

The Cable Tied

Vol. XV

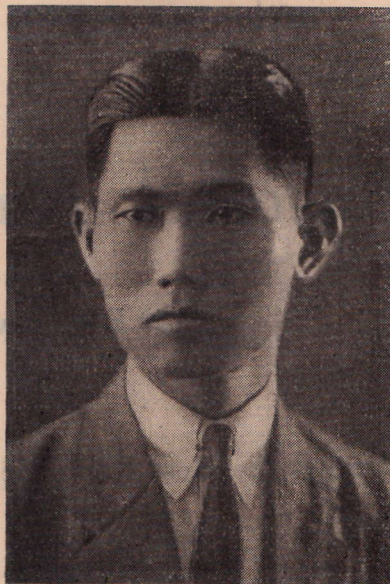
Manila, P. I. August, 1937

No. 3

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

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

AN ACTIVE SECRETARY



Wor. Bro. Marciano Guevara, P.M.

Secretary of Rizal Lodge No. 22, F. & A. M. which

has the distinction of having as members, men

holding responsible positions in the

National Government.

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

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THE CABLETOW

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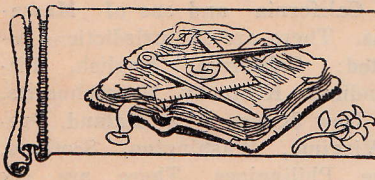
THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 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., August, 1937

No. 3



Editorial



Let Friendship Prevail Among Us



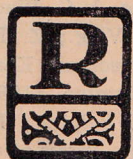
WE Masons of the Philippines must have more of the fraternal spirit among ourselves if the permanence of our Institution is not to be sacrificed. It is not sufficient that we address one another as Brothers within the four walls of our Lodges; above all, it is necessary that in actual life we feel like brothers toward one another and govern our acts accordingly.

Something, to begin with, should be done within our Lodges to make friendships more real than merely apparent. That something is aside from the ritual alone of the Fraternity which, in itself, is a force for unification and faith. Masons must get acquainted within a

Lodge, must not leave the precincts of that Lodge without knowing one another well. As it is today, when they meet outside they often act like strangers, and that is to be regretted.

We need more cohesion, a deeper understanding among ourselves, a more sincere feeling of equality toward one another in social affairs where we happen to be. Masons must not be snobs, much less to their fellow Masons. We are, after all, but a small brotherhood to whom the uses of propaganda are unknown and unless we cling to one another more closely there is danger of our completely losing our identity in a land where there is need of our influence to counteract the forces of Bigotry.

No Time For Fault-Finding



RESPECT for constituted authority is one of the chief attributes of Democracy. As a matter of fact, without that respect a democratic government may not exist. Assuming that the people express their free will through the Ballot, they whom the people exalt to office are entitled to our respect.

In a dictatorship there is none of this respect; there is only submission to a totalitarian will — servility. The people have no chance to show their respect through spontaneous means; theirs is only to obey and say yes, and that is subjection Democracy cannot tolerate.

Let this be an admonition to our minorities who may be embittered by more or less personal grievances. Let them consider that this time is not propitious for fault-finding because the Commonwealth is just starting and the road is not very smooth. We ask them especially to remember that the coming here of the American trade experts this month must not be marred by any untoward act on their part. We must have harmony, at least during the experts' presence here, and thus give ourselves a chance to be heard and them to judge us calmly.

THE GOD OF RIZAL

To DOUBT of the existence of God would be to doubt of one's own conscience; and consequently that would be doubting everything; and, then, what would life be for?

Now then, my *faith* in God, if the outcome of a process of reasoning may be called faith, is *blind* in the sense that it knows nothing. I neither believe nor disbelieve in the qualities which many attributed to him. I smile before the definition and lucubrations of theologians and philosophers of that ineffable and inscrutable Being.

I do not think that *revelation* is impossible. I rather believe in it but not in the *revelation* or *revelations* that each religion or all religions pretend to possess. When one examines them, checks them, and scrutinizes them, he cannot help but recognize in all of them the human trace and the seal of the time in which they were written. No, man makes his god out of his own image and semblance, and then attributes to him his own doings, just as the Polish magnates chose their king in order to impose upon him their will later. And all of us do likewise. Your Reverence also does it when you tell me: "He who made the eyes, will he not see? He who formed the ears, will he not hear? Pardon me, Your Reverence; but since we have talked about the bull of Anacreon, let us hear him bellow: "He who made the horns, will he not know how to horn?" No, what is perfect to us might be imperfect to God.

No, we should not make a god out of our image, poor dwellers, that we are of a small planet lost in the infinite Space.—*Rizal, excerpts from his letter to Father Pablo Pastells, April 4, 1893, Dapitan.*

Clear Accounts For Lodge Recommended

At the Grand Masters' Conference held this year in Washington D. C., Bro. Seth Cole, Chairman of the Committee on Budget and Finances of the Grand Lodge of New York, made the following pertinent remarks which every lodge of our Grand Jurisdiction may well take note of.

AUDITING. A proper audit of the financial transactions of a Lodge is of primary importance. Only in this manner can errors in fiscal policies be detected and a correct check on financial transactions be had. The work should be done by competent persons. Wherever possible the services of a skilled accountant should be availed of. It is no reflection upon the Secretary, Treasurer or Trustees of a Lodge to have a thorough audit made at least once a year. Some officials look upon an audit as a suspicion of dishonesty. It is far from that. It represents a sound business practice and one that will contribute much toward the maintenance of financial security.

BONDS. It is a mandate of good business policy that all persons who handle moneys of others should be bonded. No exception should be made in case of lodge officials. The Secretary and Treasurer of every lodge should be bonded and also the Trustees, if they handle lodge finances. Surety Company bonds are the only truly satisfactory instruments. For obvious rea-

Strange History Is Behind Wooden Gavel

Recently Lt. R. R. Pease, secretary, presented Far East Chapter No. 15, National Sojourners, with a gavel which has a strange history. It was made of wood from one of the 16th square molave uprights of the Santa Clara Convent, adjacent to historic Fort Santiago.

This convent was built in 1630, and according to the wood technician of the Bureau of Forestry, the molave tree from the wood of which the upright referred to was made was between two and three hundred years old at the time it was cut.

After standing for three centuries in a Philippine forest and supporting for three more centuries a building in which "brides of Jesus" are housed, the bit of molave of which the gavel was made is now devoted to the service of Masonry and American patriotism, a strange fate, indeed.—*The National Sojourners.*

sons, personal bonds leave much to be desired. The cost of Surety Bonds should be met by the lodge.

BANK ACCOUNTS. Every Lodge should have a bank account in the name of the Lodge. Checks drawn upon the account should bear at least two signatures, and three are even better. If the Master, Secretary and Treasurer sign all drafts on Lodge funds there is little likelihood of error or misapplication.

Grand Master Issues Dispensation For Sun Lodge

A dispensation was issued on July 27, 1937, by MW Joseph H. Alley, Grand Master, in favor of SUN LODGE, which will hold its regular meetings at 169 Yuen Ming Yuen Road, Shanghai. The following are the Officers under dispensation, Master, Tiaw-Ping Lim; Senior Warden, Frank R. Hamilton; Junior Warden, William Yinson Lee. Twenty-six Master Masons signed the petition for dispensation, 16 of whom are Americans, three British, and nine Chinese. Among the petitioners, are four Past Masters, two of our own Jurisdiction; one of California and one of Massachusetts. There are 14 jurisdictions represented: California, English, Illinois, Indiana, Kentucky, Massachusetts, Maine, New Jersey, New Zealand, Oregon, Virginia, Washington, Scotland, and the Philippines. There are six Rotarians, two ex-Rotarians, 10 heads of firms, nine professionals, the others scattered as government officers, chief of divisions of large industrial concerns, and merchants of financial standing. This analysis, in the words of Rt. Wor. Bro. Hua Chuen Mei, District Grand Master for China, who favorably transmitted the petition to the Grand Master, shows a representative cross-section of the better-class of Shanghai's cosmopolitan population.

Following are the names of the petitioners: James Limpe (106) William Yinson Lee (106) Edward L. Faupel, Truth 597, Los Angeles Calif.; C. E. Sutherland, Strict Observance 207, Richmond, Virg.; Cal. S. Hirsh, Pine 148, Halway, Oregon. W. P. Cheung (106), D. F. Myers, Hanna 61, Wabash, Indiana; Alfred S. Lee (106), Lim Tiaw Ping (106), F. T. Wei (109), T. W. Joyce, St. Andrew 418, S.C., Auckland, New Zealand; Ernest Tso (106), E. W. Miller, Sinim, Mass Const.; H. T. Jensen, Spokane 34, Spokane, Washington; Greenhow Maury, Jr. Roman Eagle 122, Danville Virg.; Frank R. Hamilton, Ira Berry 187, Blue Hill, Maine, J. C. Waddell, Joppa 40, Richmond, Virg.; Z. D. Zau, (106 & 113), Max Friedman, East Gate, Chicago Ill.; H. M. Cumine, (106) P. T. Carey, International, Peiping; E. N. Rose, (106) J. F. Rhame, International, Peiping; C. V. Dalton, Benicia 5, Calif.; R. T. Oates, St. John's 527, Dewsbury, England; Wm. N. Gray, Rising Sun 109, Jersey City, N. J.; Kent Harris, (9).

**PATRONIZE OUR
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Right, Ill. Bro. Frederick Stevens offering a floral bouquet to Mrs. McNutt. Top left, Bro. & Mrs. McNutt at the receiving line during the reception of the Scottish Rite Masons in their honor. Bottom left, Part of the audience that attended the program and dance.

Scottish Rite Masons Honor American High Commissioner

Immutable Principles Of Masonry Can Be Accepted By All Races And Creeds, Says McNutt

Belief in the fatherhood of God and brotherhood of man as enunciated by Freemasons was reiterated in the short but eloquent address of Bro. Paul V. McNutt, American High Commissioner, at the reception and program given in his and Mrs. McNutt's honor by the Scottish Rite Masons of the Philippines, at the Masonic Temple, Escolta, on the evening of August 5, 1937. More than 500 Scottish Rite Masons representing various nationalities and creeds attended the affair, which started promptly at 9:00 P. M.

Bro. McNutt, who comes from a family of Masons of several generations, declared that Masonry have withstood the test of time, not because of its illustrious members, not because among its famous adherents were Washington and Rizal, but because of its immutable principles that can be accepted by men of all races and religions. The greatest need of the world today, he said, is men and women who will work for their mutual benefit and not for selfish purposes. Masonry fosters belief in the brotherhood of man and the fatherhood of God. If there was such a belief today, the world would be at peace.

Greetings from the Manila Bodies, A.A.S.R. was extended by Bro. (Gen) Douglas MacArthur, who said that, in the broadest sense, Bro. McNutt needed no special welcome as his membership

insures that for him. Wherever there are brother Masons, a Mason is at home, Bro. MacArthur stated. Membership in Masonry carries with it the spirit and the principle which the Mason is bound to practice. Its basis is morality—morality such as is impressed upon the minds of men not from an inspection of historic evidences, not from an observation of the great and natural paroxisms of the universe, but such as is found in the unfolding of human nature itself. The means of illustrating the moral law is varied, but the substance of that law has been known for thousands of years, based as it is on substantial truths, so that it is universally recognized throughout the ages, purified and elevated. Thus Masonry encourages that which is good and kind and charitable and there is nothing in

this world that has undergone the rigid tests of brotherly affections so successfully as Masonry.

M W Manuel Camus, P.G.M., speaking in behalf of the Philippine Bodies related the history of early Masonry in the Philippines, and the experiences of Masons during the Spanish regime when they were persecuted and banished from the homeland. His address will appear in *The Cabletow* in an early issue.

M W Frederick H. Stevens, P.G.M., who was the first speaker of the evening, said that Masonry is proud of its achievements and proud that it has among its members men of distinction like Commissioner McNutt.

M W Francisco Delgado, P.G.M., acted as presiding officer. In the course of his remarks, he said a word of greeting for Mrs. MacArthur, the audience applauding spontaneously. Between the speeches were musical numbers, rendered by Miss Rizalina Exconde, violinist, and Miss Consuelo Salazar, vocalist, with Bro. Juan Hernandez at the piano as accompanist.

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M. W. ALLEY VISITS ISAGANI LODGE No. 96

The M. W. Grand Master, accompanied by Rev. Bro. Filomeno Galang, Grand Chaplain; Victorino Yamson, Grand Marshal, Pablo Samson and Dominador Gallardo, visited Isagani Lodge No. 96, at Tarlac, Tarlac, July 10, 1937, at 8:00 P. M. Before proceeding to the Lodge Hall, the Grand Master and party were guests of the brethren of Isagani Lodge at a succulent supper given at the home of Wor. Bro. Mariano Ilano, P. M., (69), Inspector of the Lodge.

Received with due honors, the Grand Master was conducted to the East with his retinue of Grand Lodge Officers and members. Addressing the Grand Master, Wor. Bro. Francisco M. Alejo stated that an unprecedented progress is being shown by his Lodge judging from the increase in membership and in the number of applicants for admission. The Grand Master was pleased to know that the membership roll had increased from 18 to 92, but admonished the officers and members present that it is not number but quality that Masonry needs. He also made mention of the fact that when each member is given a part of the work on the trestleboard, the Lodge becomes as a whole an active one.

KING INVESTED

Albert Hall presented a memorable scene on the evening of July 1, 1937, when a special communication of the Grand Lodge of England took place to invest King George VI as Past Grand Master.

It was the first time in history that any King of England attended a Masonic meeting. At its conclusion, about 9,000 Masons from all parts of the Empire gave His Majesty an enthusiastic welcome.

Inspector Ilano who was given full credit by the Master for his invaluable services, congratulated the old members of Isagani Lodge for their steadfast adherence to the principles of Masonry. Wor. Bro. Victoriano Yamson, requested to speak, was as usual eloquent. "Isagani, the name of the Lodge, was one of the immortal characters of Rizal, and your number, 96, recalls that memorable year when our forefathers brought down the yoke of oppression and tyranny," Bro. Yamson said. The Very Rev. Grand Chaplain spoke on his favorite topic, Plaridel Hall, where the Masonic Dormitory for Sons of Masons is located, and of which he is the Dean. The Lodge was closed at 10:00 P. M. harmony prevailing, and the Grand Master's party then returned to Manila.

MASONIC DINNER HELD THREE MASONS SPEAK

About 100 brethren with their friends attended the monthly Masonic dinner held at Plaridel Temple, June 30, 1937, at 8:00 P. M., under the auspices of Rizal Lodge No. 22. M. W. Vicente Carmona, P. G. M., Grand Treasurer, was again the able manager of the affair.

The Grand Orator, Wor. Bro. Angel S. Arguelles, read a thought-provoking lecture on the part Masonry should play in the advancement of the nation. Wor. Bro. Eduardo L. Claudio, P. M., our well known Rizalist, gave a Masonic travelogue describing the various places where Rizal lived while the great Patriot was abroad. Former Representative Rafael Villanueva, one of the principal speakers of the evening, touched on the present internicine struggle in Spain.

Musical numbers were contributed by Rizaline Exconde, violinist; Apolonia Exconde, and Isona Tiangco, students in the Conservatory of Music, University of the Philippines, with Wor. Bro. (Prof.) Juan Hernandez at the piano.



OFFICIAL VISITATION OF MOST WORSHIPFULL GRAND MASTER
TO ISAGANI LODGE No. 96 ON JULY 10, 1937 TARLAC

Where each member is given a task to accomplish. The officers and members of Isagani Lodge No. 96, which was visited by the Grand Master on July 10, 1937, were highly commended for their zeal and activity.

SOME THINGS MASONRY OWES TO EGYPT

By JOSEPH F. BOOMER, P. M.

Masonry, like modern civilization in general, owes many things to Ancient Egypt. I will take time now to mention but two of them. These are conception of one God instead of many, and the idea of life after death. Of course, Masonry did not get these ideas direct from Egypt, but through Hebrew lore and legend by which they were borrowed from Egypt.

In very early times, like all primitive peoples, the ancient Egyptians were animists. They believed that everything around them—rocks, trees, mountains, and animals—harbored spirits that could do them evil or good. Seven thousand years ago there are said to have been 42 nomad tribes in Egypt each of which worshiped a spirit that was thought to dwell in some living creature such as the ram, the bull, the pig, the cat, the lion or the like.

As the centuries went by these spirits came to be thought of as gods which the particular animals symbolized. The forms of their idols changed to be bodies with animal heads or, as in the case of the Sphinx, an animal with a human head.

As the tribes ceased to wander about, each of these animal-gods became the presiding deity of some particular town. Thus Amon, the ram-god, was worshiped in Thebes; Ptah, the bull-god at Memphis, and so on. Every town had its god house of stone which overlooked the mudhuts of the slaves and serfs.

Naturally, as the tribes combined by conquest, the gods of the conquered became the wives, relatives or servants of the gods of the conquerors. Such unification was due to political rather than to theological considerations. As the country became unified each new king or overlord tried to make his particular god dominate, displace or rule all others.

But the idea of there being but one god for all the people did not appear until the reign of IKNATON, between 1375 and 1350 B. C. This king set up ATON the Sun-god as the national deity and outlawed all others and suppressed their cults. He even changed his own name which had been AMONHOTEP, because it contained the name of AMON. He abandoned Thebes and built himself a new capital, because the old one had been the center of Amon worship. He sent stone masons through the country to erase the names of the other gods from the temples and pyramids, wiping out even his father's name because it contained the name of Amon. In his new capital he built a magnifi-

cent temple to Aton and worshiped him with sacrifices and hymns of great beauty. One of these, written centuries before the Psalms, might have been a model of Psalmists. It read:

Thy dawning, O Living Aton is beautiful on the Horizon...

O, Beginning of Life, Thou art all, and Thy rays encompass all...

Manifold as Thy works, One and Only God, Whose power none other possesseth; the whole earth hast thou created according to Thine own understanding.

When Thou wast alone didst Thou create man and beast, both large and small; all that go upon their feet, all that fly on wings; yea, and all the foreign lands, even Syria and Kush, besides this land of Egypt.

Thou settest all in their place, and providest all their needs... although diverse are their tongues, their forms, their skins...

O how goodly are Thy designs, O Lord, that there is a Nile. In the sky for strangers and for the cattle of every land...

Thou art he who art in my soul: Thou art the life of life; through Thee men live!

But when Iknaton died all the old gods came back. Thebes again became the capital. Amon and Re, which came to be known as one and their names hyphenated, became the most powerful among the governing, propertied, and thinking classes. Although the priests waxed powerful, the number of the gods grew fewer and the idea of there being but one all powerful god lived on after Iknaton's decrees had been reversed and otherwise forgotten. The spirit of his hymn to Aton at length pervaded the worship of Amon-Re and this duplex deity was thought of, in time, as living in the souls of men as distinguished from slaves and serfs who were not regarded, by the devotees of Amon-Re, as having souls.

On the other hand, there never was a tendency toward monotheism among the Egyptian masses. The men who toiled to till the soil or build the pyramids were not capable of speculating on the nature of the deities they worshiped and feared. They continued to pay homage to their primitive gods without number, of which one after another gained and lost popular favor in different sections of the country. Of all these gods of the lowly, Osiris alone seems to have held the favor of the masses from the be-

ginning to the end of ancient Egypt. The god Osiris, in the beginning, seems to have been the spirit of growing crops, the deity of vegetation. From the beginning, crops were Egypt's chief concern. It was a granary for the ancient world. The association of Osiris with the seed time and harvest of the tillers of the soil along the Nile, developed a legend concerning the god which contained the germ of the idea of immortality or life after death. This legend seems to have developed from the speculation of the people upon the cause of the death of vegetation on the approach of winter or the season of the ripening and falling of the seed and its rebirth upon the return of the growing season.

Through the spread of the legend of Osiris, the good came to be conceived of as the embodiment of all things good, the cause of all light, and life as well as the personification of those genial attributes of love, goodness, and the redressing of wrongs. The legend tells us that along with Osiris the god of nurturing Goodness and Light, there came to exist his antithesis, Set, the god of withering Darkness and Evil who, gaining an advantage, put Osiris to death. Thereupon Isis, the devoted wife of Osiris, on learning of the death of her husband, went up and down Egypt looking for his body, wailing and weeping until the quantity of her tears caused the river Nile to overflow its banks. At last she found the body and buried it. But while she was absent in search of her orphaned son Horus, the body was stolen from the grave and returned to the implacable Set, who cut it to pieces and hid the part in different places. So Isis and her son Horus had to search the land a second time for the fragment burying them more securely in a sealed tomb. Upon the second burial of his body Osiris came to life, was resurrected, and taken to heaven where he lived on forever.

This legend seemed to account for the seasonal death and rebirth of vegetation to the satisfaction of the serfs along the Nile. Out of it grew what might be called an Egyptian passion play, enacted every spring at Abydos, with apparently the same zeal that characterizes the modern drama enacted by the peasants at Oberammergau.

In time, this legend was rationalized among the worshiper of Osiris and came to the very heart of Egyptian religion. The Egyptians reasoned somehow that if their god was resurrected a way could be found for the resurrection of man. The solution was found in proper burial. Since Osiris found his body and rose from the dead after his body had been buried in a sealed tomb, they concluded that since the soul joined Osiris in heaven after death, if the body were em-

(Continued on Page 274)

INGRATITUDE

By ALIPIO DE LA CRUZ, P.M.

It is a lamentable fact that many of the brethren who have risen to social and political heights have become either dormant or retractors from Masonry. Indeed very few of them have allowed themselves to be actively and openly identified with the institution, preferring the irresponsibility of silence and indifference to the danger and peril of possible downfall from the hands of a great power, the Church. They have stayed in the rear line, far from the volleys of the enemy's cannon. The lash of humiliation, of a political defeat and social ostracism is indeed painful but the glories of political victory are more gratifying. It seems that inside the Institution there is nothing but service and sacrifice and outside there is power and influence. In it we are forever challenged with the accomplishment of our promised share in the great task of the construction of the Grand Temple of Humanity: we are continually called upon to practice benevolence, while out of it our actions are more or less free from certain limitations and personal desires and ambitions may be satisfied without incurring the ire of great ecclesiastical powers, Nowadays active Masonic work calls for a greater militancy, for more open endeavor, and a greater enthusiasm. Those who would fall in line with Masonry, must come to the front and face the dangers of battle and fear not to say to the world that they belong to that

sterling group of men who seek no political honor and social eminence in their mission to free our country from the clutches of fanaticism and religious intolerance.

It is to be regretted that among the retractors of Masonry can be found several who have been conferred the highest masonic honors, who have once worn on their shoulders with pride the purple of the fraternity—the precious token of the trust of men who have in some way contributed to their success. Whatever honors they may have acquired in this world, it is ingratitude for them to deny the part, though humble, which Masonry has played in their attainment of such high honors.

There is nothing eternal in human glories. Today one may stand on the highest citadel of power, unmolested and undisturbed, the world at his feet. But tomorrow, that same world that has idolized him, may become weary of his totalitarian power and turn against him. Then nervous and with tottering feet, he will lose his strength and fall. When he falls, we shall hear the sound of the crash, giving warning to posterity and its leaders. When at last the heaping sands of Time shall bury his body with neither a stone nor a cross to mark his remains, then we can say, The Great Leveler has done it again.—*Bulletin of Walana Lodge No. 13.*

Lt. Col. Garma Feted Upon His Promotion

On July 5, last, a banquet in honor of Worshipful Master Hipolito Garma was given at Panciteria New Asia in Manila by the members of Pilar Lodge No. 15, on the occasion of his recent promotion to Lieutenant Colonel of the Philippine Army. After dinner, Wor. Bro. Zosimo Topacio, acting as toastmaster, introduced the following brethren who gave short addresses: Bros. Lorenzo B. Paredes, Dr. Pastor R. Sapinoso, Candido Sayoc, Fortunato M. Ejército, Marciano Sayoc, Capt. Lamberto T. Javalera, Major Mariano N. Castañeda, and Lt. Col. Hipolito Garma. Miss Garma, the daughter of Wor. Bro. Garma, was also introduced, and she spoke briefly thanking those who gave the banquet in honor of her father. Others present: Mrs. Garma, Mrs. Javalera, Bros. Guillermo Tullao, Pio Yabut, Fausto Montoya, Alfonso Chan Cok Cheng, Doroteo Espiritu, Ponciano D. Aveo, Pablo Tungol, Ceferino Villacorte, Mariano Dominguez, Jose Sauler, Tiburcio Gayo, Bonifacio Sapinoso, Severo Sapinoso, Bernardino Samson, Alfredo B. Saqui, Telesforo Sagui, and Meliton Darwin.

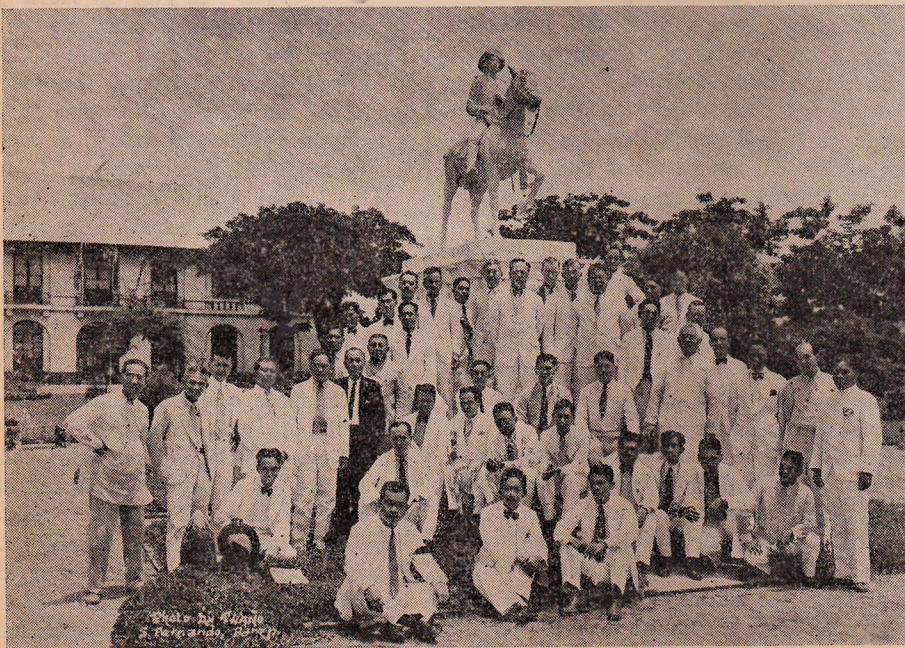
Colonel Garma has been assigned District commander of four provinces comprising Pampanga, Bulacan, Zambales and Bataan, with headquarters at San Fernando Pampanga.

Some Things Masonry...

(Continued from page 236)

balmed and preserved in a safe enough tomb, the body and soul would get together again. This faith was held in Egypt 4,000 years ago. However, at first, only kings and their families were thought to have souls, and for that reason only they were embalmed and mummified and placed in pyramids. But in time, the pyramid builders passed from the land the divine rights claimed by them alone were conceived of as extended to all men, and every individual was held to have a soul that survived the winter of death, and that it was necessary to preserve the body against the time the soul might be permitted to claim it again.

Not only was there to be a resurrection for human beings but those animals as rams, bulls, pigs and the like, which were sacred to the different gods, had their bodies mummified for the same reason. It is said that at the site of Beni Hasan so many cats were carefully buried that the cemetery is now used as a fertilizer quarry.



Inter-Lodge visitations which are encouraged by MW Joseph H. Alley, Grand Master, are always productive of good results. The picture was taken during the convention of Masons at Pampanga, when Pampanga Lodge No. 48 was host to Masons of Bataan No. 104, Isagani No. 96, Bud Daho No. 102, Angalo No. 63, and Makawiwili No. 55.

Ambassador Wang Is Honored by Masons

(We are indebted to Bro. Jos. E. Morcombe, the eminent editor of The Masonic World, for the following account published therein, of a fraternal get-together in honor of one of our most distinguished Brethren in the Philippine Jurisdiction.—Ed.)

It was a happy thought that prompted Grand Master Miller to invite a little group of brethren to gather at the Bohemian Club on Thursday, May 20, to all meet and greet Brother Ching-King Wang, the new Chinese ambassador to the United States, then in San Francisco on his way to Washington. The Grand Master, himself, was unable to be present, being called east by urgent business. The arrangements were in charge of the Grand Secretary's office, and were carried on with a perfection of detail that left nothing to be desired. Past Grand Master William P. Filmer acted as toastmaster and representative of the Grand Master, with Past Grand Master Willenberg as Master of Ceremonies.

The invited brethren and the guests of honor, including the Chinese Consul-General in San Francisco and the local manager of the Bank of Canton, made a closely united group in a private dining room at the Bohemian Club. Each one of the brethren was called upon in turn, and fittingly presented to His Excellence, who punctiliously acknowledged the presentation. Thenceforth all were on a common footing, the cable-tow of the fraternity reaching through the distance between Lodges and the differences of race to bind all together in confidence and brotherly regard.

Leisurely progress of the luncheon allowed interchanges of views, with questionings and answers on topics of mutual interest. Several of those present had, within the past few years, journeyed to the Orient. There they had ascertained the Masonic position and outlook and had made acquaintance with many Chinese brothers prominent in the life of the nation. Thus a more intimate turn was given to the talk, and information of value was brought out not otherwise obtainable. This interest was especially sustained by Past Grand Masters Boynton, Wollenberg and others, with Past Grand Master Taylor, of the

Grand Lodge of the Philippines contributing largely to our knowledge of Masonic affairs in the Orient.

After a number of brief talks, evidencing the high quality of the Chinese Craft, Brother Wang was called upon. He is a perfect representative of the world's most ancient nation and newest republic. Grounded in the age-old classics of his native land, he truly represents the modern culture and knowledge that is fast bringing China to the fore. His formal education was continued in the United States. He received his baccalaureate degree at the University of Michigan, and that of Bachelor of Laws at Yale. Other work at St. John's University at Shanghai also brought academic honors. Our distinguished brother became a Mason in International Lodge of Shanghai, under the Massachusetts jurisdiction. He is a member of Amity Lodge of Shanghai, and one of the founders of Nanking Lodge, both of these latter being under warrant of the Grand Lodge of the Philippines. He is also a member of the Scottish Rite bodies and of the Shrine. Born in 1882, Brother Wang has had thus far a busy and resultful life. In governmental affairs he has assumed great responsibilities and achieved many successes. He has served the struggling republic as Prime Minister and as Minister of Foreign Affairs. With understanding of both Orient and Occident, and with ripened experience he comes to the highest post in the diplomatic service of his country, that of ambassador to the United States.

Brother Filmer rightly claimed for our guest that he is "the most prominent among the many Chinese Masons who deserve international recognition." Yet Brother Wang has a rare modesty and a manner that wins instant regard. In his talk he explained first the difficulties that arose over disagreement between the Masonic Council of Shanghai and the Grand Lodge of the Philippines over the chartering of Chinese Lodges. Many of the group who listened had been of a similar gathering who heard one side of the same story two or three years ago from the then Grand Master of Massachusetts, Herbert W. Dean, on his return from

Shanghai. Within the time thus covered the trouble went to an extreme of a severance of relations forced by the Grand Lodges of Massachusetts, England and Scotland. But time also has brought a process of healing. The dangers feared have materialized. The Grand Lodge of the Philippines, with the wise counsel of its American officers and members, has preserved its dignity. It is not too much to say that peace between these bodies is near at hand. These matters were gone over in detail and with much of personal experience, by the speaker, who was listened to with a sustained interest.

The ambassador then took up the conditions in China. He pointed out the former weakness of that ancient and farreaching country in its governmental poverty, low economic condition, and the almost complete absence of modern means of communication and transportation. Now railroads are being pushed between strategic points, highways are under construction or already built. Thus the people are being brought to a realization of the national sentiment. The government is being strengthened, and China is no longer the passive victim of stronger powers, but dares now to speak and act for itself with a growing respect manifested by others.

The high esteem in which the United States is held by the government and the business interests of China was accentuated. And San Francisco "as the open doorway through which China must reach America and Europe," was lauded as a community that has been particularly friendly to the new China. Renewing Horace Greeley's advice to the young men of his generation to "go West," our brother advised the American business to again go west, to share in a prosperity that awaits the opening up of immense natural resources in the ancient East.

At close of the meeting Ambassador Wang was taken to visit Grand Secretary Whicher, whom all had missed, and who was then confined in hospital, but said to be recovering from his illness.

So ended a peculiarly happy occasion, which will long hold in the memory of those so fortunate as to be of the company.

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The Grand Master flew to Chengtu to constitute the farthest Masonic outpost of the Philippine jurisdiction. The membership of Szechwan Lodge No. 112 is composed mostly of university professors who are spreading the light in this interior part of China.

JOINT MEETING HELD FOR OFFICIAL VISIT

In accordance with the schedule sent out by the Grand Secretary, the brethren of Rizal Lodge No. 20, Banahaw Lodge No. 24, and Balintawak Lodge No. 28 gathered together in Lopez, Tayabas, for the official visitation of Most Worshipful Joseph H. Alley, Grand Master.

The Most Worshipful arrived at the station on schedule time, 7:00 o'clock p. m., and all the brethren were at the station to greet him. After the greetings and handshakings, all repaired to the residence of Wor. Bro. Eustasio A.

Escobar, Past Master of Rizal Lodge No. 20, where a fraternal dinner, offered by the brethren of the three Lodges, was awaiting the brethren.

After dinner, the party went directly to the Lodge Hall to resume labor for the Official Visitation. The following officers occupied the different stations and places:

Worshipful Master—Wor. Bro. D. Y. Villaseñor, No. 20; Senior Warden—Brother E. D. Epino, No. 24; Junior Warden—Wor. Bro. F. de Leon, No. 28; Treasurer—Wor. Bro. H. E. Valeña

No. 20; Secretary—Wor. Bro. Victor Oblefias, No. 20; Chaplain—Wor. Bro. meliton M. Manza, No. 20; Marshal—Brother Tomas V. Florido, No. 20; Senior Deacon—Wor. Bro. R. Libranda, No. 28; Junior Deacon—Brother S. C. Pasamba, No. 20; Senior Steward—Brother Velazco, No. 24; Junior Steward—Brother Pedro Luna, No. 28; Tyler—Brother P. A. Romulo, No. 20.

The Most Worshipful Grand Master, accompanied by members of the Grand Lodge—Wor. Bro. Marciano Principe, Inspector for Rizal Lodge No. 20, Wor. Bro. Meliton M. Manza, Inspector for Balintawak Lodge No. 28, and Wor. Bros. V. A. Tañafrañca, Marcos Malabanan and E. Villafuerte—was conducted into the Lodge at 9:00 o'clock p. m., and received with the high honors due their exalted positions.

After the usual ceremonies, Lodge was lowered to the First Degree for the purpose of initiating Mr. Patricio Rebenque, who at one of the stated meetings of Rizal Lodge No. 20 was elected to receive the First Degree of Masonry.

The initiation ceremonies were performed with the same line-up of officers with the exception of the Marshal's station which was occupied by Bro. Victorio L. Jorvina.

The Lambskin Apron was presented by Bro. Velazco of Banahaw Lodge No. 24, the Working Tools by Wor. Bro. V. A. Tañafrañca of Balintawak Lodge No. 28; while the lecture was delivered by Wor. Bro. M. M. Manza of Rizal Lodge No. 20 and the charge by Wor. Bro. Eustasio A. Escobar of Rizal Lodge No. 20.

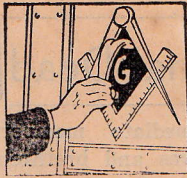
After the initiation ceremonies, the Presiding Master carried out the following short program:

1. Speech—By Wor. Bro. Victor Degracia, No. 24.
2. Speech—By Wor. Bro. V. A. Tañafrañca, No. 28.
3. Speech—By Wor. Bro. M. M. Manza, No. 20.
4. Open Forum — Brethren asked questions of vital importance affecting Lodges, which were answered by the Most Worshipful Grand Master to the satisfaction of all the brethren.
5. Address — By Most Worshipful Joseph H. Alley, Grand Master.

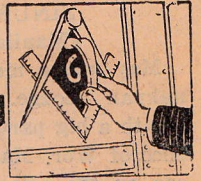
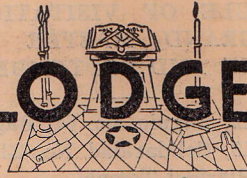
After the Grand Master's address, the newly initiated brother was conducted out of the Lodge, the Lodge of E. A. M. was declared closed, and labor in the Third Degree resumed. Lodge was closed in due form, at 12:30 a. m.

Then there was picture-taking, after which all the brethren returned to the residence of Wor. Bro. Escobar, where refreshments were served.

At 3:00 o'clock A. M. (July 18), the Grand Master boarded the Bicol Night Express train for Bicolandia to inspect the four Lodges there.



WHAT OUR LODGES ARE DOING



ACACIA LODGE No. 78 (Iloilo, Panay)

This Lodge held a special meeting in honor of Wor. Bro. Mauro G. Rodriguez, Grand Lodge Inspector. On that occasion the First Degree of Masonry was conferred upon Mr. Placido C. Brasileño by a special team. Among the visitors was Wor. Bro. Jose C. Velo, Senior Grand Lecturer.

The work of the special team in the conferring of the degree was deserving of the highest praise. The presentation of the Lambskin Apron was made in a very creditable manner by Wor. Bro. Mauro G. Rodriguez. The Working Tools were presented impressively by Wor. Bro. Jose C. Velo.

After the ceremonies speeches were delivered by Wor. Bro. Mauro G. Rodriguez and Wor. Bro. Jose C. Velo. The former gave a most impressive talk on the subject of Lodge attendance, and the latter eloquently expounded the universality of Freemasonry and, on behalf of the Grand Lodge, insisted on ritualistic perfection in the work of conferring degrees.

A buffet lunch was served after the meeting.

* * *

ST. JOHN'S No. 9 (Manila, Philippines)

The 245th Stated Meeting of St. John's Lodge No. 9, was held on Friday, June 11, 1937, at the Lodge Hall, Escolta.

Wor Bro. Mark Nestle, our secretary, having left Manila for permanent residence in Baguio, the Master appointed Wor. Bro. August Schipull, honorary member of St. John's as acting secretary. Wor Bro. Schipull thereupon took his place at the secretary's table.

Most Wor. Bro. Seldon W. O'Brien, as a committee of one on the housing problem, made his report and suggested that St. John's adopt a resolution to the effect that the Lodge favors the erection of the new Scottish Rite Temple on the Taft Avenue property rather than on the proposed Dewey Boulevard site for reasons of economy. Such a motion was made by Wor Bro. Ervin C. Ross, seconded by Wor Bro. Charles S. Salmon, put to a vote, and carried.

* * *

MAGUIDANAW LODGE No. 40 (Cagayan, Or. Misamis)

With 28 families of Masons and their children and friends, the 1937 St. John's Day Party and Family Reunion turned out to be the grandest social gathering the Lodge has ever had to date. Each

LIBRARY PROVING QUITE POPULAR

The Library Corner of the Grand Lodge Office is proving to be popular with the Brethren. A varied collection of Masonic magazines and books to satisfy the most exacting student of Masonry are accessible. We welcome and cordially invite Manila Masons to avail themselves of our Masonic library privileges. "To diffuse useful knowledge and information, to further intellectual refinement and to hasten the day when general knowledge shall supersede ignorance"—this, to quote from Albert Pike, is the mission of our Masonic Library.

family brought in some dishes, cakes, sandwiches, pies, roastpigs, stuffed ducks and chickens, soft drinks, and so forth, and everybody contributed to the festive board of which all like a big household gladly partook.

A program participated in by Masons' children furnished the entertainment of the night. There were piano solos, piano duets, violin solos, songs and classical dances, besides special numbers rendered by such an accomplished singer as Mrs. E. Fernandez, and Violinist Dr. Olimpio Roque, of the Provincial hospital of Oriental Misamis.

But the best part of the program was the awarding of P. M. Jewels to Wor. Bro. Primo Santiago, P. M., by Wor. Bro. Manuel C. Fernandez, P. M.; to Wor. Bro. Alfredo P. Shapit, P. M., by Wor. Bro. Apolinar Velez, P. M.; and to Wor. Bro. Antonio T. Cosin, P. M.; by Wor. Bro. Vicente C. Hipona, P. M.; and Master of the Lodge. Wor. Bro. Ubaldo D. Laya, P. M.; gave a short but inspiring talk on the meaning of St. John's Day.

AMITY LODGE No. 106 (Shanghai, China)

Heartly congratulations to Bros. W. H. Tan and U. Severin Harkson, recently elected President and Vice President respectively of the Shanghai Rotary Club from July 1.

Bro. Joe Shoong of California was the guest of Lodge officers at a complimentary tiffin on May 12. He evinced so much interest in the building of our new Temple, that he generously pledged the sum of \$5,000.

Bro. Jay C. Oliver of West Lake Lodge No. 113 sailed with Mrs. Oliver

for a short furlough on May 11, expecting to return on August to reside permanently in Shanghai.

Mrs. R. R. Service arrived from Chungking on May 12 and left for Peiping May 20 after her trip to Szechwan to inter the remains of our late Bro. Service.

Congratulations to Bro. Z. D. Zauwho assumed charge on May 20 as Superintendent of the Railway Hospital at Shanghai.

Bro. James W. C. Chun is affiliating with Nanking Lodge No. 108.

Congratulations to Bro. Evangelista who has won for the 5th time the Lalcauca Cup for expert shooting in the S. V. C.

Mrs. H. C. Mei sails June 22 as chief China delegate to the Pan-Pacific Women's Conference at Vancouver: July 12 & 24.

Bro. Robert Fan made a visit to Canton from May 5 to 16 on architectural business.

Congratulations to Bro. N. B. Doodha, and Bro. R. L. P. Baude, elected at Nanchang on May 9 to the Executive Committee of the C.I.F.R.C. which is doing a great deal towards alleviating famine conditions in Honan and Szechwan provinces. Bro. Doodha was also elected Committee member of the British Residents' Association.

Bro. K. P. Chen left Mokanshan, on May 14 for a business trip North.

We regret that Mrs. Y. Y. Tsu had to undergo a major operation, though she has greatly improved and is now at home.

Bro. F. C. Yen addressed the Viennese Lodge 'Lux Orientis' on May 19 on the Contribution of Masons to the Development of Modern Medicine in Shanghai.

Mrs. W. S. New, widow of our late lamented brother, has in behalf of her family declined the Lodge's tender of her husband's life membership fee which now goes to the Temple Fund in accordance with Standing Resolution No. 2. Mrs. New has written to the Most Worshipful Grand Master and to the Lodge expressing her gratitude for the Masonic burial services held on May 8, and the admiration of her family for the beautiful solemnity and impressiveness with which they were carried thru, both letters being very touching and have been spread on the minutes of our last stated meeting.

Bro. Amos Wong delivered a startling speech on "Test-Tube Babies" on May 11 before the Y's Men's Club who were much intrigued by his theory, as yet new to China.

SINUKUAN No. 16
(Manila, Philippines)

May was a memorable month for Sinukuan Lodge. On the 2nd of that month a big party was held in the residence of Wor. Master San Jose in Calocan on the occasion of his Silver Wedding Anniversary. More than 700 guests were entertained in a whole-day affair which lasted until 6:00 P. M. All the members of Sinukuan Lodge residing in Manila and nearby towns with the members of their families attended. A good number of brother masons from other lodges were also invited and many of the couple's intimate friends from Manila and provinces were present. A spacious auditorium, beautifully decorated with ornamental and flowering plants, was erected in the family garden. Two bands of orchestra furnished the music. The gathering was enlivened by an impromptu program with musical numbers in which noted local artists participated. Dancing was indulged in by both old and young to their heart's content. The couple have been the recipient of many congratulations and tokens of affections from brethren of the lodge and many well-wishers among relatives and close acquaintances.

Bro. Jose G. Bonoan was raised to third degree at the special meeting held on May 29th. The degree was conferred by a team composed of members of Makiling Lodge No. 72, of which Wor. Bro. Engracio L. Valmonte is the re-elected master for the masonic year 1937. Wor. Bro. Jose Velo Senior Grand Lecturer gave the lecture and Wor. Master San Jose delivered the charge. After the conferring of the degree, Wor. Master Valmonte presented to the newly raised brother a loving gift from the members of Makiling lodge consisting of a beautiful silver trowel, with the names of the donating lodge and the worthy recipient engraved on the gift.

In passing it may be mentioned that Makiling Lodge No. 72 is located at Calamba Laguna, while Wor. Master Valmonte and the majority of the members reside at Canlubang Sugar Estate, which is at some distance from the town. These brethren, in response to an invitation sent to them for the purpose, travelled all the way from Canlubang to Manila and returned to their respective places of abode very late that night. The officers and members of Sinukuan Lodge No. 16 cannot thank Wor. Master Valmonte and the worthy members of his team too much for the fine spirit shown by them in performing a fraternal duty at no little sacrifice to them. The special meeting will be remembered for the able and realistic manner in which the degree was conferred on Bro. Bonoan. The example is as contagious as it is inspiring.

SCHEDULE OF VISITATIONS BY
THE GRAND MASTER DURING
AUGUST AND SEPTEMBER, 1937

- Aug. 12, Baguio No. 67, Baguio.
Aug. 19, Solidaridad No. 23; Dalisay No. 14, Plaridel Temple.
Aug. 21, Batong-Buhay No. 17; Batong-Ilaw No. 97, San Roque, Cavite.
Aug. 25, Corregidor-Southern Cross No. 3, Phil. Nat. Bank Bldg., Escolta.
Aug. 28, Makiling No. 72; Pinagsabitan No. 26; Malinaw No. 25, Calamba, Laguna.
Aug. 31, Taga-Ilog No. 79; Modestia-Liwayway Hagdang-Bato No. 81, Plaridel Temple.
Sept. 4, Pilar No. 15; Imus, Cavite.
Sept. 8, Bagumbayan No. 4, Plaridel Temple.
Sept. 11, Pampanga No. 48; Leonard Wood No. 105, San Fernando, Pampanga.
Sept. 15, Araw No. 18; Batong-Buhay No. 27; Mencius No. 93, Tan Club, Ongpin, Manila.
Sept. 18, Batangas No. 35; Batangas, Batangas.
Sept. 22, Manila No. 1; Phil. Nat. Bank, Bldg., Escolta, Manila.
Sept. 25, Memorial No. 90; Nueva Ecija No. 73; Cabanatuan No. 53, Muñoz, Nueva Ecija.
Sept. 30, High-Twelve No. 82; Kasilawan No. 77, Plaridel Temple.

DAPITAN LODGE NO. 21
(Manila, P. I.)

On May 5, 1937, Mr. Ricardo A. Molina of the Insular Life was initiated and entered apprentice Mason, and on the fifth of the following month Messrs Isaac S. Esceta and Uy Hoo received their first degree. Brethren from High Twelve 82, Batangas 35, Hiram 88, Primera Luz Filipina 69, and Tupas 62 assisted and did splendid first degree work.

On June 12 the second degree work was given with the help of brethren from sister Lodges. We wish to thank the brethren for their assistance and the Lodge is indebted to Wor. Bro. Alfonso of Tupas Lodge for coaching brother Isaac S. Esceta.

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KEYSTONE LODGE No. 100
Corregidor, Cavite, P. I.

On June 10, 1937, the first degree of Masonry was conferred upon Mr. Bonifacio Gironella by a special team of Army men composed of Bro. Pio T. Franco, W. M., Bro. Pablo L. Edrozo, S. W., Bro. Juan M. Lucas, J. W., Wor. Bro. I. G. Sigua, P. M., Marshal, Wor. Bro. Castor Viray, P. M., S. D., Bro. Sancho Escueta, J. D., Bro. Atilano Estorga, S. S., Bro. Victor Cabacab, J. S. The lecture was delivered by Brother Narciso A. Villapando and the charge by the Master of the team.

After the Stated Meeting of July 8,

The Fraternal Dead

Surrounded by immediate members of his family, relatives and brethren, Wor. Bro. Juan P. Lumain, Past Master and former Secretary of Dagohoy Lodge No. 84, died on Sunday afternoon, July 11, at the Tagbilaran Mission Hospital. His remains were on the following day buried with full Masonic honors in the new Masonic Cemetery at Tagbilaran, Bohol.

Bro. Paulino Avanceña of Magindanao No. 40 lost his father on June 15, and Bro. Ricardo U. Abellanosa also lost his father on June 21. On both occasions the members came to the distressed brothers to share their sorrow.

Bro. Aurelio Oliveros, member of Pilar Lodge No. 15, died of heart disease on June 25, 1937, at the Sanatorium Hospital in Manila. The remains were transferred on the same day to his residence in Silang, Cavite, where Masonic funeral services, under the auspices of his Lodge, were held on Sunday, June 27, 1937, at 4 o'clock in the afternoon. Numerous friends, relatives and brother Masons were present.

On June 14 the Grim Reaper visited the home of brother Rafael Moreno, of Dapitan No. 21, claiming his three-year-old daughter; and on June 21, the father of Worshipful Master Cipriano Cruz of the same Lodge died at Marilao.

1937, Brother Bonifacio Gironella was given the Second Degree by a Spanish Special team composed of the following brethren: Bro. Teodoro Atienza, W. M., Bro. Vicente Magtira, S. W., Bro. Paulino Jover, J. W., Bro. Jose Landas, Treasurer, Bro. Serapio Bernal, Sec., Wor. Bro. Alejandro N. Dinglas, P. M., Chaplain, Bro. Santiago Boter, S. D., Bro. Feliciano Hernandez, J. D., Brother Nicolas, J. Padilla, S. S., Bro. Eustaquio Dalde, J. S., In the Second Section Bro. Santiago Boter occupied the East and Brother Atienza delivered the lecture. Wor. Bro. A. N. Dinglas read the charge.

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PERSONALS

SERVICE LODGE No. 95 (Manila, Philippines)

Right Wor. Bro. Edward M. Master-son is in receipt of a letter from our former Secretary, Bro. Charles A. Caron, now stationed at Fort Douglas, Utah, stating that Wor. Bro. Clyde M. Week, P. M. (1927) is now Master Sergeant, 38th Infantry; Bro. Stanley K. Gaskyn is now Staff Sergeant at the Presidio, San Francisco; Bro. Edward Fortress at Fort Douglas is now eligible for promotion to Warrant Officer; and Bro. Alden Erickson was to be married in the month of June, 1937. A total of seven members of Service Lodge No. 95 are stationed at Fort Douglas, Utah.

Bro. Harold R. Miller was raised to the Sublime Degree of M. M. on the evening of June 10th, 1937. Bro. Miller is stationed on the USS Bittern, USN.

On the evening of June 11th, 1937, a special team composed of members of Cosmos Lodge No. 8, performed the Work in raising Bro. Clair Nicholas Burke. Exemplification of the ritual was conceded excellent by all the large number of Brethren present. Bro. Burke is stationed on the USS Black Hawk USN.

Wor. Bro. Clifford C. Bennett is now engaged in a lumberyard and garage enterprise in Cabanatuan and Brethren adventuring into the provinces are invited to look in upon him.

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BAGUMBAYAN No. 4 (Manila, P. I.)

Our Junior Warden, Dean Francisco Benitez, left Manila on the 19th of July on the S.S. *Kamo Maru*, with 32 delegates to the 7th conference of the World Federation of Education Associations in Tokyo, Japan. Bro. Benitez also represents the Philippines in the Far Eastern Regional Conference of the Junior Red Cross, at Tokyo, on July 29th.

Among the delegates attending the Tokyo Conference will be two other members of our Lodge, Bros Enrique Sobrepeña and Aurelio C. Ramos.

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CORREGIDOR-SOUTHERN CROSS No. 3

(Manila, Philippines)

Brother Doctor A. M. Saleeby, who is one of our oldest members, left to take up his residence in Syria. Brother Saleeby states that he hardly expects to return and requests a Dimit in order that he may affiliate with a Lodge close to his new home.

Brother Donald A. Stewart left recently for the British Isles on a vacation. We wish him a good time and expect to have him back with us before Christmas.

Worshipful Brother A. J. Balls accompanied by his bride, left for England on a vacation. He expects to be back in March or April of next year and upon his return we hope to see him in the best of health.

We have to welcome back Worshipful Brother Luther B. Bewley who returned a few days ago entirely recovered in health. We hope that Worshipful Brother Bewley will, be able to attend Lodge in the near future.

The newspapers record special honors by means of a special parade of the 31st Infantry on the occasion of the retirement of Brother Robt. E. Urban. Brother Urban retired as Master Sergeant and leaves with his family on the next voyage of the Army Transport *U. S. Grant*, to make his home in San Francisco. We are sorry to lose the services of Brother Urban, who until very recently was an active member of Benjamin Franklin Lodge No. 94.

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LEONARD WOOD LODGE No. 105 (Fort Stotsenburg, P. I.)

Wor. Bro. Fred Sladky was operated on successfully at the Army Hospital, Fort Stotsenburg, on July 12, 1937. He is expected to be on his feet again within a month to resume his duties as First Sergeant, Military Police, Fort Stotsenburg.

Wor. Bro. Floyd F. Cottrell, Assistant Traffic Manager of the Pampanga Bus Company, San Fernando, Pampanga, and Mrs. Cottrell left on a six months' vacation in the United States on June 16, 1937. They will travel extensively in the United States on business and pleasure.

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PINTONG-BATO LODGE No. 51 (Bacoar, Cavite, P. I.)

Bro. S. Hilario Escudero, of the Bureau of Posts, returned to Manila on June 22, 1937, from an extended official trip of more than two months in Palawan and Isabela Provinces.

Bro. Severo E. Barrios, of the Bureau of Posts, will live on July 6, 1937, for cable repair work in Mariveles, Corregidor, Guinayangan, Dumaguete and Calambagan.

* * *

MABINI LODGE NO. 39 (Aparri, Cagayan, P. I.)

Bro. Manuel Uy Sean went to Manila more than two months ago in order to be treated by expert physicians in the city. He is suffering from acute rheumatism. He is now living at 823 Teodora Alonzo, Manila, and his condition is reported to be as bad as when he left Aparri. To make matters still worse for him, his youngest son, Nicolas, died at Aparri, Cagayan, on June 11th, victim of pneumonia.

Bro. Leonor Lizardo has just written to his brethren of this Lodge telling them that he has already finished his course in the Agricultural College at Los Baños and is now assigned as head of the Forest District in Baguio.

Bro. Bernardo R. Yolores, formerly stationed at the Forest District of Naga, Camarines Sur, has been one of those recently selected as pensionados of the Bureau of Forestry to continue their studies in the Forest School at Los Baños. He announces that he and his family have just moved to Los Baños.

Bro. Hiram T. Kalata is in Aparri for the purpose of visiting the Lodge and of promoting the interest of the Cagayan Mining Co., of which he is the Treasurer.

* * *

IBARRA LODGE No. 31 (Kawit, Cavite)

Bro. Francisco Casincad of the U.S.S. *Scrutoga* with station at San Pedro, Cal., has arrived and has decided to make his residence in Manila.

At the stated meeting of this Lodge held on June 12, 1937, Wor. Bro. Ramon Ramos, Inspector, made his first official visit. He expressed satisfaction for the activities and improvement of the Lodge and gave assurance that he is ready to render any assistance the Lodge may require of him. Rt. Wor. Bro. Emilio P. Virata, Past Master of this Lodge, was also present.

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 ₱3.00 be included when forwarding these pictures to cover cost of the cuts.

Masonic View Points

Not long ago, I attended a meeting of a Masonic Lodge whose Master was certainly on the job. A reception committee of new members met me at the door. I was given a visitor's card to wear where my name could be seen. All members had their names in plain sight. I learned that the reception committee was a regular feature. Everyone, member or visitor, was welcomed. The fraternal spirit was most noticeable. But I want to tell you about the banquet.

We walked into the banquet room to the playing of a lively orchestra. The orchestra did not play during the serving of the food because the Master desired to encourage free and uninterrupted conversation among these present. The orchestra did play two numbers while the dishes were removed from the tables. When the tables were cleared the Master requested that a door in the rear be closed so as to improve the acoustics. He also asked those present to rearrange their chairs so as to face the head table. This made it more comfortable for the speaker and the audience. Then several songs were sung, led by a good song leader.

The Master then presented the visitors present, stating their names, home addresses, home lodges and Masonic office, if any. Each visitor stood in turn, without speaking, and received a welcoming applause. This was a marked contrast to a banquet I once attended, where nearly an hour was consumed by visitors in tireless repetition of same thought.

The Master next called for a song, and asked everyone to stand. This gave an opportunity for those who must leave early, to slip out of the room.

Then the Master introduced the speaker of the evening. The introduction was well stated. The Master did not discuss the subject. He merely stated, in about three minutes, the principal activities of the speaker, in Masonry and in public life. The whole setting was an inspiration to the speaker, and he arose to the occasion. When the address was completed the Master thanked him for his message in a few chosen words, and promptly adjourned the meeting.

As I left the hall, I said to myself, "There is a good Master. That lodge must be a splendid one." I found out later that it was one of the best lodges in that part of the state.—*Masonic Digest*.

The other evening I visited one of the best managed Masonic Lodges I ever attended. As I stepped inside the door, I was approached and greeted by three Masons. They asked me my name, home

lodge, and occupation, and gave me theirs. Learning that I was an attorney, one of them introduced me to a local attorney present. We conversed freely because we had something in common. The attorney introduced me to the Worshipful Master and to many of the brethren present. He assisted me in signing the tiler's register and was by my side during the entire evening. I really felt at home.

I noticed that the brethren present wore badges upon which their respective names were printed. I was given a visitor's badge upon which my name had been written. The result was that men learned my name and I learned the names of many present. I did not hear any one use the conventional, "Glad to see you Brother," but rather "How are you Brother Jones?" and Hello Jim, glad to see you. The spirit of friendliness seemed to fill the room and to it, much was contributed by those badges.

I was told by my attorney friend that of the three Masons who greeted me at the door; two were newly made Masons. The Worshipful Master always assigned the candidate immediately upon being raised, to the Reception Committee. Thus he was given work to do and that maintained his interest. By serving upon the Reception Committee, he learned to know the other members of the lodge and they learned to know him. . . . But the thing that impressed me most was the fact that the members of that lodge not only preached good fellowship but practised it.—*A. Winder*.

There are a number of lodges which seem to be entirely helpless so far as performing their own functions is concerned. These lodges seem imbued with the idea that they are unable to confer degrees, bury the dead, etc., in a fitting manner and, therefore, must call in the aid of outside brethren. This a serious mistake and one which works an injury to the lodge. In this age of Masonic enlightenment, there is no excuse for any lodge being unable to confer its degrees in a proper manner and the lodge which makes it a practice to call in outside help ought to be made the object of an official investigation. As for burying the dead, this is a service which should be performed by the lodge's own officers. It is a simple matter to memorize this service and even if no one in the lodge has it memorized it is far better to have it read by one of your own members than to have to call for some one outside the lodge to do it. A lodge is judged in the community by its

Bro. Bueucamino Is Given Warm Welcome

Sinukuan Lodge No. 16 received the M. W. Grand Master, Joseph H. Alley, during his official visitation on the evening of July 9, 1937, at Plaridel Temple. Accompanied by officers and members of the Grand Lodge, M. W. Alley was escorted to the East and accorded due honors.

It being the stated meeting of the Lodge, after the routine business Wor. Bro. Constancio San Jose, Master of the Lodge, called on Bro. Guillermo Arcebal to speak. Bro. Arcebal delivered a well prepared lecture on "The Accomplishments of Masonry." The Worshipful Master then designated Bro. (Dr) Walfrido de Leon, J. W., a professor in the state university, lecturer for the next stated meeting.

In a few well chosen words, Bro. (Judge) Leonardo Garduño presented Bro. (Senator) Felipe Buencamino, Jr., who was warmly welcomed to the Lodge. Senator Buencamino had just returned from a trip abroad serving his country as a delegate to the Sugar Conference in London. The elder Buencamino was one of the founders of Sinukuan Lodge, having been its first Master. Visibly moved by the cordial reception of the Brethren, Bro. Buencamino recounted interesting anecdotes of his trip. He said that wherever he traveled he always made it a point to be known as a Master Mason in good standing, and asserted that he has always lived the life of a Mason whether it was inside or outside the Temple. His travels, he said, were made pleasant by his Masonic connections.

The Grand Master then addressed the Lodge and gave a detailed account of his China trip. He said that China is rapidly growing as evidenced by the public highways now under construction and the progress shown along educational lines. He took occasion to praise the work of Chinese Masons in their endeavor to raise the standard of life in China.

Refreshments were served after the Lodge was closed and everybody enjoyed a profitable evening.

works and each lodge should see to it that it is able to perform its own work.—*Delmar D. Darrak*.

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NOTAS EDITORIALES

✦ ¿En que Estriba la Fuerza de la Masonería? ✦



A masonería!..... ¿en qué estriba su fuerza? No en sus secretos, pues, no es una sociedad secreta. Tampoco estriba su fuerza en el número de sus miembros, pues, el proselitismo es una cosa de la que huye. No descansa su fuerza en tener en su seno a hombres de privilegiada mentalidad, de gloriosa fama o de inmensos poderes. Con haber contado en sus filas a hombres ilustres en las diferentes ecuaciones de la vida humana, no con ello se ha hecho mas fuerte.

Su vigor, su fuerza, sus energías vienen de sus obras, de sus predicaciones prácticas, de sus doctrinas enraizadas en la misma naturaleza humana.

Predica la tolerancia porque no concibe la caridad sin ella. El hombre caritativo es naturalmente tolerante. Y la caridad es la virtud que por esencia distingue al hombre.

Predica el trabajo porque el mundo que le rodea le dice que todo esta en constante actividad, que si ha de elevarse a zonas de perfección, el trabajo será el vehículo que ha de conducirle.

Enseña el amor fraternal entré los hombres, por lo mismo que la Providencia los ha dotado de un alma que es la misma para el que vive en Oriente como para el que vive en Occidente que es la misma para las tribus oscuras del África que para los conglomerados niveos de los países septentrionales.

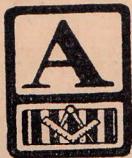
Inculca la verdad porque el hombre

es un ente moral y no hay moralidad donde no haya verdad. Por eso es que persigue al fraude, a la mentira, a la hipocresía, al engaño, y por eso es que condena la traición, la doblez, la insinceridad.

Como el hombre ha nacido libre, la masonería lucha por la libertad de los individuos y de los pueblos, y como el hombre es por naturaleza sociable, ella se afana para que viva en una sociedad que se acondicione a su modo de ser libre, y por eso es que sus ideas han derrumbado tronos y dictaduras, y no se compadece con aquellos regímenes que no sean la expresión de la libre voluntad del ciudadano.

¡Ahí está y en eso estriba la fuerza de la masonería!

✦ “Cinco Reglas de Nuestro Moral Antigua”... ✦



Así se titula una valiosa publicación de la Biblioteca Nacional. Es una producción de ese hombre, de ese insigne masón, que se complace en ir hurgando todo nuestro pasado glorioso e interesante, el ilustre Hermano Teodoro M. Kalaw.

Nada mas interesante para los masones filipinos como ir conociendo las reglas de nuestra moral antigua, ya que nuestra institución es una eminentemente moral.

Las cinco reglas de nuestra moral antigua son cinco virtudes sobresalientes en el filipino: BRAVURA, HONESTIDAD, CORTESANÍA, DOMINIO PROPIO y UNIDAD DE FAMILIA.

Veamos lo que nos dice el I. H. Kalaw a este propósito.

BRAVURA. “Entre las enseñanzas que el filipino recibe desde niño, no hay nada que mas fuertemente se grabe en su corazón como la enseñanza del valor personal. Un autor extranjero dijo que nada admira el filipino tanto como el valor. Para él, las mas grandes epopeyas de la vida son aquellas en que un pasaje de amor va entremezclado con emocionantes pasajes de heroísmo. Otro autor extranjero dijo que el filipino es valiente de suyo y que sólo otro valiente puede aquistarse su respeto. Un ter-

cero dijo que nuestra admiración por la bravura y serenidad en el peligro es solamente igualada por nuestro desprecio a la cobardía y la puerilidad. Es decir, que, mientras cultivamos el sentimiento de la bravura, aprendemos a despreciar la cobardía.”

HONESTIDAD. “Si quereis buscar a la filipina típica, aquella que nuestros abuelos criaron y educaron con paciencia, cerrad vuestros ojos por un momento: la encontrareis todavía. No está en las grandes ciudades, en las metrópolis de la moderna civilización: está, por el contrario, lejos, en alguna aldea lejana y apacible, en una casa de modesta apariencia, sencilla pero limpia, donde los años han dejado huellas inconfundibles de su paso. Preguntad entonces cual es, entre las mil cualidades heredadas, la que mas le enaltece, la que mas le caracteriza, y os contestarán enseguida: su recato, su pudor, su modestia, su sencillez. Vamos a resumir todas estas virtudes en una sola palabra: HONESTIDAD. La honestidad es para la filipina lo que el valor es para el filipino: dos principios cardinales de nuestra educación individual. Según Loarca, una de las injurias mas graves que podía cometerse contra el bello sexo en Filipinas antiguamente, era quitar a una mujer su manto en público, o bien perseguirla hasta que

el manto cayera al suelo. El manto era el emblema del pudor. La mujer sin honestidad es una flor sin aroma, ni color, dice un aforismo ilocano. La mujer filipina—afirmaba el P. Gaspar de S. Agustin—es muy honrada y mucho mas si es casada, y aunque se cuezan habas no es a calderadas. Es castísima en extremo, añadía el P. Ordoñez de Cevallos.”

CORTESANÍA. “El testimonio de extranjeros que hablaron de nuestro país nos dice de nuestra aversión a la rudeza de maneras, de nuestra afición a la etiqueta y a los circunloquios, de nuestras palabras sin gritos, de nuestro sentido de respetabilidad característico, de nuestra obsequiosidad y hospitalidad, en una palabra, de nuestro deseo de agradar. ¿Y qué es todo esto sino la base primordial de la cortesanía? Sembrad en vuestro corazón la idea del amor, como guía de vuestra conducta, y sereis benévolos, justos, es decir, corteses. Porque la cortesanía que no es meramente etiqueta, sino profundamente humana, es la misma benevolencia, ya que la ciencia de la urbanidad, según el P. de Castro, no es mas que una derivación directa del amor al prójimo.”

DOMINIO PROPIO. “¿Existe en el filipino esta virtud? ¿Sabe el filipino practicarla? Yo creo profundamente
(Cont. en la pagina 283)

DE CHARLA CON NUESTROS HOMBRES

“Demos mas impulso a la practica de la caridad“ nos dice el Venerable Hermano
MARCIANO GUEVARA, de la logia Rizal No. 22

Cuando emprendais algo trascendental en masonería, algo que precise renovación de prácticas, visión; cuando necesitais elementos que sepan arrimar el hombro a la tarea y llevarla a prácticas realizaciones con fervor de apóstol; cuando necesiteis mas acción y menos palabrería, hueca mas empuje y menos *verborrea* mas determinación y menos elucubraciones, acordaos que existe en nuestras filas un hombre de este carácter y temperamento, el Venerable Hermano Marciano Guevara.

Es por esto quizás que es el perenne secretario de la logia Rizal No. 22 a la que insufla todas sus energías y entusiasmos de veterano masón. Es también por esto por que fue elegido por nosotros para formar parte de un comité especial durante nuestra incumbencia como Gran Maestro,—el comité de reajustes económicos. Y cómo desempeñó su cometido, es ya de todos bien conocido. Gracias a su labor, conseguimos justar la economía que clamaba el pueblo masónico y que encontró eco en su fecunda labor.

Reposado, sereno, de mentalidad vigorosa, de lógica contundente, aunque sus palabras carezcan de elegancia literaria, es de los que convencen cuando habla, arrastrando a su auditorio con la sinceridad de sus convicciones. No sabe fustigar al adversario,—pero sabe atraerle a su causa con la desbordante simpatía con que mañiza sus argumentos.

Tiene el privilegio de haber actuado bajo dos jurisdicciones de forma diferente, por lo que el bagaje de sus prácticas y conocimientos masónicos es vario y multiforme.

—Tenemos informaciones—le decimos — de que Vd. es uno los mas antiguos masones en nuestra jurisdicción?

—No muy antiguo, pues, me hice masón allá por el año de 1914, y recibí los tres primeros grados bajo el rito escocés y en la logia SOLIDARIDAD No. 323, entonces bajo la obediencia del Gran Oriente Español.

—¿Y cuáles son sus impresiones en cuanto a los trabajos ritualísticos del rito escocés?

—Las iniciaciones tanto en el rito escocés como en el rito de York son impresionantes; pero me parece que mas impresiona las del rito escocés.

—¿Y qué me dice Vd. de aquellos que se han dormido

—No prosiga. Durante mis veintitrés años continuos de masón he observado este fenómeno

—¿Y a qué se podría atribuir eso?

—Creo que no han comprendido o no han sido lo bastante diligentes para aprender a asimilarse las enseñanzas de la masonería.

—Y también a que algunos han confundido la masonería con la *personalidad* de sus miembros

—¿Cómo es eso?

—Usted sabe muy bien que al candidato que llama a nuestras puertas se le dirigen tres preguntas, las que debe contestar antes de ser iniciado, y si el mismo no es sincero, en sus contestaciones tarde o temprano habrá de ser de los que *duerman*, o de los que se separen.

—Quiero decir que no hay lugar en nuestros talleres para aquellos que no puedan hablar u obrar con sinceridad

—También he notado que cuando trabajábamos bajo el rito escocés se daba mas empuje a la práctica de la *caridad*. Recuerdo que en todas las tenidas se circulaba un saco que se conocía como SACO DE POBRES y en donde los presentes ponían o depositaban la cantidad de que muy bien podían desprenderse, y esto se hacía sin ostentaciones y sin que nadie pudiera enterarse de la cantidad depositada por cada uno.

—Creo que esta es una práctica que se debe seguir por todas las logias y en todas sus tenidas. Así habituamos a los hermanos a la práctica de la caridad y les enseñamos a que siempre se acuerden de los desdichados.

—También recuerdo que además del SACO DE POBRES había la práctica de socorrer inmediatamente al miembro necesitado, y muy raro era el mes en que no se cobraba alguna cotización *extra* como *derrame especial*.

—Bajo el rito de York también se enseña la práctica de la caridad, pero mas bien en forma individual, y muy raras son las veces en que se hace la caridad en nombre colectivo.

—Existe una práctica en el rito de York que yo creo es de gran provecho para los miembros, y me refiero a la obligación de recitar el ritual de memoria. Esto aprovecha mejor a los hermanos, pues, llegan así a compenetrarse mejor de su significado y, por tanto, de sus enseñanzas. Y para practicar verdadera masonería hay que conocer sus preceptos hasta en sus ínfimos detalles.

—¿Qué preceptos masónicos encuentra usted de mucha utilidad para la vida cotidiana?

—Oh, la virtud de la prudencia, la de la paciencia y, sobre todo, la perseverancia.

—Usted sabe que al hacernos masones contraemos la obligación de demostrar al mundo con nuestros actos y prácticas que nos hacemos mejores hombres, mejores obreros. Todos los preceptos de la masonería tienden a este objeto. Si fracasamos, la culpa es nuestra, y no de la institución.

—Usted que es secretario de su logia desde hace muchísimos años, ¿qué nos dice de la vida lánguida que llevan algunos de nuestros talleres?

—Verá usted. Creo que en algunas localidades existen muchas logias, demasiado en número, y esto perjudica y a ello se debe en parte la vida lánguida que se observa en ellas. En Manila, por ejemplo, creo que tenemos un número excesivo de logias.

—Algunas logias no cuentan mas que con veinte miembros ó menos. ¿Cómo es posible que puedan acumular un fondo suficiente para atender a todas las necesidades propias de la institución, si apenas sus ingresos pueden ser empleados en gastos de local y escritorio

—Observe usted que cuando una logia no dirige sus actividades hacia algo que sea de provecho para sus miembros, ha de llevar necesariamente una vida languidecente.

—Es mi humilde parecer que debemos limitar el número de logias en cada localidad y evitar así que las energías se dividan en perjuicio de los mismos masones.

—Nuestra labor debe ser mas aunada y esto es imposible si hay un excesivo número de logias en cada localidad.

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NOTAS Y NOTICIAS

*Nuestros saludos al
Ilustre Hermano Conrado
Benítez:—*

Como miembro del Comité de Técnicos de cuyas deliberaciones dependerán las futuras relaciones políticas y económicas entre los Estados Unidos de América y Filipinas vuelve de nuevo a su patria nuestro M. I. Hermano Conrado Benítez, que con tanto acierto ha manejado los asuntos de la fraternidad durante su año de incumbencia.

Le enviamos nuestros saludos, haciéndole presente que siempre le tenemos en constante recuerdo.

* * *

*Por asuntos urgentes de oficina
ha marchado a las regiones
bicolanas el V. H. José
M. de Leon Jr.:—*

El V. H. José M. de Leon Jr. miembro de los mas activos de la logia NILAD No. 12 se ha visto precisado a hacer un viaje por las regiones bicolanas en donde espera visitar a nuestras logias y a los Hermanos. Lleve el querido Hermano de León un feliz viaje y extienda nuestros saludos a los Hermanos de aquellos valles..

* * *

*La encantadora hija del
Hermano Pedro Vergel de Dios,
Virginia, admirada por los
bulaqueños:—*

Como una ofrenda a sus encantos físi-

VEN. HER. V. ALDABA



*Fuerte, gallardo, fornido,
valor, destreza, finura,
es su alma inmenso nido
de bondad y de hermosura.*

cos y morales, un respetable grupo de bulaqueños está empeñado en una justa por hacerle a la encantadora Virginia Vergel de Dios, hijo de nuestro Hermano Pedro Vergel de Dios, de la logia High Twelve No. 82, la *dalaga* mas popular. Esperamos verla triunfante como se merece.

* * *

*El Ven. Ignacio Torres,
de cumpleaños:—*

En la noche del 31 del pasado mes de julio los miembros de la logia SOLIDARIDAD dieron una fiesta en honor de su Ven. Maestro Hermano Ignacio Torres en la residencia del mismo en la calle Tayabas a la que dieron realce los miembros de la logia Dalisay con su Ven. Her. H. Alonso a la cabeza. A los buenos deseos de sus hermanos unimos los nuestros deseándole mucho años de ventura.

* * *

Obituario:—

El Ven. Her. Rafael Araujo, de la Logia Walana No. 13, lamenta ahora la pérdida del autor de sus días, el que en vida llamó Roque Araujo, y cuyo entierro tuvo lugar en la tarde del 10 de agosto de 1937 en el Cementerio del Norte.

Reciba nuestro querido Ven. Her. Araujo nuestra mas sincera expresion de condolencia por tan irreparable pérdida.

LA MASONERIA EN LA REVOLUCION ESPAÑOLA

*(Traducido de THE NEW MEXICO
FREEMASON)*

Se ha hecho público un informe de la NORTH AMERICAN COMMITTEE TO AID SPANISH DEMOCRACY en el que aparecen las persecuciones brutales de que fueron víctimas los masones españoles por las fuerzas fascistas bajo el General Franco. El informe contiene una compilación de nombres de figuras conspicuas en la vida pública de España que fueron violentamente asesinados por los fascistas españoles nada mas que por sus relaciones con la masonería, según testigos oculares. Y estos masones fueron ejecutados sin juicio alguno, apareciendo que esto se llevó a cabo cumpliendo con la demanda de que la masonería sea extirpada de España hecha por José María Gil Robles, un reaccionario caudillo católico. El General Cabanellos, un oficial fascista, en una reciente entrevista dijo que esta persecución era uno de los principales objetivos de los rebeldes. Cuando los rebeldes capturaron Sevilla dieron prueba inequívoca de

Cinco Reglas de...

(Cont. de la página 281)

que sí, con esta sola excepción: que no se le ofenda en su dignidad. El filipino es tan reposado como digno. Por eso los extranjeros mismos, los extranjeros sin prejuicios, no saben qué admirar mas en él, si su sentimiento del honor, o su sentimiento de responsabilidad. El filipino se someterá a las pruebas mas duras del sacrificio de su voluntad con tal que no se le humille, con tal que no se crea lastimado en su dignidad.?"

UNIDAD DE FAMILIA. "Esta unidad está patentizada por hechos característicos dominantes como el poder de los padres sobre los hijos; la sumisión de los hijos al poder de los padres; la participación de los padres en la selección de esposa para el hijo; la unión entre los esposos; la concordia entre los

que efectivamente tenían la intención de llevar a cabo sus amenazas. Todo mason encontrado por ellos en Sevilla fue pasado por las armas.

hermanos; la propiedad familiar a base comunista y el respeto a la memoria de los muertos para perpetuar el buen ejemplo y espíritu de casta."

Lo arriba transcrito no es mas que una ligera sombra de las hermosas pintadas que con mano maestra va pintando en su brillante obra el Ilustre Hermano Kalaw. Si aquí lo mencionamos es para tan sólo estimular a que otros Hermanos dirijan sus actividades por este campo, que es de dilatados horizontes. Estamos interesados los masones por todos los sistemas y escuelas de moral, y no podemos menos de interesarnos los masones filipinos por conocer el nuestro. El Hermano Kalaw ha indicado el sendero y es nuestro deber seguirle.

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DERECHO PARLAMENTARIO MASONICO

(Continuación)

VII. LAS CUESTIONES INCIDENTALES.

41. Las cuestiones, como hemos dicho, pueden ser *incidentales* y *privilegiadas*. Las cuestiones o mociones incidentales son, como su nombre mismo indica, aquellas que surgen como incidentes de un debate a propósito de una cuestión principal, y que deben resolverse antes que la cuestión principal. También tienen preferencia sobre cualquiera moción subsidiaria. Teniendo relación con el asunto pendiente siempre están en orden y son inenmendables e indebatibles. Estas cuestiones pueden ser numerosas, según los recursos de la ocasión, pero las más usuales y permisibles en Logia son, por su orden de preferencia, las que siguen:

1. Las cuestiones de orden.
2. Objeción a la consideración.
3. Lectura de papeles o documentos.
4. División de una moción.
5. Retirada de una moción.

42. La moción de *suspensión de reglamento*, (*) bajo las reglas parla-

(*) Hay veces en que el orden regular establecido por el Reglamento mismo

mentarias comunes, está incluida entre las cuestiones incidentales, pero en una Logia de masones no es permisible a menos que dispongan de otro modo los estatutos o las leyes. La razón es que los estatutos o reglamentos de una Logia no son creación exclusiva de la Logia misma sino que tienen que ser aprobados por la Gran Logia; por consiguiente, una Logia no puede consentir su suspensión a menos que esté autorizada expresamente.

43. LAS CUESTIONES DE ORDEN.—Las llamadas cuestiones o puntos de orden son los incidentes que más usualmente se presentan en deliberaciones tanto masonicas como profanas. La Logia tiene

es un obstáculo para discutir asuntos que deben ser discutidos ampliamente. En estos casos, el reglamento mismo, en asambleas profanas, establece que se puede acordar su suspensión por el voto de las dos terceras partes o de las cuatro quintas partes. En defecto de esto, la suspensión se puede pedir solamente por consentimiento unánime. Como se ha dicho, esto no es procedente en una Logia de masones.

sus reglas, reglas de orden, reglas de debate, reglas de conducta, expresas o tácticas o consuetudinarias, y cualquiera infracción de dichas reglas en el curso de unas deliberaciones, puede ser objetada y sometida a la decisión inmediata de la Mesa por cualquier hermano. Entonces éste se levantará y se dirigirá a la Mesa diciendo:—*Muy Respetable Maestro, para una cuestión de orden.*— El orador a quien se le ha llamado al orden cesará de hablar y volverá a sentarse hasta que se decida el punto de orden. La Mesa preguntará al promovedor de la cuestión:—*En qué consiste su punto de orden?*—El promovedor lo explicará, después de lo cual la Mesa decidirá el asunto, bien *sosteniendo* el punto de orden o bien *denegándolo*. Esta decisión, como ya se ha dicho, es inapelable ante la Logia, lo contrario de las asambleas deliberativas profanas. Si la decisión sostiene o confirma el punto de orden, la Mesa hará inmediatamente, dentro de su amplia facultad y discreción, que se corrija el error o que el hermano interpelado está en orden.

DE COLABORACION

EL DIARIO PERSONAL DE JOSE RIZAL

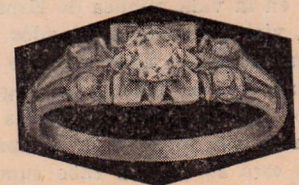
Por EDUARDO L. CLAUDIO M.P.

(Continuación)

16. Domingo	76 46
(1) Una botella de tinta.	1 50
Pedro Carranceja vino a visitarnos.	
Mañana se retira a Filipinas con su hermano y con un primo suyo.	
	77 93
17. Lunes	77 96
19. Miercoles	77 96
Baño	2
(1) Tranvía	30
Obras de Claudio Bernard	50
Recibí tarjetas de Pepe Esquivel, Aguirre, Familia de Ruiz (Viuda) Yriarte, Dn. Pablo y Carillo, Pedro Paterno.	
	130 26
21. Viernes	130 26
(1) Un periódico Ylustración	50
	130 76

22. Sabado—	
(1) Un libro encuadernado	2
(1) Un billete para lo de Villanueva	1
23. Domingo—	133 76
(1) Cartas y sellos	50
Un billete de Loteria	3 50
	137 76
24. Lunes—	
Teatro	1 50
(1) Bugia comprada el 17	1 25
	140 41
25. Martes—	140 41
(1) Lavandera	11
	151 41
26. Miercoles—	
Libros	30
27. Jueves—	181 41
28. Viernes—	
Hoy murió Meynet casi repentinamente	

Por un retrato	3 50
Repaso	30
	214 91
29. Sabado—	214 91
(2) Hoy le han enterrado a Meynet.	
(1) Café	50



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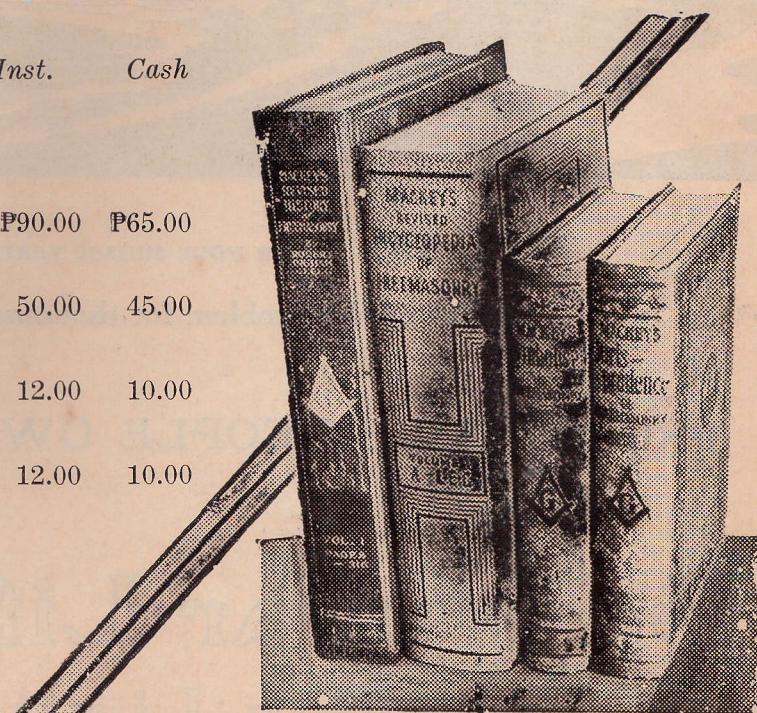
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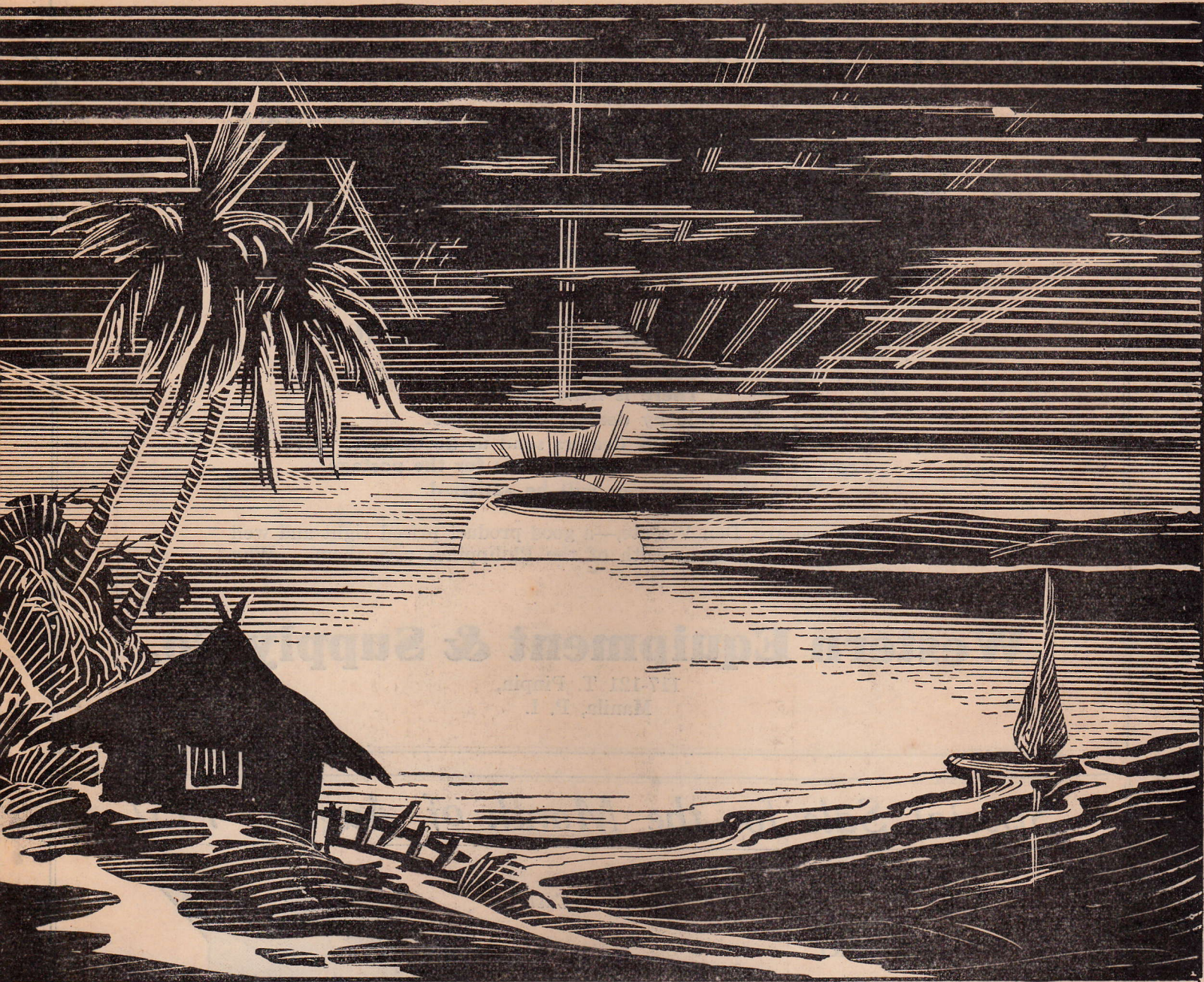
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