

# The Cable News

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No. 12

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

## A MASONIC LEADER



M. W. George R. Harvey  
P. G. M. of F. & A. M. of the Philippine Islands

*An interview with Brother Harvey appears in the Spanish section of this issue*

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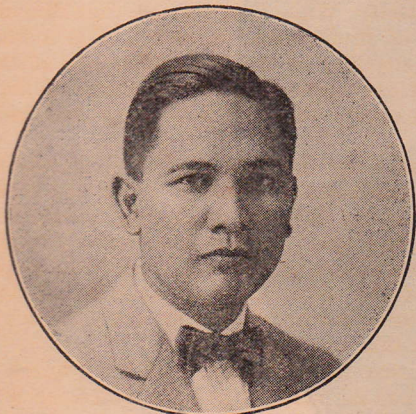
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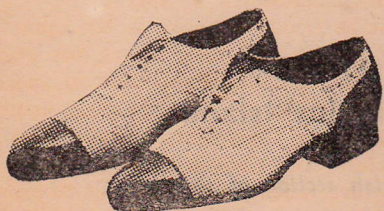
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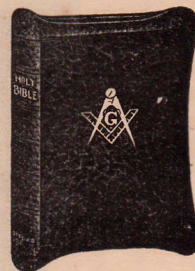
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# THE CABLETOW

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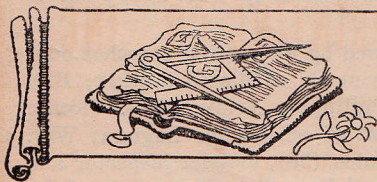
## THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 104 Lodges (23 in the City of Manila), with approximately 5,200 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 and a population of thirteen millions. The present elective Grand Officers are: Conrado Benitez, Grand Master; J. H. Alley, Deputy Grand Master; José Abad Santos, Senior Grand Warden; Clark James, Junior Grand Warden; Vicente Carmona, Grand Treasurer, and Teodoro M. Kalaw, Grand Secretary. Grand Lodge meets on the fourth Tuesday of January each year.

Vol. XIII

Manila, P. I., May, 1936

No. 12



## Editorial



### What Strength Is This?

### Render Unto Caesar...

THE world has just witnessed the culmination of a great tragedy—the conquest of Ethiopia by the Blackshirts of Italy. Ethiopia, weak and defenseless, has succumbed at last to become the vassal of a self-appointed savior of Western civilization.

To the swaggering, boastful dictator of Rome's destinies, this is a great victory. Yet, if we examine the circumstances that attended the "undeclared" war on the Ethiopians, what victory is there to speak of with the Abyssinian kingdom so helpless and the Fascist war machine so formidable?

The triumph of a tiger over an unarmed human being, is not a victory. When Rome's legions advanced on Ethiopia with long-range cannon, modern artillery, well-equipped air bombers, and poison gas instruments, they advanced on a people all ready to be crushed to death. And they call that victory!

It is characteristic of the absolutist in blackshirt whose pronouncements in recent months have shocked the civilized world, that he has to borrow for his strength from the weakness of others. Thus his so-called victory in Africa is the result of the weakness of Ethiopia, and thus his own commanding position in Italy also is due to the present weakness of his people.

A people is weak when it forgets its Bill of Rights and when it renounces its freedom of thought and action to satisfy the whims of a dictator. Under a dictatorship the liberties of citizens are lost, and that area reserved for the free expression of the people's views is usurped by the tyrant's own absolute words.

Is that strength? Yes, temporary strength; it is a pose, to be more concrete, made possible by the momentary weakness of the crowds under the spell of a bluffing magician. Hero-worship is easily cultivated in the multitude; the dictators we know today have, by their gestures and high-sounding speeches, succeeded in making themselves appear like heroes, but the curtain will be drawn sometime on their phantasmagoria.

Let the self-styled Caesar in blackshirt annex Ethiopia to the empire of his imperialistic plunder. Let him boast to the world that he is a conquerer beyond compare. It matters little that he is that, and that his empire is so vast, if the

EVERY now and then we are perturbed by reports that the tenants of the vast estates owned and operated by religious orders in the Philippines are restless and refuse to pay canon to their absentee landlord, which is no other than the Church itself. While it is possible that this unrest is largely the work of professional agitators, it is a fact that in the last general elections in the Philippines one of the things promised by the candidates was the purchase of the estates from the religious orders to be sold in small lots to their present tenants.

The tenants are thus not altogether unreasonable in their demand, but the point we wish to bring out especially is that the religious orders have the plain duty to dispose of their vast landholdings and thus help the Philippine Government remove one of the root causes of unrest among Filipino peasants. The disposition of the so-called friar lands should mark the first step in the complete liquidation of the Church's extensive investments in this country.

We say this for the benefit of the Church itself — the Church that has no business to taint its record with mercenary considerations. Let it look at the example of Mexico and see if it pays to mix religion with politics. Let it consider the case of Spain where the Church, by reason of its tremendous wealth, has invited looting by extremist elements that cannot see why so much gold should flow into its coffers while the country is so poor and the masses are so starved.

If we must be frank, we have in the tenant unrest on the estates of our foreign religious orders the beginnings of the same problem that confronts both Mexico and Spain, and we hold that it is all up to the Church itself to prevent that the problem should assume the frightful proportions it has assumed in those countries. The Church, if it wishes to cooperate with the Philippine Government, could do a lot to prevent the spread of subversive ideas among the people, and it could do so by simply rendering unto Caesar that which is Caesar's and unto God that which is God's.

foundation of all his power is the weakness of his subjects, and if these subjects are not free thinking men but mere automatons of his will. What shall it profit to have built an empire if the people of that empire have lost their self-respect?

# WHAT OUR LODGES ARE DOING

## ZAPOTE LODGE 29 REPORTS

Wor. Bro. Pablo Borja spent a week's vacation in Daraga, Albay, during the Easter Holidays in connection with the marriage of his nephew Dr. Alfredo Borja and Miss Josefina Jaucian of that town. He arrived in Manila in time to attend the Stated Meeting of April 18th, and left three days after for his home town, San Juan, La Union.

Brothers Ramirez and Tercentio of the U.S.S. "Chaumont" arrived on that navy vessel on March 31st. Brother Ramirez enjoyed a month's furlough with his family while Brother Tercentio went to China on the Chaumont. They were both due to sail again for the States on May 5th.

Brother Gregorio Morta (U.S. Fleet Naval Reserve) of Damortis, La Union, came down to the City on March 31st especially to greet the Brethren on the Chaumont.

Wor. Bro. Miguel Bonifacio with his family spent a few days in the Mountain Province and visited Brother and Mrs. Morta in Damortis on April 26th.

Brother Gregorio Magsaysay (U. S. Fleet Naval Reserve) is now working in the U. S. Army Ordnance Depot, Fort Santiago. He has recently moved to his new home at 19 Yakal, near Tayabas Street, San Lazaro, Manila.

Wor. Brothers Raymundo V. Samala of San Pablo, and Vicente Poblete of Manila, who have not been seen in the Lodge for some time, were present at the Stated Meeting of April 18th

\* \* \* \*

## TOUCHING FAREWELL

With 30 members present out of a total membership of 44, the stated meeting of Magindanaw Lodge No. 40, F. & A. M., of Cagayan, Oriental Misamis, on April 2, 1936, set a mark which will be hard to break in the future. It was the last meeting their Junior Warden, Bro. Silvestre, will be with them and the members came to show their esteem of him and their sincere appreciation of his services to the Lodge and his devotion to Freemasonry.

Bro. Silvestre as Provincial Auditor received an order of promotion and transfer from the Province of Oriental Negros to the Province of Zamboanga.

Between 6 and 9 o'clock that night, just before the stated meeting was opened, the members with their families gathered around the festive board and partook of a sumptuous dinner. Among those who spoke at this dinner were Bro. Gregorio Dimaano, Bro. Dionisio Fabella and Wor. Bros. Max Y. Suniel, Manuel C. Fernandez, A. Velez, Antonio T. Cosin, and Irineo C. de Vega. Wor. Bro. Primo Santiago, Master of the Lodge, acted as toastmaster.

Visibly moved, Bro. Silvestre responded, thanked the Brethren and friends for their kind wishes, and promised to live up to their noble expectations.

Among those present were: Bros. F. Caburian and family, B. Canoy and children, C. Chaves and family, N. Chaves and children, A. T. Cosin and family, M. C. Fernandez and family, M. Galipinpin, M. F. Gimenez, Go Ana, V. C. Hipona and family, D. Q. Erie and family, A. Macaranas, Ng Peng Sia and family, A. A. Pabayo and children, J. V. Pacana, C. Queppet and family, M. M. Reyes and family, P. Santiago and family, Mrs. A. P. Shapit and children, C. Silvestre and family, M. Y. Suniel and family, N. Velez and family, A. Velez, D. Escobar, C. de la Cruz, D. Fabella and children, Dr. C. de Asis, Mons. I. C. de Vega, G. Dimaano and A. Reyes and family.

\* \* \* \*

## INTERESTING MEETING HELD

At its stated meeting held on April 4th, MAKILING No. 72 of Calamba, Laguna, lodge was honored by the official visitation of its district inspector, Wor. Bro. Andres Filoteo, followed by brethren from Pampanga Lodge No. 48, Nueva Ecija

Lodge No. 73, Cabanatuan Lodge No. 53, Batangas Lodge No. 35, and Pinagsabitan Lodge No. 26. A brief address of welcome was delivered by Wor. Bro. Engracio L. Valmonte, master of the lodge, who presided over the meeting.

After the transaction of business for the month, the lodge proceeded to the obligation of affiliation of Wor. Bro. Lieut. Jose G. Polotan, formerly of Agno Lodge No. 75.

At the meeting one more candidate, Mr. Eleuterio C. Dinulos, was regularly elected to receive the degrees of Masonry in the lodge. The date of his initiation, however, was not announced.

Then for the first time in the last three years, degree work was witnessed in this lodge when the first degree of Masonry was exemplified upon candidate Jose D. Mendez by a special team composed mostly of brethren from Biñan, headed by Wor. Bro. Saturnino David, master of Pampanga Lodge No. 48 and provincial treasurer of Laguna. The lecture was given by Wor. Bro. Valmonte, and the charge delivered by Wor. Bro. Juan O. Chioco.

This degree work was followed by interesting speeches delivered by Wor. Bro. Polotan, the newly affiliated brother; Bro. Lieut. Arambulo (53) of the Philippine Army; Bro. Vicente Garcia, (73), new superintendent of schools for Laguna; Wor. Bro. David (48); Wor. Bro. Filoteo (85), district inspector and honoray member of the lodge; and Wor. Bro. Chioco, one of the ablest masters the lodge has ever had.

Other visiting brethren present were: Bro. Mariano Villanueva (35) and Bro. Zosimo Miranda (26).

Light refreshments were served after labor.

\* \* \* \*

## SUBLIME DEGREE CONFERRED

On April 4, 1936, Mabini Lodge No. 39, Aparri, Cagayan, by order of the Grand Master, conferred the 2nd degree of Masonry on Bro. David G. Calina, an Entered Apprentice Mason of Tamaraw Lodge No. 65, Calapan, Mindoro.

On the same date, Bro. Pedro V. Salvado, a Fellowcraft and a member of this Lodge, was raised to the sublime degree of Master Mason. Bros. Cecilio N. Escaño and Candido Valera occupied the Oriental chair at the first and second section respectively, while Wor. Bro. Casiano Lim, W. M. of Walana Lodge No. 13, occupied the West. Bro. Andres Medina gave the lecture.

After the ceremonies, Bros. Casiano Lim and Cecilio N. Ascaño delivered interesting extemporaneous speeches.

\* \* \* \*

## IMPRESSIVE TREATMENT

Mr. Carl H. Goodrick was given the first degree of Masonry by Muog Lodge No. 89, Parañaque, Rizal, on April 18; 1936. Bro. Anacleto Casis of Nilad Lodge No. 12 acted as the Wor. Master and gave the candidate a very impressive treatment. The excellent manner in which Bro. Casis performed the ceremony is an honor to his Lodge and a credit to the fraternity. Muog Lodge takes this opportunity to express its thanks to him and extends its congratulations to Nilad Lodge for having one so proficient as Bro. Casis. Muog Lodge welcomes any brother to visit it and enjoy the same fellowship as did Bro. Casis enjoy.

\* \* \* \*

## AMENDS BY-LAWS

Isla de Luzon Lodge No. 57 has amended its by-laws by changing the day of the stated meeting from the First Saturday to the Second Saturday of each month.

(Continued on page 209)

# THE PRACTICE OF MASONIC TENNETS

(Address of M. W. Conrado Benitez, Grand Master of Masons at the Ceremony of Extinguishing the Lights, Scottish Rite Bodies, Manila, April 9, 1936)

On this solemn occasion when we commemorate the martyrdom of the Greatest among the Apostles of Humanity, may I invite you to reflect upon the fundamental problem facing Masonry in the Philippines and other countries of the world. To the Knights of the Scottish Rite such a discussion is especially proper and fitting because of their advanced training to appreciate human problems in terms of Masonic tenets and principles.

We all know that Masonry is an earnest and noble effort to inculcate upon its members all the human virtues, among which special importance is attached to the trinity of Brotherly Love, Relief, and Truth, together with the second Trinity of Faith, Hope and Charity. With the aid of symbols from the sciences, and beautiful language provided by literature and incorporated in our ritual, we impress upon the mind the meanings of these tenets.

And truly, to the neophyte passing our portals for the first time, the noble principles of our Craft and the inspiring idealism of our Order are striking notes reaching his consciousness. The deep sense of appreciation manifested by the newly exalted Brother as he responds to the Master's invitation to address his brethren of the Lodge, is evidence of the effectiveness of our ritual in teaching the tenets of Freemasonry. Our ritual is indeed a valuable landmark by means of which a rich legacy is bequeathed from generation to generation.

But as we face the daily problems of the Craft, and come in contact with confusions in the temple not only in our jurisdiction, but also in others; as we see older and leading brethren habitually disregarding the principal tenets of Masonry in their relations with one another, we are induced to wonder whether more time and thought should not be devoted by the Order to the promotion of the practice of our tenets,—in addition to their initial teaching,—in line with the great educational principle that theory and practice must go hand in hand. The Holy Bible itself reminds us that "By their fruits ye shall know them," which applied to Masonry means that, only as we practice what we preach in our ritual, shall the ultimate objective of our ancient Institution be attained.

Brethren, I earnestly appeal to you to lead in the great movement of practicing Masonic Principles, as the best and enduring method of bringing back peace and harmony to any temple in confusion.

Let us ever remember in our dealings with one another that Brotherly Love is the essence of all important religions, and is a basic tenet of Freemasonry, and that its sincere application to any difficulty among brethren will pave the way for a solution.

Relief is a test of Brotherly Love, for only as we are willing to help a brother may our affection be proved. Relief, however, need not be of a material nature, for it may take the form of a wise counsel, a kind word, a timely warning of approaching danger, a willingness to aid and assist.

Truth is the basis of sincere dealing among brethren. It is the enemy of gossip and slander and misunderstanding. Many a difference among brethren could be dispelled by the Light of Truth.

So much for the first trinity of tenets as guiding stars of our Masonic conduct. How may the other three tenets, Faith, Hope and Charity, influence us as Masons?

Faith implies Faith in ourselves and in our ability to achieve our purpose; Faith in our brethren and in the honesty of their intentions; and finally, Faith in God.

We read in the Holy Book that "a people without vision shall perish". A people without vision is, verily, a people without Faith! And so it is with individuals and institutions. Let us strengthen our Faith in our own brethren, and smother Hate, Prejudice and Suspicion in our hearts, thereby laying a solid foundation for Masonic Solidarity and Harmony.

With Faith, Hope follows, springing, as the poet says, eternally in the human breast. As we are from time to time

confronted with a disregard of Masonic principles by our own brethren, let us not lose Hope in the ultimate triumph of Truth over Error, of Justice over Wrong, of Love over Hate, of Generosity over Selfishness.

Charity, according to the Holy Writings, is the greatest of the three, for like Relief in the first trinity, it is a test of the other virtues. To practice Charity means not necessarily the granting of material relief; it may mean the giving of Moral and Spiritual Relief to the brother needing it. The Biblical injunction "judge not that ye be not judged" is an appeal for Charity in our dealings with others. The Golden Rule to do unto others what we would they should do unto us is a manifestation of charitable attitude.

Charity also develops Tolerance, a characteristic Masonic attitude. It is akin to Sympathy which enables us to understand a brother's point of view, and thus leads to Masonic Harmony and Cooperation, so essential to the progress of our Institution in a country like the Philippines where the organized forces of Intolerance are trying to undermine the Human Rights guaranteed in our Constitution.

Brethren, on this sacred day, let us firmly and solemnly resolve to practice the tenets of Freemasonry in the solution of our common Masonic problems.

## MAY MONTHLY MASONIC DINNER TO TAKE PLACE ON THE 29th

The regular monthly Masonic dinner will take place at the Plaridel Temple, at 7 o'clock in the evening, on May 29. It will be held under the auspices of "Luz Oceanica" Lodge No. 85. M. W. Past Grand Master Antonio Gonzales will preside at the dinner, and the following will be the principal speakers: M. W. Past Grand Master Rafael Palma, W. Bro. J. P. Boomer and Bro. Francisco Benitez, both to discuss educational problems of great importance to the Philippines at this moment.

## COMMUNISM TRIES TO GAIN ACCESS INTO MASONIC LODGES IN THE U. S.

Communism has not yet gained much of a foothold in the Philippine Islands, though there is no doubt that communistic teachings are being spread among the laboring classes in Manila and in certain provinces, and we are assured that it is probable that communism will grow more rapidly here than present indications would seem to predict. Political parties and movements are not blind to the fact that Masonry, if it can be enlisted into the service of any cause, would be an excellent vehicle for its propagation. Of course, Masonry could not be easily brought into the service of a movement like communism which is antagonistic to all we consider sacred and essential; but we learn that it is trying to establish itself in some of the Lodges in the United States and that in several States the cry of alarm has been raised against this peril. To illustrate, we copy the following circular letter, dated August 15, 1935, sent to all the Masonic Lodges in Georgia by the Grand Master of that State:

August 15, 1935  
Atlanta, Ga.

Dear Worshipful Master,

### Wardens and Brothers:

There is fraternally brought to your attention the fact that recent disclosures reveal that Communism, which is founded on hatred of God, destruction of home and overthrow of government, is seeking to establish itself in our fraternity.

This nefarious campaign is being carried on either by securing admission into Masonry of those applicants who are

(Continued on page 210)

## Official Visitations

Three Subordinate Lodges were visited by M. W. Grand Master Conrado Benitez during the past two months. A relation of the visitations follows:

### COSMOS LODGE No. 8

*Saturday, March 21, 1936*—Cosmos Lodge No. 8, F. & A. M. held its special meeting at the Masonic Temple, Escolta, Manila, for the purpose of raising Bro. Dallas R. Goodenough on the occasion of the official visitation of M. W. Bro. Conrado Benitez, Grand Master.

Before conferring the third degree of Masonry upon the candidate, Bro. Peter Johnson, a dimitted member of Mabini Lodge No. 39, was asked by the Worshipful Master to approach the Altar to take the obligation of affiliation to Cosmos Lodge No. 8. Wor. Bro. R. E. Jamison (8) was requested to conduct the obligation.

At 8:30 p.m. the M. W. Grand Master, accompanied by the officers and members of the Grand Lodge, made his official visitation to Cosmos Lodge No. 8.

After the usual ceremonies of the reception, the officers of Cosmos Lodge surrendered their stations and places in favor of the special team of Cavite Lodge No. 2 who conferred the first section of the third degree upon Bro. Goodenough, a Fellow Craft of Cosmos Lodge No. 8. The second section was conferred by a team composed of Past Masters of Cosmos Lodge.

Wor. Bro. R. C. Thrasher presented a Holy Bible to the newly raised Brother with flitting ceremonies.

After requesting the youngest Brother to address the Lodge, Wor. Bro. Robert Hill, Master of Cosmos Lodge No. 8, thanked the Master of Cavite Lodge No. 2 and the special team who conferred the first section.

Then the M. W. Grand Master was introduced to address the brethren. He stressed on the necessity of cooperation between the American and Filipino brethren of this Grand Jurisdiction, and expressed the hope that good harmony and mutual understanding will always prevail.

The Presiding Master expressed once more the willingness and loyalty of the members of his Lodge to cooperate and support the M. W. Grand Lodge of F. & A. M. of the Philippines.

The Lodge was closed at 10:55 p.m. There were present, according to the Tiler's Register, 80 M. M.; 22 of them came from Cosmos Lodge No. 8, and 58 from different Lodges under several Jurisdictions.

Light refreshments were served after the meeting.

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### LUZ OCEANICA LODGE No. 85

*Wednesday, March 25, 1936*—Luz Oceanica Lodge No. 85' F. & A. M. held its special meeting at the Plaridel Temple, San Marcelino, Manila, for the purpose of receiving the official visitation of the M. W. Grand Master.

Upon previous arrangement with the officers of Luz Oceanica No. 85, the officers of Nilad Lodge No. 12 conferred the first degree of Masonry upon Benito M. Guido, a candidate of Luz Oceanica Lodge. The ceremonies of the initiation were performed impressively and commendably.

After the initiation of Bro. Guido, the officers of Nilad Lodge No. 12 vacated their stations and places in favor of the officers of Luz Oceanica Lodge No. 85.

The Presiding Master, Wor. Bro. Estanislao M. Jose, requested all Entered Apprentice Masons to retire from the Lodge, and then declared the work of first degree terminated and the work of third degree resumed.

Then he called on the following brethren to address the Lodge:

1. V. Wor. Bro. Julian C. Balmaseda (51), P. S. G. Lecturer.
2. Wor. Bro. Constancio San Jose, Master of Sinukuan N. 16.
3. Wor. Bro. Cornelio C. Cruz, Master of Bagumbayan No. 4.

## The Fraternal Dead

Perla Lodge del Oriente No. 1034 lost last month one of its most active and esteemed members in the person of Wor. Bro. James W. Stevenson, who passed away at Sternberg Hospital, aged 71.

The late Stevenson was born in Big Cotton Wood, Utah, November 23, 1865. He joined the Montana Volunteers and came to the Philippines in 1898, during the Spanish-American War. Later he was mustered out and entered business.

In 1933 his Mother Lodge exalted him to the position of Master after showing remarkable progress and proficiency in the Craft. From the day of his raising to the Sublime Degree until his death he was a most untiring champion of the Order.

\* \* \* \*

Wor. Brother John Alexander Hackett, of Mt. Apo Lodge, died on the night of May 2, last, in his home at Zamboanga, Mindanao, of heart failure. Bro. Hackett was the publisher of the Mindanao *Herald* and was among the pioneer newspapermen in the Philippines. He came to the Islands in 1898 with the Louisiana Volunteers. He leaves a widow and seven children. Funeral services were held on May 8, last, under the auspices of his Lodge.

\* \* \* \*

Alfonso Jr., son of Wor. Bro. Alfonso Cagurangan, PM of Isabela Lodge No. 60, died on March 4 in Jones where he was Principal of the Farm School. He was buried in Ilagan the following day with local Masons attending the funeral.

\* \* \* \*

Bro. Elijah N. Turner, Sergeant Battery "D", Fort Mills, Corregidor, died in Manila on January 5, 1936, and was buried on January 12, 1936, in Cementerio del Norte. He was of Lincoln Lodge No. 34.

\* \* \* \*

The wife of Bro. Pelagio Battad of Lincoln Lodge No. 34 died in Olongapo on March 14, 1936, and was buried on March 17, 1936.

\* \* \* \*

Past Master Ignacio Aquino, of Nilad Lodge No. 12, died on April 1, last, and was buried on April 3. He was one of the most active brethren the lodge ever had and during his incumbency as Worshipful Master he pushed Nilad to the forefront of Masonic activities in this Grand Jurisdiction.

4. Wor. Bro. Albert E. Tatton (41).

5. Wor. Bro. Honorio Musni (19).

It was already 10:00 p. m. when Wor. Bro. Musni's address was concluded, and suddenly three distinct knocks sounded at the door and announced that the M. W. Grand Master desired to hake official visitation to Luz Oceanica Lodge No. 85. He was accompanied by some officers and members of Grand Lodge

After the fitting ceremonies of the reception of the M. W. Grand Master, Wor. Bro. Joaquin Garcia (1), Inspector of the Lodge, was requested by the Master to present the diplomas to Wor. Bros. Miguel Bonifacio (29) and Orestes Hermosura (13) as honorary members of Luz Oceanica Lodge No. 85.

The two honored brethren made the necessary response of acceptance.

Then M. W. Bro. Conrado Benitez, Grand Master, was introduced to address the brethren. He first explained why he purposely came at 10: p.m., and then discussed, among other things, one of the "five points of fellowship," that is, "mouth to ear," denoting that you will whisper good counsel, gently admonishing him of his error and in the most friendly manner possible endeavor to bring about a reformation. He said that there should be good harmony and peace among the brethren of Subordinate Lodges and the Grand Lodge, and that any decision to be arrived at on a certain point of controversy should be decided with good and sound judgment based on the good precepts and tenets of Freemasonry

The Lodge was closed at 11:00 p.m., and the Tiler's Book showed that there were present 8 members of Luz Oceanica Lodge No. 85 and 80 members of other Lodges.

Refreshments were served after the meeting.

(Continued on page 207)

## ANNUAL MESSAGE

*read by M. W. Bro. S. R. Hawthorne, Grand Master at the 24th Annual Communication of the Grand Lodge of F. & A. M. of the Philippine Islands, at Manila, on January 28, 1936*

(Conclusion)

### EDICT ON PREPAYMENT OF DEGREE FEES

When a man receives any of the degrees of Masonry he must be duly and truly prepared. Our Constitution provides for certain requirements and formalities which must be complied with before the degrees can be conferred. In particular, it prohibits Lodges from conferring degrees unless the fees therefor have been prepaid. If degrees are conferred in violation of this provision, they are conferred illegally and not only is the offending Lodge subject to disciplinary action but the man upon whom the degree has been conferred must be considered as an irregularly made Mason. It having been brought to my attention that in one Lodge, several degrees had been conferred as stated, I issued an edict on the subject which will, I hope, prevent further offenses of this kind. The edict mentioned reads as follows:

(GRAND MASTER'S EDICT No. 25)

Declaring certain Members of Muog Lodge No. 89 to have been made Masons irregularly.

Whereas the undersigned has been officially informed that Florencio Santos and Victorino M. Reyes appearing on the rolls of Muog Lodge No. 89 as Master Masons of said Lodge, received their degrees in said Lodge without having previously paid degree fees and Home Fund fees in the manner provided in the Constitution, and still owe balances on said fees, said Florencio Santos and Victorino M. Reyes are hereby declared to have been made Masons irregularly and shall not be entitled to be recognized as Masons nor to have any further part in the rights, lights and privileges of Masonry until they shall have paid their indebtedness in full and been healed in due form.

Muog Lodge No. 89 is hereby directed to drop the said Florencio Santos and Victorino M. Reyes from the rolls and restore them to membership only when authorized by the Grand Master or Grand Lodge, and said Lodge and all other Lodges are hereby warned to strictly observe the provisions of the Constitution regarding prepayment of the degree fees and Home Fund fees.

Given under my hand and the seal of this Grand Lodge, in the City of Manila, this thirteenth day of December, A. L. 5935 (A. D. 1935).

SAMUEL R. HAWTHORNE,  
*Grand Master.*

Attest:

TEODORO M. KALAW,  
*Grand Secretary.*

### RITUALISTIC WORK

I was not quite satisfied with the ritualistic work as exemplified in some of the Lodges; but was gratified, on the other hand, to note desire for improvement in that respect. I, therefore, appointed a Committee consisting of Wor. Bros. August Schipull, Jose C. Velo and Daniel Limbo, who, since September 15th, have been conducting Lodges of Instruction every Sunday in the Plaridel Masonic Temple. In this connection, I addressed, on September 12th, a circular letter to the Lodges in and near the City of Manila, of which I quote the following paragraphs as showing the purpose and methods of procedure of these Lodges of Instruction:

Your attention is invited to the schedule attached to this circular, showing the dates and places at which Lodges of Instruction will be held in the City of Manila. The chief purpose of these meetings is to perfect the Craft in the ritualistic work of our Fraternity and to give individual members an opportunity to obtain instruction in the parts of it in which they feel they are weak. Every officer should take pride in having a letter-perfect knowledge of his part, and those expecting promotion at the forthcoming election of officers should begin to pre-

pare for their new duties. Competent instructors will be there to give individual attention to Brethren eager to make good, pointing out to them errors and omissions and solving doubts. All Master Masons are cordially invited to attend these meetings, which will be tiled and of which a register of attendance will be kept.

Have this letter read at the next meeting of your Lodge or published in your Lodge Bulletin if you have one.

Your Grand Master sincerely hopes that your Lodge will be well represented at the Lodges of Instruction herein referred to and that a revival of ritual proficiency in this city and vicinity will be the result of these gatherings.

These meetings were well conducted and the members of the Committee deserve great credit for their excellent work. However, the attendance was not what it should have been. Had the proper spirit been shown and had our Lodge officers, some of whom can hardly be considered proficient in their work, taken advantage of this opportunity, the result would have been a great improvement in the ritualistic work as exemplified by the Lodge of Manila and vicinity.

### OUR INSPECTORS

To make sure that all Masonic District Inspectors be Brethren able and willing to perform the duties of that important office, I addressed to each Brother selected for appointment the following letter and questionnaire:

Dear Wor. Bro. ....:

In order to bring about better coordination between the Grand Secretary's Office, the subordinate lodges and the inspectors, I have worked out an inspector's creed which you will find attached. The purpose of this creed is to impress as forcibly as possible the importance of the duties incumbent upon an inspector.

During the past year I met several inspectors who told me they were unable to carry out the duties prescribed for an inspector because their work was such that would not permit them to visit the lodge in the town for which they were appointed inspector. Some said they knew nothing about bookkeeping. Others gave similar excuses. In my opinion the condition that was found to exist in many of the subordinate Lodges, as well as Grand Secretary's office in the past was to large extent due to inspectors being appointed who either did not wish the appointment or else lacked the qualifications to render the service that the Constitution prescribes. With this information in mind I am now endeavoring to correct this condition and I believe I have started out on the right track.

It is not necessary that you answer the creed 100%. In my opinion those who can answer the majority of these questions are qualified to act as an inspector. It will also give me an idea as to who wish to be appointed as inspector and those who wish not to be appointed, because I don't want to appoint anyone who feels they can't do the office justice, for the subordinate Lodge, as well as the Grand Lodge, suffers when such appointment is made.

Please read over the questionnaire carefully, answer each question, sign at the bottom and return to me as quickly as possible, using the enclosed self-addressed, stamped envelope for the purpose, for as soon as it is received I shall make all appointment permanent for the year.

Awaiting the return of the questionnaire and thanking you in anticipation for your whole-hearted cooperation in this important matter, I remain

Fraternally,

S. R. HAWTHORNE  
*Grand Master*

## AN INSPECTOR'S CREED

I take it that you are familiar with sections three and four, article five of the Constitution of the Grand Lodge. Since a Grand Lodge Inspector is so to speak the eyes and ears of the Grand Master, I want to make sure that you are fully cognizant with the responsibility which devolves upon you. It is through the Inspectors that I am enabled to keep in constant contact with the Lodges. And I am desirous that the contact should be productive of much good. It is with that end in view that this circular is sent you. I want you to consider seriously the following and answer them frankly.

1. To be a useful inspector you must be proficient in the Ritual of your order.  
Are you proficient? .....
2. You will be called upon from time to time to interpret provisions of the Constitution, rules, regulations, and edicts of the Grand Lodge.  
Are you sufficiently familiar with these to meet an emergency? .....
3. An appreciation and understanding of the Ancient Landmarks is essential to qualify as a conscientious Inspector.  
Are you sufficiently informed about these Landmarks to recognize a transgression? .....
4. One need not be steeped in the lore and history of our Venerable Order to be a good mason, but every good Inspector should at least be on speaking terms with masonic traditions and history and be able to impart that knowledge to the less informed.  
Have you such a working knowledge? .....
5. The financial state of a subordinate Lodge portrays the earnestness of its members and the stability of the Lodge. Upon the Inspector's shoulders rests, the responsibility of seeing that Lodge funds are not wasted, or squandered, and that they are always in a liquid and solvent condition.  
Do you know enough about books and records to inspect the same and to detect any irregularities? .....
6. Laxity in decorum reflects upon the dignity and honor of our Order. The esteem with which a subordinate Lodge is held in its community reflects directly upon the whole fraternity.  
Are you sufficiently sold on the necessity of discipline to help enforce it? .....
7. There is no substitute for personal visitation. One can not get a true picture of the state of affairs in the Lodge for which he is the Inspector without actually being present at stated and other meetings.  
Will your personal, social and other affairs permit you to make frequent visitations? .....
8. Peace and harmony are so essential to the well being and progress of our Institution that we must ever be ready to exert our best efforts toward maintaining the same. An inspector must be tactful, tolerant and patient. He must never invade a right or prerogative of an officer of the Lodge. Your office is that of friend and mentor. This does not however mean that you under any circumstances must tolerate irregularities or condone willful neglect.  
Do you subscribe to this creed? .....

As a result of this policy, we have this year had as inspectors none but Brethren able and willing to perform their duties as such adequately and well, and I have nothing but good to say of their work. I believe that all those who have made good should be retained in office because the appointment of inspector is conferred to serve the best interest of the Lodge concerned and not to bestow an honor or title upon the appointee.

To give the Masonic District Inspectors an opportunity to exchange views and opinions, receive instruction in their work, and submit suggestions for the improvement of the service, Inspectors' Conventions were held during the year as follows:

At Manila, on March 23, 1935

At Baguio, on May 5, 1935

At Balete Pass, on June 30, 1935.

At Imus, Cavite, on Oct. 13, 1935.

These conventions have been productive of much good and I recommend, as several of my distinguished predecessors in office have done, that the practice of holding such conventions be continued.

## THE GRAND SECRETARY'S OFFICE

The Grand Secretary's Office has functioned very efficiently throughout the year. Sound business methods have been used by this important department of our Grand Lodge Office and all matters entrusted to or incumbent upon it have been handled with dispatch. With the office force and salaries reduced to a minimum, it has given the Fraternity good service and has been of great assistance to your Grand Master and others concerned.

I commend Bro. Francisco Guerra, the chief clerk and property officer, and Wor. Bro. Pablo Samson, the auditor of the Grand Lodge Office, for their conscientious and efficient services during the year.

With two such reliable and competent men in those important positions, we need not fear a repetition of the unpleasant occurrences and conditions of previous years. I hope that the services of these two experienced and trustworthy Brethren will be retained, and I do so recommend.

## THE CABLETOW

The official organ of our Grand Lodge is now in the thirteenth year of its existence. Besides serving as official gazette of the Grand Lodge, it is of inestimable value as a vehicle of Masonic instruction and education and as a historical record. It is as well known throughout the Masonic world as any Craft journal and is carrying the message of Philippine Masonry to all parts of the globe. The paper is now being published at a greatly reduced expense. Great credit is due to its editor, Wor. Bro. Leo Fischer, not only for the very able manner in which he has been performing his duties; but also for his loyalty in continuing on the job after the Annual Communication reduced his compensation to one half of the original figure.

I heartily recommend that the publication of the Cabletow be continued under the present management.

## GRAND LODGE FINANCES

The financial situation of our Grand Lodge is far from satisfactory. We did not suffer severe financial losses this year and managed to carry on with a greatly reduced budget; but I found to my great dismay that most of the Grand Lodge funds are tied up in unprofitable investments. Our Service Committee was hampered in its work by the lack of income of the Masonic Home, School and Dormitory Fund, most of which is invested in frozen assets. I appointed a Special Committee on Investments headed by M. W. Bro. W. Larkin, to look into the present investments of our Grand Lodge funds in general and the Masonic Home Fund in particular and endeavor to find ways and means of changing those investments from the frozen asset class to interest-bearing securities wherever this might be necessary. I also requested this Committee to look into the advisability of disposing of a portion of our Masonic Cemetery plot to outside interests.

I recommend that the Finance Committee give due consideration and weight to the recommendations of the Special Committee above mentioned.

## THE GRAND MASTER'S FUNDS

I have not touched the Discretionary Funds placed at my disposal by the Grand Lodge, as I realized that they were needed to take care of unavoidable deficits in the various items of our Grand Lodge budget. I am especially pleased to report that a portion of the money which thus reverted to the available funds was used for relief purposes, as our Service Committee was hard pressed for money for wards of Masonry who found themselves in the utmost distress.

## MASONIC BROADCASTS

Last August I appointed a Masonic Educational Radio Broadcast Committee composed of M. W. Bro. Frederic H. Stevens, Chairman, and M. W. Bro. Rafael Palma and Wor. Bro. Leo Fischer, members, to make arrangements for a series of Masonic talks to be broadcast by Station KZRM, Manila, for the purpose of enlightening the general public on the character, aims, and ideals of the Masonic Fraternity and counteract propaganda carried on by our enemies. Lodges were instructed to co-operate by giving publicity to the days and hours of these broadcasts and arranging for the largest number possible of members and outsiders to "listen in." A schedule of two 15-minute talks for October, three similar talks for November, three for December, and three for January was arranged. Most of the talks were in English, but there were also some in Spanish.

iod before the Lodge can be constituted, or may make it impossible for it to have the constitution attended by that solemnity which could have distinguished it had they been able to wait a few weeks more.

I therefore recommend that in the first sentence of paragraph 131 of our Grand Lodge Constitution, the first semicolon be stricken out and replaced by a period, and that the concluding words of said sentence, "and such Lodge shall be duly constituted within six calendar months thereafter, or its charter shall be forfeited," be likewise stricken out.

#### PROPOSED AMENDMENT TO THE CONSTITUTION (THIRD DEGREE LECTURE)

Paragraph 212 of our Constitution makes it the duty of the Master of the Lodge, "To give, in full, the lectures appertaining to each degree, at the time it is conferred, in accordance with such ritual." It has been represented to me by a number of Brethren that the lecture of the Third Degree is delivered to the candidate at a moment when he is not apt to be in a receptive state of mind, and that as regards the rest of the Brethren, quite a few leave the hall in order to avoid having to sit through that lengthy lecture. We have adopted the provision above quoted from California, where it is held that the degrees without the lectures are incomplete. In several other Grand Jurisdictions, however, the giving of the lecture on the same evening on which the degree is conferred is not compulsory.

In view of the demand referred to, I recommend that paragraph 212 of our Constitution, above quoted, be amended by adding, at the end thereof, the following proviso: "Provided, That in the discretion of the Master, the lecture of the Third Degree may be deferred; but he shall see to it that the candidate receive the same, in open Lodge, on a subsequent occasion."

#### PROPOSED AMENDMENT TO CONSTITUTION (CONSOLIDATION OF LODGES)

The consolidation of Lodges should be encouraged under the circumstances mentioned in a previous Chapter of this Message. The Grand Lodge of California amended its Constitution in that sense in 1915 and 1919. Paragraph 151 of our Constitution, governing consolidation of Lodges, did not contain these amendments when we took it bodily from the California law in 1912; but there is no reason why we should not adopt the same now in order to expedite and facilitate the consolidation of Lodges. I, therefore, recommend that paragraph 151 (Sec. 11, Art. II. Part III) of our Constitution be amended by making the last sentence thereof read as the same was amended in California in 1919, and by adding at the end thereof a new proviso worded like that added to the corresponding section in California, so that the final sentences of said paragraph 151 shall read as follows:

"No such consolidation, however, shall go into effect until all the proceedings relative thereto shall have been submitted to and approved by the Grand Lodge or by the Grand Master during the intervals between the Communications of the Grand Lodge: *Provided*, That if the Grand Master finds that it is impracticable to hold such meeting, or to secure the requisite written consents, he may approve the consolidation upon the written consent of not less than a majority of the members of each Lodge."

The effect of the proposed amendment would be to make it possible to consummate consolidations at any time during the year, so the Lodges concerned would not have to wait for the Annual Communication as is the case at present, and to provide for cases in which it is impracticable to hold the requisite meeting and secure the assent of three-fourths or more of the members of each Lodge.

#### PROPOSED AMENDMENT TO CONSTITUTION—FUND FOR DISTRICT DEPUTY GRAND MASTER

There is still another amendment to the Constitution which I have to propose. The purpose of this amendment is to create a small fund for the expenses of our District Deputy Grand Master for China. Under par. 49 of the Constitution, subordinate Lodges are required to pay to the Grand Lodge, for each degree conferred during the year, the sum of two pesos. I propose that all sums remitted by our Lodges in China in payment of this fee be set aside for the fund mentioned, and that the amendment be made retroactive to cover remittances made for the Masonic year ended November 30, 1935. For this purpose, I recommend that our Constitution be amended by adding

at the end of subsection 3rd, Sec. 4, Article VIII, Part I thereof of the following proviso (to be numbered paragraph 51-a):

"*Provided*, That all remittances made by our Lodges established in China for degrees conferred, as provided in subsection 1st of this section, beginning with those made for the Masonic year ended November 30, 1935, shall accrue to a fund to be known as District Deputy Grand Master's Expense Fund which shall be available for expenditure by the District Deputy Grand Master for China for legitimate expenses of his office."

#### PUBLICITY

One feature of Masonic life and activities which, in my judgment, requires regulation is the publication of Masonic activities in the daily newspapers. There has been some undesirable publicity in the past. Garbled accounts of Masonic functions and the publication of the names of initiates and officers have done individual members and our cause considerable harm. We must always remember that some of our Brethren are so situated that they cannot afford to have their Masonic membership advertised to the world at large. The quiet and unostentatious manner in which Masonry works and carries on is one of its chief attractions. Enough information that should never pass the tiled door of the Lodge is leaking out as it is, without broadcasting Masonic activities through the medium of the non-Masonic press. Accounts of Masonic activities carried on behind tiled doors, such as the conferring of degrees, elections and private installations of Lodge officers, etc., should never be given to the press. Publicity with reference to Masonic necrological services, public installations and social activities of the Lodges should be limited and controlled. No information on Grand Lodge proceedings should be given out except by, or with the approval of, the Grand Master or Grand Secretary. Let there only be such publicity as may be strictly necessary or plainly beneficial to our Institution.

I recommend that the incoming Grand Master appoint a Special Committee to prepare brief and succinct rules governing publicity, that these rules be published in the form of an edict, and that any violation thereof shall be deemed to constitute unmasonic conduct.

#### SUCCESSFUL BRETHERN

We point with pride to those of our Brethren who have been particularly successful in their chosen careers and who now occupy places of great importance and eminence in the government, in business, and in various professions. Some of these Brethren owe their success in part to Masonry which, as they will frankly admit, formed their character and kept them in the narrow path of duty and honor, or at least, helped them to establish contacts that were extremely useful to them, and gained them the confidence of men to whom the wearing of the lamb-skin is a guaranty of trustworthiness, loyalty, and devotion to duty. Before success came to them, these men, or at least many of them, were assiduous in their attendance at our meetings and derived great pleasure and satisfaction from mingling with their Brethren in Masonry, both in and out of the Lodge. But as promotion followed promotion and their wealth, power, and standing in society grew and increased, they forgot the Lodge and to a greater or lesser extent dropped their former associations. While it is true that increased honors bring with them new duties and greater responsibilities, yet the excuse offered by some of these Brethren that their time is so occupied that they are unable to spare an occasional evening to Masonry can hardly be accepted. Do we not see them often at theatres and fashionable clubs and at dinners given by leaders in society?

It is quite true that Masonry does not worship wealth and influence and that on the floor of the Lodge, the high and the low meet on the level and are all equals. But our younger members who have been told but recently that monarchs have, for a season, exchanged the sceptre for the trowel, to patronize our mysteries and join in our assemblies, wonder why prominent citizens who, as they have been informed, are their Brethren in Masonry, never appear in Lodge and mingle with the Craft. They ask themselves whether those men are ashamed of their Masonic affiliations, whether they have lost their love and esteem for the Fraternity, or whether they fear that their confessing by word and deed that they are Masons might harm them in some way.

Our successful Brethren should not forget their indebtedness to Masonry, nor should they miss the opportunities offered them to repay their debt in part by promoting and defending the interests of the great Fraternity to which they have the

(Continued on page 209)

I have reasons to believe that these radio talks accomplished their purpose and I hope ways and means of continuing them can be found.

#### COMMITTEE ON SCHOLARSHIPS

In the month of April, 1935, I issued the following order:

A Committee on Scholarships is hereby created to look into the possibility and advisability of using a portion of the Masonic Home, School and Dormitory Fund, or the income derived from said Fund, for the purpose of providing scholarships for students of outstanding ability whose parents cannot afford the expense of giving them a higher education. The Committee so created is also instructed to study the matter of dividing the Islands into several districts and appointing in each a subcommittee for the selection of students with the necessary qualifications for such an award.

It is suggested that the Committee so created meet at the earliest possible date and make partial reports to the Grand Master on the several subjects covered by the appointment.

The Committee on Scholarships shall be composed as follows:

- Rt. Wor. Bro. Conrado Benitez, Chairman
- M. W. Bro. Teodoro M. Kalaw.
- M. W. Bro. Rafael Palma
- Rt. Wor. Bro. Jose Abad Santos
- Bro. Camilo Osias

The Masonic Home Fund being a Trust Fund set aside for certain definite purposes which do not include the expenses contemplated under this order, and the available portion of the income from that Fund being urgently needed for aid to distressed Masons and widows and orphans of Masons, the plan to provide scholarships from the Fund mentioned had to be abandoned.

#### COMMITTEE ON GRAND LODGE COMMITTEES

Nothing having ever been published regarding the duties of the several Grand Lodge Committees, with the result that in many cases the members of these Committees did not know the scope and extent of their duties, I appointed a Special Committee headed by V. W. Bro. Emilio P. Virata with instructions to search our records and Grand Lodge Proceedings for information regarding the functions of those Committees and reduce the information so secured to writing. In the meantime, however, Wor. Bro. Leo Fischer had undertaken this big task and prepared an article on that subject which was published in the July 1935 issue of the Cabletow. I consequently discharged the committee and thanked Bro. Fischer for his good work.

#### EDUCATION FOR THE ILLITERATE

I appointed a Special Committee under the chairmanship of Bro. Francisco Benitez to make recommendations on the organization by the subordinate Lodges of classes for illiterate persons. My idea was to have each Lodge hire the necessary teacher, or teachers, whose services could not doubt have been secured at a nominal charge, as many of our Brethren belong to the teaching profession, and organize evening classes, to be held in one of the rooms of the Lodge hall or in some other suitable place. This humane and patriotic labor in behalf of persons who have not had those opportunities which we consider the birthright of every person would not doubt have redounded to the credit of the Fraternity in these Islands. Unfortunately, however, the Committee made its report only a few days ago and it was for this reason impossible to adopt a definite plan. In spite of this, several Lodges have organized and are conducting such classes for the illiterate, and in view of the interest shown, I recommend to the incoming Grand Master that he appoint a Committee to continue the work of organizing classes for the illiterate, and I urge our Brethren to take an interest in this constructive activity of Masonry. I also recommend that the sum of one hundred pesos be set aside for the printing of charts in the dialects as recommended by the Committee appointed by me, or for such other use as the new Committee may deem most advantageous and proper.

#### WHAT ONE LODGE ACCOMPLISHED

A few years ago, a certain Lodge of our Grand Jurisdiction gained unpleasant notoriety when a resolution it had passed and which revealed very poor morale was published in the Grand Lodge Proceedings. That Lodge is today one of the most progressive in the Islands because it found a Moses to

lead it out of the wilderness. I am speaking of Pinagsabitan Lodge No. 26, of Santa Cruz, Laguna. Recently the Master of that Lodge, Wor. Bro. G. D. Corvissiano, upon being asked to explain how, during the three years that he was Master of that Lodge, he accomplished such magnificent results, made a statement which, in condensed form, is as follows:

"The first two years that I was Master of my Lodge I had a difficult time of it. I found the Lodge without funds and with liabilities totalling over P3,800.00. There was no cooperation on the part of the membership and it was almost impossible to get a quorum. By the end of 1934, all our obligations were paid, except some P600.00 which we are now paying back to the Grand Lodge in annual installments of P100.00 each. With money raised by voluntary subscription we built one of the nicest temples in the Islands which cost us P7,000.00 and is all paid up. Every member in good standing is a member of the Temple Association, each with the same amount of shares. We have purged the Lodge of all dead timber and have now 56 members in good standing. None are behind with their dues. We have a cash surplus of over P600.00 and our accounting system is excellent. We disburse large sums for relief and charity, thanks to the fine Masonic spirit shown by our Brethren. In 1935, we spent over P2,500.00 for charity. P650.00 was paid out for medical attendance. Two Brethren, apparently hopeless invalids, were taken to Manila for several months medical treatment and are now back at their posts, each working and supporting a large family. During 1935, we secured work for 16 unemployed Brethren and bettered the financial situation of 13 others. During the Christmas season we distributed 2,000 kilos of rice and canned milk to 400 of the neediest among the poor of Santa Cruz. No wonder the Lodge has the esteem and respect of the community at large. The average attendance at the stated meetings of this Lodge during 1935 was 53%, which is very satisfactory."

Much of the credit for these admirable results is due to the Master of the Lodge mentioned who modestly keeps silent about his part. He was re-elected to the East unanimously a few weeks ago. He knew how to inspire the members of the Lodge with his own enthusiasm and spirit of sacrifice, and found their hearts and minds fertile grounds for the seeds which he planted. Speaking in Masonic terms, there was good material in the rough ashlar which his predecessors had not succeeded in converting into perfect ashlar and using to the best advantage, and as a skilled craftsman, he went to work with a will until that noble structure of which he speaks with such pride became a reality.

I have singled out this case as an example of what a skilled and conscientious Master can do with a Lodge. We have much good material in our Lodges but few master builders able to use it as intelligently and successfully as the Brother of whom I am speaking. Let each Worshipful Master of our Grand Jurisdiction vow that he will strive hard to leave his Lodge better than he found it and that no effort shall be too great, no sacrifice too burdensome in the service of the Lodge, the government of which his Brethren have entrusted to his care.

#### THE MASONIC HOSPITAL FOR CRIPPLED CHILDREN

The Masonic Hospital for Crippled Children, a corporation independent from this Grand Lodge but entitled to and enjoying its support and patronage, is continuing to do excellent work. The Masonic Ward for Crippled Children which it has been operating in the Mary J. Johnston Memorial Hospital in Tondo since September 1925 is always full to capacity, and hundreds of poor little cripples have been cured or greatly improved and relieved through its instrumentality. It is a wonderful institution which deserves a more general support from the Craft than it is receiving, and I sincerely regret that our Grand Lodge, as such, is not able to contribute more liberally toward its expenses. But I hope and trust that our individual Brethren will take more interest in the noble work carried on by this, the only organized charity of Philippine Masonry, in which one of the principal tenets of Masonry, Relief, finds such an adequate expression.

#### PROPOSED AMENDMENT TO THE CONSTITUTION, (CONSTITUTION OF LODGES)

Past experience has, in my opinion, shown the necessity of extending the period within which a Lodge that has been granted a charter must be constituted. In a Grand Jurisdiction like ours, the distance involved, the lack of means of communication, and storms, floods and other adverse conditions and circumstances may bring about the expiration of that per-

## PILAR LODGE BRETHREN GIVEN FINE RECEPTION AT BALANGA

Pilar Lodge No. 15, of Imus, Cavite, was the guest all day Sunday, April 26, last, of the brethren of Bataan Lodge No. 104, on the occasion of an excursion to Balanga, Bataan, at the invitation of Bro. Karganilla, internal revenue inspector for that province.

The Pilar Lodge brethren travelled on two trucks, accompanied by their families, starting from Imus shortly before 7 o'clock in the morning, picking several of the brethren at Manila, and arrived at Balanga, the capital of Bataan, at 11 o'clock A. M. Shortly after, a succulent lunch was served near a sparkling brook, every one enjoying the crab, lobster, and other fresh fishes, as well as the "lechon." Bro. Karganilla, the host, proved to be a splendid host.

After the luncheon the party drove to Limay, about 15 kilometers from Balanga, at the invitation of Dr. Silvestre Ganzon, of Bataan Lodge. The visitors refreshed themselves in the cool yard of Dr. Ganzon's residence, where they were served ice cream and cookies. Wor. Master Francisco Villafraña of Bataan Lodge delivered a short address of welcome to the Pilar Lodge brethren, to which Wor. Master Alfredo B. Saqui of Pilar Lodge responded with a few remarks of appreciation for the hospitality shown the visitors.

After the refreshments at Limay, the party drove back to Balanga and were again served "merienda" at the home of President Batungbakal of the municipality. The party started the homeward trip late in the afternoon, arriving at Manila past 9 o'clock in the evening. A fine time was had by all.

## PERSONALS

(Continued from page 207)

the United States of America: F. N. C. Overall, A. F. Turner, J. S. Marcotte, L. A. Castle, A. Davidson, J. Goldstein, T. C. Lusk, and M. de Guzman.

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Bro. C. B. Ong Chun, former president of Oriental Masonic Club and at one time treasurer of Araw Lodge No. 18, left for Amoy, China, on March 28, last, on a short vacation.

\* \* \* \*

The following Brothers of Araw Lodge No. 18 have returned from China: Lim Tua Tun, whose business address is now 1024 Comercio, and Lim Sun Chiong, who is now located at 449 Nueva.

\* \* \* \*

Isabela Lodge No. 60 reports—

Bro. Raymundo E. Dumaua, SD and Municipal Treasurer of Reina Mercedes, has been transferred to Angadanan by way of a promotion.

Bro. Bruno P. Martinez is now the representative of the International Harvester Co. in the Cagayan Valley.

Bro. Teodoro Salanga sends his dues and greetings from Gattaran, Cagayan, where he is assigned with the Bureau of nds.

\* \* \* \*

Brother C. T. Wang, charter member of Nanking Lodge No. 108, is always adding to his many distinctions and his list of important public services. As Governor of the Eighty-First District of Rotary International, including Rotary Clubs in China, Hongkong and the Philippines, he is calling what promises to be a really great Rotary District Conference in Shanghai April 13 to 15. Eighty-nine Rotarians and ex-Rotarians are members of Lodges in this jurisdiction.

\* \* \* \*

Senior Warden C. H. Liu of Nanking Lodge No. 108 has just been transferred by his Company, the Shanghai Commercial and Savings Bank, to Hongkong and will be leaving about April 10. Brother Liu has been with the Lodge less than two years but has made one of the most distinctive personal contributions to his Lodge with his high apprecia-

## CRIPPLED CHILDREN'S HOSPITAL HERE RUN BY MASONS REMEMBERED

The crippled children of the Philippines will be the beneficiaries of a bequest from the late Mrs. Elise Preifeld, who was a visitor in Manila way back in 1919. Mrs. Preifeld was the widow of Judge George Preifeld, of New York City, Grand Master of Masons of the State of New York in 1914-1916.

The late Mrs. Preifeld remembered the Crippled Children's ward at the Mary Johnston Hospital in Tondo, Manila, in her last will, according to advices received by the brethren in charge of the ward. She had been very deeply impressed by the humanitarian work being done by Masons here for poor crippled children, and so thought of rewarding their efforts in a positive way.

tion of the best values of Masonry and loyalty to them and a rare mastery of the ritual.

\* \* \* \*

The second daughter of Bro. Marciano E. Garcia, Municipal Treasurer of Binalonan, Pang., died of pneumonia in the Baguio Hospital, Mt. Province, on March 18, last.

\* \* \* \*

Interment took place at Binalonan on March 21. Several brethren were in attendance, headed by the Master of the Lodge, Wor. Bro. Mariano Ereso.

\* \* \* \*

The daughter, Carmen, of Wor. Bro. Vicente de Leon, of Pangasinan Lodge No. 56, a student at the College of Education, U. P., was operated on for appendicitis on April 21, in the Pangasinan Provincial Hospital. The Chief of the Hospital, who performed the operation, was assisted by Dr. Jaime V. de Leon, son of Wor. Bro. de Leon. She is now convalescing.

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Bro. Jose V. Nepomuceno, businessman of San Carlos, Pangasinan, is ill and went to Baguio for treatment by Dr. R. O. Camacho, chief of the Baguio Maternity Hospital (General Luna Hospital).

The Committee appointed by the Master to visit sick brethren paid him a visit on March 18, in San Carlos, before he left for Baguio.

According to the brethren who visited him in Baguio, Bro. Nepomuceno was very much improved in health.

\* \* \* \*

The only child and daughter of Bro. Eulogio C. Valdezco, Supervising Teacher of Bayambang, was elected queen of the Bayambang town fiesta on April 5th.

\* \* \* \*

Bro. Zosimo J. Rozal, Provincial Auditor of Batanes, has been transferred in the same capacity to the province of Marinduque, effective April 1, 1936.

\* \* \* \*

Bro. Pablo Abille of Lincoln Lodge No. 34 has recovered from his two years of illness after treatment by a specialist.

\* \* \* \*

Bro. Isabelo Guico, also of Lincoln Lodge No. 34, entered the Military Hospital of Fort Mills, Corregidor, on March 16, 1936, for treatment of kidney trouble.

\* \* \* \*

Wor. Bro. Jose Virtucio, Master of Magat Lodge No. 68, has been transferred to Isabela as Civil Engineer.

\* \* \* \*

Bros. Fortunato Domingo of Pangasinan Lodge No. 56 and Jose P. Mojica of Cabanatuan No. 53 were visitors at a recent special meeting of Isabelo Lodge No. 60.

\* \* \* \*

Wor. Bro. V. B. Oledan, Inspector of Isabela Lodge No. 60, went to Baguio to visit his family where his wife was convalescing after a few days of illness in Manila.

\* \* \* \*

Bro. Leon Wong writes Araw Lodge No. 18 that he is now connected with Standard Vacuum Oil Company at Canton, China.

## CONSULTATION

The following is from the Grand Secretary and is in reply to an inquiry from Bro. Teodorico Noble, Secretary of Mount Huraw Lodge No. 98, of Catbalogan, Samar, the views expressed therein being those of the Committee on Jurisprudence:

The question submitted for opinion is, Would it be a violation of our Constitution to adopt a resolution requiring delinquent members to pay P24.00 for yearly dues instead of P18.00?

In answer to this inquiry, attention is invited to section II of Article III of Part III of the Constitution of our Grand Lodge, which provides the methods of enforcing the payment of Lodge dues so as to prevent suspension for non-payment of dues. Any other method of enforcing payment of dues, such as that of imposing a surcharge upon delinquents, would in our opinion be contrary to the provisions of the Constitution.

Section 19 of Article II Part III of the Constitution of our Grand Lodge provides that no Lodge shall charge or collect from members less than twelve pesos for annual dues. While Lodges may, in their by-laws, provide for annual dues of more than twelve pesos, say P18.00 or P24.00, yet we do not believe that it would be within the authority of a Lodge to make a surcharge for dues against delinquent members, and we believe that the Lodges must be confined to the methods prescribed by the Constitution for enforcing the collection of dues.

We, therefore, recommend that the Secretary of Mount Huraw Lodge No. 98 be advised that the proposed plan of imposing a surcharge against members who are delinquent in the payment of their dues would be contrary to the Constitution.

### OFFICIAL VISITATIONS

*(Continued from page 202)*

#### SINUKUAN LODGE No. 16

*Friday, April 24, 1936*—Sinukuan Lodge No. 16. F & A. M. held its special meeting at the Plaridel Temple, San Marcelino, Manila, for the purpose of receiving the official visitation of the M. W. Grand Master and the conferring of the third degree upon Bro. Jose P. Roxas, a Fellow Craft of that Lodge.

At 8:00 p. m. Most Wor. Bro. Conrado Benitez, Grand Master, accompanied by the officers and members of the Grand Lodge, made his official visitation to Sinukuan Lodge No. 16.

After the usual ceremonies, Wor. Bro. C. San Jose, Master of the Lodge, delivered his address of welcome.

Then followed the conferring of the third degree upon Bro. Roxas by the regular officers of the Lodge, but the third degree lecture was deferred as its dispensation had been previously approved by the Grand Master.

After the ceremonies of the degree work, the Master declared the work of the Lodge to be temporarily suspended to give time for the brethren to partake of the dinner served by the Banahaw Restaurant.

When the Lodge resumed its work, Wor. Bro. Leonardo Garduño, P. M., delivered his lecture in Spanish entitled "Why I am a Mason."

Bro. Eliseo Alampay, Secretary of the Lodge, presented the Honorary Membership Diploma to Wor. Bro. Ricardo C. Santos (80). Wor. Bro. Santos made the necessary reply of acceptance and thanked the brethren of Sinukuan Lodge No. 16.

Then followed the presentation of Past Master's Apron to Wor. Bro. Potenciano Herrera, P. M. and Ex Secretary of the Lodge for many consecutive years, by Wor. Bro. Garduño. Wor. Bro. Herrera accepted it with thanks.

The M. W. Grand Master was then introduced to address the brethren, and after expressing his good impressions about Sinukuan Lodge No. 16, he dwelt on the aim and purpose of the Home, School and Dormitory Fund, until he finally endorsed the topic to Rt. Wor. Bro. J. H. Alley, Deputy Grand Master, for elucidation and corroboration.

The Lodge was closed at about 11:50 p. m., and the Tiler's Book showed an attendance of 88 M. M., that is, 24 members of Sinukuan Lodge No. 16 and 64 members of various other Lodges.

## PERSONALS

#### FROM MANILA NO. 1

Brother Joseph N. Wolfson, honorary Life Member, recently returned from a trip to the States, has sent greetings, with a substantial check for our Charity fund; he regrets not being able to be with us in person very often, but being now an Octogenarian, the comforts of home are more appreciated.

Brother David H. Beverly sends greetings from Southern California; owing to his traveling about, gives his personal address as: c/o "National Voice", Lankershim Bldg., Los Angeles, California

Brother (Dr.) William H. Boynton, 2735 Virginia Str., Berkeley, California, has sent dues and greetings with a description of the seasonal beauties of the outdoors of the Bay District, and of the two monumental bridges now in construction, the Golden Gate and Bay Bridges.

Brother John W. Givens has sent dues and greetings from 1071 South Bedford Str., Los Angeles, California. He reports business as good; he is also "advancing", having taken the M. M. Degree on March 11, in Hollywood Chapter No. 120, R. A. M.

Brother Willam S. Hatch remembers his Mother Lodge with fond greetings and dues from 2016 Loma Vista Str., Pasadena, California; he has hopes some day of being able to sit once more with the Brethren in No. 1.

Brother Joseph A. Manning is still with the Bureau of the Treasury, as Supervisor of the narcotic law enforcement in the District of which Denver, Colorado, is the main office. He sent dues and fraternal greetings, and will be pleased to welcome any sojourning Brother in Denver.

Brother Claude F. Marvin finds time to send in his dues with his best wishes to the Brethren, although his business activities take him into fifteen of the Middle West States. His address is: c/o The B. F. Goodrich Co., 2422 Broadway, Kansas City, Missouri.

Brother Bert Palmer has sent dues and greetings from Route No. 2, Lake Ballinger, Edmonds, Washington. He is doing well, all things considered, and also longs to be able to sit in Lodge once more.

Dues and greetings from overseas Brethren have been received from Brothers:

Charles S. Burnett; Hdqrs. 9th Corps Area, Presidio of San Francisco, California.

Chales Shaw; c/o Coast & Geodetic Survey, Washington, D. C.

Oliver Z. Stout; Independence, Iowa.

\* \* \* \*

Bro. Cirilo Bustos of Kasilawan Lodge No. 77 was operated on for tonsillitis last February at the Sternberg General Hospital; while Mrs. Bustos is still confined to the same hospital suffering from typhoid fever.

Wor. Bro. José F. Fetalvero with Mrs. Susana F. de Fetalvero visited his home town, Jones, Banton Island, Province of Romblon. They sailed on the s/s "Nuestra Señora del Rosario" on April 4, 1936, and were expected back in Manila on April 28. After an absence of 30 years this is the first time that Wor. Bro. Fetalvero had visited his home town.

Wor. Bro. Braulio M. Epino was with the boys of the City Y. M. C. A. in their annual outing at Los Baños, Laguna, in the early part of April.

Bro. Manuel B. Espinosa was operated on, on April 6, due to nasal hemorrhage. He is now back at his desk in the Philippine Education Company.

\* \* \* \*

Bro. Antonino Buenaventura, of the U. P. Conservatory of Music, has recently been given a special assignment as acting secretary of the Conservatory, besides his regular duties as instructor and conductor of the U. P. Band.

\* \* \* \*

Letters of greetings, together with their dues, have been received by Lincoln Lodge No. 34 from brothers residing in

*(Continued on page 208)*

## What Our Lodges Are Doing

(Continued from page 200)

### ISABELA LODGE INITIATED

Mr. Juan Liquigan was initiated at a special meeting on March 21, 1936, of Isabela Lodge No. 60. The lecture was delivered by Wor. Bro. Enrique A. Tabalon, Master of the Lodge; Wor. Bro. Fortunato M. Bulan, PM presented the working tools and the charge was given by Wor. Bro. Jose Virtucio.

\* \* \* \*

### PANGASINAN LODGE ENTERTAINS

On Feb. 22, last, a banquet and ball was given by Pangasinan Lodge No. 56, at the Anahaw Hotel, Dagupan, on the occasion of the election of Right Wor. Bro. Clark James as Grand Junior Warden and the appointment of Very Reverend Bro. Gregorio Gaerlan as Grand Chaplain.

After dinner speeches were delivered by R. W. Bro. Clark James, Very Rev. Bro. Gregorio Gaerlan, Bro. Cenon S. Cervantes, W. Bro. Unson (37) and W. Bro. Mariano Ereso, WM., who acted as master of ceremony.

The dance, attended by prominent residents of the province, the delegation of 11 Lucena brethren headed by Bro. Cenon S. Cervantes (56), Manager of the Lucena Branch of the Philippine National Bank, and the brethren of Pangasinan Lodge No. 5, lasted till dawn. The well known Collegian Orchestra furnished the music.

\* \* \* \*

### SOCIAL ACTIVITIES RESUMED

On the 11th of April, last, Mount Huraw Lodge No. 98 was convened for the purpose of conferring the degree of Fellowcraft on Bro. So Seng, who was passed by a special Spanish Team. A smoker was held after labor.

The social activities of the COW Circle were resumed on the 5th when a Thé Dansant, under the management of Bros. Gonzalo Villarín and Teodorico Noble, was held at the social hall of the Masonic Temple. The provincial auditor, Mr. C. L. Dacanay, who was departing on the following day for new assignment, made an interesting talk on his impressions of the province and the work he had done in its interest. A large number of brethren were present, aside from the many guests invited.

\* \* \* \*

### FIRST DEGREE CONFERRED

On April 15 a special team of Nilad Lodge No. 12, headed by its Master, Wor. Bro. Alejandro R. Torres, conferred the first degree of Masonry upon Mr. Pedro Valderrama, under the auspices of Isla de Luzon Lodge No. 57, in a most excellent manner. Several Brethren from sister Lodges attended the meeting. The Lamb-skin Apron was presented by Bro. Juan Rodriguez, from Buzeman Lodge No. 10, Montana, U. S. A. The lecture was delivered by Wor. Bro. A. L. Corcuera, Past Master of Nilad Lodge No. 12, and the Charge was given by the Master of Nilad Lodge No. 12, Bro. Alejandro R. Torres. Light refreshments were served after the meeting.

\* \* \* \*

### ADDRESSES SOUGHT

Corregidor-Southern Cross Lodge No. 3 has asked the Cabletow's help in locating the following members, whose present addresses are unknown:

- Brother Benjamin B. Carrol
- Brother Paul B. Crumpler
- Brother Frank Lachance
- Brother E. G. C. Rivers

## Annual Message

(Continued from page 206)

honor to belong. Is it too much to ask them to grace important meetings of the Craft with their presence and to speak up for Masonry when necessary and proper instead of keeping silent when it is mentioned and acting as if their connection with it was something in the nature of a youthful indiscretion or belonged to a period of their life which they prefer to forget?

### A WORD OF ADVICE

The important change that took place in the form of government of the Philippine Islands on November 15, 1935, is generally considered as the first step towards severing the political bands that unite the Philippines with the United States of America. The statesmen and economists of this country seem thoroughly agreed that in the measure that those bonds are relaxed, the bonds of friendship between Filipinos and Americans should be strengthened, as the young Philippines will be more than ever in need of the support and counsel of its elder brother. It goes without saying that in Masonry, this strengthening of existing ties should be even more pronounced. Philippine Masonry obtained its independence many years ago and no doubt owes its present power and prosperity to the harmonious working together of the Filipino and American Masons. Great care must be taken that the existing good understanding be not lessened or disturbed. There must be no impositions, no abuse of superiority in numbers. The methods of the politician and the spoils system must be kept out of our Grand Lodge and Lodge elections. The welfare and stability of our Grand Lodge and the good of Masonry in general must be our governing consideration and our watchword. Unless prudence is exercised, I can see breakers ahead for our Grand Lodge.

However, these few words of advice are probably not needed. I know that in the past, whenever any dangerous proposition was brought up by some thoughtless or radically inclined Brother or group of Brethren, prudence always ended by winning the day. Yet a few words of caution are never amiss, even when the possibility of mischief is slight.

### ACKNOWLEDGMENT

Before concluding, Brethren, I desire to acknowledge with thanks the valuable advice and assistance I have received from our Past Grand Masters, from our learned Grand Secretary, M. W. Bro. Teodoro M. Kalaw, and from the editor of the Cabletow, Wor. Bro. Leo Fischer. Their willingness to serve and their cooperation and wise counsel have helped me materially in my difficult and responsible task and have smoothened my path on many occasions. Thanks, also, to the members of the several Committees who have done yeoman work and are entitled to credit and encomium.

### CONCLUSION

We have before us much important business. Problems now face this Grand Lodge which will require great wisdom and tact. Let us buckle down to our task as never before. Let us not lose precious time in useless debate and vain display of oratory. Let us sink all personalities, all bias and prejudice and consider only the interest of our great Fraternity and the welfare of our Grand Lodge, its subordinate Lodges and their members. The fate of Masonry in the Philippines is in our hands: it depends upon us whether, when this Grand Lodge closes a few days hence, its members will face the future with high hopes and resolves or with despondency and despair. Remember that tremendous responsibility when you rise to speak on any subject, when you vote for or against any question, when you cast your ballot for those who are to govern our Grand Lodge during the ensuing year.

Brethren, I thank you for the honor you conferred upon me when you elected me to the Grand East, for the support which you have given me throughout the year about to close, and for the attention with which you have listened to this lengthy message.

May the Great Architect of the Universe keep you and guide you in your deliberations and bless each and every one of you throughout the year.

# Society Needs Masonry More Than Ever

Wor. Bro. Hammon H. Buck Calls Attention to Local Problem  
Challenging Mason's Reforming Spirit

The property and lives of small farmers in the province of Cavite are in constant jeopardy because of the animal thieving and brigandage rampant in that region, Wor. Bro. Hammon H. Buck, Past Master of Ibarra Lodge No. 31, told the brethren at their Stated Meeting on February 8, last, in a vigorous speech. The speech follows in part:

"The masons of the Philippines during the time of the Spanish domination were a determined body of men working for more liberal laws. They were the only opposition in existence to the absolute domination of the Catholic Church. The term "mason" was synonymous with "heretic" and the known members of the order were hunted down like criminals, subjected to torture, and executed without mercy.

"That day has passed and with it has passed apparently all active intervention of masonry in public affairs.

"I pause to ask: Is society now perfect? Are there no reforms needed? Can masonry find no public task worthy of its effort? If this is the case what excuse have we for continuing to exist?"

"I reply: Society needs masonry perhaps more than ever. Not as a political entity but as an organization of earnest, intelligent men working for better conditions of life for the forgotten man; working for more liberal social laws to bring the Philippine abreast of other progressive and civilized countries; and laboring with the mass of the common people to inculcate among them better respect for law and better cooperation with those government officials who are loyally endeavoring to protect society from the destructive elements tending to overthrow law and order.

"Speaking of our province of Cavite I wish to point out to the brothers of this lodge that in many parts of the province the property and lives of the small farmer are in constant jeopardy. In a certain populous town of the province having schools, churches good streets, water service, and electric lights and where there is a detachment of constabulary, the municipal president reports that during his term of office there have occurred more than five hundred cases of animal theft with only one conviction.

"I want to say further that I know by personal experience that it is possible to stop animal thieving and brigandage.

I know that, if, in every town of this province there were three or four determined men of prestige who would give the matter their personal attention, and assist the government by securing and passing on to the officers of the law obtainable information as to cases of animal theft and robbery and who would follow up these cases to the conviction and imprisonment of the offenders, the cases of theft and robbery would in a short time be reduced to a minimum.

"I know by experience that the friends of this class of criminals extend their influences into the courts of justice. I know that combinations are effected whereby judges are unduly influenced and even intimidated. I know that these influences often interfere with and intimidate the executive officers of the government in the discharge of their duties.

"The subversive elements are able to do this because of organization. There exists among animal thieves and their friends a sort of league whereby each helps the other to cover up the crime and dispose of the proceeds. This league is interprovincial in some cases, and undoubtedly extends into provincial and even insular politics. It is in fact, a business racket, and it lives and thrives on the proceeds of its racket.

"Our masonic brother, Governor Samonte is determined to uproot and stamp out all forms of lawlessness in the province. He is in close cooperation with the Philippine Constabulary and he has stated that he will remove from office, without considerations of any kind, all municipal officials who do not perform their duties. But I am sure that unless he secures the active cooperation of a large number of the intelligent and influential citizens of the province he will fail.

"I suggest to the brothers of this lodge a resolution calling upon every member to cooperate with Brother Samonte in his attempt to control, uproot and stamp out this foul cancer of animal thievery and if the brothers of this lodge could further call on every other lodge in the province and propose like resolutions of cooperation I believe that masonry in this province would to a great extent justify its existence and with the successful termination of this local task, I venture to believe that masonry would enter into new fields of social endeavor that would bring a new prestige to the organization and make it a great factor in determining the course of progress in the Philippine Islands."

## COMMUNISM TRIES TO GAIN...

(Continued from page 201)

secretly serving within the revolutionary ranks or by insidious proselyting of those already made Masons. In some instances, Communists have been discovered in our Lodges. A Masonic Ritual was found in possession of a known Communist Leader in a recent raid by officers of the law.

Although Communism has attained a greater influence in our schools, colleges and churches, the danger to Masonry has become sufficiently serious for us to be warned to guard our lodge doors. As Masons, it is our duty to protect our Fraternity; as American Citizens we are sworn to keep safe our country and homes.

At the last stated meeting of Walana Lodge No. 13, March 14th, Brothers Arcadio M. Reyes and Miguel N. Dizon were initiated, the ceremonies being performed by two special teams in English composed of the officers and members of the Lodge and by officers, members and Past-Masters of the following sister Lodges: NILAD No. 12, BATONG-BUHAY No. 27, PRIMERA LUZ FILIPINA No. 69 and KASILAWAN No. 77. The presentation of the aprons, as well as the explanation of the working tools of the degree, to the candidates, was made by the Master and the Junior Warden, Brother Luis San Juan. Refreshments were served to the brethren after the ceremonies offered by the Wor. Bro. Orestes Hermosura, P. M., Brother Leoncio Tanguan, J. W. of the Lodge and the Secretary. Brethren from DALISAY Lodge No. 14 and SOLIDARIDAD Lodge No. 23, were also in attendance.

### Red Doctrines Will Close Lodges

Recent issues of the Masonic Messenger have detailed how Communism endeavors to overthrow allegiance to God and Nation, bringing instead atheism, lust, revolution, chaos and final destruction of religious and personal liberty. Its doctrines will close our schools and Masonic Lodges. Several Georgia lodges have adopted resolutions for Masons, as Masons and American citizens to combat this menace.

I appeal to you as Masons to protect our Fraternity and as citizens to use every effort in your power to stand for and uphold American Righteousness and American Freedom in your allegiance to your God and your Republic and to aid the proper representatives and officers of the law in the preservation of American ideals.

In combatting all unwholesome influences, is it not our Masonic duty to set our house in order as individual Masons, looking only to the Great Light of Masonry as our only rule and guidance; being honest in our dealings; sincere in affirming our obligations; faithful in our performances with all men; not pretending that which is false nor hiding that which is true, and that the yardstick of all our relationships shall be an honest understanding of the person with whom we deal in every matter?

### The Party of the American Flag

Masonry knows no politics but the politics of the Constitution of the United States and no party except that of the American flag. As American Citizens, Masons should exercise their suffrage by seeing that leaders of these ideals should be named and maintained in position to keep safe our Country's freedom.

(Signed) E. D. THOMAS, Grand Master.

# FRATERNAL REVIEWS

By Leo Fischer, P. M., F. P. S., Chairman, Committee on Correspondence

## ARKANSAS, 1935

The Grand Lodge of Free and Accepted Masons of the State of Arkansas, founded in 1838, has now 463 Subordinate Lodges, with an aggregate membership of 23,497. There was a decrease of 16 in the number of Lodges and of 2,964 in the aggregate membership during the year. Grand Masters: retiring, James B. Bunn; incoming, Conrad N. Glover, of Sheridan. The Grand Secretary, W. G. Thomas, Little Rock, Ark., is our Grand Representative.

The 94th Annual Communication of the Grand Lodge of Arkansas was held in the City of Little Rock, on November 19 and 20, 1935.

The retiring Grand Master, in his report, stated that during the year, he laid the cornerstones of three public buildings. He attended the Grand Masters' and Grand Secretaries' Conferences and the meetings of the Masonic Service Association and the George Washington National Masonic Memorial Association in Washington. He reported that 17 Lodges had surrendered, or been deprived of, their charters.

Grand Secretary Thomas, in his report, pronounced himself as in favor of consolidations of Lodges and stated that they had had more impostors and grafters in the State during the past year than usual.

The Masonic Home Report shows 106 children in the institution, of whom 59 go to the Batesville High School and the rest to the Central School.

There is a lengthy report by the Special Committee on Atheistic Propaganda which worked together with a Special Joint Committee from the Arkansas Legislature and investigated chiefly the radical, so-called "Labor College" near Mena, Arkansas, known as "Commonwealth College", a hot-bed of communism and atheism. Grand Lodge resolved that the incoming Grand Master, should he deem best, appoint a new committee to continue this work, and that they be allowed their expenses.

M. W. Bro. Thomas Chancey Humphry, the Senior Past Grand Master of Arkansas, was presented with a gold watch and chain at a joint session of the Grand Lodge and Grand Chapter of the Order of the Eastern Star held in honor of the 50th anniversary of his election as Grand Master. The ladies stayed to hear the Grand Oration, which was delivered by the Grand Orator, Bro. J. T. Coston. This speaker fired a few heavy broadsides against the divorce evil; the rest of his speech was in praise of Masonry.

There is no fraternal review.

Arkansas' Grand Representative near our Grand Lodge, Rt. Wor. Bro. Clark James, is now our Junior Grand Warden.

## DELAWARE, 1935

The Grand Lodge of Ancient, Free and Accepted Masons of Delaware was founded in 1806. On June

24, 1935, it had 22 Subordinate Lodges, with a total membership of 5,734, showing a net decrease during the year of 84 members. Grand Masters: retiring, William O. Wingate; incoming, Harris Samonisky, of Wilmington. Grand Secretary, John F. Robinson, P. O. Drawer 1227, Wilmington, Del. Our Grand Representative, G. Burton Pearson (present).

The Grand Lodge of Delaware held its 130th Annual Communication in the City of Wilmington, on October 2 and 3, 1935. Not only the Permanent Members of Grand Lodge present but also the Master Masons admitted by courtesy are listed by name in the Proceedings.

In his Address, Grand Master Wingate mentioned the death of M. W. Bros. Charles D. Bird and Robert K. Stephenson, two of their Past Grand Masters who had gone to their reward during the year. In reporting his activities, the Grand Master stated that three Special Communications of Grand Lodge were held for the purpose of laying cornerstones of school buildings. He spoke of the Flag Day celebration at the Masonic Home, which was attended by about 400 Brethren and their families. His recommendation that 22 copies of Bro. H. Claudy's book "The Master's Book" be purchased for presentation to the Lodges was adopted by the Grand Lodge.

Past Grand Master Walter W. Bacon, speaking in his official capacity as Mayor of the City of Wilmington, made a few remarks of welcome and presented each visiting Grand Master with a token of remembrance of Wilmington.

The Committee on Foreign Correspondence reported the receipt of requests for fraternal recognition from several Grand Jurisdictions in Central and South American countries but expressed its opinion that fraternal recognition would not suffer by a further delay.

The Masonic Service Committee reported that Bro. Carl H. Claudy's one-act play "The Greatest of These" had been given by members of Union Lodge in ten places and had received the highest commendation in all.

Past Grand Master Thomas J. Day presents his sixteenth review, covering the proceedings of 65 Grand Jurisdictions. Our volume for 1935 is among these. The review is very brief. The suspension issue is mentioned as follows:

The annual message of the M. W. Grand Master notes the activities of the office during the year. Several pages of it being devoted to the controversy which exists between it and a few Grand Lodges in reference to the actions of the Grand Lodge of the Philippines in chartering a Lodge in China, which appears from all accounts to be open territory.

The Grand Lodge of Delaware is represented near ours by Wor. Bro. S. N. Schechter who never misses an Annual Communication of our Grand Lodge.

## IDAHO, 1935

The Grand Lodge of Ancient Free and Accepted Masters: retiring John T. Wood; incoming, Louis with a total membership of 9,135, which shows a net decrease for the year of 327 members. Grand Masters: retiring John T. Wood; incoming, Louis R. Scott, of Moscow. Grand Secretary (since 1922), Curtis F. Pike, Boise, Idaho.

The Grand Lodge of Idaho held its 69th Annual Communication in the City of Boise, on September 10, 11 and 12, 1935. Our Grand Representative, Bro. Herbert R. Cleaver, was not present. Bouquets of flowers were sent by the Grand Matron of the Ordér of the Eastern Star, the local Star Chapter, the three Lodges of Boise, and the local unit of Job's Daughters.

In Idaho, too, the Grand Master's Address contains a hopeful note, as he says in the introduction:

I feel that the Masonic situation in Idaho is distinctly encouraging. True, we have had further losses in membership; but I think that has been largely due to a change in the attitude of the constituent Lodges towards the members who have permitted the payment of their dues to lag, depending upon the good nature, and perhaps lack of good business judgment in the Lodge to carry them along, frequently where the slow members were perhaps better able to pay their dues than some of the members who pay more promptly. It has been my observation that the past year has been one of readjustment in these matters; that much dead material has been pruned away; and that our Constituent Lodges are perhaps on a more secure financial footing today, as a result of these changes, than they have been for many years.

He mentions that the Lodges conferred 534 degrees during the year just past, as against 328 the previous year.

Two Past Grand Masters, Most Wor. Bros. John H. Myer and George Francis Gagon, laid down their earthly Working Tools during the year.

The Grand Master and Grand Secretary attended the Grand Masters' Conference and the Annual Convocation of the George Washington Masonic National Memorial Association in February, 1935. One new Temple was dedicated by the Grand Lodge and four commission trials were held during the year. The liquor question gave rise to considerable correspondence. The Grand Master recommended that the Grand Lodge join the Masonic Service Association as soon as it can afford to do so.

The report of the Committee on Foreign Correspondence, submitted by Most Wor. Bro. Percy Jones, P. G. M., occupies a little over four printed pages in the proceedings. It contains notes on outstanding happenings in other Grand Jurisdictions but nothing about the Philippines.

In the Appendix we find an interesting historical article on Masons of Boise Basin in the Early Sixties which is the work of Grand Secretary Curtis F. Pike.

The Grand Lodge of Idaho is represented near our Grand Lodge by Wor. Bro. Teodorico A. Jimenez.

## ILLINOIS, 1935

The Grand Lodge of Ancient Free and Accepted Masons of the State of Illinois, founded in 1840, has now 1,002 subordinate Lodges, with an aggregate membership of 244,161. Compared with last year's figures, this shows a decrease of 9 in the number of Lodges and of 15,692 in the total membership. Grand Masters: retiring, Grover C. Niemeyer; incoming, Hal

C. McLoud (Springfield). Grand Secretary, Richard C. Davenport, P. G. M., Harrisburg, Ills.

The Grand Lodge of Illinois held its 96th Annual Communication in the City of Chicago, on October 8 and 9, 1935. Our Grand Representative, Wor. Bro. Samuel M. Frankland, was not present when the roll of Grand Representatives was called. An organ recital and songs by the Oxford Male Quartette of Chicago preceded the opening of the session. The Grand Master's Annual Report began with these promising words:

I am pleased to report a general improvement in the condition of the craft both as to moral and material prosperity. There is a slight increase in members raised, admitted and reinstated coupled with a slight decrease through suspensions for non-payment of dues. Unpaid Grand Lodge dues are approximately one-half of the amount owing last year and one-quarter of the amount due the year before. No lodges are in arrears for more than two years and less than twenty owe any part of the 1934 dues.

We learn farther ahead that the craft is still suffering the consequences of defaulted building obligations; that the two Masonic Homes are operated under the same able, efficient and economical management as theretofore; that more Lodges are recognizing the advisability, if not the necessity, of consolidation; that during the year, considerable stress was laid upon the necessity of purging the membership of the unworthy. The Grand Master recommended that the code be amended to provide that upon the conviction of a Mason in a federal or state court of a felony, conspiracy or any offense involving moral turpitude, the defendant shall be automatically expelled from all rights and privileges of Masonry. This recommendation he made in the interest of economy and simple procedure.

They had quite a time with the lottery devised by Medinah Temple, A. A. O. N. M. S., in connection with a Fund Raising Campaign. There were meetings of the Grand Master with the Shrine officials. The latter were defiant; but two of the fourteen who had voted for the resolution to continue the campaign notwithstanding the Grand Master's disapproval repented and withdrew, while the other twelve carried their design into execution and, being found guilty of giving the aid and countenance of Masonry to a lottery and insubordinately persisting in such action after being requested and directed by the Grand Master to desist, were expelled from all the rights and privileges of Masonry. Ten of those expelled subsequently petitioned for reinstatement and their petitions were acted upon favorably by their Lodges. The Grand Master recommended that, subject to certain conditions, these ten be restored to good standing provided such restoration be not made effective until ninety days or more after the Annual Communication. The Grand Master also desired it to be made manifest that future transgressors would not find the way to restoration to the rights and privileges of Masonry so easy.

The action of M. W. Bro. Niemeyer will, we hope, prevent any future flouting of the authority of the Grand Master and Grand Lodge by any of the so-called "appendant organizations", and we congratulate him on the determination with which he performed his disagreeable duty.

Because of the disturbed condition of Freemasonry abroad and the absence of necessary information, the Committee on Recognition of Foreign Grand Lodges asked that consideration of pending applications for recognition be deferred.

## Seccion Castellana

**THE CABLETOW****NOTAS EDITORIALES**

## Reflexiones del Dia

## 1.º De Mayo

EL presente número se publica coincidiendo con la fiesta del trabajo. Mejor que dedicar el día a la fiesta del trabajo, debiéramos consagrarlo a la glorificación del trabajo. Y no precisamente del trabajo manual como parece ser el significado que dan a esta fiesta algunos de imaginación estrecha. Es imposible decir dónde termina el trabajo manual y dónde empieza el trabajo intelectual, como tampoco es posible decir dónde termina el trabajo intelectual y dónde empieza el trabajo manual. Lo único que pudiéramos afirmar es que en algunas labores es mayor la aportación de los esfuerzos de la inteligencia y que en otras es mayor la aportación de las fuerzas físicas del hombre. Pero tanto en unas como en otras ambas fuerzas entran en acción. Y como el trabajo, ya sea el llamado intelectual o el llamado manual, es parte de la naturaleza del hombre, cuando glorificamos el trabajo, como lo hacemos en este día, glorificamos a la misma humanidad trabajadora.

La glorificación del trabajo es un himno que la masonería canta en sus talleres, y cuyo eco repercute hasta en los rincones mas lejanos y oscuros de la comunidad en que actúa. Nos cubrimos con el mandil que nos recuerda, dentro y fuera de las logias, que somos laboriosos obreros en la estructuración y fábrica de un edificio de elevado y sublime simbolismo. Nuestros instrumentos son de albañilería y su significado es todo un poema del trabajo. La masonería en sí es su mejor apoteosis.

Celebramos los masones este día como obreros que somos y lo consagramos invitando a todos a meditar y reflexionar sobre los problemas en que están interesados o pudieran estar interesados los que por destinos de la vida tienen que trabajar en asociación solidaria y que se miran, no obstante, con cierta prevención que no debiera existir.

*"Ha sido hasta ahora la práctica el escoger como ejecutivos de las grandes corporaciones industriales y mercantiles a los genios de la organización y de la finanza; pero está llegando rápidamente el día en que se habrá de considerar como la mejor cualificación para ser un buen ejecutivo su habilidad en saber conducirse como un amigo del obrero y saber identificarse con sus necesidades y problemas."* (John Rockefeller Jr.)

*"Convezámonos que el obrero lucha por el bienestar de su mujer, y sobre todo, por el bienestar de sus hijos. El obrero no quiere para los pedazos de sus entrañas la misma suerte que le cupo a él en la vida. Quiere mejorar su condición porque quiere acondicionarse a dar a sus hijos mejores oportunidades para defenderse en las luchas y porfías de la vida. En él no habla el obrero simplemente. En él habla el padre, habla una generación de futuros ciudadanos que reclaman su cacho de felicidad en el reparto del bienestar y seguridad generales. El deseo de mejorar en el obrero no es egoísta. Es sencillamente que las penalidades de una vida de duro bregar le han aleccionado, y tiembla ante la perspectiva de que sus hijos sucumben ante la prueba si sus destinos fueran los mismos. Sus demandas no deben recibirse con recelos, sino que deben ser estudiadas*

*y consideradas, teniendo en cuenta que el obrero tiene antes sus ojos la futura felicidad de generaciones por venir. El patrono debe recibir la demanda del obrero como una plegaria para la redención de él y de su empobrecida familia."* (Samuel Gompers).

*"Es de desear que por todos los medios que tengamos a nuestra disposición se haga comprender al patrono y al obrero que existe entre ellos una verdadera sociedad y que son mutuos sus intereses. El capital y el trabajo no tienen mas que un solo interés. Es un enemigo del obrero aquél que le pone frente al capital, como es un enemigo del capital aquél que le pone frente al obrero. Las fricciones entre el capital y el trabajo tienen con frecuencia su origen en que las mas de las veces el capital ignora las necesidades del obrero y éste las de aquél. Se allanarían muchas dificultades si el capital se pusiera en condiciones de conocer mejor todo lo bueno que existe en el obrero y si éste tuviera mayores conocimientos de las leyes económicas en que se agita el capital."* (Andrew Carnegie)

*"Los patronos se dan cuenta hoy día que están frente a un problema de no muy fácil solución. Ya no pueden considerar al obrero como un montón o agregado de trabajo manual. La oscilación del péndulo en el movimiento de las ideas corrientes, indica que el obrero, lejos de ser un mero seguidor, debe ser el caudillo."* (W. H. Nichols).

*"Si el capital no percibe un rendimiento razonable, la consecuencia es que se retira del negocio, y, por consiguiente y en la misma proporción, queda reducido y mermado el trabajo. Y si el obrero no es tratado con propiedad, es el capital el que sufre ya porque el obrero retira su aportación o ya porque se muestra indiferente al trabajo. Aparece claro, pues, que el éxito de un negocio depende tanto del uno como del otro. Es por esto porque cada uno de ellos debe cultivar y promover los intereses de ambos para su propia protección. Pero también, tanto el capital como el trabajo, deben tener en cuenta los intereses del público consumidor en sus mutuas relaciones. Si el capital o el trabajo o los dos van a percibir una ganancia mayor de lo que debiera ser, es el público consumidor el que se ve forzado en último término a pagar precios no apropiados o irrazonables."* (Elbert H. Gary)

*"El Obrero debe saber que, inclusive, un país tan rico como el nuestro iría pronto al fracaso si el costo de la producción excediera del valor real del producto."* (John Hays Hammond)

*"Yo creo que ya ha llegado el tiempo en que el obrero americano debe ser oído para su propio beneficio y en su propia defensa; que el obrero americano debe tener su propia representación en los altos consejos de la industria y del comercio; que ya ha pasado el día en que se había de gobernar al obrero autocráticamente; y que ya debemos considerar al obrero como una base de igualdad para discutir con él sus problemas y nuestros problemas. Por estos medios, las relaciones entre el capital y el trabajo redundarán en beneficio, crédito y bienestar de la nación."* (Charles M. Schwab)

*"En este país todavía se nota ciertos gestos de arrogancia tanto en los patronos como en los obreros. Los patronos tienen menos excusas que los obreros para mostrarse arrogantes. El problema entre el capital y el trabajo nunca podrá ser resuelto con la misma finalidad de un problema de aritmética. Es un problema en que debe predominar mucho tacto. Si cada uno de nosotros nos ponemos en lugar del otro, podríamos afrontarlo poquito a poco y resolverlo. Es nuestra responsabilidad*

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## NOTAS EDITORIALES - Continuacion

Del Panorama Internacional Europeo y  
La Liga de las Naciones

**D**ECIAMOS en esta misma columna en el número próximo pasado que el espíritu de exagerado nacionalismo en algunos países europeos podría ser el origen de una nueva conflagración. ¿Ha cedido este espíritu a los llamamientos de la razón, a los sentimientos de humanidad y a los imperativos de renunciación noble por el bien común?

Parece ser que bajo la presión serena de Inglaterra ha amainado por ahora la efervescencia en los ánimos. La acuñación de frases que apelan mas bien a la imaginación de los grupos que no a la clara inteligencia del problema, se está dejando a un lado. El ministro Edén advierte a Francia que se olvide de agravios pasados y a Alemania que está en el deber de aflojar la tensión que su actitud ha causado en los ánimos de los países europeos al infringir ella los tratados. Los negros nubarrones que amenazaban tormentas van esfumándose y por el horizonte asoma aunque todavía impreciso un nuevo sol que presagia la calma.

Las proposiciones de las potencias signatarias del tratado de Locarno fueron transmitidas a Alemania y practicamente rechazadas por ésta. Alemania somete contra-proposiciones que Inglaterra considera dignas de estudio.

Francia demanda que Inglaterra dé comienzo a conferencias del estado mayor anglo-francés e Inglaterra accede gustosamente. Esto calma en cierto modo la indignación de Francia al saber que Alemania rechaza las proposiciones de las potencias signatarias del tratado de Locarno. Francia dice que las contra-proposiciones de Alemania son y equivalen a la muerte segura de los tratados de paz vigentes y va preparando otro programa para el estudio y consideración de todos los países interesados.

Austria anuncia oficialmente que decretará el servicio militar obligatorio, contra lo cual protestan los gobiernos de Yugoslavia, Rumania y Cechoslovakia, que forman la Pequeña Entente, por infringir esto el tratado de St. Germain. Rusia tiene fija su atención hacia las escaramuzas en la Mongolia Exterior.

Es de observar que Rusia tiene celebrado un tratado con la Mongolia Exterior cuyos términos se han dado a publicidad. Manchukuanos y Japoneses están disputando con Mongoles y Rusos ciertas líneas fronterizas y las disputas y reyertas van tomando las proporciones de una verdadera guerra no declarada.

Inglaterra va estudiando las contraproposiciones de Alemania; pero anuncia oficialmente un plan de conferencias del estado mayor de Francia, Bélgica e Inglaterra sobre las defensas de tierra, mar y aire.

Por temor a una liga entre Hungría, Austria, Bulgaria y Alemania, las naciones de la Pequeña Entente acordaron movilizarse inmediatamente que Hungría haga buena sus amenazas de seguir a Austria en su política ya anunciada sobre el servicio militar obligatorio, pues, la Pequeña Entente está convencida que una liga entre Hungría, Austria, Bulgaria y Alemania sería un golpe formidable contra los intereses de las naciones que componen la Pequeña Entente.

En el momento en que escribimos estas líneas este es el panorama internacional europeo. Pero la nota mas culminante en este movimiento internacional o agitación de cancillerías es la promesa que Alemania hace de volver a la Liga de Naciones.

Mucho se ha hablado en favor de esta agencia de paz y mucho mas se ha hablado contra su eficacia. Como obra humana, no es de extrañar que la Liga de Naciones adolezca de muchos defectos. La masonería simpatiza con la idea que informa la constitución de

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## 1.º De Mayo

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*hacer que las condiciones del obrero sean tales que en el duro bregar de la vida el obrero encuentre ratos de solaz y expansión, pues, es así como se hace un ciudadano contento y digno."*  
(Thomas Lamont)

Hemos transcrito aquí este puñado de pensamientos para que sobre ellos meditemos este día. Vienen de esforzados laborantes en los campos de la industria, del trabajo, de los negocios en general. Vemos palpar en ellos nuestras lecciones de amor fraternal, de socorro, de desinteresada renunciación. Estas son las palancas que sostienen el edificio espiritual de la masonería y son también las palancas que sostienen la solidaridad de intereses entre capital y el trabajo, el patrono y el obrero.

Will H. Hays, hablando del día del trabajo, dijo que no es el día del nacimiento de un héroe, ni de la fundación de una nación, ni del aniversario de una batalla, ni de la coronación de un rey, sino que es un día en que el mundo consagra el valer del hombre, en que el hombre como hombre siente su poder y se glorifica con él, en que millones de ciudadanos tributan sus ho-

nores a las legiones que se agrupan bajo la bandera del trabajo, en que se ha de enseñar a nuestros hijos a honrar al trabajo y a que sepan que tan sólo mediante él es como la sociedad y el gobierno pueden cumplir con sus fines.

Nos sumamos a estas observaciones y las hacemos nuestras. El problema del trabajo en nuestro suelo no alcanza, por hoy, las proporciones que tiene en otros países. Pero debemos estar prevenidos ya que la vida se hace cada vez mas complicada y, consiguientemente, sus problemas mas complejos.

Amor fraternal entre los hombres, entre los de arriba y los de abajo, entre el capital y el obrero, entre ricos y menesterosos, socorro mutuo entre todos ellos mediante una inteligente comprensión de sus necesidades tanto físicas como morales e intelectuales y, sobretudo, renunciación desinteresada por el bien común y por la estrecha solidaridad de sus intereses, principios éstos cuyas raíces se alimentan de la savia vivificadora de la masonería, es lo que debemos predicar por todos los ámbitos de nuestro suelo.

## DE CHARLA CON NUESTROS HOMBRES

### Oigamos la Voz de un Gran Masón

El M. I. H. Geo. R. Harvey

La voz apacible, suave, pero a la vez viril y convincente de un Gran Masón, habremos de registrar esta vez en el pentágono de estas páginas. Es la voz del Muy Ilustre Hermano Geo. R. Harvey.

Venerable por su edad—tal vez sea de los que con mas años cuentan en el seno de la fraternidad—es también venerable e ilustre por su cultura masónica poco común. Erudito en legislación y jurisprudencia masónicas, que es su fuerte, los sedimentos de nuestras leyes masónicas en esta Gran Jurisdicción han pasado por el tamiz de su examen crítico. Jurista brillante y enamorado de la ciencia de Justiniano, las dotes de su privilegiada inteligencia cultivada en estas disciplinas han dado forma y plasticidad a la jurisprudencia y legislación masónica filipina.

Fue uno de los organizadores entusiastas de nuestra Gran Logia. Con otros que con él colaboraron en tan magna y brillante empresa colocó los primeros sólidos cimientos en que ahora descansa fuerte e incombustible,—desafiadora de tempestades—esta Gran Organización Fraternal.

Se hizo masón aún muy joven y tan joven que, al honrarnos en cierta ocasión el Hermano Harvey con la presentación de una joya de Ex-Gran Maestro allá por enero del año 1933, nos hizo gracia al referirnos el hecho de que cuando por primera vez se había ceñido el simbólico mandil, el que esto escribe, que por entonces acabaría de venir al mundo, se estaba ceñiendo los simbólicos pañales del recién nacido.

Le conocimos por primera vez presidiendo una de las salas del Juzgado de primera instancia de Manila. Su porte digno y su decir atildado y sus maneras corteses y sus observaciones sabias y prudentes de un magistrado que vive en el mundo de las realidades, y no en las esferas especulativas de las teorías y de las elucubraciones fantasmagóricas de la imaginación, fueron causa de que pronto ganara nuestra admiración.

—¿A quién se debe la idea de la formación aquí de una Gran Logia?—Esta fue la primera pregunta que le dirigimos.

—La formación de una Gran Logia se discutió entre los masones en Manila por unos tres o cuatro años antes de la organización de la Gran Logia de las Islas Filipinas. No hubo al principio esa opinión unánime que se creía era esencial para su formación. Entonces había tan solo tres logias americanas en Filipinas, a saber: **Manila No. 342**, en Manila, **Cavite No. 350**, en Cavite, y **Corregidor No. 386**, en Manila. Había dos logias escocesas, la **Perla del Oriente No. 1034**, en Manila, y la **Cebú No. 1106**, en Cebú. Cuando al fin en 1912 se decidió organizar una Gran Logia, se invitaron a las dos logias escocesas para que se unieran con las americanas en la organización de una Gran Logia; pero las mismas no pudieron aceptar la invitación debido a algunas provisiones de su constitución, a menos que se obtuviera antes el consentimiento de la Gran Logia de Escocia. El resultado fue que la Gran Logia de las Islas Filipinas tuvo sus comienzos en una reunión preliminar celebrada en el Templo Masónico, Manila, el 17 de noviembre de 1912, y convocada con el fin de considerar la propiedad de establecer una Gran Logia de Masones Libres y Aceptados en las Islas.

Atendieron esta reunión preliminar los siguientes hermanos: Charles J. Kindler, V. M. Guy Clinton, P. V. y Charles S. Banks, S. V. que representaron a la logia **Manila No. 342**; Burton Whitcomb V. M. y Emanuel Valmas, que representaron a la logia **Cavite No. 350**; y L. C. O'Donnell V. M., J. F. Bromfield, S. V. y George R. Harvey, que representaron la logia **Corregidor No. 376**. A fin de que las dos logias escocesas tuvieran ocasión de actuar sobre la proposición de establecer una Gran Logia aquí, se acordó unánimemente celebrar la primera convención el día 11 de diciembre de 1912, a las 8:00 p. m. en el Templo Masónico, Manila. Cuando la convención se abrió en dicha fecha, estuvieron presentes los siguientes hermanos: Charles J. Kindler, V. M., logia **Manila No. 342**; Burton Whitcomb, V. M., logia **Cavite No. 350**; L. C. O'Donnell, V. M., logia **Corregidor No. 386**; Guy Clinton, P. V., logia **Manila No. 342**; Charles S. Banks, S. V., logia **Manila No. 342**; H. Eugene Stafford P. M. logia **Manila No. 342**; Emanuel Valmas P. M. logia **Cavite No. 350**; Amos G. Bellis, P. M. logia **Manila No. 342**; Newton C. Comfort, P. M. logia **Corregidor No. 386**; George R. Harvey, P. M., logia **Corregidor No. 386**; George N. Hurd, P. M. logia **Manila No. 342**; y Luther A. Renner, P. M. logia **Manila No. 342**. Actuó de secretario el Hermano Charles S. Banks y yo presidí la reunión.

—¿Quiénes fueron los que mas han trabajado para la organización de la Gran Logia de las Islas Filipinas?

—Todos aquellos nombrados por mí antes, como se puede ver en las actas impresas de la convención para la organización de la Gran Logia, cuyas actas están archivadas en la oficina del Gran Secretario.

—¿Cuál fue el espíritu que movió la organización de la Gran Logia de las Islas Filipinas?

—Si me es permitido interpretar el espíritu que movió la organización de nuestra Gran Logia diría que fue el deseo de unificar la masonería en las Islas Filipinas, al mismo tiempo establecer el orden del caos que resultó a consecuencia de haber sido declarado irregular el "Grande Oriente Español" por la Gran Logia de California y de prohibirse a los miembros de las logias de California a sostener relaciones fraternales con los miembros de las logias españolas. Este espíritu y propósito de la Gran Logia fueron mal interpretados por los miembros de las logias españolas, y el 4 de julio de 1915 se formuló una resolución de protesta por una Gran Asamblea de Maestros Masones bajo los auspicios de la "Gran Logia Regional de Filipinas No. 2 del Grand Oriente Español." Dentro del año siguiente de los dos años después de hecha la protesta se celebraron reuniones informales al objeto de llegar a un acuerdo, y en febrero de 1917 se llegó a un convenio concediendo cartas a las logias bajo la obediencia del "Grande Oriente Español" por la Gran Logia de las Islas Filipinas.

—¿Cuál es la ley masónica adoptada por los usos entre las Grandes Jurisdicciones relativa a la organización de Grandes Logias?

—Es la misma contenida en la resolución original que se adoptó por cada una de las tres logias mencionadas que organizaron la Gran Logia de las Islas Filipinas el 11 y 12 de diciembre de 1912, y cuya resolución es del siguiente tenor:

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# De Luengas Tierras...

## De Venezuela—

El Boletín de la Gran Logia de los Estados Unidos de Venezuela, hablando del estado de la fraternidad por aquellos valles, dice:

“Sumido el pueblo venezolano en una prolongada letargia que abarcó toda una generación, era justo y era lógico que la francmasonería de la República, como las demás Instituciones nacionales, gimiese impotente y resignada en el corazón de sus afiliados, células integrantes del organismo social; y manteniéndose en actitud expectativa esperara que tiempos mas propicios abrieran nuevos horizontes a sus definidos ideales de patria, ya que de sus filas fueron desertando cobardemente, por propia conveniencia, por un respeto humano inconcebible, muchos de sus factores destacados a quienes invistió el Estado con altos cargos y distinciones en no lejana época de taladrante recuerdo, dejando la dirección de la orden y la solución de sus problemas, con marcadas y honrosas excepciones, a los menos preparados sociologicamente. Limitárase su actuación de seis lustros atrás a mantener en el recinto agosto de sus templos, como sacerdotisa de la Verdad y la Justicia, el fuego sagrado de su tradición gloriosa para legarla incólume a los hombres del porvenir, que habrán de sustentarla firmemente, y tomándola como punto de partida de nuevas normas, modelar con bronce de buena voluntad, en viejos moldes heroicos, la francmasonería del futuro, digna del puesto que le tienen señalado la Ciencia y la Cultura de todas las naciones civilizadas”

También sugiere dicho boletín que, al cumplirse el centenario del Código de Procedimientos Judiciales de 1836, tribute el Colegio de Abogados del Distrito Federal de la República un homenaje al Licenciado Francisco Aranda, autor del dicho código, alegando que:

“La Francmasonería Venezolana tiene contraída con el Licenciado Aranda una deuda de gratitud incancelable. En el año de 1855, el Gobernador de la Provincia de Barcelona de Venezuela para aquella época, prohibió la reunión de la Logia Protectora de las Virtudes número 1, de Barcelona y de otras de dicha Provincia, por conceptuarlas sociedades secretas políticas. lo que motivó que el entonces Ministro del Interior y Justicia de la República, Licenciado Francisco Aranda, proviniera al expresado Gobernador de orden del Poder Ejecutivo: ‘que se dejara trabajar libremente a las Logias de la Provincia por ser conocido de la generalidad que el espíritu de la Institución tiene por exclusivo objeto adorar a Dios y amar a los hombres, practicando la caridad y la beneficencia; lo que las hacía útiles a la sociedad.’

\* \* \* \*

## De San Salvador—

La Gran Logia CUSCATLAN de San Salvador, República de EL SALVADOR, C. A. nos anuncia que ha celebrado su Asamblea ordinaria como de costumbre y que ha elegido para el periodo masónico de 1935-1936 un nuevo cuadro de Grandes Dignidades y Oficiales. Nos envían sus saludos fraternales, a los que con gratitud correspondemos, esperando que nuestras relaciones continúen estrechas y mas fuertes aún con el correr de los años.

\* \* \* \*

## De Monterrey, N. L.—

La revista ARIEL, de Monterrey, N. L. correspondiente al mes de febrero de 1936, que acabamos de recibir, trae un texto muy interesante. Hablando en nota editorial de la fraternidad dice:

“Es, pues, que en nuestra augusta Institución, vívese en una atmósfera no quieta, pero sí fortificante: no cabe la inquietud en las almas, cuando han llegado a comprender su actuación profana y masónica. Y se busca la verdad, y se hurga en el bosquejo de la duda, para sacar de lo profundo la convicción

y la fuerza de los principios que forman el andamiaje del edificio masónico, siempre a la vanguardia de las ideas grandes y progresistas... Todos los hombres, de todas las razas, de todas las creencias, han buscado en la masonería el lugar donde habrán de fundirse sus diversas opiniones, constituyéndose en una sola entidad, única e indivisible, fuerte por la eternidad de los siglos y creadora de la ciencia, de la virtud y de la verdad.”

\* \* \* \*

## De Mexico—

Sin ningún comentario porque se comenta a sí mismo, publicamos integro el siguiente enjundioso artículo que aparece en “Símbolo”, de Mexico, sobre

### EL VATICANO Y LA GUERRA ITALO-ETIOPE

Quando el 11 de febrero de 1929 fueron firmados los “Tratados de Laterano” en virtud de los cuales renació el poder temporal del Papado, el Papa cobraba 1,795 millones de liras italianas y la Ley canónica se restablecía prácticamente en la vida civil italiana, el Papa Pío XI llamó a Mussolini: “un hombre enviado por la Providencia”, y a quien le observaba que era peligrosa una alianza con los “demagogos”, contestaba: “Ya lo sé: pero al menos no creen en el fetichismo del liberalismo.” (Conde Sforza: “Los Constructores de la Nueva Europa”)

En esa frase está todo el secreto de la convivencia entre el Vaticano y el Fascismo: *El Odio En Contra de La Libertad*, odio que culmina en una lucha feroz en contra de la Masonería.

Quien ha vivido en Italia sabe muy bien que la Masonería es una obsesión para los católicos y para Mussolini, y no obstante que está suprimida, los periodicos italianos (todos controlados por el Gobierno), arrojan sobre la Masonería la responsabilidad de todo lo que pueda pasar en contra del régimen Fascista o de los acontecimientos inmorales que se averiguan en regímenes extranjeros democráticos.

Es natural que con esta mentalidad antidemocrática el fascismo debía acabar por ser un instrumento de los jesuitas y hacer el juego del Vaticano en contra de la Liga de las Naciones, que el Papado ve como su peor enemigo; pues el día en que la Liga de las Naciones fuera fuerte y respetada, el Papa perdería el poco prestigio que le queda, cuando en los momentos de tragedias internacionales se le invoca como “árbitro”

Podría darse la demostración de esto, haciendo la historia de la VOLUBLE Y DESASTROSA política exterior del Duce; pero me alejaría del desarrollo del tema que me he propuesto.

El Fascismo es una escuela de violencia y llega a considerar la guerra como un bien, como una expresión de nobleza en los pueblos. No sé cuánto de cristianismo pueda ver escondido en todo esto su Santidad Pío XI; pero lo cierto es que se ha identificado con el Fascismo.

El Fascismo es el principio de “Autoridad”, personificado en el Duce y llevado hasta el extremo. También por esto no es extraño que Monseñor Tacchi Venturi, Jefe de los Jesuitas, se haya vuelto el “consultor” (hay quien dice: “el inspirador”), de Mussolini. Luego es lógico pensar que el Vaticano ha empujado al Duce a la Guerra en Abisinia, guerra que tiene como fin principal, levantar el prestigio de Mussolini, ya en decadencia y que puede transformar al viejo imperio en un centro de propaganda para la conquista católica en el Continente negro. De todas maneras, podemos demostrar que la adhesión del Vaticano a esta guerra ha sido abierta, completa, sin reticencias.

El 24 de marzo de este año, el “Observador Romano”, periódico oficial del Vaticano, empezó a preparar el terreno de la Guerra, aclarando la idea “colonizadora según los católicos”, aclaración que es una hábil exaltación del “Capitalismo colonista,” una de las expresiones más inhumanas y brutales del capitalismo.

El artículo reconoce el pleno derecho de las naciones más civilizadas y de las razas más evolucionadas, a llevar la civilización y la reconstrucción a las colonias, y dice textualmente:

(Continúa a la página 217)

# PLANCHAS DE CUBICACION

## DE LA SOBERANIA

(Conclusion)

Pero entonces ya se había promulgado la Ley del Congreso de 1 de octubre de 1888 y en su virtud se pretendió por las autoridades de los Estados Unidos que cualquiera licencia del carácter de la poseída por el referido Fong Yue Ting había quedado inválida y sin valor alguno de conformidad con las disposiciones de la mencionada ley de 1 de octubre de 1888. Fong Yue Ting insistió que sus derechos adquiridos en virtud de los tratados entre los gobiernos de los Estados Unidos de América y de China no podían ni debían ser desconocidos; pero las autoridades americanas de inmigración insistieron que lo dispuesto por la ley de 1 de octubre de 1888 debía prevalecer por encima de cualquier tratado existente con anterioridad a dicha fecha. Se planteó la cuestión en debida forma ante los tribunales de

justicia correspondientes, y entonces el tribunal supremo de los Estados Unidos sostuvo a las autoridades de inmigración. Se sostuvo entonces por este alto tribunal que los Estados Unidos de América constituía un estado soberano y en el ejercicio de su soberanía podía desconocer cualquier pretendido derecho adquirido en virtud de un tratado, por lo mismo que al delegar el pueblo de los Estados Unidos al Jefe Ejecutivo y al Senado la facultad de celebrar tratados con países extranjeros no les delegó talmente el poder de soberanía, que siempre se considera residiendo en el pueblo, sino tan sólo la *función* de soberanía, y por lo tanto, no delegándoles el poder de soberanía sino tan solo la *función*, el pueblo de los Estados Unidos podía en cualquier tiempo, en el ejercicio de este

(Concluye a la página 220)

## De Luengas Tierras

(Conclusion de la página 216)

“Los pueblos dueños de estas riquezas, si no pueden sacar ventajas por ellos mismos, deben dejarse ayudar y guiar. La Iglesia SIEMPRE ha apoyado y alentado la colonización CON UNA ADHESION TOTAL Y PROTECTORAL. Ella considera que el problema de la colonización es, sobre todo, de orden moral y no puede resolverse *solamente* empleando la fuerza.”

Este sistema de disfrazar el verdadero sentimiento de intenciones morales, es el conocido sistema clerical. La explicación colonialista del “Observador Romano”, significa ni más ni menos esto: “La conquista militar no es completa, si al lado del soldado no está el cura,” o en palabras apropiadas al caso: “Mussolini: nosotros te daremos todo nuestro apoyo para conquistar Etiopía, pero acuerdate que mañana, después de la conquista, la Autoridad Eclesiástica debe valer en Abisinia, tanto como la autoridad civil de Italia.”

El 4 de julio entra en juego la Revista católica “Dei Christlich Standestaat”, de Viena, con esta explícita declaración: “sería un error disuadir a Italia de una empresa de importancia vital.”

Un día el Papa recibe a los “Granatieri”, soldados de infantería escogida. Los “Granatieri” deben salir a la guerra. El representante de Cristo no les recomienda la salvación del alma, ¡no! Les recuerda una cosa muy significativa: les recuerda que el verdadero significado de “Granatieri” es “LANZADOS DE BOMBAS”.

El 24 de julio el “Observador Romano” publica un artículo que exalta la fuerza. Dice: “Los Estados colonizadores han debido escoger siempre entre dos métodos: la conquista y las negociaciones. Pero el hecho de escogerlo nunca ha sido dudoso, así que SE PUEDE DECIR DE LAS COLONIAS LO QUE SAN AGUSTIN DECIA DE LOS ESTADOS: SE CREAN CON LA FUERZA”.

El 28 de julio, el Papa exalta en un discurso, “la heroicidad, las virtudes del lazzarista de Jacobis, Primer Vicario Apostólico de Abisinia”. Traduzco estas frases porque son las más significativas de la alocución Papal: “Queridos hijos: en este momento solemne, tan solemne, tan historicamente solemne, nosotros no queremos agregar sino pocas palabras: las unas para decir a todos, para invitar a todos a la meditación

de este altísimo ejemplo de virtud y de heroísmo en el cumplimiento de sus deberes; las otras para decir que nosotros confiamos, confiamos siempre, todavía confiamos en LA PAZ DE CRISTO, EN EL REINADO DE CRISTO, y que DE CUALQUIER MODO QUE SEA, tenemos confianza en que nada pasará que no sea según la Verdad, la Justicia y la Caridad.”

¿Qué significa aquel “DE CUALQUIER MODO QUE SEA”? ¿Y a dónde están la Verdad, la Justicia y la Caridad, sino en los que imitan a Justino de Jacobis que cumplió con sus deberes llevando el catolicismo a Etiopía? Como se vé, el discurso de perfecto estilo clerical, no fué sino una adhesión a la obra de Mussolini.

“El Régimen Fascista,” periódico dirigido por Farinacci, que fué Secretario del Partido Fascista después del delito de Metteotti, en su número del primero de agosto escribe: “Un ilustre personaje ha dicho: “En el Vaticano se aprueba y se da la bendición a la acción de Italia en Etiopía, a donde una pléyade de sacerdotes y de misioneros, como de Jacobis, el Cardenal Massaia, etc., y de intrepidos exploradores, todos italianos, DESDE HACE UN SIGLO han preparado el camino a Italia.”

Además de lo expuesto, las bendiciones que el clero ha dado y sigue dando a las tropas y a las banderas que van a la guerra, son la mejor prueba de la solidaridad del Vaticano con el Duce.

Yo no discuto aquí a Mussolini. Lo que quiero demostrar es que se equivocan los que dicen que el clericalismo no tiene mayor importancia. No. ¡El caso de Italia enseña! ¡El Vaticano es siempre una seria amenaza, especialmente para los pueblos débiles! La teoría católica de la colonización, expuesta en forma hipócrita por el “Observador Romano” el 24 de marzo y aclarada después con la autoridad de San Agustín, hace saber que la Iglesia Católica hoy, como siempre, está dispuesta a levantar su Cristo entre las espadas que siembran la muerte, a condición de que en el despojo sean bien salvaguardados sus intereses.

México é Italia saben muy bien todo esto: sus historias ensangrentadas son una eterna maldición contra la Iglesia Católica Apostólica Romana.

## SACO DE INFORMACIONES

*El Ven. Hermano Miguel Bonifacio,  
interina como Gran Secretario—*

Muy pocos hombres pueden tener el dinamismo extraordinario de nuestro querido y venerable Hermano Miguel Bonifacio, que ha estado interinando con gran acierto como Gran Secretario durante las vacaciones del M. I. Hermano Kalaw. Hombre que se sabe de memoria las reglas, códigos, y demás reglamentos de la fraternidad, posee un alto sentido de su deber que, su breve interinato en la Gran Secretaria, ha sido acogido con beneplácito y regocijo generales, por lo mismo que ha significado para todos atenciones y servicios. Reiteramos nuestros plácemes al Ven. Hermano Bonifacio!

### De Charla con Nuestros Hombres

(Conclusión de la página 215)

POR CUANTO, es prerrogativa inherente de cada tres logias subordinadas en cualquier territorio masónicamente libre, como las Islas Filipinas, organizar por medio de sus representantes, una Gran Logia; y

POR CUANTO, han existido en Filipinas por algunos años logias en número suficiente para ejercer dicha prerrogativa, y

POR CUANTO, este paso conduciría a asegurar la permanencia y promover el progreso, la armonía y la eficiencia de la antigua y legítima orden de la masonería en Filipinas;

POR TANTO, se resuelve, que un comité de tres, el Venerable Maestro y los Vigilantes con preferencia, sea y es por la presente autorizado a reunirse con los Venerables Maestros y Vigilantes de no menos de dos logias en convención, en el Templo Masónico, ciudad de Manila, en la fecha en que convengan dichos representantes, para organizar una Gran Logia de las Islas Filipinas, y, además, para que se tomen otros acuerdos que sean necesarios para perfeccionar la referida organización."

—¿Hubo dificultades en la organización de nuestra Gran Logia?

—No.

—¿Hubo dificultades para su reconocimiento por otras Grandes Jurisdicciones?

—No hubo dificultades. De hecho, la Gran Logia de California favorecía la organización de la Gran Logia de las Islas Filipinas, y las Grandes Logias de los diversos Estados de la Unión reconocieron prontamente a la Gran Logia de las Islas Filipinas, como también practicamente casi todas las Grandes Jurisdicciones regulares y reconocidas del extranjero.

—¿Qué Grandes Jurisdicciones en América nos han ayudado para nuestro pronto reconocimiento?

—Dentro del primer año de nuestra existencia, nuestra Gran Logia fue reconocida por New Hampshire, el 21 de mayo de 1913, por Michigan, el 27 de mayo de 1913, por Indiana, el 28 de mayo de 1913, por Vermont, el 1 de junio de 1913, por Nebraska también en el mes de junio de 1913, por South Dakota, el 10 de junio de 1913, por Washington, el 11 de junio de 1913, por Wisconsin, el 10 de junio de 1913, por North Dakota, el 25 de junio de 1913, por Wyoming, el 3 de septiembre de 1913, por Idaho, el 10 de septiembre de 1913, por West Virginia, el 12 de noviembre de 1913, por Arkansas, el 18 de noviembre de 1913, por Pennsylvania, el 3 de diciembre de 1913. Después de algunos años fue reconocido por ochenta y tres (83) Grandes Logias regulares.

—¿De quién fue la idea para la fusión de las lo-

*Joaquín García, padre de un nuevo  
Teniente del Ejército filipino—*

Uno mas, y van tres, D. Joaquín! Esto es lo que le dicen al Ven. Hermano Joaquín García sus compañeros de la institución. Con la reciente y gloriosa graduación de su hijo Dominador como Teniente del Ejército filipino, ya son tres los hijos de D. Joaquín que están sirviendo en el ejército. Dominador se graduó como uno de los primeros de su clase y con altos honores. Para presenciar su graduación subió a Baguio en los últimos días de abril pasado el Ven. H. García a quien enviamos nuestros calurosos parabienes. (Continúa a la página 219)

gias filipinas que estaban entonces bajo otra obediencia a las logias bajo la jurisdicción de la Gran Logia de las Islas Filipinas?

—No le puedo contestar exactamente esta pregunta; pero sí puedo decirle que esta cuestión fue discutida de un modo informal entre los Hermanos Teodoro M. Kalaw y otros hermanos filipinos con los hermanos americanos que entonces trabajaban activamente en la Gran Logia de las Islas Filipinas.

—Durante los veinticuatro años de vida que tiene la Gran Logia de las Islas Filipinas, ¿cuál es en su opinión su labor mas trascendental?

—Acercar a los mejores elementos del país, tanto nativos como extranjeros, para una labor común al objeto de **eleva al hombre o a la humanidad**, en general hacer que hubiera una mejor inteligencia entre americanos y filipinos, y obtener entre ambos elementos una práctica concordia y armonía durante estos años.

—Usted que ha estado tanto tiempo viviendo en Filipinas, ¿cree usted que la masonería ha influido de una manera decisiva en el desarrollo de su vida moral e intelectual?

—Si; la masonería enseña una filosofía moral muy elevada, y cuanto mas elevados los logros intelectuales de sus caudillos mucho mayor será su influencia.

—Como funcionario público que usted ha sido en el Gobierno de las Islas Filipinas, y especialmente como Juez que ha recorrido tantos pueblos y provincias de esta jurisdicción, ¿cómo cree usted que debe ser la actuación de la masonería en relación con la vida pública y oficial del Gobierno Filipino?

—La masonería no se entromete en la vida pública y oficial del Gobierno. Como cuerpo, ella nada tiene que ver con los asuntos de Gobierno; pero cada Masón está en libertad de actuar de la mejor manera como él crea que sea en bien de los intereses del Gobierno, según sus propios puntos de vista. Como una organización la antigua orden de la masonería no se inmiscuye en la vida pública y oficial del Gobierno.

—¿Cree usted que existe alguna diferencia fundamental entre la masonería tal como está organizada en los pueblos latinos y la masonería en los pueblos anglo-sajones?

—No creo que existan diferencias fundamentales; pero parece ser que existe una diferencia en la aplicación de sus enseñanzas, y observo que en los países latinos existe una tendencia a convertir la masonería en una organización política y a esto obedece las dificultades por que atraviesa en algunos países.

Lector Hermano:—Tal vez, para tu beneficio y el mío, deberíamos seguir adelante con esta charla; pero tu comprenderás que la paciencia tiene sus límites, y no quiero agotar la del ilustre masón que tan graciosamente nos regala una parte valiosa de su tiempo para llenar esta sección. ¡Adios, pues, y hasta otra!

# CON EL MAZO Y EL CINCEL

## HACIA MAS DILATADOS HORIZONTES

No podemos compartir la opinión de los que creen que la masonería debe permanecer estática e indiferente a todo lo que no sea su íntimo y oculto proceso litúrgico, a todo lo que no sea problema interno y exclusivo, porque esta visión limitada de los fines de la masonería, excluyente de toda proyección fuera de sus templos, determina un concepto de vaciedad e inutilidad de la masonería, algo así como gesto frustrado de actividad, o una acción siempre en grado de tentativa para realizar el motivo trascendente de su existencia como agrupación humana de fines esencialmente humanos y altruistas. No podemos concebir la masonería en una función exclusiva de hermandad, aunque no rechazamos su característica de organización fraternal. Lo que queremos decir es que, aún conservando ese sello tradicional, proyecte un poco su actividad hacia horizontes menos estrechos; que organice sus huestes

## LO QUE DICEN LOS QUE NO NOS CONOCEN

### *¿Ignorancia o calumnias?*

Por otros caminos, sin embargo, se pueden encontrar datos de interés acerca de estas fuerzas ocultas, cuyo objetivo es la destrucción de la civilización cristiana. Existen organizaciones, que, sin tener en apariencia ninguna relación con la masonería, persiguen la misma finalidad, y estudiando sus trabajos pueden descubrirse indicaciones preciosas acerca de sus directivos y de sus inspiradores. Demuestra la experiencia que donde quiera que se presenta la lucha contra el cristianismo, su moral y su cultura, contra los Estados y sus instituciones, contra todo espíritu de orden y de disciplina, se reconoce inmediatamente no sólo la presencia, sino la dirección de la masonería en esta obra de destrucción. (Tomado de la MASONERIA Y SU OBRA por Fara)

en una legión de hombres progresistas y cultos, capaces de comprender el sentido profundo de las doctrinas masonicas y la difundan, no con palabras vacías de contenido, sino con el contenido de su conducta ejemplar y ejemplarizante. (Tomado de la revista SIMBOLO).

## SACO DE INFORMACIONES

Conclusión de la página 218

### *Purita Kalaw, Bachiller en Educación—*

Un fragante manojito de encantos físicos y dotes de intelectualidad sobresaliente es Purita Kalaw, que se ha graduado en la Universidad del Gobierno como Bachiller en Educación. Para celebrar este simpático acontecimiento sus papás, nuestro M. I. Hermano Gran Secretario Teodoro M. Kalaw y su culta señora Da. Pura Villanueva, reunieron a sus amistades en la tarde del 31 de marzo último en su palacial residencia de la calle Santol. Va nuestra cordial enhorabuena!

### *El V. H. E. del Rosario Tan Kiang y familia en Baguio—*

El Ven. Hermano Eduardo del Rosario Tan Kiang, Gran Tesorero que fue de la Gran Logia de las Islas Filipinas, ha subido a Baguio con su distinguida familia para una temporada de vacaciones. Haciendo agradable compañía a sus queridos papás allá vimos a la reina Clarita I, Miss Philippines que fue en el año de 1934.

### *El Ven. Hermano Gregorio García, convallescente—*

Nos satisface anunciar aquí la pronta convallescencia de nuestro querido y venerable Hermano Gregorio García, funcionario eficiente de la oficina del sheriffato de Manila. Ha estado recluso el H. García en su residencia por bastante tiempo aquejado de una molesta enfermedad que, gracias a los cuidados de su familia y a las atenciones de sus hermanos y amigos, no tomó alarmantes proporciones. Que el G. A. D. U. vele por su completa y cabal mejoría, es nuestro sincero deseo.

### *El Ven. Hermano Juan Muñoz, de la Logia Makiling, nos visita—*

Recibimos la agradable visita del Ven. Hermano Juan Muñoz de la Logia Makiling, No. 72. Este Ven. Hermano, no obstante haber pasado de los 72 años, se siente siempre activo y luchador y enamorado de todo lo que concierne a la institución. Sus entusiasmos no se apagan y en vano los años pasan para él. Por su conducto enviamos nuestros saludos a los hermanos de su logia.

### *El H. Adolfo Castro, va reponiéndose—*

El ameno y voluminoso H. Adolfo Castro, de la Logia WALANA No. 13, se está reponiendo rápidamente de la enfermedad que le tuvo recluso por bastantes días. Se hirió de un pie, que pronto se infectó, tomando rápidamente alarmantes proporciones. Celebramos de corazón que se ha ya repuesto, esperando siga alegrando nuestras reuniones con sus graciosas ocurrencias.

### *Nuestro Gran Secretario, de vacaciones—*

Nuestro Gran Secretario, el M. I. Hermano Teodoro M. Kalaw ha estado de vacaciones durante el mes de abril. No ha tenido un descanso continuo desde hace algún tiempo, por lo que la naturaleza le ha obligado al infatigable Hermano Kalaw a que se origine con el aire puro de los campos de Lipa en Batangas. Ha vuelto a sus ocupaciones de la Gran Secretaría con mas bríos y entusiasmos. Le damos nuestra bienvenida.

### *Otro nombramiento acertadísimo en la persona del Hermano G. Diaz—*

Felicitemos al H. G. Diaz y a su vez a la comunidad cosmopolita de Manila por el nombramiento del primero como Fiscal de esta hermosa ciudad. Su actuación en la vida pública del país es bien conocida para augurar su éxito ya concedido en esta nueva oportunidad que se le ofrece y en donde una vez mas se destacará su personalidad distinguida.

### *Victoria Peralta, también se gradúa como bachiller en educación—*

Victoria, la encantadora hija de nuestro querido H. Ramón Peralta de la logia Silanganan, también se ha graduado y ha recibido su diploma como Bachiller en Educación. Nuestra mas cordial enhorabuena!

### *El M. V. H. Aurelio D. Rosario en Baguio—*

El enérgico Ghandi filipino, exhausto por sus continuos trabajos en Manila, se ha visto en la necesidad de recobrar los bríos perdidos en las alturas de Baguio. Está de vuelta y otra vez fuerte y decidido a luchar por sus principios e ideas. Que sea bienvenido!

### *El Cap. Guido vuela a Zambales—*

El gallardo capitán Guido se ha visto obligado a ir a Zambales por tener a su anciano padre bastante enfermo. Afortunadamente, con los auxilios de la ciencia, el mal va cediendo. Hacemos votos por su completa mejoría.

### *Obituario—*

La virtuosa dama Doña Milagros Rodriguez de Floro, esposa de nuestro querido y venerable H. Floro, Ven. Maestro que fué de la Logia Sinukuan No. 16, ha fallecido. Nuestro atribulado Hermano Floro, a quien esta muerte le ha llenado de inmenso dolor, ha recibido las mas firmes adhesiones de simpatía de sus numerosas amistades y de sus hermanos de la institución. Ha dejado en la orfandad la finada a muchos pequeñuelos que también lloran la muerte temprana de su madre querida. Reciba el querido Hermano Floro nuestra mas sentido pésame y las seguridades de que nos sumamos a sus congojas.

## Notas Editoriales

## Del Panorama...

(Conclusión de la página 214)

la Liga de Naciones en tanto en cuanto significa un esfuerzo aunado para resolver los conflictos internacionales por las vías serenas de la paz y no mediante los procesos violentos de la guerra. Siempre que la Liga de Naciones o cualquiera otra organización semejante tienda a acercar a los hombres mediante procesos de mutua comprensión e inteligencia contará con el decidido apoyo y alta predicación de la masonería en todos los rincones de la tierra.

Apenas constituida la Liga de Naciones hacia principios del año de 1920 es muy prematuro esperar que su actuación como una organización de paz sea un completo éxito. En los dieciseis años escasos que lleva de vida es injusto decir que ha sido un fracaso. Un juicio crítico sobre ella deberá guardarse para después, cuando haya podido desarrollarse convenientemente. Los problemas que tiene que afrontar son problemas de seres humanos y, por tanto, son problemas preñados de emociones, de concupiscencias, de ambiciones, de ansias, de egoísmos, de codicias, de odios, de rencores, de recelos, de suspicacias y de todo ese cúmulo de antagonismos que tanto divide a la humanidad. El hombre no puede aún sobreponerse a los impulsos de su loca voluntad y sujetarse estrictamente a los dictados del buen sentido y de la recta inteligencia. No ha llegado todavía a este grado de perfección.

Son tan variados y tan contradictorios los intereses de los diferentes países que integran la Liga de Naciones que es humanamente imposible encontrar una fórmula que los concilie a menos que cada uno renuncie a parte de sus pretensiones. El éxito estará en el sacrificio que cada pueblo se imponga en aras de la paz y seguridad generales. Y no hay duda alguna que los esfuerzos de la Liga se encaminan hacia este propósito. Si todavía no lo ha logrado, no será por defecto del espíritu que informa su constitución. Tal vez habría que

revisar la parte adjetiva de su organización, tal vez habría, inclusive, que revisar sus métodos; pero esto no quiere decir que la entidad, como agencia de paz, deba desaparecer como cosa inútil.

¿Qué nos enseña la decidida separación del Japón de la Liga de Naciones, sino que dentro de ella, Japón no podría justificar su política en China? Y la misma separación de Alemania, ¿qué significaba sino que su programa desconocedora de tratados no podía sino ser condenada por la Liga?

Bien es verdad que esto no es bastante, si se quiere que exista una verdadera **paz universal**, que es el espíritu que informa la constitución de la Liga. Pero, como se habrá de notar, el defecto está en sus métodos de desarrollo y desenvolvimiento del programa de paz, y para corregir esto la Liga necesita aún de más tiempo. Que con el tiempo y con el concurso aunado de los países que lo integran habrá de conseguir algo en este sentido, no es posible negarlo. Estamos viendo que, por de pronto, la Liga ha sido un freno para ciertas ambiciones de personal engrandecimiento de ciertos **hombres**, como también de fuerte contra-peso a las luchas de expansión territorial de algunos pueblos. Ya es esto algo que se ha conseguido dentro de la **por ahora débil** maquinaria de esta organización. Esperemos que ésta se haga fuerte, y entonces habrá desaparecido la esclavitud del hombre por el hombre, la sujeción de un pueblo por otro pueblo.

Es este el espíritu que alienta a la masonería y es por esto porque ella presta y ha de prestar su cooperación decidida y nunca regateada a la Liga y a toda organización y agencia que aseguren la paz de los pueblos y la felicidad de los hombres, haciendo que todos, hombres y pueblos, vivan en una verdadera confraternidad.

## Planchas De Cubicacion De La Soberania

(Continuación de la página 217)

*poder*, que es irrenunciable e inalienable y que siempre y continuamente está residiendo en el pueblo, modificar, cambiar, alterar, y también completamente desconocer cualquier provisión acordada en un tratado.

En 15 RULING CASE LAW, página 103, se dice lo siguiente a este efecto: "Yet sovereign power, in the sense in which the term is used in the law of nations, as the prerogative right of the king or emperor, not only is not vested in the United States or in any branch of its government, but cannot be so vested. The sovereign is with the people."

Este es el alcance que se da al carácter de inalienable o de irrenunciable que se asigna como atributo a la soberanía. Y este mismo alcance debemos dar cuando decimos que el poder de soberanía en las grandes logias tiene el mismo atributo de inalienabilidad.

Es decir que el poder de soberanía que reside en las grandes logias debe ser siempre considerado como inalienable o irrenunciable, y si bien sus funciones se delegan y se imparten en alguna o algunas de sus agencias creadas para su gobierno, esta delegación nunca deberá mermar el mismo poder de soberanía, siempre y continuamente, deberá estar residiendo en el pueblo masónico.

Las grandes logias en sus actuaciones no deberán abandonar o renunciar a estos derechos y prerrogativas que traen consigo el poder de soberanía porque cualquier abandono o renuncia sería su propia desaparición y significaría necesariamente su propia destrucción. Cualquier delegación de sus funciones deberá ser siempre celosamente escudriñada, no sea que ello resulte en daño o en menoscabo de este poder. Cualquier delegación de las funciones de soberanía a cualesquiera de sus agencias u organizaciones de gobierno no deberá tener nunca el alcance de privar al pueblo masónico de actuar en cualquier tiempo sobre la misma materia o asunto objeto de la delegación.

Así y solo así es como se podrá mantener en todo tiempo como supremo el poder de soberanía en las grandes logias. Así y solo así es como se podrán éstas mantener independientes y sin menoscabo de sus derechos é inherentes prerrogativas.

Para no cansar la atención de nuestros benévolos lectores, ya que este artículo va siendo bastante extenso, terminaremos aquí por ahora dejando para después otras consideraciones que habremos de hacer sobre otras fases y aspectos de la soberanía en su aplicación al funcionamiento y organización de grandes logias.