

The Cable Ford

Vol. XV

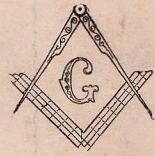
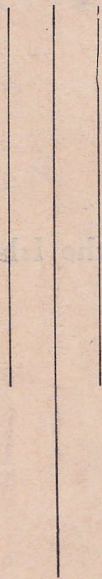
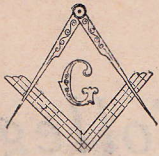
Manila, P. I. October, 1937

No. 5

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 WORTHY SOLDIER AND MASON



Wor. Bro. Emmanuel A. Baja,
P. M.

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

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of the Philippine Islands, in the Interest of Its Constituent Lodges

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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.

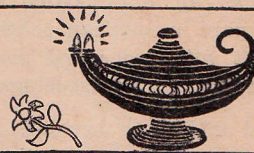
Vol. XV

Manila, P. I., October, 1937

No. 5



Editorial



The Persecutors Are "Outlawed"

WITH a true Mason's courage President Franklin D. Roosevelt last October 5 came out with a speech that startled the whole world, but particularly those who are doing their utmost to wreck the foundations of human peace and brotherhood.

We who read the President could not have misunderstood his meaning. The indications were clear that he was blasting at the pirates of international peace. But what was especially significant to us was the fact that in two of the countries unmistakably referred to, Masonry has been persecuted to extermination, and that in one Masonic teachings have never taken root.

We should be happy to note the fact that they who should, according to President Roosevelt's suggestion, be "quarantined" because of their brutal undeclared wars on helpless peoples, do not commune with our ideals and have not our support.

It should satisfy us, indeed, that the countries in which Freemasonry has been unjustly suppressed are now being singled out as "outlaws" and that for them the rest of mankind has no love.

What does it profit to have gained power that way and to have lost the confidence of the whole world?

Masonry and the Ballot

TO our Brethren in the provinces comes, during these pre-election days, the opportunity to practice those principles which make our ancient and respected Order invulnerable to corruption. Of them should be expected a civic leadership that is capable of awakening the conscience of our electorate to their duty to the nation at this hour.

It is not believed that they should take active part in partisan politics; in fact, it is our advice that they should not. But politics as politics stands for reform in government and ad-

vancement for the citizenry, demands the wholehearted participation of all Masons.

Now is the time, therefore, for the Brethren to step out of their Lodges and see for themselves the state of affairs in their communities. Masonic influence should be used to make our citizenry realize that the Ballot is not a mere scrap of paper, but the very guarantee of good government, if used properly.

No Mason, if true to the teachings of his Institution, can make an improper use of the Ballot. Let him, therefore, lead the way to the protection and dignification of our suffrage and we can say he has not been a Mason in vain.

MASONRY AND POLITICS

By Ricardo C. Santos, P.M.

With the general elections for municipal and provincial officials a few weeks away and the campaigns in full swing, it is our duty to remind our brethren that as Masons they have a certain conduct to observe with regard to politics. Masons are supposed to be good citizens and should, as such, take an interest in the government of the country in which they live for, after all, a country gets only the kind of government that it deserves. It does not imply that the Fraternity as an organization should take active part in partisan politics but it should act with order and propriety consistent with Masonic teachings.

A marked difference between Anglo-Saxon Masonry, which we practice here, and Latin Masonry, is that the former does not take a militant part in politics. The reason is obvious. In Anglo-Saxon countries, Protestantism is prevalent, and religious tolerance is deeply rooted among the people, while in Latin countries the opposite is the case. Clericals and organizations hostile to liberal institutions like Masonry have the upper hand, and members of the Fraternity as lovers of liberty have no other alternative than to be on the defensive and be militant. Such an attitude is sound, because Masonry does not identify itself with any political or economic school of thought. It is the duty of every Mason to see that harmony prevails within the Fraternity; partisan politics can only make that harmony impossible.

The Ancient Charges of a Freemason adopted by the Grand Lodge of England in 1723, under the Chapter of "Behaviour," provide that we should be cautious in behavior, courteous to the brethren, and faithful to the Lodge. Said Charges also 'resolv'd against all politics, as what never yet conduc'd to the welfare of the lodge nor ever will.'

However, in some parts of the United States, especially in communities where Masonry has a strong foothold, some candidates for office advertise in magazines making capital of their Masonic affiliations. Needless to say, this practice has met with disfavor among the more serious minded citizens and Masons, with the result that a Grand Master was compelled to issue the following

EDICT

"No Mason who is a candidate for political office shall in any way advertise

or make use of his Masonic affiliations (including organizations in which membership is predicated upon good standing in Ancient Craft Masonry) in any campaign literature, speech, broadcast, biographical sketch, or other means intended to promote his candidacy.

"No Mason shall publish, permit or procure the publication in any Masonic paper, lodge bulletin, Masonic Temple bulletin, magazine, or pamphlet, or any printed matter issued in a name suggestive of Masonry, or intended primarily for Masons, any news item, announcement or advertisement of the candidacy of any person for political office.

"No lodge or group of Masons meeting as such or under any name suggestive of Masonry, shall during or preceding any political campaign, advertise, introduce, or permit the appearance of any candidate for political office at such lodge or Masonic meeting, except in his official Masonic position, or as a speaker on a strictly Masonic subject.

"It is little wonder then that Freemasonry has been banned in countries where there was the slightest hint or indication that there were members who used our Ancient Institution in the furtherance of 'religion or national or state policy'."

Some of us may not agree in full with every word in this edict, but that it satisfies a need cannot be doubted when some less informed Masons exceed the limits of propriety. Our fidelity to the Order demands that we do not involve the Fraternity, directly or indirectly, in any controversial activity, no matter how zealously we may be ourselves involved as citizens.

We believe that it is proof positive of the unfitness of any candidate for office that he should solicit the votes of the brethren, not on his own merits, but through his Masonic affiliation. We must not lose sight of the fact that the suffrage of a Mason is not a passionate, but an intelligent, conscientious, and judicious vote.

As to the Mason's attitude in politics, we can say that, as the aim of Masonry is the moral uplift of the individual, our creed should be that nothing that is morally wrong can be politically right.

OLD MASÓNIC BENEDECTION

May no strife disturb thy days, nor sorrow disturb thy nights, and the pillow of peace kiss thy cheek, and the pleasures of imagination attend thy dreams; and when length of years hath made thee tired of earthly joys, and the curtains of death gently close round the scene of thy existence, may the angels of God attend thy bed and take care that the expiring lamp of life shall not receive one rude blast to hasten its extinction; and, finally, may the blessing of God wash thee free from all impurities and prepare thee to enter into the land of everlasting felicity.

Wor. Bro. Rafael L. Garcia Made Lieutenant-Colonel

On October 6, 1937, Wor. Bro. Rafael Larosa Garcia, Past Master of Bagumbayan Lodge No. 4, was promoted to the rank of Lieutenant-Colonel in the United States Army. At present he is detailed as assistant chief of staff, supply and personnel division of the Philippine Army.

Wor. Bro. Garcia graduated from West Point Military Academy on June 2, 1916, and was commissioned Second Lieutenant in the Philippine Scouts. By sheer ability and efficiency, he rose gradually to his present rank. He is a graduate of the infantry school at Fort Benning, Georgia; of the officers' chemical warfare school at Edgewood Arsenal, Maryland; quartermaster school at Philadelphia; signal corps school at New Jersey; and at the U. S. Army War College, the highest institution of learning for army officers. On his return to the Philippines, while Assistant Quartermaster at Fort McKinley, he studied law in one of the colleges in the city.

So far, he is the third Filipino to receive that rank, the first two being Bro. Pedro D. Dulay of Baguio Lodge No. 67 and (General) Vicente Lim of Bagumbayan Lodge No. 4.

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.

PRACTISING MASONIC IDEALS

How often is the exhortation made that a brother should at all times practise outside the lodge those ideals he is taught within it. To how many is this urge but an empty phrase? Is the present struggle for a place among men too strong to put these ideals into concrete form? There can be but one reply to such a query. At all times it is possible to demonstrate them, that is, if a man is a Mason at heart. Difficulties may arise—the Order has always had to withstand criticism and prejudice, and even, in very recent days, persecution; but if we all keep steadfastly before us the true aims of the Brotherhood, if we can only live Freemasonry in our lives, then there need be no fear of criticism or prejudice or even of persecution; indeed, such will only spur us on to give out the best that is in us and to show, by our example, what Freemasonry really is and what it really stands for.

Freemasonry possesses many titles to respect, even in the eyes of the outer world; it has great antiquity, of immemorial tradition; it is known and practised in every country, in every clime and in every race of civilized men, and it has associated itself throughout the world with human sympathies and charitable institutions. Since the early days it has changed its character in some respects, but it has lost nothing which can claim the respect of man. In those early days it carved its records upon public buildings, upon the tracery of cathedral windows and even the ornamentation of palaces.

Now it is content to devote itself to works of sympathy and charity, and in them it finds its highest praise and reward.

It has become a moral and benevolent association whose great aim is the development and cultivation of the moral sentiment, the social principle and the

benevolent affections, a higher reverence for God and a warmer love for man. It is a universal institution. History does not furnish its parallel. Its footprints are to be traced in the most distant regions and in the remotest ages of the earth.

Unaffected by the tempest of war, the storms of persecution or the denunciation of fanaticism, it still stands proudly erect in the sunshine and the clear light of heaven with not a marble fractured, not a pillar fallen. It still stands, like some patriarchal monarch of the forest, with its vigorous roots riveted to the soil, and its broad limbs spread in bold outline against the sky. In generations yet to come, as in ages past, the sunlight of honor and renown will delight to linger and play amid its venerable branches, and around its trunk will still cling, in ever-tightening embrace, the ivy of brotherly love.

It is worth while to be a Freemason if we always keep before us Masonry's definite purpose; but Freemasonry cannot be the force in the world to which it is entitled in its high aims unless we each and every one let it be seen by the world, in our own lives, what our professions really and truly are—we must not only affirm them, we must live them day by day—"The Freemason" (London).

A RESOLUTION OF CONDOLENCE

By SILANGANAN LODGE No. 19

Pasig, Rizal

WHEREAS, the Supreme Grand Master of the Universe has willed the passing of our Most Worshipful Brother W. W. Larkin, to the Celestial Lodge above;

WHEREAS, the late Most Worshipful Brother had been in life a ranking member of the Most Worshipful Grand Lodge of the Philippines, and identified as a champion in Masonic teachings;

WHEREAS, his death is a great loss felt by his family and the members of the Masonic fraternity;

BE IT RESOLVED, as it is hereby resolved, that the Worshipful Master, the Officers, and the Members of the Silanganan Lodge No. 19, express to the bereaved, family, their heartfelt sympathy for this loss;

BE IT FURTHER RESOLVED, that a copy of this resolution be sent to the widow of the deceased, through the Grand Secretary of the Most Worshipful Grand Lodge of the Philippines, and another copy sent to the *Cabletown* for publication.

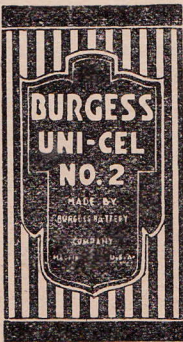
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The Most Worshipful Grand Master's Official Visitations

JOINT SPECIAL MEETING OF ALL LODGES WORKING AT TAN CLUB, ONGPIN ST., MANILA.—On Wednesday evening, September 15, 1937, the M. W. Grand Master paid his official visitation to the four Lodges working at Tan Club Building, namely, Araw No. 18, Batong-Buhay No. 27, Luz Oceanica No. 85, and Mencius No. 93.

Wor. Bro. Andres Filotes, Acting Master of Luz Oceanica, presided in the East, delivering an eloquent address of welcome to the M. W. Grand Master and party after the ceremonies of the reception. He then called on the following brethren to speak:

- (a) Wor. Bro. Luis Lim Billan, Secretary of Mencius No. 93.
- (b) Wor. Bro. Victoriano Yamzon (27).
- (c) Wor. Bro. Joaquin Garcia (12).
- (d) Wor. Bro. Eduardo L. Claudio (35).
- (e) Wor. Bro. Dominador Escosa (82).
- (f) Wor. Bro. Anastacio Uy Mochay, (18).
- (g) Address by M. W. Bro. Joseph H. Alley, Grand Master.

After the inspiring address of the M. W. Grand Master, the Presiding Master made his short remarks.

Before closing the Lodge Wor. Bro. Yamzon, seconded by Wor. Bro. Lim Billan, moved that the four Lodges convened that night present a Resolution of Condolence to the bereaved family of the late M. W. Bro. William W. Larkin, P. G. M. The motion was unanimously approved.

The Lodge was closed at 9:40 p.m. and refreshments were served afterwards.

BATANGAS LODGE No. 35

The Grand Master's Party in a car composed of M. W. Bro. Joseph H. Alley, Wor. Bros. Antonio Barrion (35), Eduardo L. and Pablo Samson (69), left Manila on Claudio (35), Dominador Escosa (82), Saturday, September 18, 1937 at 4:00 p. m., passed thru Tagaytay Ridge and arrived in Batangas at 7:00 p. m.

The brethren of Batangas Lodge No. 35 met the party and conducted them to Russell's Hotel for drinks and short rest. Then another car arrived containing Wor. Bros. Jose C. Velo (4), Senior Grand Lecturer, and Daniel Limbo (4), Inspector of the Lodge, who joined the party. After a while every body partook the sumptuous dinner served at the hotel.

The M. W. Grand Master, accompanied by some officers and members of

the Grand Lodge, made his official visitation to Batangas Lodge No. 35 at 8:15 p. m.

After the reception ceremonies, the M. W. Grand Master announced the lamented death of M. W. Bro. William W. Larkin, P. G. M., and he subsequently requested Wor. Bro. Marciano Evangelista (35) to offer a prayer while the brethren remain standing.

It being the stated meeting of the Lodge for the month of September, the transaction of their business lasted till 9:00 p. m.

After finishing the transaction of business, Wor. Bro. Agaton Luistro, the Master, introduced Wor. Bro. Antonino Barrion (35), who spoke about the relation between the Catholic Church and Freemasonry. He asked whether a good Catholic can be a good Mason at the same time.

He was followed by Wor. Bro. Daniel Limbo (4) who gave his views on the food for thought brought out by the former speaker. He also reported to the M. W. Grand Master, as Inspector of the Lodge, the good work and sound financial condition of the Lodge.

Wor. Bro. Eduardo L. Claudio (35) spoke about the interest being shown by Wor. Bro. Velo towards Batangas Lodge, and then about Wor. Bro. Limbo who donated the Neon letter "G" suspended in the East, and then thanked Wor. Bro. Escosa for taking stenographic notes of the proceedings of the meeting.

Wor. Bro. Dominador Escosa (82) announced the program of Kasilawan Lodge No. 77 and High Twelve Lodge No. 82 on the occasion of the official visitation of the M. W. Grand Master on Thursday, September 30, 1937, at the Plaridel Temple, Manila, and he invited every body to come.

Then followed the M. W. Grand Master's address. He spoke about the irreparable loss of M. W. Bro. Larkin and for the next day, Sunday afternoon; the funeral services over his remains the hospitality of Batangueños including Bro. Solomon Russell, the owner and caretaker of the Hotel; the departure of M. W. Bro. Teodoro M. Kalaw, Grand Secretary, to the States for medical treatment, and the designation of M. W. Bro. C. W. Rosenstock in his place as Acting Grand Secretary. He made some comments on Wor. Bro. Barrion's food for thought, that there is nothing in Masonry, according to him, that prohibits Masons to be good Catholics by attending church services every Sunday and holiday, by confessing and receiving

the holy communion, while it does require all Masons to have and follow their own creed. He also related his travels in China when he visited the five Lodges there last May; the constitution and installation of officers of Szechwan Lodge No. 112 at Chengtu, and the District Grand Lodge for China at Shanghai; the resumption of fraternal relations in China; the refugees from China to Manila; and some other things of interest to know.

After the address of the Grand Master, Wor. Bro. Luistro delivered his welcome address and a short remark of gratitude.

The Lodge was closed at 10:30 p. m. and the 38 M. M. present in that interesting meeting repaired to Bro. Russell's place and served some refreshments.

The Grand Master's party returned to Manila that night via the shortest route.

MANILA LODGE NO. 1, F. & A. M.

The special meeting of this Lodge was held at the Philippine National Bank Building, Escolta, Manila, on the evening of Wednesday, September 22, 1937, for the purpose of conferring the Third Degree of Masonry on Bro. James S. Baker, a F. C. of the Lodge, on the occasion of the official visitation of the M. W. Grand Master.

After the ceremonies of the reception of the M. W. Grand Master and officers and members of Grand Lodge, the first section of the Third Degree was conferred on Bro. Baker by the regular officers of the Lodge.

The second section was conferred by a special team composed of the following: K. S.—C. M. Hoskins, S. W.; H. T.—G. A. Clegg, P. M.; S. D.—F. C. Bennett, P. M.; F. C.—A. J. Brazee, Jr., (W. M. No. 8); F. C.—Ralph Nash; F. C.—Ernest A. Haise; F. C.—S. H. Deebel; F. C.—E. J. Green (S. W. No. 9); F. C.—J. C. Kasson; F. C.—A. L. G. Dwyre (9); F. C.—J. D. Tyson (W. M. No. 3); F. C.—G. C. Miller (W. M. No. 9); F. C.—H. S. Whitacre (P. M. No. 94); F. C.—J. A. Murphy, P. M.; 1 M. T.—B. H. Brown, P. M.; 2 M. T.—J. R. W. Wells; 3 M. T.—H. T. Gewald; Sec.—A. Schipull, P. M.; S. Man—J. D. Tyson (3); W. Man—G. C. Miller (9); Lecturer—B. H. Silen, W. M.; Charge—A. Schipull, P. M.

Then Wor. Bro. B. H. Silen introduced the visiting brethren from Canada and welcomed them into the lodge. One of

The Most Worshipful Grand Master's Official Visitations

(Cont. from Page 308)

them, a P. M., expressed gratitude and praised the solemnity of the Third Degree work.

Then followed the address of the Grand Master, M. W. Bro. Joseph H. Alley, who dwelt, among other things, on the principal tenets of Freemasonry, Brotherly Love, Relief and Truth.

About 80 M. M. attended the interesting meeting. Refreshments were served after the Lodge was closed.

SPECIAL JOINT MEETING OF CABANATUAN LODGE NO. 53, NUEVA ECIJA LODGE NO. 73, AND MEMORIAL LODGE NO. 90.—On Saturday evening, September 25, 1937, the M. W. Grand Master, accompanied by some officers and members of the Grand Lodge, paid his official visitation to the special joint meeting of the three Lodges working in Nueva Ecija province.

After the reception of the M. W. Grand Master, the Presiding Master, Wor. Bro. Eugenio Ramos, Master of Memorial Lodge No. 90, delivered his address of welcome and reported the present condition of his Lodge. Then he called on the following brethren during the open forum:

(a) Wor. Bro. Leoncio T. Juan, Master of Nueva Ecija Lodge No. 73, who welcomed the M. W. Grand Master and party, and emphasized the importance of Grand Lodge visitations to Lodges in the provinces.

(b) Wor. Bro. Antero Gempesaw (53), who read his lecture in Tagalog, touching on the fundamental principles of Freemasonry, its aims, purposes and teachings, the service of Masonry to humanity, and what is a Mason.

(c) Wor. Bro. Felino Villasan (73), Inspector of Memorial Lodge No. 90, who talked about the problems confronting Masonry everywhere, the persecution, oppression and extermination of Masonry in places where dictatorships

rule. He urged all to forge ahead, work and act as true Masons to the end that we may have in this country a government of laws and not of men.

(d) Wor. Bro. Dominador Escosa (82), who spoke about the relations between Masons and Catholics.

(e) Wor. Bro. Eduardo L. Claudio (35), who enumerated the progress and activities of the M. W. Grand Lodge.

(f) Wor. Bro. Jose C. Velo (4), Senior Grand Lecturer, who laid emphasis on the necessity of efficiency in running a Masonic Lodge and other activities; the objectives of our Lodges in putting up good ritualistic work; the proper financing of Lodge activities, relief for distressed brethren, and contribution to the community through Masonic service.

(g) Wor. Bro. Clifford C. Bennett (95), who offered fraternal greetings from Service Lodge No. 95.

(h) Wor. Bro. Edilberto Madrid (67), who also offered fraternal greetings from Baguio Lodge No. 67.

(i) M. W. Bro. Joseph H. Alley, Grand Master, then spoke. He recalled his travels in Muñoz and other places in Nueva Ecija twenty-five years ago when he used to ride on horseback and bull-carts, and observed that at present the province is progressive in every respect. He corroborated the statements of Wor. Bros. Juan and Villasan, that Masonry in the Philippines is stronger every day. Then he spoke about the principal tenets of Freemasonry, that is, Brotherly Love, Relief and Truth. He also enumerated the work done by Grand Lodge during this year, namely, the Masonic Dormitory, the Plaridel Temple property, the Commemorative Masonic Monument at Kawit, Cavite, the visits he made to China Lodges and the constitution and installation of officers of Szechwan Lodge No. 112 at Chengtu and the District Grand Lodge for China at Shanghai, and the proposed restoration of fraternal relations in China. He also mentioned the probability of extending help to our distressed brethren in China due to the disturbed conditions at present obtaining there, and said that he intends to recommend the remittance of Grand Lodge dues and fees of the Lodges in China in view of the fact that those Lodges had not been able to hold their meetings since last August, 1937, except Szechwan Lodge No. 112 at Chengtu.

The Lodge was closed at 11:30 p. m., and the 50 M. M. present at the meeting repaired to the Domestic Science Building where they all partook of refreshments prepared by the Domestic Science girls and teachers who are of families of Masons.

KASILAWAN LODGE NO. 77

—HIGH TWELVE LODGE NO. 82

The M. W. Grand Master, accompanied by the officers and members of Grand Lodge, made his official visitation to the joint special meeting of Kasilawan Lodge No. 77 and High Twelve Lodge No. 82, on Thursday evening, September 30, 1937, at Plaridel Temple, 520 San Marcelino, Manila.

After opening of the Lodge by the officers of Kasilawan No. 77 at 5:30 p. m., the three degree teams of this Lodge conferred the first section of the Third Degree on their three Fellow Crafts, Bros. Jose Racela, Eloy de Guzman and Diosdado Villaflores. Then followed the conferring of the second section on Bro. Eloy de Guzman by the team of Kasilawan Lodge.

At 7:30 p. m. the work was suspended for refreshment and the brethren partook of the dinner during the intermission.

At 8:30 p. m. the officers of High Twelve Lodge No. 82 performed the official reception of the M. W. Grand Master, officers and members of M. W. Grand Lodge.

After the ceremonies of the reception, the second section of third degree was conferred on Bro. Jose Racela by the special team of Grand Lodge Inspectors composed of the following:

- K. S.—M. Goldenberg (80)
- H. T.—A. L. Corcuera (12)
- S.D.—D. Limbo (4)
- F. C. 1—A. Jonson (21)
- F. C. 2—R. C. Santos (80)
- 1 M. T.—A. C. del Rosario (16)
- 2 M. A.—D. C. Medel (77)
- 3 M. T.—J. Garcia (12)
- Secretary—R. Ramos (88)
- S.F.M. & W.F.M.—C. D. Boone (8)

Then followed the second section on Bro. Diosdado Villaflores by the team of High Twelve Lodge No. 82.

As the M. W. Grand Master was indisposed and could not stay too late that evening, the Lecture was deferred through dispensation.

After the inspiring address of M. W. Bro. Joseph H. Alley, Grand Master, the following brethren spoke for the good of the order in general: Wor. Bro. A. E. Tatton, Master of Minerva No. 41; Wor. Bro. P. N. Evangelista, Master of High Twelve No. 82; Wor. Bro. D. C. Medel, Secretary of Kasilawan No. 77; and Wor. Bro. Isaias Garcia, Master of Muog No. 89.

The Lodge was closed by the officers of Kasilawan Lodge No. 77 at 10:40 p. m., and then all the brethren present were served light refreshment.

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By M. W. Bro. O'Brien

Brothers and Friends:

The virtues and noble deeds of good and true Masons, who, by divine command, have entered into eternal rest and refreshment, leaving us the heritage of fond memories and good examples, are among the most precious treasures of Masonry.

And so we are assembled here today in this Temple of Masonry, where he for so many years was a familiar figure and which he loved so well, to perform this last sad duty and to pay this tribute of our devotion to the memory of our late friend and brother PAST GRAND MASTER WILLIAM WILEY LARKIN, and to inscribe upon the records of this Grand Lodge evidence of our affectionate appreciation of his accomplishments while laboring here among us. As of yesterday he was among us, full of life and vigor, ready, anxious, and willing to perform his every duty. To-day he is gone from us forever to enjoy the fruits of a useful and well-spent life. Love and duty alike impel us at this time to appropriately acknowledge the inspiration of his life and preserve his memory to future generations.

This memorial hour, sacred to the memory of this distinguished brother, who has completed life's toilsome journey, is that moment when loving tributes should spring spontaneously from the human heart in reverent recollection and gratitude for the many virtues of him who has been near and dear to us. In this hour of solemn and reverent memory, may our souls be filled with inspiration and our thoughts so directed that we may fervently express our appreciation of this friend and brother who, relieved of life's earthly cares, has been called into the Divine Presence.

A noted philosopher once said, "To become a man is the great aim of human life." To live a man is the command of Masonry. Brother Larkin was faithful to that command for he attained all that was true in manhood. His loyal devotion to his friends, his generosity to the needy and suffering, his faculty for always thinking and planning for others, his incapacity for formulating one selfish thought, his overwhelming love and devotion to his family, all these and countless more exemplify and emphasize that he had attained that great aim in life. To those who knew him, his pure soul chanted out the melody of his simple greatness, and I am proud, indeed, here in the presence of those who held him

so dearly and loved him so well, to proclaim to the world that there is not one ignoble memory in all the shining pathway of his fame; and, of the glorious gifts that Almighty God gave him, not one was ever used in willing service in an unworthy cause.

Too great a tribute cannot be paid to a life of such sterling worth and character. His fifty-six years on earth were filled with activity and accomplishment. Yet no matter what heights of success and honors he attained, he met his fellow man on the level of equality. In every walk of life in which he was engaged he stood bravely forth as a living example of what may be accomplished by proper training, loyalty to high ideals, devotion to duty, and the exemplification of the Golden Rule. In the field of commerce and business, he established an enviable reputation as an efficient, honest and reliable man. By the exercise of those finer sensibilities with which God had so graciously endowed him, he brought dignity and distinction to his profession and set a standard of practice in accountancy in these Islands worthy of attainment and became an inspiration for others to follow. He also served his country with distinction in the Spanish-American War, and later on his valiant service was rewarded with the rank and dignity of Captain in various military organizations. Being inspired by love of country and actuated by sympathy and loving kindness, he was indeed an ideal citizen, and endeared himself not only to the people about him, but to all who knew him. The memories which he has planted will ever live in the hearts of his many friends, and the world is richer that he has lived.

To Freemasonry, Brother Larkin contributed in his quiet and unostentatious way his greatest devotion, interest and service. It was in this active field of endeavor that we knew him best. For twenty years, his love shone bright and clear around our altar. He knew what it means to be a Mason; and he followed it in every walk of life. Rung by rung, he climbed the ladder to Masonic fame and prominence, and the purple of our Fraternity has never rested upon more deserving shoulders. His Masonic career began in 1917 when he was initiated, passed and raised to the sublime degree of Master Mason in Southern Cross Lodge No. 6, F. & A. M., under the jurisdiction of our Grand Lodge. Gradually the brethren recognized his natural leadership, and

after filling the various stations in his Lodge, he was chosen and faithfully served as its Worshipful Master in 1922. He was a life member and treasurer of that Lodge at the time of his death. In 1918, he became a member of the Manila Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, and later on was honored with the highest offices in those Bodies. He had conferred upon him for distinguished service the coveted rank and dignity of a Knight Commander of the Court of Honor at the regular session of the Supreme Council in 1925, and for like reason in 1929, he was coroneted by the Supreme Council an Inspector General of the Honorary 33rd Degree. It was not long until he was called to serve his Grand Lodge. He rose step by step in that body until in 1931 he was elected Grand Master of Masons of the Philippine Islands. Conscientiousness and efficiency distinguished his official acts in that high position, and his endearing personality, his high devotion to duty and his deep interest in the cause of Masonry naturally brought to him the universal love and esteem of all the brethren of this Grand Jurisdiction.

There are various other fraternal organizations in which he held membership. He was a member of Mayon Chapter No. 1, Order of the Eastern Star, and worthily served as Worthy Patron of that Chapter in 1924. He was also a member of Far East Court No. 1, Order of the Amaranth, and served that body as Royal Patron in 1924, and became Deputy Supreme Royal Patron in 1925. He likewise was a member of Far East Chapter No. 15, National Sojourners, which he served as President, and of Nile Temple, Ancient Arabic Order Nobles of the Mystic Shrine, and Manila Lodge No. 761, Benevolent and Protective Order of the Elks.

The honors that were showered upon him in recognition of his sterling worth and splendid achievements did not turn his head. He was not one to seek or welcome personal glory, and much of his best work was done in such a quiet and unassuming manner that he was given little credit for it. One of the institutions to which he dedicated his best efforts is the Masonic Hospital for Crippled Children. From the foundation of that charitable enterprise to the end, he gave much of his time and money. Year after year he was re-elected as president of the corporation, and his example was an inspiration to

LARKIN'S HIGH QUALITIES EXTOLLED

(Cont. from Page 310)

those engaged with him in this worthy charity. As often expressed by him, he received a thrill of joy in bringing sunshine and happiness to those unfortunate little children. Inspired by faith in God to love and serve his fellow man, he left the record of a generous life to stand as its own eulogy.

With such a life-history behind him, we need have no fear—William Wiley Larkin is not dead. He lives in his example and his influence. He lives in the splendor of his deeds. He lives in the hearts he left behind. He will live in the traditions that pass from generation to generation and from age to age. He has just wandered over the boundary, there to illuminate and irradiate the pathway of mankind. His sunset has come, but we believe it was a sunrise and will never again set.

It is inconceivable that human life, so magnificently equipped, can be destined to spend but a brief period here and then disintegrate and fade into oblivion. Surely the plan of the Invisible Creator contemplates more than that. Man's span of life is too short to permit of his fullest development in his earthly sphere. Materially, man grows, and blossoms, and bears his fruit, but the mind, the conscience, man's soul, the spiritual life requires more time for its unfolding. What the process of this development is, not given to us to know. Reason proclaims the existence of a higher life, and the many visible manifestations of an invisible but creative genius are in evidence all around us, and the wondrous works and beauties of nature instill in our hearts a trust and give us faith that we shall meet again. Therefore, to deny the soul's survival, and the existence of a life eternal, is to charge nature with utmost folly, and

to concede to the grave a final victory. To this belief Masonry does not subscribe, but vigorously proclaims its steadfast adherence to the Christian Doctrine of the immortality of the soul and of a perpetual and eternal life hereafter.

How the transition from this material existence to the spiritual life is to be accomplished is perhaps beyond human comprehension. But we do know that death is the ultimate to all human endeavor, and one after another, we lie down and fall asleep and are gone to that Silent Land. We are not privileged to know when, or where or how, but our brother shall rise again, and if we have so deported ourselves as to be worthy of association with the good and true, we will again be permitted to meet and greet our beloved friend and brother. In the words of the Poet—

I cannot say and I will not say
That he is dead—he is just away!
With submissive smile and wave of
hand
He has entered into that better land,
And left us thinking how very fair
It needs must be since he lingers there.

And you, O you, who so fondly yearn
For the welcome step and the glad return
Think of him living on as dear,
In the land of there as the land of here;
Think of him still as the same, I say,
He is not dead; he is just away.

Nor is he away from the better part;
Away from the eye but not the heart.
And he lingers near to sooth our pain,
And teaches that life and death are gain.
And he waits on the bright eternal shore
For the hand clasp of brotherhood once
more.

The Real Mason

Those Masons who regard Masonry merely as an ordinary social society, having no deep-rooted principles pervading the whole institution, no history, no philosophy, no literature, show that they know but little of the true history of Masonry, writes the "Square and Compass."

How humiliating, then, for Masonry; how repulsive to the initiated, and how detrimental to the general utility of the institution must be those badly instructed brethren who consider as a learned "bright" Mason one who in reality knows nothing more than to work himself creditably into a lodge, or one who, parrot-like, can repeat the ritual and is conversant with mere external forms of Masonry.

How gratifying and refreshing it is, on the other hand, occasionally to meet a brother who does not pride himself as a Mason in the mere learning by heart of empty forms, but in the true understanding of the principles of the Royal Art and by a true Masonic conduct.

—oOo—

When Is A Man Poor

A man is poor when he has lost the confidence of his friends, when people who are nearest to him do not believe in him; when his character is honey-combed by deceit and punctured by dishonesty. He is poor when he makes money at the expense of his character, when he does not stand clear out, supreme in his idea. When this is clouded, he is in danger of the worst kind of poverty. To be in the poorhouse is not necessarily to be poor. If you have maintained your integrity, if your character stands forth square to the world, if you have never bent the knee of principle to avarice, you are not poor, though you may be compelled to beg bread.—*New England Craftsman.*

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Funeral Service Held for Bro. Emil M. Bachrach

The funeral service over the remains of Bro. Emil Maurice Bachrach was conducted by Mount Lebanon Lodge No. 80 at Plaridel Temple, 520 San Marcelino, Manila, on September 30, 1937, at nine o'clock in the morning.

More than 300 people prominent in banking, mining, commercial and official circles attended the Masonic ceremonies presided by the Master of the Lodge, Wor. Bro. Michael Goldenberg, who conducted the service in an impressive manner. Beside him in the East sat Bro. Paul V. McNutt, American High Commissioner, Wor. Bros. Samuel N. Schechter, Manuel Roxas, and M. W. B. Francisco A. Delgado, P. G. M. Many distinguished members of the Fraternity were also present, among them Past Grand Masters, C. W. Rosenstock and Antonio Gonzalez, Bros. John W. Haussermann, Samuel F. Gaches, Emil C. Speth, and C. S. Salmon.

The following brethren took part in the solemn ceremonies:

- W. M.—M. Goldenberg
- S. W.—Hyman M. Levine
- J. S.—I. Koenigsberg
- Tr.—M. Goldstein
- Sec.—Ricardo C. Santos
- Chap.—I. Reich
- S. D.—A. V. Filoteo
- S. S.—Alphonse M. Musry
- J. S.—Louis Rifkin
- Tiler—W. S. Flavin

In an eloquent address, Wor. Bro. Samuel N. Schechter, P. M., extolled the many virtues of the deceased.

Bro. Bachrach was born at Gomel, Russia, on July 4, 1874, emigrated to the United States and then to these islands. He pioneered in the automobile business, later extending his activities into mining, banking and transportation business. He crossed the Great Beyond on September 28, 1937, a victim of pneumonia. He was known not only for his business energy and acumen, but also as a leading member of the Jewish community. Just a few days before his death, he fasted and attended the whole day service of *Atonement* at the Jewish temple on Taft Avenue, to the construction of which he contributed liberally. He is survived by his wife, Mary MacDonald Bachrach, his sister Mrs. Hyman Mayer Levine, and other brothers and sisters residing in the United States. Bro. Alexander Bachrach of St. John's Lodge No. 9 is a cousin of the deceased.

Religious services were previously conducted at the synagogue by Rabbi Israel Koenigsberg, the Junior Deacon of Mount Lebanon Lodge No. 80, and a prominent businessman in the city.

With the death of Bro. Bachrach, the community lost a valuable citizen and munificent benefactor. In his life time he gave a considerable amount of his fortune to philanthropy, although he always kept his acts of charity in secret as typical of his race, ever remembering the solemn Biblical injunction not to let the left hand know what the right does. He fills his niche well, and leaves this world a better one than it was when he came into it. Many warm friends mourn his departure and revere his memory.

Masonic Rules

Never solicit a man to become a Freemason.

Never recommend an applicant unless you know him to be a good man, and who will conform to the precepts of the institution.

Never fail to vote as a member of a Lodge upon all questions before it.

Never disclose the manner of your vote upon application.

Never speak of Lodge matters in improper places.

Never indulge in practices which will bring reproach upon the institution.

Never forget that you are a Freemason, a link in the chain of universal brotherhood.

Never be absent from your Lodge if you can help it.

Never forget that a Freemason is your brother and treat him accordingly.

Never fail to admonish a brother if you see him err.

Never repel a brother because he is poor.

Never act or sympathize with any party or clique in the body of Freemasonry.—*Selected.*

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Official Section

Committee for visiting the sick during the month of October, 1937:

- Daniel Laurel (35)
- Albert E. Tatton (41)
- Apolinario S. de Leon (48)

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SWORN STATEMENT
(Required by Act 2580)

The undersigned C. W. Rosenstock, Acting Grand Secretary, Grand Lodge of the Philippines, owners or publishers of The Cabletow, published monthly, in Manila, P. I., after having been duly sworn in accordance with law hereby submits the following statement of *ownership, management, circulation, etc.*, as required by Act 2580 of the Philippine Legislature:

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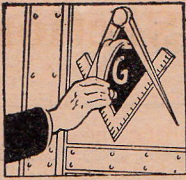
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Acting Grand Secretary
Grand Lodge of the Philippines

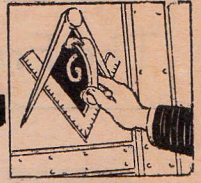
Subscribed and sworn to before me this 27th of September, 1937, the declarant having exhibited his cedula No. F-72 issued at Manila, on January 4, 1937.

(seal) (Sgd.) ANTONIO GONZALEZ
Notary Public
My Commission expires on Dec. 31, 1938.

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Book 12
Series 1937.



WHAT OUR LODGES ARE DOING



MANILA No. 1

The M. W. Grand Master, accompanied by officers and members of the Grand Lodge honored us with a visitation on September 22nd. The third degree was conferred on Brother James Seldon Baker. The Brethren conferring the second section were robed and costumed. Several W. Masters and brethren of sister Lodges assisted and contributed to the success of the evening. Those taking part were:

- K. S.—Colin M. Hoskins, (S. W. No. 1).
 H. T.—George A. Clegg, (P.M. No. 1).
 S. D.—Frank C. Bennett, (P.M. No. 1).
 F. C. (1st)—Albert J. Brazee, (W. M. No. 8).
 F. C. (2nd)—Ralph Nash, (S. D. No. 1).
 F. C.—Samuel H. Deebel, (No. 1).
 F. C.—Jack C. Klasson (No. 1).
 F. C.—Glenn C. Miller (W. M. No. 9).
 F. C. Earl J. Green (S. W. No. 9).
 F. C.—Allen L. G. Dwyre (No. 9).
 F. C.—James D. Tyson (W. M. No. 3).
 F. C.—Howard S. Whitacre (P. M. No. 3).
 F. C.—John A. Murphy (P. M. No. 1).
 1st M. T.—Bernard H. Brown (P. M. No. 1).
 2nd M. T.—James R. W. Wells (No. 1).
 3rd M. T.—Harold T. Gewald (J. W. No. 1).
 S. F. Man—James D. Tyson (W. M. No. 8).
 Secretary—August Schipull (P. M. No. 1).
 W. F. Man—Glenn C. Miller (W. M. No. 9).
 Lecture—Bertrand H. Silen (W. M. No. 1).

BATANGAS No. 35

At 3:15 P.M., on September 18, 1937, M. W. Bro. Joseph H. Alley, accompanied by Wor. Bros. Eduardo L. Claudio, Antonino Barrion, Isaias Garcia, Pablo Samson, and Dominador R. Escosa, motored from Plaridel Temple for Batangas via Tagaytay. They were followed by Wor. Bros. Jose C. Velo and Daniel Limbo in another car, which went via San Jose. The trip was accomplished in a little less than three

hours, but unfortunately Wor. Bro. Garcia had to abandon the trip because a member of his family was suddenly taken ill and this he knew only when the party reached Parañaque. The party arrived at Batangas at 6:45 P.M. and was met by members of Batangas Lodge No. 35 at Bro. Rusell's Hotel.

Immediately after supper, which was heartily enjoyed by the visitors and a good number of Batangas brethren, the brethren repaired to the Lodge Hall, where the M. W. Grand Master and members of the M. W. Grand Lodge were received in due form. Thirty-eight Masons were present.

The Master, Wor. Bro. Agaton Luis-tro, presented Wor. Bro. Barrion, who expressed gratitude for the visit of the M. W. Grand Master and members of Grand Lodge and later brought up the question of whether one can be a good Mason and a true Catholic at the same time.

Wor. Bro. Limbo, Grand Lodge Inspector for Batangas Lodge No. 35, was the next speaker. He made a verbal report to the M. W. Grand Master, expressing his satisfaction for having been appointed Inspector of the lodge of his own folks. He spoke highly of the finances and assets of the lodge, and observed that attendance at Batangas Lodge had always been good despite the fact that members had to come from distant places. He also remarked that Masonry has no quarrel with any religion; in fact, a good Mason must be true to his own religion.

M. W. Bro. Alley was then introduced. After thanking and commending the brethren of Batangas Lodge for their hospitality, good attendance, and commendable, he reported the death of M. W. Bro. William Wiley Larkin, P.G.M., and requested Wor. Bro. Marciano Evangelista to offer a prayer. He also informed the brethren that some three weeks ago, M. W. Bro. Teodoro M. Kalaw, Grand Secretary, sailed for the United States for an operation at the Mayo Brothers' Clinic in Rochester. He spoke at length on the question raised by Wor. Bro. Barrion and related quite an interesting story of his last visit to Lodges in China, praising the good qualities and enthusiasm in their members and expressing regret that, owing to the current hostilities in China, all meetings of Lodges there, except those of Szechwan Lodge No. 112, have had to be suspended un-

til further notice. He closed his address by saying that he was glad to be with Batangas brethren and that he looked forward to seeing a good number of these brethren to join him in his proposed visit to Tamaraw Lodge in Calapan, Mindoro, next November.

Before the lodge was closed at 10:30 P.M., Wor. Bros. Claudio and Escosa alternately took the floor, the later extending a cordial invitation to the Grand Lodge Visitation to High-Twelve Lodge No. 82 and Kasilawan Lodge No. 77 on September 30, 1937, at Plaridel Temple.

MAGINDANAW No. 40 (Cagayan, Or. Misamis)

The Joint Committee of Trade Experts passed Cagayan on Sept. 4, and with them was Most Worshipful Bro. Conrado Benitez, P. G. M., and other members of the Fraternity. Before going to the Del Monte pineapple plantation, M. W. Bro. Benitez and Bro. Dawson visited the Masonic Temple. The same night the distinguished brethren attended the raising of Bro. Ernesto Fernandez.

In his talk M. W. Bro. Benitez recounted his Masonic experiences in China and in the United States. He recalled the feeling that he had on visiting the lodge where President Washington was Worshipful Master and in seeing the chair on which that great leader sat in life. Bro. Benitez also related his Masonic contacts with the different leaders of the Fraternity and the way he felt among them.

His talk was not only inspiring and encouraging, but highly instructive, and the members that night considered themselves very fortunate in having him, and Bro. Dawson, with them.

Among those who composed the team that raised Bro. Fernandez were Wor. Master Hipona, assisted by Pastmasters Laya, Suniel, Pabayo, and Shapit.

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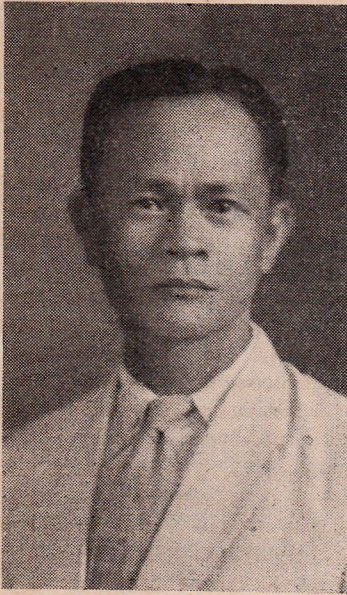
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The Fraternal Dead



Benigno M. Rivera

Bro. Benigno M. Rivera, an active member of Sinukuan Lodge No. 16, after a brief illness, at his home in the barrio of Tenajeros, Malabon, Rizal, crossed the Great Divide at 6:15 on the morning of September 30, 1937. He is survived by his wife, Pastora P. Rivera and seven grown up children.

Bro. Rivera was born on February 13, 1888. He was initiated on May 26, 1936, passed to second degree on June 26, 1936, and raised to the sublime degree on August 28, 1936. At the time of his death Bro. Rivera was Assistant Cashier of the Manila Railroad Company. His untimely demise was deeply mourned by his hosts of friends and associates in the office. The members of Sinukuan Lodge No 16 lost in him a loyal and faithful brother. He was a good friend and a true Mason. He was buried on September 25th in the cemetery of his home town and many of his brethren in the lodge accompanied his body to its last resting place.

Financial aid was extended to the widow from contributions given by those members of the lodge who could be notified of his death. The lodge is soliciting contributions from the brethren who can conveniently give for the relief of the distressed family. We should remember that during his earthly absence it is our bounden duty to care for those he left behind, his widow and orphans. Only in this way can we honor our departed brother.

Brother Michael McBrust who had been ailing for a long time, died at the Sternberg General Hospital on Thursday, September 16, 1937. Funeral services were held by the local Elks Lodge, of

What Our Lodges Are Doing

(Continued from Page 313)

MUOG No. 89

Brother Walter Harold Welss of Muog No. 89 was impressively raised to the Sublime Degree of Master Mason by a special team of Service Lodge No. 95 at the Muog hall October 2nd.

Representing his Lodge W. Bro. Isaias Garcia, Master of Muog, extended appreciation to Wor. Bro. G. R. Strickland and Rt. Wor. Bro. E. M. Masterson and the members of their teams for conferring the first and second sections, respectively, upon Brother Wells.

Several talks were made on the occasion. Outstanding among the remarks made were those of Rt. Wor. Bro. Masterson, who called attention of the fact that the conferring of this particular degree was pleasant indeed and unusual in that it is not often a brother is honored as was Bro. Wells by officers of the Grand Lodge taking part, Senoir Grand Lecturer, Wor. Bro. Jose C. Velo, and Grand Lodge Inspector Claudio having assisted in the work.

MUOG NO. 89

(Paranaque, Rizal)

August was a busy month at Muog Lodge No. 89. In addition to the stated meeting, two special meetings were held. On August 21, the brethren made an official visit to Makiling Lodge No. 79, at Calamba, Laguna, where they assisted in raising two brethren to the sublime Degree of Master Mason.

At the stated meeting on August 14 Wor. Bro. E. L. Claudio, (35), Inspector of Muog Lodge No. 89, F&AM, presented the lambskin Apron to Brother William Wiese, who was raised to the sublime Degree of Master Mason, on July 24, by a special team of Service Lodge No. 95. Muog congratulates Service Lodge for the splendid work.

After presenting the lambskin Apron

which he was a Charter member. The remains were interred in the Manila Lodge-Corregidor-Southern Cross Lodge Masonic Plot.

Through the courtesy of Wor. Brother Albert F. Hoehl, Master of William F. Burk Lodge No. 230, F. & A. M., Bogota, New Jersey, we have received the sad news that Brother Arthur Burtis Zerns died at his home, 260 Larch Avenue, Bogota, New Jersey, on August 9, 1937.

Brother Zerns was raised in Manila Lodge August 9, 1910, and although he returned to the United States in 1915, he retained his membership here.

to Brother Wiese, Wor. Bro. Claudio commended the Lodge on the fine manner in which its financial records and books are kept.

The Second Degree of Masonry was conferred upon Brother Walter Harold Wells at the special meeting held on September 2. The working Tools were presented and the staircase Lecture was given by Brother Dav'd Weisman. The Charge was delivered by Wor. Bro. Lombos.

Wor. Bro. Bertrand H. S'len, Worshipful Master of Manila Lodge No. 1, who was among the visitors at Muog on July 24, delivered a message which was well received by the Craft. In his talk he outlined some of the work which could be done for the benefit of Masonry and social life in the Philippines.

KEYSTONE No. 100

Corregidor, Cavite

On August 30, 1937, Brother Bonifacio Gironella was raised to the Sublime Degree of Master Mason. Work was exemplified by the regular officers of the Lodge who were assisted in the Second Section by all its Past Masters.

On September 16, 1937, the First Degree of Masonry was conferred upon Brother T. Tagavilla, by Enlisted Men's Special Team composed of the following brethren: Bro. Pablo L. Edrozo, W. M., Wor. Bro. C. Viray, P. M., S. W., Wor. Bro. Juan Banaga, P. M., J. W. Bro. B. Gironella, Treas., Bro. N. A. Villapando, Sec., Wor. Bro. I. G. Sigua, P. M., Marshal, Bro. Juan M. Lucas, S. D., Bro. Nicolas J. Padilla, J. D., Bro. Atilano Estorga, S. S., Bro. Victor Cabacab, J. S. The Lecture was delivered by Brother N. A. Villapando and the Charge read by Wor. Bro. Bristol, Master of Island Lodge No. 5.

SERVICE No. 95

(Manila, P. I.)

On the evening of Friday, September 10th, Brother H. L. Baker, Fellowcraft of Tupas Lodge No. 62, Cebu, was raised to the Sublime Degree of Master Mason by Service Lodge No. 95, as courtesy work. Visitors at this meeting in the number of thirty-four represented four Grand jurisdictions and twenty-one Lodges.

Service Lodge is pleased to welcome home a number of Brethren who have been in the China Station. We hope they will all resume their usual active participation in our work.



PERSONALS



CORREGIDOR-SOUTHERN CROSS LODGE No. 3

Wor. Bro. Theodore Lyman Hall, accompanied by his wife, has returned on the *Empress of Japan* after a pleasure trip to the United States, Australia, Africa, and the Malay countries. They have been away for over six months, and were met at the pier by over 400 employees of Philippine Long Distance Telephone Company, of which Wor. Bro. Hall is the Vice President and Assistant General Manager.

BAGUMBAYAN LODGE No. 4

Bro. Agapito T. Alano sends dues and greetings from San Miguel, Tarlac.

Bro. Gregorio C. Punzalan, of Boac, Marinduque, also sent his best to the Brethren with his remittance of dues.

Wor. Bro. Leo Fischer's second daughter, Mrs. Anita F. Palmer, writes from Bebek, Turkey, that she is vacationing there with her husband, Capt. Edward Palmer. The captain is a member of a Lodge at Istanbul, Turkey, which was founded by his grandfather. As this Lodge is under the Grand Lodge of England and its meetings are held on the premises of the British Embassy, it has evidently been exempted from the ban placed on Masonry by the Turkish Government.

SINUKUAN LODGE No. 16 (Manila, P. I.)

Brother Rafael Garcia was passed to the Second Degree at the stated meeting on September 11th.

The petition of Mr. Pablo Cayetano for affiliation was approved at the last stated meeting, and he was advised to be present at the next stated meeting of the lodge on October 8th to take his obligation.

Wor. Bro. A. C. Rosario has been designated by the Master to give an address at the next stated meeting. Wor. Bro. Rosario is an active and well-informed Mason having been master of a lodge for two successive terms. He is well versed in Masonic practices and his address is eagerly awaited by his brethren in the lodge.

BATONG BUHAY LODGE No. 27

On September 26th, Bro. and Mrs. Engracio F. Clemeña invited their friends to an all-day affair held in their country home at San Felipe Neri, Rizal, on the occasion of the 19th birthday of their daughter Lydia. Miss Cle-

meña is a student in the College of Law, University of the Philippines.

MAKTAN LODGE NO. 30 (Cebu, Cebu)

Wor. Bro. Sofronio A. Savellon, P. M., has opened his law office at 503 Uy Chaco Building, Manila. He had been practicing his profession in Cebu, Cebu, for several years.

LINCOLN LODGE No. 34 (Olongapo, Zambales, P. I.)

Bro. and Mrs. Purisimo Ramos lost their newly born baby boy on Sept. 5, 1937. Interment took place on the following day attended by several brethren.

The mother-in-law of Bro. Sinforoso Quimzon died on Aug. 14, 1937.

Bro. Ysabelo Guico reports that he and Mrs. Guico have been sick during the last three weeks of September. Bro. Guico has been attacked by kidney trouble and Mrs. Guico by diabetes.

The Secretary is in receipt of a letter together with lodge dues from Bro. Leslie A. Castle of U. S. S. Canopus.

At the stated meeting held on Sept. 4, 1937, it was unanimously approved to offer, free of charge, the upper front hall of the Lodge building to the Olongapo Elementary School to house the grade 1-D school children.

Bro. John J. Gordon is now back from Sternberg Hospital, Manila, greatly improved.

The family of Bro. Elmer A. McNeilly sailed for Hongkong, China, for permanent residence there on Oct. 2, 1937.

On the night of Oct. 2, 1937, a big party was held in the residence of Wor. Bro. Wenceslao de Aro on the occasion of his 49th birthday celebration. More than 200 guests were entertained in this affair. All the members of Lincoln Lodge and their families residing in this valley attended. A program of songs and speeches by the school teachers and Mason's children featured the celebration. Bro. Juan Ramos, J. W., presented a souvenir from the members of this Lodge consisting of a beautiful golden watch fob, with the names of the donating Lodge and of the worthy recipient engraved on it. Dancing followed, lasting until midnight.

MALOLLOS LODGE No. 46 (Malolos, Bulacan)

Wor. Bro. Escolastico Gatmaitan is mourning the untimely death of his daughter, Josefa, who, at the time of

her death, was acting principal of the Bulacan High School.

Mr. Felipe Cruz, the eldest son of Wor. Bro. Meliton Cruz, is now the acting Principal of the Bulacan High School.

Bro. Adeodato Manikis, until recently Postmaster at San Miguel, Bulacan, is now stationed at Bayombong, Nueva Vizcaya.

Word has been received from Bro. Pedro U. Ponce stating that he is now located in the city of Manila, and his present address is P. O. Box 395. He sends in his yearly dues with greetings to all the brethren.

Wor. Bro. Leodegario Victorino, Past Master of Batangas Lodge No. 35, and at present Division Superintendent of Schools for Bulacan, has been commissioned by the Grand Lodge as Inspector of this Lodge, vice Wor. Bro. Vicente Orosa, who has been transferred to Marilao.

Wor. Bro. Fermin Samson is now located at Meycauayan, Bulacan, as Justice of the Peace of Meycauayan and Marilao.

Bro. Apolinario Cruz, formerly supervising teacher of Baliuag District, has been promoted as Division Industrial Supervisor of the Division of Laguna.

The daughter of Wor. Bro. Amado V. Aldaba, Miss Dalisay Aldaba, a well known coloratura soprano, has been appointed instructor in voice culture in the Conservatory of Music, University of the Philippines.

CABANATUAN LODGE NO. 53 (Cabanatuan, N. Ecija)

The Division Engineer of Bulacan, Wor. Bro. Vicente G. Orosa, who is also the present Grand Pursuivant, has been promoted to be the Division Engineer, Construction Division of the Bureau of Public Works, with station in Manila.

ISABELA LODGE No. 60 (Ilagan, Isabela)

Mr. Nemesio P. Flores, District Commercial Agent of the Bureau of Commerce, was initiated in a special meeting on July 24, 1937. Wor. Bro. Enrique A. Tabalon, P. M., presented the Apren and delivered the Lecture. The presentation of the Working Tools was made by Wor. Bro. Pedro Almonte, P. M. of Bulusan Lodge No. 38. The Charge was given by our Chaplain, Bro. Apolonio A. Tiburcio.

PIECES OF ARCHITECTURE

THE MISUSE OF FREEDOM

By Rafael Palma, P.G.M.

Not all is well with our old world. A lot of things need fixing. A misuse of freedom has occasioned all forms of destructive excesses in the conduct of individuals and of peoples, and which certainly are not complimentary to the principle which is supposed to constitute one of the solid foundations of our age. The principle of Equality, which is admittedly another landmark of this century, is far from having been attained in practice. While it is true that descent, riches and social prominence are no longer considered as infallible marks of natural superiority, the existence of millions of peoples on the one hand suffering in dire want and poverty, and a relatively few on the other enjoying luxury and abundance constitutes a challenge to our inability to bring about social equality. The principle of Fraternity is even farther from being a living reality than is that of Equality. Strong nations are quietly and secretly increasing their war resources while they make vocal their condemnation of armaments and their advocacy of reducing warlike preparations. At our own door, Japan and China are giving an example of the most pernicious type, very much like that of Europe some twenty-three years ago. While increased means of communication and fast transportation have brought nations together physically, they have not improved their moral and spiritual sense. Each nation distrusts and is jealous of the other, with just the same tribal attitude of primitive men in the twilight of civilization. Because of the wars in the past which have dark-

ened the pages of history, nations are divided into ruling and subject, forgetful of the fact that the higher interests of humanity never meant the subjugation of alien peoples merely to satisfy the desires or whims of a few ambitious rulers who believe that national pride and the glory of their nation are infinitely worth more than the sacrifice of lives of numerous citizens engaged in the task of butchering other peoples for the sake of killing.

More than at any other time, Masonry today is called upon to preach the principles of Freedom, Equality and Fraternity and to urge its members to exercise those social virtues that are to foster good will and mutual sympathy among men and nations to the end that such principles may find their way in the private and social life of nations. No good would have come out of our setting aside time-honored theories and practices if we did not put into the fullest operation the new philosophy of modern life. What foments the rebellion, dissatisfaction and restlessness in this world is the hypocritical pretense of many a people to live up to the principles of freedom, equality and brotherhood while their actions are in disagreement with the principles that they profess. Many of the institutions of our civilization are time-worn and out of tune, and unless they are revised to conform to the principles and exigencies of modern life they will forever remain a hindrance rather than a help to the happiness and welfare of the human race.

PERSONALS

(Continued from page 315)

ABRA LODGE No. 86

Brother Doctor Bañes, who treated the wife of Bro. L. C. Danguilan, is the Past Master of Abra Lodge No. 86. His full name is Leon C. Bañes, Major and Medical Surgeon of the Philippine Army, now at San Fernando, Pampanga, his new station.

MUOG LODGE No. 89

Brother Carl H. Goodrick completed active duty tour as a reserve officer in

the Coast Artillery Corps, U. S. Army, at Fort Mills, last month.

Wor. Bro. E. Beltran and family are enjoying a happy vacation in North Luzon.

ZAMBALES LODGE No. 103

Bro. German Divino, principal teacher of Villar Farm Settlement School, is mourning the death of his father, who passed away after a lingering illness.

The wife of Bro. Raymundo de Cas-

CHARITY

By Richard O. Kessler
Fort Mills, P. I.

Doubtless many of our members often ask themselves this question—What is the brightest ornament of Masonic profession. Brothers, CHARITY, such as our most ancient and honorable Institution provides for every upright Mason. Happy is the brother who has the seeds of benevolence in his worthy heart, who envies not his neighbor, who believes not the slanderer, who forgives the injuries of men, and blots them out of his recollections. Whosoever would emulate the character of a good and worthy Mason ought ever to be ready to assist the needy as far as within his power; and if, in the most pressing time of necessity, he does not withhold a helping hand, the most heartfelt pleasure will reward his labor, and the produce of true love will most assuredly follow.

To pass along what's given me
Is not the best of charity
But if I view the errors of my
Fellowman with eyes of love,
And when he falls hold forth a hand
Enabling him once more to stand,
And from the depths of his dark pain
To start upon his road again,
To use the good that's in him still,
To overcome his ways of ill,
That truly seems to me to be
The richest sort of Masonic charity.

Our aim is to conquer ignorance by knowledge, sin by righteousness, discord by harmony, and hatred by love.

tro, P. M., of Zambales Lodge died on the way to the Philippine General Hospital. The Worshipful Master and several brethren met the remains and Bro. de Castro on their way home to Iba. Several brethren accompanied the hearse to the final resting place.

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THE CABLETOW

NOTAS EDITORIALES

In Memoriam



LOS hermanos de esta Gran Jurisdicción lamentan la pérdida del M. I. Hermano que en vida se llamó W. W. Larkin. A las varias resoluciones de condolencia unimos la nuestra, pues, en la muerte del hermano Larkin la masonería en Filipinas pierde un elemento valioso que supo laborar en si-

lencio, pero con fervor y desinterés, por todo lo que fuera la reafirmación de nuestras ideas y de nuestros ideales.

A las logias Leonard Wood No. 105, Pampanga No. 48 y otras que nos enviaron copias de sus resoluciones de condolencia para su inserción en estas columnas les rogamos nos dispensen la omisión a que nos vemos forzados a incurrir, al no reproducir íntegras sus re-

soluciones, debido a la escasez de espacio de que disponemos. Los hermosos pensamientos que contienen y los delicados sentimientos que respiran dichas resoluciones constituyen un hermoso ramillete que ponen en alto lugar el nombre de estos talleres.

¡Descanse en paz el querido y respetado hermano y que el Gran Arquitecto le tenga en su santo seno!

¡Que el espíritu de Plaridel nos sigue siempre animando!



El gran Marcelo H. del Pilar (Plaridel), pronunciando en cierta ocasión una conferencia, hizo estas sabias y hermosas observaciones:

“La virtud según el H. Rizal es el habitual cumplimiento de nuestros deberes, y ya que aquí nos reunimos para alentarnos y ejercitarnos en la práctica de la virtud me permitiré hablar de nuestro deber, no para enseñaros nada nuevo, sino para daros cuenta de mis pobres reflexiones hijas de vuestra misma inspiración y de vuestros edificantes ejemplos.

“La masonería qq. hh. no es religión, no por eso es impía; reconoce la existencia del *Gran Arquitecto del Universo*, no tiene el orgullo de determinar sus atributos, en regular sus inescrutables designios, ni abrogarse su exclusiva representación en la tierra. Por eso admite en su seno a todos los hombres sea cual fuere su creencia religiosa; en cada inteligencia humana, en las manifestaciones de su conciencia religiosa, el masón respeta los destellos de la luz divina, y no las discute, no las profana con ingerencias de suyo perturbadoras. Hubiera podido extender su abrazo fraternal a los súbditos del Pontífice Romano; pero los intereses del Pontificado exigieron la derogación de las doctrinas de Jesucristo y han establecido barreras infranqueables entre los sectarios del papismo y los amantes de la humanidad. Sin este interés exclusivista, el católico romano no sería incompatible con la masonería, que sólo demanda libertad, igualdad y fraternidad para to-

dos los individuos del género humano, y se prescinde de las respectivas ideas que cada uno profese en orden a su Dios y a los deberes que para con EL les impone su conciencia y su educación.

“Merced a esta actitud, nuestra augusta orden no se ha hecho solidaria de ninguna secta religiosa; y las guerras, los asesinatos, las hogueras que perturbaron a la humanidad en nombre de los principios religiosos, la sangre vertida en nombre de las diversas divinidades, de sus encontrados atributos, de la deificación de los diferentes objetos, lejos de mancillar el mandil del obrero masón, aquilataron su pureza, constituyéndolo en bandera de paz que tranquilizó la encantada lucha de los exclusivismos religiosos.

“Perdonen que recomiende estas ligeras indicaciones a la consideración de los jóvenes filipinos, que toman parte activa en nuestras tareas; los que hemos nacido en aquel archipiélago, los que fuimos educados bajo la fatal influencia del fanatismo religioso, los que allí hemos heredado las supersticiosas tradiciones de la España católica, todos o casi todos hemos contraído el pecado original de condenar, sin conocer a la masonería; nos la pintaron impía y la hemos juzgado impía. Hoy que vemos la luz en los templos masónicos, hoy que palpamos la verdad y la benéfica influencia, que su obra redentora ha producido en la regeneración de la humanidad, rotas a nuestros pies las cadenas del pensamiento, debemos una reparación a la Institución, debemos vindicarla de las injustas acusaciones que contra ella se prodigan en nuestro país, debemos proclamar y enseñar a nuestros compatrio-

tas las altas conveniencias de humanidad que realiza nuestra augusta orden al prescindirse del estudio de la divinidad o de las divinidades.

“Respetemos las diferentes creencias religiosas de todos los hombres, no turbemos la paz de las conciencias honradas, y miremos con piedad a los que apegados al rigorismo de la intolerancia religiosa se hacen incompatibles no sólo con los masones, sino con todos los individuos de cualquier comunidad, pueblo o nación que difiera de su manera de pensar. El Dios de amor no debe ser origen de mutuas odiosidades.

“Verdad es que los partidarios de la intolerancia han creado un Dios a su imagen y semejanza y deificando su crueldad pretenden privarnos de agua y fuego en esta vida sin perjuicio de achicharrarnos en la otra, y con tan santo objeto, bulas y pastorales nos señalan al furor de los pueblos, conjurando todas las iras celestes para persiguirnos hasta mas allá de la tumba; pero no importa, estamos a la mira de sus asechanzas terrenales y comparezcamos la insensatez de los que convierten a su criador en asqueroso verdugo, y por el delirio de avasallar conciencias, no advierten que en su locura sacrifican sus intereses constituyéndolos en pugna con los elementos de progreso y civilización.

“Respetando, pues, los deberes religiosos, concretemos nuestra consideración a los que tenemos para con la humanidad.

“Es imposible de perfeccionamiento de la humanidad sin la libertad del hombre; y así las instituciones sociales, las congregaciones políticas, los lazos políticos

(Continúa en la página sig.)

DE CHARLA CON NUESTROS HOMBRES

El Ven. Hermano EMMANUEL A. BAJA, coronel del Ejército Filipino, desea una masonería mas operativas y practicas para nuestro pais.

Le conocíamos al Ven. Hermano Emmanuel Baja hacía muchos años. Y le conocimos por haber sido un masón operativo en todo el sentido de esta palabra. Dentro de la masonería simbólica, su masonería fué siempre práctica, efectiva, esa masonería que no se pierde en las elucubraciones de una especulación metafísica.

Hombre muy leído, culto, se pasa con él las mejores horas por sus conocimientos en varias disciplinas del saber humano.

Y aunque es un hombre de *armas* (es un coronel del ejército filipino) sus inclinaciones son por todo aquello que sea producto del libre raciocinio y no imposición ciega del poder o de la autoridad. Puede ser que sea a esto debido su lento ascenso en el escalafón del cuerpo; pero esto mismo le ha valido la admiración y devoción de sus amigos y hermanos.

Nunca nos olvidaremos de que fué él quien se puso en movimiento en nuestra incumbencia para acomodar a una comitiva de masones cuando éstos se vieron en la necesidad de hacer una visita en los valles de Baguio, y que siempre fuera él, cuando entonces residía por aquellas alturas, el masón cuya casa y mesa estuviera a disposición de todos sus hermanos forasteros.

—Instituciones como la nuestra—nos dice—si han de sobre-vivir, han de ser de algún beneficio para el mundo, para la sociedad, para el individuo.

—¿A qué beneficios se refiere usted?

—Como institución, la masonería pretende ser muy antigua. Sin embargo, ¿qué beneficios han derivado de ella los que a ella se unieron?

—Eso le pregunto a usted.

—Para poder apreciar en su justo valor la contestación a esto se hace necesario inquirir los resultados que ha tenido la actuación masónica durante su existencia de siglos.

—.....

—Y también dependerá mucho del punto de vista que cada individuo se forme de los valores en la vida.

—.....

—Pero yo desearía que limitándonos los masones a nuestro propio suelo, nos preguntemos: ¿Qué beneficios ha derivado el pueblo filipino de la masonería? ¿Qué ha ganado la comunidad en Filipinas con la masonería simbólica? ¿Cuál fué el aporte de la masonería operativa para el mejoramiento de todos y cada uno de los individuos que integran nuestro país?

—Y cómo contestaría usted a estas preguntas?

—Como quiera que yo soy un masón, debo abstenerme de contestar estas preguntas; pero espero que cada filipino, sea o no masón sabrá cómo contestarlas propiamente, pues, es de conocimiento general y público aquí lo que el país debe a nuestra institución.

—Sin embargo.....

—Sin embargo quisiera hacer constar que aunque no se ha de negar el valor del simbolismo masónico, una masonería más operativa y práctica daría mejores resultados en nuestro país.

—.....

—Quiero decir que aunque está bien que seamos como masones amantes de la masonería simbólica, esa masonería que se mueve más bien entre las paredes de nuestros templos, debemos dar más empuje a una masonería operativa y práctica.

—.....

—Yo quisiera que nosotros, los masones filipinos, estudiemos qué es lo que venimos haciendo como masones en este terreno de las prácticas realizaciones, y no contentarnos tan sólo con nuestra contribución a mantener un Hospital Masónico, un Dormitorio Masónico y otras actividades similares.

—.....

—Esto sería un *record* muy pobre para los masones de esta generación y no creo que sería bastante para mantener viva la llama de nuestros entusiasmos masónicos ni el fuego que constantemente debe estar encendido en nuestras logias.

—.....

—Creo que una de las cosas de mas beneficiosos resultados para la comunidad fué la erección del monumento masónico en Kawit, Cavite. Esto es de lo más notable para la vida pública del país porque habla elocuentemente de uno de los más grandes linderos en su vida nacional. Espero que la Gran Logia se embarque en empresas de esta naturaleza y que la imiten nuestras logias subordinadas que tantas tenemos esparcidas en nuestro hermoso archipiélago.

—.....

—Tenemos muchos sitios históricos que son *memorables* bajo el punto de vista masónico, sitios en donde cayeron masones defendiendo su bandera y la de su patria, y creo que algo debe levantarse allí que hable de los heroísmos masónicos y de nuestras renunciaciones. Si el

gobierno filipino no puede costear esta labor, creo que es nuestro deber, como masones, costearlo de nuestra propia cuenta, ya que los acontecimientos patrios están íntimamente relacionados con la vida masónica de nuestros héroes y mártires. Debemos inmortalizar no solamente los sitios, sino también los hechos gloriosos de nuestras huestes, aquellos acontecimientos que han hecho historia, ¡historia gloriosa! de nuestra propia patria. Sería imperdonable el abandonar o descuidar este aspecto de nuestra cultura masónica, pues, cultura es hacer que los masones de ayer hablen por estos monumentos de lecciones de abnegación, de sacrificios, de desinterés, a las presentes y futuras generaciones.

Que el Espiritu de...

(Continuación de la pág. 317)

sólo tienen razón de ser, sólo pueden subsistir en cuanto llevan por objeto la defensa y la protección de la libertad.

“La tiranía pretendió ahogar la libertad del pensamiento y sus manifestaciones, la de asociarse y otras aspiraciones de la vida social; pero al frente de la tiranía surgió la masonería, que ha venido personificando la protesta universal contra las aspiraciones de la tiranía.

“Si desde el trono la tiranía ha soñado en la manera de facilitar la decapitación de todo el género humano, la masonería consagró sus afanes a la tarea de fraternizar a todos los hombres, borrar las diferencias de patria, de raza y de color, anular las guerras, sofocar el ruido de las armas y de las cadenas con el ruido del trabajo y de la industria.

“Al afiliarnos a la masonería hemos contraído el deber de continuar la obra comenzada para la realización de estos fines humanitarios. Nuestros predecesores han trabajado mucho en este sentido; sus obras brillan en el actual estado de derecho de las naciones democráticas; la libertad, la igualdad y fraternidad constituyen el sello característico de las leyes que rigen todos los pueblos de América y de casi todos los pueblos de Europa.”

Al reproducir aquí en estas páginas editoriales estas acertadas reflexiones del gran PLARIDEL no queremos más sino que nuestros hermanos se inspiren siempre en su espíritu en toda labor y actuación masónicas.

Oracion pronunciada por el M. I. H. Teodoro M. Kalaw en una tenida funebre celebrada por la Logia "Sinukuan" No. 16 en honor del M. I. H. Felipe Buencamino

Siempre ha habido la creencia, sobre todo entre los antiguos, de que los muertos no mueren, de que viven con nosotros nuestra vida y hasta comparten nuestros pesares y alegrías. También existe la creencia de que, una vez que hayan dejado de existir, esos muertos se convierten en una especie de pequeños dioses que merodean nuestras casas, que con nosotros moran, que a nosotros nos guían como mentores, y son, por eso, objeto de nuestro culto y veneración. De ahí la existencia de los llamados Dioses Lares, que nuestros viejos conocían por ANITOS, y cuyas fiestas en la antigüedad se llamaban FIESTAS FERALES. Esta creencia está tan extendida, que no hay pueblo en la tierra que no tenga su culto a los muertos. Algunos los ofrecen flores, como los occidentales; otros los ofrecen, como los orientales, comidas y frutas, perfumes e incienso; y los demás los dedican oraciones, esas oraciones que brotan del alma porque se dirigen a otra alma superior.

Por lo mismo que la Masonería es una compilación de las más bellas y antiguas enseñanzas y tradiciones de la Humanidad, y por lo mismo que cree en la inmortalidad del alma y en el futuro destino del hombre, como una continuación y a la vez como un premio a la obra buena hecha en la tierra, el culto a los muertos es una de las prácticas observadas entre los masones de todos los tiempos. En la Gran Logia, cada vez que se reúne anualmente, dedicamos a los muertos un recuerdo de amor y fraternidad. Nuestras relaciones con ellos no se entibian, se hacen más perfectas y más afectuosas. Las queremos como si vivieran. Y les respetamos más todavía que si estuvieran materialmente con nosotros. En rigor procuramos que nuestra conducta esté inspirada en su misma conducta, y la obra de bien que emprendemos todos los días, queremos que sea la continuación, y aun la superación, de la misma obra por ellos empezada.

Porque la vida es espiritualidad, es sentimiento, es fe y concordancia, es la relación entre el pasado, el presente y el futuro, como una trabazón no interrumpida de hechos que marcan los derroteros de la conducta. Si no pensáramos en el MAS ALLA, si no concretáramos en servir a la Diosa Materia y repitiéramos sólo, como un sonsonete, aquel dicho de ciertos filósofos de la antigüedad,

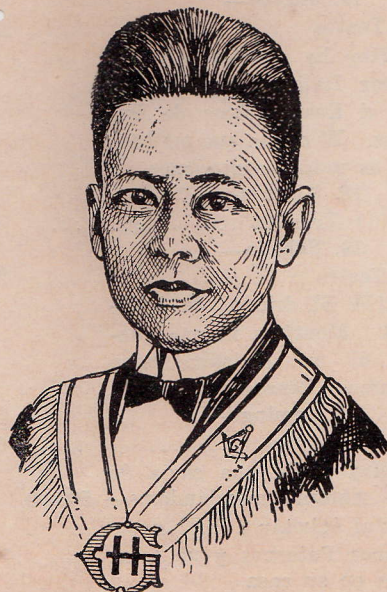
"Comamos y bebamos,
Que mañana moriremos,"

de nada nos servirían el heroísmo y la

caridad, y el altruismo y la bondad, y el amor al prójimo, en fin. Nuestros muertos no tendrían vida, sus obras no dejarían recuerdo, y sus nombres no serían ahora más que un eco perdido en el espacio, sin despertar ningún estímulo, sin responder a ninguna consigna.

He ahí ahora el ejemplo de ese mason cuya vida llenó de estruendo el espacio de toda una época. Vivió ochenta años. Fue un hombre de combate. Militó en varias disciplinas. Oteó, como un atalaya, todos los horizontes del pensamiento. Fue tribuno, profesor, político, escritor, músico, jefe religioso. Acaudilló muchedumbres, a quienes alimentó con su saber y sus conocimientos. Sintió en su pecho todas las emociones y todas las pasiones del hombre de su siglo. Y, sin embargo de todo eso, a pesar de los huracanes que agitaron su existencia y la de su país, no guardó rencores, no tuvo odios para nadie. ¿Por qué? Porque fue un afectivo en medio de sus luchas, fué un sentimental. El afecto aleja toda malquerencia e invita a la paz y a la amistad. Si me preguntárais cuál fué la principal virtud que adornaba a D. Felipe Buencamino, yo os diría que fue su espíritu de tolerancia. Espiritual amplio, una especie de ventana demasiado abierta que diera a un jardín esplendoroso y en donde el perfume de todos los vientos refrescara constantemente el alma y la vida. La tolerancia la enseñan

VEN. HER. ORESTES HERMOSURA



Es del PAPEL el Sultán
Don Orestes Hermosura,
y en su garbo y apostura
el perinclito "Don Juan".

los masones a los hombres que quieren vivir en paz con sus semejantes; pero más la enseñan a aquellos otros predispuestos al combate y a la lucha, porque en ellos sería más grande su utilidad y más fructifera su enseñanza. Dios puso al hombre luchador, al energeta, una condición masónica que es una virtud que le enaltece y le purifica. Esa condición está expresada en una sola palabra: AMOR. Amor quiere decir la aplicación sana de aquel principio que tienen de memoria los masones: la fraternidad entre los hombres bajo la guía de Dios.

Don Felipe ponía, en todo lo que hacía, su corazón, su afecto, y esta era la clave de simpatía de su personalidad. Era un artista, más que un pensador. Un caudillo masónico, más que un caudillo político o intelectual. Lo que podría llamarse su nervosismo, sus inquietudes, las palpitaciones y temblores de su pensamiento, no eran más que manifestaciones de su gran corazón, puesto al servicio de sus amigos, de sus hermanos y de su país.

Pocos días antes de morir, se le veía aún en los cines, en los teatros, allí donde se cantaba y donde se hacía música, que era su afición. Lloraba cada vez que oía un canto, un KUNDIMAN, el lamento langoroso de una raza que estuvo oprimida, su raza. Su corazón latía al vibrar la cuerda del violín, el sonido de la flauta, su instrumento favorito, las cadencias del piano: tenía la virtud de la juventud perpetua. Así es que, cuando murió, acompañó su cadáver toda la hermandad que le quería, al son de la gran marcha de Chopín, la música que él adoraba y que nuestro poeta Guerrero interpretó al verso castellano en estas hermosas palabras:

Pausas, grandes pausas, notas largas,
estertores musicales, lloriqueo de almas
rotas,
fusión de cosas amargas,
y entre el lloro de las notas
lamentables y solemnes, melancólicas y
graves,
un olor a flores mustias,
un vuelo de negras aves
cantando en el aire gélido la canción de
las angustias.

* * *

Pausas, grandes pausas. Amarguras,
humedades en los ojos, en el pecho una
honda herida...
¡oh, flor de las sepulturas!
¡oh, tristeza de la vida!

PLANCHAS DE CUBICACION

DERECHO PARLAMENTARIO MASONICO

(Continuación)

51. La misma regla rige para la retirada de otros papeles o documentos que ya estan en posesión de la Logia, como informes de comités, peticiones, recomendaciones, protestas, etc.

52. Existe, sin embargo, una excepción y es la que se refiere a la solicitud de grados o de afiliación. Según una antigua práctica en la Fraternidad y según la Constitucion misma de la Gran Logia de las Islas Filipinas, ninguna solicitud de grados o de afiliación ya presentada a la Logia podrá ser retirada, a menos que, según informe del Comité, existan defectos legales o de falta de jurisdicción o de incapacidad física. Fuera de estos casos tal solicitud seguirá necesariamente su curso hasta que sea admitida o rechazada.

53. La retirada de una moción o de un documento no puede naturalmente pe-

dirse una vez que haya recaído decisión o votación sobre el documento mismo.

VIII. LAS CUESTIONES PRIVILEGIADAS

54. Las cuestiones *privilegiadas* son aquellas que, por razón de su especial importancia o de su especial naturaleza, tienen preferencia sobre cualquiera otra para su presentación. De ahí su nombre de *privilegiadas*. Hay varias cuestiones de esta naturaleza, pero las usuales en una Logia son, por su orden de preferencia enre sí, las que siguen:

1. Las cuestiones de privilegio.
2. La moción de reconsideración.
3. El llamamiento a la orden del día.

55. Hay otras cuestiones privilegiadas usuales en Asambleas deliberativas profanas pero que no se permiten en una

Logia de masones como, por ejemplo, la fijación del tiempo para la próxima reunión de la asamblea, la petición de levantamiento de sesión y la petición de descanso o receso, todas las cuales no son permisibles en Logia porque caen dentro de las prerrogativas de su Maestro.

56. LAS CUESTIONES DE PRIVILEGIO.—Las *cuestiones de privilegio* constituyen la parte más importante de las cuestiones privilegiadas, y son aquellas que se refiere a todo asunto o cuestión que afecta a los derechos, los privilegios, el carácter, la dignidad o la integridad de la Logia o de alguno de sus miembros. Es difícil, por esto, enumerar las materias que pueden ser objeto de una cuestión de privilegio en una Logia.

(Se continuará)

DE COLABORACION

EL DIARIO PERSONAL DE JOSE RIZAL

Por EDUARDO L. CLAUDIO P.M.

(Continuación)

ABRIL

2. Miércoles—
Clase de alemán 25

5. Sábado—
(1) Tranvía 10

6. Domingo—
(1) Tranvía 10
Hoy nos hemos reunido en la Sesión del Ateneo. El Príncipe de Baviera presidió: se pronunciaron discursos. Al fin me presentaron a él. Es un médico, joven, de un genio alegre.
Goma 25

7. Lunes—
(2) Hoy salió Cunanan para Burdeos.

8. Martes—
Hoy principié un pequeño trabajo de escultura que representa el Gladiador herido.

9. Miércoles—
Escribí a mi hermano.
Envié periódicos.

10. Jueves—
Seguimos con las vigillas.
Hace un buen día.

13. Domingo—
(1) Suscripciones 1 10
Hoy he recibido cartas de Leonor, tío Antonio y Chengoy. Estoy bastante contento de lo que me dicen

aunque no del estado de Leonor.
Ví esta tarde a Esquivel (José) y estuvimos hablando de varias cosas.

15. Martes—
(1) Sereno 1
Billetes de Loteria 3
(1) Sellos 50

17. Jueves—
Teatro 2 10
Hoy he visto a Rossi el actor Italiano representando el Kean, drama de Dumas. El efecto que me causó es muy sorprendente.

18. Viernes—
(1) Tranvía 50

19. Sabado—
Teatro 2 10
(5) El drama de Feuillet. Montjoia no me gustó ni me satisfizo como drama. Representado sí.

20. Domingo—
Suscripciones 6
Hoy recibí una carta de tío Antonio mandándome— 500,00
Fuí ávistar a los hermanos Paternos y no estaban en su casa

Alcohol para el café.... 35

21. Lunes—
Pagados a Gutenberg 64
Café 1

Un plato y una taza.... 1 25
(1) Tranvía 10
(1) Cartas 50
(1) Sereno 10

22. Martes—
(1) Sellos 25

24. Jueves—
Billetes de Loteria..... 3
(1) Bugías 1 25
Esta noche he visto representar Hamlet por Rossi. He pasado un rato muy agradable a ver cuan magistralmente se interpretaba a Shakespeare.

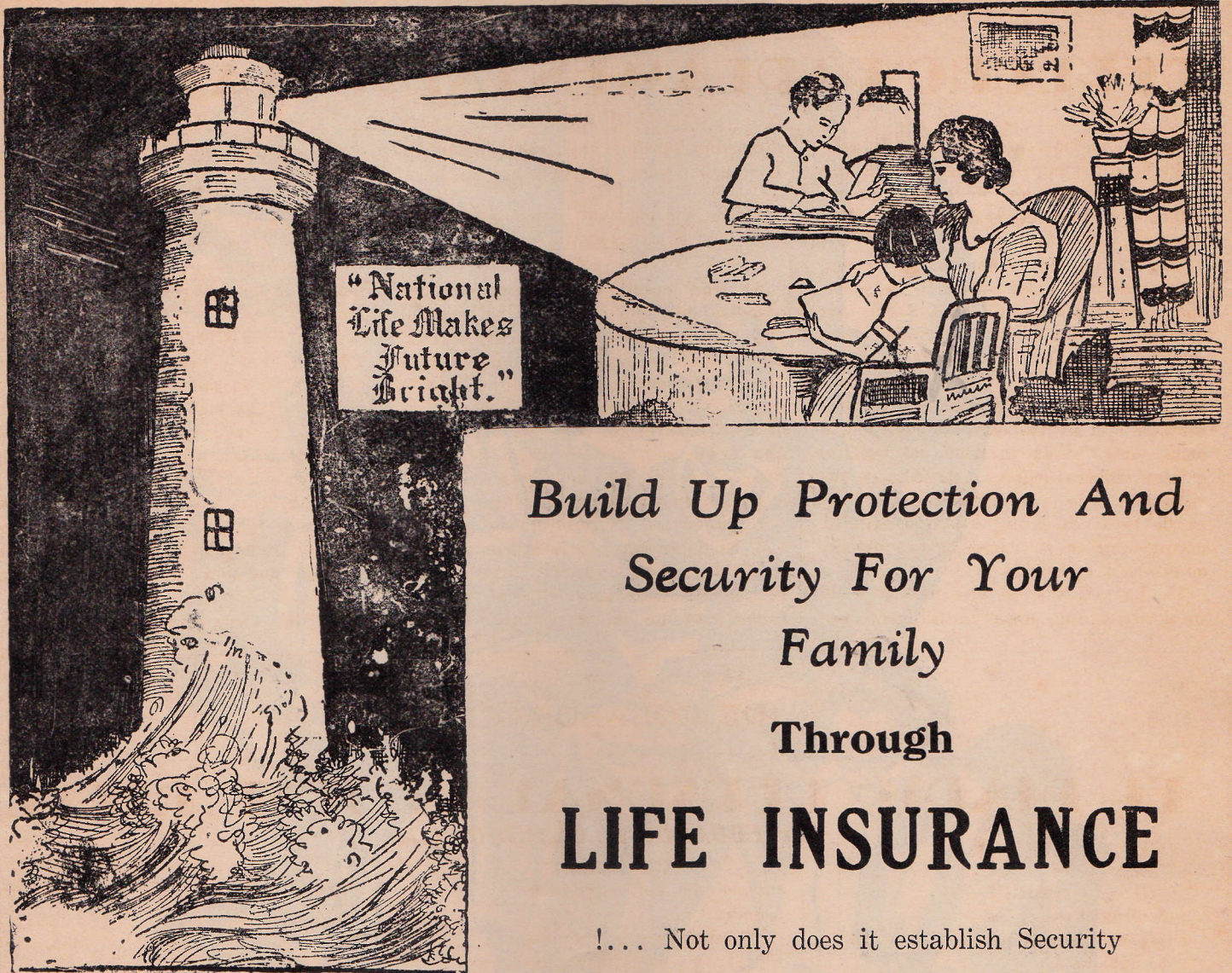
25. Viernes—
(14) Suscripciones 20 50
(13) Pasta de "la Aménidad" 2 50

26. Sabado—
(1) Tranvía, fósforo y sereno 1
(15) Teatro para ver Hamlet 3 10

27. Domingo—
(1) Azucar 25,25
(1) Peluquero 80
(1) Sellos 25
(16) Hoy he recibido una carta de Villa Abrille venida de Taguig.

El día ha sido magnífico; hacía un sol esplendente.

(Se continuará)



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