

The Cable Tied

Vol. XV

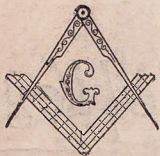
Manila, P. I. July, 1937

No. 2

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

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

A MASON TO THE CORE



Wor. Bro. Jose G. Generoso, P.M.

*who, as a jurist, legislator, and Mason
is serving his country with honor and
distinction*

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

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THE CABLETOW

A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted Masons
of the Philippine Islands, in the Interest of Its Constituent Lodges

Entered as Second-Class Matter at the Post-Office of Manila, P. I.

Address all communications to *THE CABLETOW*, Office, *Plaridel Masonic Temple*, 520 San Marcelino, Manila—P. O. Box 990.

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to *THE CABLETOW*, their subscriptions being paid by their respective Lodges. Subscription price for others: ₱3.00 (\$1.50) Per Annum

THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 104 Lodges (23 in the City of Manila), with approximately 5,200 Master Masons. It is the only sovereign Grand Lodge in Asia that is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of thirteen millions. The present elective Grand Officers are: Grand Master, Joseph H. Alley; Deputy Grand Master, Jose Abad Santos; Senior Grand Warden, James Clark; Junior Grand Warden, Jose de los Reyes; Grand Treasurer, Vicente Carmona, P.G.M.; Grand Secretary, Teodoro M. Kalaw, P.G.M. Grand Lodge meets on the fourth Tuesday of January each year.

Vol. XV

Manila, P. I., July, 1937

No. 2



Editorial



A Satisfied People — Democracy's Need

A DDRESSING himself to the people of the Philippines at the last celebration of the Glorious Fourth, High Commissioner PAUL V. MCNUTT spoke of America's leadership in "the establishment and maintenance of a true democracy in the Far East..." This same America, he pointed out, is giving freely to the people of the Philippines, "in recognition of their capacity for self-government and their pledge of adherence to democratic and constitutional principles," the same independence won by her only by force of arms.

The problem, however, of Democracy has become in these times of stress mainly one of economics and rightly Bro. MCNUTT said, that "The struggle to secure economic equilibrium is as grim and as real as any war." Now, this equilibrium is not possible when the masses are hungry. As Bro. MCNUTT put it graphically, "A hungry man is never rational in his attitude toward the life of the community or toward his own life."

Little doubt remains that in the Philippines the people govern—that is to say, the voting people. In substance, that is Democracy. It is up to us now to guard against the abuses of this system. Our duty, in other words, is to prevent that Democracy should be converted into an implacable machine, as has hap-

pened in Soviet Russia, for the benefit of an oligarchy claiming to govern for the people.

We in the Philippines have been trained under American auspices long enough to realize the limitations of even that great boon of Democracy known as *Government of the People*. Politically, we have matured enough to understand that as a nation striving for a permanent place in the sun our concern is as much whether the People govern the People, as whether the resultant government does not interfere too much with our pursuit of happiness and the privacy of our lives.

It is our firm belief that we have a Constitution that guarantees our rights and liberties against dictatorial tendencies, but it all depends upon the people whether that Constitution is to remain unviolable or not. What we mean is that the people themselves may distort it or, because of their indifference, allow it to be distorted; or they may, when their temper is ugly, themselves destroy it.

Nothing, in the last analysis, can keep our government on an even keel as a satisfied people, and here is where the economic problem of Democracy really comes in. We must give more attention to this problem, if our masses are not to go hungry, if they are to keep and use their reason at all times, if they are to face their destiny with courage and confidence.

KAWIT MONUMENT DEDICATED

SITE OF FIRST LODGE IN ISLANDS IS CONSECRATED

Beautiful Statue of Greatest Filipino Mason Unveiled at Memorable Occasion

THE monument commemorating the founding of Logia Primera Luz Filipina, the first Masonic Lodge constituted in the Philippines, was unveiled with fitting ceremonies at Kawit, Cavite, June 19, 1937, by the M. W. Grand Lodge. In the absence of MW Joseph H. Alley, who was unavoidably taken ill, Rt. Wor. Jose Abad Santos, Deputy Grand Master, opened the Grand Lodge in ample form at the hall of Ibarra Lodge promptly at 3:00 P. M. From the hall more than one hundred brethren marched in solemn procession to the place where the monument stands.

After the invocation by the Very Rev. Filomeno Galang, Grand Chaplain, Wor. Bro. Victoriano Yamzon, in behalf of the Committee on Commemorative Monuments, made the presentation to the Grand Lodge of the symbolic structure designed by the eminent Filipino sculptor, Guillermo Tolentino. Speaking of the monument, Wor. Bro. Yamzon said that the ideas out of which the Filipino master fashioned the work in cement and clay are enduring and immortal. Even genius itself cannot strive to heights of glory unless the sublime, the true, and the beautiful be the guiding starlight of his creation. It is the universality of Masonry, the greatness of its doctrines, and the strength of its principles which must have moved and guided the skillful hands of the sculptor when he produced that statue of Brother Jose Rizal and gave it that serene poise of faith in his people yearning for light and truth said Bro. Yamzon. He further asserted that every detail of its execution is in accordance with the spirit of the Craft. The significance of the symbols are known to every true Mason. They are testimonials of our faith in a Living God—a Supreme Being who guides the destinies of all men and nations.

In presenting the bronze plaque with the following text:

In Commemoration of
"LOGIA PRIMERA LUZ FILIPINA"
The First Masonic Lodge Established
in the Philippines in 1856
This Monument Was Erected by the
M. W. Grand Lodge of Free and Accepted
Masons of the Philippine Islands
Cornerstone Laid February 22, 1937
Unveiled June 19, 1937
The Site Was Donated by
MESDAMES NARCISA
and
HILARIA J. JORGE
Through the Good Offices of Ibarra
Lodge No. 31, F. & A. M.
The Wrought Iron Inclosure Was
Presented by Manila Lodge No. 1
F. & A. M.

The First American Lodge Chartered in the Philippines

This Plaque Was Presented by the Brethren of the China Masonic District which the brethren of the five constituent Lodges in the China Masonic District gave, Wor. Bro. Yamzon read the following message specially written for this occasion, by Rt. Wor. Hua Chuen Mei, District Grand Master for China:

"The Masons of the Philippine Constitution in China greet you well and fraternally as you gather to-day in Kawit to assist in the dedication of a monument to commemorate the establishment of the first Masonic Lodge on the soil of the Philippine Commonwealth. Freemasonry in the Philippines has had such a solidly achieving record of heroic patriotism, of widely diversified endeavor, and of demonstrating the universality of the brotherhood of man,—a record of which any nation might well be proud and justly proud.

"We in China rejoice with you in marking this event, especially as it joins with the dedication of the monument to Dr. Jose Rizal who, in life as in death, proved himself the sagacious leader and staunch Mason that he was. Our salute to his memory is a proper, fitting and fraternal gesture, for in almost contemporaneous times and under somewhat similar political adverse conditions, many of our own revolutionary martyrs had, like him, offered their lives on the altar of freedom,—a martyrdom that is at once sublime, and challenging to us of this generation, as to generations to come. Nevertheless, we trust that the Philippine people, under the blessing and with the protection of the Great Architect of the Universe, may never have occasion again to suffer the supreme sacrifice of its high spirited sons, and that they, remembering their splendid heritage of liberty which their heroic dead have bequeathed, may always be moved by their example in the civic struggles of their coun-

try for the preservation of the rich gains of the past and the assurance of prosperity for the future.

"The erection of the District Grand Lodge for China is yet another link that binds you brethren to us, and testifies to the affection and high regard which you, in common with us, hold for the Most Worshipful Grand Lodge of the Philippines, and for both we are truly grateful. The Masonic idealism, the spirit of adventure, and practical statemanship for the Craft which the Grand Lodge has shown, are the foundations on which the eternal peace and mutual respect between the Chinese and Philippine peoples are well and truly laid. And to know that our ancient Fraternity was an instrument in attaining this noble end is an enduring satisfaction, as it surely is a perpetual honor worthy of the great traditions of the Craft.

"Thus, may this modest bronze plaque, slight contribution of us China Masons, stand as mute testimony of the immense value they place upon the life of the Philippine national hero, sanctified like the legendary Hiram, by unassailable integrity, and upon those venturesome spirits of Logia Primera Luz, who despite peril to life and liberty dared to establish the first Philippine Masonic Lodge in the Philippines.

"Once more, we salute with you, and join you in tribute to Rizal the Patriot and Mason!"

In the name of the Grand Master, Rt. Deputy Jose Abad Santos read the following acceptance speech:

"On behalf of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands, I am most pleased to accept this beautiful monument. The Grand Lodge thanks most sincerely the several entities who have worked so faithfully and untiringly for its construction. Our thanks are especially due to the Architect and Builder, Guillermo Tolentino, who designed and brought forth this beautiful piece of architecture; to the Committee of Commemorative Monuments for their labors; to the Officers and Brethren of Ibarra Lodge No. 31 for their assistance during the building and in the ceremonies of unveiling and dedication; to the Officials of the Municipality of Kawit who have assisted us in every way possible; and particularly to mesdames Jorge who so graciously donated the land on which this monument stands. We also thank the Officers and Brethren of Manila Lodge No. 1 and our Brethren in China who have assisted in the construction of the monument.

"I now appoint the Worshipful



At Kawit Cavite, June 19, 1937 when the monument commemorating the first Masonic Lodge was unveiled. Top left, Rt. Wor. Jose Abad Santos reading the dedication speech of the M. W. Grand Master. Center, prominent Masons among them Justice Santos, Virata, Hoskins, Rosenstock. Right, Bert Silen delivering a speech. Below left, Victoriano Yamzon chairman of the Grand Lodge Committee on Commemorative monuments, reading a fraternal greeting from members in China. Center, a full view of the monument made by Guillermo Tolentino. Right, Mrs. Alley unveiling the monument.

Master, Officers and Brethren of Ibarra Lodge No. 31 as the official custodians of this monument. We trust that you will keep it always in perfect repair and will give timely advice to the Grand Lodge of any improvements or betterments which you consider advisable.

"This monument is certainly one of the most beautiful which has ever been erected in the Philippines. The Grand Lodge, and in fact all Masonry in the Philippine Islands, is proud of this expression of our gratitude and regard for those noble brethren who labored many years ago in the spreading of Masonic light in the darkness of ignorance and superstition when every meeting of Masons was a mortal danger and even being a Mason was sufficient to cause their death.

"But this beautiful monument will have failed if it is only a remembrance of those valiant souls who have passed on. It should be to us and to those Masons who follow after a constant reminder of the ideals and aspirations of our noble institution. As long as this foundation endures, may it symbolize the steadfast determination of all Masons in these Islands to carry on the labor of enlightenment. May the upreaching marble point them to the Author of all good and all knowledge, and may the figure of the martyred Jose Rizal be ever to them an inspiration to follow his teachings in whatever path of life they may be situated as a just and upright Mason."

The Grand Tyler, Wor. Bro. Albert

J. Brazee, Jr., then escorted Mrs. Alley, distinguished wife of the Grand Master, to the monument, which she unveiled, laying a floral wreath, besides, at the foot of the statue. The Philippine and American national anthems were then played by the Kawit municipal band.

Wor. Bro. Bert H. Silen, Master of Manila Lodge No. 1, then addressed the audience. He said:

"This is, indeed, an auspicious occasion. One which marks one of the most important milestones of Masonic history in the Philippine jurisdiction. There stands before us a monument erected to the everlasting principles of our Fraternity. Manila Lodge No. 1 has been privileged to subscribe to the placing of the enclosure around this beautiful edifice. Manila Lodge No. 1, however, is not concerned with the materials of which this edifice is composed, but rather from the standpoint that it has been privileged to demonstrate in a physical manner the principles involved in its erection. Those sublime principles are manifested to a larger degree here today than it has been my privilege so far to witness in in the Philippines. It bespeaks a feeling of good fellowship amongst all brothers of the Fraternity. It brings us all to that level of understanding which results in the strength and harmony which prevail amongst Mason everywhere. It supplies the cement which unites us into one sacred band of friends and brothers. It brings to me, personally, the feeling that only through the precepts and principles of our ancient institution can true bro-

therly love be realized. And it is with a firm conviction that with the good fellowship, the patience and the charity that are the sublime principles of our institution, Masons of the Philippines of every race and creed, will, as the years roll on, become more closely united and live and work with a greater understanding and respect for each other. It is with pride that as Master of Manila Lodge No. 1, it is my privilege to present to the Most Worshipful Grand Lodge of the Philippine Islands, to the people of Kawit and to those true and worthy brethren whose unselfish efforts have consecrated this ground, the enclosure of this beautiful monument erected to their memory."

The Master of Ibarra Lodge No. 31, Wor. Bro. Andres Polintan, then briefly spoke accepting the designation of the Grand Master given Ibarra Lodge, its officers and members, as official custodians of the monument.

Very Wor. Bro. Emilio P. Virata, Past Grand Lecturer, followed with the reading of the address of the Grand Orator, Wor. Bro. A. S. Arguelles, who had to leave earlier during the ceremonies owing to an unavoidable engagement to be commencement speaker at the Manila College of Pharmacy and Dentistry. The address is published elsewhere in this issue.

After conveying the regrets of the Grand Master for being deprived of the pleasure of witnessing the unveiling of the monument, the foundation of which he laid February 22, 1937, Rt. Deputy

(Continued on Page 256)

Bagumbayan No. 4 Honors Jose Rizal

Bagumbayan Lodge No. 4 held a special program in commemoration of the 76th anniversary of the birth of Jose Rizal, at Plaridel Temple on June 19, 1937, at 8:00 P.M. In spite of the inclement weather, the hall was filled by interested visitors and brethren. It is customary for Bagumbayan Lodge to celebrate the birthday of the great Filipino Mason, and other Lodges may well follow the example set. The principal speech of the evening, which we publish in full in this issue, was delivered by Senator Camilo Osias, former Philippine Resident Commissioner to the United States. Before resuming his seat, Bro. Osias presented the Lodge with a gavel, which he described as follows:

"It is a gavel which was presented to me by the Alexandria Lodge when I was Resident Commissioner to the United States fighting for Philippine independence. Alexandria Lodge, as you know, was the lodge to which the great American liberator, George Washington, belonged.

"It was at the second time that I was honored as a guest speaker that this gavel was presented with solemn and appropriate ceremonies. I had the honor to sit on the very chair occupied by Washington, as Master of the Lodge, on that memorable occasion. The historic chair, now grown ancient and memorable, is inclosed in glass and very rarely uncovered and used.

"The historian of Alexandria Lodge in making the presentation stated that the gavel is made up of two pieces of wood—cherry and walnut. One is made from a tree planted by Washington in his estate and the other is made from a tree planted by Lord Hallifax.

"I present it now to Bagumbayan Lodge No. 4, because it is much too precious for me personally to possess and it is more proper that this Lodge should have it. I present it also because it is more in keeping with the sentiments of the brethren of Alexandria Lodge. May it also serve as a reminder to Philippine Masons that their Brother Masons in the United States are with them in their love of and fight for freedom.

"Please accept this gavel from our brethren of the Alexandria Lodge to keep and cherish and in the spirit in which they gave it and I give it."

Members of the Faculty and students of the Manila Conservatory of Music rendered musical numbers which were warmly applauded by the audience. Those who took part in the program were Miss Evelina Kalaw, daughter of

WHAT IF?

By FRANCISCO CARBALLO

What if our craft is menaced by men
With malice sting or vulgar bluff?
Be strong in faith and let our deeds
Proclaim we're made of sterling stuff.

What if dictators pronounce taboos
Against the Craft and hurl their might?
Dear Brothers, firm let's keep our poise
And gladly toil for truth and right.

What if the powers of darkness rage
And blindly they our cause malign?
Bathala Great with us abides
To bless and speed our good design.

What if intolerance dare rear its head
With plan to down the righteous throng?
The landmarks great shall guide us
through
In our brave fight against the wrong.

What if grumblers with us abound
E'er finding fault wherever they go?
Enlighten up their sullen minds
And lead their hearts the truth to know.

What if the hotheads lose their heads
And run amuck 'gainst you and me?
O Brothers, stand, recall the pledge,
Our duties do and watchful be.

What if the world seems torn in strife
By human greed that aims to rue?
Uphold we must be ancient Craft
Where brothers work with goodwill
true.

From *The Lambskin*

the Grand Secretary who offered a floral tribute; Mr. Luciano Tapia, Miss Alicia Cornejo, Prof. Candida Bautista, Miss Carmen Operania, Mr. Artemio Sarenas (tenor), Mr. Conrado Santiago (baritone), Angelina Reyes, nine-year old pianist; Prof. Nelia Manalo. (coloratura soprano); and Prof. R. R. Cornejo.

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Grand Master Visits Pearl River Lodge

Pearl River Lodge No. 109 at its stated meeting June 8, 1937, welcomed the M. W. Grand Master Joseph H. Alley on his official visitation, accompanied by Wor. Bro. Victoriano Yamzon, Bro. Yamzon made a special trip to Canton for this occasion. The Grand Master was accorded the grand honors and escorted to the East, whence he addressed the Lodge after having been welcomed by Wor. Bro. T. Kai Liang, Master of Pearl River No. 109. The Lodge was called to refreshment when the M. W. Grand Master installed Wor. Bro. David Wai-Kwok Au, Deputy District Grand Master; Wor. Bro. Frederick Charles Mow Fung, District Grand Bible Bearer, and Wor. Bro. Ting Kai Liang, District Grand Pursuivant; and called back to labor after their installation. The diplomas of honorary membership to Pearl River Lodge for Wor. Bros. Victoriano Yamzon and Leo Fischer were then handed to Wor. Bro. Yamzon, who spoke briefly thanking the Lodge for the honor conferred. Among the visitors were Bro. Wythe of Balaklava Lodge, Victoria; Bro. Doust of Lodge of Peace, New South Wales; Bro. Blain, of South Perth Lodge, Western Australia; and Prof. Kuk of Clermont Lodge, California; who were fellow passengers of Wor. Bro. Yamzon on board the *S. S. Changte*.

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The Salvation Army

Answering a social and economic need, The Salvation Army has arrived in the Philippines. Jew and Gentile, Catholic and Protestant, rich and poor alike favor the Salvation Army whose unobtrusive motto is "Others". It works for the common good irrespective of creed or caste. Its excellent balance sheet system testifies to its economical methods. Even its high workers receive only small competences; it is the good they do that counts with them.

A primary appeal has been sent to friends for ₱3,000.00 with the request that contributions be made payable to The Salvation Army. Through the philanthropy of Mr. Teodoro R. Yangco, the Army is already operating in San Nicolas, where they will strive to lead people up to the highest grade of citizenship.

The Salvation Army will do general relief work for the "down and out," operate maternity homes for unmarried mothers, aid unbefriended children, and befriend girls from the Provinces to keep them from the unwholesome clutches of white slavery. In short they will be the friend of the forgotten man, and stand ready to answer the call of every distress signal.

MASONRY WILL HEAD FIGHT FOR RIGHTS OF MAN

(Address delivered at Kawit, Cavite, on June 19, 1937, by Wor.

Bro. A. S. Arguelles, Grand Orator)

HISTORY records numerous instances in which members of the Craft have taken a leading role in the social and political upheavals of nations which are now in the vanguard of progress. An outstanding example is the American revolution of 1776, which was fought not only for political liberty but for freedom of thought and creed and the inherent rights of men. The "Boston Tea Party" recorded in history was a national outburst of a patriotic indignation against foreign tyranny and this was largely led by the members of the Craft. George Washington, who led his people through the most trying years in the annals of America, was an outstanding member of the Craft and considered "first in war, first in peace, and first in the hearts of his countrymen." His name and achievements have gone down in history with ever increasing glory. History repeated itself in the Philippines where our national hero, Dr. José Rizal, a member of the Craft, aroused our people from lethargy, sacrificed all, and fought till the end that his countrymen may enjoy freedom, and enlightenment. The rosters of those brave sons of 1872 and 1896 include many members of the Craft. These events clearly demonstrate that Masonry can only thrive in an atmosphere of tolerance, freedom, and progress.

With the political and spiritual progress of the nation there must also come the physical and material phases. The Craft must strive and our community and our people as a whole must assimilate the spirit of industry, and utilize our resources in order that our masses may enjoy a degree of prosperity commensurate with the education, comfort and conveniences of a progressive community.

Although our country is endowed with

a great wealth of natural resources, our people will not be able to take full advantage of those resources unless our rank and file are trained in the Masonic gospel of industry. Our people must have adequate participation in the wealth of our country, and this means a proper combination of hard work, business acumen, and thrift. The Commonwealth Government, preparatory to the formation of a republic, expects of every citizen to do his utmost in the economic upbuilding of the country, and the greatest factor that can build up our industries and our commerce, and create wealth for the nation, is the gospel of industry in our daily life.

Since the implantation of the American régime, freedom of speech, religious tolerance, and the absolute separation of church and state have been preached and thoroughly put into practice, so much so that these doctrines have become part and parcel of our national life. These are some of the fundamental tenets for which Masonry stands.

For purposes of clarification and in view of certain mental reservations toward Masonry from several quarters, it might not be amiss to enumerate some principles which are advocated by Masonry. Above all Masonry stands for the brotherhood of men. To gain entry into the Craft one must be honest and a man of principles, courageous in the fight for liberty and religious freedom, an ardent advocate of enlightenment for the masses. The membership of the Craft is drawn from all nationalities and all religious creeds, the only requirement being that one must believe in one God. Therefore, Catholic, Protestants, Mohammedans, and followers of other religious sects may, under Masonic auspices, be found fraternally bound together for the good of humanity in general and the welfare of a nation or a community in particular. The impression in certain quarters that Masons are anti-Catholic is, of course unfounded, for Masonry stands for religious tolerance, and under it a man may retain his religious belief, whether that be Catholicism, Protestantism, or any other religion in good standing. Masonry has endeavored to be on friendly terms with all religious sects in the belief that religion, in whatever form, is essential to an individual, to a community, or to a nation.

In our present era of democracy, religious freedom, enlightenment, and so

cial justice, Masonry desires to be friendly and helpful in every way. On the other hand, if it should come to pass that tyranny, fanaticism, or religious persecution will block the progress of our people and darken our fair land, Masonry shall rise and fight for the fundamental rights of men, as it has done in the different epochs of history in many lands. In these days of our national construction, Masonry desires to work hand in hand with all religious bodies for the welfare and stability of this Commonwealth.

It was in 1856, as far as can be accurately determined, that Masonry was first introduced in the Islands that enlightenment, liberty, and fraternity may gradually rule the land. This is the original spot on which the first seat of Masonry was planted under most adverse conditions. Tradition states that on this shore of the heroic Province of Cavite, members of the Craft used to get together late at night and perform part of our ceremonies. However, with the coming of the benevolent regime of America, Masonry sprang up in every corner of the Islands to help in the spiritual, cultural, and material progress of our people.

A heavy responsibility rests on the shoulders of our Craft, namely, the responsibility to see that the fundamental principles for which our brethren have worked and sacrificed are woven into the very fabric of our national life for the sake of greater and nobler Philippines. In the course of time, let it be said that our brethren who have fallen in the night did not perish in vain. It is well that this hallowed ground, from which sprang the first light of Masonry, is being consecrated for posterity on this, the 76th birthday of our greatest Mason, José Rizal.

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Father And Son Night At Mount Lebanon No. 80 F. & A. M.

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A Father and Son's Night was held by Mount Lebanon Lodge No. 80 on June 3, 1937, when the Third Degree of Masonry was conferred by the Master of the Lodge, Wor. Bro. Michael Goldenberg, upon his own son, Bro. Leon Goldenberg. W Bro. Goldenberg was assisted by the present Masters of Lodges in Manila and vicinity. Right Worshipful Jose Abad Santos, Deputy Grand Master, accompanied by the Officers and Members of the Grand Lodge, made his official visitation as Acting Grand Master. More than 200 brethren filled the big hall of the Temple on the Escolta, Manila.

The degree was conferred in an excellent manner. The Masonic Quartet, composed of Bros. N. R. Baugh, Jack Brookman, Gordon W. Ells, and George A. Mayhew, rendered suitable selections during the ceremonies, and made the occasion more impressive.

The dramatic part of the evening came when, after delivering the Monitorial Congratulations, the Master addressed his son and revealed to him that since his admission to the Craft 23 years ago, he had patiently and constantly nurtured and educated him along the patterns of Masonry; that it was his fond hope for years to be able to raise his son a Master Mason. That evening therefore, he considered himself the happiest father with one of his fondest dreams realized. He reminded his son that Masonry is a tradition in the family: his grandfather, as well as his uncle, were enthusiastic Masons. He then told him that, if in the future God should bless him with a worthy son, he should emulate his (W. Bro. Goldenberg) example, by educating and preparing him for admission into the Fraternity of Free and Accepted Masons, and to make the name Goldenberg closely associated with this world-wide Fraternity. The father was visibly moved. He uttered a few more words, but could not continue; emotion overcame him, tears of joy rolled down his cheeks. The climax came when father and son embraced and kissed each other...

When the candidate was given the

floor to address his Lodge as the "Youngest Master Mason," he stated that his admiration for Masonry started in his early youth. He recalled that he was still a little boy, when his mother used to tell him of her high regard for this Institution; and of how his grandfather was an enthusiastic Mason in spite of the persecution of the then Spanish government in the Philippines. As he grew older, he found that his mother was giving every encouragement to his father in his Masonic work, so he decided that he, too, should follow the footsteps of his father in Masonry.

Addresses were delivered by Wor. Bros. Manuel X. Burgos, Jr., (23), Victoriano Yamzon (27) and the Acting Grand Master. Wor Bro. Burgos mentioned in his address that there are three events in a man's life when he does not know what is going on: when he gets married, when he receives the degree of Master Mason, and when he dies. Wor. Bro. Yamzon spoke about the actual condition of Masonry in China. Right Worshipful Brother Jose Abad Santos, in his usual eloquence, deplored that while mankind is making tremendous progress in conquering distance and space, and in exploring the depths of the ocean and the bowels of the earth, little attention is being given to human understanding which is the basis of man's happiness.

The team was composed of the following Masters of Lodges:

Michael Goldenberg (80); Bertrand Herbert Silen (1); Antonio Ramos (12); Prisco N. Evangelista (82); Walter E. Schoening (94); James Douglas Tayson (3); Albert J. Brazee, Jr. (8); Isaias Garcia (89); Andres Polintan (31); Constancio San Jose (16); Remigio del Rosario (7); Leoncio Tangulan (13); Engracio L. Valmonte (72); Antonio G. Perez (57); Ignacio Torres (23); Andres Filoteo (85); Cirilo Lim (27); Say Koc Chuan (93); Guy Randolph Strickland (95); Francisco Bonifacio (29); Albert E. Tatton (41).

After the Lodge was closed, refreshments were served in the lobby of the Temple.

Grand Lodge Backs Three Scholarships

On account of the limited fund available for scholarship this year, the Grand Lodge Committee on Scholarship considered only three out of 10 applications that were submitted to it.

The following with excellent scholastic records were selected.

Miss Carmen de Leon, daughter of Wor. Bro. Vicente de Leon (56), who has 11 children. Miss de Leon is a third year student at the College of Education, University of the Philippines.

Miss Helen Pada, daughter of Bro. Graciano Pada (63), who is the father of 14 children. Miss Pada is 16 years old and graduated valedictorian from the Ilocos Sur High School. She enrolled in the College of Education U. P.

Mr. Amado T. David, one of the seven children of Wor. Bro. Toribio David (104), is a senior student at the Philippine Law School.

The first Grand Lodge scholar is Miss Enya Gonzales who is at present in New York. One of the musical directors of the N. B. C., Mr. Carlo Edwards for 15 years of the Metropolitan Opera, is coaching her.

gress of our nation along liberal lines, notwithstanding the fact that there are other institutions and movements which have played a part in bringing together the dispersed elements of our national life. "But," he pointed out, "we can sustain the verdict giving Freemasonry a distinct and honorable place in the galaxy of institutions that have brought about the unprecedented progress of the Philippines." He said that the very atmosphere of the moment was made possible by the efforts of our early brothers. In the past, free assembly was inconceivable, but we have now a constitution that embodies the principles of freedom,—freedom of speech, of religion, and of the press.

Rt. Deputy Grand Master Santos said that it was a happy idea to have held the ceremonies and dedicated the monument on Rizal's birthday, for Rizal's life is a sublime example of what sterling character, high idealism, and earnestness of purpose can do in the career of a man. He paid tribute to the American Brethren who have advanced the cause of Freemasonry in the Philippines. In conclusion, the Deputy Grand Master said that the monument will serve no noble purpose unless we realize the significance of the spirit for which it stands, and that spirit must find expression not only in our hearts and minds but in our very souls—the spirit of liberty, equality, and fraternity.

After the benediction by the Very Rev. Grand Chaplain, the brethren repaired to the Hall of Ibarra Lodge to close the Grand Lodge in ample form.

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Publishers

548-952 Misericordia, Sta. Cruz,
Manila Tels. 2-29-60—2-19-05

Kawit Monument

(Continued from page 236)

Grand Master Santos stated that Freemasonry has changed the course of our country's history in a manner which no liberty loving people can fail to acclaim. It can be asserted, he said, that Freemasonry is responsible for the pro-

RIZAL'S IRON WILL

By CAMILO OSIAS

(Speech delivered at the Special Program held by the officers and members of Bagumbayan Lodge No. 4, in honor of the Seventy-sixth Anniversary of the birth of Jose Rizal, Plaridel Temple, Manila, June 19, 1937)

IT is a joy and a responsibility to be the speaker at this special program held by a society of men who love liberty to commemorate the seventy-sixth anniversary of the birth of a great man who enslaved himself to the cause of liberty.

You who are here gathered are lovers and admirers of Rizal. So am I but I have not always been so. In fact I started to read about him and his writings as a skeptic. I gathered data on the hypothesis that Rizal could not have been great, executed as he was at so relatively early an age. That was when I was a young college student in the United States and felt I knew ever so much—far more than I felt I knew since. It was not long before I became a thoroughgoing convert. The facts and the evidence were so overwhelming.

Jose Rizal inherited admirable traits and qualities from loving, industrious, and God-fearing parents. In infancy and youth he had the companionship of helpful brothers, sisters, and playmates. A lover of the great outdoors and of living things, he developed physically through long hikes in the fields. Naturally bright, he very early learned his letters at home and his three R's from a private tutor in his town. Sent to Manila, he worked hard and studied diligently and his rating in every subject was *sobresaliente* (excellent.) When he received his degree of *bachiller en artes* (B.A.), at the age of sixteen he practically monopolized the prizes awarded by Ateneo for excellence in the different subject of study, in conduct, an in industry. He then transferred to the University of Santo Tomas where he continued his enviable record in different courses—philosophy and letters, science, and medicine. Rizal is an excellent model for the youth. His birthday coming at the opening of the school year should be observed by the schools and universities. The occasion is a most appropriate one for the teaching of those desirable qualities of citizenship—industry, loyalty, thrift, patriotism, etc.—which Rizal exemplified.

Not content with the instruction obtainable in his country, he went to Europe for further education. He made wise use of his keen powers of observation in that long trip making copious notes of what he saw, heard, and experienced. In his advanced studies in the Old World he was particularly fond

of the arts and the sciences and languages. He studied Latin, Greek, Arabic, and Hebrew. He learned Italian and English. He was good in German and French. He later studied Chinese and Japanese. He was a master of his own Philippine language and Spanish. Rizal is Philippines' Exhibit A among the world's polyglots.

Rizal was wonderfully versatile. He undertook various activities and left his mark in all of them. On this point let me present the testimony of an American writer:

"With the most astonishing facility he devoted himself to callings not only diverse but in the world's usage incompatible. He was, for instance, one of the greatest oculists of his day, so great that the scientists of Europe held him in honor and followed with attention his discoveries and work; so famous that patients came from far-distant countries to be treated by him, and when he was exiled still followed him into the wilderness. He was a sculptor of such power and skill that his works often fascinated the beholder with their almost mysterious suggestions of life and significance. He was an ethnologist whose invaluable collections are still preserved in the great museum of Dresden. He was a zoologist that discovered, classified and recorded new specimens of animal life in remote regions. He was an accomplished linguist, the fluent and easy master of native dialects, of Latin, Spanish, French, Italian, German, English and even Japanese, able to compose in these with facile and idiomatic power; beginning a letter in German, continuing it in French and ending it in English without a flaw in the expression; ornamenting his books with sentiments in Japanese or Hebrew as the fancy seized him. He was an artist in portraiture and caricature with his pencil and on canvas; drawings and other works to which he contributed his skill are to be seen now in churches in the Philippines and in Saragosa, Spain; so that, if he had cared to pursue this branch of art, he might have rivaled Luna, his great countryman and friend. He was a novelist whose pictures of life, manners and character were etched in acid and so

vividly that they startled Europe, stung his own people to revolt and nerved his enemies to destroy him. He was a poet that in his native tongue sang with pathos and charm. He was an educator and an able civil engineer; when he was banished, his first work in the uncouth country to which he was sent was to establish a school on exactly those lines that have since been followed in re-making the educational system of the Philippines, and his second to provide the little town with water-works, still in use. He was a publicist and reformer that knew well the evils that afflicted his country, knew their source, knew their cure, and strove conscientiously for the Common Good. For he was a philosophical democrat with faith founded upon reasoning, upon knowledge of history and upon deliberate conviction." (Russell, *The Outlook for the Philippines*, pp. 109-110, quoted in Osias, *Rizal and Regaining Our Eden Lost*, pp. 24-25).

One can not but admire such a versatile character—artist and scientist, linguist and historian, essayist and poet, novelist and philosopher, patriot and internationalist. Rizal was a citizen of the world and, like all truly great, is progressively contemporaneous with the ages.

[Of the many admirable qualities of the great Filipino hero and martyr, I particularly admire his sacrificial patriotism and his iron will.

In a modest volume entitled *Rizal and Regaining Our Eden Lost* I attempted to make a brief analysis of his passionate love of country and the part which patriotism played so prominently in his pilgrimage from the cradle to the grave. Rizal's patriotism was not of the bellicose type based upon hate. It was of the constructive type based upon love. It was not the effervescent kind engendered by war but the enduring kind founded upon peace. His patriotism was not narrow or selfish. It was sane, broad, tolerant, humanized. I shall not extend myself further on this very tempting theme. I shall simply say that Rizal's patriotism combined the idealistic and the practical and that the vocabulary of patriotism has been enriched by his life and writings.

Rizal is inspirational and inspiring.

(Continued on next page)

RIZAL'S IRON WILL (Continued from Page 257)

He was courageous without being ostentatious. He was a man of conviction and his conviction was reached through careful study and logical reflection. He lived a consistent life. What he did was not dictated by whim; it was in accord with a matured plan. This is why Rizal had an iron will.

I might illustrate Rizal's consistency by his devotion to education as a means of social redemption. As a young student he penned poems showing his faith in education. The title of a prize poem he wrote as a college student was "A la Juventud Filipina." Its theme was growth. He paid tribute to studious youth referring to them as the splendid hope of the fatherland (*bella esperanza de la patria*). In a speech in Europe he called the Filipino youth the sacred hope of the fatherland. Another poem he wrote as a young man was entitled "Por la Educacion Recibe Lustre la Patria" (Thru Education a Country Receives Light). As a sculptor he produced works exalting science and wisdom over life and death. When he prepared the constitution of the "Liga Filipina" he emphasized "the development of education" and "the study and application of reforms" in defining the objects of the organization. His letters and his novels abound with ideas expressive of his conviction that education is an efficacious agency in our liberation. In *Noli Me Tangere* we find this profession of belief: "A school is being founded, and the school is the basis of society, the school is the book in which is written the future of the nations. Show us the schools of a people and we will show you what that people is." In *El Filibusterismo* he advocated enlightening farmers and laborers and "giving them at least an education that will aid them in perfecting themselves and in perfecting their work, in placing them in a condition to understand many things of which they are at present ignorant." When he was an exile at Dapitan he organized a school and not only taught his pupils the ordinary subjects but emphasized vocational activities and physical development. Above all Rizal as a teacher taught pupils "to behave like men." To his dying day he stressed "instruction and industry" in order that our country may have an individuality

of its own and make itself worthy of its liberties.

On the things which he deemed fundamental, on matters to which he attached importance, on questions in which he had convictions, Rizal was unbending and uncompromising. Not caprice but system was his guide. His will was strengthened not weakened by hostility and opposition.

Rizal is a sane and safe leader to follow because his career shows that he was endowed with a clear vision and his life was piloted by an organized philosophic system. He believed in the liberty of his people. He envisaged the Philippines that is to be. He was a prophet. He wrote a book called *The Philippines a Century Hence*. For the attainment of the goal he set for his country he was willing to sacrifice everything. And he did sacrifice everything. He thought and wrote. He was undaunted and unafraid. He worked as a crusader. He believed in a great cause. For that cause he lived and served. He suffered and died.

For his convictions, enemies without number made Rizal suffer hell on earth. He was persecuted. He was imprisoned. He was tortured. But he had a disciplined mind and a resolute will. He was asked to recant. But a trained will does not yield for personal advantage.

Yet there are some who claim that Rizal in prison did recant. Some have insisted and even adduced so-called "proofs" that he retracted, abjured before death.

Either Rizal did or did not recant.

The burden of proof is upon those who insist that he did. And they must come forward with a documentary or other evidence that is irrefutable and convincing. Until that evidence incontrovertible and overwhelming is produced, free men and thinking men can not accept Rizal's retraction as a fact. Would not the enemies of Rizal in life have gloated over his retraction? Would they not have gloried in producing the evidence that he did recant immediately after the act? Would they not have magnified their power and influence and triumph by publicizing the event soon after it took place? That they have not done so has weakened their claim and destroyed their allegation.

On the other hand, Rizal could have saved himself ignominy, humiliation, persecution, prosecution, and execution if he had acceded to imperious demands for retraction. Now, if he retracted and yet was executed on that fatal December

30th, the crime of his murderers becomes doubly heinous.

This mooted question must be calmly analyzed and weighed in the light of the character of Rizal. I have sought to study every available publication or document having anything to do with Rizal. I have done it for years. I have even written on Rizal and his achievements. I have reflected on his character. (The more I study and reflect the more profoundly I am convinced of the beauty of Rizal's supreme sacrifice for cause for principle for conviction. I admire him and you admire him precisely because he had the courage of his convictions.)

Rizal was of heroic mold. He had a resistant physique. He had a keen and powerful intellect. He had a strong and unconquerable spirit. He had a resolute will, an iron will. Such is my picture of our hero. Such is my conception of his character.

At this juncture I wish to refer to Galileo. You know he had the heresy of demonstrating what Copernicus propounded that the earth moves around the sun. It was deemed heretic by pious bigots of the time for anyone to dare believe that the earth does move. Galileo was imprisoned. Subjected to inquisitorial treatment Galileo was asked to retract. It is said that he resisted long. But he was tortured and pestered and according to the story he finally scribbled his name on a sheet of paper thrust to him wherein he was supposed to have recanted. But after signing Galileo is said to have shouted, "But the earth does move just the same." And for this Edward Everett paid this tribute:

"Yes, noble Galileo, thou art right, it does move. Bigots may make thee recant it but it moves, nevertheless. Yes the earth moves, and the planets move, and the mighty waters move, and the great sweeping tides of air move, and the empires of men move, and the world of thought moves, ever onward and upward, to higher facts and bolder theories. The Inquisition may seal thy lips, but they can no more stop the progress of the great truth propounded by Copernicus and demonstrated by thee, than they can stop the revolving earth."

(Continued on next page)

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The Fraternal Dead

Bro. David S. Santos (72) passed away at Marikina, Rizal, on April 9, 1937. He leaves a widow and five children. Funeral services were held on April 11, 1937, at Marikina. The last solemn duties were performed by the Officers and Members of Silaņanan Lodge No. 19 with Wor. Bro. Benito Paņgilinan, Inspector (19) acting as Master. Many brethren attended the ceremony, particularly brethren from Muog Lodge 89.

* * *

Bro. Jose Paguio of Keystone Lodge No. 100 is mourning the death of his father which occurred on May 2, 1937. Internment took place in Cabcaben, Bataan.

* * *

Bro. Vicente Magtira is also mourning the death of his father which occurred on May 25, 1937. Internment was held in Manila.

* * *

On May 8, 1937, an aunt of Bro. M. T. del Rosario, of Muog Lodge No. 89, died at her residence in Pasay, Rizal. His mother Lodge extends to Bro. del Rosario its most profound sympathy for this irreparable loss.

Rizal's Iron Will

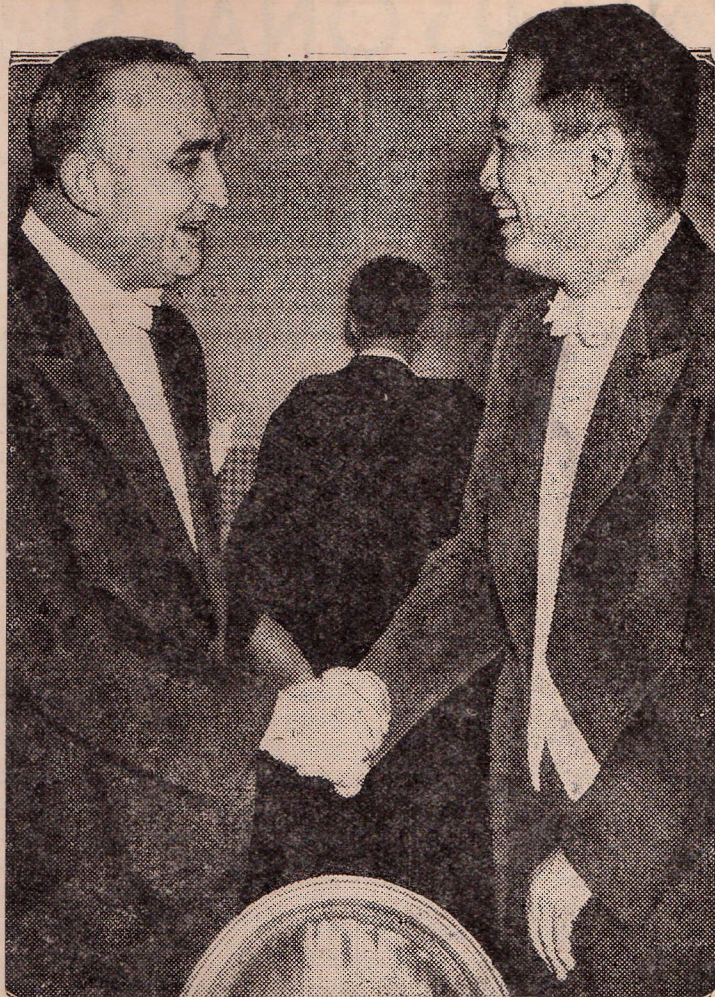
(Continued from Page 258)

Weak characters yield and they recede with age. Great character resists; they are resolved, determined. Characters possessed of iron will grow with the advancing years. Rizal is such an one. They dishonor who claim directly or by implication that he was possessed of no courage to sustain his convictions. Rizal lived the positive life. He was unafraid to be a heretic in the defense of truth. He was uncompromising with wrong, he was unyielding when right. Unorthodox in many things, defying conventions, unconcerned with the wrath and the threats of his enemies, he lived doing good and sowing seeds of goodness. Neither hostility nor praise could swerve him from his chosen path. He had the will to dare and do.

Rizal is one of those rare characters who "sanctify the nation to which they belong and exalt not only their contemporaries, but those who come after them." He is the Philippines' contribution to the noble company of the world's great endowed with persistence, determination, iron will, to the select group of immortals who were not born to die for "to die

Is to begin to live. It is to end
An old, stale, weary work, and to
commence

A newer and a better. 'Tis to leave
Deceitful knaves for the society
Of gods and goodness."



Dean Conrado Benitez, member of the interdepartmental mission and past Grand Master of Masons in the Philippines, exchanging "good neighbor" greetings with Judge Joseph Fromberg, W. M. of Benjamin Franklin Lodge, Washington, D. C.

Benitez Conveys Local Masons' Greetings To U. S.

By JOSE A. LANSANG
of the DMHM Staff

Washington, D. C. (By Air-Mail)—Greetings from Philippine Free Masonry were extended to American Masons by Dean Conrado Benitez as some of 150 of them gathered at a banquet at the Mayflower Hotel here, given recently by the Benjamin Franklin Lodge No. 50, F. A. A. M. for its charter members. Dean Benitez who is a Past Grand Master of Masons in the Philippines and member of the Joint Territorial Commission on Philippine Affairs, was present at the function together with his niece, Miss Enya Gonzales who sang two solos which were warmly encored.

The message voiced by the Dean carried the friendly wishes of Philippine Masons for their fellow members and assurances of the cordial cooperative spirit of this organization in the Islands for similar bodies in America.

The banquet, which was followed by

dancing, was attended by high officials of Masonic and affiliated orders in the District as guests of honor.

Judge Joseph Fromberg, special assistant to the Attorney General presided over the program as Master of Benjamin Franklin Lodge and introduced the other main speakers, District Grand Master Paul B. Cromelin and District Junior Grand Warden Needsam C. Turnage.

In the opening address Judge Fromberg, who with Dr. A. Harry Ostrow, was the moving spirit in the new lodge, declared "there are sinister influences that seek to bring here from Europe the hydra-headed forces of hatred."

"Freemasonry," he asserted, "will take its place with others and say that hatred will not come within our borders. Masonry will preserve America in its original institutions."

PERSONALS

Iloilo Lodge No. 11

(Iloilo, Panay)

The Sublime Degree of Master Mason was conferred upon Bro. Cua Eng Chong, Assistant Manager of Dy Buncio & Co., Inc., on May 22, 1937. The Lodge was opened at 5:30 by the Master, Wor. Bro. Fortunato R. Ybiernas, who conferred the First Section of this degree, assisted by the Senior Warden, Bro. Jose Fullon, in the West, and the Junior Warden, Bro. Eduardo Hibionada, in the South. The Second Section was conferred by Wor. Bro. Felipe Carbonilla, P. M., as King Solomon, assisted by Bro. Jose Fullon as Hiram of Tyre, and Bro. Jovito Estandarte as Senior Deacon. The Lecture was delivered by Wor. Bro. Felipe Carbonilla; the Charge by Wor. Bro. Fernando Ramirez, P. M. and Secretary of Acacia Lodge No. 78. Wor. Bro. Fortunato R. Ybiernas congratulated the newly raised brother. There was a good number of brethren present, among the sojourners being Wor. Bro. Roman Tuazon, P. M. of Daguhoy Lodge No. 84.

The Lodge was closed at 8:30 P. M. and the brethren were entertained at the Chinese Chamber of Commerce Hall by the candidate who offered refreshments served by Bro. Wong Top of the "Kee Soo Restaurant."

* * *

Pilar Lodge No. 15

(Imus, Cavite)

Wor. Bro. Hipolito Garma, assistant commanding officer of the McKinley

cadre, will henceforth hold the rank of Lieutenant-Colonel. He has had a long and distinguished record of service in the Philippine Constabulary where he headed the Quartermaster Corps. He is Master of Pilar Lodge No. 15.

* * *

Mount Mainam Lodge No. 49

(Naic, Cavite)

Letter has been received from Bro. Guillermo Manalo of the U. S. S. Barker Asiatic Station now in China waters, sending his greetings to the brethren. Bro. Manalo said in his letter that he, together with Bros. Leshe LeRoy Tomlinson and Gregorio Layba, visited Amity Lodge No. 106 and had occasion to witness the conferring of the 2nd and 3rd degrees. He mentioned also that they represented this Lodge in the ceremony of the Installation of Very Wor. Bro. Hua Chuen Mei as R. gnt Wor. District Grand Master for China and also of the inauguration of the District Grand Lodge for China by Grand Master Joseph H. Alley. Heartfelt thanks to Bros. Manalo, Tomlinson and Layba for so representing this lodge at so important an occasion.

* * *

Nanking Lodge No. 108

(Nanking, China)

Wor. Bro. James K. Shen, Master of Nanking Lodge No. 108, arrived on the Gneisenau on his way to Europe, June 1, 1937. Wor. Bro. Shen is a General in

the Chinese Army and assigned to the Central Hospital in Nanking as Superintendent and Director. He was entertained by Wor. Bro. Victoriano Yamzon and fellow Rotarians during his stop over in the City.

* * *

Makiling Lodge No. 72

(Calamba, Laguna)

Mrs. Adela del Pino de Chioco of Canlubang, Laguna, died on May 11, last, after a lingering illness. She is survived by her husband, Wor. Juan O. Chioco, of Makiling Lodge No. 72, and two daughters. Funeral services were held in Sto. Domingo, Nueva Ecija, May 13, attended by many brethren from Makiling Lodge No. 72, headed by the principal officers of the Lodge who with their families and friends, made the roundtrip covering a distance of over 400 kilometers.

One more entered apprentice was added to the Lodge's membership when Mr. J. Pedro Trinidad was regularly initiated on Saturday, June 5, by a special team composed mostly of enthusiastic Past Masters of High Twelve No. 82. Wor. Bro. Gregorio Cariaga presided in the East during the entire ceremony.

During the later part of May and early in June, Wor. Bro. Engracio L. Valmonte, Master of the Lodge, made several fraternal visits to the houses of his brethren.

* * *

Bagumbayan Lodge No. 4

(Manila)

Wor. Bro. Floro A. Santos left on the "President Grant" on May 22, 1937, for China and Japan on a forty-day vacation. Wor. Bro. Santos has not been in the best of health and this much needed vacation will set him up right. Then we can see him at the Lodge often again.

Bro. Jose P. Buensuceso who had been assigned to the Hongkong offices of L. R. Nielson & Co. is back in the City again.

Bro. Luis Duka is expected in Manila during the first week of June to arrange for the accommodation of his daughter Rosemary, a student of the Philippine Normal School.



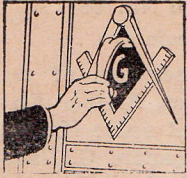
When the M. W. Grand Master visited Pearl River Lodge No. 109 at Canton, China, June 8, 1937, and installed Wor. Bro. David Wai Kwok Au, as Deputy District Grand Master for China.

THE PIONEER SHOE SHOP

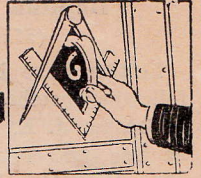
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WHAT OUR LODGES ARE DOING



Manila Lodge No. 1

(Manila, Philippines)

Brother Otis Leonard Vanderford, who was raised January 23rd, 1907, and has since maintained his membership in good standing for 30 consecutive years, was voted the honorary Life Membership, and presented with his first Life membership card, for 1937. Brother Vanderford retired sometime ago from his position as Chief of the Manila Fire Department. He has returned to the United States, where he expects to remain about a year, when, his health permitting, he may return to the Philippines.

On April 20, 1937, Messrs. James Seldon Baker and Robert Edgar Cecil were made Entered Apprentices.

The same degree was also conferred on Mr. Michael Robards, as courtesy for Hugh L. Bates Lodge No. 686, F. & A. M., Hamilton, Ohio.

* * *

Service Lodge No. 95

(Manila, Philippines)

On May 14th, 1937, Service Lodge conferred the Entered Apprentice Degree upon two candidates. The first, Harold Robert Miller, a candidate of Service Lodge, and the second, H. L. Baker, a candidate of Tupas Lodge No. 62, Cebu.

On May 28th, 1937, Bros. Clair Nicholas Burke and Harold Robert Miller were passed to the Degree of Fellowcraft Mason by Service Lodge.

Bro. Albert J. Eastman has been ill but is recovering at his home in Cavite.

* * *

St. John's No. 9

(Manila, Philippines)

The 234th Special Meeting of St. John's Lodge No. 9, was convened at the Lodge Hall at 8:00 P. M. on Monday, April 26, 1937, for the purpose of conferring the First Degree of Masonry on Mr. Francis Edward Blanc, who had, at our Stated Meeting for the month of April, been elected to receive the degrees of Masonry in St. John's.

The Lodge was opened in the First Degree and proceeded to confer the Entered Apprentice Degree upon Mr. Blanc by a team composed as follows:

Worshipful Master, Earl J. Green; Senior Warden, Frank C. Miles P. M.; Junior Warden, Frank S. O'Brien; Senior Deacon, Allen L. Dwyre; Junior Deacon, Frederick S. Scheben; Senior Steward, Joseph F. Boomer, P. M.; Ju-

We have received many pictures of Masonic affairs from Lodges all over the Islands intended for publication, but we regret that the pictures cannot be printed in "The Cabletow" for lack of appropriation for the purpose. We suggest that an amount of P3.00 be included when forwarding these pictures to cover cost of the cuts.

nior Steward, Charles S. Salmon, P. M.; Marshal, Mark Nestle, P. M.; Perambulation, Jean A. Harris; Working Tools, David Innis, P. M.; Apron Presentation, Seldon W. O'Brien, P. G. M.; Charge, Joseph F. Boomer, P. M.; Lecture, Frank S. O'Brien.

After the work had been completed the Master took opportunity of thanking all the Brethren present for their attendance and particularly those who had so willingly and loyally responded to the call for help in conferring the Degree. Although the team had had only a few hours to prepare themselves, the work was completed in an exemplary manner. The Lodge has much to be proud of in the splendid spirit and quality of work Brother Dwyre our recently raised Brethren, displayed. Brother S. O'Brien, delivering the difficult lecture of the Entered Apprentice Degree for the first time, received the special commendation of the Master, as did Brother Earl J. Green, who conferred the obligation.

The ability of the Lodge to organize a full Degree team on but a few hours notice and to secure such an excellent turn-out in membership during the hot season in Manila demonstrates more eloquently than mere words the fine fraternal fellowship existing in the Lodge and the interest and cooperation of its members. St. John's will still take second place in these respects to few, if any, Lodges in the Philippines.

Wor. Brother C. S. Salmon entertained the team at his home with a watermelon feast.

* * *

Isagani Lodge No. 96

(Tarlac, Tarlac)

The Lodge was compelled to hold meetings every Saturday during the months of April and May, conferring Degrees on several candidates.

On April 24, 1937, the Third Degree of Masonry was conferred upon Bros.

Lorenzo Samonte, Albert M. Lang, and Juan S. Matias. The work was done in the presence of W. Bro. Jose C. Velo, Grand Lecturer of the M. W. Grand Lodge, who made a surprise visit to the Lodge on the occasion, accompanied by three other brethren from Manila Lodges who had kindly consented to help in the work.

* * *

Acacia Lodge No. 78

(Iloilo, Panay)

On the evening of May 19, 1937, the Sublime Degree of Masonry was conferred upon Bro. Romulo Y. Mendoza of Pampanga Lodge No. 48. The brethren composing the team were as follows:

First Section:—Bro. Leodegario Celis as Worshipful Master; Bro. Jose Fullon, Senior Warden of Iloilo Lodge No. 11, as Senior Warden; Wor. Bro. Felipe Carbonilla, P. M. of Iloilo Lodge No. 11, as Junior Warden; and Wor. Bro. Olimpio Magat, P. M., as Senior Deacon.

Second Section:—Wor. Bro. Fernando Ramirez, P. M., as King Solomon; Bro. Leodegario Celis, as Hiram of Tyre; and Wor. Bro. Felipe Carbonilla, as Senior Deacon, assisted by Wor. Bro. Olimpio Magat and Bro. Vicente Gustilo, as No. 1 and No. 2 Fellow-Crafts, respectively.

The Lecture was delivered by the Senior Warden of the Lodge, Bro. Leodegario Celis; the Charge by Wor. Bro. Manuel Blanco, P. M. of Iloilo Lodge No. 11; and the Congratulation by Wor. Bro. F. Tuazon, P. M. of Dagohoy Lodge No. 84.

The Lodge was closed at 8:35 P. M., the brethren enjoying the fraternal supper offered by the candidate, the Principal of the Iloilo Trade School.

* * *

Keystone Lodge No. 100

(Corregidor, Cavite, P. I.)

On June 5, 1937, the Third Degree of Masonry was conferred upon Bro. Atilano Estorga by the regular officers of the Lodge.

Bro. Liberato J. Gomez reports an increase in his family in the form of a baby girl born May 15, 1937, in Calaca, Batangas.

Bro. Luis A. Sevilla is sick at the Post Hospital.

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Dapitan Lodge No. 21

(Manila, P. I.)

Letters have been received from the following brethren:

Brother J. E. McCulloch reports that he has just returned from Fort Benning, Georgia, where he took an examination for promotion; he sends his best regards to the brethren.

Brother Meliton E. Samson is now stationed at Rio Guinobatan, Masbate. He works as an accountant with a mining firm there.

Wor. Bro. Macario V. Linsao is at present stationed at Legaspi, Albay. He is in charge of the P. C. C. Automotive Department in the Bicol region.

Wor. Bro. Temistocles Elviña has just returned from a business trip to Iloilo. He says he can be located now at his store "La Nueva Ecijana" at Rizal Avenue.

* * *

Commonwealth Lodge No. 57

(Manila, P. I.)

At the Special Meeting of Commonwealth Lodge No. 57, Bro. Nicolas B. Adonis, was raised to the sublime degree of Master Mason. Before his raising a delicious dinner was served to the visiting brethren and members of the Lodge at the corridor of the spacious Social Hall of the Temple. The work was performed by the special teams of Bagumbayan Lodge No. 4, headed by Wor. Bro. Jose V. Velo, Senior Grand Lecturer, in a very dignified manner.

* * *

Bataan Lodge No. 104

(Balanga, Bataan)

On April 18, 1937, an invitation for an Inter-Lodge get-together was received from Pampanga Lodge No. 48. Considering the good purpose of the invitation, we agreed to accept it and forthwith sent a delegation to attend the gathering. On the morning of May 23, at about 8:30 o'clock, seven members of our Lodge left Balanga on the regular bus, arriving at San Fernando at about 10:50. Upon arrival, we proceeded immediately to the Rizal Memorial building located at the Provincial garden, where we were cordially met by the host brethren and a sumptuous dinner served us.

* * *

High Twelve No. 82

(Manila, Philippines)

(Bro.) Dr. and Mrs. Mauro Baradi are the happy parents of a 7-pound baby girl born at St. Luke's Hospital, May 31, 1937, at 3:35 P. M. Both mother and baby are doing well. Dra. Adela de los Angeles was the attending physician.

Wor. Bro. Dominador B. Ambrosio and Brother Domingo C. Bascara met with an accident on their way to Ma-

Magindanan Lodge No. 40

(Cagayan, Or. Misamis)

On Monday, June 7, at 7:30 p. m., a banquet in honor of Bro. Dionisio N. Escobar, Assistant Engineer of Or. Misamis, who has been transferred to Luceña, Tayabas, was held at the Cagayan de Oro hotel and grill with the following present.

Abellanosa, R. U., Caburian, F., Chaves, C., Erfe, D. Q., Escobar, D. N., Go Ana, Hipona, V. C., Pabayo, A. A., Suniel, M. Y., Velez, N. M., Alcid, B. F., Ablaza, M., Avanceña, P., Caleso, J., Bautista, F., Fernandez, E., Ganoy, S. L., Bunuan, A. E., Shapit, A. P., and Atty. Galareta, D.

Among those who spoke at the occasion were: Bro. Alcid, Bro. Cañeso, Bro. Ablaza, Bro. Bunuan, Bro. Avanceña, Atty. Galareta and W. Bro. Hipona. W. Bro. Shapit acted as toastmaster.

The following day, Tuesday, Bro. Escobar left on the S. S. *Luzon* for his new station.

* * *

Mount Huraw Lodge No. 98

(Catbalogan, Samar)

The Lodge gave a despedida party on April 10, last, for Bro. and Mrs. Joaquin L. Panis who left for Albay on the following day. Bro. Panis (40) has been given a new assignment as district engineer for Albay province.

The Lodge is now functioning without the other two Lights. Bro. Inocencio Tansima, S. W., is spending an extensive vacation in China with his family. Bro. Dr. Francisco Tan, J. W., is in Manila taking a post graduate course in the School of Public Health and Hygiene of the College of Medicine, U. P.

Bro. Lieut. Jesus F. Pastrana is spending a well-earned vacation for three months in Calbayog with his better-half. Bro. Pastrana has been in the headquarters of the Philippine Army in Manila.

The following brethren had gone to Manila during this summer: Wor. Bro. Lao Hoo for business and official duties as district Consul for China in Samar; Wor. Bro. Gonzalo Villarín and Bro. Manuel I. Japzon to conduct their children to school in the city; and Wor. Bro. Vicente R. Orgiles to get his daughter Paquita, who graduated from the San Juan de Dios Hospital as a nurse.

Mrs. Juana Cervero, wife of Wor. Bro. Luis Cervero, has been conducting classes in Catbalogan for teachers who are preparing to take the civil service examinations.

nila from Manaoag on May 25 near Marilao. They were confined to the Manila Sanatorium Hospital for several days where they were treated.

Tamaraw Lodge No. 65

(Calapan, Mindoro)

Immediately after the close of the school year 1936-37, Wor. Brother Eladio G. Castro, present active Master, together with Bro. Alejandro G. Calayan, both of San Teodoro District, Supervisor and Principal respectively, left for Manila to attend summer classes. They were to have taken the Teacher Examination in the City on May 15.

The new appointed Inspector for Tamaraw Lodge this Masonic year is Wor. Bro. Marciano Evangelista of Batangas Lodge No. 35. Bro. Evangelista's familiarity and personal contact with the brethren of Tamaraw Lodge before his appointment highly qualifies him for his new duties.

Brother Mariano Ramirez, principal of San Jose, Mindoro, is a recent visitor to Calapan. He speaks well of his place, and desires to return to San Jose to finish his projects there.

Wor. Brother Sisenando Bugarin, who has been ill for sometime, is still sick. His lingering illness is worrying his family. Our prayers for his quick recovery.

The following brethren have been very active this year, never having missed any stated meeting despite the fact that they reside 78 kilometers away from the capital where the Lodge Hall is located: Bros. Manuel Cudiamat, Gorgonio Jacob, Daniel Llave, all of Pinamalayan, Mindoro. Let there be more timber of this kind among the Craft.

Brother Potenciano Antonio, Principal Teacher of Pinamalayan, Mindoro, is now vacationing in Manila. He is taking summer course in the National University. Bro. Antonio will soon finish his B. S. E. course.

Brother Pedro Rabulan with his family has arrived for a short visit last April. He personally came to visit his "Mother Lodge" and have a chat with the brethren about his long absence in Iloilo as Supervisor of Hygiene and Sanitation. Brother Rabulan will establish his home in Calapan when he leaves the Government service which he thinks will not be very long. He reports that his mother has lost her sight due to old age.

Brother Doroteo Jacob, the Secretary, has sent circulars to all brothers regarding the operation and management of the Dormitory for Sons of Masons. Tamaraw Lodge congratulates the Committee for this accomplishment in behalf of sons of Masons.

Brother Chua Chin has recently arrived from China where he stayed several months with his aged parents. He is actually residing at 434 Jaboneros, as assistant manager of a Chinese firm. He reports that he received the letters sent him by the Secretary although he was in China. He is glad to be back again.

Seccion Castellana

THE CABLETOW

NOTAS EDITORIALES

4 y 14 de Julio



CUENTAN que el poeta Lamartine dirigiéndose a un Supremo Consejo de la Masonería dijo estas palabras: "Estoy convencido de que es del fondo de vuestras Logias que han emanado, en la sombra, al principio, después en plena luz, los sentimientos que han acabado por hacer la sublime explosión de que hemos sido testigos en 1789."

La Revolución Francesa que abarcó el periodo de 1789 al 1793 surgió porque las dinastías monárquicas estaban carcomidas y los regímenes estaban sostenidos por una aristocracia servil y generales ineptos. La labor de los enciclopedistas se intensificaba en la conciencia de las muchedumbres y las prácticas de la masonería se infiltraban en la conciencia de los pueblos.

El estallido que derrumbó La Bastilla el 14 de julio es todo un símbolo. Inició la protesta de un pueblo que se sabía soberano y que, sin embargo, se ahogaba entre las garras de una aristocracia podrida. Los ideales masónicos, que se forjaban en los talleres, se propagaban, y aunque la masonería no movió el brazo que hundió el puñal sus ideales influyeron para que la ciudadanía se aprestara para terminar con ciertos y descarados privilegios y proclamar la soberanía del pueblo como de derecho natural.

Pero estos principios ya entonces estaban consagrados en otro documento de valor transcendental para la humanidad: en el de la proclamación de independen-

cia de los Estados Unidos de América. El 4 de julio de 1776, o sea, años antes de la Revolución Francesa, el pueblo norte-americano proclamaba al mundo desde un rincón de Filadelfia que todos los hombres han sido creados iguales, que el Creador los ha dotado de ciertos derechos que no pueden ser enajenados, que entre esos derechos se hallan especialmente el de la vida, el de la libertad y el de adoptar los medios que juzgue mas oportunos para el logro de su mayor felicidad, que para asegurarse el goce de esos derechos los hombres han establecido para sí mismos gobiernos cuya justa autoridad emana del consentimiento de los gobernados.

En un banquete celebrado en Washington D. C. el 22 de febrero de 1899 el gran estadista americano William J. Bryan, adentrándose en el espíritu de este documento, en un discurso en que habló sobre la Misión de América, dijo lo siguiente entre otras cosas: "El principal objeto de los fundadores de nuestro gobierno fue el de asegurar para ellos y su posteridad las bendiciones de la libertad, y eso se ha seguido fielmente hasta estos días. Nuestros estadistas se habrán atacado mutuamente sobre cuestiones económicas, pero siempre han convenido en defender el gobierno propio como la idea capital de la nación. Se habrán atacado mutuamente sobre cuestiones de tarifas o de finanzas, pero siempre han estado unidos en su oposición a mantener alianzas con cualquier poder europeo. Bajo esta política, nuestra nación ha crecido en número y en fuerza. Bajo esta políti-

ca, su influencia benéfica ha circundado el globo. Bajo esta política, los contribuyentes se han librado de la carga y de la amenaza de una casta militar y se ha educado a los jóvenes mas bien en las artes de la paz que en la ciencia de la guerra. Para celebrar el 4 de julio nuestro pueblo siempre se ha reunido recordando la Declaración de la Independencia; renuevan en sus corazones el voto de defender las libres instituciones del país, y elevan sus voces para alabar la sabiduría, coraje y patriotismo de sus ancestros. Hasta hace un año, este sentimiento era universal. A este sentimiento han apelado los insurgentes de Cuba; este sentimiento fue el que determinó a nuestro pueblo a entrar en guerra contra España. ¿Habrá nuestro pueblo cambiado en tan pocos meses que ahora está dispuesto a hacer una apología por la guerra de la Revolución y forzar a los filipinos el mismo sistema de gobierno contra el cual *los colonistas* protestaron con fuego y con la espada."

Esta no fue mas que una voz de alarma de un gran estadista americano; pero el curso de los acontecimientos en nuestro país va demostrando que el genio de las instituciones americanas que tomó carne de realidad el 4 de julio de 1776 en el documento glorioso de la Declaración de Independencia es el que preside hasta ahora las relaciones entre los pueblos de América y de Filipinas.

Celebremos, pues, estas fechas como sublime reafirmación de ideales masónicos.

Del Ministerio Educativo Sobre los Hijos



ESCRIBIA un autor, allá por el siglo pasado, que la paternidad espiritual educativa ejerce sobre nuestra vida un imperio absoluto. — "Abrazándola toda, decía, su educación moral es el capítulo mas importante para nuestra existencia, de la cual dependen nuestra felicidad o nuestra desgracia perdurable."

No exageramos cuando decimos que

el ministerio espiritual educativo de los padres sobre los hijos empieza a ejercer su efectiva y natural influencia desde que el niño se desprende del claustro materno y busca, entre sus lloriqueos y sonrisas, la protección física y moral de sus padres. Y lo trágico en la vida es que los padres no se den cuenta desde entonces que la Providencia les inviste con esta nueva responsabilidad como nuevos iniciados en este sacerdocio de amor y educación filiales. Desde

entonces comienza el ministerio espiritual educativo de los padres sobre sus hijos, y que debe luego continuar constantemente en el hogar, en la familia, que es la médula de la nación.

Así—decía un autor—la escuela mas elemental, la escuela mas íntima, la de mas eficacia para todos los seres de ambos sexos, es el hogar doméstico, lo mismo para los seres mas humildes con el sublime silencio de las cotidianas faenas

(Cont. en la pag. 266)

NOTAS Y NOTICIAS

Obituario:—

Enviamos desde estas columnas nuestro mas sentido pésame al Hermano Dionisio F. Alejandro y familia por la muerte de su idolatrada hija Candalaria ocurrida el 11 del pasado mes de Mayo.

* * *

Notas de la ORIENTAL MASONIC CLUB:—

Esta asociación compuesta de elementos valiosos de la fraternidad celebró el mes próximo pasado su elección anual de directores habiendo sido elegidos los siguientes Hermanos:

Presidente, Eduardo del Rosario Tan Kiang; Vice-Presidente, Yu Kiatmin; Vice-Presidente, Cirilo Lim; Tesorero, Kong Chio Tao; Secretario, José S. Yok Peng, y miembros C. B. Ong Chun, Ong Yee Tong, Lim Siang Tiu, Ang Tian Su, Mariano Sia, Co Ban Kiat y Yu Ak.

A todos van nuestras congratulaciones.

* * *

De nuestro Hon. Comisionado. el M. I. Hermano Quintín Paredes:—

Hemos recibido una atenta y cordial comunicación de nuestro M. I. Hermano Quintín Paredes, Comisionado Filipino en Washington, en la que nos dice que el M. I. Hermano Conrado Benitez le ha puesto al corriente de los asuntos de nuestra fraternidad por la que siempre se ha interesado, y en la que nos pide enviamos sus saludos y recuerdos a todos los Hermanos de quienes siempre se acuerda.

Cumplmos aquí su fraternal encargo y por nuestra parte le decimos que siempre le tenemos presente en todas nuestras actividades y reuniones.

* * *

Notas de la Logia Pampanga No. 48.

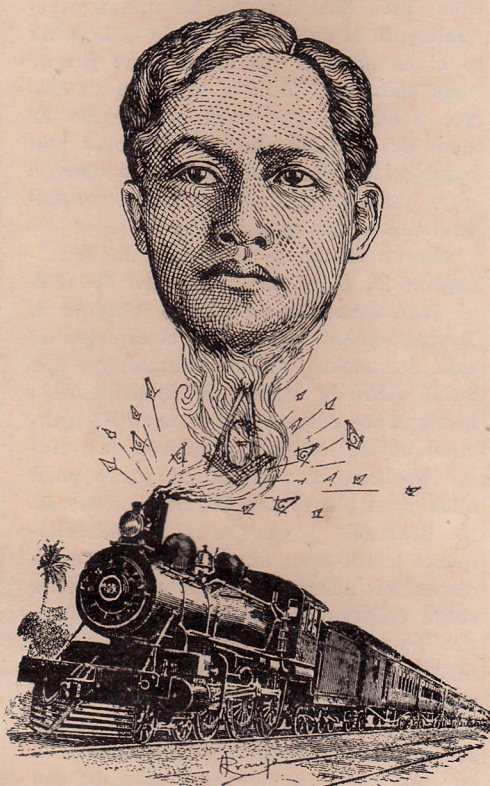
La Logia Pampanga No. 48 acaba de contraer una deuda de gratitud para con la Logia ACACIA No. 78, de M. L. & A. de los Valles de Iloilo, a la que desea expresar reciprocidad, por los trabajos por ella realizados, en deferencia a nuestra fraternal retención, en la iniciación, pase y exaltación del Her. Rómulo Y. Mendoza, miembro de esta Logia, actual Maestro Principal de la Iloilo Trade School.

La Logia Pampanga No. 48 por medio de la presente extiende a todos y a cada uno de los miembros de la Logia ACACIA No. 78, el sincero agradecimiento por la fraternal ayuda y desinteresada cooperación al responder generosamente a nuestra solicitud.

AGAPE FRATERNAL

El día 23 de Mayo de 1937, a invitación de la Logia Pampanga No. 48, estuvieron reunidos en el RIZAL MEMORIAL HALL, desde cerca de las diez de la mañana, once miembros de la Logia Isagani No. 96 el Ven. Her. Julian Esteban, Venerable Pasado: Ven. Her. Clemente Terso, P. M.; Ven. Her. Sixto Guiang, Tesorero; Her. Francisco C. Domingo, Segundo Vigilante; Her. Albert M. Lang; Her. Juan S. Matias; Ven. Her. Arcadio Evangelista, P. M.; Her. Lino Ignacio; Her. Jesus V. Evangelista, Primer Vigilante; Her. C. M. Santiago; y Her. Fabián Domingo, y con

Ven. Her. CANUTO NADURATA



Del Ferrocarril el Sultán es Nadurata Canuto, pues, no hay coche en Tutubán que no se mueva al minuto en cuanto levanta el... "pulgar".

ellos el Ven. Her. M. M. Ilano, Inspector de la Logia Isagani No. 96; y tambien el Her. Liberato E. Littawan, de la Logia Bud Daho No. 102. Estuvieron también un grupo de seis miembros de la Logia Bataan No. 104, compuesto de su Venerable Maestro, Her. Amado Banzon, Laureano Escalada, Ex-Venerable Maestro; Aniceto Reyes, Priber Diácono: Her. Norberto Gallardo, Secretario, Her. Adriano Sioson, Segundo Diácono: y Fabian Santiago, Primer Experto, acompañados por el Ven. Her. Buenaventura F. Alcíd de la Logia Angalo No. 63, Inspector de la Logia. Estuvo representada la Logia Leonard

Wood No. 105 por el Her. Basilio S. Calaguas, Tesorero de la Logia. El Ven. Her. Gervasio Ramírez, de la Logia Makawili No. 55, ex-Inspector de nuestra Logia, estuvo igualmente presente en la reunión, como no podía menos por el interés que siempre ha demostrado no solamente para el bien de la Logia sino también para el bien general de la Institución.

Veinte dos miembros de la Logia Pampanga estuvieron presentes; si todos no pudieron asistir ello es porque están esparcidos en varias partes del Archipiélago y en el extranjero. Dichos miembros son: Tirso Manabat, P. D. Navarro, Venerable Maestro, Nicanor D. Bondoc, Sergio Soliman, Lamberto Songco, Apolinario S. de Leon Ex-Venerable Maestro, Damaso Guevara, Juan Suñga, Antonio M. Quito, Juan G. del Fin, Ignacio C. Baluyut, Ciriaco Sarmiento, Justo M. Gomez, Ven. Her. Basilio Castro, Ex-Venerable Maestro, Albino C. Zabala, Isaac Santos, Jose L. Guinto, Ex-Ven. Maestro, Santiago Razón, Quirino Abad Santos, Ex-Venerable; Felix B. Bautista, Ex-Venerable, Her. Juan P. Santos, y el Secretario.

Antes de la hora del agape fraternal se tomaron varias fotografías de todos los hermanos invitados y miembros de la Logia Pampanga al pie del Monumento al Gral. Maximino Hizon situado en medio del Jardín Provincial, para conmemorar la ocasión.

Terminado el agape, a la hora de los brindis, fueron sucesivamente por el Ven. Her. Pelagio D. Navarro, Venerable Maestro de la Logia, presentados los siguientes:

Primero, el Ven. Her. Gervasio Ramírez; le siguió el Ven. Her. Apolinario S. de Leon, quien habló en tono enérgico, además del motivo de la reunion, sobre la necesidad de propagar la luz para contrarrestar las malignas insinuaciones que se propalan en contra de la masonería; de inculcar por todos los medios las doctrinas que informan a la institución; de abrir los ojos de la masa del pueblo, para desterrar el fanatismo, encareciendo a todos que se tomasen el trabajo de cumplir con el sagrado apostolado de descubrir la verdad al lado de doctrinas que embrutecen y embotan el sentimiento y la razón. Fué presentado el Ven. Her. Amado Banzon, Venerable Maestro de la Logia Bataan No. 104, quien en un magistral discurso que leyó ante el auditorio, demostró una vez más su conocimiento sobre materias masónicas. Le siguió en el uso de la palabra el Ven. Her. M. M. Ilano, Inspector de la Logia Isagani No. 96, quien entre otras cosas relató las peripecias porque atravesó la Logia Isagani que estuvo a punto de abatir columnas, y sólo se salvó por el tesón y

(Continúa en la Pág. 266)

DE CHARLA CON NUESTROS HOMBRES

“Los ideales masonicos estan encarnados en los de PATRIA“ nos dice el

Ven. Hermano JOSE GENEROSO

Hace de esto muchísimos años, muchísimo mas de veinte años. Veníamos por la carretera del Norte hacia Manila. Dos ruedas de nuestro coche se desinflan, y no hay con qué sustituirlas. Imprevisión del chauffeur. Había que emplear horas para arreglarlas, y se hacía preciso venir enseguida a Manila. Era bastante entrada la noche, y el tiempo se ponía malo. De pronto apareció en la lejanía la luz intensa de un coche. A juzgar por la velocidad con que venía, parecía que sus ocupantes tenían también nuestra misma precisión por llegar a Manila. Sin embargo, al pasar por nuestro lado, la voz pastosa de un hombre llega a nuestro oídos, y pronto nos dimos cuenta de que se había ordenado al conductor a que parase el coche. La misma voz pastosa, pero esta vez inquisidora, se dirige a nosotros ofreciéndonos graciosamente, galantemente, el uso de su propio coche. Acogimos la oferta como cosa providencial, y desde entonces tuvimos un nuevo amigo, el Hon. José Generoso.

Él fue el señor de la voz pastosa que no le importaba la incomodidad de parar el coche en plena carretera para ayudar al necesitado; él fue quien sin conocernos nos ofreció el uso de su propio coche; y por él fue que llegamos a Manila sin otros inconvenientes.

En el decurso de los años le admiramos de nuevo como servidor público. En la judicatura, en la cámara de representantes, en el senado, su actuación se ha distinguido siempre por esa nota en él característica, de servir sinceramente, espontáneamente, al necesitado, llámese éste ‘pueblo’ o llámese éste ‘individuo’.

Por servir se ha hecho masón y por servir continúa siendo masón. Es de los *camagones* dentro de la institución y siempre ha sido el mismo en sus ideales masónicos, sin que le cambiara un ápice los *remilgos* de la fortuna.

Hacia tiempo que deseábamos tener una entrevista con él para las páginas de esta publicación; pero era difícil encontrar un rato que nos fuera propicio. Son tantas sus ocupaciones en Malacañan como técnico que temíamos fuera un sacrilegio el distraerle.

Pero con él trabaja como “law clerk” el Ven. Hermano Cipriano Mateo y con su ayuda conseguimos un rato de charla como fuera nuestro deseo.

—Los ideales masónicos están encarnados en los de PATRIA—nos dice el Ven. Her. Generoso—y los masones filipinos debemos buscar mas fraternidad, mas unidad de acción y mejor desarrollo de actividades masónicas.

— Parece que usted no da mucha importancia a los trabajos ritualísticos?

—No deben quedar limitados a los trabajos ritualísticos los actos de la Ma-

sonería. Tengo para mí que si dedicáramos mas tiempo los masones a propagar entre profanos nuestros principios y la grandeza de nuestra Hermandad, no estaríamos ocupando en Filipinas una posición que hasta ahora no puede considerarse importante.

—Tengo entendido que usted viene de hacer un viaje por Mindanao

—Exactamente.....

—¿Quiere Vd. decirnos algo sobre la masonería y los masones de por allá?

—Sí, y muy a satisfacción mía, porque considero esta una buena oportunidad para hacer saber a los masones que leen el “Cabletow” las impresiones que he recogido en Davao y en Cotabato.

.....

—Fuí a Davao, como usted sabe, por deberes relacionados con el puesto que ocupo actualmente, e iba conmigo el Ven. Hermano Mateo Cipriano, de la logia DALISAY No. 14, quien como “law clerk” en la oficina del Presidente de Filipinas, trabaja conmigo. No creí que tendría oportunidad de verme con masones de aquella región, porque para el mucho trabajo que tenía que realizar, la estancia de diez días en Davao absorbería mi tiempo.

—¿Pero se encontró usted con nuestros Hermanos de Davao?

—Fue para mí una agradable sorpresa el ser visitado al día siguiente de mi llegada a Davao por masones de la localidad. Supieron que yo había llegado, y con ese espíritu de buena voluntad tan saliente y apreciado en la institución masónica, aquellos hermanos se pusieron a disposición mía y del Her. Cipriano, diciéndonos que era para ellos un deber y una satisfacción sernos útiles.

.....

—Nos invitaron a varios agasajos, pero la falta de tiempo solo nos permitió asistir a dos, efectuados por la noche: una cena en la que fuimos huéspedes un ex-venerable maestro de una logia de Negros Oriental, que estaba de paso como turista en Davao, el Her. Cipriano y yo, y otra cena de despedida a un miembro de la logia SARANGANI, de Davao, con motivo de su traslado a Cebú como ingeniero auxiliar.

.....

—En estas dos reuniones solamente tomaron parte masones, y fue alentador ver reunidos en aquellos actos a unos treinta masones de la localidad, entre ellos uno o dos americanos y tres o cuatro chinos.

.....

—Los discursos que se pronunciaron, la charla entre los concurrentes y las atenciones de que fuimos objeto los huéspedes, fueron una espléndida manifestación de la vitalidad masónica en la

región de Mindanao, y de lo cumplidores que son de los principios de la institución los masones de aquella apartada porción del Archipiélago Filipino.

—¿Y qué nos dice usted de los miembros de la logia Sarangani?

—Me informaron que los miembros activos de la logia SARANGANI ascienden a unos cuarenta, y que, no obstante, residir algunos en sitios alejados, como de unos cincuenta o sesenta kilómetros de la ciudad, con dificultad de comunicaciones, la puntualidad en la asistencia en las tenidas de la logia era la nota característica.

.....

—Les dije a los Hermanos de allá que me admiraba la envidiable organización con que funciona la logia SARANGANI y la fuerte vitalidad del espíritu masónico que sus actos demostraban, debiendo ser ello motivo, no precisamente de orgullo puesto que el masón no debe ser orgulloso, pero sí de satisfacción, porque aún en provincias muy importantes, y aún en Manila, existen logias con apenas doce o quince miembros, que celebran sus tenidas con escasamente siete, o sea, el número reglamentariamente necesario para llevar a cabo una reunión masónica.

.....

—Conocí a un Hermano que, habiendo llegado a Davao hace años como un simple obrero en obras públicas, por sus propios esfuerzos y su personal dinamismo, ahora es uno de los propietarios en Davao y el dueño del mas grande servicio de transportación de trucks en la provincia.

.....

—Conocí también a otros Hermanos que, mediante sus propios méritos, son ahora profesionales y de vida acomodada en la misma provincia.

.....

—Estando en Davao, tuve necesidad de ir a Cotabato, por tierra, en cumplimiento de deberes oficiales. Fue para mí una agradable sorpresa, después de hacer una recorrida de mas de doscientos kilómetros en automóvil, en carreteras de tercera clase en su mayoría, ser recibido a treinta y dos kilómetros de la población de Cotabato, por un comité de miembros de la logia KUTANG-BATO, que habían ido a saludarnos en nombre de su logia y con empeño ofrecernos alojamiento en la casa del Venerable Maestro.

—Y cómo se habían enterado de su ida a Cotabato?

—Sin que supiéramos el Hermano Cipriano y yo, algunos miembros de la logia SARANGANI telegrafiaron a Hermanos en Cotabato participando nuestra llegada.

(Continúa en la Pág. 266)

PLANCHAS DE CUBICACION

DERECHO PARLAMENTARIO MASONICO

(Continuación)

38. Las enmiendas propuestas o recomendadas por el Comité informante tienen preferencia sobre las propuestas por un hermano cualquiera y deberán ser discutidas y votadas con anterioridad.

39. LLENAR ESPACIOS EN BLANCO.— Esta es una forma de enmienda muy especial. Hay mociones o resoluciones que, en vez de consignar una cantidad, o un número o un plazo, determinados, los dejan en blanco, para que cualquier miembro de la reunión pueda proponer el número, la cantidad, o el día o la fecha, según sea el caso. Por ejemplo: —Se resuelve que se nombre un comité especial de..... miembros, etc. —El número de miembros está en blanco para que cualquiera pueda presentar una proposición.

La especialidad de esta enmienda está en que, en sí misma, no debe considerarse como enmienda, sino como una proposición independiente sujeta a re-

glas propias. Así, pueden presentarse cuantas proposiciones se quieran para llenar el espacio en blanco sin necesidad de estar cada una secundada. Y tales proposiciones— no importa su número —se someterán a la Asamblea en esta forma:—Si se trata de números, se someterá primero el número o la cifra más baja y si se trata de plazos, se someterá primero el plazo más largo, y así sucesivamente, hasta llegar al número o cifra más alta y al plazo más corto.

40. POSPONER INDEFINIDAMENTE. — La moción de posposición indefinida la presentan los enemigos de la moción principal para matar esta última o abandonarla. Su objeto es suprimir o quitar el asunto de la consideración de la Asamblea. Esta moción es inenmendable, pero es debatible, y el debate girará sobre el fondo mismo de la cuestión planteada.

Algunas autoridades masónicas cre-

en, con razón, que esta moción no debe presentarse en una Logia masónica, al igual que la moción de levantamiento de sesión o la cuestión previa. La moción de levantar la sesión es contraria a la prerrogativa del Maestro de levantar o suspender los trabajos a su discreción. La cuestión previa que corta un debate por lo sano es antimasonica, por lo mismo que supone una descortesía para los hermanos que todavía quieren hablar. Por la misma razón, la moción de posposición indefinida que propone la muerte del asunto, debe considerarse como contraria al espíritu de la Institución. Lo mejor es—dicen—llegar a la votación directa; proponer la desaprobación sería antifraternal.

El Maestro de una Logia decidirá, según su mejor discreción, si una moción de proposición indefinida debe declararse fuera de orden o no, en cada caso.

(Se continuará)

Del Ministerio Edu...

(Continuación de la Pág. 263)

nas de los braceros, que para los poderosos con el aparato y bullicio del lujo; si esta escuela elemental de nuestros sentidos y de nuestros afectos que es a nuestra educación moral lo que el ejercicio y práctica de cualquier arte viene a ser al genio del artista la revelación externa de sus facultades para la inmortalidad de sus obras, si en esta íntima escuela no nos preparan y aleccionan los padres y parientes para realizar el verdadero sentido de nuestra vida y misión, es punto menos que imposible puedan hacerlo las escuelas públicas, en cuyo frío ambiente no palpita como en el hogar doméstico el verbo de la vida y fuerza, que, como afinidad, atrae las moléculas, como atracción, sostiene los mundos, como fuerza productiva, renueva toda la naturaleza, como movimiento, anima y embellece el Cosmos, como calórico, es la vida de la Humanidad, como afecto, es el germen de todo lo grande y bello entre los seres racionales, como sentimiento, es la inspiración en raudales de poesía y de belleza de todos los genios!

Afortunadamente para nosotros este es el ambiente en que se mueve la familia filipina. Este es el espíritu que

De Charla con...

(Continuación de la Pág. 263)

—¿Y cuáles fueron sus impresiones de Cotabato?

—En esta localidad encontré el mismo acendrado espíritu de hermandad y la misma espléndida manifestación de vitalidad masónica que hallé en Davao.

.....

—Espero que estas ligeras informaciones sean de interés para los Hermanos que leen el "Cabletow" y que aún no han estado en Davao y Cotabato, o que no han tenido una oportunidad de saber cómo está la masonería en aquellas localidades. Pueden estar seguros de que allá cuentan con Hermanos cuyos corazones, al unísono con los suyos, laten a impulsos de los principios masónicos, que tantos hombres útiles ha proporcionado y proporciona a la humanidad.

preside su organización, y, aunque pudiera suceder que los cabezas en algunos hogares filipinos no tuvieran la preparación suficiente para promover y desarrollar una educación moral propia en los hijos, siempre existe en ellos el sentimiento filial enraizado en sus entrañas y que les acondiciona para este

Notas y Noticias

(Continuación de la Pág. 264)

esfuerzo aunados de los pocos que quedaban para sostenerla a toda costa, hasta que se la trasladó a la cabecera de Tárlac, que hoy es el asiento de la Logia. Hay, según el orador, la confiada esperanza de que la Logia servirá sus fines para la difusión de la luz en aquellos Valles.

Tan simpática reunión tenía por objeto cimentar los lazos de fraternidad y verdadero espíritu de camaradería que debe reinar entre todos los hermanos de la Institución, especialmente los que se hallan en los valles circunvecinos.

La reunión terminó ya cerca de las tres de la tarde después de que todos y cada uno de los miembros de las Logias respectivas se hicieran conveer levantándose uno a uno.

sublime ministerio.

Es tan sólo saber apereibirlos de su alta misión espiritual, y la masonería, como ciencia moral por antonomasia, no ha de de regatear sus energías para que los padres ejerzan propia y sabamente sobre sus hijos su ministerio espiritual educativo.

DE COLABORACION

EL DIARIO PERSONAL DE JOSE RIZAL

Por EDUARDO L. CLAUDIO P. M.

(Continuación)

25. LUNES 88 77
Sillas en el Salon del Prado 50
Apenas si me he divertido en el Salon viendo pasar las mascararas. Había a mi lado una joven hermosa, ojos azules, una sonrisa agradable.
(13) He ido á visitar a la familia de Domingo.

26. MARTES 89 27
Anoche estuvieron en una casa de su confianza los dos Esquiveles, Lete, y otro más. Uno de ellos se permitió burlarse de varios paysanos... y los demás todos contentos. Todos eran amigos.

Btami ar rebastí pere vuemfi quvasem hetterna da enorledar.

(Nota:—No estuvo más que Pepe Esquivel; su hermano, nó. Aguirre y Soro, que es canario. Si alguien se permitió la burla que aqui manifiestas (aunque es verdad) no quiere decir que por ello estuvieron los demás... contentos. ¡Protesto! Tu amabilidad disculpará mi indiscreción.

Tuyo

Lete)

27. MIERCOLES 89 29
(1) Alcohol para huesos 50
Suscripciones 17 75

28. JUEVES 107 54
(1) Bugias 1 25
(1) Sellos 60

Hoy han estado en casa Graciano y Figueroa.—Lete me dió una noticia que me agradó bastante si es verdadera, pero que no me satisfizo. En fin lo que en un lado se pierde se gana

en otro.
He dagamdodi rur odaer vimlse um, arpeñit.

MARZO

1. SABADO
(1) Un libro (Valero) .. 10
(1) Tranvía 20
Suscripciones 3 05
Repaso del Grado 30

Nos hemos reunido en casa de Dn. Pablo, Antonio, Sanmarti, Paco Esquivel, Estevan, Figueroa, Lete y yo. 33 35

2. DOMINGO
Criadas 9 76
Arreglo de Camisas 50
3. Lunes 43 61
Baston 4
47 61

4. Martes
Por mi chaquet y chaleco 10
(14) Suscripciones 1 50

59 11
5. Miercoles 59 11

(1) El Imparcial v el Día 2
61 11

7. Viernes
(1) Cal 25
(1) Cartas y (sic.) 35
(1) Un periódico 10

Hemos tenido operación con Mariani.

Esta noche asistí a unas lecciones de ingles en el Ateneo por el Sr. Shutz.

61 71

8. SABADO
Hoy leyó Campoamor en el Ateneo sus tres poemas El Amor a la muerte, Cartas de una santa, Como rezan las solteras. Pude haber entrado pero no quise.

Sigue llamando la atención el Padre Mon, por el sermón que predicó en el

oratorio del Corazon de Jesus.

9. Domingo 61 71
(1) Café 1
(1) Sereno 15

BERMEJ—

Cunanan y Ventura vinieron a visitarme. Estuvimos hablando sobre varias cosas.

10. Lunes— 62 88
(1) Peluquero 50
(1) Un periódico 10
10. Martes 63 46
Gramática alemana 3

He recibido una carta de tío Antonio en que se me dice qué se ha vuelto loca señora Ticang.

13. Jueves 66 46
Suscripciones 7
Un alfler 3

Este día vino Carranceja de Santander.

15. Sabado 76,46

Hoy he visto a Dn. Quintin Meynet en la calle de Atocha, según él hace 18 meses que faltó de Manila —Está como siempre.

Llaman mucho la atención unos artículos de "El Progreso" que ha sido en este sólo día dos veces denunciado.

Nos hemos reunido en casa de Dn. Pablo, Lete, Sanmarti, Esquivel (Paco), Estevan y yo.

Hoy otra rifa de los artistas.

Hoy me he acordado mucho de mis hermanas sobre todo de la María.

(Se continuará)



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