

The Cable Tow

Vol. XV

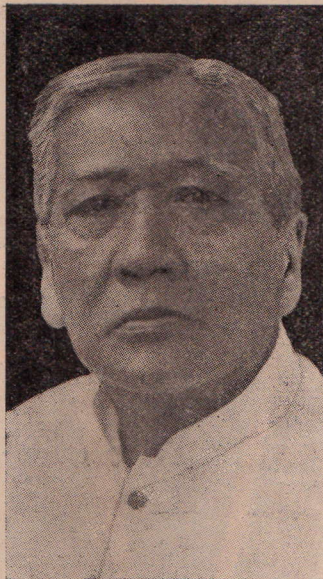
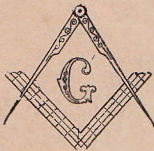
Manila, P. I. November, 1937

No. 6

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

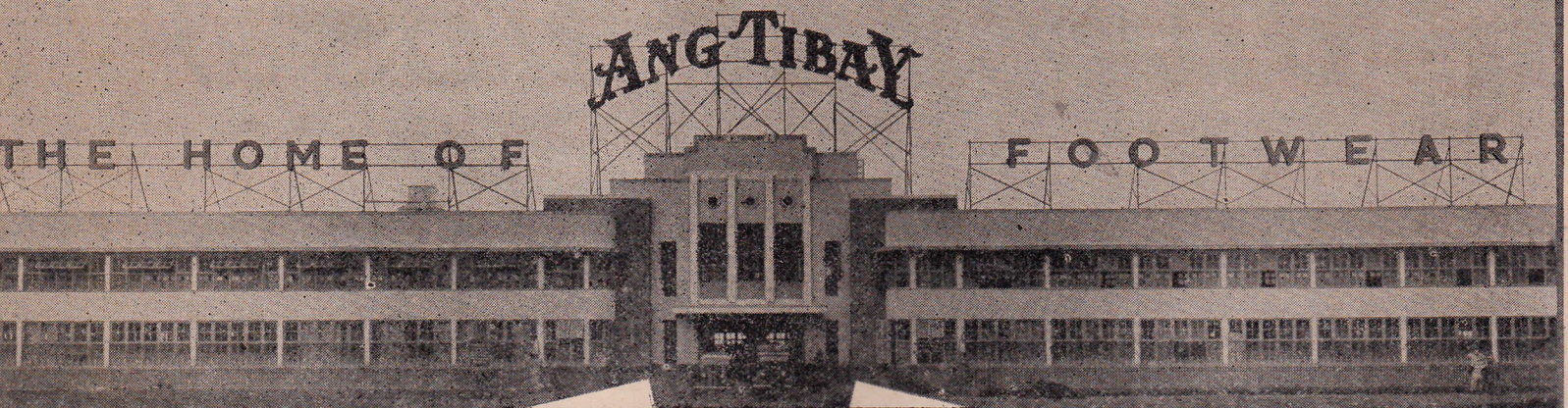
AN ICONOCLAST



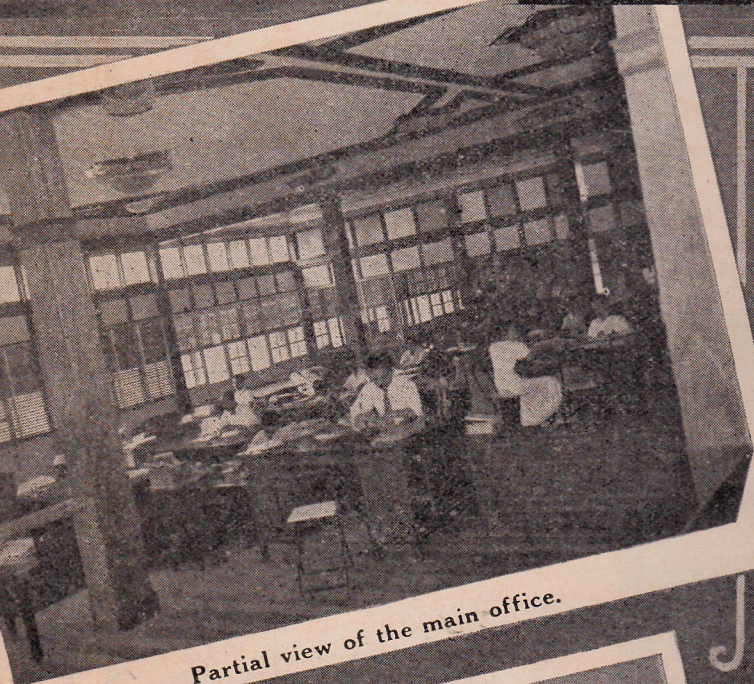
Felipe Buencamino, Sr.

(His letter written a few days before his death, appears in the Spanish section of this issue)

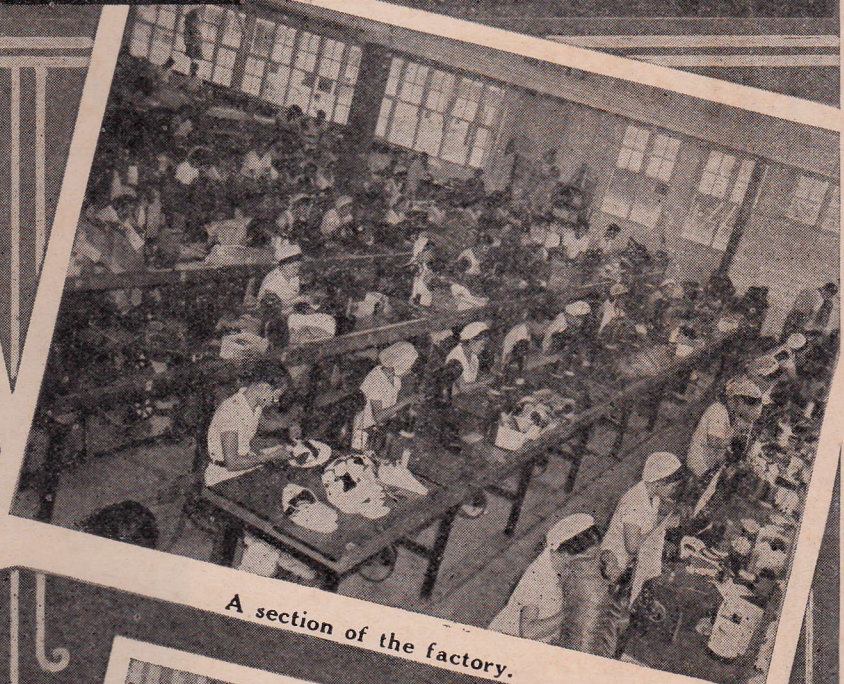
Announce the new Ang Tibay Factory!



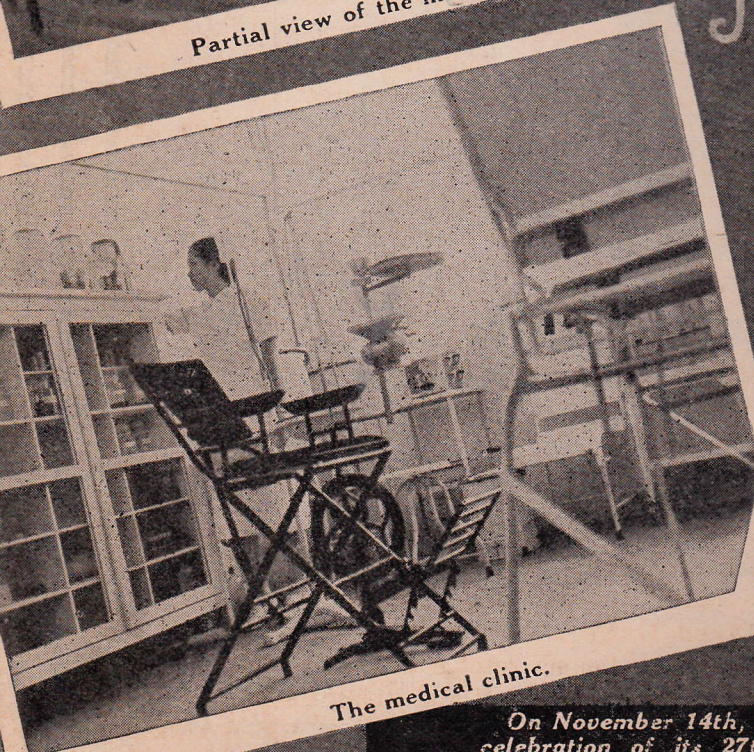
Front view of the Ang Tibay Factory.



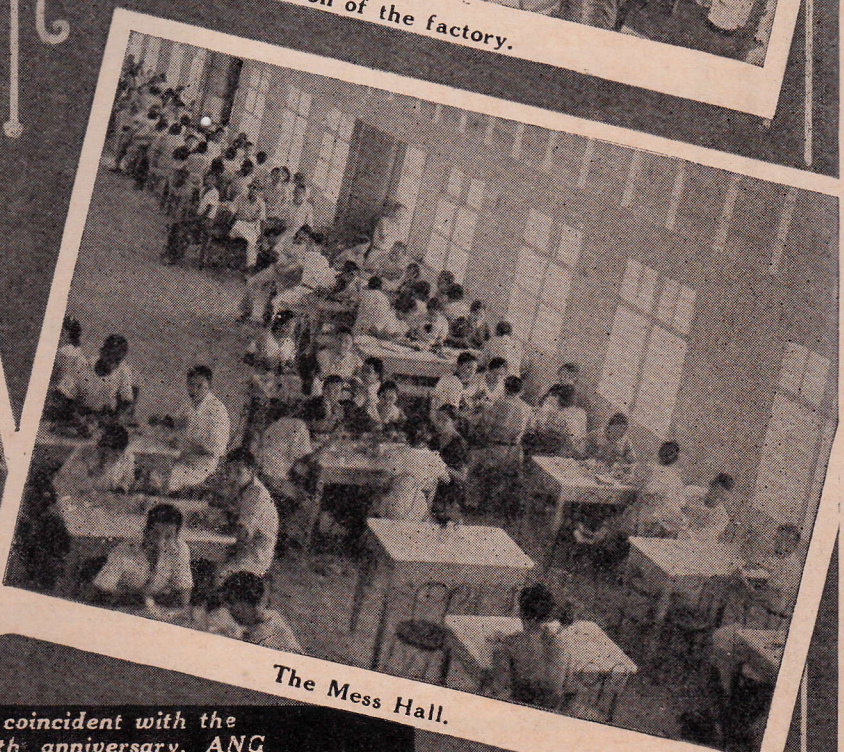
Partial view of the main office.



A section of the factory.



The medical clinic.



The Mess Hall.

On November 14th, coincident with the celebration of its 27th anniversary, ANG TIBAY will open wide the doors of its new factory building at Grace Park to the public which, during the last 27 years, it has endeavored to serve faithfully and well. Attend this Open House of the Philippines' premier footwear factory and see for yourself the different processes in the manu-

THE CABLETOW

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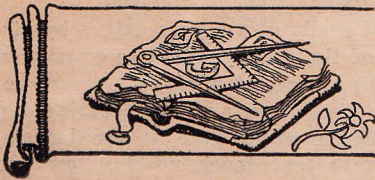
THE GRAND LODGE OF THE PHILIPPINE ISLANDS

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., November, 1937

No. 9



Editorial



Let Us Hold Our Colors High

THIS month the Grand Lodge of the Philippines observes the 25th anniversary of its foundation. While we have every reason to rejoice over the event, it is also our duty to dedicate a few moments of our thoughts to our part as individual Masons in the further aggrandizement of the Lodge as a living force in the life of the Filipino nation.

We say the Filipino nation because it is this nation that should benefit from the teachings and actions of our Grand Lodge more than any other portion of the globe. There is no selfishness in that; there is only in it the realization that Masonry, like charity, should begin at home.

While we should not be like the spider who thinks that his web is the whole world, there is no error in thinking less of an abstract universe of human brotherhood and more of our brotherhood here. We must be brothers first in our own land before we could, as a unit, be truly a brother to other jurisdictions.

Lodges in foreign countries have been persecuted, dissolved. After dissolution they who had been Masons placed themselves at the beck and call of megalomaniac dictators. Such a thing should not happen here, but it will happen here unless we strengthen the foundations of our Fraternity and strive to make its influence felt among the great mass of our people. Nothing could do this better than for us to eradicate all the fictions and appearances of our Masonic relationships.

Our Grand Lodge is first and above all ours—ours to honor, ours to defend. Its first duty, therefore, is the welfare of the people of this jurisdiction.

Let us rest satisfied that we are members of a vast fraternity embracing all creeds and colors. That is the abstraction; the reality is that we are an institution within this Commonwealth and we have tasks to perform requiring our utmost energies as Freemasons, which is saying as good citizens.

Abstractions will lead us nowhere. We feel we are a part of a Masonic universe, but that is not enough; more important is to feel that as citizens of this country we owe it to ourselves to think and do in terms applicable to its life and ideals. As Masons we deplore the abuses of organized intolerance in certain lands; we should not stop there but see to it that those abuses are not repeated in our midst.

There is so much fanaticism, so much idolatry rampant in the land, that unless we stem them the tragedies of other countries may be repeated here. Masonry is challenged in this country by the forces of Obscurantism and as Freemasons we cannot fold our arms. There is so much to do, that the call now is for more vitality on our part. The moment we cease to be dynamic because we have enough with the pomp of ritual and the pleasure of repetition, we have dug the grave of our Masonic responsibilities.

On this 25th year of Grand Lodge's existence let us renew our pledge of fidelity to it, but also let us each do our part to make of it a more militant factor for intelligence and enlightenment in this Commonwealth. Masonry is as old as the world, but our Grand Lodge is young, its future before it, full of promise. Let us resolve now to hold its colors high and make of it a real and living institution of democracy advancing into wider and wider horizons of service.

Let Us Renew Our Pledge

By RICARDO C. SANTOS, P. M.

On the 17th of this month, our Grand Lodge will complete its twenty-fifth year of existence. What it has accomplished during that span of life cannot be described with justice in these short lines. The life of an institution consists of what it does, the beneficent influence it exercises upon the community, and the example of its votaries are the bright pages of its history. Suffice it to say that for a quarter of a century Masonry has been a living, invigorating and positive moral force in these islands. During that period it has done much to reconcile all the elements that uphold the moral equality of men, bringing about a cheerful submission to constituted authority, and thus serving as an effective agency of the people in establishing in this part of the world a practical form of democracy. What is more, our Grand Lodge had been instrumental in ushering in an era of better understanding and cordiality among Americans, Filipinos and other nationalities in this Pearl of the Orient.

With the passing of the years, however, a tendency has been observed among some of our less informed brethren to consider their Blue Lodge as a stepping stone only to something "higher," as a prerequisite for membership in a more exclusive Masonic organization. In fairness to those who derive more pleasure from time devoted to York or Scottish Rite Masonry than to their Blue Lodge, let it be said that they who have taken only the first three degrees miss a great deal that is interesting, beautiful and ennobling, as well as that certain intimate spirit of informal friendship for which our busy Blue Lodges have not or cannot have sufficient time. Furthermore, in those rites a course is offered us whereby we might better our condition, so that as Masons we may learn through the various degrees of the Rite how great has been Masonic influence in the unequal fight for good against the evil forces that have striven to tear down the fundamental principles of liberty of thought, speech and conscience. And let it be known, particularly to our Filipino brethren, that the teachings and precepts of the Scottish Rite are especially adapted to their idiosyncracies and traditions.

To those ardent devotees of the Scottish Rite who consider symbolic Masonry as only an elementary course leading to their college Masonic education, and forget their primary duties to their Mother Lodge, we deem it convenient to cite the following quotations from the immortal Albert Pike, who was the Sovereign Grand Commander of the Mother Supreme Council of the World from 1859 to 1891. Perhaps no one has been

more zealous than he as a Scottish Rite Mason, so his opinions may be considered indisputable, and to a certain extent *ex cathedra*.

Speaking before the Masonic Veteran Association of the District of Columbia in 1883-1884, he said:

"Every member of the Scottish Rite bodies should be bound by a vow never to vote for the admission of any one to receive the degrees there who does not do his duty as a Blue Mason. And to cease to do so after obtaining admission to the Scottish Rite degrees should be made by law Masonic unworthiness and work forfeiture of rights and privileges."

In a lecture in 1858, in New Orleans, before the Grand Lodge of Louisiana, while speaking of the various Rites of Masonry and arguing that the symbolic degrees should be left to the Grand Lodge, he said:

"My brethren of the York Rite, it is for you to concede something to those who prefer another Rite. They are Masons like yourselves; and if it be true, as you think, that the Rite that they prefer is not as good as yours, that is but their misfortune. You profess the most ample toleration. Let it begin, like charity, at home. If they prefer their own Rite, it is best for them. Hold out to them the hand of fellowship, and that the incense from their altars send its perfume to heaven mingled and blended with that of yours. If you have prejudices, yield them. The Apostles set you the example; one ought to do much for the general welfare of Masonry."

In an address to the Royal Order of Scotland he said:

"We are all debtors to Free Masonry. Our first allegiance is pledged at the beginning to the symbolic Masonry, and it always remains paramount. This is a truism which every one admits; but the conduct of a vast number of Masons is inconsistent with it and rejects it. Too many forget that they are debtors of the symbolic Masonry, in practice denying that they owe it duty or service."

In an address to the Masonic Veteran Association of the District of Columbia on January 25, 1886, only five years before his death, he said:

"My brethren, there are many fields of Masonic labor, and every one must work in that wherein seems to him he can do most good. But whatever else we may be we are all Master Masons, and we owe to Masonry of the Blue Degrees our first and paramount allegiance. No man is without offense who makes these degrees mere step-

ping stones by which to ascend to what he deems a higher level. If he does so, he is not worthy to wear the decorations of the degrees to which he supposes himself to have ascended. These are higher than those of the Blue Lodge, in only the single sense that they are builded upon it as the upper stories and attic of a house are builded above the ground floor, to which they are in no sense superior or more honorable, unless they are intrinsically so by virtue of a higher instruction, a profounder philosophy taught by them, a purer morality inculcated, a truer and better illustration and explanation of symbols.

"If really of a higher nature by virtue of those, they would be equally so if the enumeration of the degrees began at the top, and that bearing the highest number were at the bottom. Degrees that teach nothing are no better than those which, being so called, really are nothing because they are mere names and numbers, without instruction or ceremonial.

"Here we are all Blue Masons and nothing more, and the trappings and decorations of other degrees would be as much out of place and as indicative of a vulgar vanity as it is to wear in a Blue Lodge the jewels of a Templar or the collar of a Thirty-third. The plain white apron, and no more, but becomes one in any assembly or association of Master Masons, for it is the proper and only symbol of our paramount allegiance.

"Let us, therefore, dear brethren, always remember, first of all, and above all, that we are Master Masons, and whatever we work and labor, calling ourselves Masons, let us work and labor to elevate and dignify Blue Masonry, for we owe to it all that we are in the craft, and whatever we may be elsewhere we are always amenable to its laws and its tribunals, and always concerned to maintain and magnify its honor and glory."

The above public declarations of the foremost authority on Masonic subjects, especially on Scottish Rite Masonry, is sufficient to dispel the distrust of some brethren for the other branches of Masonry.

The best tribute that we can render to our Grand Lodge at its Silver Anniversary is to renew our pledge of profound respect, loyalty and fidelity as Master Masons; to reiterate that our allegiance to symbolic Masonry is supreme. Above all, let us satisfy ourselves after a conscientious self-analysis that our Masonic affiliation has been an asset rather than a liability to the community in which we live.

Liberty, Equality and Justice

By LYNN B. MITCHELL

The terms Liberty and Equality are often associated with each other. Lincoln, in his Gettysburg address, used them thus: "That a Nation so conceived in Liberty and dedicated to the proposition that all men are born equal shall not perish from the earth."

What is Liberty? It is the sum total of all the rights and privileges enjoyed by a free man as contrasted with the status of a slave. Complete liberty to the nth degree is the license to do as one pleases. It has been most fully attained by men in the state of savagery, where man had the license to take up his club, go forth, and take by force another man's wife or his property. As man progressed towards civilization he accepted certain inhibitions or restraints. In fact, someone has said that civilization exists in proportion to the amount of inhibitions men are willing to accept. This is absurd. It would mean that the more liberty men surrendered, the more civilized they would be. Nevertheless, advance in civilization is partly attained by agreement to curtail liberty, as for example, men, realizing that theft (the freedom to steal or take by force) was detrimental to the social group, subscribed to that great pillar of ethics—"Thou shalt not steal."

Most of us, I believe, are willing to accept the statement that Liberty is the right to do as one pleases, provided that he does not harm his neighbor. Complete liberty would be intolerable, for license to do as one pleases, without any restriction means ultimately that only the strong can have complete liberty and the weakest will have none.

As a nation, we have already accepted many limitations to the liberty which we asserted for ourselves when we became an independent nation. I would mention several, but two will suffice. We have anti-trust laws to curtail the liberty of powerful, combined industry. Railroads are restrained under the Interstate Commerce Commission. We cannot imagine ourselves tolerating again the methods under which Rockefeller built up his control of oil, or those under which railroads worked their own sweet will.

Equality is difficult to define. I believe that when our forefathers said, "all men are born equal, they did not have in mind a parity of individuals, but they meant that, to a certain extent, all men are standing on the same level, for that is the literal meaning of the word.

The human race is more interested now than ever before in the under privileged, and various schemes have been

proposed to place all on the same level (Communism), or to raise the level of certain economically depressed groups, such as Labor Unions, the AAA for the benefit of the farmers, the late NRA for the extension of employment and the termination of the employment of children, the Guffey Act, intended to alleviate conditions in that very sick industry, coal mining, the Townsend Plan, etc. There seems to be a very strong feeling that it is a disgrace that individuals should starve in a land which can produce enough food for all, and that somewhere there is a level below which no person should be allowed to sink. This minimum level should provide the indispensables of food, shelter, etc., which are necessary for the maintenance of health, vigor, and well-being of our nation, both now, and in the future. It is to the interest of the whole State that starving be looked after, for no State has any resources which can in any way be compared with its human resources.

Now we encounter the strange paradox—that while Liberty and Equality are so often associated with each other in people's minds, as being a pair of desirable attributes—they are highly antagonistic to each other. Just as it is seen that when people have a maximum of liberty—the complete freedom to do as they please, without any restraint whatsoever, the powerful ride rough shod over the weak, and the majority soon loses its liberty, so it is also clearly seen that where people have swung to the opposite extreme, namely, to the attempt to attain the maximum of equality—I refer to Russia, of course—the people have been deprived of their liberty, and the only group which has liberty is the small Central Committee who are absolute dictators. It appears that the more liberty exists, the less equality remains, and conversely, a greater amount of equality results in a proportionate diminution of liberty. Both liberty and equality are desirable insofar as neither brings the other too close to the zero point. The desirable state of affairs must be the one where there is an exact balance between these opposing forces. In a State where that exact balance is found Justice is found. Now, what is Justice except the balancing between opposing principles and conflicting interests?

When we survey nature, we see that the action and interaction of centrifugal and centripetal forces produces an equilibrium, and keep the planets and stars in their courses. When we kill too many coyotes, we are bothered with

prairie dogs. If we run too many cattle on the range, grass disappears, and erosion follows. If we have too few cattle, meat becomes scarce and prices too high. Nature, wherever we turn our gaze, teaches us these principles of equilibrium, and by example, shows us that it should be one of our principal rules of conduct. Nature abhors going to extremes—in either direction.

For the last few years, we have been prone to see more clearly the evils of our economic system than the advantages surrounding us. Before we tear down what we have, let us look carefully for what is worth preserving, and let us weigh carefully the reputed assets of any other proposed system of government, and make sure that they are assets and not liabilities.

The American people have always strongly insisted upon Liberty. They now, for the first time, or to a larger extent than ever before are insisting upon as much Equality as can be attained without too much sacrifice of Liberty. The economic situation a few years ago was so desperate that some kind of a New Deal, or change, was a historical necessity. The people can be trusted to see to it that when the pendulum swings so far in the direction of Equality that too much Liberty is sacrificed, they will start it swinging the other way. And from this time on, I do believe, they will see to it, that when the swing is too far away from Equality, they will move in the opposite direction. The exact balance between these two desirable, but opposing forces, is not found in maintaining at all times the same proportion of these two ingredients. Our Constitution was written primarily to insure Liberty, for at the time it was written, and decades afterwards, we did not greatly stand in need of Equality. Now we need more Equality than in the past. All government is conducted by the trial and error method. Dictators generally refuse counsel and act upon their own wisdom, and many of them seem to be deficient in wisdom. Under such democracies as ours, public opinion can exert pressure upon government, and can change government every few years. We need all shades of opinion, and we need to have all shades of opinion aired. We need extreme conservatives, moderates, liberals, yes, even radicals, so that by the action and interaction of these forces upon each other, we may attain that exact balance of opinion and ideas which will be Justice and Equilibrium—the great Universal Principle.

MASONIC REFLECTIONS

By A. E. TATTON

Master, Minerva Lodge No. 41

Man, being instinctively gregarious in his social contacts, needs companionship, sympathy, and brotherhood, whatever his position in life may be.

The root of all true happiness in life is the spirit of brotherhood; without it there can be no true happiness.

History proves that no organization can continue to flourish during a long period of years unless it meets a real need, and the remarkable growth of our Fraternity in all countries proves that Freemasonry answers a real craving in the hearts of men. It has prospered and advanced because it has supplied a real need in human nature.

Freemasonry has always stood for unity, for fellowship, for brotherly kindness, for charity in thought, word, and deed. It still stands for goodwill and benevolence to all men, and the true Freemason will bring his principles to bear upon his dealings with his fellowmen, treating all men, even those who differ from him most, in the spirit of fairness and consideration; making allowance for all, following the Golden Rule, "Thou shalt love thy neighbor as thyself." Hence, there is no place in our Fraternity for those who are opposed to the fundamental teachings of Freemasonry—those who set at naught their obligations and prove false to all that Freemasonry has always stood for.

There can be no caste spirit or social exclusiveness in Freemasonry. We are all brothers. Every member wherever he may go should always be able to feel that he can trust every other member to treat him and the members of his family in a true brotherly spirit. No member of our Fraternity should ever feel lonely or friendless nor have cause to feel that he cannot depend upon those who are bound to him by the closest ties—brothers whom he could be able to trust to stand by him and help him in the hour of need; brothers who, if he is called away by death, will look after his family and see that his children do not lack education.

As M. W. Bro. Manuel Camus once said, "We must not allow discord, disputes, and quarrels to disturb for a moment that peace and harmony which should always reign amongst Freemasons. We must be like a well-organized army in front of the enemy and must see that there be discipline in our ranks, that harmony prevail amongst us, and that we act towards each other as be-hooves brothers and members of the most ancient of human institutions."

We must be tolerant of each other's faults and failings. As one writer has pointed out no nation, race, or organ-

ization is composed of people exactly like each other. We must learn to recognize our neighbor, not by his label of creed or race, but for his true worth as a man and a brother. Congenial people exist on both sides of every antagonistic boundary. Heart calls to heart and mind to mind the world over. But not unless we know each other. Our prejudices are the result of artificial standards. We fall into separate groups, and our great prejudices are those, not against individuals, but against other groups. But prejudices disappear by knowledge, by understanding. Understanding leads us from intolerance to tolerance, and then later from tolerance to equality.

Freemasonry was instituted for a very definite purpose and that purpose is no trivial affair. First is the stress laid upon the building of our spiritual temples—our personal characters. Next is the application of Masonic teachings in our every-day-life. And last, but not least, is the effort being made towards universal brotherhood. We will get out of Freemasonry only what we put into it. If we would enjoy the fellowship of our brethren, we must do our part to make that fellowship a fact. This will be possible only when we take our Masonry seriously and consider lodge attendance obligatory. Regular attendance at Lodge communications is essential. If we would learn how to maintain smooth relations with our fellowmen in the outer world, we must avail ourselves of the opportunity afforded us to mingle with our Brethren of the Mystic Tie within the Lodge. For "behold how good and how pleasant it is for Brethren to dwell together in unity."

What the religious-minded anti-Mason can never seem to understand—presumably because to him all truth is always enclosed in a rigid system of dogma, outside of which no truth is to be found—is that there is no authority in Freemasonry. Pierson may interpret things his way and Mackay in his way, but every brother has equal freedom, to think, to interpret, to speak and to publish. Consequently, what the accusation resolves itself into finally, both from the Protestant and Romanist point of view, is that Freemasonry is not an organization professing and teaching the creed held by the particular opponent. Freemasonry holds the inclusiveness to be the chief attraction of the Craft, that in it men of all creeds who are moral and virtuous, can meet on a common platform. But this the sectarian (Romanist or Protestant) cannot bear the thought

of. Tolerance is to him (in practice) the greatest of all heresies. Thus the opposition is irremediable, we can only accept it, and be thankful that we do not live where such minded people have power of life and death over us.

There is a saying that is said to have a respectable antiquity of tradition behind it that is not often heard among us now, but has come down to us as one of the pithy utterances in which our Masonic forefathers gave expression to their conception of what Freemasonry was and what it implied. That saying is expressed in the phrase, "Once a Mason, always a Mason." There may be some members who have never heard of the expression, and of those who have there are probably quite a number who are not familiar with just what is implied by the phrase.

Freemasonry as a Craft differs very widely in many ways from other societies and fraternities. New members of the Order are constantly bringing in ideas derived from their previous knowledge and experience. One of the elementary functions of the Lodge is to teach them that such ideas do not belong to Freemasonry. Many of these differences are met with in the parliamentary rules applicable to deliberative assemblies. For example, the Master's powers and prerogatives transcend those of a chairman or president of other bodies. No appeal can be taken from the rulings or decisions of the Master except to the Grand Master and the Grand Lodge; the Master decides at discretion what business shall be discussed and in what order.

In most societies and associations, a man joins easily and separates from the organization in the same way. To cease to pay one's quota to meet the expenses of the organization terminates membership in a great many societies. This is not so in Freemasonry. In times past a clear distinction was made between membership in the Fraternity and in a Lodge. Initiation did not automatically make a man a member of the Lodge in which he received the Light. The distinction still remains even though the regulations of the Grand Lodge makes the two things concurrent. A Freemason can always sever his connection with his Lodge, and his Lodge can always suspend him for non-payment of dues. Originally such suspension was only from that particular Lodge; he lost his right to participate in the business of his Lodge but his standing as a Freemason in other Lodges was not affected. He could still visit. But as every living organism is subject to change, we now find that

MASONIC REFLECTIONS

(Cont. from page 326)

there is a general agreement among all Lodges to honor suspension of each one. This of course prohibits visiting while a member remains suspended.

But whether a member is suspended for non-payment of dues or has received a dimit from his Lodge, he is still a Freemason. Even should a member be expelled from the Order and denied all benefits and all privileges, still he is in honor bound to fulfill the obligations which he voluntarily took upon himself. These obligations can never be repudiated or laid aside; they are morally binding upon him so long as he lives. Why this is so is due to the fact that these obligations taken at the Altar are not to an institution or an organization but to individuals—to sum them all up, they bind him to regard, and act towards, every other Mason as if each and every one was his own blood brother — and it is just as irrevocable and inescapable as blood relationship. However, much as it may be ignored, forgotten and disregarded, however unworthy a man may prove to be, so far as these obligations are concerned, once a Mason is to always be a Mason. Bro. Albert G. Mackey, a Masonic writer of authority, says, "whatever is a violation of fidelity to solemn engagements, a neglect of prescribed duties, or a transgression of the cardinal principles of friendship, morality and brotherly love, is a Masonic crime, and renders the offender liable to Masonic punishment." Those brethren who so far forget themselves to do these things, are violating the ancient, positive, known and written laws of our Order, the plea of ignorance of which can in nowise excuse them.

There are many matters concerning Freemasonry of which the world can properly be informed and about which it should be advised. This is particularly true in the Philippine Islands where there are so many misinformed persons. Among these in ignorance of Freemasonry's stand and purpose, is a belief that Freemasonry is made up of non-believers. Some others have been told and believe that Freemasons practice ceremonies, and rites, and do things in their secret communications which will not bear scrutiny in the light of day. Such ideas have been implanted by, and have had their origin with the enemies of Freemasonry, and originated many years ago. These insidious reports are spread not so openly as in the past, but still efficiently and continually, principally by the arch-enemies of Freemasonry. Such false impressions as these can properly be corrected by every brother when encountered without in any

way transgressing the great secrecy which our Order enjoins. The underlying principles on which our Order is founded can be, and should be cried to the world from the housetops, for they are not secret. Our purposes and activities should be spread throughout the Islands, and even the world for its betterment, for the principles upon which Freemasonry is founded are sound.

In my essay entitled "The Turning of the Wheel of Progress" the theme developed was that the organic and inorganic world was ruled by immutable law the various divisions of humanity being treated as living organisms subject to the rule of law. The discussion was limited, however, to the social and political aspects of the subject.

My purpose here is to trace the evolution of what may be termed the God-idea, or man's endeavor to define the casual agency or principle governing the universe, for we find that the religious idea kept pace with man's social and political advance.

The power that governs the universe and man's conception of it are two entirely different things. The former is absolutely incomprehensible to the mind of man while the latter is a product of human fancy and reason and as such is subject to the laws of evolution like all other human creations. Hence we find that religious, like the social and political organization, were evolved thru the successive stages of individualism, patriarchy, tribalism, and nationalism.

The early infancy of mankind was characterized by individualistic religion which was polytheistic. Primitive man, like a child, conceived all nature as animated. All objects and phenomena of nature were the dwelling places of super-human demons, spirits or gods, and all primitive religions were nothing more than abject, superstitious fear of these supernatural beings. Each individual selected his tutelary deity from among these conceptions and his worship consisted in trying to gain the favor, or of appeasing the wrath of his chosen god.

When the family became organized the religious ideas of the patriarch became predominant. After his death his tutelary deity and his soul were merged into one deity and from this came the worship of ancestors. This process was repeated as the family expanded into a tribe and the tribes combined to form nations.

In such manner the idea of a god has been created in the mind of man. These various conceptions we find vary with the succeeding phases of mankind and are influenced by reason of race, environment and civilization. In man's oldest form of worship, phallicism, Deity was

considered as androgynous or hermaphroditic and was referred to as the Great Father-Mother. This idea came from the observation of natural phenomena. Human nature is practically the same at all times and in all places. Thus we find that the various conceptions of the Deity all bear a striking resemblance to man. Each race conceived the Deity as the ideal man of that race inasmuch as the religious conceptions sprang from the innermost nature and character of man. Such conceptions, however, improved and became more refined with the intellectual and moral advance of the nations and the race. But, as someone has said, human beings as at present developed are still generally incapable of grasping the abstract idea of spirit and are forced to put their idea of the Supreme Spirit into concrete form. The Egyptian priests gave distinct personalities to the various attributes of the Deity and brought these within the reach of the peoples' understanding by means of symbols. The Hebrews venerated a Being whom they created in their own image, and called him Jehovah. The Christians have taken the Hebrew Jehovah and have painted him to fancy in their own image. Christianity is only one of the later phases of the religious idea developed by man in the various stages of his evolution.

The word, God, meaning "the good" does not give any idea of the gender or dignity of Divinity. The English language does not possess a proper term to designate the Deity.

The lowest concept of God is as a personality or a physical entity. Superior to this concept is that of God as an individuality or a mental entity. The highest concept, however, is that of God as a spiritual entity or a permeating and diffusing life-giving principle. The term God, therefore, is used to designate the conscious agent that organizes matter so that it assumes certain definite forms or bodies and thereafter manipulates these forms according to the multifarious laws which have dominion over their existence, or their activities during the life of their organisms. Thus God is an all-permeating, all-powerful, impersonal Creative Agent or Principle.

Space is said to contain all existence in a potential state and is the ever-enduring source of phenomenal creation, or the perfect origin of all things. Creation, therefore, is the result of re-creation set up in matter by mysterious forces working in space. These forces are the modes of operation of the Creative Agent or Principle to which the term God has been applied.

PIECES OF ARCHITECTURE

IN THE FULLNESS OF TIME

By ERNEST CRUTCHER, M. D.

"This is the state of man: Today he puts forth the tender leaves of hope; tomorrow blossoms and bears his blushing honors full upon him. The third day comes a frost, a killing frost, that nips his root, and he falls, never to rise again."

Is life fatuous? Is there no destined end, point of arriving and resting? Is man made to mourn, meet trouble, loss, pain, agonizings? Why? O dear God, why these blind ways and unsolvable problems thinking, creatures with pain, labor, blind goings, loneliness, for every soul alive is lonely. Even the babe in its cradle whimpers to be taken up and noticed.

A settler locates in a forest and carves a home. Day by day he labors, more or less happily, hopefully, cheerfully, perhaps more happily than ever before or after. With faithful wife aiding, charming, adorning the otherwise doleful time. Soon the place is more or less complete. Then the 'frost'. Crops fail, cattle die, horses distempered, children sick, wife ailing, himself glum, blue, reckless, exasperated, discouraged, without motivation or fixed ideas. He loads his few moveables into a wagon, and drives away to where? He does not know. Anywhere to escape ennui of existence, and to get away from what seems endless bad luck and sorrow.

A business man starts a career hopefully. A new store finds quick attention, trade good, shoppers eager, money pours in, hope springs into enthusiastic anticipations. Enlargement contemplated. 'Castles' rise. Business thrives. Bank deposits increase. "Just a little more and I'll quit, and enjoy life; let some one else do the work," he murmurs secretly to himself. "Just a little while longer in this treadmill, and I can scorn competitors in my anticipated harborage of competency, free from turmoil and hurry". Comes sudden panic; losses, demoralization, bank failure, credit gone. Wiped away are all the accumulations of much time and work. Footloose indeed, but broke, obliged to start afresh. Why such fate? Or was it fate, destiny, shortsightedness, conceit?

In every man's heart is the wish for independence and ability to retire in maturer years; restful in accumulated wealth and comfort. What is the happening that overtakes most all strivers

and scatters afar the dreams and wishes of long years? What malevolence, if it be malicious, that brings to naught the endeavors and ardent toilings of a lifetime? It happens frequently, does it not; and what is the lesson, and recon-dite motive of whatever Intelligence controls?

It is true: we get our best lessons out of care, sorrow, illness, losses, death. Singularly, these lessons mostly come after we are perhaps too old to profit by them. They come to us, individually, and as if proclaiming a tutelage for a subsequent career after 'life's fitful fervor' of the Now. Perhaps they come to wean from some infatuation or absorption in wordly pursuit; some attachment or device that keeps our heart overmuch earthbound and woven in mundane affairs or contracted thought. Is there a destiny that shapes our ends ROUGH, and is it purposeful? Peradventure it is benevolent, beneficent. How can we reconcile fortuity of life, inscrutable misfortune that comes unaware and unexpected? Despairing, we glance about, dismayed, embittered, numbed, disheveled, dejected, unable to see a step ahead. Yet we must get up and go,—where, and for what? Begin again. How? Where?

Raging, desperate, disrupted in soul, broken in body, impious, wrathful at what he knows not; but the girds afresh, resentfully, determinedly, not so boldly as desperately. A change beginning, without actual direction or clearly conceived plan, but a beginning is made. Fortune smiles; peace arrives in the sick soul for the moment; but the heart never forgets the storm and disaster of the past. Prudence, fear, forethought engage; the foot goes feelingly, cautiously, timidly, hopefully but distrustfully. The burnt child dreads the fire.

What is this thing men call Luck? Why does it enter into every life with palpable vigor and disturbance?

Do we forget the law of Compensation? That regardless of any gain or loss there is an ultimate return in kind, however far away the payment. If one must pay, surely one shall receive payment shall and will be demanded, and paid—something, somewhere. Inevitably. Compensation is the law; unerring and

fateful. Take comfort, and also beware.

Be not deceived. God is not mocked, nor is nature dishonest. The chuckling thief, the groveling miser and grinder of the faces of men, the fraudulent broker, defaulting banker, dishonest miller, cheating grocer, hypocritical simonite—all, every one must and shall pay their toll

The evils that come to us—how did they come? Are they foreknown by the Unseen Intelligence that hovers all the universe? Are the billions of starry globes unwatched?

There are thirty odd trillion cells in your physical body. Some die in thousands or millions, every moment of existence. What directs their deaths, and what provides their replacement; and *not one cell more than is needed for replacement*. What heals the cut of your finger, and orders works to cease the instant the normal repair is done? What governs the countless millions of red blood cells and regulates the ratio of white and red corpuscles? Nature, you aver. Of course, but who guides nature, or who created the laws of nature?

Evils come upon us—how did they come? Why the pain we endure, the losses, sorrows, entanglements, our fears of death and our fatuous grievings therefor. Contemplate the rush of worlds and their mystery, the orderliness, or cataclysm, their whirling masses and mightiness, clashing, bursting, dissolving, reforming, to go fearfully as before, to again meet disaster. What guides or directs? Truly, the undevout thinker is mad!

Nothing happens without an Intelligent knowledge and prescience. Life is too complicated, complex, difficult, to have become so involved during one short life. "If you despair of the race observe how far you have come." There is motive and purpose in everything soever. Milo lifted his calf day by day, and day by day he grew stronger until, the calf grown, he lifted that weight he could not have hefted but for precedent endeavor and striving.

Moreover, doubtless some of the lessons we get in our career are but reactions out of another era. We are paying up, and not until our individual debt is fully paid, our sympathies evoked,

In the Fullness

(Continued from page 328)

can we escape thraldom or surcease from distressing incidents that come upon and unto us. The rewards to such as we may individually have affected may not come directly to them from ourselves for what they themselves inflicted, but in the whirling of time and events, good, happiness, joy will come to them from other directions and agencies, giving them what they may imagine to be accidental, self-earned, or won. Even so, restitution and retribution is sure. Compensation must and will be made.

Ye whiners who mumble and cry out: know ye not you are paying your debts. You epileptics, halt, lame, blind, crooked, misanthropics—you but receive your earnings. You abused opportunities and physical powers in precedent life or lives by divert acts, impositions and degeneracies. The modeling ductless glands accepted the work you put upon them in your misuse of appetites and functions, and their rejuvenescence in a subsequent life found them with distempered direction and abnormal bent. They perform as you recklessly directed in your debased gluttony, guzzling, drunken, smoking, doping, gormandizing, degenerate habituation.

Habit is second nature. The habits grafted on the Now give prophesy of your next appearance. You are architect of your own future. You are your own ancestor. How build ye? You pile up for a Day of reckoning. Judgment Day is with you ever. It comes and ever comes. There is no death. Only recurring life. We take up life where we leave off, and go on from there.

Since recompense is exacted, are you paying as you go, or do you await the resumption of another career when the obligation will be greater? Payment may be made here and now, if not to the one you filcher from, misused, render to another as discharging the obligation in part. "Not grudgingly or of necessity."

"God is not mocked. Whatsoever a man soweth that shall he also reap."

Masonry and Good Citizenship

Certainly one of the avowed objectives of the Masonic Fraternity is the promotion of good citizenship among its members. Always the champion of liberty and the foe of oppression and tyranny, Masonry insists that its devotees shall be peaceable citizens, shall submit to lawful authority, and shall not discountenance disloyalty or rebellion. But it is not to be presumed that these admonitions imply a servile submission to disregard of law and inherent human rights on the part of dictators and autocrats at any time or in any place. For Freemasonry demands the same qualities of citizenship in the rulers as are expected in those who are governed by them.

In these days of political and economic upsets, the tendency is to forget these simple yet fundamental requirements. It is impossible for a man to be a good Mason without being a good citizen and vice versa. Consequently the practice of any truly Masonic virtues carries over to the home, the school, the community, the church, and the state—in fact, to all of those institutions which constitute our so-called American civilization. Once our brethren get the conception that in being good citizens they are also good Masons, and that the practice of Masonic teachings in every-day life is the final test of one's devotion to the institution of Freemasonry, then we shall witness a revolution in the part which members of the Fraternity play in the affairs of our country.

It is not to be understood, of course, that we are advocating control of the government by Freemasons. Far from it. Our notion is that a quiet exemplification of his Masonry by every Mason will act as the salt of the earth and the leaven, which leavens the whole lump. The value of personal influence and example has never been discounted in the lean years of bankruptcy and financial panic. The more or less intangible "personal equation" is still the greatest asset of civilized society.

—*Virginia Masonic Herald.*

To All the Brethren in this Jurisdiction

The Grand Chancellor of the International Masonic Association at Geneva, Switzerland, has written to this Grand Jurisdiction the following letter which is self-explanatory.

TO ALL MASONIC OBEDIENCES
THROUGHOUT THE WORLD
G.: L.: of the Philippine Islands
Manila

Most Worshipful Brethren,

I have the honour to inform you that the next Convention of our Association, which is to meet in September 1938, will pursue an inquiry into:

"The Possibilities and Means of rapprochement between Regular"

"Masonic Authorities throughout the World."

To make this study more complete and profitable to all Grand Lodges and to all Freemasons, I should be grateful if you would invite your Lodges and Brethren to send me a memorandum embodying their ideas on this important problem.

The subjects studied at previous Conventions were the object of reports and publications that the Masonic Press noted with interest. There is no doubt that those emanating from the study chosen for the 1938 Convention will evoke a still wider interest in Masonic circles; the International Masonic Association, then, is counting on the generous co-operation of all Brethren who aspire to the era of universal brotherhood and peace and who believe that a still closer union of all Freemasons throughout the universe is one of the surest means of bringing it about.

The memoranda should reach the Chancellory of the International Masonic Association before the end of March 1938. They will form the subject of a general report to be submitted to the Convention and communicated to all Masonic Authorities, as well as to all those participating in the study in question.

I remain

Most Worshipful Brethren,

Yours fraternally

and obediently,

J. MOSSAS
Grand Chancellor.

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How the Grand Lodge Came into Being

By LEO FISCHER, F. P. S.

At ten o'clock in the morning of November 17, 1912, eight Master Masons assembled in the Masonic Temple on Calle San Luis, Ermita, in the city of Manila, to discuss the necessary preliminary steps leading up to the first Convention of the delegates from various Lodges for the organization of a Grand Lodge of Free and Accepted Masons for the Philippine Islands, and to fix the date for holding the Convention. These brethren were members in good standing of the three Lodges then operating in the Philippine Islands under the California Jurisdiction, viz: Brothers Charles J. Kindler (W.M.), Guy Clinton (S.W.), and Charles S. Banks (J.W.), of Manila Lodge No. 342; Brothers Burton Whitcomb (W.M.), and Emanuel Valmas of Cavite Lodge No. 350; and Brothers L. C. O'Donnell (W.M.), J.F. Bromfield (S.W.), and George R. Harvey, of Corregidor Lodge No. 386.

Wor. Bro. George R. Harvey, Past Master of Corregidor Lodge No. 386, was called to the chair pro tem. It developed that, while the three Lodges represented had already approved the proposition of organizing a Grand Lodge, action had not yet been taken by Lodges Perla del Oriente No. 1034 and Cebu No. 1106, Scottish Constitution; and to give these Lodges time to act, it was decided to hold the Convention on December 11, 1912, at eight o'clock P.M., in the Masonic Temple.

This preliminary meeting was held as the result of a Resolution, setting forth that: Whereas it is the inherent prerogative of any three subordinate Masonic Lodges in territory, like the Philippines, Masonically free, to organize, through their representatives, a Grand Lodge; and whereas such a step would assure the permanency and promote the progress, harmony and efficiency of legitimate and Ancient Craft Masonry in the Philippines, steps should be taken to hold a convention and organize such Grand Lodge.

The Convention assembled at 8:30 P.M., on December 11, 1912, at the Masonic Temple on Calle San Luis, Manila. The twelve delegates present included, besides those who had attended the preliminary meeting, Wor. Bros. H. Eugene Stafford, Past Master of Manila Lodge No. 342; Newton C. Comfort, Past Master of Corregidor Lodge No. 386; Amos G. Bellis, Past Master of Manila Lodge No. 342; George N. Hurd, Past Master of Manila Lodge No. 342; and Luther R. Renner, Past Master of Manila Lodge No. 342; Wor. Bro. George R. Harvey was called to the Chair, and Bro. Charles S. Banks was appointed Secretary. A Committee on Credentials was appointed and reported. Past Masters present and not delegates from the constituent Lodges were invited to take part in the deliberations. A Resolution to proceed to the organization of the Convention was adopted, and the representatives present constituted themselves into a Committee of the Whole to draft a Constitution.

At eight P.M., on December 18, 1912, the Convention assembled again. A

Constitution was submitted, discussed and adopted. A Lodge of Master Masons was thereupon opened, with Wor. Bro. George R. Harvey in the East, and an election for Grand Officers was held, the Grand Officers elected and appointed being installed by Wor. Bro. Luther A. Renner. The Master Masons' Lodge was then closed and the Convention adjourned sine die at 12:45 A.M., on December 19, 1912.

At one o'clock A.M., on the same day December 19, 1912, the three constituted Lodges petitioned the Most Worshipful Grand Lodge for authority to work under its jurisdiction, which was granted and ordered endorsed on the back of the Charter of each. The Grand Lodge was then called off until December 23, 1912, when a Seal for the Grand Lodge was adopted and provision was made for the printing of the Proceedings and Constitution, the ritualistic work, the printing and purchase of stationery and blank forms, quarters for the Grand Lodge, and the securing of regalia for the same. Such is, in brief, the history of the event, the Twenty-fifth Anniversary of the Grand Lodge of the Philippine Islands.

The Fraternal Dead

Maj. John D. Goodrich, 32 degree, died at the Sternberg General Hospital on the night of October 18 last. Funeral services were held at the U.S. Army mortuary on the afternoon of October 21. The body will be shipped to the United States where interment will take place at the National Cemetery, Presidio, San Francisco, California.

Funeral services over the remains of Fred C. Uhler, of Perla del Oriente Lodge No. 1034, were held at the U.S. Army mortuary on Sunday morning, Oct. 24 last, under the auspices of Generals Lawton-Egbert Camp No. 1, United Spanish War Veterans. Bro. Uhler succumbed to heart trouble at Sternberg General Hospital on Oct. 21.



Outing to Mount Sinukuan at Arayat, Pampanga, given by Wor. Bros. Potenciano Herrera and Leonardo Garduño for members of Sinukuan Lodge No. 16 and their families. Wor. Bros. Herrera and Garduño have been made life members of the Lodge. In the background may be seen the slope of the legendary mountain.

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CABLETOW

By **RABBI H. GEFFEN**

(Specially written for The Cabletow)

Cable tow is a pure Masonic word. Mackey says that the cable tow seems to have been used only as a physical means of controlling the candidate, and such an interpretation is still given in the Entered Apprentice Degree.

The candidate appears with a cable tow round about his neck, which symbolizes the throat. The throat is the seat of speech, when the tyrant or demagogue conspires to enslave a people, to degrade them and hold them in a condition of ignorance and superstition, he first takes away from them the right of speech. It is only by the exercise of free speech that a people ever becomes great or reaches any high stage of civilization and enlightenment.

The candidate with the cable tow represents a people bound by cord subjected of tyrannical despotic and intolerant demagogues both political and theological. Some assume the cable tow symbolizes the covenant by which all Masons are tied, thus reminding us of the passage in Hoshea (xi.4), "drew them with cords of a man, with bands of love." Eut, according to my estimation, cable tow derives from Jeremiah. Jeremiah was always against war, but the chief counsellors of the king Zedekiah were in favor of war. They, then, induced the king to entertain a delegation of military men who came from Egypt and who tried to enlist his aid in a war against Babylon. When the delegates arrived in the city, Jeremiah appeared on the streets with a yoke (a cable tow) around his neck.

A prominent historian expresses himself, that his gray hair, his shabby garment of goat-skin, and his pitiable figure bent under the burden of the cable tow-yoke must have made a striking contrast against the glittering arms and the smart military uniforms of the Egyptians. "What is the meaning of this crazy harness?" asked the people. "It means," he replied, "that you are to submit to the yoke of Babylon rather

than to expose yourselves and your children to pestilence and sword."

For several weeks, whenever he appeared in public, Jeremiah wore the cable-tow around his neck. Eighteen months later, the city was captured by Nebuchadnezzar. Jeremiah released himself from his cable-tow-yoke. His conscience was clear: he prophesied the people by the cable tow symbol, to become better subjected to Babylon than to Egypt, but they did not want to listen to him. Releasing himself of the cable-tow-yoke, he might have said the same ritualistic passage: "He, who is conscience bound need not be bound by cord." Thus, the cable tow symbolizes peace, that it is good for a man or a nation to become subjected and bound by cord for the sake of peace. The very word cable is also of Hebrew origin and denotes: chain, fetter, anklet, anchor-chain, cable.

The Mantle of Providence

The mantle of divine providence is thrown over the entire world. It shields not only the great oak, monarch of the forest, but also the sprig of grass, a tiny shred of the earth's carpet. And if in His infinite watchcare God is so vigilant of these least things, will He be unmindful of man whom He has made the crown and glory of His creations? If He clothes with the beauty of the lily the vegetation of the field which today blooms and tomorrow burns, shall He not much more clothe us who are made in His likeness?—Biblical Recorder.

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Alipio de la Cruz (13), Member

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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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(Sgd) C. W. ROSENSTOCK
Acting Grand Secretary

Grand Lodge of the Philippines

Subscribed and sworn to before me this 1st of November, 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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Miguel Bonifacio
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PERSONALS

BAGUMBAYAN LODGE NO. 4

Bro. Florentino Cayco, former assistant superintendent of city schools, has been appointed President of the National University.

An Associated Press dispatch states that on Oct. 13th, Bro. Dr. Enrique C. Sobrepeña, President of the Union College, speaking before an audience of approximately 800 in Washington, D. C., during the celebration of the 50th anniversary of the establishment of Presbyterian foreign missions, emphasized that Christian leaders exerted considerable influence in the drafting of the Philippine Constitution.

BIAK NA BATO LODGE NO. 7

Bro. Toribio Teodoro, the "slipper king" of the Philippines, entertained Dr. E. Stanley Jones, the famous preacher and evangelist, at the new "Ang Tibay" plant at Calococan, Rizal.

COSMOS LODGE No. 8

A radiogram received from Bro. Martin Costello brings the good news that he is so much improved that hospitalization is no longer necessary, and that he hopes to return soon to Manila, completely cured. His present address is at the Brown Hotel, Rochester, Minnesota.

Brother Dallas R. Goodenough left last month for a vacation in the United States. He expects to return the latter part of the year, accompanied by Mrs. Goodenough.

Wor. Bro. George A. Mayhew returned on August 8th from his business trip to the southern islands. He reports a fairly successful but rather uneventful visit in Cebu and Iloilo.

Bro. Otto O. Hanson returned recently from an extended trip through the southern islands. Together with Bro. Thorbjorn M. Holmsen he visited Bro. Edward E. Christensen in Santa Cruz, Davao, returning to Cotabato over the new highway through Mindanao. He says this route is safe, scenic and satisfying, and a wonderful experience.

Bro. Edward E. Christensen made a brief trip to Manila last month to bid goodbye to his niece who left on the Clipper for the United States. He has returned to his hacienda in Padada, Davao.

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ST. JOHN'S LODGE NO. 9

Bro. Basil Zaphiro has sent dues and fraternal greetings. He has returned to the Philippines and his present station and address is: "2nd Observation Squadron, A.C., Nichols Field, Rizal, P. I." Come and join us Brother Zaphiro.

Bro. Andrew B. Wauchope has sent fraternal greetings and dues from San Francisco, California. He does not expect to return to the Philippines; although he is not yet permanently located, until further notice his address is: "c/o Globe Wireless Ltd., 311 California Street, San Francisco, Calif."

Bro. Henry K. Harris is now located with the Dollar Steamship Lines in Shanghai. Under date of August 18th he wrote to the Lodge advising that Mrs. Harris was coming to Manila seeking refuge out of the inferno in the Shanghai district. Unfortunately the letter did not reach here until September 25th. Upon enquiry we learned that she had been taken care of by Bro. and Mrs. L. B. Jepson, but had returned to Hongkong some time ago.

Bro. Charles P. Jarman, still at 421 Guinda Street, Palo Alto, Calif., has written to M. W. Bro. Seldon W. O'Brien, sending greetings and dues.

ARAW LODGE NO. 18

Wor. Bro. Anastacio Uy Mochay, P. M., has opened up a branch for his music store "La Armonia" at Nos. 14-16 Plaza Santa Cruz, Manila.

SILANGANAN LODGE NO. 19

Wor. Bro. Honorio Musni, P. M., had been seriously ill for some time. He is now back at his office as superintendent of the printing plant of the Manila Railroad Company.

MAKAWIWILI LODGE No. 55

Wor. Bro. Gabriel K. Hernandez, P. M., governor of Capiz, came to Manila on official business. He has been endeavoring to get financial aid from the insular government for the improvement of his province.

Wor. Bro. Gervasio Ramirez also came to Manila on official business. He is the provincial treasurer of Pampanga.

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PANGASINAN LODGE NO. 56

Right Wor. Bro. Clark James, Grand Senior Warden, has already returned from his vacation abroad and resumed his position as Provincial Treasurer of Pangasinan. An informal party was given in his honor by his brethren.

Bro. Zosimo J. Rosal, Provincial Auditor of Marinduque has been transferred in the same capacity to Nueva Vizcaya.

Bro. Benito Zamudio, former Municipal Treasurer of San Jacinto, has been promoted in the same capacity to Calasiao, a bigger municipality.

A delegation of brethren went to see Bro. Arturo Nitorreda (52) at his home to wish him success in his new assignment as District Engineer of Pampanga. Bro. Nitorreda has been the District Engineer of this province for the last 10 years.

Several brethren are now happy because of the full restoration of pensions by the Government. Among them are: Wor. Bro. Vicente de Leon (retired Supervising teacher); Bro. Buenaventura Canto (retired Academic Supervisor); Bro. Sixto F. Tandoc (retired Industrial Supervisor); and Bro. Benedicto Reinoso (retired Elem. Teacher).

Bro. Ignacio S. Bernabe, formerly chief of the Audit Division of the Metropolitan Water District, is now connected with the Audit Division of the Government Service Insurance System.

Bro. Buenaventura Canto has been operated on for anthrax in the back by his son, Dr. Buenaventura Canto, Jr. Bro. Canto has now completely recovered.

Bro. Alejandro Sevidal is running for Municipal Mayor of San Fabian, Pangasinan.

Bro. Jose T. Zabala (FC) is very busy filling orders for school supplies. Bro. Zabala is one of the few successful businessmen of Pangasinan.

The three lights, Wor. Bro. Gregorio Gaerlan, WM; Bro. Andres P. Torio, SW; and Bro. Faustino Oviedo (JW), acting as chairman and members, respectively, of the Lapsation Committee, are very busy interviewing the brethren who are in arrears in the payment of their dues.

Bro. Zosimo J. Rosal is mourning the death of his child.

The brother of Bro. Sixto F. Tandoc died in Cagayan recently. Interment was held in San Fabian with some brethren in attendance.

Bro. Miguel R. Villanueva also mourns the death of his brother. Interment was held in Malasiqui.

Carmelo, the only son of Bro. Gavino A. Erfe, municipal treasurer of Mañgaldan, is now studying industrial engin-

PERSONALS

(Continued from page 332)

earing in Japan. He was formerly studying medicine at Santo Tomas University.

KANLAON LODGE NO. 64

Bro. Rafael Alunan, Philippine sugar administrator, has been named member of the board of directors of the Philippine National Bank.

MAGAT LODGE NO. 68

Bro. Angel R. Sandiego, a practicing attorney of Bambang, Nueva Vizcaya, has been a recent visitor to the city to see his relatives.

Bro. Esteban Sanchez, manager of the government rest house at Balete Pass, has recently been in Manila on business.

MOUNT LEBANON LODGE NO. 80

Wor. Bro. Samuel N. Schechter, P.M., has been appointed District Deputy Grand Exalted Ruler of the B. & P. Order of Elks. His district consists of the Philippines, Guam and Hawaii.

Bro. Joseph M. Shurdut has been elected and installed Commander of Post No. 1, American Legion.

Bro. Elie Akross, who was formerly manager of Howe's Infants Wear with offices in Manila and New York, has opened up his own embroidery business at his home on 1298 Pennsylvania Avenue, Manila, Tel. 5-64-71.

Bro. Joseph Reich has returned to Manila after a combined business and pleasure trip to the United States. He is now back at his office in the Crystal Arcade.

Wor. Bro. Miguel Simon, P. M., an executive of the well known firm Hess & Zetlin, was confined for over two months at St. Luke's Hospital. He has recovered although is still weak.

Word has been received from Bro. Isidore Oppenheim that he is now stationed at Delaware Ordnance Depot, Pedricktown, New Jersey.

Bro. Jack Kovitz is inquiring about the members whom he knew when he was here. His present address is 2420 A. Kuhio, Hawaii.

An interesting letter has been received from Bro. Erick W. Mannberg advising about the different places of interest he has visited in Denmark and Sweden.

The wife and children of Wor. Bro. Isidore Reich, P. M., left recently on the *Empress of Russia* on a six months vacation trip to the United States.

MEMORIAL LODGE NO. 90

Wor. Bro. Eugenio Ramos, master of Memorial Lodge No. 90 and stationed at San Jose, Nueva Ecija, as supervising teacher, has been transferred to the city of Baguio as chief custodian of the Bureau of Education in charge of its property.

Wor. Bro. Dr. Demetrio Lacuna, who has been in Cotabato for several years as district health officer, is now in the city of Manila as Director of the Insular Psychopathic Hospital.

Wor. Bro. Pedro del Pilar is mourning the death of his wife which occurred on June 10, 1937. Members of Memorial Lodge attended the funeral.

Wor. Bro. Apolonio Fuertes is now the acting secretary of Memorial Lodge in place of Bro. Antero Lapuz, who has resigned due to the fact that he is now situated far from the officers and members of the Lodge and is unable to be with them as frequently so he would like to.

MENCIUS LODGE No. 93

The eldest daughter of Wor. Bro. Agapito Yulak, Lucia, died at the Chinese General Hospital on Sept. 29th. Interment took place the following day.

Wor. Bro. Say Koc Chuan, P. M., had been ill for several days, but is now on the way to recovery.

ISAGANI LODGE NO. 96

Brother Teodoro Lising has been promoted from Supervising Teacher of Gerona-Pura District to Industrial Supervisor with assignment in Sorsogon province. The following also have been promoted:

Brother Jose Teodoro from Supervising Principal at La Paz District to Supervising Teacher at Gerona-Pura District.

Brother Julian Esteban from Principal Teacher at Santo Cristo Elementary Training School to Supervising Principal at La Paz District.

Brother Gregorio Dayao from Head Teacher at La Paz Elementary School to Principal Teacher at Mayantoc Elementary School.

Brother Cornelio Reyes from Classroom Teacher at Concepcion Elementary School to Head Teacher at La Paz Elementary School.

Brother Francisco Domingo from Principal Teacher at Mangatarem Elementary School to Supervising Teacher at Asingan District, province of Pangasinan.

Worshipful Master F. M. Alejo, with the assistance of other brothers, is exerting his best efforts to push on the building of the Isagani Temple. With the approval of the Most Worshipful Grand Master, actual construction will be commenced during October. It is believed that the new temple, which is the first of its kind in Masonic history in Tarlac Province, will be completed and ready for occupancy next December.

Heartfelt and fraternal thanks of the members of the Lodge are extended to Worshipful Brother Servillano Aquino, of the defunct Regeneracion No. 36, who has generously donated a piece of his personal real property located in the poblacion of Tarlac on which the new temple is to be built.

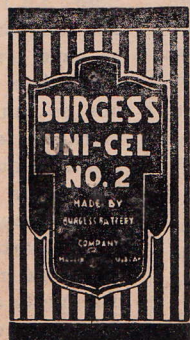
MOUNT HURAW LODGE NO. 98

The Brethren of Mount Huraw Lodge No. 98 mourn with Worshipful Master G. C. Rosales the irreparable loss of his mother on Sept. 7th. The funeral was attended by many brethren.

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NOTAS EDITORIALES

Commemorando Dos Aniversarios

CONMEMORAMOS en este mes dos aniversarios de trascendental significación y recuerdo para los masones en Filipinas. En este mes cumple sus veinticinco años de vida la Gran Logia de Filipinas, y dos, el Gobierno de la Mancomunidad Filipina. Que están relacionados uno y otro acontecimiento lo prueba la misma historia.

Decíamos no hace mucho que la Gran Logia de las Islas Filipinas fué un factor poderosísimo para la mejor comprensión de los elementos extraños que com-

ponen la comunidad en este país. Y nos reafirmamos en esto. Pudo haber sido que la manera de pensar, de conducirse y de entenderse estos elementos influyeran en el retardamiento de las conquistas políticas que como filipinos hemos alcanzado en estos últimos años. Pero la Gran Logia de las Islas Filipinas, como representante la mas autorizada de los ideales masónicos en estos valles, supo amalgamar en un haz común estos elementos al parecer dispares y conglomerarlos en una inteligencia común.

Y de esto proceso difícil surgió a no dudar el Gobierno de la Mancomunidad,

por ahora, y surgirá el Gobierno Independiente después.

Al conmemorar, pues, en este mes los dos años de vida que cumple el Gobierno de la Mancomunidad nos place recordar la labor ingente que ha aportado a la obra común la masonería en Filipinas.

Y al conmemorar también en este mes los veinticinco años de vida de nuestra Gran Logia hagamos votos para que siga insuflando el vigor de sus ideales en el alma de nuestra comunidad cosmopolita y que su actuación intensifique con su aliento la ímproba labor de paz y prosperidad que deseamos para todos.

La Admonición de Un Masón

SE ha dejado oír la voz de un masón. Su eco corrió hasta los últimos rincones del orbe. El hombre ansía vivir en paz y los pueblos laboran por su felicidad en la mutua concordia. Pero han surgido sistemas de gobiernos totalitarios negativos de la personalidad humana y en su loca y ciega carrera por imponer al mundo sus ideales absurdos no han sabido, ni quieren, respetar la libre determinación de los pueblos. Recurren a la violencia, a la intimidación, a la piratería, y van así socavando los fuertes cimientos de la libertad y democracia en que descansa la estructura política de una gran mayoría de los pueblos. Se hacía necesario que una voz de admonición, de alarma, de consejo, se levantara, y el Hermano F. D. Roosevelt, investido de su alta autoridad como jefe ejecutivo de un pueblo eminentemente democrata, cumplió con su deber.

“La situación política en el mundo—dice este eminente estadista y masón—se ha empeorado ultimamente, y ahora es tal que causa una grave ansiedad a todos los pueblos y naciones que desean vivir en paz y en amistad con sus vecinos. Hará unos quince años, cuando mas

de sesenta naciones se comprometieron solemnemente a no recurrir a las armas en sus designios y programas nacionales, las esperanzas de la humanidad por una continua era de paz internacional se elevaron a incomensurables alturas. Las elevadas aspiraciones expresadas en el pacto de paz Briand-Kellog cedieron ultimamente al terror amenazante de una desgracia. La presente era de terror y desorden internacional comenzó hace algunos años. Principió por una injustificada intervención en los asuntos internos de otras naciones por la invasión de territorios extraños con violación de los tratados, y ahora ha llegado a tal extremo que ya amenaza los mismos fundamentos de la civilización. Se están borrando los linderos y las tradiciones que iban marcando la marcha de la civilización hacia un estado de ley, de orden, de justicia. Sin declaración alguna de guerra, sin aviso alguno, y sin justificación de ningún género, la población civil, incluyendo mujeres y niños, es asesinada despiadadamente por bombas echadas por los aires. En tiempos llamados de paz se atacan a barcos y se los hunden por submarinos sin aviso y sin motivo alguno. Existen naciones que van fomentado la guerra civil en otras que no les han hecho daño alguno. Pueblos que claman libertad para ellos, se lo niegan a otros. Se sacrifican cruelmente a pue-

blos y naciones para satisfacer la codicia de poder y supremacía, ayuna de todo sentido de justicia y consideración humanas.”

Sin aplicar este cuadro a ninguna nación en particular, observemos que allí donde es perseguida la masonería es donde ocurre este estado de cosas calamitoso pintado con mano maestra por el Hermano F. D. Roosevelt.

Decíamos en uno de nuestros números pasados que la masonería debe definirse ante la violencia descarada de estas naciones totalitarias que piensan borrar todas las conquistas de la civilización y substancialmente sus columnas mas sólidas: La Democracia y La Libertad. Y nos alegramos que la voz de un masón se haya levantado advirtiendo al mundo que existe una moral entre las naciones que es tan vital y prepotente como la moral entre los individuos y conminando a todos aquellos pueblos que quieran ser respetados en sus derechos y libertades a que sepan respetar estos derechos y estas libertades en sus vecinos, y que de esta sola manera es como podremos hacer que la civilización se salve y que todos vivan en paz y laboren en desinteresada unión para que triunfen la ley, el orden y la justicia no solo entre los individuos sino también entre los pueblos y las naciones que pueblan el universo.

NOTAS Y NOTICIAS

UNA VISITA POR EL GRAN MAESTRE

El Muy Ilustre Gran Maestro Joseph H. Alley, acompañados por el Ven. Hno. F. S. Hortillas V. M. Acacia (78) Chow Kwan Tay (11) Hno. Emilio G. Gatanela (11) llegaron a Capiz como a las 12:30 p. m. del 18 de octubre, por el auto-train que salió de Iloilo a las 9 de la mañana del mismo día.

El Gran Maestro y comitiva fueron recibidos en la estación terminal por los miembros de la Logia Makawiwili No. 55, encabezados por el Ven. Maestro Jose Altavás, por el Gobernador Provincial Hno. Gabriel K. Hernandez. P. M. (55) por el Ingeniero Hno. Luis M. Sirilan, Hno. Salvador Villarruz, P. M. Jefe del Registro, Ven. Hno. Fortunato Acuña, P. M. Secretario de la Logia, Hno. Lee Liong y el Ven. Hno. Evelio Zaldivar Inspector del 15.º Distrito. Este ultimo vino el día anterior para visitar oficialmente a la Logia, encontrando en debido orden todas sus actuaciones.

Todos los Hermanos con el Gran Maestro y comitiva fueron colocados en varios autos para dirigirse en la casa del Venerable Maestro Altavás, quien ofreció una soculenta y fraternal comida en honor del Gran Maestro y comitiva.

La cena se tomó en la casa del Hno. Gabriel K. Hernandez miembro de esta Logia.

A la hora de 8:00 p. m. el G. M. y comitiva fueron a la Logia que en tenida extraordinaria celebró una recepción en la forma acostumbrada.

Después de las ceremonias de rigor usuales en una Visitación Oficial del Gran Maestro, hablaron en bien general y de esta Logia en particular los Hermanos siguientes:

- 1.º Venerable Maestro Jose Altavás.
- 2.º Ven. Hno. Salvador Villarruz, P. M. (55)
- 3.º Ven. Hno. Evelio Zaldivar, 15th District Inspector (11)
- 4.º Ven. Hno. F. S. Hortillas
- 5.º Muy Ilustre Gran Maestro Joseph H. Alley.

Acto seguido se trasladaron a la casa contigua a la Logia del Ven. Hno. Ricardo Alba, exsecretario de esta Logia, que fraternalmente cedió el uso de su casa para el Ice Cream Party que la Logia Makawiwili ofreció en honor del Gran Maestro y comitiva, en donde fueron agasajados por la familia Alba.

LOGIA WALANA NO. 13

El día 17 de octubre, 1937, esta Resp.: Logia WALANA No. 13, celebró una tenida extraordinaria Funebre Masónica en el Templo Flaridel, 520 San Marcelina, Manila, a las 4:00 de la tarde en honor del venerable hermano AGATON GUTIERREZ, único Miembro Vitalicio de la misma, fallecido el 16 del mismo.

Las ceremonias se hicieron bajo los auspicios de los Oficiales de la Logia con la espontanea cooperación de los venerables hermanos Joaquín García. P. M., de la Resp.: Logia NILAD No. 12, Adriano Rivera, P. M., de la Resp.: HIGH TWELVE No. 82, Filomeno Galang, P. M., de la misma, Jose F. Fetalvero, P. M. de la Resp.: Logia KASILAWAN No. 77 Ramon Ramos, P. M., de la Logia HIRAM No. 88, Angel Montes, S. V., de la Resp.: Logia BATONG BUHAY No. 27, Constancio San Jose, Eliseo Alampay, Ven. Maes. y Secretario de la Resp.: Logia SINUKUAN No. 16, respectivamente, con algunos de sus miembros y el hno., Fajardo, de la Resp.: Logia IBARRA No. 31.

Se leyó por el Venerable Maestro, hno. Tangulan, el Ritual en dialecto

LOGIA MAKAWIWILI NO. 55

La esposa del Ven. Hno. Salvador Villarruz P. M., ha dado a luz a una hermosa niña. Nuestra enhorabuena al hermano y a la familia.

El Hno. José Hernandez, miembro de esta Logia, padre del Gobernador de Capiz, Hno. Gabriel K. Hernandez, ha salido el día 18 para Manila para ingresar en el Hospital General y ser tratado por el Dr. Jose Eduque, y se encuentra ahora en el cuarto especial de la Sala 18. Deseamos pronta mejoría.

El Hno. Luis M. Sirilan, Ingeniero del Distrito, ha sido nombrado por el Secretario Quirino Gobernador Interino por dimisión del Hno. Hernandez que se presenta a la reelección al mismo cargo de Gobernador de Capiz.

El Hno. Restituto R. Chavez P. M. de la Logia Bulusan (38) ha salido para Manila por asuntos oficiales como Tesorero de la Provincia de Capiz.

El Hno. Jose Gutierrez David (48) ha llegado a Capiz después de una corta vacación en su pueblo natal.

Para asistir a la recepción del Gran Maestro que llegó a Capiz el día 18 de los corrientes, llegaron los hermanos siguientes: Hno. Adolfo Morales, Tesorero de Banga, Hno. Wenceslao Quimpo, Tesorero de Navas, Hno. Diosdado Delfín, Supervisor de 3.º Distrito, Hno. Manuel Datiles Supervisor del 2.º Distrito; todos de la Logia Makawiwili.

tagalog, aprobado y adoptado por la Gran Logia para uso de las Logias bajo su Gran Jurisdicción, y después de las ceremonias, el Venerable Maestro de la Logia con los Oficiales y miembros de la misma condujeron el cadaver a su última morada, al lote de la Logia en el Cementerio del Norte, donde el Ven. Hno. Galang, P. M., de la Resp.: Logia, HIGH-TWELVE No. 82, pronunció una Oración Fúnebre.

Los hermanos Esteban Diokno, P. M. y Pedro Marquinez del Guarda-Costas "APO" salieron para inspección de faros en las Islas del Sur el día 20 de septiembre.

El hno. Ramon Sison, Primer Maquinista del V/. Islas Filipinas, que se halla destinado en Cebu, ha sido transferido al V/. SAMAL de la misma firma comercial *Fernandes Hermanos*, desde el día 13 de septiembre.

El hno. Luis A. Gutierrez, del V/. Masbate, ha sido destinado al V/. Islas Filipinas, en Cebú, desde el día 22 de octubre, como segundo maquinista.

La Señora del hno. Jose G. Reyes, Primer Maquinista del V/. Dos Hermanos, falleció el día 17 de septiembre y fué enterrada en el Cementerio del Sur el día 19 del mismo.

El hno. Osias Battad nos escribe desde San Nicolas, Ilocos Norte, informando a los hermanos de la muerte de su querido padre el día 13 de septiembre en el referido pueblo.

El hno. Agaton Gutierrez falleció el día 16 de octubre es su residencia en Sampaloc, Manila. El referido hermano era el único miembro vitalicio de la Logia, habiendose sido iniciado en el año de 1896 en esta Resp.: Logia, y figuró activamente en sus filas hasta la fecha de su fallecimiento, cuando contaba con mas de 83 años de edad.

LOGIA SOLIDARIDAD No. 23

El Hermano Isidoro Esperanzate, miembro activo de la logia SOLIDARIDAD, ha pasado al Oriente Eterno el 1.º de noviembre, 1937. A la familia del querido hermano y a la logia SOLIDARIDAD enviamos nuestro sincero pésame.

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DE CHARLA CON NUESTROS HOMBRES

'En la hora presente y ante este desastre internacional es nuestro deber como masones ayudar a las víctimas a sobrellevar sus sufrimientos sin fijar quién pueda ser el culpable'

JOSEPH F. BOOMER P. M.

'En la hora presente y ante este desastre internacional es nuestro deber como masones ayudar a las víctimas a sobrellevar sus sufrimientos sin fijar quién pueda ser el culpable'.

nos dice Joseph F. Boomer; P. M., en una entrevista con él para esta publicación. A él acudimos como pensador y como uno de nuestros atildados escritores.

—¿Qué dice usted de las perturbadoras condiciones que prevalecen ahora en el mundo?

—Todo individuo tiene su propia reacción ante estas condiciones tan pronto llega a conocerlas.

—Y
—Y supongo que la primera es de verdadero horror y depresión de espíritu especialmente entre aquellos,—que constituyen una inmensa mayoría,—que creen en la paz y en la política de *buen vecino* entre las naciones.

—Y claro está que ha de deprimir el espíritu ante la aparente futilidad de hacer algo para corregir este estado de cosas.

—¿Y cuál es el deber de la masonería en estas horas de prueba?

—Mire usted, el masón tiene siempre un deber que cumplir en cada situación. En los tiempos presentes creo que es deber de todo masón mirar el estado infeliz de las cosas que ocurren en el mundo bajo un punto de vista *masónico*, quiero decir, con la mente de un genuino masón.

—Ha de procurar el mirar las cosas *masónicamente*, no sólo porque es una obligación suya el hacerlo así sino porque ello ha de contribuir a la paz de su mente y a hacer que se corrijan aquellos defectos que pudiera encontrar en el estado actual de las cosas en el mundo.

—Nunca como ahora ha de estar el masón imbuyendo con tenacidad en la mente del hombre el principio cardinal de la fraternidad de que todos somos hermanos bajo la paternidad de Dios. De ese principio viene mucho de lo que hay de luz en masonería. Y mientras que un masón tenga siempre en cuenta ese principio nunca puede perder de vista ese místico instrumento que nos enseña a circunscribir nuestros deseos y mantener nuestras pasiones dentro de los límites que se deben a la humanidad.

—En tiempos en que el mundo está ardiendo de pasiones y luchas enconadas, toda mente fría es un muro que ha de prevenir la conflagración general.

—No importa la distancia que uno pudiera estar de la escena del fuego, se puede prestar un buen servicio a los vecinos y a sí mismo manteniendo siempre bien húmedo el techo y remojándolo continuamente con el agua de la razón y la tolerancia, y así apagar toda chispa que pudiera encender el prejuicio, las antipatías o la ignorancia. Y esto es tanto más necesario cuando los vientos de la propaganda llevan en sus alas por todas partes la exageración y la insidia.

—Entonces es cuando se deben observar aquellos preceptos masónicos que dicen: "Haz que la moderación, la fortaleza y la prudencia te dirijan, y que la justicia guíe tus actos todos."

—Y esto se hace necesario tanto en nuestros dichos, como en nuestros juicios y pensamientos. Poco sabemos de las vidas, de las circunstancias y problemas de nuestros semejantes para estar cualificados para juzgarles con propiedad. Y muchísimo menos sabemos de las vidas, de las circunstancias y problemas de las naciones y de los pueblos para poder juzgarlos con justicia.

—Y es bastante significativo que muchos de nosotros tenemos amigos de extrañas nacionalidades cuyas vidas y caracteres parecen que desmienten lo malo que oímos hablar de sus conciudadanos o conacionales en su propio país.

—Fué un famoso masón el que escribió esta hermosa súplica a juzgar con caridad a nuestros semejantes:

"Then, at the balance, let's be mute;
We never can adjust it—
What's done we partly may compute,
But know not what's resisted."

—Parece que todo se debe más bien al *ambiente* que es diferente del nuestro, y pudiera ser que estando bajo el mismo ambiente, nuestras acciones sean las mismas que las que ahora reprobamos. La naturaleza humana en sus fundamentos es la misma en todo el

mundo. La superficie de la tierra y su ambiente son más bien los responsables de las diferencias físicas, éticas y económicas que las caracterizan. Los lideratos no son más que una fase de esas diferencias.

—En poco confortaría a los ciudadanos de la República de China, cuyos hogares y familias quedaron destruidos por las bombas japonesas, el pensar que todo se debió a *las fuerzas naturales* que precipitaran al Japón a una carrera de conquista, como tampoco podría esto asegurar a los otros vecinos del Japón que ellos no serían también víctimas de estas *fuerzas* a menos que se encontrara un medio práctico de impedirlo. Sin embargo estas breves reflexiones podrían ayudar en algo al individuo; sería como la sugestión aquella de que se CUENTE DIEZ antes de obrar cuando uno es provocado. Es como prevenir que la mente se ponga *cauturienta* en exceso. La rabia y el odio siempre producen ofuscación, y conducen a la mente a un verdadero estado de pánico. El pensar desapasionadamente siempre nos ha de conducir al camino que nos ha de evitar desastres. Y si esto es una verdad para los individuos lo es con mucha más razón para los pueblos.

—No se necesita ser *chauvinista* para saber que nunca se debe perder de vista la lealtad que se debe al propio país. 'Mi país, tenga o no razón' puede ser que fuera un bonito grito de combate en el último acto de una crisis internacional; pero es una fórmula muy pobre para resolver la ecuación para una justa ciudadanía y el problema de paz internacional.

—En fin, creo que todos nosotros los masones en la hora presente debemos reaccionar ante este desastre internacional de modo que aliviemos el sufrimiento de las víctimas desafortunadas, sin tener en cuenta los males que hayan podido causar. Oiremos el clamor de aquellos que padecen hambre y frío y luchan contra toda suerte de sufrimientos y enfermedades que la *inhumanidad* del hombre para con el hombre está causando. Allí está nuestro deber. Debemos ir a su alivio y socorro que esto es una de nuestras joyas más preciadas, y la hora presente es el tiempo más oportuno de ostentarla.

EL LEGADO DE UN MASON

Plancha burilada por el M. I. Hermano FELIPE BUENCAMINO, Padre,
días antes de su muerte

—oO—

Hermano Potenciano Herrera

Secretario de la M. R. y B. Logia SINUKUAN No. 16, de la Gran Logia de las Islas Filipinas.

Mi querido hermano:

Agradezco la invitación que se me hace para celebrar juntos el XXIV aniversario de nuestra querida madre Logia SINUKUAN, acto grato que ha de celebrarse en el Templo Plaridel, por lo cual quedo privado de asistir por las debilidades físicas inherentes a mis ochenta años de edad.

No puede Vd. imaginar la pena que yo sufro por no poder gozar con ustedes, mis queridos hermanos, las alegrías que pasarán todos en ese día conmemorativo de nuestra madre Logia y con el objeto de estar con ustedes si no personalmente, al menos espiritualmente; ruego á Vd. y a todos los miembros de la SINUKUAN tengan la bondad de leer la presente carta en testimonio de mi amor y devoción no solamente a nuestra madre Logia, sino a la gran Institución Masónica, como una de las invenciones humanas que ha dado mas beneficio al mundo.

Originalmente dos principios gobernaron los pueblos. El despotismo, y la democracia. Los Reyes, Emperadores y aquellos señores de horca y cuchillo, y Pontificado Romano con su Tribunal de Inquisición, representaron en la historia del mundo el despotismo que consistía en una pequeña clase privilegiada y en la gran clase de los oprimidos, mientras que la Masonería, representando la Democracia se opuso frente a frente de los déspotas.

Los déspotas tenían el poder, la riqueza y la inteligencia con todos los vicios más impuros y mas feos, mientras que la Masonería no tenía mas que los grandes principios de la Libertad, de la Igualdad y de la Confraternidad, entendiéndose por la primera, la libertad de hacer el bien y rechazar el mal; por la segunda, la igualdad ante la ley para que brille é impere la justicia que es sed y hambre del hombre y por la tercera, la cooperación fraternal en la vida de comunidad á que el hombre está naturalmente destinado, respetándose mutuamente la vida, el honor, la libertad y la propiedad, condiciones esenciales para poder obtener la felicidad en esta vida y en la otra

La historia de Filipinas confirma todo

lo arriba expuesto Hemos sido gobernados por la Espada y la Cruz mas de tres cientos (300) años y durante todo este largo tiempo las páginas de nuestra vida histórica están todas manchadas de los grandes vicios, crueldades y codicia de los déspotas militares y frailes, hasta que la Institución Masónica extendida aquí por nuestros protomártires Rizal, Del Pilar y Lopez Jaena, vino a sacudir aquel imperio despótico, siendo sustituido primero, por la República Filipina, seguida después por la Soberanía Americana que se rige por los principios de la Masonería, esto es, por la libertad, igualdad y fraternidad.

Parece que con la presencia de la Soberanía Americana, podíamos decir que ha desaparecido completamente el imperio de la Cruz y de la Espada. En la práctica no sucede así porque aunque ya como gobierno, los déspotas antiguos no influyen directamente para causarnos los males pasados, pero socialmente siguen influyendo esclavizando más y mejor la conciencia de los filipinos, dentro de las ligaduras de la fé que mata, anunciada por nuestro querido Doctor Rizal en su "Ultimo Adios." Rizal nos dice en este inmortal documento de despedida suya, las siguientes tambien inmortales palabras:

"Allí os dejo. Voy á Do no hay verdugos ni esclavos; donde la fé no mata y donde el que manda es Dios." Todo lo que significa que reine en Filipinas, la libertad para hacer el bien y rechazar el mal; que sea suprimida de Filipinas toda fé ó Iglesia intolerante y cruel, pues se debe á esta Iglesia el ahorcamiento de los Burgos, Gómez y Zamora y el fusilamiento de Rizal y de otros muchos hermanos nuestros, y que la regla de nuestras relaciones sociales sean los Diez Mandamientos de la Ley de Dios proclamados por Moisés en el monte Sinai, y los generosos principios de nuestro Señor Jesucristo, predicados en su sermón de la Montaña que vulgarmente se llaman Las Ocho Bienaventuranzas.

Nuestro Hermano Mabini, el Cerebro de nuestra Revolución en el año 1898, añadió á aquellos principios de Rizal su Decálogo que consiste en el deber que tenemos todos de amar á la raza y á la Patria, así que puede decirse que el legado que hemos recibido de nuestros mártires y héroes, consiste en glorificar al Gran Arquitecto del Universo, ejerciendo constantemente la libertad para hacer el bien; combatiendo con firmeza la fé que mata que profesan las Iglesias Romanas y Mahometanas con sus prin-

cipios de intolerancia, pues cada cual se cree que son los únicos caminos para ser feliz en este mundo y en el otro, rene-gando abiertamente contra la libertad de la conciencia, de la palabra y de la imprenta; la separación de la Iglesia y del Estado y el libre ejercicio del culto.

En una palabra, esas Iglesias que matan, nos separan y nos dividen por su intolerancia, soberbia y codicia; mientras que la Masonería sigue trabajando mediante el principio del amor á Dios y al prójimo por nuestra unión y engrandecimiento. Unidos, haremos de nuestra Patria grande y libre, pero divididos en materia de fé, no iremos á ninguna parte mas que á la esclavitud pasada.

Los acontecimientos de actualidad confirman esta desgraciada reacción retrospectiva hacia la esclavitud, según mis personales observaciones, depende de la frialdad ó indiferencia de la Masonería que observa es su conducta patriótica. No veo aquel calor y entusiasmo de los Rizal, Del Pilar, Andrés Bonifacio y Mabini por los intereses, mas sagrados del Gran Arquitecto del Universo, de nuestro Señor Jesucristo y especialmente por la dignidad de nuestra raza y de la emancipación de nuestra Patria.

Se alega por algunos hermanos que la Masonería no debe meterse en política. Puede ser que sea así en teoría, pero en la práctica, no es así. Eran masones todos los que libertaron á Estados Unidos del despotismo de Inglaterra, y eran masones todos los que libertaron á Filipinas del imperio militar y fraile. Por lo tanto, si la lucha sigue y continúan hasta ahora como estamos viéndolo y tocándolo, entonces nuestro deber heredado de aquellos hermanos que libertaron á Filipinas del yugo del despotismo, debe continuar trabajando en el seno de la política para que sean elegidos aquellos gobernantes que creen y practican con lealtad los grandes principios masónicos, dentro de los cuales no hay intolerancia ni codicia, ni despotismo, y todo lo que hay es amor al prójimo sin distinción de clases ni de sectas.

Las palabras que anteceden, son probablemente las últimas que yo dirijo á mis queridos hermanos, porque dada mi edad, la muerte puede venir dentro de minuto y minuto y de hora en hora. Por consiguiente, son sinceras y derivadas de mi larga experiencia en esta lucha tremenda de los dos principios que siempre han gobernado á los pueblos: el despotismo y la democracia.

Ahora mismo ocurre en América que

PLANCHAS DE CUBICACION

DERECHO PARLAMENTARIO MASONICO

(Continuación)

57. El Her. Mackey las clasifica en tres, a saber: (1) Todo asunto que afecta al carácter de un miembro, como cargos de mala conducta, o algo que se refiere a sus derechos o privilegios; (2) Todo asunto que afecta al carácter de la Logia, como falsedad en sus procedimientos o alguna acusación contra su integridad; y (3) Todo asunto que afecta al secreto masónico que se debe guardar en los trabajos de la Logia.

58. El carácter privilegiado de una cuestión de esta naturaleza consiste en que, una vez presentada y admitida por la Mesa como tal, suspende inmediatamente el debate o la consideración de todo otro asunto pendiente, hasta que la Logia quiera disponer de la cuestión privilegiada. La cuestión privilegiada podrá, mediante moción, dejarse sobre la Mesa, o posponerse definida o indefinidamente o ser enviado a un Comité como cualquier otro asunto. Su privilegio consiste solamente, como ya queda dicho, en que puede presentarse a la Logia en cual-

quier tiempo y con preferencia sobre las demás.

Una cuestión de privilegio suele presentarse en la siguiente forma:—*Muy Respetable Maestro, me levanto para una cuestión de privilegio.*—El Maestro preguntará en qué consiste, y si de la exposición del proponente resultase que realmente la cuestión es de privilegio, así lo declarará a la Logia para su consideración.

59. LA MOCION DE RECONSIDERACION.—Consiste en traer de nuevo a la asamblea un asunto ya decidido o votado exactamente en el mismo estado en que estaba antes de haber recaído la decisión o votación. Algunas autoridades parlamentarias no incluyen esta moción entre las privilegiadas. Originalmente era así, en efecto. La Camara de Representantes de los Estados Unidos, sin embargo, y también la de Filipinas, ha dispuesto que, presentada en tiempo oportuno, la moción de reconsideración tiene, en lo que se refiere a su pre-

sentación, preferencia sobre las demás con excepción del informe del Comité de Conferencia y de la moción de levantamiento, lo cual equivale exactamente a darla un carácter privilegiado. El Her. Mackey sostiene igualmente esta regla.

60. La regla parlamentaria común es que esta moción, para que esté en orden, tiene que ser presentada en el mismo día de la sesión o en el día siguiente, por un miembro del triunfante en la votación del asunto objeto de la reconsideración; pero en una Logia de masones que no se reúne por días seguidos, la reconsideración deberá presentarse por el miembro del grupo triunfante, durante la misma tenida y antes de la clausura de los trabajos. No se permite a un miembro del grupo derrotado en la votación la presentación de esta moción, porque si así fuera los derrotados harían frecuente uso de este medio en grave perjuicio del precioso tiempo de que la Logia podría disponer para otros asuntos. (Se continuará)

EL LEGADO DE UN MASON

(Cont. de la página 337)

el reputado ciudadano Smith, Gobernador varias veces de la gran Metrópoli de Nueva York, no puede reunir á su favor todos los votos necesarios para que triunfe su candidatura á la Presidencia de los Estados Unidos por razón de ser católico dicho señor. Uno, partidario de Smith preguntó á un contrario si cree que es un buen ciudadano el Sr. Smith lo que contestó afirmativamente. Entonces, el otro le dijo y por que no vota Vd. al Sr. Smith para Presidente de los Estados Unidos? Y el otro contestó que no voto por el Sr. Smith porque por razón de sus creencias intolerantes y ciegas, puede comprometer nuestras Instituciones liberales. El Papa Romano, pretende ser supremo rey temporal á la vez que espiritual como sucesor único de nuestro Señor Jesucristo. Sus mandatos son obedecidos ciegamente por los católicos y como es notorio y público que el Papa Romano es contrario á los grandes principios de la libertad, de la igualdad y de la fraternidad, por que su política es de clase privilegiada ó el despotismo, el Sr. Smith seguirá obedeciendo dichos mandatos aún desde la Presidencia de los Estados Unidos.

He aquí, queridos hermanos, un ejemplo práctico que confirma las teorías por mi consignadas en esta carta.

Síntomas reaccionarias hemos visto aún en nuestro Congreso ante quien se

Ven. Her. ENGRACIO L. VALMONTE



Columna fuerte y gentil
de MAKILING es VALMONTE
que es de genio un horizonte
ilimitado y sin fin.

presentó el proyecto de ley de enseñanza religiosa obligatoria en las escuelas del Gobierno, bajo el fundamento de que estas escuelas públicas son escuelas sin Dios. ¿Puede haber error más grande y un proyecto muy contrario abiertamente contra el principio constitucional de la separación absoluta entre la Iglesia y el Estado?—Este hecho demuestra que no ha desaparecido aún el despotismo católico y que por consiguiente existe todavía el deber de los masones para resguardar las Instituciones Liberales contra las tentativas de la soberanía monacal y militar del pasado.

Os llamo finalmente la atención, queridos hermanos, para que leáis constantemente el "Noli Me Tangere" y el "Filibusterismo" del Dr. Rizal y la "Soberanía Monacal" de nuestro también queridísimo hermano Marcelo H. del Pilar.

Gracias, mi querido Secretario Sr. Herrera, por la bondad de haber leído esta carta en el seno de nuestro cuadro lógico y haced presente por último á nuestros queridos hermanos, mi fé y devoción á nuestra Institución y en especial á nuestra querida madre Sinukuan y á todos sus dignatarios y miembros.

Vuestro fraternalmente,

Felipe Buencamino, Padre.

DE COLABORACION

EL DIARIO PERSONAL DE JOSE RIZAL

(Por EDUARDO L. CLAUDIO P.M.)

(Continuación)

28. Lunes—
Zapatos (composición)... 3.50

MAYO

1. Jueves—
Pago de comida hasta el
15 22 50
(14) Criada 10 22
(14-a) Una lista grande 13
Hoy dejé de comer en la
Colle del Lobo; voy a la
calle del Principe.
(17) Dejé también el ale-
mán para dedicar todo es-
te mes a mis exámenes.

2. Viernes—
(19) Atlas de viaje.... 7 20

3. Sabado—
(14) Naranjas 50
Para el repaso 30

5. Lunes—
Composición de unos za-
patos 1 50
Libros 4 50

6. Martes—
9.0 tomo del Voltaire.... 5

Un señorito Lorenzo D'
Ayot publicó un artículo
"El Teatro Tagalo."
Le contesto.
(1) Teatro 1 60
(1) Café 50

8. Jueves—
(2) Hoy salieron las cria-
das.
(2) Vino la Sra.
9. Viernes—
(1) Café 50
12. Lunes—
(1) Café 50
(1) Tranvía 20

13. Martes—
(1) Periódicos 1 20
(1) Bugías 1 25
(1) Lavadas 4

15. Jueves—
(1) Propina 25
(1) Fósforos 10

16. Viernes—
(1) Banquete en honor de
los medicos-legistas 7 50

JUNIO

5. Jueves—
Hoy me examiné de Clí-

nica Medica, 2.0 curso.
6. Viernes—
Hoy me examiné de la
última asignatura que me
quedaba de Medicina Clíni-
ca Quirúrgica, 2.0 curso, y
me dieron Notable.
9. Lunes—
Solicitud de Grado
11. Miercoles—
Hoy me examiné de Grie-
go 1.er curso y obtuve so-
bresaliente.
15. Viernes—
Hoy me examiné de Lite-
ratura griega y latina y
obtuve sobresaliente.
19. Jueves—
Hoy debía haber hecho
mi primer ejercicio con
Santero padre.
20. Viernes—
1.er ejercicio.
21. Sabado—
2.0 ejercicio.
Aprobado.

(Se continuará)

THE
MANUFACTURERS

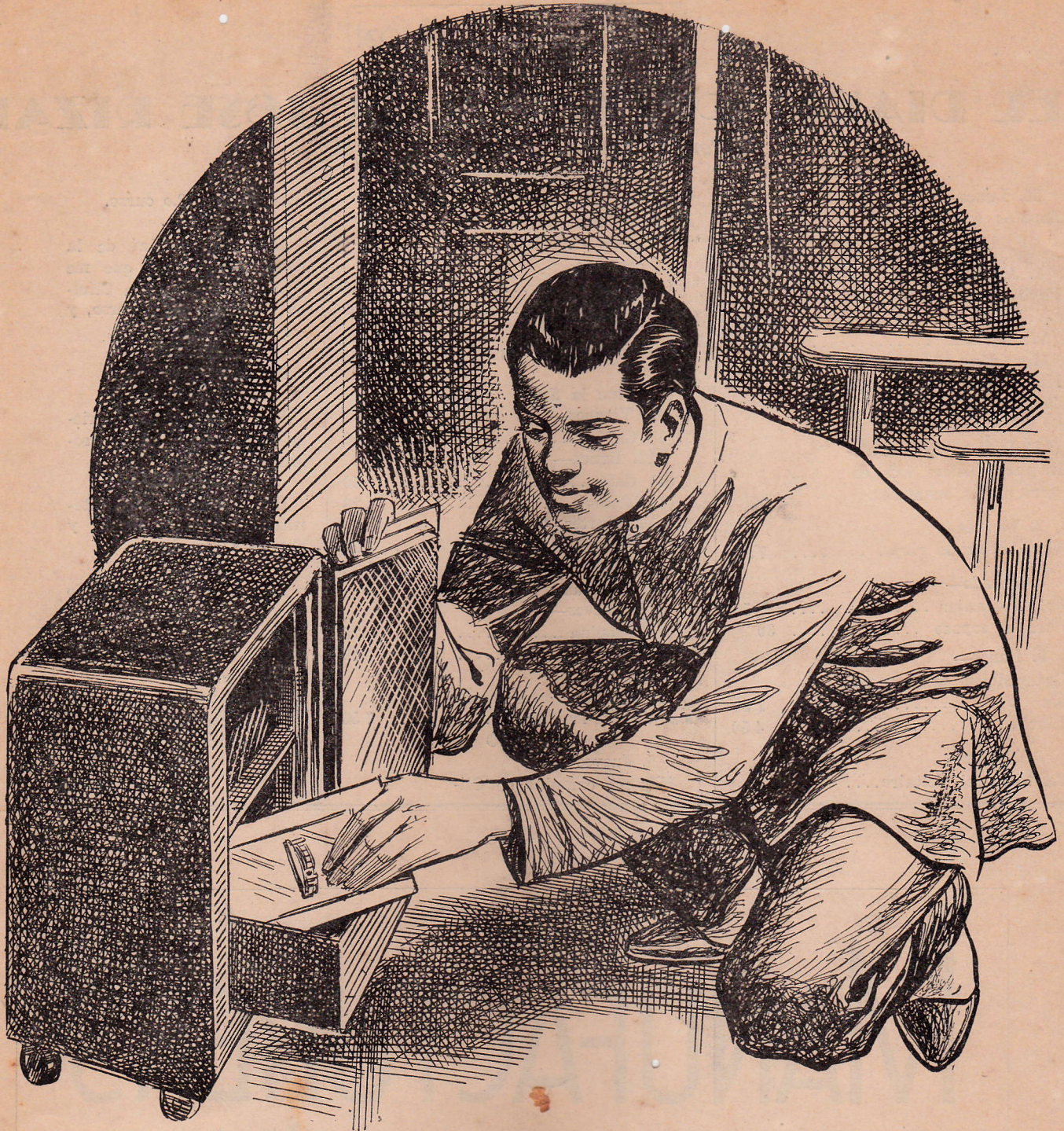
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