

The Cable Tow

Vol. XIV

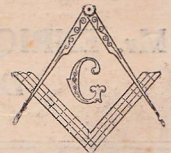
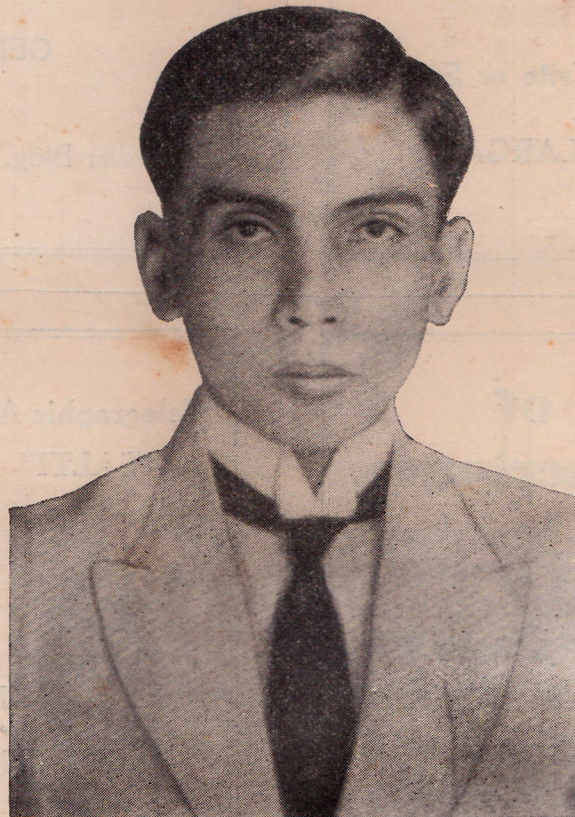
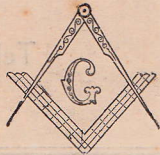
Manila, P. I. May, 1937

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 PROFICIENT CRAFTSMAN



Wor. Bro. Mariano Gonzalez, P. M.

Chief of the administrative division of the Bureau of Civil Service, is a credit to his department as well as to the Commonwealth Government. He is ably one of our public servants responsible for the selection of competent men to constitute the government machinery. An interview with him appears in the Spanish Section of this issue.

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With The Grand Master

Hiram Lodge No. 88 received the Most Wor. Grand Master, Joseph H. Alley, with the Officers of the Grand Lodge, at Plaridel Temple, April 2, 1937, at 8:00 P. M. It being the stated meeting of the Lodge the Grand Master took an active part in the proceedings and gave valuable suggestions to the members.

A number of resolutions were presented, one of which was the suggestion of Wor. Bro. Benjamin Rios, P. M., for the holding of a national convention of Master Masons in Manila,

Wor. Bro. Victoriano Yamzon, Grand Marshal, presented the Lodge with a beautiful Diploma, in behalf of Amity No. 106, in recognition of the assistance rendered by the Lodge towards the China Temple Fund. Bro. Yamzon also presented Wor. Bro. Guy R. Strickland, Master of Service Lodge a similar diploma, which Wor. Bro. Strickland, gladly accepted in the name of his Lodge. A delegation from Service Lodge was on hand.

The Grand Master, among other things, said that he was glad to have witnessed the confirmation of such important and interesting transactions and hoped that Hiram No. 88 will continue to be the live wire Lodge that it has been, as among its members are found the leaders of the Craft in the Philippines. He noted that of the 18 members of the Lodge, 14 are Past Masters. During the Grand Master's visitation, 36 Master Masons signed the Tyler's register.

A total of over 350 kilometers was covered by our M. W. Grand Master Joseph H. Alley, when he visited a joint meeting of Pinatubo No. 52, Lincoln No. 34, and Zambales No. 103, at San Narciso Zambales, Saturday, April 10, 1937. The meeting was held at the home of Wor. Bro. Alejo Labrador, P. M. (52), Judge of the Court Of First Instance of Cebu. The Grand Master was accompanied by Wor. Bro. Glenn C. Miller (9) Wor. Bro. Pablo Samson (69), and Bro. Dominador Gallardo (47).

Received with due honors, the Grand Master with members of the Grand Lodge witnessed the Second Degree conferred upon Bro. Vicente Fernandez, E. A., a school principal. The degree team of the first section was composed of Pinatubo Lodge members headed by Wor. Bro. Ignacio Acierto, its present Master. A Lincoln Lodge team conferred the second section with Wor. Bro. Wenceslao de Aro, Master, sitting in the East.

Wor. Bro. J. Arviso of Zambales No. 103, who welcomed the Grand Master in the name of the Lodges assembled, inquired about the proposed dormitory for children of Masons. He said that this is a long felt need and the provincial brethren desire that the project be completed as soon as possible so that their children studying in Manila may have a safe place to live in under the wise guidance of Manila Masons.

The Grand Master then spoke about his plans and assured everybody present that he had the welfare of provincial brethren at heart, and would take note of their wishes and desires. He expressed the wish that brethren of different Lodges meet together oftener, for it is then that exchange of ideas ensues with beneficial results for the Fraternity at large.

He was informed that Pinatubo Lodge was buying a lot and a building for their Masonic Temple, and while he was not against the proposition, he advised the brethren not to "bite more than they could chew"—that they should not incur financial burdens that would tax the membership and keep their Lodges in debt. The Grand Master was glad to note a good attendance in spite of the short notice sent. There were 18 members present from Pinatubo, 12 from Lincoln, and 9 from Zambales.

Dinner was served at the home of Bro. Vicente Fernandez, and it was 11:10 P. M. when the Lodge was closed. The Grand Master's Party then proceeded on its journey back to Manila where they arrived at 5:30 the following morning.

Leaving Manila on April 14, at 4:00 P. M. on the U. S. Navy ferry boat, *General McHyde*, the Grand Master and party, composed of Wor. Bros. Glenn C. Miller (9), Eduardo L. Claudio (35), Pablo Samson (69) and Bro. Dominador Gallardo (47), arrived at Corregidor, the "Gibraltar of the East," at 6:30 P. M. They were met at the wharf by the reception committee headed by Wor. Bro. L. A. Bristol, Master of Island No. 5. Before proceeding to the Lodge Hall, the Party was tendered a succulent supper at one of the bottoms side restaurants, 20 brethren sitting around the festive board, which was in the form of a square.

At 8:00 P. M., a Lodge of Fellowcraft Masons was opened at the Lodge Hall, and the Grand Master and officers of Grand Lodge were received with grand honors. A mixed team of Keystone and Island Lodge members con-

ferred the Fellowcraft Degree upon Bro. Feddo Mos. Wor. Bro. Castor Viray delivered the Charge and Wor. Bro. Bristol, who sat in the East, presented the Working Tools.

Wor. Bro. Glenn C. Miller, who was asked to speak, gave all the time allotted to him to the Grand Master, who took occasion to praise the splendid spirit of brotherhood among the Corregidor Masons. He appreciated the frequent visits to the Lodge of sojourners, and encouraged them to affiliate so that they may take an active part in the affairs of the Fraternity in the Philippines.

Speaking of Plaridel Temple, M. W. Bro. Alley informed the brethren that the Plaridel Temple Association had turned over its property to Grand Lodge on April 1, 1937. He said that Plaridel Temple will not only be the home of Manila Masons but the Manila home of all Masons in the Philippines. He called the attention of the brethren to the increasing number of petitions received by Lodges in the whole archipelago, but admonished the members that only those who have Masonry at heart should gain admission. "Always watch for the quality of the candidate," he said.

Fifty-four Masons signed the Tyler's book, 12 from Island No. 5, twenty-four from Keystone No. 100, four from Foreign Grand Jurisdictions, and the rest from other Lodges. Corregidor's Past Masters present were Wor. Bro. A. N. Dinglas (100), G. R. Wingate (5), A. Esleta (100), E. R. Martinez (5), F. E. Palma (100), J. M. Covington (5), C. Viray (100), P. Tijing (100) and S. Balacano (49). Among the sojourners were Capt. C. B. Avera, Capt. W. Pasta, Major H. Fischer, Maj. R. L. Hubbell, and Bros. F. Wilson, C. S. Marsh, and Sgt. E. J. Hogan.

The Grand Master's party left the following day on the same boat, where the Captain and Officers, who are Masons, gave it all due consideration and courtesy.

Grateful

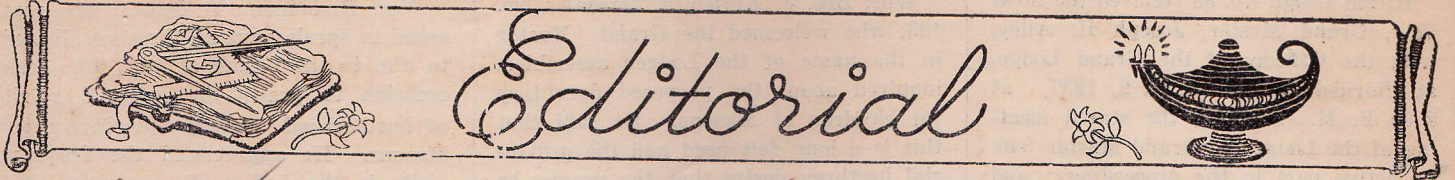
Acknowledging receipt of a substantial donation from Philippine Masons for relief to the stricken brethren in the flooded area of Mississippi valley, Most Wor. Bro. A. E. Orton, Past Grand Master and Grand Secretary of the Grand Lodge of Kentucky writes expressing their sincere appreciation for the generosity and the fine spirit of brotherly love and Freemasonry displayed to the Craft in Kentucky, many of whom lost everything they had in the recent disaster. The Grand Master, according to M. W. Bro. Orton, appointed a Kentucky Masonic Relief Committee to receive and disburse funds to those in need.

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Manila, P. I., May, 1937

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SALUTE TO OUR WOMEN

THE women of this Commonwealth, by a landslide of "yes" votes cast in the plebiscite of April 30, last, have won the right of suffrage. We Masons cannot but share with them the feeling of satisfaction that comes of such a categorical victory, for theoretically at least this victory means, or should mean, the passing of our women's indifference to the affairs of their country and people.

We like to see our women complete their emergence from their traditional seclusion, and we should welcome a more militant role by them in the conduct

of our national affairs. The more universal our democracy, the better for us; the larger the electorate, the better the chances are of attaining the greatest good of the greatest number.

We salute our women upon their assumption of their new duty in the political scheme of our life. But of this, they must be reminded: that they are expected to think and act as free citizens of a commonwealth owing no special allegiance to any sect—that, in short, they will not, as the fear has been, subordinate their right of citizenship to the dictates of ecclesiastical authorities whose duties are entirely apart from the policies of our State.

SOCIAL JUSTICE AND OPPORTUNISM



FOR some time now public opinion in the Philippines has been agitated by the problem of Social Justice.

What is this Social Justice?

It means, or at least is taken to mean, equal opportunity for all under the law. Equal opportunity to a livelihood. Equal opportunity to make wealth.

Unfortunately, however, the opportunity is never equal. Theoretically each and every one of us has the chance to make a living; in practice, not everyone has that chance. Again, if we all had the same chance to make wealth, the problem of human poverty would be at an end.

The fact of the matter is that while men have always spoken of equality, and fought for it, equality still remains an elusive thing. We can expect no more than equal treatment under the law, or at least the formula of it. And as far as wealth is concerned, it is its equitable, not its equal, distribution that is to the point in all discussion of social justice.

The wrong point of view would be to confuse social justice with wealth equality, which is neither workable nor reasonable. Communism is premised on this point of view and that is why it would be difficult to embrace it.

The equal distribution of public wealth which Communists always prate about is not possible without imperiling individual rights. Certain of these rights, as we all must admit, we cannot surrender to the State. A man is not all public property; he has

a status as a private individual which is God-given and inalienable.

We have each, besides, our own individual merits. The sensible view—the only view that will work—is that these merits should get what they deserve, no more and no less.

The point of interest for Democracy is that such merits be recognized, that they alone be made the basis of all distribution of public wealth; in short, that there be no opportunism in the distribution, as far as the remedial agencies of our legal system can help it.

Is there opportunism today in the acquisition of public property in the Philippines? Undoubtedly there is. Our public lands are not equitably distributed, too much of them is in the hands of a few, thousands and thousands of hectares are controlled by a handful of corporations.

Now, our point is that all talk of social justice is futile as long as such a state of things exists here, and what is more, as long as there is such opportunism, the demand will be for equality—which is dangerous—and not for equity, which is the only measure within our means to grant.

The danger, then, is in opportunism and may we state here and now that Freemasonry has the clear duty to combat it, if the ideas of Communism are not to win the favor of our masses as the only remedy to their social difficulties and thus undermine all our established institutions in this country.

THE PROBLEM OF SOCIAL JUSTICE

BY A. E. TATTON, P. M.

"Justice is that standard or boundary of right which enables us to render unto every man his just due without distinction. This virtue is not only consistent with divine and human laws but is the very cement and support of civil society, and as justice in a great measure constitutes the really good man so should it be our invariable practice never to deviate from the minutest principles thereof."

It was in the foregoing words, familiar to all Seekers of Light, that our brethren of the eighteenth century gave expression to the fourth cardinal virtue. Over two hundred years ago they were seeking a solution of a problem then ages old—the problem of social justice. On every hand they saw the evil effects of bigotry, hatred and intolerance not only between man and man, but between great states and they looked forward to a time when the world would be ruled by the ideals of human brotherhood,—when temperance, fortitude, prudence, and justice would chasten, support, direct and guide the destinies of mankind. To this end, Freemasonry endeavors to inspire its votaries with Temperance that they may be tolerant of another's opinion and beliefs; with Fortitude that they may courageously oppose bigotry and tyranny; with Prudence that they may know the truth; and with a love of Justice that they may render unto every man his just due without distinction.

This problem, however, covers a wide field and affects not only individuals but also nations and the world at large.

One of the greatest instrumentalities of modern times for the realization of the ideals of peace is the League of Nations. Its duties, what it is and what it is not were very concisely set forth by Sir Samuel Hoare, the British Secretary of State for Foreign Affairs, in a speech before the League of Nations assembly. He said:

"We are representatives of individual governments, each of them faced with individual responsibility, considering its interest and security. We are also here as members of a collective organization, each of us pledged by certain obligations and each anxious to safeguard the future of the world by collective action in the cause of peace and progress..."

"It is not a super-State, nor even a separate entity existing of itself, independent of or transcending the States which make up its membership. The member States have not abandoned the sovereignty that resides in each of them, nor does the Covenant require that they

should, without their consent in any matter touching their sovereignty, accept decisions of other members of the League.

"Members of the League by the fact of their membership are bound by the obligations they themselves have assumed in the Covenant, and by nothing more. They do not act at the bidding of the League, but in virtue of agreements to which they themselves are parties or in pursuance of policies to which they themselves assent."

In the preamble of Part XIII of the Treaty of Versailles constituting the International Labor Organization, it is expressly stated that "the establishment of universal peace is possible only if it is based upon social justice." The existence of such an organization tends to influence public opinion in all countries, and creates a favorable atmosphere for the peaceful solution of social problems.

Rebold in his "History of Freemasonry" enumerates the activities of Freemasonry as follows:

"To efface from among men the prejudice of caste, the conventional distinction of color, origin, nationality; to annihilate fanaticism and superstition; extirpate national discord, and with it to extinguish the firebrand of war—to arrive by full and pacific progress, at one formula or mode of external and universal right, according to which each individual human being shall be free to develop every faculty with which he may be endowed, and to concur heartily and with the fullness of his strength, in the bestowment of happiness upon all, and thus to make of the whole human race one family of brothers, united by affection, wisdom and labor."

Rebold was a Frenchman and in the latter part of the paragraph just quoted he gives us an interpretation of the great watchword of the French Revolution, "Liberty, Equality and Fraternity." It may be that this slogan originated among French Masons, but, as Bro. H. L. Haywood has said, "the part played by Freemasonry in the French Revolution is, and perhaps will ever remain, pretty much of a mystery although there is sound evidence to prove that Freemasonry had much to do with convincing the French masses that they had rights of their own."

Albert Pike in his "Morals and Dogma" says:

"Christianity taught the doctrines of Fraternity; but repudiated that of political equality, by continually inculcating obedience to Caesar, and to those lawfully in authority. Masonry was the

first apostle of Equality. In the monastery there is fraternity and equality, but no liberty. Masonry added that also and claimed for man the three-fold heritage, Liberty, Equality and Fraternity."

He further elaborates this idea as follows:

"From the political point of view there is but a single principle,—the sovereignty of man over himself. This sovereignty of one's self over one's self is called Liberty. Where two or several of these sovereignties associate, the State begins. But in this association there is no abdication. Each sovereignty parts with a certain portion of itself to form the common right. That portion is the same for all. There is equal contribution by all to the joint sovereignty. This identity of concession, which each makes to all, is Equality. The common right is nothing more or less than the protection all pouring its rays on each. This protection of each by all, is Fraternity... Civilly, Equality is all aptitudes having equal opportunity; politically, all votes having equal weight; religiously, all consciences having equal rights."

But as another writer on the subject of equality and democracy has pointed out, "there is and can be no equality among individuals in mental or moral ability, physical health, social influence, or cultural enjoyment. Any attempt to equate such variables would be undemocratic in that it would destroy equality of opportunity for the superior. What democracy seeks, and all that it can hope for, is to secure for each individual and each social group comparatively equal rights, privileges, and opportunities to make the most of whatever possibilities, natural endowment and legitimate effort have made available." In other words, it is not so much the gifts that nature bestows upon man but rather the use that is made of them.

Professor Thomas Nixon Carter of Harvard University in his "Essays in Social Justice," written in 1914 and evidently before the outbreak of the World War, states the problem of social justice in the following words:

"On what principle or principles, according to what rules, shall the State control and discipline its members, and adjust their conflicting interests, protecting some and restraining others? That is the problem of social justice. It has to do with the internal economy of the nation rather than with its external relations. As to the individuals, it has to do with his external relations with his fellow-citizens rather than with his internal adjustments.

"Since the first duty of the State is to be strong in order that it may live, and since it must adjust the conflicting interests of its citizens, it follows that its duty is so to adjust these conflicting interests as to make itself strong. It must repress and discourage those inter-

ests of its individuals which conflict with its own, and it must support and encourage those which harmonize with its own. That is justice. In most general terms, therefore, justice may be defined as such an adjustment of the conflicting interests of the citizens of a nation as will interfere least with, and contribute most to, the strength of the nation."

But as Pike has pointed out, the adjustment of mutual rights and wrongs, especially in democracies, is difficult. The history of the past four thousand years is filled with violated rights and the sufferings of the people. But he also says:

"It is the essence of free government, that the people should not only be concerned in making the laws, but also in their execution. No man ought to be more ready to obey and administer the law than he who has helped to make it. The business of government is carried on for the benefit of all, and every co-partner should give counsel and co-operation."

A statement made by S. F. B. Morse is very apropos to the part which Freemasonry has taken in the effort to find a solution to this age-old problem. He said:

"I am persuaded that whatever facilities intercourse between the different portions of the human family will have the effect, under the guidance of sound moral principles, to promote the best interests of man."

Considering the problem in its larger aspects, it means a move in the direction of world government based on economic internationalism and social justice, and applying the principle of international trusteeship and the open door to all non-self-governing territories. A true solution of international problems calls for decent treatment of minorities, reasonable tariff and transport arrangements, special international agreements to cover areas where economic, ethnic, and political frontiers fail to coincide, together with the habit of cooperation and the gradual levelling of the artifi-

cial barriers to human intercourse raised in the name of sovereignty.

From the beginning Freemasonry has ever had as its principal object the good of Humanity, and its members are required to be free from selfish motives, as that is the source of justice and beneficence. It is the duty of each Mason to endeavor to make men think better of his neighbor; to quiet, instead of aggravating difficulties; to bring together those who are severed or estranged; to keep friends from becoming foes, and to persuade foes to become friends. To do this the Mason must control his own passions; he must not be rash or hasty, nor swift to take offense, nor easy to be angered. He must always bear in mind that laws which may appeal to him as an individual because they favor his interests must not be unjust to those who do not believe as he does, because justice demands that the Golden Rule must apply to laws affecting men's liberties as well as to our individual actions. In opposing intolerance, we must remain tolerant ourselves.

No one has written more forcefully on this subject than Albert Pike. The concluding portion of this essay is taken from his great work, "Morals and Dogma."

Freemasonry has always been seeking for the most impressive mode of enforcing the law of justice, and the most effectual means of preventing wrong and injustice. In our intercourse with others, there are two kinds of injustice: the first of those who offer an injury; the second, of those who have it in their power to avert an injury from those to whom it is offered, and yet do it not.

Freemasonry requires its Initiates to work, actively and earnestly, for the benefit of the brethren, their country, and mankind. It is the advocate of the common people in those things which concern the best interests of mankind. It frowns upon cruelty, and a wanton disregard of the rights of humanity. Every wrong done by one man to another, whether it affect his person, his property, his happiness, or his reputation, is an offense against the law of justice. It abhors the selfish employer, and exerts its influence to lighten the burdens which want and dependence, impose upon the workman, and to foster that humanity and kindness which man owes to even the poorest and most unfortunate brother.

To be employed, to have a chance to work at anything like fair wages, becomes the great engrossing object of a man's life. The capitalist can live without employing the laborer, and discharges him wherever, that labor ceases to be profitable. At the moment when the weather is most inclement, provisions dearest, and rents highest, he turns him off to starve. If the day-laborer is taken sick, his wages stop. When old, he has no pension to retire upon. His children cannot be sent to school; for before their bones are hardened they must get to work, lest they starve.

Freemasonry will do all in its power, by direct exertion and cooperation, to improve and inform as well as to protect the people; to better their physical condition, relieve their miseries, supply their wants, and minister to their necessities. Let every Mason in this good work do all that may be in his power.

Above all things let us never forget that mankind constitutes one great brotherhood; all born to encounter suffering and sorrow, and therefore bound to sympathize with each other. The great distinguishing characteristic of a Mason is sympathy with his kind. He recognizes in the human race one great family, all connected with himself by those invisible links, and that mighty net-work of circumstance, forged and woven by God.

It is entirely true to say that justice is the constitution or fundamental law of the Moral Universe, the law of right, a rule of conduct for man (as it is for every other living creature), in all his moral relations. No doubt all human (like all other affairs), must be subject to that as the law paramount; and what is right agrees therewith and stands, while what is wrong conflicts with it and falls. The difficulty is that we ever erect our notions of what is right and just into the law of justice, and insist that God shall adopt that as His law; instead of striving to learn by observation and reflection what His law is, and then believing that law to be consistent with His infinite justice, whether it corresponds with our limited notion of justice, or does not so correspond. We are too wise in our own conceit, and ever strive to enact our own little notions into the Universal Laws of God.

Justice is the rule of conduct written in the nature of mankind. We may, in our daily life, in house or field, or shop, in the office or in the court, help to prepare the way for the commonwealth of justice which is slowly, but, we would fain hope, surely approaching. All the justice we mature will bless us here and hereafter and at our death we shall leave it added to the common store of human-kind. Let us, my Brethren, in this, as in all else, endeavor always to perform the duties of a good Mason and a good man.

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N O N S E N S E

Our attention has recently been called to various attacks made in local papers against Masonry. We consider them beneath notice. Our readers being all Masons, no one knows better than they what a lot of drivél effusions like the one we quote below, as a sample, are. The following appeared in a local sheet entitled "The Philippines Commonwealth", on November 26, 1936:

THE PIKES AND THE PIKERS

Barnum made barrels of money on his principle that there is an easy-mark born every minute... Masonry thrives on the same law. Very few people realize that in Masonry there are two groups, those who run Masonry and those who simply belong. The first group is made up of rulers of the order, men like the famous authority Pike. The second group follows the orders of the rulers... This is the common or garden variety of Mason. There are, in short, in Masonry two grades, the Pikes and the Pikers.

Nine out of ten Masons belong to the Pikers. They join Masonry perhaps because a friend in the Municipio suggested it. It is a political asset, not without social advantages. Besides many of the upper crust belong. The aims of Masonry are of no consequence to these men. Its nature and origin are matters too utterly divorced from the whirl of daily life to bother them. They would join any other organization if it offered the same advantages. They would become members of the Elks, Rotary Club, nights of Columbus, the Chamber of Commerce, B'nai B'rith, the Ancient Order of Hibernians or the Meralco Baseball team, if these organizations were recommended by the same people and offered the same social and political advantages.

If this is true, most Masons are a pretty innocuous sort, more to be pitied

than blamed. Why then does the Church condemn these Masons who know so little about the anti-Christian purpose of Masonry and who in any case do not sympathize with these purposes? The answer is clear.

Every Mason must know that Masonry is vigorously attacked by the Church. He can moreover investigate the truth of these charges. Masonry is not an unknown thing about which it is difficult to get information. It has a vast literature, periodicals, an encyclopedia. It is as sensible for a Mason to say that he does not know the aims of Masonry as for a member of the Anti-Saloon League to be ignorant of the definition of a saloon. In other words, if he does not know, he should know.

And if the Mason says that he does not subscribe to the aims of the organization, the answer is that actions speak louder than words. He is at least ready to buy the social and political advantages of Masonry by contributing his dues, his prestige and his name. In so doing he actively cooperates in the evil projects of Masonry. The power of Masonry lies largely in its position as a world organization, capable of united action. The man who contributes five pesos in Manila or sports an apron in Cebu is adding his quota to the bitter malevolence and planned atheism of the most violent anti-clerical brethren. Masonry is one, and every member shares its guilt.

It is futile for a man to say that he does nothing against religion if by his money and name he helps maintain in existence and to spread an organization which is opposed to religion.

Just as it is futile for a man to deny complicity in Protestant proselytism, if he contributes money to the construction of a Protestant church.

And that is why the Catholic Church excommunicates all Catholics who become Masons. That is to say, she deprives them of citizenship in her ranks. The Constitution of the Philippines says, "Philippine citizenship may be lost or reacquired in the manner provided by Law." The Church says that Catholic citizenship may be lost (and, of course, re-acquired) in a manner provided by law. She says if a Catholic becomes a Mason he ceases to be a Catholic,—he loses his Catholic citizenship. The Mason may continue to protest, as many of them do, that he is still a Catholic. He may also protest that he is Napoleon and the winner of the Pulitzer Prize.

As a matter of fact he is none of these. More than likely, he is just a Piker.—*The Far Eastern Freemason.*

The Fraternal Dead

Wor. Bro. Cornelio M. Aguirre, P. M., is mourning the death of his mother, which occurred on April 5, 1937. Interment was at Corregidor.

* * *

We wish to extend our sincerest sympathies to Brother Roy C. Bennett on the death of his father during the past few days. Although Brother Bennett's father had attained gray age, nevertheless, we know that the news must have been a great shock to him.

* * *

Our newly affiliated Brother, Ciriaco Acuña, of Dapitan Lodge No. 21 mourns the untimely death of his wife, a victim of cancer. The brethren join him in his bereavement.

* * *

Wor. Bro. Teopisto C. Batungbacal is mourning the death of his stepmother in Malolos, Bulacan.

* * *

Mr. Juan Perez, beloved father of our Wor. Master Bro. Antonio G. Perez (57) was called to the Great Beyond, March 31, 1937. Interment took place at Cementerio del Norte.

* * *

Bonifacio Mendoza, father-in-law of W. B. Juan R. Arbizo, Master of Zambales Lodge, has just crossed the Great Divide. He was 75 years old at the time of his death.

* * *

FUNERAL SERVICES FOR M. W. BRO. HAWTHORNE

Funeral services over the remains of the late M. W. Bro. Samuel Hawthorne, Past Grand Master, was held at the Presbyterian Church, corner Twelfth and Bissel Streets, Richmond, California, on February, 20, 1937, at 2:00 o'clock, according to a letter received from M. W. Bro. John Whicher, Grand Secretary of the Grand Lodge of California. Reverend C. White officiated during the ceremonies, and interment was at Sunset View Cemetery, Berkeley, California.

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S. M. INFANTADO,
Executive Secretary

OFFICIAL SECTION

GRAND LODGE LIBRARY REGULATIONS

a. *Location.* — The Grand Lodge Library of Masonic literature is located in the Grand Lodge Office, Plaridel Temple, Manila, P. I.

b. *Officer in Charge.* — The Grand Secretary is charged with the administration, operation, and maintenance of the Library.

c. *Composition.* — There is maintained in the Library the following sections:

(1) A Masonic loan and reference section which includes at present 175 volumes classified and cataloged according to the Boyden Classification of the Literature of Freemasonry and Related Societies.

(2) A news and periodical section, composed chiefly of Masonic periodicals published in the various Grand Jurisdictions of the world.

d. *Library Hours.* — The Grand Lodge Library is open week days from 10:30 a. m. to noon and from 1:30 p. m. to 6:30 p. m.

It is closed on Sundays and holidays.

e. *To Whom Facilities Are Available.* — The facilities of the Library are available to all Freemasons residing or sojourning in Manila and its environs.

f. *Library Cards.*

(1) Library cards will be required for the purpose of making loans of Library books.

(2) The Freemasons designed in paragraph e, above, when identified,

may be issued library cards authorizing loan privileges.

g. *Loans and Renewals.*

(1) Masonic books may be loaned to those, authorized library privileges, for a period of fourteen (14) days with privileges of one renewal for a like period, except when demand indicates the necessity therefore, the officer in charge of the library may limit the period of fourteen (14) days without renewal privileges. The renewal may be granted at the time of loan when the necessity therefore can be foreseen or it may be granted by request at the expiration of the loan period. Subsequent renewals may be made only with the approval of the officer in charge of the library.

(2) Books generally retained in the library for reference purposes may be loaned, when required for use in preparing articles or speeches, upon special request when approved by the officer in charge of the library.

(3) Not more than a total of two books may be loaned under section 1 of this paragraph on any one library (borrower's) card at one time.

(4) A reservation may be made for any book which is part of the loan collection. Persons making reservations will be notified, either by mail or telephone, when the books reserved become available. Reservations not taken up within 48 hours from date of notice may be disregarded, and the book placed in general circulation. Two or more reservations for the same book will be honored in the order received.

h. *Loss or Damage to Books.* — In the case of loss or damage through neglect to any book or periodical belonging to the Grand Lodge library, the person responsible for such loss or damage will make the same good by payment of the actual cost of the article or payment of actual cost of repairs.

i. *Overdue Retention of Books.* — Failure to return books promptly when due and after appropriate notice thereof has been given may, in the discretion of the officer in charge of the Grand Lodge library, result in suspension of library privileges with subsequent report through official channels to the Lodge of which the borrower may be a member.

j. *Clearance From Library.* — All personnel who have utilized Grand Lodge library privileges will, prior to leaving the city or its immediate environs, return all borrowed books to the library and obtain a clearance therefrom. Only the officer in charge, and the librarian are authorized to issue clearances. In the absence of both the officer in charge and the librarian, clearances will be signed by an employee of the Grand Lodge Office specially designated in writing by the officer in charge.

Grand Representative Appointed

Dr. Antonin Sum has been designated Grand Representative of the Grand Lodge of the Philippine Islands near the Grand Lodge of Czechoslovakia, vice Bro. Lev. Schawrz who passed away recently. Dr. Sum is the Chief of the Ministry of Foreign Affairs, Master of B. Bolzano Lodge and honorary member of Freundschaft, Eintracht, and Zukunft Lodges in Vienna. He is the founder of the Rotary Movement in Czechoslovakia and was the first president of the Rotary Club in Prague. Dr. Sum is President of the British Society of C. S. R., vice-president of the American Institute and member of the National Board of the Y. M. C. A. and of the International Migration Service. A man enjoying national and international esteem, the Grand Lodge of the Philippine Islands will find in Bro. Sum a worthy and distinguished representative. His address is Grauge Jungmannovo n.8a. Czechoslovakia.

Wor. Bro. Charles S. Salmon, prominent Manila businessman is the Grand Representative of the National Grand Lodge of Czechoslovakia, near the Grand Lodge of the Philippine Islands. The Czechoslovakia Grand Lodge has 23 Lodges with 1,400 members. Prof. Karel Weigner, President of the University of Prague is its present Grand Master while the Grand Secretary is Francis Richter.

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Important Committees

The following have been appointed by the Grand Master to the Plaridel Temple Committee:

- Constancio San Jose (16)
- Mariano Gonzales (12)
- Joaquin Garcia (12)
- Edward M. Masterson (95)
- Eduardo L. Claudio (35)
- Mariano Guevara (22)
- Michael Goldenberg (80)

The first meeting of the Committee was held on April 1, 1937, when the Plaridel Temple Association turned over its property to Grand Lodge. The committee will act as administrator of the buildings and property. Wor. Bro. Joaquin Garcia was designated Manager.

The Grand Master has also appointed the following as members of the Committee on Masonic Dormitory:

- Dominador B. Ambrosio (82)
- Mark Nestle (9)
- Domingo Bascara (82)
- Francisco Benitez (4)
- Arsenio Tenmatay (14)
- Victoriano Yamzon (27)

The Masonic dormitory for children of Masons will likely be ready for occupancy in June, 1937. General repairs on the building facing Gral. Luna street have been started. The brethren will be notified in due time regarding the rules and regulations that will govern the dormitory.

Committee to Visit the Sick May, 1937:

- Fred M. Holms (8)
- Alejandro R. Torres (12)
- Pablo Anzures (14)

CHANGES OF INSPECTORS

- Dapitan No. 21—Dominador B. Ambrosio (82).
- Biak-na-Bato No. 7—Aurelio Corcuera (12).
- Hiram No. 82—Delfin C. Medel (77).

ANTONIO GONZALEZ
ATTORNEY

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Tel. 2-31-59

King George VI Past Grand Master

At the Quarterly Communication of the Grand Lodge of England, held at Freemasons Hall, Great Queen St., W. C., Wednesday March 3, 1937, the Earl of Harewood, Pro Grand Master, read a message from the Grand Master, H. R. H. the Duke of Connaught, as follows:

"Brethren—On behalf of His Royal highness, the Grand Master, I have great pleasure in announcing that His Majesty, the King, has been graciously pleased to accept the rank of Past Grand Master of this Grand Lodge. I am sure that the announcement of the great honour that His Majesty has conferred upon our Order will be received with the utmost gratification of the whole Craft."

The present King of England was installed Grand Master Mason of the Grand Lodge of Scotland at the bicentenary celebration in Edinburg last November but with his ascension to the throne he relinquished all active official connection with British Freemasonry. As Master of his Blue Lodge, Master of his Provincial Grand Lodge and Master of his Mark Masons Grand Lodge, he evinced a pronounced interest in the Craft. Edward VIII, who abdicated the throne in favor of his brother, George VI, also assumes the title of Past Grand Master of the Grand Lodge of England.

Trade Experts

President Manuel Quezon has designated Past Grand Masters Quintin Paredes and Conrado Benitez, and Wor. Bro. Manuel Roxas, as Philippine members of the joint committee of experts which will study Philippine-American Trade relations. Commissioner Paredes and Benitez are at present in the United States, while minority leader Manuel Roxas left on one of the clippers to arrive in Washington early this month.

Grand Lodge Scholar Enters American Radio

KZRM-Radio Manila has received from the National Broadcasting Company in San Francisco to the affect that Enya Gonzales, Grand Lodge Scholar, one of Radio Manila's most popular singers of classical songs and a grand favorite with radio listeners all over the Philippine Islands, has succeeded in her first audition and will present a fifteen minute recital on an NBC coast-to-coast hookup on a Sunday this month.

The program will emanate from the Radio City studios of the National Broadcasting Company in New York.

Mr. Carney, program director for NBC on the Pacific Coast, offered KZRM the program of Enya Gonzales by special overseas shortwave transmission for re-broadcasting but the hour of Miss Gonzales' recital in New York makes it impossible for Radio Manila to re-broadcast it here so Mr. Carney's kind offer had to be declined with great regret.

Our Grand Lodge Scholar is pursuing graduate courses in Music in the United States.

Consultation

At a stated meeting, Bro.'..... who has been twice Senior Warden of..... Lodge, No....., and one of its distinguished founders, was by a resolution, made an Honorary Past Master of..... Lodge. Similar resolutions have been forwarded to Grand Lodge for comment, and the following opinion recently emitted by the Jurisprudence Committee is timely:

"Respectfully and fraternally returned to the Grand Lodge through the Grand Secretary, with the information that the recommendation of..... Lodge No..... contained in its resolution of..... that Bro..... who has never been elected as Master of said..... Lodge, is not only against the ancient landmarks of Freemasonry, but is in violation of Sect. 323, of the Constitution of the Grand Lodge. Even in the case of a Brother who has been elected Master of a Lodge, he must serve to the end of his term before he is entitled to the honors of Past Master. It is recommended therefore, that the recommendation of..... Lodge be denied."

Sgd. GEO. R. HARVEY
S. W. O'BRIEN
MANUEL CAMUS

Committee on Jurisprudence.

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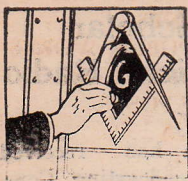
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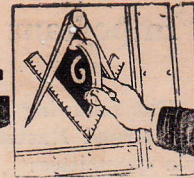
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WHAT OUR LODGES ARE DOING



Bataan Lodge No. 104 (Balanga, Bataan)

On April 10, 1937, a special meeting was convened at the Lodge Hall, Balanga, Bataan, beginning at 8:30 p. m. for the purpose of initiating Dr. Teofilo San Agustin and Mr. Pio Gatus. These candidates were simultaneously initiated, the first one to receive the degree being Dr. San Agustin. During this part of the work Bro. Toribio David, P. M., Industrial Supervisor for Albay who came for a vacation, occupied the seat in the East.

During the ceremonies for the second candidate, Bro. Tomas Fernando sat in the East and delivered the Lecture. Bro. Buenaventura F. Alcid, the Inspector of the Lodge, gave the charge and presented the Working Tools in both occasions. Many members and sojourners attended.

Bro. Toribio David, was the first to pay his dues for the Masonic year 1937. Upon being asked as to the reasons which prompted him to pay so early, he smiled and said that because he has no time to come and attend the stated meetings regularly, being located very far, this is the only means by which he could render material help to his mother Lodge.

Bro. Jose Juinio, the elected Junior Warden who was absent during the installation, because of illness, has been installed. Bro. Francisco Villafranca and Brother Salvador J. Banzon acted as Installing Officer and Master of Ceremonies respectively.

West Lake Lodge No. 113

(Hangchow, Chekiang, China)

The District Grand Master of China has designated the following members as District Grand Officers: Wor. Bro. Elbert Y. Chung, District Grand Standard Bearer. Wor. Bro. Stephen Douglas Sturton District Grand Junior Deacon.

Birthday congratulations and many happy returns of the day to Bro. H. A.

We request all Lodge Secretaries to observe the elementary rules of news writing when sending in their reports for publication. Be simple and direct, and avoid "fine writing." The reports should be typewritten, double space, and should reach the Cabletow Office before the 10th day of each month.

In the opinion of Bro. Teodorico Noble, Secretary of Mount Huraw No. 98, the "What Our Lodges Are Doing" and "Personals" columns of THE CABLETOW should be continued. He believes that through these columns, the brethren are kept posted on what the other brethren are doing. "The first mentioned column is especially most valuable for Lodges which do not have any bulletin or periodical. It is also good incentive for the brethren to pay their dues regularly." Bro. Noble gives us valuable suggestions which we are incorporating in this issue. We shall be glad to hear more suggestions from other Lodge Secretaries.

Symonds and S. D. Chang, who are celebrating their birthdays this month.

* * *

Kasilawan Lodge No. 77 (Manila)

At the last stated meeting of this Lodge held on April 7, 1937, Messrs. Claro L. Jorge, Agustin P. Cardines, Agapito J. de Guzman, Eliseo C. Belen, and Roberto C. Sese were initiated into the mysteries of Freemasonry. Refreshments were served by our Junior Warden, Bro. Luis de los Santos, after labor.

Mrs. Susana F. Fetalvero, wife of Wor. Bro. José F. Fetalvero, is now the directress of the Philippine Fashion Academy which was founded by our Bro. Honorio M. Saycon a few years ago.

A baby boy was born to Wor. Bro. and Mrs. José S. Velasquez on February 28, 1937.

* * *

Keystone Lodge No. 100 (Fort Mills, Corregidor)

In the Stated Meeting of Keystone Lodge No. 100 on April 8, 1937, Wor. Bro. E. R. Martinez, P. M. Inspector of the Lodge, made an official visitation and witnessed the transaction of its business. After the stated meeting the Second Degree was conferred upon Brother Atilano Estorga, an entered apprentice of the Lodge, by a Special Team in Spanish. The following brethren put on the work; Bro. Teodoro Atienza as W. M.; Vicente Magtira, S. W.; Paulino Jover, J. W.; Wor. Bro. A. N. Dinglas, P. M., Chaplain; Santiago Boter, S. D.; Feliciano Hernandez, J. D.; Nicolas J. Padilla, S. S.; Lorenzo Almarino, J. S. On the Second section Brother Santiago Boter occupied the East and Brother Teodoro Atienza delivered the lecture. The charge was read by Wor. Bro. A. N. Dinglas, P. M.

Amity Lodge No. 106 (Shanghai, China)

Through the courtesy of Bros. K. P. Chen and E. K. Hsu our Lodge weekly tiffins will be again held in the Shanghai Bank roof pavilion, 40 Ningpo Road, every Wednesday at 12.40 p. m. sharp. The caterer is the Kwangtung Club cook. We expect more brethren to turn up at this central location.

Miss Eugenia Mae Barnett, daughter of Bro. and Mrs. E. E. Barnett of New York, was married on March 4 at Kobe, to Mr. F. Schultheis, Librarian of the College of Chinese Studies in Peiping of which our Illustrious Bro. Wm. B. Pettus is President.

Bro. Alfred S. Lee will soon start building his home in Kiangwan, opposite the campus of Lingnan School, where our Lodge has held picnics in recent years. His son, Alson Miles, will attend Lingnan School.

Wor. Bro. James L. E. Chow has been laid up a whole week with the flu, but is now again attending office.

Regret is generally expressed that degree work has been quiescent during the last six months, but it is confidently expected that during May we shall resume the working of degrees.

After the last stated meeting some 40 brethren and their guests gathered at the New Asia Hotel for a farewell dinner in honor of Bros. T. J. Holt and K. L. Kwong who sailed early the following morning for San Francisco.

Very Wor. Bro. David W. K. Au has been appointed a member of the Grand Lodge Committee on Correspondence.

Bros. Julean Arnold and N. F. Allman visited Hainan, Hongkong and Canton on business during the last weeks of March.

Bro. K. Huang, Senior Warden of Pearl River Lodge attended our last stated meeting and participated in its work by taking the South pedestal. He was warmly welcomed by the Wor. Master and extended greeting for his Lodge.

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PERSONALS

Kanlaon Lodge No. 64
(Bacolod, Occ. Negros)

During the stated meeting of April 10, 1937, Bros. W. S. Cook from Fabrica, Segundo D. Labayen and Fernando Fernandez from Binalbagan Estate were present. Demit was granted Wor. Bro. Francis J. Cooper who is leaving the Islands in June, and to Francisco M. Esteban who is now living in Manila. After the meeting all the members were entertained by Past Masters Manuel Garcia, Ricardo Nolan, A. O. Baigrie and Jose M. Estacion, at the Hotel Mallorca.

Wor. Bro. Manuel Garcia and Carlos Dreyfus left for Manila on the S. S. Mayon where they will join the party of Wor. Bro. Engracio Padilla leaving Manila on the President Hoover for a month sojourn in Japan and China.

Wor. Bro. Ireneo Ferraris, Secretary, visited the Grand Lodge Office on April 27, 1937.

* * *

Mount Huraw Lodge No. 98
(Catbalogan, Samar)

For the first time in the history of Mount Huraw Lodge, labor in the first degree was exemplified far into the night on March 2nd when, at 2:00 o'clock in the morning the Lodge was convened to confer the First Degree on Bro. Castor Amigo who arrived at Catbalogan at that time of the night, his boat having been unavoidably delayed by bad weather. Twelve brothers sacrificed their sleep in order to be present at the initiation of Bro. Amigo, with a special English Team composed of Wor. Bro. Gonzalo Villarín in the East, Wor. Bro. Luis Cervero in the West, Bro. Inocencio Tansima in the South, Bro. Gaudencio Farrales as Marshal, Bro. Dr. Francisco Tan as S. D., Bro. Pedro Congzon as J. D., and Bros. Eufrazio Salazar and Godofredo Velarde as stewards. Wor. Bro. Vicente C. Santos delivered the Charge, and Wor. Luis Cervero the Lecture. The brethren were called from labor to refreshment at 4 o'clock in the morning.

Bro. Barthold Fexer, a Fellowcraft of this Lodge who had been out of the Philippines for six months vacationing in Singapore, returned to Catbalogan last February and reported that he had met bad luck in his vacation. He had kidney operation in the (Singapore General Hospital), and two weeks after he had gone out of the hospital, he met with an automobile accident, his car falling 30-feet down the hill. As a result he suffered a fractured skull, broken shoulders and legs, and bruises all around

the body. He stayed 52 days in the hospital. He was convalescing when he arrived, and was limping due to broken limbs.

Another brother who had met with an accident was our Bro. Secretary, who, on March 1, accidentally fell from the balcony of his residence, five meters above the ground. Luckily, Bro. Teodorico Noble did not suffer any injury.

Wor. Bro. Luis Cervero, who has been kept stationary in Catbalogan for about ten years, is now visiting the brethren in northern Samar. He went with Bro. Castor Amigo to Laoang, accompanied by Bro. Francisco Tantuico (47). Bro. Cervero reports that Bro. Celerino Tobes entertained Bro. Alfonso Santos (16), newly appointed Judge of the Court of First Instance of Samar, with a tea party in Catarman, and Bro. Castor Amigo also gave a dinner party to Bro. Judge Alfonso Santos at his new residence in Makiwalo. In both occasions, all the Brethren living in Northern Samar attended, including Bros. Delfin D. Zamar, Benito Soloria, Celerino Tobes, Lauro Escobar, Sy Maguan, Wor. Bro. Vicene R. Orgiles, Wor. Bro. Clodoaldo Lucero, Wor. Bro. Luis Cervero, and others.

* * *

Dapitan Lodge No. 21

Bro. Agustin Gustilo has sent in his dues from California and greets the brethren. The newly elected officers are: W. M. Cipriano Cruz; S. W. Edilberto M. Dayao; J. W. Florentino Villacorta; Treasurer, Macario V. Linsao; and Secretary, Antonio Jonson.

Letters have been received from Wor. Bro. Esteban de Guzman and Bro. Eligio Gumatay.

* * *

Bagumbayan Lodge No. 4

We extend our congratulations to Bro. and Mrs. Francis Burton Harrison on the arrival of an addition to the family in the birth of a daughter on March 12, 1937, at Baguio.

From San Miguel, Tarlac, his present station, Bro. Agapito T. Alano sent dues and his best regards to the brethren.

The Secretary also received dues from Bro. Oliver J. Cowles from Belleville, Ill. Bro. Cowles desires to be remembered to the brethren.

The Secretary reports receipt of advice that Mayon Lodge No. 61, F. & A. M., conferred the two remaining degrees on Bro. Lino Banares on March 9 and 31, 1937, respectively. We congratulate Bro. Banares on his elevation and hope to see him among the brethren soon.

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(Required by Act 2580)

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Publisher, Grand Lodge of the Philippines, 520 San Marcelino, Manila

Business manager, None*

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Total circulation 6,500
15 Abril, 1937

(Sgd.) M. BONIFACIO
Acting, Grand Secretary

Grand Lodge of the Philippines

Subscribed and sworn to before me this 15 of April, 1937, the declarant having exhibited his cedula No. F-4458 issued at Manila, on January 15, 1937.

Entry 219

Page 16

Series 1937, Book 12

[seal] (Sgd.) ANTONIO GONZALEZ
My Commission expires on Dec. 31, 1938

* Vicente Poblete was designated Business Manager, as per letter of the Acting Grand Secretary Miguel Bonifacio, to the Director of Posts, May 5, 1937.

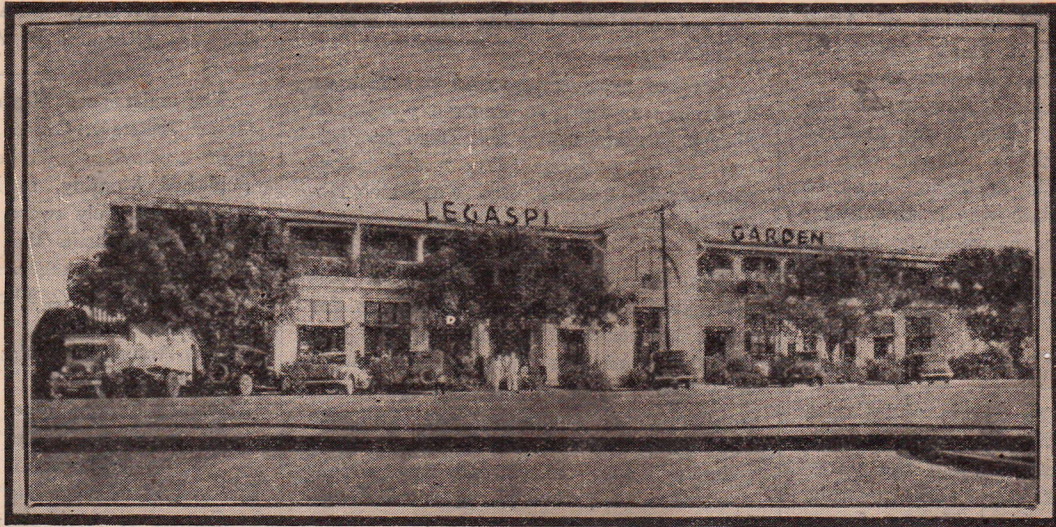
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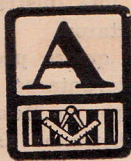
Manila, P. I.

Seccion Castellana

THE CABLETOW

NOTAS EDITORIALES

El Experimento de America en Filipinas



RAÍZ de las últimas informaciones recibidas de América ha venido a ser de palpitante actualidad la cuestión de la pronta independencia filipina.

Pudiera ser que efectivamente los siglos no hayan presenciado un caso igual al nuestro. Por las vías serenas de la paz, dos pueblos de diferentes envergaduras, habitando diferentes zonas, y unidos nada mas que por los mismos ideales de libertad y democracia, ajustan sus diferencias al rededor de una mesa de amigos, pre-cindiendo del argumento poderoso de las bayonetas.

Pudiera ser que para mejor servir los mismos intereses americanos la inmediata independencia de nuestros país se hace necesaria; pero el experimento de América en Filipinas, mirado en su conjunto, y no deteniéndose en maliciosos detalles, es una obra de desinterés y repleta de los mejores propósitos.

Y esta obra se agiganta mas ante la contemplación de los egoísmos y ambiciones lupestres que van devorando a varios pueblos europeos, y que, por la fuerza de las circunstancias, van desgraciadamente arrastrando a otros pueblos de otros continentes. El comunismo de una parte y el facismo de otra van distraendo las fuerzas productoras de los pueblos y las van encauzando por derroteros entronizados de energías que van a destruir—

que está destruyendo—al hombre, a la humanidad en general.

El semanario PATHFINDER trae unas estadísticas sobre el costo que significa esta tendencia en dinero y en hombres, cuyas estadísticas, de ser exactas, revelan hasta que extremos pueden llegar el egoísmo y la ambición. Dicen dichas estadísticas que el total de presupuestos para armamentos para el año fiscal de 1937-1938 es el siguiente:

Rusia	\$ 4,000.000.000
Alemania	„ 3,000.000.000
Gran Bretaña	„ 1,500.000.000
E.U. de América	„ 1,000.000.000
Italia	„ 900.000.000
Francia	„ 700.000.000
Japon	„ 400.000.000

Estas mismas estadísticas nos dicen que las fuerzas de tierra, de mar y aire de estos mismos pueblos han aumentado ultimamente de una manera tan sorprendente como es la que acusan estas cifras:

Rusia	1,300.000 hombres
Alemania	1,300.000 „
Italia	1,200.000 „
Francia	600.000 „
Japón	250.000 „
Gran Bretaña	225.000 „
E. U. de América ...	165.000 „

Esta es la fuerza por tierra, pues, por mar las referidas estadísticas dicen lo siguiente:

Gran Bretaña	1,600.000 toneladas
E. U. de América	1,450.000 „
Japón	865.000 „
Francia	750.000 „
Italia	520.000 „
Alemania	265.000 „

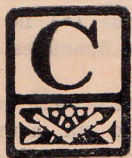
Y en cuanto a fuerza aérea éstas son las cifras:—

Rusia	4,000
Francia	1,800
Alemania	1,800
E. U. e América	1,650
Gran Bretaña	1,400

Ante este cuadro tan amenazador, que contraste ofrece las reiteradas muestras de buena voluntad entre los pueblos de América y de Filipinas! Hemos estado repitiendo en esta misma sección que no hay nada en derecho internacional que se oponga a que los pueblos diriman sus contiendas por las vías serenas de la paz, que son las vías que indican la razón, la equidad y la misma naturaleza humana.

América está haciendo un experimento en Filipinas que ha de dar al traste con las antiguas normas del derecho internacional. De este experimento habrá de nacer y surgir nuevos principios para el Derecho de Gentes, y nos enorgullecemos que Filipinas haya contribuido a este aporte valioso con su conducta digna, prudente y llena de sabias orientaciones. Y nos enorgullecemos aún mas porque la masonería en Filipinas ha contribuido con su labor a esta obra común.

Día del Trabajo



Como todos los años celebramos el 1.º de este mes el *Día del Trabajo*. Deseáramos que nuestros obreros, lejos de atolondrarse con el ruido de esta fiesta, se dedique en este día a reflexionar sobre su alto y espiritual significado.

Estamos acostumbrados a verlos aturdirse en unas fiestas frívolas y vacías de significado, y, francamente, no creemos que esto pueda impresionar la mentalidad, y mucho menos, el sentido de responsabilidad de nuestras masas de obreros a quienes va dedicado este día.

El mundo se mueve ahora en otro ambiente, y, aunque lentamente, se está reafirmando el derecho del obrero a vivir una vida ajustada al concepto moderno de bienestar, tranquilidad y felicidad como patrimonio común, y no de una clase o núcleo privilegiado.

Poco a poco va tomando carne de realidad el concepto de que todo estado no es mas que una república de obreros, y se está dando a su contextura aquella flexibilidad que exigen las necesidades de un nuevo orden social según las modernas concepciones.

¿Cuáles son éstas? En el obrero mismo está el definir las. Afortunadamente

el obrero en Filipinas es consciente de sus deberes y responsabilidades, y esto hace que aquí no surjan problemas que son verdaderos males sociales en otros sitios.

Pero por esto mismo debemos velar por que el obrero en Filipinas sepa vivir su vida sin que sea fácil víctima de falsos caudillos o demagogos oportunistas.

Y la masonería, como hemos dicho otras veces, puede hacer mucho para orientar a nuestras masas de obreros, y hacer que éstas desempeñen el importante papel que deben jugar en la vida nacional.

PLANCHAS DE CUBICACION

DERECHO PARLAMENTARIO MASONICO

(En nuestro deseo de suministrar a los lectores de esta revista aquellos datos y conocimientos masónicos que pudieran serles útil, reproducimos aquí el DERECHO PARLAMENTARIO MASONICO, que es parte del MANUAL MASONICO aprobado por la Gran Logia, aunque todavía no impreso.

Este trabajo está tomado del DERECHO PARLAMENTARIO MASONICO para uso de las LOGIAS SIMBOLICAS, preparado por el M. I. Hermano Teodoro M. Kalaw.)

V. EL PRESIDENTE.

16. Una de las razones más principales por qué la Francmasonería no puede aceptar todas las reglas del Derecho Parlamentario Común, estriba en la situación especial del Maestro o Presidente de una Logia. El Maestro de una Logia tiene prerrogativas que arrancan desde la cuna misma de nuestra Fraternidad y que le dan poderes que no tiene el presidente de una asamblea deliberativa profana. Por esta razón, algunos han llegado a sostener que en la Francmasonería no caben reglas de debate; todo depende de la voluntad omnímoda del Maestro.

Es indudable que una Logia no es una mera reunión de masones. Es algo más que eso. El Maestro no está solo para presidir los trabajos y decidir las cuestiones de orden. El es el único responsable de su Logia ante la Gran Logia y el Gran Maestro. El es el llamado a ser el primero entre todos. El manda sobre todos y sus actos, órdenes o decisiones no pueden estar sometidos a juicio de su Logia. El tiene contraídos con la Institución ciertos deberes y responsabilidades por los cuales está obligado a transmitir a sus sucesores la misma pureza de las prácticas y la misma incontrovertible adhesión a los principios masónicos como ha recibido de sus antecesores.

16. Todo esto, sin embargo, lejos de hacer innecesaria la observancia de las reglas parlamentarias la hace más imprescindible. Tantos poderes, en manos de un solo hombre, sin la ayuda y el consejo común, podrían llegar a convertirse en tiranía. El Maestro, al ocupar la silla oriental para presidir el trabajo deliberativo, procurará ceñirse a las reglas establecidas de orden y no hacer uso de sus grandes poderes sino en casos en que la necesidad y el supremo bien de la Fraternidad lo justifiquen. Debe evitar a tiempo las discusiones acaloradas, cortar los debates apasionados, tener un juicio sereno e imparcial y representar siempre el espíritu de conciliación. Afectuoso y suave en las maneras pero resuelto y firme en la decisión, su principal ambición consistirá a la vez en ser querido y respetado por todos. Para todo esto, necesitará tener un completo conocimiento de las reglas parlamentarias.

17. Como ya tenemos indicado, la apelación de las decisiones de la Mesa establecida por el Derecho Parlamentario Común, no rige en una Logia masónica.

Si un miembro de una Logia anuncia su apelación a dicha Logia contra una decisión del Maestro en un trabajo deliberativo, y menos aún en el ritualico, es deber del Maestro declarar la apelación fuera de orden y negarse a someterla a la Logia. Esta regla parlamentaria masónica rige también para el Gran Maestro y la Gran Logia.

VI. LAS MOCIONES.

18. Las deliberaciones de una Logia de masones se inician por medio de una moción. La moción es toda proposición que un hermano somete a la consideración de la Logia para su aceptación. Después de presentada y sometida para su discusión, tienen lugar los debates, cuyo objeto es ilustrar a los hermanos sobre las ventajas o desventajas, méritos o deméritos y sobre cualquier otro aspecto de la moción misma. El juicio colectivo de la Logia se pronuncia después por medio de la votación.

19. Hay dos clases de mociones: principal y subsidiaria. La moción *principal* es aquella que somete originalmente el asunto a la consideración de la Logia y al rededor de la cual gira la discusión. La moción *subsidiaria* es aquella que, viniendo después de una principal, tiene por objeto cambiarla o modificarla (como una enmienda) o disponer de ella de algún modo, temporal o permanentemente, como, por ejemplo, abandonarla por completo (posposición indefinida) o informarse mejor del asunto (devolución al Comité) y así por el estilo.

20. No se puede presentar una moción principal mientras la Logia está tratando de otro asunto.

21. Las mociones *dilatorias* no tienen lugar en una Logia de masones.

22. Además de las mociones *principal* y *subsidiaria*, hay las mociones, o mejor, las cuestiones *incidentales* y las cuestiones *privilegiadas*, como estudiaremos después. Una moción principal cede a una moción subsidiaria; una moción subsidiaria cede a una cuestión incidental y una cuestión incidental cede a una cuestión privilegiada. En otras palabras, el orden de preferencia de las mociones y cuestiones es como sigue:

1. Cuestiones privilegiadas.
2. Cuestiones incidentales.
3. Mociones subsidiarias.
4. Moción principal.

Dentro de cada grupo de cuestiones o mociones, hay también su orden de preferencia, y así entre dos cuestiones privilegiadas, por ejemplo, una puede

tener preferencia sobre otra, como veremos en cada caso. El Diagrama que se reproduce al comienzo es una ilustración gráfica que debe consultarse.

23. Cuando un hermano quiere presentar una moción debe levantarse y esperar que sea reconocido por la Mesa. (Véase el núm. 73.) El hermano así reconocido expondrá escuetamente su moción sin razonarla. La práctica seguida por muchos de pronunciar un discurso en el mismo momento de exponer su moción, no es siempre recomendable. Las razones podrán alegarse por su autor tan pronto como la moción esté en orden.

24. La Mesa pondrá en orden una moción si cree que no infringe los principios de la Institución y después de estar secundada. Es, sin embargo, una prerrogativa suya declarar en orden una moción aún sin estar secundada, porque en tales casos se presume que la Mesa misma tácitamente la secunda.

25. Las mociones de importancia como las resoluciones, órdenes, o las que envuelven alguna regulación o instrucción, deben hacerse por escrito para evitar confusiones o malas interpretaciones y para facilitar su transcripción en el Acta. Si no hay disposición semejante en los Estatutos, cualquier hermano podrá pedir que una moción de tal naturaleza se haga por escrito, y cuando así se pida, la Mesa así lo ordenará sin más dilación.

26. Las mociones *subsidiarias* aplicables en una Logia de masones y que pueden presentarse, pendiente una moción principal, son, por su orden de preferencia, las siguientes:

1. Para dejarla sobre la Mesa.
2. Para posponerla hasta cierto día.
3. Para enviarla o devolverla a un Comité.
4. Para enmendarla.
5. Para posponerla indefinidamente.

27. Las *cuestiones previas* (*) no se permiten en una Logia o Asamblea de masones.

28. DEJAR SOBRE LA MESA.—La moción de que una moción o un asunto se deje sobre la Mesa, tiene por objeto

(Cont. en la Pág. 231)

(*) La *cuestión previa*, bajo las reglas parlamentarias comunes, se presenta cuando se quiere cortar un debate empezado a pesar de que existan oradores que no hayan consumido su turno. Una vez aprobada, tiene el efecto de promover una inmediata votación.

DE CHARLA CON NUESTROS HOMBRES

El Servicio Civil en Filipinas es una solida garantía de una eficiente administracion publica, nos dice

El Ven. Hermano MARIANO GONZALEZ,
que una vez fue Gran Instructor

—¿Desde cuándo trabajas en la oficina del Servicio Civil?

—Desde que se me ocurrió buscar un pleo: No he conocido ninguna otra oficina en el Gobierno ni he trabajado para ningún otro *bureau*. Nací como quien dice en el Servicio Civil, crecí en este servicio y pienso morir en él.

Así nos habla con entusiasmos el Ven. Hermano Mariano Gonzáles que es actualmente el Jefe de Administración en el Servicio Civil de Filipinas.

—Mientras tengamos el Servicio Civil y éste funcione como hasta ahora, tendremos la mas completa garantía de una eficiente administración pública en Filipinas.

—¿Y qué me dices de vuestros trabajos?

—Sencillamente que se han triplicado...

—¿Cómo?

—Por aquella disposición constitucional que pone bajo su jurisdicción todos los ramos y subdivisiones del Gobierno. El artículo 1, título XI, de la constitución filipina, es un precepto mandatorio, pues, dice textualmente:—“Se establecerá por ley un Servicio Civil que abarque todos los ramos y subdivisiones del Gobierno.”

—.....

—Y continúa dicha disposición ordenando que los nombramientos en el Servicio, excepto para aquellos puestos que tengan relación con la formulación de un programa de gobierno o que sean principalmente de carácter confidencial o altamente técnicos en su naturaleza, se harán solamente de acuerdo con el mérito y la idoneidad, los que se determinarán, en cuanto sea factible, por medio de exámenes de oposición.

—¿Y crees tú que esto ha aumentado la confianza del público en la administración pública?

—No solamente ha aumentado la confianza en la administración pública, sino que de hecho ha elevado la eficiencia del servicio público en términos generales.

—¿Que es efectivamente un hecho el control del servicio civil sobre todos los ramos y subdivisiones del Gobierno?

—Absolutamente. Nada se escapa de nuestra jurisdicción y control en todo lo que se refiera al ramo de administración pública. Y ultimamente se ha hecho mas efectivo este control cuando se creó una división de investigaciones para todas las quejas que hubiere contra los servidores públicos.

—Y hablando de masonería, ¿quieres decirnos cuanto tiempo vienes militando en nuestra institución

—Oh, hace muchísimos años...

—¿Y siempre con los mismos entusiasmos?

—Siempre con el mismo *fervor y celo*. La masonería es *servicio* y yo soy del *servicio civil*, y en todo tiempo, como ya te he dicho, he estado trabajando en este *bureau*, y como en el mismo hay que saber *servir*, nuestras enseñanzas y doctrinas para el mejor *servicio* de nuestros prójimos las vengo aplicando como si toda la administración pública no fuera mas que una logia masónica en grande. Y a Dios gracias, esta norma de conducta me ha ayudado en todos mis problemas y dificultades, y muchas veces me ha salvado de grandes escollos.

—.....

—Y lo que digo de mí puedo decir de muchos servidores públicos. He observado, y con placer, que aquellos servidores o empleados públicos que se conducen de acuerdo con las normas de nuestra institución, que ponen en su labor el celo, el fervor, el interés que exige el bien público, que saben sacrificarse por este bien, que es de todos, que está por encima de toda conveniencia personal, son en su mayor parte miembros de nuestra orden, y si algunos están... durmiendo, todavía en su corazon está encendida la llama de la masonería, y en sus mentes y conciencias está grabado el código de sus enseñanzas sublimes.

—.....

—No digo que no hubiera otros que se ponen fuera de este código; pero acuérdate de que a muchos se les enseña la luz y no quieren ver....

—¿Por que les ofusca o por que la temen?

—Por una u otra cosa o por ambas a la vez. Yo te podría citar ejemplos, pero no es este el lugar a propósito...

—.....

—De todos modos, la nuestra no es una sociedad o asociación de ángeles, y esto debemos tener muy en cuenta para que sepamos *levantar al hermano caído*, y no hacer de él un *lío de leñas* como dice el refrán. Esto es mas masónico por lo mismo que es mas caritativo.

—¿Y es esta vuestra norma de conducta en el servicio civil?

—No exactamente, pues, en el servicio civil está el interés público por encima de cualquier conveniencia personal. Aquí

en esta oficina aplicamos aquel dicho latino: *Salus populi suprema lex est...*

—Pero os olvidais de este otro dicho: *Seme insanavimus omnes...*, esto es, que todos hemos tenido un momento de locura en la vida, por lo mismo que parece cierto este aforismo en español que dice:

De médico, poeta y loco,
todos tenemos un poco.

—Veo que inconscientemente me estás arrancando secretos *oficinescos* que el interés público demanda se guarden para casos de emergencia,—así es que te agradecería varíes de tema.

—Pues hablemos de tus labores cuando eras Gran Instructor...

—Nada mas agradable por lo mismo que es un puesto el de Gran Instructor donde se puede servir mejor a la fraternidad. Por lo mismo que te ves en la necesidad de ponerte al corriente del estado de las logias, de su trabajo, del progreso de sus miembros en cuanto a su labor ritualística se refiere, te pones en condiciones de ofrecer tus *servicios* a los hermanos y a las logias y sientes así la íntima satisfacción de que para algo sirves en la fraternidad.

—Veo que es tu obsesión el *servicio*...

—A propósito ¿has leído estas notas de Gabriela Nistral en EL MUNDO MASÓNICO?

—No,

—Pues, entérate y transcríbelo porque no he leído nada tan hermoso sobre el *placer de servir* que lo que dicen estas líneas...

Y el Ven. Hermano nos entrega el siguiente recorte que es una gema por su estilo y sus pensamientos:

EL PLACER DE SERVIR—

Toda la naturaleza es un anhelo de servicio.

Sirve la nube, sirve el viento, sirve el surco.

Donde haya un árbol que plantar, plántalo tú; donde haya un error que enmendar, enmiéndalo tú; donde haya un esfuerzo que todos esquivan, acéptalo tú.

Sé el que apartó la piedra del camino, el odio entre los corazones y las dificultades del problema.

Hay la alegría de ser sano y de ser justo pero hay sobre todo, la hermosa, la inmensa alegría de servir.

¿Qué triste sería el mundo si todo en él estuviera hecho, si no hubiera un rosal que plantar, una empresa que emprender!

(Cont. en la página sig.)

CON EL MAZO Y EL CINCEL

CUATRO HERMANOS

Por EDUARDO ZAMACOIS

(Tomado de SIMBOLISMO y reproducido aquí por que lo creemos de actualidad a raíz de la presente guerra civil española).

Un libro antiguo—tan antiguo como la civilización—refiere la historia cierta de cuatro hermanos, de los cuales el primogénito se llamaba Juan. Vivía labrando de sol a sol las tierras que heredara de sus progenitores; sabía arar, sembrar, vendimiarse; entendía de ganados, de abonos, de podas y de injertos; el vino, los quesos, los embutidos y el pan que exornaban su mesa a las horas del yantar, él los fabricaba y era un hombre recio, ingenuo y callado, propenso a admirar y a crear. Sus hermanos, aunque de condición igual a la suya, gustaban de la vida poltrona y egoísta; le encomendaban los empeños más rudos. Cuando, ya de noche, Juan volvía del campo, estaba tan agotado, tan deshecho que con el último bocado en la boca se quedaba dormido; y así llegó a los cuarenta años sin conocer el valor de las letras. Un día los hermanos le llamaron a capítulo, resueltos a comerciar con su buena fé.

—Juan—le dijeron—, tú, al mismo tiempo que ganabas tu vida, conseguiste librarnos a todos de la miseria, y nosotros, agradecidos a tus sacrificios, estamos obligados—ahora que eres rico— a velar por tí.

Estas frases generosas emocionaron a Juan y su enternecimiento le mojó los ojos.

—Tus ganados aumentan de día en día—prosiguió el segundón—; los campos que riega tu sudor se ensanchan constantemente; pronto formarán horizonte, y su fertilidad atrae la codicia de las gentes. Nuestros vecinos, sabiéndote indefenso, pueden atacarte, arrasarte tus predios, llevarse tus ovejas y echarte de tu hogar. Pero no tengas miedo, porque si tú me armas y me das de comer, yo me dedicaré a custodiar tu hacienda. Dime si te conviene el trato.

El primogénito se dejó convencer, facilitó al segundón dinero para que comprase un fusil e hizo de él un soldado.

Visto lo cual, otro de los hermanos usó de la palabra.

—Bien haces, Juan—dijo—, en defender tus tierras y tus rebaños. Considera, sin embargo, que el refrán no solo de pan vive el hombre alude a que existe en nosotros una zona moral, a que poseemos un alma, y esa alma debemos purificarla mediante la oración y la penitencia, de manera que llegue a la hora solemne del último tránsito limpia de toda mancha. Tú eres bueno, hartito lo sabemos, pero el más santo de los varones habrás oído decir que peca “siete veces al día,” y tú, entregado a tus quehaceres no tienes tiempo de meditar ni de lavar tu espíritu prosternándote ante el Dios que un día ha de juzgarte. Nuestro hermano, que es fuerte y valeroso, asegurara tu prosperidad material; yo, nacido para la contemplación, cuidaré de tu alma; yo rezaré por tí, yo castigaré en mi carne los delitos que cometa la tuya; yo velaré por tu salvación. A cambio del Paraíso solo te pido una insignificancia; que me alimentes....

Y a Juan, siempre dispuesto a creer, le pareció que lo que su hermano le pedía, comparado con lo que le daba—la bienaventuranza eterna—era, efectivamente, una bagatela, y le compró una sotana e hizo de él un cura.

Entonces el benjamin habló:

—Tu alma y tu cuerpo, querido Juan están protegidos; tienes, en la Tierra, como en el cielo, personas que te defiendan. Muchos desearían estar en tu lugar!... Pero la vida ofrece otro aspecto también importantísimo; una parte de la que no podemos desentendernos porque todo el tinglado social se fundamenta en ella. Me refiero a la parte económica. Tú ganas y tú gastas. Comprendes?... Un hombre que trabaja es una especie de Banco minúsculo. Vivir es asimilar y eliminar. Tú ingresas y tú pagas. Nuestra existencia fluctúa constantemente entre un haber y un debe. Me explico? Tú necesitas producir para hacer frente a las necesidades de tus hermanos, y si alguien no se preocupa en tenerte al corriente de los vaivenes de tu capital, te expones a arruinarte. Ese alguien—siempre que me señales un pequeño sueldo—puedo ser yo.

Juan se rascó la cabeza con el gesto del hombre que duda.

—Crees—murmuró—que mi trabajo rendirá lo suficiente para cubrir tantos gastos?

De Charla con...

(Cont. de la pag. 227)

Que no te llamen los trabajos fáciles. ¡Es tan bello hacer lo que otros esquivan!

Pero no caigas en el error de que sólo se hace méritos con los grandes trabajos; hay pequeños servicios que son buenos servicios: adornar una mesa, ordenar unos libros, peinar una niña.

Aquél es el que critica, ésta es el que destruye, tú sé el que sirve.

El servir no es faena sólo de seres inferiores. Dios que da el fruto y la luz sirve. Pudiera llamársele así: El Que Sirve.

Y tiene sus ojos fijos en nuestras manos y nos pregunta cada día: Serviste hoy? ¿a quién? ¿Al árbol, a tu amigo, a tu madre?

—Tu trabajo—replicó el otro—administrado por mí, bastará al sustento de la comunidad.

Y Juan, juzgando muy discreto lo que el más joven de sus hermanos le decía, hizo de él un empleado.

A partir de aquel instante sintió Juan que sus afanes se triplicaban. Madrugaba con la aurora; se pasaba los días arando, segando, trillando, y cuando venía la noche sus brazos estaban rotos. Un trabajo brutal absorbía su vida; no tenía tiempo de descansar ni de asearse, y andaba tan mal vestido que cuando alguien iba a su casa se escondía, y eran sus hermanos—siempre ociosos y limpios—quienes recibían al visitante.

Llegó un momento en que Juan, sintiéndose muy aburrido y muy solo, terminó casarse. La noticia inquietó a sus hermanos; aquel matrimonio podía mermar la tranquilidad de que disfrutaban, y celebraron consejo de familia. Tras una deliberación sumárisima los tres se declararon adversos a la boda.

No debes casarte—decían—; sería una locura; pesan sobre tí demasiados gastos!...

Y el pobre de Juan, acostumbrado a obedecer, rompió con su novia, y—analfabeto y empobrecido—continuó trabajando, a lo largo de la Historia, para su hermano el militar, su hermano el cura y su hermano el empleado.

Esto lo hemos leído en un libro antiguo; tan antiguo como la civilización.

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City Residence:

Shamrock Hotel, Cebu

P O. Box 493

Cebu

NOTAS Y NOTICIAS

¿Porque Logias Azules?

(Traducido de WEST SUBURBAN MASONIC NEWS)

Se preguntaba una vez un Gran Instructor porqué decimos LOGIAS AZULES, en lugar de decir LOGIAS simplemente. Después de una discusión general el consenso de opiniones fue que el uso de la palabra LOGIA seria tan correcto como el uso de la frase LOGIAS AZULES.

De todos modos la frase LOGIAS AZULES continúa en uso en masonería. Existen tradiciones que sostienen este uso. Se dice que el color nacional de Israel es el azul. Hay bíblicas ilustraciones que demuestran que los mas respetados personajes iban vestidos con ropas de color azul.

El color azul ha sido siempre el símbolo del espíritu y de la verdad, siendo el cielo y las nubes su manifestación material. El color que mas predomina en el interior de una logia es el azul, y el altar casi invariablemente se cubre con un paño azul.

De aquí que se haga uso de la frase LOGIA AZUL.

* * *

Las monjas no deben enseñar en las escuelas públicas en Iowa—

(Traducido de THE NEW MEXICO FREEMASON)

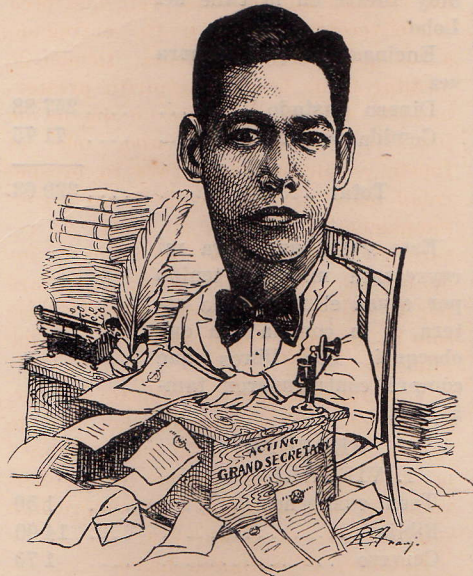
Un artículo publicado en 13 de octubre de 1936 en THE DES MOINES REGISTER dice que en una opinión recientemente emitida por el Procurador General Edward L. O'Connor se sostiene que las monjas no deben enseñar en las escuelas públicas de Iowa. Esta es la primera opinión que se emite sobre esta cuestión y, según el THE REGISTER, 'la misma será de trascendentales efectos para algunas comunidades fuertemente católicas donde se han empleado a monjas para la enseñanza en las escuelas públicas'.

La opinión sostiene que a ninguna persona se puede negar el derecho a enseñar en las escuelas públicas por sus creencias religiosas; "pero dichas personas no deben en modo alguno llevar o usar el hábito de ninguna orden y no deben ceder sus salarios a dicha orden." Mr. O'Connor cita una decisión de la Corte Suprema de Nueva York, donde se sostiene que 'las monjas han renunciado al mundo, a sus relaciones domésticas, a sus nombres de familia..... a sus propiedades, al derecho a sus salarios, ganancias o utilidades.....' y que es impropio para cualquier persona que se vista con un hábito religioso a que se dedique a la enseñanza en las escuelas públicas porque el uso de dicha

indumentaria sería lo mismo que inyectar el sectarismo eclesiástico en las escuelas públicas.

Mr. O'Connor dice también en su opinión que la monja católica que recibe un salario como maestra en una escuela pública es requerida por los votos que ha tomado al hacerse monja a entregar este salario a la orden eclesiástica a que pertenece. De este modo, sostiene el Procurador General, el dinero del pueblo se destina a sostener una institución sectaria que, bajo las leyes de Iowa, está prohibido."

VEN. HER. MIGUEL BONIFACIO



*En la Gran Secretaría
interina el buen Miguel
que es un pozo de saber.....
de sana masonería.*

El Obelisco de Washington, según la Revista Masonica del Peru—

En los últimos siglos se han construído en muchos países numerosos obeliscos, algunos de extraordinarias dimensiones, pero carecen del significado e importancia histórica de los antiguos. El mas interesante y sobre todo el mas monumental de éstos es el de Washington, en los Estados Unidos, que mide 169 metros de altura y 17 de anchura en su base, es decir, una proporción de altura de 10 a 1 con respecto a la base, de acuerdo con los clásicos modelos egipcios. Fue erigido en el parque de Potomac, a orillas del río de este nombre, a la memoria del libertador estadounidense Jorge Washington, y su construcción comenzada en 1848, sólo quedó terminada en 1884, después de haber quedado suspendidos los trabajos durante

22 años, de 1855 a 1877. Se empleó como material para dicho monumento, mármol de Maryland, y el costo total del mismo fue de 1,300.000 dólares.

* * *

La publicación Masonica de mayor tirada segun Latomia—

La publicación periódica masónica de mayor tirada que hay en el mundo (unos 400,000 ejemplares) es el "New Age Magazine," órgano del Supremo Consejo del grado 33, de la jurisdicción meridional de Norteamérica.

* * *

Setenta y cuatro Años de mason—

The Masonic Sun de Toronto nos trae la información de que el Her. SAMUEL S. P ARKS CLUTTEN, 98, Vienna, Ont. probablemente establezca el record mundial como el masón de mas años al servicio activo de la fraternidad. En diciembre 10, 1936, cumplió sus 74 años de masón, y es el masón de mas años en la Gran Logia en Ontario. Se dice que atiende con regularidad las tenidas de su logia, y que por sus años de masón ha batido el record en todo Canadá.

* * *

La Masonería inglesa muestra mas incremento que la americana, según "The Masonic Analyst"—

Un interesante artículo publicado en la revista THE MASONIC ANALYST dice que, atendiendo a unas estadísticas preparadas por Adrian Hamersly, durante los siete últimos años la masonería en América ha tenido bastantes bajas, al paso que en Inglaterra ha tomado incremento en un cincuenta por ciento. Las logias inglesas ascendían a 4,400 en número en 1928, y en 1935 este número ascendió a 4,900. Sus miembros en 1928 ascendían a 250,000 y en 1935 a 380,000. En los Estados Unidos, en 1928, había 16,000 logias, pero en 1935 este número se redujo a 15,400. El número de sus miembros en 1928 era de 3,333.000, y, en 1935, este número se redujo a 2,500.000.

* * *

Pensamientos sobre la Masonería que aparecen en la Revista Masónica de Chile—

La Masonería, ha dicho un eminente hermano, es el paladín de todas las cosas grandes, refugio de todos los buenos e implacable enemiga de lo malo; va siempre adelante, jamás retrocede, se amolda a todas las épocas, a todos los pueblos, a todas las conciencias; ama la libertad porque la libertad es la luz, es el progreso; detesta la opresión, el despotismo, la maldad, porque, galante y

(Cont. en la pag. 231)

DE COLABORACION

EL DIARIO PERSONAL DE JOSE RIZAL

Por EDUARDO L. CLAUDIO P. M.

(Continuación)

27. Domingo—
 Hoy me retraté en casa de Otero; media docena tarjeta, con capa 10
 Un décimo de billete.... 3
 Una caja de fósforos.... 10
 El día malo y lluvioso, las calles están encharcadas; Maximino y Antonio vinieron a casa pr. qe. ya yamos a ver el Ateneo; no nos fué posible porque no se permitía.
 Burvemverepeseheboles pasquoasambeseli; igsavono hebolowin.
 28. Lunes—
 (1) Dos perchas 50
 (1) Clavos 10
 (1) Para alfombras.... 37 25
 Hoy he estado en el Ateneo a visitarlo; es hermoso, vasto, extenso, bien decorado. Fuí con Antonio y Maximino. Me dan tentaciones de pertenecer a él, pero hallo la cuota un poco exorbitante para el poco tiempo que me he de estar en Madrid.
 (1) Suscripciones 2 50
 Esta mañana encontré una joven en la puerta de la Calle de una casa vecina. Ella era bastante bonita.—Esta noche cuando volví, fuí a una casa buscando habitación para un amigo y me encontré con ella sin mas ni mas.
 29. Martes—
 Bugias (una libra 6) ... 1 25
 Suscripciones 3
 Billete para el baile.... 1
 Café, refrescos y propina (sereno) 1 70
 Hoy he estado en el baile de máscaras en donde me divertí bastante. Bailé casi todos los números.
 Dos máscaras me estuvieron anoche dando bromas; por más que procuré averiguar quienes podían ser no lo conseguí.
 30. Miercoles—
 Para el repaso del Grado 30
 Sellos para cartas y periódico 2 80
 Un pañuelo 45
 Tranvia 10
 Remití tres cartas á mi

pueblo, una a mi tio Antonio otra á Chengoy y otra á Lolay
 Periodico envié también tres, El Imparcial, El Día y el Liberal.
 Baile del Excelsior 2 90
 31. Jueves—
 Un libro (Ortega Munilla) 1
 Arte de estudiar 2 50
 Hoy hubo una discusión muy fuerte en la calle del Lobo
 Encinas vino por primera vez
 Dinero gastado 257 88
 Comida de este mes 71 75
 Total 329 63
 Este gasto que para mi representa más ha tenido por causa el repaso, la estera, y la comida con que obsequié. Los libros que compré contribuyeron también á esto.
 FEBRERO
 1. VIERNES
 Tres cuadernos 1 50
 Biblia 14 00
 Cervezo 1 70
 Teatro 75
 Liberal 1
 He estado en el Teatro de Eslava á ver política y tauromaquia y después estuve en el Cafe de Madrid.
 Ha habido gran discusión en la calle del Lobo. cada día es más imposible aquello.
 No hemos empezado aun el repaso
 Vino aromático 25
 (1) Tranvia 10
 19 30
 2. SABADO
 (9) Del día anterior.... 19 30
 Botones y betunes 1 30
 Gradas 9 67
 Suscripciones 8 25
 Los cuatro Reynos de la Naturaleza 3 50
 Castañas 20
 Castañas 20
 Hoy nos hemos reunidos en casa de D. Paul, Sanmarti, Lete, Ventura, Paco Es. Figueroa, Estevan, el

nuevo matrimonio y yo. Al principio Estevan iba muy animado, pero después se puso furioso cuando empezaba á perder 42 42
 3. DOMINGO
 El tiempo está lluvioso
 Hoy vinieron aqui las hermanas de Cortabitarte con su mamá: hemos estado hablando un poco pero muy alegremente; pidieron á ver mis retratos y se les enseñe.
 4. LUNES 42 42
 Hoy hemos empezado el repaso de veras. Nos explican Marianá, Polo y Slocker.—Perio aparece en los repasos; yo no sé que sabrá decir ese hombre
 5. MARTES 42 42
 Suscripción a "El Dia" .. 1
 He visitado á Valentín que está con una ligera dermatitis 43 42
 6. MIERCOLES
 Ha muerto repentinamente el Catedrático de Historia el Sr. Dn. Federico Lara muy bella personal al menos en lo poco que le he conocido.
 7. JUEVES 43 42
 Lo más importante de este día es la discusión que hubo entre dos españoles en la calle del Lobo uno que todos los españoles son valientes y otro en que no todos. Que si él se comía diez ó cuarenta ingleses, otros tantos alemanes etc. Después de esto bajamos y enrontramos una reyerta entre dos chulos y un comerciante. Los primeros estaban en la calle é insultaban á más no poder desafiándole al último. Cuando por fin este salió aquellos dos desaparecieron.
 9. SABADO
 Teatro (La Mascota) .. 2 10
 (1) Periodico 10
 (1) Fosforos 10
 La Mascota no me ha gustado. Me he aburrido.—He sabido que se ha muerto Da. Benita Anton 45 72
 (Se Continuará)

Notas y Noticias

(Cont. de la página 229)

caballerosa al exceso, ampara al debil y es la escuela de la tolerancia; si Cristo amó a sus anemigos, ella humana y no divina, se compadece de los que la calumnian y la vilipendian y solo les presenta por defensa su bien templado escudo donde se embotan las armas de sus gratuitos detractores, y rinde por último pleito homenaje al talento y al honor, sean quienes fueren sus poseedores.”

* * *

Maximas Masonicas tomada de Sotomia—

En la revista “La Libertad del Pensamiento”—número 21 de noviembre de 1869—se leen las máximas masónicas que a continuación copiamos:

“El verdadero culto que se dá al G. A. consiste en las buenas obras.—Ten siempre tu alma en un estado puro para parecer dignamente delante del G. A. que es Dios.—Haz bien por amar al mismo bien.—Estima a los buenos, ama a los débiles, huye de los malos; pero no odies a nadie.—No lisonjees a tu hermano, pues que es una traición; si tu hermano te lisonjea, teme que te corrompa.”

* * *

Como se rechaza una solicitud en diferentes jurisdicciones, segun la ‘Masonic Bulletin—

La Gran Logia Unida de Inglaterra provee que tres bolas negras son bastantes para rechazar a un candidato, pero que las logias pueden en sus estatutos proveer reduciendo este número. Escocia requiere tres también, pero permite a sus logias coloniales a reducir el número a dos. Irlanda requiere que el balotaje sea unánime, a menos que se provea otra cosa en los estatutos. Las jurisdicciones americanas requieren un balotaje claro. En el Canadá, las Grandes logias de Alberta, Saskatchewan y Manitoba requieren dos bolas negras; Columbia Británica tres; Nueva Escosia Prince Edward requieren que el balotaje sea unánime.

* * *

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(Cont. de la página 226)

posponer la consideración del asunto hasta que sea de nuevo llamado por la voluntad de la Logia. Esta moción se presenta cuando otros asuntos más importantes o más urgentes deben tratarse, o para evitar que se interrumpa el orden regular, o también como medio para matar cortesmente una moción, pues es sabido que cuando prospera la moción de dejar sobre la Mesa, el asunto que ha sido su objeto dificilmente llega a ser llamado de nuevo. Esta moción tiene preferencia sobre las otras mociones subsidiarias. No es debatible, porque si lo fuera perdería su razón de ser. Cuando se vota afirmativamente, su efecto es que se dejen también sobre la Mesa todas las otras cuestiones o mociones relacionadas con ella o con su asunto, hasta que la moción dejada so-

Los tres masones mas viejos—

(Traducido de la revista THE AMERICAN TYLER-KEYSTONE).

Escribimos un artículo el verano pasado diciendo que Frank D. Keller de Saginaw es el masón mas viejo.

Desde entonces el Her. Keller ha hecho algunos trabajos de investigación sobre LOS MASONES MAS VIEJOS y halló que en Michigan se encuentran dos hermanos que son acreedores a este título.

El primero, según Mr. Keller, es el Dr. John McLean de Hartford. Dr. McLean tiene 97 años de edad. Nació el 14 de noviembre de 1839. Hace setenta y cinco años que es masón. Se hizo masón el 14 de noviembre de 1861.

El segundo a quien el Her. Keller menciona es el Her. Andrew T. Donaldson. Tiene 93 años de edad. Se hizo masón el 22 de febrero de 1865. Vive en Mt. Clemens

Y en cuanto al Her. Keller, su record personal es que nació el 16 de junio de 1841. Tiene 95 años de edad. Viene siendo masón por unos setenta años, pues, vió la luz masónica el 11 de septiembre de 1866. Vive en Saginaw.

* * *

Mason que ha cumplido cien años de edad, segun ‘The American Tyler-Keystone—

Según esta revista masónica Mr. ALONZO F. BROWN, de Pasadena, California, que acaba de cumplir sus cien años de edad se hizo masón el febrero de 1866 en Laurel Lodge, Rosaberg, Ore. Se cree que no solamente es la persona de mas edad en la costa del Pacifico, sino que también es el masón de mas antiguos servicios en dicha costa.

bre la Mesa sea puesta en orden nuevamente.

29. POSPONER HASTA CIERTO DIA.—El objeto es posponer la consideración o discusión de un asunto para cierto día, o para cierto tiempo. En las Logias donde las asambleas o reuniones tienen lugar en un solo día, esta moción tiene que convertirse en moción de posposición para una hora determinada. Esta medida suele adoptarse por los partidarios del asunto, porque la fijación de un tiempo determinado para su discusión tiene el efecto de impedir que cualquier otro asunto distinto se discuta en ese tiempo, a menos que se trate de una cuestión privilegiada. La moción es debatible, pero el debate girará sobre la necesidad de la posposición, y no sobre el asunto en sí.

30. ENVIAR O DEVOLVER A UN COMITE.

—La moción para enviar el asunto al estudio de un Comité o para devolverlo al Comité que lo ha informado o a otro Comité, tiene lugar cuando la Logia quiere que un cuerpo menor y escogido (el Comité) estudie previamente la materia antes de someterla a discusión; o, en el caso de un asunto ya informado por un Comité, el objeto de la moción es demostrar que no se está satisfecho del estudio hecho y se desea una mayor investigación o información. Esta moción puede presentarse acompañada de instrucciones al Comité al cual el asunto se traslada o sin dichas instrucciones. Cuando el Comité a que se refiere la moción es uno ya establecido o permanente, bastará mencionarlo, por ejemplo: el Comité de socorros, el Comité de cuentas; pero cuando se trata de un Comité especial que está sin crear, la moción deberá decir el número de miembros de que dicho comité se ha de componer.

En los casos en que las leyes mismas de la Logia establecen que un asunto determinado debe enviarse a un Comité específico para su estudio y recomendación, como, por ejemplo, la petición de ingreso o de iniciación, la Mesa dispondrá sumariamente el traslado sin necesidad de moción. La moción disponiendo el envío o la devolución a un Comité es también debatible, pero, como en el anterior, el debate se referirá al envío o no, y no al asunto principal en sí.

(Se Continuará)

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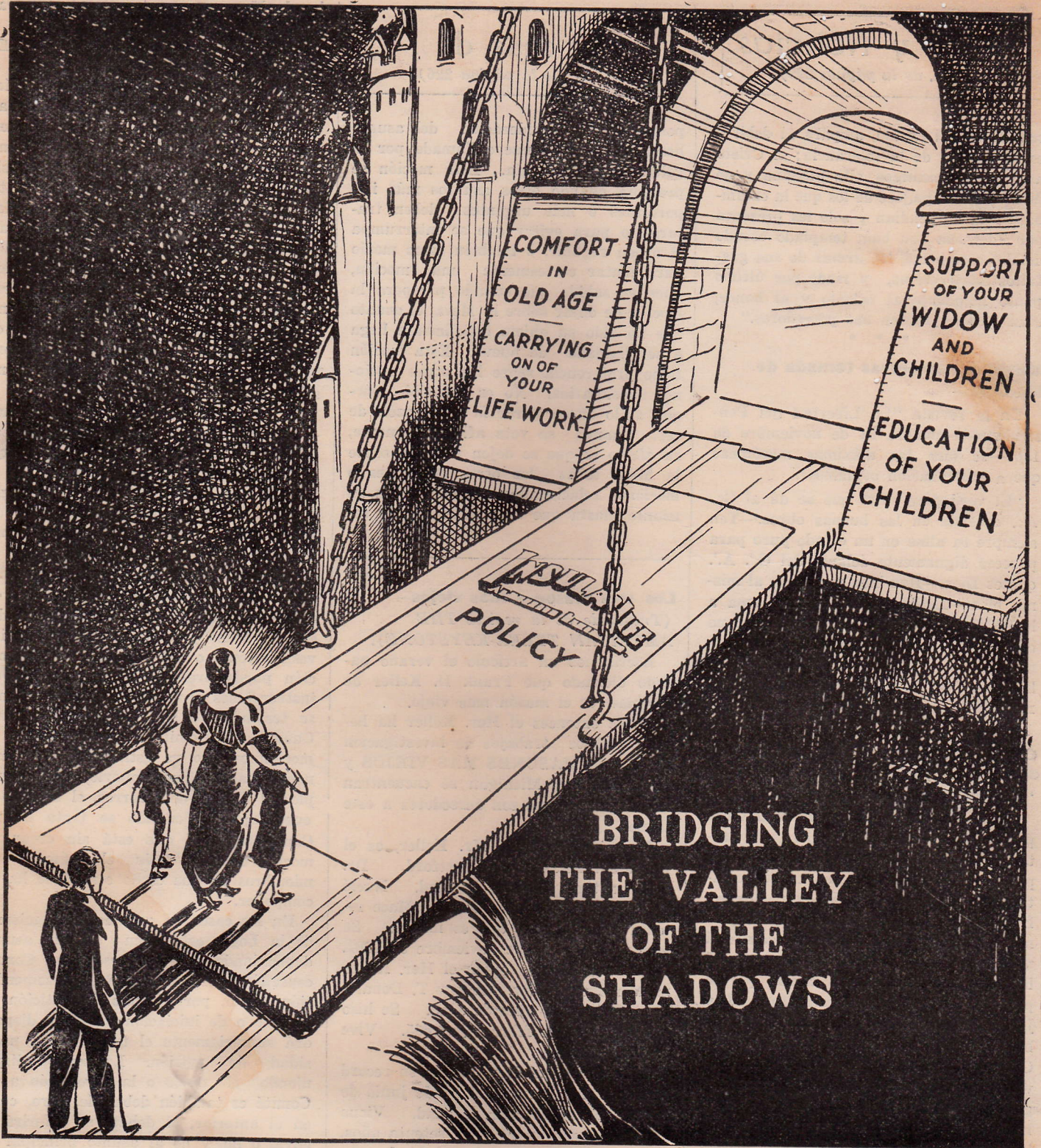
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