, Quezon, Nueva Ecija. Treasurer, Martin Villasan, Quezon, Nueva Ecija. Secretary, Carlos S. Domingo, Quezon, Nueva Ecija. (Stated Meeting First Saturday.)
- Agno No. 75.*—W. M., Delfin Ramirez, Lingayen, Pangasinan. S. W., Mariano B. Velasco, San Fabian, Pangasinan. J. W., Juan N. Kagaoan, Tayug, Pangasinan. Treasurer, Jose C. Soria, Natividad, Pangasinan. Secretary, Pedro Romasoc, Natividad, Pangasinan. (Stated Meeting Third Saturday.)
- Kasilawan No. 77.*—W. M., Luis de los Santos, 1109-Int. Remedios, Manila. S. W., Honorio M. Saycon, 41 Bagaman, Caloccan. J. W., Filemon Asuncion, 174 Loreto Int. 130, Manila. Treasurer, Q. San Miguel, 585 P. Noval, Manila. Secretary, Delfin C. Medel, Mandaluyong, Rizal. (Stated Meeting First Tuesday.)
- Acacia No. 78.*—W. M., Eusebio C. Sonalan, Phil. Railway Co., Iloilo. S. W., Vicente Gustilo, La Paz, Iloilo. J. W., Lazaro P. Fernandez, La Paz, Iloilo. Treasurer, Amador D. Garcia, La Paz, Iloilo. Secretary, Fernando Ramirez, P. O. Box 559, Iloilo. (Stated Meeting Second Wednesday.)
- Taga-Ilog No. 79.*—W. M., Santiago Puertollano, Auditor's Off., Bu. of Prisons, Manila. S. W., Romualdo Sator, 1262 Juan Luna, Tondo, Manila. J. W., Tomas M. Ferrer, 1636 M. Hizon, Sta. Cruz, Manila. Treasurer, Sotaro Kamogari, 63 Alejandro VI, Sampaloc, Manila. Secretary, Pablo C. Feliciano, 1816 Rizal Ave., Sta. Cruz, Manila. (Stated Meeting Second Thursday.)
- Mount Lebanon No. 80.*—W. M., Hyman Mayer Levine, P. O. Box 420, Manila. S. W., Walter Ruebe, P. O. Box 1824, Manila. J. W., David Geller, Cuartel de España, Manila. Treasurer, Motel Goldstein, P. O. Box 432, Manila. Secretary, Ricardo C. Santos, P. O. Box 46, Manila. (Stated Meeting First Thursday.)
- Modestia Liwayway Hagdang Bato No. 81.*—W. M., Wenceslao Santos, c/o Phil. Nat. Bank, Manila. S. W., Cirilo S. Honorio, Mariño, Bulacan. J. W., Ananias Puri, Post Hosp., Ft. Wm. McKinley, Rizal. Treasurer, Tomas Alfonso, 1417 Enriquez, Singalong, Manila. Secretary, Jose L. Domingo, P. O. Box 3225, Manila. (Stated Meeting Third Saturday.)
- High-Twelve No. 82.*—W. M., Jose B. Santos, c/o Fiber Inspection Service, Manila. S. W., Adriano C. Uson, c/o American President Lines, Ltd. J. W., Pio Solomon, c/o Bu. of Forestry, Manila. Treasurer, Regino G. Padua, c/o Bu. of Health, Manila. Secretary, Fidel T. Manalo, c/o American Steamship Agencies. (Stated Meeting Second Saturday.)
- Dagohoy No. 84.*—W. M., Eugenio B. de Jesus, Tagbilaran, Bohol. S. W., Pio C. Castro, Tagbilaran, Bohol. J. W., Casimiro B. de Sagun, Pilar, Bohol. Treasurer, Felicísimo Maisog, Daus, Bohol. Secretary, Catalino Castillo, Tagbilaran, Bohol. (Stated Meeting Second Saturday.)
- Luz Oceanica No. 85.*—W. M., Andres Filoteo, 614 Legarda, Manila. S. W., Honorio Tee, 602 Camarines, Manila. J. W., Chua Ah Lee, 201 Rosario, Manila. Treasurer, Antonio Gonzalez, 110 Echague, Manila. Secretary, Jose Seeyokpeng, 615 T. Alonzo, Manila. (Stated Meeting First Saturday.)
- Abra No. 86.*—W. M., Urbano Bañes, Bangued, Abra. S. W., Vivencio Casia, Bangued, Abra. J. W., Cayetano Barros, Vigan, Ilocos Sur. Treasurer, Esteban Buenavista, Bangued, Abra. Secretary, Agapito L. Parado, Lagañgilang, Abra. (Stated Meeting First Saturday.)
- Hiram No. 88.*—W. M., Macario C. Navia, China Bank Corp., P. O. Box 611. S. W., Romulo M. David, Insular Life Ass., P. O. Box 734. J. W., Pedro G. Balagot, 418 Salsinuedes, Ermita, Manila. Treasurer, Inocencio C. Dumpit, P. O. Box 900, Manila. Secretary, Ramon Ramos, P. O. Box 548, Manila. (Stated Meeting First Friday.)
- Muog No. 89.*—W. M., Maximo C. Hernandez, P. O. Box 349, Manila. S. W., James Kabakow, Finance Off., U.S. Army, Port Area. J. W., Eusebio Laquindanum, Parañaque, Rizal, Philippines. Treasurer, Isaias Garcia, P. O. Box 349, Manila. Secretary, Agripino Pascual, Parañaque, Rizal. (Stated Meeting Second Saturday.)

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OFFICERS OF SUBORDINATE LODGES, 1939-1940

(Continued from the preceding page)

- Memorial No. 90.**—W. M., Marceliano Hidalgo, Muñoz, Nueva Ecija. S. W., Desiderio Goco, San Jose, Nueva Ecija. J. W., Manuel Abellera, Cabanatuan, Nueva Ecija. Treasurer, Juan Ladoces, Muñoz, Nueva Ecija. Secretary, Apolonio Fuertes, Muñoz, Nueva Ecija. (Stated Meeting Second Saturday.)
- Mount Kaladias No. 91.**—W. M., Pedro Changco, Bais, Or. Negros. S. W., Lewllynn M. Cox, Dumaguete, Or. Negros. J. W., Boyd Sansom, Tanjay, Or. Negros. Treasurer, Daniel Amistoso, Dumaguete, Or. Negros. Secretary, Ramon Ponce de Leon, P. M. Dumaguete, Or. Negros. (Stated Meeting Second Tuesday.)
- Ma-Bu-Ti No. 92.**—W. M., Mariano Dy Reyes, Masbate, Masbate. S. W., Venancio Nera, Masbate, Masbate. J. W., Gregorio S. Castelo, Masbate, Masbate. Treasurer, Francisco Lim Yao Giok, Masbate, Masbate. Secretary, Andres H. Teodoro, Masbate, Masbate. (Stated Meeting First Monday.)
- Mencius No. 93.**—W. M., Chua Chin Sian, 742 Magdalena, Manila. S. W., Gaw Ponso, 602 Alvarado, Manila. J. W., Matias Wetack, 1109 Makata, Manila. Treasurer, Paulino Chan Lin Hio, 740 Magdalena, Manila. Secretary, Luis Lim Billan, 767 Aguilar, Manila. (Stated Meeting First Thursday.)
- Service No. 95.**—W. M., James Francis Delahoyde, Cuartel de España, Manila. S. W., Horatio Sawyer Arnold, Navy Yard, Cavite. J. W., Charles Clifford Holzer, Nichols Field, Rizal. Treasurer, Clarence Albin Michael, Ordnance Depot, Ft. Santiago, Manila. Secretary, Albert James Eastman, Navy Yard, Cavite. (Stated Meeting First Friday.)
- Isagani No. 96.**—W. M., Francisco M. Alejo, Tarlac, Tarlac. S. W., Jesus Evangelista, Paniqui, Tarlac. J. W., Liberato E. Littaua, Tarlac, Tarlac. Treasurer, Justo Castillo, Tarlac, Tarlac. Secretary, Arcadio Evangelista, Anao, Tarlac. (Stated Meeting First Saturday.)
- Bagong Ilaw No. 97.**—W. M., Juan Valero, Noveleta, Cavite. S. W., Cipriano Cipriano, Kawit, Cavite. J. W., Jose A. Alvarez, Noveleta, Cavite. Treasurer, Ramon Zapanta, Acctg. Dept., U. S. Navy Yd., Cavite. Secretary, Miguel G. Luna, Bu. of Com. Industry, Manila. (Stated Meeting First Saturday.)
- Mount Huraw No. 98.**—W. M., Inocencio Tansima, P. O. Box 36, Catbalogan, Samar. S. W., Vicente Oreo, Prov. Treas. Off., Catbalogan, Samar. J. W., Tan Leong Kee, P. O. Box 36, Catbalogan, Samar. Treasurer, Vicente Uy Kieng, P. O. Box 49, Catbalogan, Samar. Secretary, Luis Cervero, P. O. Box 44, Catbalogan, Samar. (Stated Meeting First Friday.)
- Palawan No. 99.**—W. M., Gaudencio E. Abordo, Puerto Princesa, Palawan. S. W., Manuel Garcia, Iwahig Penal Colony. J. W., Baltazar Go Oaman, Puerto Princesa, Palawan. Treasurer, Juan B. Bautista, Iwahig Penal Colony. Secretary, Valentin Macasaet, Puerto Princesa, Palawan. (Stated Meeting First Saturday.)
- Keystone No. 100.**—W. M., Esteban Castillo, H. D. Q. M. Power Plant, Fort Mills. S. W., Pablo L. Edrozo, 1st Sgt. Batty. "G" 91st CAC, Ft. Mills. J. W., Juan M. Lucas, Tech. Sgt. Hq. Batty. 91st CAC, Ft. Mills. Treasurer, Mariano D. Untalan, Corregidor, Cavite. Secretary, Porfirio Tijing, Post Exchange, Fort Mills. (Stated Meeting Second Thursday.)
- Bud Daho No. 102.**—W. M., Francisco R. Escudero, Jolo, Sulu. S. W., Eugenio Non, Jolo, Sulu. J. W., Vicente Magno, Jolo, Sulu. Treasurer, Simeon Obsequio, Jolo, Sulu. Secretary, Carlos M. Escio, Jolo, Sulu. (Stated Meeting First Tuesday.)
- Zambales No. 103.**—W. M., Raymundo de Castro, Iba, Zambales. S. W., Mateo E. Perez, Masinloc, Zambales. J. W., Ciriaco Labrador, Iba, Zambales. Treasurer, Uy Chuy Leng, Iba, Zambales. Secretary, Placido Farin, Iba, Zambales. (Stated Meeting First Saturday.)
- Bataan No. 104.**—W. M., Tomas Fernando. Balanga, Bataan. S. W., Jose Junio, Limay, Bataan. J. W., Daniel Bascara, Mabatang, Abucay, Bataan. Treasurer, Salvador J. Banzon, Balanga, Bataan. Secretary, Norberto Gallardo, Balanga, Bataan. (Stated Meeting Third Saturday.)
- Leonard Wood No. 105.**—W. M., Doyle O. Hickey, Major, U. S. Army, Ft. Stotsenburg. S. W., Basilio Calaguas, Ft. Stotsenburg, Pampanga. J. W., Fred Sladky, Ft. Stotsenburg, Pampanga. Treasurer, George Setzer, Ft. Stotsenburg, Pampanga. Secretary, Ruperto Monte, Medical Dept., Ft. Stotsenburg. (Stated Meeting Third Monday.)
- Amity No. 106.**—W. M., Ting-Jan Holt, Nanking Theatre, 523 Ave. Edward VII, Shanghai. S. W., Honorio G. Evangelista, Laboratory Appraising Dept., Chinese Maritime Customs, Shanghai. J. W., Joe Woon Lum, 153 Nanking Road, Shanghai. Treasurer, Edward Kang-Hsu, Shanghai Com'l & Sav. Bank, 50 Ningpo Rd., Shanghai. Secretary, Luther M. Jee, Room 31, 142 Museum Rd., Shanghai. (Stated Meeting Second Tuesday.)
- Camarines Norte No. 107.**—W. M., Bartolome Ortega, Daet, Camarines Norte. S. W., Fortunato Siason, Dahican, J. Panganiban, Cam. Norte. J. W., Alfredo Suabillo, Hondagua, Tayabas. Treasurer, Jose Santos Seeping, Daet, Camarines Norte. Secretary, Andres Marquez, Daet, Camarines Norte. (Stated Meeting Second Wednesday.)
- Nanking No. 108.**—W. M., Edwin Marx, R. 304, 169 Yuen Ming Yuen, Shanghai. S. W., Yu-Hwa Chen, R. 304, 169 Yuen Ming Yuen, Shanghai. J. W., Francis Clair Gale, R. 304, 169 Yuen Ming Yuen, Shanghai. Treasurer, William Y. L. Shao, R. 304, 169 Yuen Ming Yuen, Shanghai. Secretary, Clifford Henry Plopper, R. 304, 169 Yuen Ming Yuen, Shanghai. (Stated Meeting First Thursday.)
- Pearl River No. 109.**—W. M., Liu Chung Hang, Shanghai Com'l & Sav. Bank, Honkong. S. W., Shu-Fan Chien, 263 Wing Hon Road, Canton, China. Treasurer, Lau Long (Acting) Room 225, Wang Hing Bldg., Honkong. Secretary, Wm. Yinson Lee (Acting), P. O. Box 605, Hongkong. (Stated Meeting Second Tuesday.)
- Kutana Bato No. 110.**—W. M., Lorenzo Palileo, P. O. Box 99, Cotabato, Cotabato. S. W., Albino R. Barlaan, Cotabato, Cotabato. J. W., Tomas de Guzman, Cotabato, Cotabato. Treasurer, Saturnino Alvarez, Cotabato, Cotabato. Secretary, Bernardo Bagamaspad, P. O. Box 99, Cotabato, Cotabato. (Stated Meeting First Saturday.)
- Maranaw No. 111.**—W. M., S. M. Austin, Kolambugan, Lanao. S. W., Tomas L. Cabili, Dansalan, Lanao. J. W., Teodoro E. Mocarro, Dansalan, Lanao. Treasurer, Salvador T. Lluch, Dansalan, Lanao. Secretary, Ciriaco B. Raval, Dansalan, Lanao. (Stated Meeting Second Saturday.)
- Szechwan No. 112.**—W. M., Ralph A. Ward, Chengtu, W. C. U. U., China. S. W., P. S. Lo, 13 Tze Tee Si Kai, Chengtu, Szechwan. J. W., S. H. Liljestrang, W. C. U. U., Chengtu, Szechwan. Treasurer, S. C. Yang, West China Union University, Chengtu, Szechwan, China. Secretary, E. Hibbard, Chengtu, W. C. U. U., China. (Stated Meeting Second Thursday.)
- West Lake No. 113.**—W. M., Robert J. McMullen, R. 304, 169 Yuen Ming Yuen, Shanghai. S. W., Darwin H. Utter, R. 31, 142 Museum Rd., Shanghai. J. W., Jay C. Oliver, 10 A Route Winling, Apartment 5, Shanghai. Treasurer, Sing-Bea Chang, 169 Yuen Ming Yuen Rd., Shanghai. Secretary, Paul Wei-Ping Yang, 169 Yuen Ming Yuen Rd., Shanghai. (Stated Meeting First Saturday.)
- Sun Lodge No. 114.**—W. M., Kuang Huang, R. 304, 169 Yuen Ming Yuen, Shanghai. S. W., Tsen-Fu Wei, R. 304, 169 Yuen Ming Yuen, Shanghai. J. W., Zung-Dau Zau, R. 304, 169 Yuen Ming Yuen, Shanghai. Treasurer, Wing-Po Cheung, R. 304, 169 Yuen Ming Yuen, Shanghai. Secretary, Dzong-Kwan Wei, R. 304, 169 Yuen Ming Yuen, Shanghai. (Stated Meeting Third Friday.)
- Indang Lodge, U. D.**—W. M., Ceferino Purisima, Cavite, Cavite. S. W., Marcelino Constantino, Bur. of Plant Industry, Manila. J. W., Menandro Vida, Commandant's Office, Cavite Navy Yard. Treasurer, Eliseo Tayao, Cavite, Cavite. Secretary, Agustin Galang, Cavite, Cavite. (Stated Meeting Fourth Saturday.)



THE CABLETOW



SECCION CASTELLANA NOTAS EDITORIALES

EL DEBER DE SER PUEBLO

DECÍA el doctor Juan Marinello, presentando en cierta ocasión al embajador de la República Española Don Fernando de los Ríos, que "el pueblo es hoy, como siempre, lo vivo y superador de la nación, pero es, como nunca, una entidad universal que se yergue contra los enemigos del hombre. Por ello ser pueblo es, más que en ninguna época, deber ineludible: o se es pueblo o se es opresor del pueblo."

¡EL DEBER DE SER PUEBLO! He ahí en pocas palabras una inmensa labor para la humanidad, que si en algunos sectores del mundo se ha manifestado intensa y consciente, en otros no se tiene siquiera nociones de su propio significado.

Si el hombre conociera que es su deber ser pueblo y no su verdugo o su opresor, si la humanidad en todas partes se impusiera la obligación de pensar y sentirse pueblo, no conoceríamos en este siglo de luz esas instituciones que se erigen en dictaduras, ni esos hombres lobos que han surgido para matar en el hombre el alma individual y en la comunidad el alma social.

Los masones en Filipinas tienen la fortuna de poder laborar en la hora presente sin que nadie les estorbe en sus actuaciones. Tal vez en muy pocos países la labor masónica se presenta sin grandes obstáculos como en Filipinas. Si echáramos una mirada sobre el mapa, pronto nos convenceríamos que en mas de un sesenta por ciento de los países que integran el globo la actuación masónica no es tan fácil ni tan ajena de serias dificultades como lo es actualmente en nuestro país. ¿Sabemos aprovecharnos los masones de esta brillante oportunidad que se nos ofrece aquí para nuestra labor?

Confesemos que nuestra actuación no es tan intensa como debiera ser. No es culpa de nadie; es que tal vez los ideales que forman nuestro programa de acción no están aquí amenazados como lo están en otros países. Y ahí está el peligro. La masonería debe estar siempre alerta, pues, los enemigos y verdugos del pueblo abundan aquí como en otras partes, aunque aquí estén por ahora escondidos tras la máscara y el disfraz del cordero inofensivo.

Es necesario enseñar y predicar constantemente el deber en todos de ser pueblo. El masón está mejor que ninguno cualificado para este apostolado. Su historia, su pasado, su ideología, su preparación le acondicionan para esta grata labor. No hay ninguna otra institución como la masonería que mejor pueda abatir con sus principios la ambición mal orientada de esos opresores de pueblos, que, intitulándose sus caudillos, son mas bien el INRI de la humanidad. No hay otra institución como ella que tan libremente puede predicar al hombre la verdad, pues, es casi la única institución en el mundo cuya alma no está envenenada de prejuicios. Y no nos olvidemos que nunca puede llegar a la verdad un alma o una mente que no esté libre de prejuicios.

Enraizada como está ahora en el alma nacional la substancia de nuestros ideales masónicos, nuestro deber es asegurarnos que no surjan aquí elementos que puedan viciar o envenenar esa raíz y para esto es necesario que vibre siempre en el alma de todos la conciencia y el deber de ser pueblo.

INSISTIENDO EN LA NACIONALIZACION DEL PROFESORADO EN FILIPINAS

EN uno de los números pasados de esta revista transcribimos los puntos de vista del Ven. Her. Francisco Benitez sobre la nacionalización del profesorado en Filipinas.

Decía este ilustre educador que el profesorado filipino y con él los funcionarios filipinos de educación tienen todos el ineludible deber de ir cimentando el fundamento, la base espiritual, de una nacionalidad firme y unida. ¿Y cómo?

De él son estas palabras:—"Observando estrictamente el espíritu de nuestras disposiciones constitucionales que es eminentemente nacionalista. Debo y quiero llamar la atención de las autoridades correspondientes hacia las disposiciones inequívocas del artículo XIII, sección 5, de nuestra Constitución Nacional que dispone taxativamente lo siguiente: —Todas las instituciones de enseñanza estarán bajo la supervisión del Estado y sujetas a su reglamentación.—Si algo ha de significar esta disposición constitucional es que ella indica en términos inequívocos que nuestro sistema de educación en Filipinas ha de estar imbuido de un espíritu nacionalista."

También insistíamos en pasados números en la necesidad de que se nacionalize el profesorado en Filipinas.

El Ven. Hermano Francisco Benitez es conocido por su competencia en esta materia y actualmente es el comisionado de escuelas privadas en el gobierno de la Mancomunidad Filipina.

Suyas son estas observaciones sobre este punto:—

"En casi todos los países progresistas es una política ya bien establecida el permitir el ejercicio de las profesiones de saber a los ciudadanos, o mejor, a los nacionales. . . .

"El gobierno filipino, siguiendo esta general tendencia, ha nacionalizado, digámoslo así, algunas profesiones, como la de abogado, la de médico, la de farmacéutico. Por ejemplo, solamente a filipinos y a americanos se permite aquí el ejercicio de la aboga-

cía, una vez cualificados. En medicina, solamente se permite que se sujete a exámen previo al ejercicio de la profesión de médico a aquél que fuese un ciudadano filipino o americano, y a los ciudadanos de otros países, se les permite el ejercicio de la profesión médica después de un examen solamente en el caso de que las leyes de su propio país concedan este mismo privilegio al ciudadano filipino. . . .

"Soy de opinión que se debe aplicar este mismo principio de nacionalización en el campo del profesorado en Filipinas. Esto mismo se ha estado haciendo en China, en el Japón y en otros países. En China, para que toda agencia de educación pueda ser reconocida y registrada por las autoridades gubernamentales es requisito indispensable que sus jefes sean nacionales. Y en cierta proporción, incluyendo el profesorado en las escuelas privadas, deben ser ciudadanos chinos. . . .

"Pero de todos modos, como cosa de política nacional, el gobierno debe exigir la previa obtención de un certificado para y por todo aquél que aquí se dedique a la enseñanza, ya sea en las escuelas públicas o en las privadas. Para las clases elementales y secundarias, solamente se debería permitir que se expida el correspondiente certificado a los americanos y filipinos. . . .

"En las escuelas es donde se forma el carácter de la juventud de acuerdo con las normas prescritas por la política nacional, y es, por consiguiente, necesario que estos educadores de la juventud sean nuestros propios nacionales."

Estos son los puntos de vista del comisionado de escuelas privadas Ven: Hermano Francisco Benitez y que esperamos se cristalicen dentro de poco.

Alguien dijo muy bien que los niños son las flores de la humanidad. El Estado debe cultivar estas flores y no permitir que se envenenen con el aliento que pueden insuflarle elementos extraños a nuestros propios intereses y conveniencias nacionales.

LA PUGNA ACTUAL

EN la hora en que escribimos estas líneas se hace agudísima la pugna por la supervivencia en el mundo de dos encontradas ideologías, — la de las democracias y la de los gobiernos totalitaristas. La primera se ha formado al calor de nuestros principios y postulados y la última va contra ellos. Es por esto que no podemos cruzarnos de brazos ante esta lucha que parece ha de envolver a todos los hombres.

Se está escribiendo un nuevo capítulo en el drama de los dolores humanos; pero si el hombre no ha de

volver a ser esclavo del hombre, debe reafirmar con sus propios dolores su derecho a vivir como hombre.

Es evidente que alguien está jugando con el miedo que le ha sobrecogido a la humanidad al salir de la última catástrofe; pero las grandes hecatombes que registra la historia han venido porque el hombre no ha sabido sacudirse ese miedo.

Afrontemos la lucha, que la misión de la masonería es hacer hombres y enseñar a ser hombres.



De Charla con Nuestros Hombres



El honor y el deber son los caminos por donde transita el verdadero mason—afirma el Ven. Hermano M. Goldenberg.

LA MASONERÍA debe tener un fin práctico, y tengo para mí que este no puede ser otro que el mejoramiento del individuo para su propio bien y el de la sociedad para el bien común y de todos.

—¡Honor y Deber! Esto que es la clave de todos los éxitos para todas las empresas de la vida debe ser también el lema de todo masón.

—Me enamoré de esta prodigiosa institución, de la masonería, porque en ella toman cuerpo de realidad los conceptos de *honor y deber*.

—Y esto lo descubrí porque la masonería es para mi familia una tradición. Mi padre fué un activo y convencido masón de la antigua Log. Modestia de quien el Her. M. H. del Pilar se valía para enviar su correspondencia a Manila, pues, siendo mi padre súbdito francés no podía estar bajo sospecha. W. E. Retana corrobora esto en su "Archivo del Bibliófilo Filipino."

—Es verdad que no podemos enorgullecernos de que siempre hemos cumplido nuestro deber o que siempre hemos tratado de cumplir con nuestro deber. Tal vez muchas veces hemos sido muy negligentes en el cumplimiento de nuestros deberes, y otras veces hemos procedido en esto con error. Pero la esencia de nuestra doctrina, aquella que vivifica y humaniza nuestra institución, es la exaltación del deber y del honor por encima de cualquier otra consideración.

—La nuestra no es una comunidad de ángeles y no habremos de esperar que cada uno haya de cumplir exactamente con nuestros postulados. Errar es muy humano, y es por eso que debemos procurar minimizar los yerros y sus fatales consecuencias. Con esto ya se cumple en parte con nuestro deber.

—Debemos ser tolerantes para aquellos que yerran, aunque nunca con el error. Debemos ser magnánimos, caritativos para aquellos que no proceden como nosotros queremos, y liberales al juzgarles. Muchos no saben esperar con paciencia y destruyen toda su labor tan sólo porque no han sabido sufrir con resignación supuestas adversidades que les sobrevienen.

—Nunca está de más aconsejar al hermano que desista de organizar grupos que antagonicen a los otros aún cuando se crea víctima de alguna injusticia. Debe ponerse frente a la situación que tal vez él mismo se ha creado consciente o inconscientemente y luchar por reivindicar sus derechos si cree que alguien los ha preterido.

—De todos modos somos meros fideicomisarios de esta grandiosa institución y debemos siempre considerarla no a base de nuestra propia personalidad sino a base del conglomerado masónico en general. El bien común, aunque ello no sea nuestro propio bien individual, es lo que debe prevalecer. Si tenemos esto presente y si ajustamos nuestros actos de acuerdo con esta norma de conducta habremos merecido el nombre de *masón*. De otro modo no seremos más que meros miembros de la institución.

—Debemos siempre mirar hacia el futuro. Lo pasado de nada puede servirnos más que para aleccionarnos. Y el futuro nos exige otra vez sacrificios que todo masón debe afrontar desinteresadamente. Debemos dejar a un lado prejuicios y antagonismos, y conocernos mejor.

—Más amor fraternal y mucha más sincera amistad es lo que debemos hacer que prevalezcan en nuestras filas. La fuerza de nuestra institución es la amistad, pero una amistad sin reservas, una amistad franca y sincera. Su mejor fórmula es una buena dosis de tolerancia y otra buena de paciencia y perseverancia.

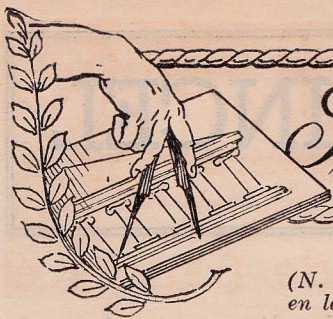
—Como ya dije en una ocasión, uno de los más grandes placeres en la vida es saber que uno cuenta con amigos leales y sinceros. La masonería nos enseña a saber hacerse de amigos y a saber conservarlos y retenerlos, que esto es uno de los mejores tesoros de que puede enorgullecerse el hombre.

—Pero hay que saber cómo alimentar el sentimiento de la amistad, y ciertamente que no es por el aislamiento, el abandono o la indiferencia como se ha de cultivarla. Mayor asociación entre los que componen nuestras filas, no importa que tuvieran diferentes caracteres o idiosincracias, mayor interés mutuo entre nuestros diferentes elementos hará que la amistad abrase nuestros pechos y encienda nuestros corazones. Nada de tibiezas, y pongamos más fe los unos en los otros. Solamente habrá paz, unión y fuerza en nosotros si sabemos como ponernos confiadamente en las manos de nuestros hermanos como amigos sin dudar nunca de sus buenas intenciones.

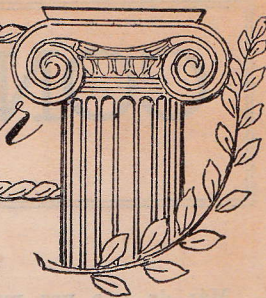
—Alguien dijo que debemos "humanizar a la humanidad." Yo diría que debemos humanizar a la masonería, y añadiría lo que otro pensador dijo—que no se ha de permitir que el hombre se vuelva fiero y que devore a sus semejantes. ¡Que haya, pues, más amistad entre todos!

—Es para mí un gran placer ver que nuestras logias laboran y trabajan como verdaderos enjambres de abejas; pero no se deben contentar con "hacer masones." La masonería es una institución moral, tal vez la institución moral por excelencia, y como tal debe aspirar constantemente a la perfección moral del individuo y, por consecuencia, de la comunidad en que actúa y se mueve.

—Y mientras las logias no cumplan con esta misión, han de tener en cuenta que no cumplen con la masonería!



Sobre la Plancha de Trazar



(N. del E. Discurso pronunciado por el Gran Orador, Ven. Her. Antonio Ramos en la tenida necrológica de la Gran Logia de las Islas Filipinas en memoria del Muy Ilustre Hermano Newton C. Comfort.)

Queridos Hermanos:



ESTAMOS aquí reunidos en esta ocasión cumpliendo con un penoso deber. Estamos aquí para rendir nuestro tributo de honor y simpatía a la memoria de un hermano ido, de nuestro hermano Newton C. Comfort, quien el 5 del mes actual pasó a otro valle mejor, allá donde moran los espíritus puros y elevados, donde le es dable contemplar con más clara visión al Supremo Ser al que dedicara todo el idealismo de su vida de masón. Estamos aquí, repito, para ofrendarle la flor blanca y pura, la siempreviva de nuestras afecciones fraternales en justo reconocimiento a los muchos y meritorios servicios que ha prestado a la congregación masónica en esta jurisdicción.

Sí, el Herm. Comfort ha muerto y su muerte ha creado en nuestras filas un inmenso vacío muy difícil de llenar. Por tan infausto motivo nuestros talleres se cubren de luto y nuestros obreros se sienten afligidos por un profundo dolor huérfanos de la sabia inspiración que el ilustre difunto solía prodigarles no solamente con sus autorizadas palabras y sus luminosos escritos sobre materias masónicas, sino también y principalmente con el ejemplo de una vida modelo, moldeada en principios y prácticas rigurosamente masónicos.

En efecto, el Herm. Comfort siempre se distinguió por sus modales sencillos, exentos de todo asomo de presunción; cumplía con su deber por la sola satisfacción de hacer una buena obra, sin la expectación de una recompensa; su lema era "sembrar para que otros puedan recoger la cosecha;" en fin, era la bendición personificada. Su bondadoso carácter, su intachable reputación, integridad y utilidad para con sus semejantes serían de poderoso incentivo para más elevados y más nobles logros. La mesura de sus palabras, su imaculada virtud y pureza de corazón fueron fuente pródiga de inspiración para cuantos tuvieron ocasión de tratarle.

Personas ligadas más de cerca con el difunto cuentan de él que practicaba la caridad en un espíritu verdaderamente masónico. Dan fe el hecho de que todos sus salarios como Gran Secretario de la

Gran Logia de Filipinas—y había servido como tal por espacio de 20 años no interrumpidos—los gastaba en dádivas de caridad a las viudas y huérfanos de masones a quienes encontraba en la penuria. Sus obras de caridad eran proverbiales, pero siempre las había guardado en secreto. Fué, de pies a cabeza como vulgarmente suele decirse, un perfecto caballero, sincero amigo y masón ejemplar.

En cuanto a su ejecutoria oficial en el servicio de la Masonería en Filipinas, ella se revela por una larguísima y no interrumpida serie de actividades llevadas a cabo con amor y entusiasmo. Desde el año de 1902 en que por primera vez vió la luz masónica en el seno de su logia madre Manila Lodge No. 342, bajo la Gran Logia de California, hasta la hora de su muerte nunca dejó las herramientas de su profesión en ociosa y esteril inactividad.

Trabajó y colaboró intensa y extensamente en la propagación de los ideales de la Fraternidad, ya desde los escaños de una tribuna o ya desde el solitario rincón de su gabinete de escritor. Fué el espíritu moviente y principal en la fundación de varias logias, y de hecho se le puede justamente considerar como el que plantó la primera piedra de la Gran Logia de Filipinas, pues se debió a su esfuerzo, ejecutado al traves de grandes dificultades, el reconocimiento de dicha Gran Logia por las prominentes Grandes Logias del mundo.

Ahora bien, con tan pletórico y brillante historial que nos dejara el nunca bastante añorado hermano como un rico y precioso legado, bien podríamos afirmar con verdad que no todo se ha perdido con la muerte de dicho hermano. Pues después de todo, ¿qué es la muerte de un hombre? Es nada más que la paralización de las funciones biológicas de su organismo físico y la consiguiente desintegración de la materia de que está formado. Su parte espiritual y las manifestaciones psicológicas de ese elemento racional del individuo, como son sus pensamientos, expresados de palabra o por escrito, sus hechos, sus amores e ideales, en una palabra, el ideario de su vida todo eso queda fuera de la acción deletérea de la muerte; eso es imperecedero. Si es útil y digno, la historia se encarga de recogerlo y transmitirlo a la posteridad para la enseñanza y beneficio de los hombres.

Creo por tanto, hermanos míos, que sin dejar de lamentar la eterna ausencia de nuestro lado del Muy Ilustre Herm. Comfort, a quien el Supremo Artífice haya acogido en Su seno, no debemos dejarnos embargar de extremadas y estériles congojas, sino que debemos reconfortar nuestros ánimos honrando en todo tiempo su memoria, emulando sus muchas virtudes y su piadoso ejemplo, especialmente su elevado concepto del deber. Así, estoy seguro, le daríamos la mayor satisfacción de su alma.

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CON EL MAZO Y EL CINCEL

EL MANUSCRITO REGIO DE HALLIWELL

(Tomado de la Revista Masónica de Chile)

Más de una vez nuestros hermanos habrán leído citas referentes al Manuscrito Regio, llamado también de Halliwell, en trabajos sobre las doctrinas y prácticas masónicas; pero son muy pocos los que conocen su texto, aún parcialmente.

Se trata del más antiguo documento masónico. Por el año de 1839, fué encontrado en la Biblioteca Regia, del Museo Británico, por Jones O. Halliwell, que no era masón. Es un viejo pergamino en forma de libro, y fué publicado en 1840. Se fija la época del manuscrito en 1390. Está escrito en forma de poema con 794 versos.

Comienza así: "Aquí empiezan las Constituciones del Arte de la Geometría según Euclides."

"Los versos del 1 al 56—dice Hawkins en su Enciclopedia Concisa de la Masonería—describen como Euclides fué empleado para enseñar la Geometría a los hijos de los nobles de Egipto; del 57 al 86, cuentan la llegada de la fraternidad a Inglaterra, "en tiempo de los días del buen Rey Adelstan" y "cómo el Rey convocó una asamblea en la que 15 artículos y 15 puntos fueron adoptados. De la línea 87 a la 260 se exponen los 15 artículos, y de la línea 261 a la 470 se relacionan los 15 puntos..." Luego se describe la Asamblea que debía reunirse cada año en un lugar apropiado, a la que "todos los hombres de la fraternidad deben asistir": se describe después el martirio de los "Ars Quatuor Coronatorum," o cuatro cinceladores y fabricantes de imágenes que por amor a Jesús no quisieron hacer un ídolo y fueron ejecutados por mandato del Emperador; más adelante se habla de la edificación de la torre de "Babylonia" y su interrupción por la confusión de lenguas, y cómo Euclides enseñó la "fraternidad de la Geometría," terminando con una descripción de las siete ciencias.

El final del manuscrito es una explicación de la conducta en la iglesia, en las comidas con los superiores y recomendación de hábitos de pulcritud y limpieza.

González Ginorio, al referirse a este Manuscrito, dice: "Se cree por muchos que este poema fué escrito por un sacerdote católico, que si no era francmasón, reveló estar muy enterado de

las cosas de los francmasones. Un análisis de todo el documento revela que el poeta-autor copió de otro documento mucho más antiguo, como lo demuestran palabras y frases del inglés primitivo. En el siglo XIV todavía la Iglesia romana no había excomulgado a los francmasones, y los utilizaba para la construcción de iglesias, catedrales, monasterios, conventos, etc., y frecuentemente los colmaba de gracias, prerrogativas y licencias. Y era corriente que de los monasterios saliesen muchos de los proyectos diseñados, y acabados, para las catedrales."

Betancourt añade que este Manuscrito "es tan marcadamente teísta que llega hasta tener una plegaria a Dios y a la Virgen."

La parte fundamental del Manuscrito, "base de nuestras leyes masónicas" (Betancourt), está constituida por los 15 Artículos y 15 Puntos a que antes se ha hecho referencia. Betancourt publica una síntesis en prosa que, desde luego, contiene la médula ("Los Antiguos Límites," págs. 8 a 10); sin embargo, es tan interesante este documento, el más antiguo conocido hasta ahora, que vale la pena dar la versión en verso libre, del insigne masón cubano Aurelio Almeida, que aparece publicado en las páginas 360 a 365 del "Consultor del Masón."

Hela aquí:

Artículo primero

Primer artículo de esta geometría:
El Maestro masón debe ser muy
seguramente

Celoso, y a la vez fiel y leal,
Que así no tendrá nunca de qué arrepentirse:

Y pagarás a tus obreros según el costo
Que la manutención les traiga, bien lo sabes;

Y les pagarás fielmente, sobre tu fe,
Lo que ellos puedan merecer;
Y no les apliques sino a aquello
Para que puedan ser útiles;

Y abstente, ni por amor ni por temor,
De recibir soborno de ninguno;
De señor ni de compañero, quienquiera
que sea,

No recibas ninguna suerte de paga
Como un juez mantente recto.
Y luego haz a ambos cumplida justicia;
Fielmente cumple esto donde quiera
que vayas,

Tu consideración y provecho serán
mayores.

Artículo segundo

El segundo artículo de buena Masonería,
Como podéis oírlo aquí especialmente,
Es que todo Maestro que sea masón
Debe concurrir a la Congregación general,

Siempre que le sea avisado en tiempo
razonable

Donde ha de celebrarse la asamblea;
Y a dicha asamblea precisamente ha
de acudir;

A menos que tenga suficiente excusa,
O que sea desobediente a la fraternidad,

O que con falsedad sea extraviado,
O que enfermedad tan fuerte le aqueje,

Que no pueda acudir entre ellos
Esta es una excusa buena y hábil,
Para con dicha asamblea, sin fingimiento.

Artículo tercero

El tercer artículo es ciertamente
Que el Maestro no tome aprendiz
Sin tener buena seguridad de permanecer,

Siete años con él como yo os digo,
Para aprender el oficio y ser de provecho;

En menos tiempo no puede hacerse hábil
Para beneficio del dueño y de sí propio,

Como podéis saber por buenas razones.

Artículo cuarto

El artículo cuarto este debe ser:
Que el Maestro mire bien,
Y no haga aprendiz a ningún siervo,
Ni por codicia alguna lo tome;
Pues el señor a quien pertenece
Puede recuperar su aprendiz dondequiera que vaya.

Si a la Logia hubiera de llevarlo,
Mucho disturbio podría producir en ella,

Y tal podría acontecer,
Que hubieran de agraviarse algunos o todos,

Pues los masones que allí se hallan
Bien se encuentran todos juntos.

Si uno tal entrara en el oficio,
De varios inconvenientes podría hablaros:

(Continúa en la página siguiente)

CON EL MAZO Y EL CINCEL

(Continuación de la pagina anterior)

Para más tranquilidad, pues, y mayor honra,
Tomad aprendiz de la clase de los otros.
De antiguo se encontraba escrito
Que el aprendiz había de ser de honrada estirpe;
Y así algunas veces hijos de grandes Señores
Adoptan esta geometría, que es muy buena.

Artículo quinto

El quinto artículo es muy excelente:
Que el aprendiz sea de nacimiento legítimo.

El Maestro por ninguna ventaja
Hará aprendiz que esté manchado;
Debe cuidar, según podéis oír,
Que tenga todos sus miembros sanos;
Sería para el oficio gran vergüenza
Admitir a un lisiado o a un cojo,
Pues un hombre imperfecto en esa forma

Haría muy poco bien a la fraternidad.
Así podéis saber todos y cada uno,
Que el oficio requiere un hombre fuerte;

Un hombre mutilado no tiene fuerza,
Esto lo habréis comprendido hace largo tiempo.

Artículo sexto

El sexto artículo no debéis olvidar:
Que el Maestro no haga al señor ningún perjuicio,

Tomando de él por su aprendiz
Tanto como por los compañeros, en todos sentidos.

Porque éstos son en el oficio muy perfectos,

Y el otro no bien lo podéis ver.
También sería contra la recta razón
Ganar el aprendiz tanto jornal como los compañeros.

Este mismo artículo, en tales casos,
Ordena que el aprendiz tome menos
Que los compañeros que están ya bien adiestrados.

En diversos casos, según sea preciso,
El Maestro puede informar a su aprendiz

Que su salario puede crecer bien pronto,

Y que tal vez antes de acabar su término

Su jornal será muy mejorado.

Artículo séptimo

El séptimo artículo, que ahora llega,

Claramente os dirá a todos juntos
Que ningún Maestro, por favor ni miedo,

Deberá abrigar ni mantener a un ladrón.

De éstos no protegerá jamás a ninguno,

Ni a quien haya muerto a un hombre,
Ni al que tenga mala reputación,

A fin de que la Fraternidad no se avergüenze.

Ven - Her. Nicolas E. Santos



*En maderas, un comerciante,
En Maktán, un buen caudillo,
En su trato, muy sencillo,
Y en su alma, un gigante.*

Artículo octavo

El octavo artículo enseña lo siguiente:

Que el Maestro puede muy bien,
Si tiene un hombre del oficio,
Y éste no es tan hábil como debiera,
Proceder a cambiarlo por otro
Y tomar en su lugar un hombre más diestro;

Pues aquél por su ignorancia
Podría hacer muy poco favor a la Fraternidad.

Artículo noveno

El noveno artículo dice con harta razón:

Que el Maestro sea sabio y fiel;
Que no emprenda obra ninguna,
Sino pudiéndola hacer y rematar,
Para que a un tiempo se benefice el dueño

Y también la Fraternidad, dondequiera que sea,

Y que los cimientos sean tan sólidos
Que la obra ni se hunda ni se quiebre.

Artículo décimo

El décimo artículo es para que sepáis

Los del oficio, altos y bajos,
Que ningún Maestro ha de suplantarse a otro,

Sino proceder entre sí como hermana y hermano

En este curioso oficio y en todas y cada una

De las cosas concernientes a un Maestro masón.

Ni ha de suplantarse a ningún otro hombre

Que haya tomado sobre sí una obra,
Bajo pena tan fuerte

Que importe no menos de diez libras;
A menos que se halle ser culpable

El primero que se encargó de la obra,
Pues ningún hombre en Masonería

Suplantará a otro, seguramente,
Sino en caso de que éste haya tan mal trabajado

Que la obra resulte inútil;
Entonces puede un masón solicitarla

Para salvarla en provecho del dueño;
Sólo cuando tal caso acontezca

Puede un masón mezclarse en obra ajena;

Pues el que empezó los cimientos,
Si es masón bueno y hábil,

Tiene seguramente el ánimo
De llevar el trabajo a feliz término.

Artículo undécimo

El undécimo artículo yo os digo
Que es a la vez noble y liberal,

Pues ordena en su poder
Que ningún masón trabaje de noche,

Excepto para ejercitar su inteligencia,
A fin de perfeccionarla.

Artículo duodécimo

El duodécimo artículo es de alta honradez,

Para todo masón, dondequiera que se halle;

No desacreditará el trabajo de sus compañeros,

Sino salvará su buen nombre;
Con buenas palabras los recomendará

Por el saber que Dios les concedió;
Y todo lo remediará como pueda,

Entre uno y otro, sin dificultad.

(Se continuará)

ANG DAKILANG MONUMENTO

Akda ni CARLOS RONQUILLO

Parang pangunahing tala ay minarapat kong sipiin sa "Taliba," sa kanyang labas noong ika 9 ng hulio ng 1932, ang ganito:

—“Isang malaking pagkakasala, na pigilin ang isang tao na makapagpahayag ng kanyang kuro-kuro, sa pamamagitan ng isang wikang maaari niyang gamitin upang maayos at tumapak niyang maipahayag ang kurokurong iyan—ani G. Teodoro M. Kalaw— nang mapag-usapan sa mga Lohia sa Taya-bas ang paggamit ng wikang tagalog.

“Sinabi pa ni G. Kalaw na walang palatuntunan o pamalakad ang Gran Logia na nagbabawal ng paggamit ng wikang mamarapatin ng mga Lohia.

“Ang paggamit ng wikang tagalog sa mga Lohia ay naungkat, dahil sa pagkakapagharap ng isang mungkahi ng mga Lohia Banahaw at Filipinas, na isatagalog ang ritual. At bilang paliwanag sa bagay na ito, ang mataas na Puno ng Masoneria ngayon, na si G. Antonio Gonzalez, ay nagpaliwanag na ang ganyang kahilingan ay maisasagawa, na hindi na kailangan ang ano mang pagpapasiya ng kahi't sino, sapagka't talagang wala ngang nagbabawal....

“Si G. Aurelio D. Rosario, sa pagtugon naman sa isang pasubaling napaharap laban sa mungkahi ay nagpaliwanag, na sa lahat nang bansa, ang wikang ginagamit sa mga Lohia ay ang wika ng bansa. Sa Alemanya ay ang aleman, sa Pransia ay ang pranses, at ganyan sa iba't iba pa.”

Iyan ay noon pang 1932. May pitong na taon na, sa likuran. At ngayong ang wikang tagalog ay siya nang wikang saligan ng Wikang Pangbansa, at siya na ngang itinuturing na Wikang Pangbansang tunay, ayon sa gawi at mga pahayag ng Instituto ng Wika, ay tila walang alinlangang dapat na maging kapiling ng mga kapatid na wikang kastila at ingles. Kapatid, opo, kapatid sa daigdig ng Masoneria, sa bisa ng diwa nito at ng kanyang mga dakilang adhika. Ang kastila at ang ingles ay mga wikang kapatid, hindi panginoon, dalawang wikang nangabinyagan na rito at kapuwa nagkaroon na ng pagmamalasa-kit sa pagpapaunlad ng Kalayaan, ng Pagpapantay-pantay at ng Pagkakatiriran. Kaya, dapat din silang mahalina at kayakaping mahigpit, pagka't kapuwa tagapagsiwalat ng kabihasang tunay na tagapaghawi ng makapal na ulap ng kamangmangan at ng bulag na pananampalataya.

Nguni't sa piling ng dalawang wi-

kang iyan ay dapat na magkaroon ng kaunting katangian ang wikang sarili. Katangiang hindi hinihingi nito. Katangiang walang munti mang hangad na makapangibabaw. Kundi katangian lamang na kusang inihahandog ng mga pangyayari. Ang totoo ay wikang tagalog ang ginamit ng Katipunan: wikang siyang nakapagpatibok sa puso ng bayan upang matutong magpakasakit sa ikapagtatagumpay ng dakilang adhika ng bayan, na siya ring pangarap ng Masoneriang pangdaigdig.

Maitatangi kaya ang katotohanang kung di sa wikang tagalog ay hindi makapagbabalikuwas ang lahi at bayang ito, sa pamamagitan ng Katipunan?

Ang Katipunan ay naging pangbayan, pagka't gumamit ng wika ng bayan.

At ang bayan ay nakatanaw ng liwanag at nakaramdam ng pangbuhay na hangin ng Kalayaan, sa bisa ng sariling wika, na siyang ikinapaghimala ng Katipunan.

At ang Katipunan ay anak ng Masoneria.

Kaya, sa pananagumpay ng sariling wika ay nagtagumpay rin ang Katipunan, at sa pananagumpay nito ay nagtagumpay rin ang Masoneria.

Ang Masoneria'y ayaw ng dugo, ayaw ng digmaan, ayaw sa paggamit ng ano mang lakas at karahasan. Kung di lamang ayaw, sana ay hindi na kinailangan ang pagbabangon ng Katipunan—na isang kapatirang tunay na mapanghimagsik. Nguni't nawalan naman sana ng sagsay ang Katipunan kung di gumamit ng wikang sariling siyang tunay na pangbuhay ng kagitingan.

Kadalubhasaan ang Masoneria. Kagitingan naman ang Katipunan. Bandilang Puti ang una. Bandilang Pula

naman ang ikalawa. Nguni't ang kadalubhasaan at ang kagitingan, ang bandilang puti at ang bandilang pula, ay siyang kabuuan, at siyang lahat ng wikang tagalog: wikang kung siyang gagamitin ng mga Lohia sa kapuluan ay walang alinlangang magkaroon ng aywan nga kung ano, nguni't isang bagong diwa at isang bagong init, na lilikha ng himalang kaipala ay gaya rin, hindi man tunay na kahambing, ng himalang yaong nakuhang likhain ng Katipunan.

Ano nga ang ipagaatubili?

Ano, lalo na sa mga panahong ito?

Hindi tamang maghinagap. Isa ring sakit ang paghihinagap ng masama, na labag din sa diwa ng Masoneria. Nguni't may mga hudyat na at tandang sukat mapagsaligan ng pagpapakaing na dapat gawin, upang maiwasan ang paggupo ng lalong dakilang Monumentong naitayo ng Masoneria—sa pamamagitan ng anak niyan Katipunan—sa dakong ito ng daigdig. Sa pamamagitan ng tandang iyan ay mapagaabot na natin kung gaano ang lihim na pagsasakit ng mga kaaway ng Liwanag, upang mapaghari uli ang Karimlan. Iyang tunggaliang nasaksihan dito ukol sa relihion ay isa nang hudyat. Nguni't hindi iyan lamang: isa ring hudyat ang pagpatay sa kadakilaan ni Rizal, sa bisa ng kanilang pamamaraling tinalikdan umano at binawi ng dakilang Bayani ang kanyang mga ginawa. At may iba pang hudyat: ang salaring hangad na waray-warayin ang bandila, gawing abo ang dakilang alamat nito, sa bisa ng pagbulag sa araw at pagpatay sa walo niyang sinag. Ang walong lalawigan, mula at saligan ng walong sinag ng araw, ay ibig na baguhin. Ibig patayin ang pangalan at mga hangganan ng isa't isa. At sa ganyang paraan ay wala nga namang salang di ang di mababaklas ang mga dahong ginto ng Kasaysayang likha ng Himaksikan at isinulat nito, sa atas ng Katipunang anak ng Masoneriang pangdaigdig. Kailangan ngang buhayang lagi ang dakilang Apoy sa dambana ng Inang Bayan, kung ibig na manatiling mapagwagi ang bandilang sarili, na nakawagayway sa itaas ng lalong dakilang Monumentong itinayo ng Masoneria sa daigdigang ito. At ang apoy na iyan ay mahirap na mabuhay kung di sa bisa ng kagitingan. At ang kagitingan, ang tunay at wagas na kagitingan, ay tanging nagkukuta lamang sa diwa at damdaming sarili, na dili iba kundi ang sariling wika.

(Tatapusin)

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A—It is not necessary for any of our insureds or their beneficiaries to employ the services of a third party when settling claims arising on our policy contracts. Further, it is unnecessary for them to ask the advice of a third party when they desire clarification of their insurance. Our authorized underwriter is capable of answering all questions but, if you cannot get in touch with our nearest representative, please write direct to Mr. C. S. Salmon, P. O. Box 734, Manila.

2. Q—Is it necessary for me to pay my premiums exactly on the due date, that is the first of the month?

A—It is not necessary to pay on that date as we allow our policyholders 30 days or at least one month's period of grace in which they may pay their premium without requirement. It is, however, best to pay your premium on the due date as that will prevent any chance of lapsation.

3. Q—Is The Insular Life a local company?

A—Yes, the Insular Life was incorporated on November 25, 1910, in the City of Manila. Its Home Office is in Manila, thereby enabling the Company to serve policyholders most satisfactorily.

4. Q—If I should write a letter to the Company, will it be answered?

A—All letters received by the Company are answered promptly and courteously. We have a large office force who devote their full time to answering questions and explaining to our policyholders matters concerning their insurance which are not quite clear to them. Not only do we assist in matters regarding their insurance, but we also help them in personal matters such as locating lost relatives. Our motto is SERVICE, and we try to give it in any manner in which it is required and to the best of our ability.

5. Q—If a policy is issued with a pregnancy lien, is it necessary for the insured to advise the company of future pregnancies?

A—No. The restriction applies only to the actual pregnancy at the time the policy is issued.

6. Q—Is it proper for an insured to deduct the Money Order fees when sending remittances to the company?

A—No. All premiums are due and payable in advance at the home Office of the Company in the City of Manila, P. I. Money order fees, therefore, must be paid by the insured.

If you have any question to ask regarding your insurance problems you are requested to write to Mr. C. S. Salmon, General Agent of The Insular Life Assurance Co., Ltd., P. O. Box 734, Manila. All inquiries will be answered promptly.

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