

The Cable News

Vol. XIV

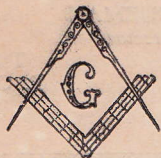
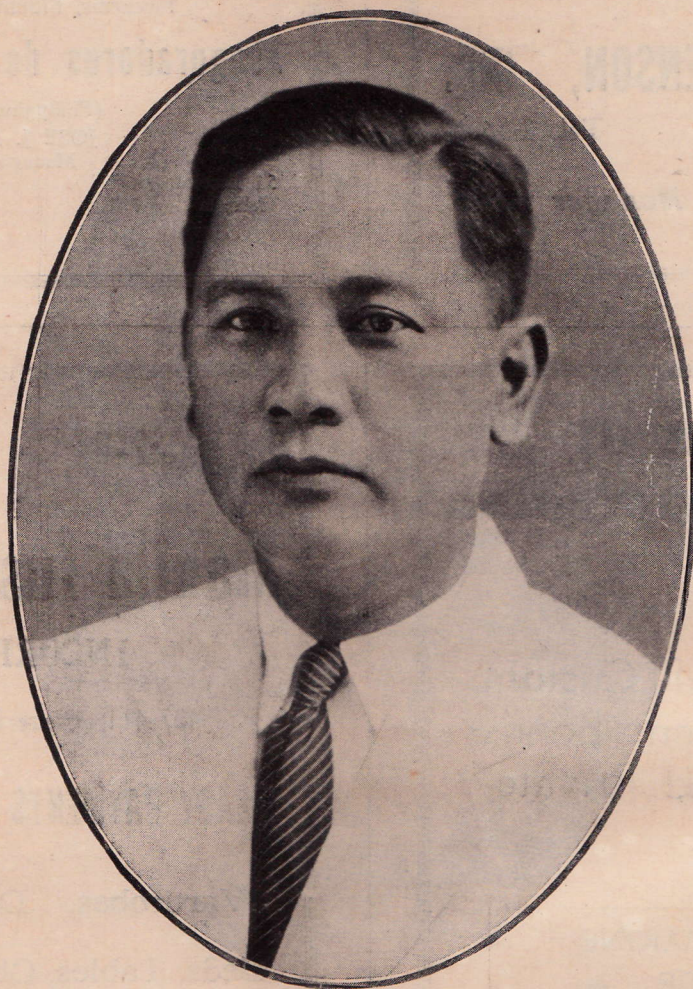
Manila, P. I. February, 1937

No. 9

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

PAST GRAND MASTER SAILS



Most Wor. Bro. Conrado Benitez, P.G.M.

**Who Sailed for Washington, D.C., to Become Economic
Adviser To The Philippine Resident Commissioner**

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

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A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted Masons
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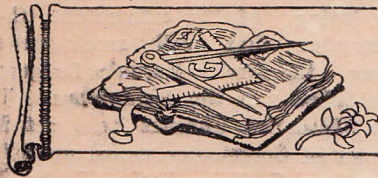
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Vol. XIV

Manila, P. I., February, 1937

No. 9



Editorial



AN EXAMPLE OF ABIDING AMITY

EVERY Master Mason who took part in the ceremonies and deliberations of Grand Lodge at the Annual Communication last month could not have found the state of affairs in this Jurisdiction more satisfactory. The Brethren conducted themselves correctly, the principles of the Craft were followed to the letter.

There were acts of magnanimous nobility which served to secure harmony for the Brethren assembled. Manila Lodge No. 1 overwhelmed all the other Lodges represented by its offer to construct the fence around the monument to be erected in Kawit, Cavite, to mark the spot where the first Masonic Lodge in the Philippines came into being. China's pledge in turn to donate a suitable

plaque for the monument proved quite as overwhelming.

It was an uplifting moment for all Master Masons present. Filipinos had sponsored the erection of the monument glorifying the first pillar of Freemasonry in this country. An American Lodge, expressing the sentiment of the American community, pledged to contribute its share, and our Brethren from China, reciprocating the warm hospitality of their hosts, showed that they were not to be outdistanced when it came to cooperation.

To the decisive election that was to follow, those acts constituted the prelude of Masonic understanding. What happened—the exaltation to the Grand Oriental Chair of Right Worshipful Brother Joseph H. Alley for the year 1937, and the promotion of the other

officers—is now history. The thing, however, is that what happened had to happen: racial differences, if they had threatened to show their ugly head, could not have withstood the force of that example of international amity which had preceded the reiteration of confidence.

We are compelled to pause in admiration of all that has taken place—the reaffirmation of the Brethren's faith in the abiding symbolism of Plaridel Temple, the square deal for our loyal Brethren in China, the flawless adherence to the rituals and principles of our Craft. In one word, the 1937 Annual Communication goes down in Masonic history as a testament of the deep sense of responsibility and high order of intelligence of those who support the Craft in this Commonwealth.

CONGRATULATIONS

OUR congratulations go to the Brethren who have been elected to preside over our Masonic destinies for the year 1937. We feel that they all have come by their just rewards; we know that nothing short of their probity and honor, or anything

less than their proven leadership in a community of free citizens, could have made them deserving of their Brothers' recognition.

It is not so much the stature of the men elected, all of them being prominent in their respective lines, as the fact that they have our confidence

which really counts. Obedience from those below must follow as a matter of course when confidence exists. We are satisfied that the present setup is the guarantee that peace and contentment will reign to make the Craft's labors more productive of good results for the Filipino nation.

THE FATHER OF HIS COUNTRY

THE memory of the Father of his Country—George Washington—will be honored on the 22nd of this month by the people of America. Fittingly and to their own credit, the Filipino people join in this celebration, for not only were the ideals of Washington the same ideals for which Filipino heroes fought, suffered and died, but his achievement

in organizing his country well might be the inspiration of those who are cementing the foundations of the Filipino State.

To us Freemasons, however, what is significant is that Washington was one of us—that he lived as a conscientious laborer of the Craft, and died faithful to its inalterable truths. If we remember him now, and remember him always in times to be, it is because as a free

citizen of his republic and a man of convictions he exemplified the true Mason who does our Institution honor.

In the Philippines where, due to extraneous influences, so much wavering of faith for confidence is evident, it is a pleasure to turn to that greatest of American Freemasons and emulate the conscience of duty that makes the story of his life read like a testament of Masonic integrity.

Important Matters Taken Up At Annual Communication

At four o'clock on the afternoon of January 26th, 1937, the Grand Lodge was opened in due form by the Deputy Grand Master, Rt. Wor. Bro. Joseph Henry Alley.

The Past Grand Masters were received in due form and so was the M. W. Grand Master Conrado Benitez.

M. W. Bro. Rafael Palma spoke on behalf of the Past Grand Masters and Wor. Bro. Joseph F. Boomer, the Acting Grand Chaplain, delivered the opening prayer.

More than 400 members were present at the opening session held in the new Lodge Hall of Plaridel Temple.

The roll of Grand Representatives of Sister Grand Jurisdictions with whom we maintain fraternal relations, was called, and the M. W. Grand Master delivered a fine address of welcome. M. W. Bro. George R. Harvey, P. G. M., spoke on behalf of the Grand Representatives.

All Master Masons in good standing were then admitted into the Hall in order that they may hear and witness the transaction of business of the Grand Lodge.

M. W. Bro. Conrado Benitez read his message as Grand Master which we publish in part elsewhere in this issue. The other Grand Officers then presented their reports.

An eloquent address was delivered by Wor. Bro. Victoriano Yamzon, Grand Orator, which we also publish in full in this issue. The oration was warmly applauded and praised by the brethren.

The Delegates of the Lodges in China, Wor. Bros. Henry, Kai Liang and Buley, spoke in favor of the resolution to establish a District Grand Lodge for China. M. W. Bro. Antonio Gonzales made an eloquent appeal to the members in order that the Grand Lodge may do justice to the brethren in China, and the resolution was unanimously adopted. Constitutional amendments were consequently adopted in order that the resolution may be promptly enforced.

A resolution making the Grand Lodge of the Philippine Islands sole owner of the assets of Plaridel Temple, in full payment of the first mortgage which the latter executed in favor of the Grand Lodge, was also unanimously adopted.

In order that the construction of the Masonic dormitory may be started, the sum of ₱2,000.00 was appropriated to remodel the building facing General Luna street.

The sum of ₱20,000.00 was also appropriated for the construction of another story over the social hall of the Temple, to make room for other Lodges who may desire to move to Plaridel.

A well balanced budget prepared by the Finance Committee was distributed

among the members and unanimously adopted by the Grand Lodge.

Several Committees, such as the Grievance, Service, Jurisprudence and others, presented their reports and recommendations, most of which were approved.

The sketch of the proposed monument to be erected in Kawit, Cavite, to commemorate the first Masonic Lodge established in the Philippines, was presented to the members. The sketch was approved, and a resolution providing for the necessary funds for the construction was unanimously adopted. Wor. Bro. Bernard H. Silen, W. M. of Manila Lodge No. 1, offered to have his Lodge bear the cost of the iron fence around the monument. Wor. Bro. Buley requested that the brethren in China be given an opportunity to contribute to the monument, and asked that the cost of the commemorative plate be paid by them. Both offers were enthusiastically and gratefully accepted.

The election of officers was held on January 27th, the following brethren being duly chosen:

Joseph H. Alley (62)—Grand Master
Jose Abad Santos (4)—Deputy Grand Master

Clark James (56)—Senior Grand Warden

Jose de los Reyes (90)—Junior Grand Warden.

Vcente Carmona (22)—Grand Treasurer.

Teodoro M. Kalaw (12)—Grand Secretary.

The M. W. Grand Master announced the appointment to the following brethren:

Hua-Chuen Mei (106)—District Grand Master for China.

Filomeno Galang (82)—Grand Chaplain.

Angel S. Arguelles (22)—Grand Orator.

Victoriano Yamzon (27)—Grand Marshal.

Antonio G. Perez (57)—Grand Standard Bearer.

Bonifacio Tadiar (70)—Grand Sword Bearer.

Constancio San Jose (16)—Grand Bible Bearer.

Jose C. Velo (4)—Senior Grand Lecturer.

C. M. Hoskins (1)—Junior Grand Lecturer.

Glenn C. Miller (9)—Grand Senior Deacon.

Joaquin Garcia (12)—Grand Junior Deacon.

Ricardo C. Santos (80)—Grand Senior Steward.

Domingo Samonte (71)—Grand Junior Steward

Fortunato M. Bulan (60)—Grand Organist.

Grand Master Stresses Role of Provincial Lodges

The M. W. Grand Master Joseph H. Alley and members of the Grand Lodge made an official visitation to Ibarra Lodge No. 31, on February 13, 1937. Plans were made for the ceremonies of the laying of the cornerstone of the monument that will mark the spot where the first Masonic Lodge was established in the Philippines. Wor. Bro. Teodorico Jimenez, who acted as Master of Ceremonies, called upon Wor. Bro. Jose C. Velo, Senior Grand Lecturer; Very Wor. Bro. Emilio P. Virata, P. S. G. L.; and the Grand Master to address the Lodge. Very Wor. Bro. Virata recounted the history and hardships of Ibarra Lodge during the trying days of the Philippine Revolution and urged the brethren to show the same militancy in the ranks today. Grand Lecturer Velo stressed the necessity of educating Masons in the various branches of Masonry. A plan is under study to provide the brethren with the desired light on the parts and points of our ritual, our history, and our symbolism. The Grand Master delivered an enlightening talk on brotherly love, relief and truth. "The provincial Lodge," he said, "is the backbone of Philippine Masonry, and it is here where the Masonic precepts are not only preached but practised." He enjoined the brethren always to be on the alert so that the Country may not slip back. Wor. Bro. Virata entertained the Grand Master's party at a sumptuous dinner at Cavite, Cavite.

Vicente Orosa (53)—Grand Pursuivant.

Albert J. Brazee, Jr. (8)—Grand Tyler.

The installation of Officers elected and appointed took place on January 28th. The ceremonies were held in public and a good number of Masons and their families were present.

M. W. Bro. George R. Harvey, P. G. M. presented the Past Grand Master's Jewel to M. W. Bro. Conrado Benitez with fitting words and M. W. Bro. Antonio Gonzales P. G. M., presented the outgoing Grand Master a beautiful gold embroidered apron on behalf of Plaridel Temple Association. M. W. Bro. Benitez was visibly moved by those tokens of sincere affection, and delivered an address expressing his gratitude. Refreshments were served at the lawn of the Temple after the ceremonies.

FRANCISCO SANTIAGO
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ANNUAL MESSAGE

Read by M. W. Bro. Conrado Benitez at the 25th Annual Communication of the Grand Lodge of F. & A. M. of the Philippine Islands at Manila, on January 26, 1937

In welcoming you to our 25th Annual Communication, I wish to comply with the mandate of our constitution requiring the Grand Master to give an account of the general condition of Masonry in this jurisdiction. I comply with this duty not only willingly but earnestly, for by exalting me to the high station of Grand Master and allowing me to exercise the prerogatives appertaining to that office, you have at the same time compelled me not only to attend to its routinary work, but also to appraise and assess our masonic activities in this jurisdiction in the light of the great objectives of our craft, namely,—Brotherly Love, Relief and Truth.

In these days of rapid changes in the world, of revolts and protests against old ideas and practices, and of questionings of time-honored principles and tenets, it is fitting that on this annual occasion we should appraise our own activities and our own institution in order to reassure ourselves that we have been true to our own noble principles, and have kept faith with the valuable legacy handed to us by our worthy predecessors. I shall, therefore, proceed to present for your consideration an account of the general condition of Masonry in the Philippines under the three main headings corresponding to the three great tenets of the institution, Brotherly Love, Relief, and Truth.

I. "RELIEF"

To relieve the distressed is indeed a duty incumbent on all men, but particularly on us Masons, because we are linked together by an indissoluble chain of sincere affection. We are called upon to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds. What has been achieved by us in the field of relief?

THE SERVICE COMMITTEE

It is highly gratifying to report that under the able and sympathetic leadership of our Service Committee, your Grand Lodge has been able to distribute with equity and zeal the sum of about P1,800. It is interesting to note that relief through the Service Committee has been extended to fourteen lodges distributed in different provinces, and that the beneficiaries are mostly widows and orphans. Relief is granted after a conscientious investigation of each case and in correlation with the lodges concerned. For the scientific method of dispensing relief the Service Com-

mittee deserves our congratulations. I concur in the Committee's recommendation that more financial aid be given to it in the ensuing masonic year for relief work.

FLOOD RELIEF

In connection with the typhoon and flood of Central Luzon last October, there was no call for any expenditure of our Grand Lodge funds for relief. However, during the destructive typhoon and flood in the Cagayan Valley in November, there was a call for slight relief on the part of Isabela Lodge and so the sum of P200 was remitted.

MISCELLANEOUS RELIEF

Minor sums were likewise given to Bilibid Prisons for the Christmas fund of the prisoners and to the Y. M. C. A. for the boot blacks of Manila.

PROPOSED COTTAGE AT SANTOL SANATORIUM

In connection with a resolution approved in last year's grand communication to the effect that steps should be taken to study the possibility of building a cottage in the sanatorium of the Anti-Tuberculosis Society at Santol, Sta. Mesa, I find that a similar proposal has been previously investigated by a committee and its unfavorable recommendation was adopted by the Grand Lodge. (Proceedings, 1934, pages 89-91).

HELPING THE UNEMPLOYED

Unemployment being a necessary evil of our present economic system, Masonry can not turn a deaf ear to the call of some brethren for employment as part of its relief work. In my opinion, the Grand Master is the one called upon to extend a helping hand in that direction, and to that end I have circularized brethren who are employers of men. I recommend the strengthening of this service as part of our relief work, and its loyal support by the more fortunate brethren.

SUPPORTING THE MASONIC HOSPITAL FOR CRIPPLED CHILDREN

In connection with the worthy appeal for continued and greater support of the Masonic Hospital for Crippled Children, I wish frankly to point out that a certain suspicion among the Filipino brethren that the board of directors of that corporation, an entity independent of the Grand Lodge, is watchfully waiting for a chance to become the owner of the Plaridel Temple

properties, has tended to make them, if not openly antagonistic, at least, indifferent to it. This suspicion was provoked by a circular-letter of the late M. W. Bro. Joseph H. Schmidt, then Grand Master, in which he appealed to all the brethren to secure Plaridel Temple Trust Agreement certificates, and urged their donation to the Masonic Hospital for Crippled Children, and in which he concluded that "The Hospital hopes to own the Plaridel Temple property some time in the future". (Letter of October 12, 1927). Brethren, I am authorized by the present Masonic Hospital authorities that they have no plan of ever acquiring the Plaridel Temple Property, for they realize it is needed by the Grand Lodge for housing the different lodges in Manila. With this source of misunderstanding removed, the way is paved for fuller and whole hearted cooperation. I bespeak for the Masonic Hospital for Crippled Children greater support from my Filipino brethren.

DORMITORY FOR SONS OF MASONS

In view of the demand of provincial Masons for a safe and sanitary dormitory and home for their sons studying in the Manila colleges, and in line with the expressed policy of this Grand Lodge to establish a dormitory as part of its masonic duty of giving relief, I believe that, by way of experiment, the time has come to devote the old building on the Plaridel Temple property facing General Luna Street to such a laudable purpose, and I make such a recommendation. This project is, of course, premised upon a mutually satisfactory modus vivendi between the Grand Lodge and the Plaridel Temple Association, a plan of fullhearted cooperation attainable under a proposal I shall refer to subsequently. It should be observed in connection with this form of relief that it is on the whole expected to be self-supporting, though not profit-making, in accordance with the aims and practices of civic institutions such as the Y. M. C. A.

MASONIC HOME

The establishment of a Masonic Home is undoubtedly one of the three possible aims of the Grand Lodge in creating the School Home and Dormitory Fund. But, as R. W. Bro. Joseph H. Alley, our Deputy Grand Master, has often explained in his speeches during our visitations, Philippine Masons do not need a masonic home, for the peculiar unity of the family in this country

ANNUAL MESSAGE

(Cont. from page 157)

makes possible the care of the aged without resorting to public or institutional charity. This attitude is generally accepted among the craft.

RELIEF WORK BY THE LODGES

Our account of masonic relief work in this jurisdiction would indeed be incomplete were we to fail to merely refer to the great amount of it done by the lodges themselves in favor of their own members, and society in general, such as the Masonic Camp for underprivileged children financed by Pearl River Lodge at Canton, China.

CONSOLING THE BEREAVED

In due time during this communication the Committee on Necrology will render a full report on the havoc wrought among us by the Grim Reaper. It is with deep sense of bereavement that I report that during the year 1936 two of our Past Grand Masters have been called by the Great Architect of the Universe to the Celestial Lodge above. They are M. W. Bro. Wenceslao Trinidad, and M. W. Bro. Samuel R. Hawthorne. As I was in the United States when M. W. Bro. Trinidad died I could not attend his funeral. But in connection with the criticism I subsequently heard that the Grand Lodge was at fault for its alleged inability to secure permission from the widow of our deceased brother for a masonic funeral service, I wish to state after a thorough investigation of this matter, that had I been present, I could not have done better than what the R. W. Deputy Grand Master did with the full support and aid of M. W. Bro. Teodoro M. Kalaw, our worthy Grand Secretary. A Masonic funeral service is a beautiful symbolism intended to console the bereaved family and friends and brethren of the deceased, but if because of some conflicting claim, the widow declines the last funeral rite over the body in accordance with masonic ritual, it is our duty as men and Masons to respect her will, and it is uncharitable to blame the Grand Lodge for a decision over which it has no control whatsoever. The problem of securing the consent of a widow for a masonic funeral service should remind us of the necessity of enlightening our own families with regards to the nature and beauty of our necrological service by giving them an opportunity to attend those services and thus develop in them a sympathetic attitude towards their symbolism.

The funeral service for M. W. Brother Hawthorne, I was privileged to attend as one of the speakers. The thoughts and sentiments invoked by me

on that occasion appear separately attached to this message as Appendix I.

II. "TRUTH"

Truth is indeed a divine attribute and the foundation of every virtue. In the regulation of our conduct we endeavor to be guided by this principle. And so while influenced by it, hypocrisy and deceit will be unknown among us, sincerity and plain dealing will distinguish us, and heartily we join in promoting each other's welfare and rejoicing in each other's prosperity.

In the diffusion of knowledge, Masons are guided by the principle enunciated in the Holy Writings that truth shall make men free. How have we endeavored to diffuse the light of truth, and thereby dissipate darkness and ignorance in this jurisdiction?

MASONIC PRINCIPLES IN THE PHILIPPINE CONSTITUTION

At the time of the drafting of the Constitution of the Philippine Commonwealth, it was felt essential by Masons in the Constitutional Convention that those masonic principles incorporated in the American Bill of Rights should be included therein, and that no movement to deviate from those principles should be allowed to succeed. To that end the Masons in the Convention organized themselves and saw to it that the new Constitution of the Philippines was a truly masonic document. In this effort they succeeded. I attach to this message as Appendix II a piece of research work done by Wor. Bro. Eduardo L. Claudio of Batangas Lodge No. 35, giving a list of Masons who helped in the making of the Philippine Constitution. Besides the principles truly masonic in the Bill of Rights, of special interest to intellectual freedom is the guaranty of academic freedom to universities supported by the state.

CELEBRATING CONSTITUTION DAY

Because of the masonic character of the Philippine Constitution, Masons have a peculiar interest in diffusing knowledge about it to the people. It was with that aim in view that I issued a circular calling on all Lodges to lead in the celebration of the first Constitution Day last February. The response of the craft in Manila and in the provinces has been most enthusiastic. In fact, it may sincerely be stated that the Masonic Celebration of the Constitution Day in Manila was the best of its kind in the whole Philippines. (Appendix III is my circular calling upon all lodges to celebrate Constitution Day. Appendix IV is the program

in the Manila celebration of Constitution Day.) I recommend the continuance of Masonic celebration of Constitution Day.

SEPARATION OF CHURCH AND STATE

In connection with masonic principles in the Philippine Constitution, I had occasion at one time in company of M. W. Past Grand Master Rafael Palma to have a conversation with the President of the Philippines concerning the relation between church and state. The President at that time said that he would make public his attitude on this subject. This he did at a banquet in Malacañang given in honor of the Archbishop of Manila. Of interest to us in that statement is the following:

"Nothing can stir up the passions and prejudices of men more effectively than religious intolerance, bigotry, and narrow-mindedness. History is replete with telling evidences of this fact, and we should not lightly disregard its lessons.

"Under the present Constitution of the Philippine Commonwealth just as under the Jones Act, and in fact ever since the American flag was first hoisted over these islands, the separation of Church and State, and freedom of worship are guaranteed. The State has nothing to do with the Church, nor the Church with the State. I am a Catholic as everybody knows, I, who, for the time being, am at the head of this government. As an individual, I worship my God in accordance with my own religious belief. But as the head of the State I can have no more to do with the Catholic Church than I can with a Protestant denomination, the Aglipayan, the Mohamedan, or any other religious organization or sect in the Philippines. And no authority of any church has any right to interfere with the affairs of the government.

"We should be thankful that there is here this separation of the Church and State and freedom of worship. The Church itself is better off when entirely disconnected with the government and the government in turn dissociated completely from the Church."

ESTABLISHMENT OF PATRIOTIC LIBRARIES

It is an admitted fact that both in the founding of the United States, and in the history of the Filipino nation, Masons and Masonic principles played an important role. Therefore, a study of the lives of the great patriots of both America and the Philippines is an effective means of diffusing knowledge

(Cont. on page 161)

Whither Are We Drifting?

Grand Oration delivered by Wor. Bro. Victoriano Yamzon, Grand Orator, at the 25th Annual Communication of the Grand Lodge, F. & A. M. of the Philippine Islands.

Most Worshipful Sir and Brethren of the Grand Lodge:

"Eternal spirit of the chainless Mind!
Brightest in dungeons, Liberty, thou art,—
For there thy habitation is the heart—
The heart which love of Thee alone can bind;

"And when thy sons to fetters are consign'd
To fetters, and the damp vault's dayless gloom,
Their country conquers with their martyrdom,
And Freedom's fame finds wings on every wind."

—LORD BYRON.

Over a century ago the immortal bard of England sang the strains which the liberty loving world can never forget. Here at our Twenty-fifth Annual Communication, I invoke the poetry of his majestic lyre, and under the magic spell of his inspiring song I shall speak to you this evening.

No deep Masonic lore permeates the topic of this year's oration. It draws inspiration from no school of philosophic thought. Its lessons are not culled from hidden mysteries revealed only to the Masonic scholar. But the practical philosophy which it breathes and its fundamental application to our present day existence as men and as Masons should appeal to you and to me; and it shall be my purpose as your Grand Orator this evening to direct your attention to one or two phases of our current problems during this critical period of the life of our ancient and honorable Craft.

It was not mere coincidence alone which brought us together under the roof of Plaridel Temple. The building in which we are gathered is consecrated to the memory of one of the Founders of Philippine Freedom and brings back memories of sacrifice seldom equaled in the history of human liberation.

It is, therefore, fitting and proper that we who from far and near have come hither for common counsel should dedicate ourselves anew to the lofty masonic ideals for which Marcelo Del Pilar so nobly and courageously strived. Did he not with unfaltering faith teach us the love of liberty protected by law? His belief in reason and justice was boundless. He spurned cowardice. His courage knew no bounds. Liberty of thought and freedom of conscience

was his creed. He adored one God—a Supreme Being before whom all nations must bow, to whom all men must pay obeisance—the Father of the Universe. He carried the apostleship of freedom to the highest pinnacle of sacrifice. To him there could be no despots in a land where there is equality and fraternity. Dying on the eve of his return to our shores, far from those dearest to his heart, clothed in rags but courageous in his convictions, he breathed the last earthly sigh as Fate crowned his temples with the halo of immortality.

Of him also might it have been written:

"Let us think that his dying eyes read a mystic meaning which only the rapt and parting soul may know. Let us believe that in the silence of the receding world he heard the great waves breaking on a farther shore and felt already upon his wasted brow the breath of the eternal morning."

Those of us who linger behind can read in the story of Plaridel's heroic sacrifices in behalf of freedom the lessons taught by our ancient and honorable Craft. Do we emulate his virtues and render homage to his memory? Or do we by our own abject indifference encourage those very excesses against which Brother Del Pilar fought with such tremendous moral courage?

Eighteen months ago the Philippine Independence Act came to life upon the placing of Brother Franklin Delano Roosevelt's signature. This new charter of Philippine liberty provided for a Constitutional Convention. Masonry gave its outstanding contribution by sending Craftsmen versed in the traditions of the Order. Rafael Palma and Conrado Benitez, Manuel Roxas and Jose Laurel are worthy brethren who with but meager tools at hand builded better than they knew. Their names will be spoken with veneration wherever good men are respected. They drew material from sources unpolluted. Their unsullied faith in a Divine Creator was their greatest inspiration. They framed a scheme of government patterned after democratic ideals in keeping with masonic precept. They decreed that the Philippines shall be a republican state and that sovereignty shall reside in the people. They also decreed that Church and State shall remain distinct and separate.

A Mason sitting in the White House certified his acceptance of the Constitution. The stamping of his signature

was the signal for nation-wide celebration. From lofty towers, church bells pealed in joyous rejoicing. *Te Deums* were sung in humble thanksgiving. God in His bounteous Omnipotence decreed that a new Nation come to life under the auspices of peace and order, without the shedding of a single drop of human blood!

It never was intended by the framers of our Constitution that a dictatorship be created. But, my Brethren, as you look around you, what do you behold?

We see the National Assembly surrendering essential powers of government, yielding practically all to the Chief Executive, leaving unto itself nothing but the mere shadow of authority.

Dictatorship threatens to raise its ugly and vicious head among us.

Masonry frowns upon dictatorship because it denies equality before the law. Masonry dislikes dictatorship because it creates a government by compulsion. Masonry abhors dictatorship because persecution is its twin sister and bloodshed its logical consequence. Of timely application is the following comment Glenn Frank on Calvin and Current Politics published in the *Tribune* of Friday last (January 22, 1937):

"One of the most vivid pictures of the utter undesirability of an all-dominant state that I have looked upon in years is the masterly picture Stefan Zweig, in his *The Right to Heresy*, paints of the iron rule John Calvin imposed on the city of Geneva nearly four hundred years ago.

"With but little rewording of his sentences for the sake of condensation, here is part of the picture:

"The rhythm of the town was as regular as that of a clock, a chill tick-tock—monotonous, orderly and dependable—but this intolerable moderation had been purchased by the loss of all the sacred energies which can never thrive except where there is freedom.

"Terrible was the price which the city had to pay for the establishment of such order and discipline.

"There was a vandal expropriation of the individual in favor of the community. The extraordinary was sacrificed to the ordinary, creative liberty to a thoroughly tamed servility. The individual, the extraordinary, vanished without leaving a trace.

"So universal a control of private life was instituted that private life could hardly be said to exist.

(Cont. on next page)

ANNUAL MESSAGE

(Cont. from page 158)

of Masonic principles. It was with that objective in view that I asked the Grand Secretary to prepare a list of books to constitute what may be known as a Patriotic Library, and sent circulars to all lodges asking them to acquire such books and donate them to the public or school library in their respective communities. As the establishment of a patriotic library is a long-term project, I recommend its permanent support by the lodges.

DISTRIBUTION OF "RIZAL BEYOND THE GRAVE"

In harmony with the purpose of the Patriotic Library, I recommend that the copies of Prof. R. Pascual's book entitled "Rizal Beyond the Grave" owned by the Grand Lodge be distributed to the lodges of this jurisdiction which agree to establish a small nucleus of the Patriotic Library in its own lodge building.

UNLIMITED POSSIBILITY OF AID FROM AMERICA

In connection with the project of establishing Patriotic Libraries through the initiative of our Lodges, I wish to point to the unlimited possibilities available to us through Masonic cooperation in the United States. This Masonic contact with America is only one phase of a more general movement initiated by me while in the United States to promote closer cultural relation between the Philippines and America. In a recent speech before the Rotary Club of Manila, (Appendix V) I raised the question why it is that American contribution amounting to the millions of dollars from the many wealthy American foundations readily finds its way to other countries, and nothing goes to the Philippines. In spite of the fact that this country represents the most significant experiment in democracy under the American flag. Here we have a whole country using English as its language of instruction in the whole public school system, and yet no reading matter in English is available to the average citizen in the municipality. And the Filipino gets a distorted notion of American culture from the movies and cheap magazines only. American Masons in the United States should be vitally interested in diffusing the truth among the Filipino people, and to that end an appeal to them through our Grand Lodge for one book each, even a second-hand book should result in a flood of good books that our various lodges could distribute to their respective localities. I had hoped that the late M. W. Past Grand Master Samuel R. Hawthorne

could be persuaded to make a special trip to America and, carrying the representation of our Grand Lodge as Special Oversea Representative, present to the lodges in America our appeal for good books in English, but unfortunately, his untimely death deprived us of his progressive leadership in this direction. To the incoming Grand Master, I recommend the sending of an appropriate appeal to American Masons in the United States in order to enhance our reading materials in English, and thus spread knowledge and foster mutual understanding.

SHOULD WE OPEN A MASONIC SCHOOL

The Masonic tenet of spreading knowledge and truth underlies the establishment of the Home, School and Dormitory Fund. In last year's Grand Communication, the matter of establishing a Masonic School was indorsed to the incoming Grand Master for study and report. I wish to say the following in this connection; first, that there is no urgent need for the opening of a Masonic School, because, as already pointed out, the Philippines is under a Constitution guided by Masonic principles, and as long as the public school system is operated under principles laid down in the Constitution, the youths will be receiving truly masonic education; hence, our main concern in education is to see to it that no anti-masonic principles creep into the public school system; second, that the management of a school requires technical training and wide experience, and demands full-time attention on the part of the responsible authorities; and unless men of such qualifications are available, the opening of a school will expose the Grand Lodge to many unexpected and unpleasant experiences. Such a school may serve as additional source of misunderstanding and dissension among the brethren.

SCHOLARSHIP FOR GIFTED INDIVIDUALS

There is, however, a form of educational activity which may be undertaken by the Grand Lodge at once, and which exposes it to no great risks. As an important aim of Masonry is the perfection of man, as we aim to develop the highest type of individual, we shall be advancing the objective of our order if we do something tangible in connection with the great educational principle enunciated in the Philippine Constitution of creating "scholarships in arts, science, and letters for specially gifted citizens". Just as we erect monuments of bronze and marble to perpetuate the

memory of our great men and Masons, so should we develop living monuments to Masonry by aiding gifted individuals to attain perfection in the various fields of human endeavor. As we have no funds to educate the many, let us devote part of our resources to the education of a few whose success is assured. Fortunately, the Chairman of the Finance Committee sees a way of financing such a laudable plan.

HELPING ADULT EDUCATION

While Masonry is itself an old and perfected system of adult education, with a literary and beautiful ritual to teach its members the great moral and social virtues, it should interest itself in the broader movement of enlightening the mass of our population by giving material aid to the official efforts to give citizenship training to adults. I reiterate the recommendation last year in favor of supporting the illiteracy campaign.

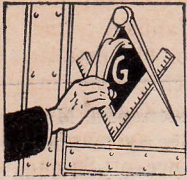
CONSTRUCTION OF A COMMEMORATIVE MONUMENT AT KAWIT

In connection with the long-standing project of erecting a monument to mark the site of the first Masonic Lodge in the Philippines at Kawit, Cavite, Mr. G. Tolentino, the eminent sculptor, has upon our request prepared a model which I trust will meet with your approval. It is a beautiful work of art, and the symbolism underlying it is in harmony with Masonic ideals. The monument will not cost more than ₱2,000.00, and I recommend its construction by the Grand Lodge.

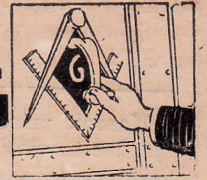
GREATER SUPPORT FOR THE CABLETOW

A journal is an essential instrument for the spread of knowledge and the diffusion of truth. There may be honest differences of opinion as to what should be the contents of such a journal, but there can be no question as to the necessity of publishing it. Being an essential instrument of our Masonic life, the Cabletow deserves the support of all Masons. And having decided that our journal should be allowed to accept proper advertisements, we are duty bound to regard it a legitimate medium of publicity to reach the craft. I especially appeal to Masons in business to give the Cabletow an equal chance to secure a fair share of their advertisements. The American and foreign brethren especially can be most helpful to the craft by regarding the Cabletow, their own journal, as a medium for their advertising campaign.

(Cont. on page 165)



WHAT OUR LODGES ARE DOING



BATAAN LODGE No. 104

On January 16, 1937, on the occasion of the installation of the officers for the Masonic year 1937, a sumptuous supper was offered to the visiting brethren at the house of the elected Master. After the supper all present proceeded to the Lodge Hall to perform the ceremonies.

Wor. Bro. Apolinario C. de Leon acted as Installing Officer, assisted by Wor. Bro. Teopisto C. Batungbacal as Master of Ceremonies. The new Officers inducted into office were as follows:

Elected: Wor. Bro. Amando Banzon, Master; Tomas Fernando, Senior Warden; Marcos Jorge, Treasurer; Norberto Gallardo, Secretary.

Appointed: Felipe Padolina, Chaplain; Salvador J. Banzon, Marshall; Aniceto Reyes, Senior Deacon; Adriano Sioson, Junior Deacon; Fabian Santiago, Senior Steward; Lorenzo Pakingan, Junior Steward; and Francisco Villafranca, Tyler.

Bro. Jose Juinio, the elected Junior Warden, was unable to attend due to illness. Proper ceremonies will be performed at the next stated meeting.

After the installation ceremonies, speeches were delivered by the retiring Master, Bro. Francisco Villafranca; the incoming Master, Bro. Amando Banzon; the Installing Officer, Bro. Apolinario S. de Leon; the Master of Ceremonies, Bro. Teopisto C. Batungbacal; and a sojourner, Bro. Buenaventura F. Alcid.

Bro. Villafranca reviewed the progress of the Lodge during his incumbency, reminding the brethren of that most critical moment in the past when the Lodge almost had to surrender its Charter. He said that the Lodge's very existence now has been due to the combined efforts of its adopted sons, namely; Bro. Julian C. Balmaceda, Bro. Apolinario S. de Leon, Bro. Teopisto C. Batungbacal, Bro. Pablo Samson, and Bro. Jose L. Intal. Bro. Banzon urged the brethren to show the same cooperation during his term in order that the Lodge may survive forever. Bro. de Leon related what he has done to foster the progress of his mother Lodge. Bro. Batungbacal recounted the hardships encountered by him in securing the signature of the Inspector of the Lodge on the certificates of proficiency of the three lights just installed. Bro. Alcid called attention to certain opposing forces existing within the radius of his mother

Lodge and said that many of his brethren have become dormant due to the work of the Archbishop in his region.

* * *

BATONG-BUHAY LODGE No. 27

The installation of the newly elected and appointed officers of Batong-Buhay Lodge No. 27 for the ensuing year 1937, was held privately at ONGPIN HALL, January 14, 1937. Most Wor. Bro. Antonio Gonzales, P. G. M., and Wor. Bro. Joaquin Garcia, P. M., Nilad Lodge No. 12, both Honorary Members of this Lodge, acted as Installing Officer and Master of Ceremonies respectively. The Officers installed are the following: Cirilo Lim, W. M.; Du Hunting, S. W.; Angel Montes Sousa, J. W.; Eugenio Dizon, P. M., Treasurer; Enrique Ant. Gaerlan, Secretary; Ed. del Rosario Tan Kiang, P. M., Chaplain; Arturo G. Cayetano, P. M., Marshal; Gregorio Narvasa, P. M., Senior Steward; Eusebio Valdez Tankeh, Junior Steward; Engracio Clemeña, Organist; Severino Mateo, Tyler.

The Past Master's Jewel was presented by Very Wor. Bro. Jose de los Reyes, Grand Instructor, to the outgoing Master, Wor. Bro. Victoriano Yamzon. Wor. Bro. Cirilo Lim, Incoming Master, delivered a short and stirring speech. A Lauriat dinner was served.

* * *

KANLAON LODGE No. 64

The installation of the Officers for the year 1937 of Kanlaon Lodge No. 64 took place on the evening of January 9th with a good crowd of past masters, brethren, and friends in attendance. Wor. Bro. José M. Estacion acted as Installing Officer, and Wor. Bro. Alexander O. Baigrie as Master of Ceremonies. The incoming Worshipful Master, Bro. Angel Villazor, delivered a brief but forceful and eloquent speech extolling the ideals and principles of Freemasonry—Brotherly Love, Relief, and Truth and pleaded for the continuance of these ideals and principles in the conduct of all brother Masons.

After the address of the Incoming Master, Wor. Bro. Alexander O. Baigrie, Past master of the former Elisha Ward Wilbur Lodge No. 101, was presented the Past Master's Jewel by Wor. Bro. Ernesto S. Salas. In token of appreciation for the meritorious services rendered by Wor. Bro. José M. Estacion, retiring Master of Kanlaon Lodge, he was also presented the Past Master's Jewel by Wor. Bro. Olimpio de la Rama, on behalf of the brethren.

MAKABUGWAS LODGE No. 47

The second number of the *MAKABUGWAS LETTER* which is coming out regularly under the editorship of Bro. Francisco Tantuico, S. W., has been well received for its illuminating articles, and the interesting news about the work of the Craft in Tacloban, Leyte.

The following brethren have been elected to govern the Lodge for the ensuing Masonic year: Wor. Bro. (Dr.) Adolfo Aldaba, P. M. (84), Master; Bro. Francisco Tantuico, S. W., Bro. Gregorio Miras, J. W.; Wor. Bro. Pio V. Advincola, P. M. Treasurer; and, Wor. Bro. Gregorio J. Mariano, P. M., Secretary (re-elected). Installation has been deferred until the Master elect arrives from Manila where he attended the funeral of her sister.

Bro. Benedicto Cunanan spent a well earned vacation in his home town in Pampanga. He was busy visiting Lodges when he was in Manila.

Wor. Bro. Fidel Fernandez, P. M., editor of the *Cosmopolitan Courier*, has been the recipient of many congratulations for the Christmas and Anniversary number. Wor. Bro. Federico V. Larraga, P. M., President of the *Cosmopolitan Club*, publishers of the *Courier*, and an outstanding civic leader and business man of Tacloban, and Mrs. Florentina E. de Larraga celebrated their silver wedding anniversary December 28, 1936, at their beautiful mansion. Prominent public officials and numerous friends were present.

Dance and refreshments followed the ceremonies and the invited guests enjoyed the evening. Wor. Bro. Emilio M. Javier, Past Master of Mt. Kaladiaz Lodge No. 91; Wor. Bro. Arturo Villanueva, Past Master of Bud Dajo Lodge No. 102; Wor. Bro. Francisco Hortillas, present Master of Acacia Lodge No. 78; and Wor. Bro. Fortunato Ibiernas, Present Master of Iloilo Lodge No. 11 were among those who attended.

The Officers of the Lodge are as follows:

Angel Villazor, Wor. Master; Manuel Buma-at, Sr. Warden; Vicente Balon, Jr. Warden; Manuel Garcia, P. M., Treasurer; Ireneo Ferraris, P. M., Secretary; Felix O. Guantero, P. M., Chaplain; Ernest E. Simke, Marshall; Angel A. Salas, Sr. Deacon; Robin Yap, Jr. Deacon; José B. Lopez, P. M., Orator; Estanislao Padilla, Organist; Crispin Tabuena, Sr. Steward; Perfecto L. Mendoza, Jr. Steward; Domingo G. Vallesteros, P. M., Tyler.

KUTANG-BATO LODGE No. 110

On December 16, 1936, Wor. Bro. Juan S. Alano, P. M., was honored in his capacity as Inspector of Kutang-Bato Lodge No. 110 when he made his official visitation to our Lodge. He delivered a short speech, giving the brethren present wholesome advice and instructions. He also praised the good financial condition of the Lodge. Ricardo Santos, P. M., Bro. Edilberto Mendoza, Junior Warden, and Bro. Francisco Tison also spoke on interesting subjects.

At the Stated Meeting held on December 5, 1936, the annual election of the Officers for the ensuing Masonic Year was held, and the following brethren were elected and appointed to carry on the work of the Lodge: Wor. Master—Wor. Bro. Lorenzo Palileo Senior Warden—Bro. Edilberto Mendoza; Junior Warden—Bro. Albino Barlaan; Treas.—Bro. Saturnino Alvarez; Sec.—Bro. Bernardo Bagamaspad; Chaplain—Bro. Francisco C. Tison; Marshall—Bro. Rufino Garcia; Senior Deacon—Bro. Marcelo Domingo; Junior Deacon—Bro. Jose S. Lim; Senior Steward—Bro. Perfecto F. Cuevas; Junior Steward—Bro. Wong Sam; Organist—Bro. Justino E. Ongchua; and Tyler—Bro. Basilio Co Kim.

A special meeting was held by the Lodge on January 8, 1937, for the purpose of conferring the First Degree of Masonry upon Bro. Severo E. Fangonilo. Wor. Master Adolfo Cascolan occupied the Oriental chair, Bro. Edilberto Mendoza occupied the West, while Bro. Casimiro Pasco sat at the South. Bro. Albino R. Barlaan acted as Senior Deacon, Bro. Edilberto Mendoza gave the lecture, and Wor. Bro. Adolfo Cascolan delivered the Charge. The initiation was followed by a dinner offered by the newly obligated brother.

On January 9, 1937, the installation of the newly elected and appointed officers of the Lodge was held privately in the Lodge. Wor. Bro. Dionisio Gutierrez, P. M., installed the Officers; Wor. Bro. Adolfo Cascolan and Wor. Bro. Lorenzo Palileo delivered speeches. The installation was followed by a dance given in honor of Wor. Bro. Dionisio Gutierrez, the first Master of Kutang-Bato Lodge No. 110, who will soon leave Cotabato Province to assume his new duties in Manila as Officer of the Philippine Army.

Pablo V. Dulanas

Agent

SUN LIFE OF CANADA

City Residence:

Shamrock Hotel, Cebu

P O. Box 493

Cebu

BAGUMBAYAN LODGE No. 4

Rt. Wor. Bro. Jose Abad Santos, Deputy Grand Master, was installed Master of Bagumbayan Lodge No. 4, by M. W. Bro. Conrado Benitez, on January 13, 1937, together with the following officers for the ensuing Masonic year: Rufino Abril, S. W.; Francisco Benitez, J. W.; Lino Chavez, Treas.; Jose A. de Kastro, P. M., Secy.; Luis F. Reyes, Chaplain; Francisco Benitez, Marshall; Jose G. Mendoza, S. D.; Casimiro C. Romero, J. D.; Antonio D. Alvir, S. S.; Aurelio C. Ramos, J. S.; Jose L. Ochoa, Tyler.

Rt. Wor. Bro. Santos in his inaugural speech, among other things, said, "The world is today passing through a period of challenge and uncertainty. Old and tried systems and methods are questioned and discarded. Governments rise and fall in a manner we had never witnessed before. Time-honored institutions are undergoing vital transformations. Peace and harmony seem to be giving way to discord and intolerance. The acts of persecution and cruelty which are taking places in some parts of the world today can only find parallels in the darkest period of the history of humanity. An American newspaperman, after contemplating the horrors of the Spanish conflict, made the remark that he was sick of the human race. In the midst of those confusion and strife, in this welter of human passions and suffering, we may well find solace in the consciousness, that we have at least one institution which has for its principal tenets Brotherly Love, Relief and Truth. My Brethren, let us dedicate ourselves—our minds and our hearts—to the cause of Freemasonry. Let us strive to bring about, if not the Brotherhood of Men, mutual understanding and human sympathy which are the only foundations of enduring Friendship and Peace."

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MOUNT HURAW LODGE No. 98

On the evening of January 2nd, Mount Huraw Lodge No. 98 installed its officers in public, dancing following the ceremony. The elite of Catbalogan, high government officials, and prominent persons of the province of Samar graced the occasion by their presence.

The officers installed were: Bro. Dr. Gilberto S. Rosales, Worshipful Master; Bro. Inocencio Tansima, Senior Warden; Bro. Dr. Francisco Tan, Junior Warden; Bro. Vicente Uy Kiang, Treasurer; Bro. Teodorico Noble, Secretary, re-elected, Bro. Vicente Oreo, Chaplain; Bro. Serafin Macasaet, Senior Deacon; Bro. Gaudencio Farrales, Junior Deacon; Bro. Eufrazio Salazar, Marshal; Bro. Tan Leong Kee, Senior Steward; Bro. Pedro Congzon, Junior Steward; and Bro. Marciano Lim, Tyler.

Wor. Bro. Pablo S. Rivera, P. M., Pintong Bato Lodge No. 51, was the Installing Officer, assisted by Bro. Joaquin L. Panis, member of Maguindanaw Lodge No. 40, as master of ceremonies. They are the Judge of the Court of First Instance and District Engineer of Samar, respectively.

The presentation of the Past Master's Jewel to Wor. Bro. Gonzalo Villarin, outgoing Master, was done by Wor. Bro. Vicente R. Orgiles, P. M. Speeches were delivered both by the outgoing Master and the incoming Master, and by the Installing Officer.

* * *

Wor. Bro. Pablo S. Rivera, P. M. (51) and Mrs. Lourdes de Rivera who came to Catbalogan two months ago, gave a reception and dance in honor of the Brethren and their friends in this province on the evening of January 15th. The affair, lively and colorful from beginning to end, was well attended by the Brethren and by "Samar's 400". An interlude was the presentation to the host of a beautiful, symbolical "camagong" gavel and gavel block, ordered especially for his use in the court, by Wor. Bro. Luis Cervero, Wor. Bro. Rivera gratefully accepted the symbolical working tool and then delivered a speech, in his name and in behalf of his betterhalf, Mrs. Lourdes Rivera, expressing their happiness for the thoughtfulness of Mount Huraw Lodge.

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PERSONALS

Manila Lodge No. 1

John Labon Headington was presented by the Lodge with his first Honorary Life Membership Card, having completed the 30 years consecutive membership in good standing.

* * *

The First Degree was conferred upon Messrs. James Robert William Wells Raymond Snyder at the stated meeting of January 19, when the M. W. Grand Master, accompanied by officers and members of the Grand Lodge made an official visitation.

* * *

Dues and greetings from overseas have been received from Bro. (Lt.) Caspar Alman, 5526 Phillips Ave., Pittsburg, Pa.; Fred Anderson, 327 Georgia St. Vallejo California; William E. G. Foster, 2127 Ewing St. Los Angeles, California; Zuldie C. Mitchell, Rt. 5, Box 100, Statesville, N. C. and Otto Wallfish, Olympia Club, San Francisco California.

* * *

Lincoln Lodge No. 24

Last Christmas, Lincoln Lodge No. 34, held a program celebrating Xmas Eve for the benefit of Masons' children. About 160 children crowded the Lodge Hall to receive their gifts from Santa Claus. Due to the untiring efforts of the Committee on Celebration, of which Bro. E. A. McNeilly was Chairman and Bros. J. D. Haag and P. Battad were members, the celebration was voted a big success. Bro. J. D. Haag impersonated Santa Claus, Refreshments were served after Santa Claus got through with his work.

Letters of greetings, together with Lodge dues, have been received from Bros. Isabelo Guico, Guillermo Bumanlag, Sam Freeman, Andy F. Turner, Rufino R. Salida, Joseph Goldstein, James C. Logan, and Truett C. Lusk. A Xmas Card came in from Wor. Bro. Byron Russell.

* * *

Mount Huraw Lodge No. 88

Dues to the Lodge and congratulations to the new officers have been received from Wor. Bro. S. D. Gonzales, Inspector of Mount Kaladias Lodge No. 91 and provincial treasurer of Negros Oriental, and from Bro. Pablo Corsino, also residing in the valley of Dumaguete.

The Secretary is also in receipt of a letter from Wor. Bro. Mariano de la Rosa, P. M., Isarog Lodge No. 33, and Inspector of Mount Huraw Lodge, who has been transferred to Vigan, Ilocos Sur, in his capacity as Judge of the Court of First Instance, congratulating the new officers, both elected and ap-

Commonwealth Lodge No. 57

Greetings and dues were received from Bros. Dimas Serica, Ambrosio Telleforo, Dalmacio Matondo, and from our Junior Warden Bro. Juan G. Cortes who is now stationed at Fort Mason, California.

* * *

An addition was made to our membership through the affiliation of Bro. Doroteo Villafria.

* * *

Bro. Pedro Valderrama informs of the grand reception tendered M. W. Bro. Quintin Paredes, P.G.M., and honorary member of Commonwealth Lodge during the latter's stop over in Honolulu. The children of Bro. Valderrama, were among those who entertained the distinguished visitor at the elaborate program held under the auspices of El Club Filipino, at the Alexander Young Hotel.

pointed, of the Lodge.

Wor. Bro. Gonzalo Villarin, P. M., has gone to Manila to attend the Grand Lodge Annual Communication and to visit his sick son Alfredo now confined in the infirmary of the State University.

Bro. Dr. Francisco Tan, J. W., attended the convention of the Philippine Islands Medical Association held in the city of Cebu during the latter part of December, 1936, and returned to Catbalogan in time for the installation of officers.

Bro. Vicente Oreo has been acting for the last two months as assistant provincial treasurer and assistant agent of the Philippine National Bank in Samar, in the absence of Bro. Serafin Macasaet who is on vacation leave.

Bro. Joaquin L. Panis (40), district engineer of this province (Samar), gave a New Year's dance at the spacious residence of Judge Cesareo Singzon, which was well attended.

Bro. Jesus de la Cruz has lost his mother, Mrs. Gregoria de la Cruz, who died of heart sickness and high blood pressure last December, 1936. The Brethren sympathize with Bro. de la Cruz for his irreparable loss.

* * *

Addresses Sought

Corregidor-Southern Cross Lodge No. 3, would appreciate it if any reader of the *Cabletow* could furnish it with the recent mailing addresses of Brother Stephen H. Robinson, formerly at 1541 Shenandoah St., Los Angeles, California; and Brother Charles C. Connolly, formerly at 45-26-44th Street, Long Island City, New York.

Cornerstone To Be Laid February 22

The ceremonies of the laying of the cornerstone of the monument that will mark the place where the first pillar of Masonry was erected, will be held at Kawit, Cavite, on February 22, 1937 at 4:00 P. M., under the auspices of the Most Wor. Grand Lodge of Free and Accepted Masons of the Philippine Islands. All Masons are invited to attend. The following program will be rendered:

Invocation: Very Rev. Bro. Filomeno Galang, Grand Chaplain.

Remarks: (Tagalog) Wor. Bro. Emilio P. Virata.

Music.

Presentation of the deed of donation of the site.

Reply: M. W. Bro. Joseph H. Alley, Grand Master.

Music.

Ceremonies of laying of cornerstone. *Address:* (English) Wor. Bro. Angel S. Arguelles, Grand Orator.

Speech: (Spanish) Wor. Bro. Emiliano Tria Tirona.

Music.

Benediction: Very Rev. Filomeno Galang, Grand Chaplain.

The Fraternal Dead

The members of Charleston Lodge No. 44, F. & A. M. announce with sorrow the death, after a brief illness from pneumonia, of Wor. Brother Walter Wesley Rowley, age 62, who departed this life the twenty sixth of January, 1937.

Wor. Brother Rowley was twice master of his lodge and, at the time of his death was District Inspector for the 17th District of the MW Grand Lodge. He was always active in civic and fraternal affairs and was a charter member and Past Exalted Ruler of Agana Lodge No. 1281, Benevolent and Protective Order of Elks.

He was blessed with a pleasing and cordial personality which made all who knew him his friends. He is survived by his widow in Guam and a brother and a niece in Philadelphia, Penn.

Brother Rowley was a Spanish-American war veteran and was given a military funeral. Masonic services were held at the grave.

LODGE SECRETARIES
and other correspondents, are reminded that news items articles and other matter should reach the office of the **CABLETOW** before the 10th day of each month.

Annual Message

(Cont. from page 161)

III

"BROTHERLY LOVE"

Brotherly Love does indeed constitute an important corner stone in our Masonic Philosophy and practice, for by its exercise we are taught to regard the whole human species as one family, the high and the low, the rich and the poor, whom we regard as created by one almighty parent, and being inhabitants of the same Mother Earth, are expected to aid, support, and protect each other. To regard the whole human species as one family—that is truly an expression of the highest type of idealism.

But as your Grand Master this year, I must frankly confess that I have been imbued with a lesser type of idealism, but withal an idealism arising triumphantly out of a concrete Philippine situation, an idealism tested and tempered by conflicts between different races and nationalities. As Grand Master, I cared less for the absolute ideal of regarding the whole human species as one family, but more for the conservation of brotherly love, of mutual understanding, and of friendliness among the brethren of different nationalities in our own jurisdiction, for the validity of the absolute ideal can only be gauged by the degree of brotherly love and understanding prevailing in a given concrete situation. Why waste our time preaching the universal brotherhood of man, when there is confusion in our own temple, and we are engaged in a fratricidal conflict?

As your Grand Master, I was prompted in my policy and decisions by the great desire of promoting the practice of Brotherly Love among the brethren of our own jurisdiction. In the light of that special purpose, I submit for your consideration some of my acts during the year.

TRANSFER OF THE GRAND LODGE OFFICE

I assumed the responsibility of allowing the transfer of the Grand Lodge Office to the Plaridel Temple, in response to a feeling generally expressed that the Grand Lodge Office should be located in a place which was becoming the Masonic Center of Manila. Besides, the Grand Lodge had made considerable investment in the Plaridel Temple, and it was only natural that it should make manifest its interest in the success and welfare of that common Masonic undertaking by making it its home. By that move, I had hoped to prove to all the brethren that the Grand Lodge was not holding itself aloof from its share of common responsibility in the Plaridel Temple. The subsequent sale of the

P. G. M. Benitez To Stress Masonry's Role Here

Sails for Washington as Economic Adviser To Resident Commissioner Quintin Paredes (P.G.M.)

One hundred fifty Masons attended the farewell banquet tendered in honor of P. G. M. Conrado Benitez under the auspices of the Plaridel Temple Association at its new hall, Thursday evening, January 11, 1937. P. G. M. Benitez, in the words of Justice Jose Abad Santos of the Supreme Court, and present Deputy Grand Master, "will join P. G. M. Quintin Paredes, Resident Commissioner in Washington, and will undertake a truly Masonic mission—the promotion of brotherly love, relief and truth. As economic adviser, P. G. M. Benitez will do a great deal in relieving the country from economic distress, in interpreting the sentiments, aspirations and ideals of the Filipino people, not in a politically biased way, but in a culturally truthful manner, and in bringing about mutual and satisfactory relationship between the two peoples."

Responding to the toast, P. G. M. Conrado Benitez revealed that his motive in leaving is the unique opportunity of showing Masonic America that the ideals prevailing among Masons in the United States are the same as those practised by Masons in the

Masonic Temple at the Escolta to a banking firm would have released the Grand Lodge of any moral obligation to keep its headquarters in it, and confirms the wisdom of the transfer to Plaridel Temple. It was my earnest hope and my fervent prayer that the physical fusion of the Grand Lodge and the Plaridel Temple would usher in an era of enhanced brotherliness and mutuality of understanding, so essential in the solution of the common problem represented by Plaridel Temple.

MONTHLY MASONIC DINNERS AND DISCUSSIONS

Initiated under the auspices of Batong-Buhay Lodge No. 27, the monthly Masonic dinners and discussions under the auspices of Past Grand Masters became a valuable feature of our Masonic life, providing the brethren in and around Manila with an opportunity to fraternize and to enlighten themselves on important Masonic and national problems. Some of the topics discussed were: The Philippine Constitution, the National Defense Plan, Our System of Education, Eminent Filipino Masons,

(Cont. on next page)

Philippines. He expressed the hope that through the Masonic contacts of the two Past Grand Masters of this Jurisdiction, the Philippine appeal for better relationship will be better appreciated. Such, according to him, is Masonic work of the noblest type, hoping thereby to take Masonic America into their confidence, thus paving the way to an early settlement of maladjustments in our present political and economic relationship with the United States.

Dealing with fundamentals", P. G. M. Benitez said, "economic relationship is a manifestation of human relationship. In bargaining in terms of dollars and cents, there is danger of forgetting that there are other values that influence human beings, values not determined by pounds of sugar or tons of coconut oil, but by broader objectives eminently Masonic that must guide our dealings with the American people." He added that he will take the opportunity to appraise the role of Masonry in that "great experiment" of the United States in the Far East and show how individual Masons occupying pivotal positions in industry, commerce, and in the government, have contributed to the unprecedented development of our Country.

Grand Master Joseph H. Alley, the last speaker, handed P. G. M. Benitez a commission as Special Representative of the Grand Lodge of the Philippine Islands in his travels abroad. The members of Bagumbayan Lodge No. 4, on their part, presented the guest of honor with a traveling bag. Other speakers who extolled the virtues of the honored guest were Junior Grand Warden Jose de los Reyes, Provost Marshall General of the Philippine Army; Wor. Bro. C. S. Salmon, and P. G. M. Christian W. Rosenstock. P. G. M. Antonio Gonzales acted as Toastmaster, and was felicitous in his remarks.

Miss Enya Gonzales, the first to be granted scholarship by the Grand Lodge, rendered two vocal solos. She will pursue graduate courses in music both in the United States and Europe. A toast was offered the charming vocalist for her successes.

Grand Master Alley announced that the next Masonic banquet will be held under the auspices of Sinukuan Lodge No. 16, and designated P. G. M. Rafael Palma manager of the affair.

Annual Message

(Cont. from page 165)

the Role of Masonry in the Founding of the American Republic, and the Role of Philippine Masonry in American-Philippine Relations. I recommend the continuance of these monthly dinners and discussions in the social hall of Plaridel Temple.

WHAT SHALL WE DO WITH PLARIDEL TEMPLE?

In accordance with a resolution approved in last year's Annual Communication, I requested Bro. Miguel Bonifacio, Chairman of our Finance Committee, to act as a committee to report on the Plaridel situation. His report together with the balance sheet of the Plaridel Temple Association as of December 31, 1936 is attached herewith as Appendix VI. He submits two alternative plans: first, to have the Grand Lodge take over the Plaridel Temple property in full payment of the indebtedness now amounting to ₱60,104.00; second, to convert the loan to Plaridel Temple into paid up stock, after reducing the latter's paid up capital to ₱10,678.50, to 15%, thereby giving the Grand Lodge control of the Plaridel Temple Association.

There is now unanimity of opinion among all the brethren, Filipinos and Americans, that the Plaridel Temple must be devoted to the use of the Manila Lodges working under the jurisdiction of our Grand Lodge. There is need for such a temple for the use of the Grand Lodge and its subordinate lodges. That must have been the contemplation of the whole craft when great efforts were made to save Plaridel Temple to Masonry, and the Grand Lodge advanced considerable funds to save it from foreclosure proceedings by the Philippine National Bank and now that we have the Plaridel Temple in our hands, we must make the most use of it in the interest of Masonry in general, and the Grand Lodge and subordinate lodges in particular. And I know positively that no other Masonic bodies are conspiring in the dark to snatch the Plaridel Temple property from us through some technicality of the law. We are therefore in a position to look at Plaridel problem unbiased by suspicion, and uninfluenced by prejudice against some other Masonic bodies.

But the search for a permanently satisfactory relationship is not as simple a problem as we may be led to think. The existence of Plaridel Temple Trust Agreement certificates amounting to ₱60,000 complicates the situation, and acts as the proverbial "monkey-wrench" to the smooth working of our Masonic

machinery. I attach herewith as Appendix VII a memorandum submitted by M. W. Past Grand Master S. W. O'Brien, who, as attorney, discussed with the Grand Master last year the many legal difficulties arising from the existence of these Trust Certificates.

In the light of Brother O'Brien's memorandum, I am more inclined to regard Bro. Bonifacio's second plan as the less objectionable. However, even that deserves thorough study, and I trust the corresponding committee to which it will be referred would give us further light on the matter.

In the meanwhile, I see no reason why we should not all put our shoulders to the wheel, and cooperate fully in the utilization of Plaridel Temple. In a letter I sent the Plaridel Temple Association, I suggest that its board of directors should be representative of all the elements of Masonry in this jurisdiction, and to that end, recommended the inclusion of both American and Filipino Past Grand Masters in its membership. This step would at once allay the feeling that the Plaridel Temple is a bold challenge to the practice of real History, to our sincere brotherliness, and genuine friendliness. Let us accept that challenge, and show the world that even in such a complicated affair as the Plaridel Temple "Mess", we can cooperate and act like true Masons and friends.

VISITATIONS

Until the middle of July last year, when I left for China and the United States, to head the Philippine delegation to the Yosemite Conference of the Institute of Pacific Relations, I was able personally to visit only lodges in Luzon within reach of an automobile. To visit lodges in Mindanao, the Visayas and the Bicol region I asked the Deputy Grand Master to represent me. In most of my visitations, I was accompanied by the Deputy Grand Master, and I wish to take advantage of this opportunity to state my appreciation of the speed of his automobile which enabled me to make long trips and return at dawn of the next day, for you will understand that my work being of a personal nature, it was necessary for me to come back after each visitation. Appendix VIII is a list of visitations by the Grand Master and the Deputy Grand Master.

(To be continued)

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OFFICIAL SECTION

Committee for Visiting The Sick

Most Wor. Grand Master Joseph H. Alley has appointed Wor. Bro. Ernest E. Voss (1), Honorio Musna (19) and Felix Ledda (21) to act as Grand Lodge Committee for Visiting the sick during the month of February, 1937.

P.G.M. Benitez Commissioned Special Representative of Grand Lodge Abroad

TO ALL THOSE WHOM THESE PRESENTS MAY COME

GREETING:

Whereas, our Most Worshipful Brother Conrado Benitez, Past Grand Master of this Grand Jurisdiction, is leaving the Philippines on an extended stay in the United States of America and other regions outside of this Jurisdiction;

Whereas, Most Worshipful Brother Conrado Benitez is well known and recognized, not only in this Jurisdiction but also abroad, as a man of culture and a student of scholarly attainments;

And whereas, Most Worshipful Brother Conrado Benitez is thoroughly familiar with, and well informed as to, the needs and conditions of this Grand Lodge, and has signified his willingness to act for and in its behalf abroad;

Now, therefore, I, Joseph H. Alley, Grand Master of Masons of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands, do hereby commission Most Worshipful Brother Conrado Benitez to act as Special Representative abroad of this Grand Lodge during my incumbency as Grand Master, in all the sister Grand Bodies that he may have the honor to visit, or in any Assembly of the Craft to which he may be invited; and as such Special Representative, I do hereby further recommend him to the good graces, friendship and hospitality of the Craft whithersoever dispersed.

Given at the City of Manila, Philippines, under my hand and the seal of this Grand Lodge, this 11th day of February A. L. 5937, A. D. 1937.

(Sgd.) JOSEPH H. ALLEY,
Grand Master.

Attest:
(Sgd.) TEODORO M. KALAW
Grand Secretary.

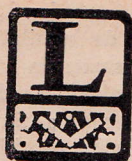
Seccion Castellana

THE CABLETOW

NOTAS EDITORIALES

La Guerra, La Masoneria y La Constitucion Filipina

Para el día de la Constitución



La constitución filipina prescribe la guerra. Pero, ¿cómo?—Como instrumento de política nacional. Así lo dice terminantemente y sin rodeos el artículo 3 del título II de la constitución filipina. *Filipinas renuncia a la guerra como instrumento de política nacional*, es el lenguaje usado por nuestros delegados constituyentes. Y he aquí una vez más sancionado en nuestra constitución un principio masónico.

Una institución como la nuestra que ha emergido para unir a todos los hombres, para establecer entre ellos una verdadera fraternidad, sin atender a sus creencias religiosas, a sus inclinaciones políticas, a sus prejuicios de raza, tiene que proclamar, como principio de su organización, la condenación a la guerra.

La masonería predica la paz y concordia entre los pueblos. Ella labora por la mútua comprensión y sincera inteligencia entre los hombres. Trata de orillar las dificultades y las aspereazs y encuentra siempre una margen para explicar la conducta injustificada o impropia de nuestros semejantes, sin dejar de condenarla.

Que la masonería siempre ha condenado la guerra, lo prueban sus libros, sus folletos, sus publicaciones. Sería ta-

rea innecesaria traer aquí todo cuanto se ha dicho por autores y obras masónicas contra ella. Pero, por condensar en pocas palabras el pensamiento masónico sobre el particular, vamos a reproducir aquí lo que el Gran Maestro Rafael Alvarez y Alvarez ha escrito en una resolución que va transcrita en la revista el SIMBOLO y que dice así:—“La Masonería considera la Guerra como un mal social y la condena como un azote de la Humanidad. Estima que: es un exponente de barbarie; es injusta, porque no da a cada uno lo que es suyo; es arbitraria, porque se basa en la fuerza; es inmoral, porque se resuelve en favor de los que disponen de mejores elementos de destrucción, y no de quienes tienen de su parte la razón.”

Pero esto no quiere decir que la masonería predica la paz por encima del deber para con la patria. La masonería ha salido siempre en defensa de los derechos del pueblo, y a miles se cuentan los mártires de nuestra institución que han ofrecido la sangre generosa de sus vidas en defensa de los derechos de su país. La historia de nuestras pasadas luchas son la mejor prueba de este aserto. Y así como en Filipinas la masonería se ha puesto a la vanguardia de las huestes defensoras de los derechos del pueblo, así también la masonería se ha puesto a la vanguardia de estas huestes en aquellos países y continentes en

que se desconocieron o se trataron de desconocer estos derechos.

Alguien ha criticado nuestra constitución por haber hecho constar que Filipinas renuncia a la guerra. Y otros encuentran una contradicción entre el artículo 3 mencionado, en que se renuncia a la guerra, y el artículo 2, en donde se prescribe, como enunciación de un principio constitucional, que la defensa del Estado es deber primordial de gobierno, y que, en el cumplimiento de este deber, todos los ciudadanos pondrán ser requeridos por ley a prestar servicio militar o civil. Creemos que éstos reparos y objeciones no tienen razón de ser.

Creemos que la Constitución, al proclamar que Filipinas renuncia a la guerra, habla de la guerra de conquista, de pura expansión territorial, de aquella guerra cuyo fin, es subyugar pueblos y cuyo propósito es la adquisición de riquezas y de fortunas. La guerra italo-etiope es un caso. La constitución no quiere que el pueblo filipino se embarque así en una lucha egoísta. Pero cuando los intereses patrios están en peligro, cuando el Estado sea agredido, entonces todos sus ciudadanos están obligados a salir a su defensa, repeliendo la fuerza con la fuerza, y la agresión con otra agresión. El pacto “Kellog” usa también este mismo lenguaje al disponer que

(Cont. en la Pag. 174)

Una Labor Fructifera



Los positivos logros ha sido la última comunicación de la Gran Logia de las Islas Filipinas. Empezó en la tarde del 26 de enero próximo pasado y terminó en la noche del 28. Tres días de continua labor. No hubo trabajo no terminado. Los comités se disputaron el honor de ser los primeros en informar las resoluciones que tuvieran bajo su consideración.

A cerca de quinientos hermanos atendieron la reunión, y durante toda ella no hubo ningún incidente desagradable. La heterogénea concurrencia, venida de todas partes, a lo largo y ancho de nuestro archipiélago, se sintió una en sus deliberaciones y en sus acuerdos. Nues-

tros hermanos de la vecina república de China enviaron una inteligencia delegación que, como siempre, fué espléndidamente recibida y atendida.

El árduo problema del simbólico templo de Plaridel quedó definitivamente zanjado y terminado a satisfacción de todos. La solicitud de los hermanos de China para la organización de una gran logia de distrito, delegada de nuestra Gran Logia, fué unánimemente acogida. Se apropió una cantidad razonable para la pronta inauguración del dormitorio masónico, aprobándose una resolución para poner en condiciones el edificio trasero del templo de Plaridel a este efecto. También se aprobaron los planos para el monumento que se va a levantar en Kawit en conmemoración de la

primera logia en Filipinas, y se acordó poner su primera piedra el 22 de los corrientes. La logia Manila espontáneamente ofreció costear su cerco.

Ascendieron un peldaño más en el escalafón de grandes oficiales de elección los que ya habían sido elegidos antes, y entró uno nuevo—el enérgico y bravo hermano Gral. José de los Reyes.

Esperamos que la actuación masónica de nuestra Gran Logia siga siendo de positivos logros como hasta ahora. Y para nuestro M. I. H. Conrado Benítez, que acaba de finar una labor impropia, van nuestros parabienes, los que hacemos extensivos al M. I. H. Teodoro M. Kalaw, insustituible en la delicada labor como Gran Secretario y a todos los oficiales de la Gran Logia.

PLANCHA DE CUBICACION

Oración fúnebre pronunciada en la velada necrológica celebrada en honor del

M. I. H. WENCESLAO TRINIDAD

en el Plaridel Temple el 4 de Octubre de 1936

Por el M. I. H. RAFAEL PALMA

De la legión de funcionarios que formó la Nueva Era y aquilató en el crisol del servicio público, Trinidad se destaca como una luminosa figura por su inmaculada honradez y su caballerosidad sin igual. Era de los tesoreros municipales que el Secretario Ejecutivo Frank W. Carpenter escogió para apuntalar el régimen de las provincias con hombres dignos y eficientes que no miraran el lucro personal sino el interés y el bienestar del pueblo. Y Trinidad subió, subió en el escalafón del servicio, por propio mérito, nunca por favoritismo o influencia política.

Cuando la Nueva Era necesitó hombres para filipinizar los cargos públicos, Trinidad era ya Tesorero Provincial de una provincia de primera clase. Sabiendo que los tesoreros provinciales eran los filipinos que estaban entonces formados en el troquel del mérito y de la eficiencia, de entre ellos reclutó el gobierno los primeros nombrados para sustituir, en las diferentes oficinas y departamentos del gobierno, a los jefes americanos que se despedían del servicio. Y Trinidad fué uno de ellos.

Por su hombría de bien, su fidelidad a los principios, su reserva y tacto, recibió el nombramiento de Sub-Administrador de Rentas Internas en 1917 y de Administrador al año siguiente. La importancia de este cargo no es para decirlo aquí. Es un cargo odioso el recaudar los impuestos del gobierno. Se necesita inflexibilidad y ductilidad al mismo tiempo. Inflexibilidad de principios para que el gobierno no pierda ninguna parte de los ingresos calculados por la ley; y ductilidad en los medios para que el contribuyente satisfaga, con plena conciencia de sus deberes, lo que le exige el gobierno. Trinidad desplegó estas cualidades en grado eminente y, durante su tiempo, se puede decir que las recaudaciones del gobierno han alcanzado un nivel muy alto.

Sus servicios en Rentas Internas fueron tenidos en consideración cuando se le escogió para formar parte de la directiva del Banco Nacional al principio; y luego, cuando vacó el puesto, fué elegido Administrador Interino del Banco en 1924 y un año después Administrador en propiedad. En aquellos años, el Banco estaba en condiciones nada boyantes. Su activo estaba paralizado; porque muchos de sus principales deudores no sólo no podían pagar sino que había necesidad de ayudarles para aliviarles de apuros y ponerlos en situación económica

de amortizar gradualmente sus deudas. La rehabilitación del Banco Nacional era una tarea dificultosa que requería grandes talentos y disposiciones. La circunstancia de que Trinidad vino a suceder a un ejecutivo americano que fué nombrado expresamente para corregir lo que se consideraban fracasos del primer administrador filipino le ponía en situación comprometedor, pues en su fracaso o éxito, iba envuelto la definitiva filipinización del puesto. Pero Trinidad, consciente de sus responsabilidades, no se acobardó; estudió mucho, se desveló y se sacrificó para demostrar que el filipino podía mantenerse a la altura de las circunstancias, si se le daba la oportunidad. Por más de cinco años, manejó los asuntos del Banco con la misma competencia con que lo hubiera hecho un técnico americano y las ganancias anuales que acusaban los balances de dicha institución eran el mejor compendio de su administración honrada y eficaz y de su habilidad financiera. En una época en que todavía se dudaba de la capacidad de los filipinos en materias de bancos y finanzas, la hoja de servicios de Trinidad en el Banco Nacional cimentó la confianza pública en la preparación del filipino para puestos de alta confianza y responsabilidad.

Los éxitos de Trinidad no fueron ganados con tambor y platillos; los suyos eran éxitos silenciosos y, por eso, tenían mayor mérito. No acudió a la prensa para algún bombo o reclamo; estaba satisfecho de cumplir a conciencia su deber. Esto no lo ignoraban las personas que le trataba o se ponían en contacto íntimo con él, quienes le admiraban y querían. No era una personalidad clamorosa y amiga del incienso público; era modesto hasta la humildad creyendo que lo que hacía, por mucho que valiese, no valía la pena de un elogio.

Dejó el Banco en 1930 por habersele ofrecido la administración del *Pasudeco* que el aceptó con gusto. El *Pasudeco*, bajo su dirección, alcanzó un puesto entre las primeras centrales azucareras del país que rindió buenos dividendos. Pero él no estaba satisfecho de su asalariada posición, quería alentar a los filipinos a tomar parte en los negocios lucrativos que monopolizaban en el país las compañías extranjeras. Sus iniciativas se dirigieron, por tanto, a organizar con un grupo de amigos, varias corporaciones como el National Life Insurance Co., Luzon Surety & Co., el Provident Insurance Co., y el Luzon Investment Co. que

han llegado en poco tiempo a figurar entre las más conocidas de su clase en el campo de las actividades mercantiles en la capital del Archipiélago.

Hace menos de un año, cuando el gobierno necesitó hombres de aquilatada habilidad, de experiencia sazónada y visión práctica para reorganizar las diferentes unidades del gobierno, a fin de reducir las a un sistema más sencillo y económico, se contó con Trinidad quien dió libremente la mayor parte de su tiempo a ésta tarea que consideraba patriótica.

Quien iba a decir que en el pleno apogeo de sus actividades económicas, cuando la vida parecía sonreírle y prometerle gratas recompensas, la Parca habría de cortar inesperadamente el hilo de su útil y sosegada existencia! Nada hacia esperar su prematura muerte; cuando hace algunos años, sufrió una grave enfermedad y tuvo que salir para el Extranjero para curarse, muchos de sus amigos temían su muerte; pero cuando sanó y la salud le devolvió su antigua calma y tranquilidad, nadie podía creer que la muerte le acechara tan de cerca. Pero la muerte es así; viene a veces cuando menos se le espera y produce, por eso mismo, consternación y sorpresa.

Esto es lo que, al menos, ha producido en mí y probablemente en muchos de sus amigos la muerte de Trinidad. Hace muy poco sirvió conmigo en una investigación masónica; no obstante sus muchos trabajos y ocupaciones, no obstante sus idas obligadas a Pampanga, tenía tiempo para todo en que se requería su servicio. Era un masón en el verdadero sentido de la palabra, casi por naturaleza e instinto. No hizo daño a nadie. No sentó reglas para otros, sino para sí mismo. Hacía el bien sin que se supiera que lo hacía. Atento, bondadoso, tolerante, ecuánime. No concitó nunca odios y rencores; ayudaba para aplacarlos. No contradecía la opinión ajena; pero expresaba libremente su opinión en materias que se le consultaba. No se pronunció por ningún partido político; pero se ponía al lado de toda causa justa y patriótica. Protegía al necesitado; socorría al desvalído. No puedo olvidarme jamás de una noche en que bajaba de Baguio para llegar a Manila con urgencia y el auto en que venía sufrió un accidente grave en el camino cerca de Pampanga que me impedía llegar a Manila. Me acordé de que Trinidad vivía entonces en San Fer-

(Con't. en la Pag. 172)

DE CHARLA CON NUESTROS HOMBRES

Al dejar su cargo de Gran Maestro, el M. I. H. CONRADO BENITEZ nos hace unas oportunas observaciones.

—La masonería en Filipinas está en situación tal que nadie mejor que ella puede ahora promover más estrechas relaciones culturales entre América y nuestro país y dar a este movimiento el ímpetu deseado.—

Así nos habla con decisión nuestro M. I. Hermano Conrado Benítez, cuando a él nos acercamos para una breve charla en beneficio de los lectores de esta publicación.

Una mente como la suya, despierta a todas las disciplinas del saber, ha de sentirse constantemente alerta para todo aquello que signifique desarrollo de la común cultura.

Notamos en sus palabras que tiene fe en la cultura de nuestro pueblo, como tiene fe en la cultura del pueblo del gran continente norteamericano, y porque tiene fe en ambas, habla con entusiasmos de apóstol de sus deseos—mejor, ansias— por verlas más estrechamente unidas para beneficio mutuo de ambos pueblos.

No hace mucho representó a Filipinas en el congreso de países que bordean las aguas del Pacífico que se celebró en Yosemite, California, y volvió de América con la idea de ir preparando a nuestra institución para promover estas relaciones culturales entre aquel país y el nuestro.

Y creemos que anda muy acertado al volver los ojos a nuestra institución para que sea ésta la fuerza propulsora de este movimiento. La masonería es por su propio carácter y tendencias una institución eminentemente cultural, pues, se mueve y se desarrolla a base de mayor cultura de los grupos y de los individuos. Quitad a la masonería esta nota que la distingue, y la habreis quitado el espíritu mismo que insufla su organización.

—Y es por esto mismo—continúa nuestro interlocutor—por que opino que la masonería en Filipinas deba prestar su decidido apoyo a aumentar el número de bibliotecas públicas en nuestro país.

—Me parece que algo se ha hecho por la Gran Logia en este sentido....

—Sí; recuerdo que hace más de un año se inició el movimiento para llevar a cabo este plan, aunque, desde luego, por ser un movimiento que acababa de agitarse, se limitó a la distribución de libros sobre la historia de Filipinas y

de sus héroes, cosa a que contribuyeron nuestras logias subordinadas haciendo donaciones de esta clase libros a las bibliotecas públicas.

—¿Cómo haría Vd. que se establecieran más estrechas relaciones culturales entre nuestro pueblo y el de América?

—El movimiento para cuyo éxito debemos solicitar la ayuda de los masones americanos en los Estados Unidos es ver de obtener *materiales* de lectura en inglés que sean propios para ser leídos en nuestras bibliotecas públicas que el gobierno esté dispuesto a abrir y operar. Es cosa admitida, y entre paréntesis, muy de lamentar, que aunque el inglés es el lenguaje en que se instruye en las escuelas públicas, el común de nuestro pueblo no tiene a su alcance *materiales* en inglés que pudieran ser leídos.

—Por otro lado, le generalidad de los filipinos se forman una idea de la cultura americana más bien por las películas que se exhiben en nuestros numerosos cines y por las revistas baratas que tanto abundan y se venden.

—¿Cree usted que podríamos obtener fácilmente la ayuda de los masones americanos en este respecto?

—Sí, señor, creo que nuestra apelación a los tres o cuatro millones de masones en los Estados Unidos para que por cada masón se nos envíe un libro para nuestras bibliotecas públicas sería respondida favorablemente y daría resultados inesperados.

—¿No significaría esto un trabajo un tanto molesto para los hermanos en América?

—Creo que todo lo que el masón en América debería hacer en este caso sería escoger de su biblioteca privada algún libro que según su propio juicio y criterio podría figurar dignamente en una biblioteca filipina y ser leído por un filipino. El libro así escogido podría ser entregado al secretario de su propia logia, quien a su vez podría remitirlo a nuestra Gran Logia para ser aquí propiamente distribuido por medio de nuestras varias logias.

—¿Y dice usted que esto daría resultados inesperados?

—América es una tierra donde hay una abundancia de *materiales* para lectura, al paso que en Filipinas hay una *abundante escasez* de estos *materiales* en inglés.....

—Y.....

—Y desde luego nuestra apelación sería favorablemente respondida por nuestros hermanos en América.....

—Y con ello aseguraríamos que hubiera entre todos, principalmente en nuestra comunidad, mayor *luz*, y consiguientemente, haríamos que se conocieran mejor los verdaderos cimientos en que descansa la cultura americana.

—Pero nuestro acopio de *materiales* en inglés de que Vd. venía hablando antes.....

—No, señor; la literatura *barata* que inunda nuestro país no es deseable, y no puede hacer que conozcamos bien los fundamentos de la verdadera cultura americana.

—¿Cree usted que existen otros medios para promover este movimiento de estrechar las relaciones culturales entre América y Filipinas?

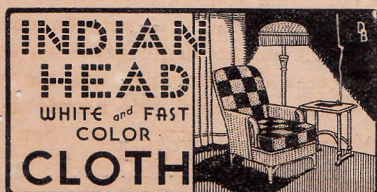
—Siguiendo con mi tema sobre el establecimiento de mayor número de bibliotecas públicas, creo que sería fácil despertar el interés de algunas fundaciones americanas para que éstas nos extiendan una substancial ayuda financiera, como lo han hecho en algunos países del Asia y Europa.

Escribimos estas líneas al calor de los entusiasmos que nos comunica con su charla, amena y fraternal, nuestro M. I. Hermano Conrado Benítez, que acaba de dejar el mallette de la Gran Maestría.

Nos dice que se va de nuevo a aquellas tierras de América, de donde ha vuelto no hace muchos meses, trayendo las mejores perspectivas para cimentar estas relaciones culturales de que nos viene hablando.

Va allá por la patria y porque los intereses patrios le reclaman. Ha de prestar las luces de su inteligencia privilegiada en la solución de nuestros problemas financieros.

Al despedirnos nos da a entender que algo se hará que dé carne de realidad a las ideas que hemos espigado y transcrito a través de estas líneas.



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EL DIARIO PERSONAL DE JOSE RIZAL

Por EDUARDO L. CLAUDIO P. M.

NOTAS EXPLICATIVAS DEL AUTOR

Comparando esta copia del Diario del Dr. Rizal con la versión del mismo que se encuentra en la obra "Vida y Escritos de Rizal" por Wenceslao E. Retana, fácilmente ahora se puede hallar las siguientes como principales discrepancias:

(a) Retana suprimió las partidas de gastos indicados con el No. 1 puesto en el margen izquierdo de los asientos. Todos los asientos indicados con el No. 2 se omitieron. La frase "en clase" se excluyó en aquello indicado con el No. 7; "a casa" en aquello con el No. 8; "Del día anterior" en aquello con el No. 9; y la palabra "ver" en aquello con el No. 15.

(b) Retana puso "P" en vez de "L", la letra inicial de "Leonor," el nombre de su novia, en el asiento indicado con el No. 3. El puso "Eltermes" en vez de "Estevan" en aquello indicado con el No. 10; "Dominga" en vez de "Domingo" en aquello con el No. 13; "Tapia" en vez de "Taguig", un pueblo de la antigua provincia de Morong (Ahora Rizal), en aquello con el No. 16; "los" en vez de "mis" en aquello con el No. 17; "a" en vez de "de" en aquello con el No. 18; "Lesage" en vez de "viaje" en aquello con el No. 19; "Concluí" en vez de "Concluiré" en aquello con el No. 20; la letra inicial "L" en vez de "Lete" en aquello con el No. 21; la palabra "molde" en vez de "modelo" en aquello con el No. 22; y el verbo "despreciándole" en vez de "desafiándole" en aquello con el No. 23.

(c) En el asiento indicado con el No. 4, Retana solamente tiene la letra inicial "P" en vez de "Perio", además de 'etc.' en vez de "Lete"; y en aquellos otros indicados con el No. 11, solamente tiene "María C.," en vez de "María Cruz," y "familia de V.," en vez de "familia de Villa-Abrille," respectivamente.

(d) Incorrecta ha sido la transcripción de una parte del asiento indicado con el No. 5 cambiando el sentido; y el ingreso indicado con el No. 6 se lo ha puesto debajo del asiento en vez de tenerlo hacia delante del mismo.

(e) Se ha insertado la palabra "muy" antes de "contento" en aquel asiento indicado con el No. 12.

(f) Con respecto a los asientos indicados con los Nos. 14 y 14-a las inexactitudes de las partidas de gasto, respectivamente, son las siguientes en pesetas y céntimos:

Pesetas 4,50 debería ser Ptas. 1,50
Pesetas 20,00 debería ser Ptas. 20,50

Pesetas 10,29 debería ser Ptas. 10,22
Pesetas 0,05 debería ser Ptas. 0,50
Pesetas 0,05 debería ser Ptas. 0,15

A G E N D A
D E B U F E T E
6

LIBRO DE MEMORIA
DIARIO PARA
1884

José Rizal

Con Noticias y Guía de Madrid
Libro de memorias del Dr. José Rizal.
Después de ser fusilado, pasó a manos del Sr. Clemente J. Zulueta, filipino, de quien lo adquirí.

W. E. RETANA

Madrid, Agosto de 1903

MADRID

CARLOS BAILLY-BAILLIERE
Librero de la Universidad Central, del
Congreso de los señores diputados y de
la Academia de Jurisprudencia
legislación.

Librería Extranjera y Nacional, Científica y Literaria
Plaza Santa Ana, Numero 10.

AGENDA DE BUFETE

Entrada Salida
Pts.Cent.Pts.Cent

c c

Martes—1 DE ENERO
1884—

Tengo en valor nominal. . 617,15

Anoche nos reunimos en el Rest. de Madrid tres Paternos, dos Esquiveles, Figueroa, Villanueva, Jugo, Graciano, J. Llorente, Ev. Aguirre, Laserna, Lete, Ventura, Iriarte, Vidal y yo. Todos brindaron menos Villanueva, que salió antes. Los brindis que más se distinguieron fueron los de Laserna, A. Paterno, Graciano Lopez, P. Paterno con Valentin. A mi me cupo el honor de despidir al 83 y saludar al 84; no brindé, pero después hice el resumen de tan brillantes discursos. Lete leyó un precioso soneto. Cenamos á 12-¼ y concluimos a las tres.

El día ha trascurrido casi sin incidente alguno; Lete fué a la noche a la casa de E. P. en donde pasaron el día Villanueva y Figueroa.

Estoy leyendo por ahora Bug-Jargal.

Se discutió en la calle del

Lobo acerca de la policía; yo he decidido no disputar.

2. Miercoles—

(1) Por la portera 1,44

Hoy ha habido reunión en casa de los Paternos; se reunieron los mismos que en el café de Madrid menos Yriarte, Villanueva y Vidal. Se trató de reconstituir el Círculo; se nombró una comisión para ir a hablar a los antiguos socios y al Sr. Atayde; la comisión se compuso de los Sres. P. Paterno, Lopez, Laserna, Esquivel J., y Aguirre.

Mi proposición acerca del libro fué aceptada por unanimidad; pero después se me ofrecieron dificultades y obstáculos, que me parecieron un poco singulares, levantándose acto continuo varios señores sin querer hablar más de ello. En vista de esto decidí no volver á proponerlo ya más considerando imposible contar con el apoyo de la generalidad, y sólo después en unión con los Sres. Lete y Figueroa hemos tratado de seguir adelante. Para esto se le escribirá al Sr. Luna, Resurrección y Regidor.

(1) Para la coheha y alcohol 50

3. Jueves—

(1) Un pliego de papel Cauzon 25

(1) Café para Lete y para mí 1

Esta mañana me fuí a la Facultad de San Carlos y me dijeron que no tendríamos clase hasta el 7; en griego la hubo desde ayer; fuí a la Academia de Sn. Fernando y allí me dieron nuevas lecciones. Esta mañana nos reunimos en el Café de Madrid por una tarjeta que me pasó Graciano; se habló del Círculo, de las pretensiones de algunos, etc. Lo del libro, Graciano escribiría sobre la mujer filipina; Aguirre idem; Maximino sobre Letamendi; parece que el Círculo no irá bien.

(1) Anoche entregué a Julio para casa 30,00

(Con't. en la Pag. 173)

SACO DE INFORMACIONES

Instalacion en la Logia Silanganan:

En los valles de Pasig, Rizal, se celebró una imponente instalación privada de los nuevos oficiales y otros dignatarios de la logia *Silanganan* en la noche del 16 de enero pasado. Un buen contingente de hermanos, muchos de la logia *Muog*, honraron con su presencia el acto. Se pronunciaron sendos discursos entre varios hermanos presentes, y terminó el acto ofreciéndose a la concurrencia un fuerte tenten-pié. Saludamos a los nuevos oficiales y hacemos votos para que su actuación sea de éxitos para su logia y la fraternidad en general.

* * *

Instalacion en la Logia Malolos:

Actuando nuestro Gran Segundo Vigilante H. José de los Reyes como instalador y el Ven. Hermano Ricardo Santos como maestro de ceremonias, se procedió en la noche del 16 de enero pasado a la instalación pública de los nuevos oficiales de la logia Malolos. Una selecta concurrencia presenció el acto, que terminó con un animado baile. Es el Ven. Maestro electo e instalado el Dr. Tablán y le asiste un eficiente cuadro de hermanos que con su actividad y entusiasmos pondrán, como siempre, a la logia Malolos a la vanguardia en nuestras labores. ¡Les deseamos a todos éxitos!

* * *

Enviamos nuestro pesame a nuestro M. I. Gran Secretario:

Como ya estarían enterados nuestros lectores, el M. I. Hermano Teodoro M. Kalaw ha perdido a su padre, respetado anciano que falleció en uno de los días del pasado mes de enero. A él y a todos los de su familia enviamos nuestras simpatías por tan sensible pérdida.

* * *

El Ven. Hermano E. Jose, muy enfermo:

Lamentamos tener que informar aquí que nuestro V. H. Estanislao José, Ven. Maestro por muchos años de la logia LUZ OCEANICA No. 85, está muy enfermo. Los médicos que le atienden desesperan por curarle, y esperamos que con sus auxilios entrará en breve en periodo de franca convalecencia.

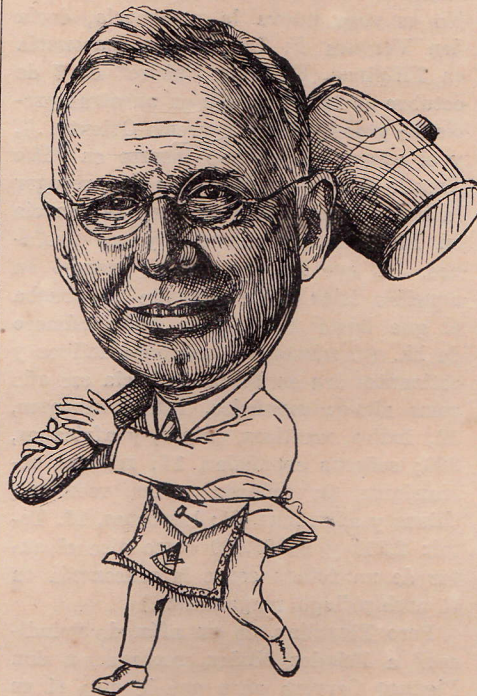
* * *

Los nuevos grandes oficiales y dignatarios de la Gran Logia:

Para información de nuestros hermanos en general transcribimos aquí los nombres de los nuevos oficiales y dignatarios de la Gran Logia:

Gran Maestro, J. H. Alley; Gran Delegado, José Abad Santos; Gran Primer Vigilante, Clark James; Gran Segundo Vigilante, José de los Reyes; Gran Tesorero, Vicente Carmona; Gran Secretario, Teodoro M. Kalaw; Delegado del Gran Maestre para China, H. Chuen

Mei; Gran Capellán, Filomeno Galang; Gran Orador, Angel S. Arguelles; Gran M. de Ceremonias, Victoriano Yamzon; Gran Porta Estandarte, Antonio G. Perez; Gran Porta Espada, Bonifacio Tadiar; Gran Porta Biblia, Constancio San José; Primer Gran Instructor, José C. Velo; Segundo Gran Instructor, C. M. Hoskins; Gran Primer Diácono, G. C. Miller; Gran Segundo Diácono, Joaquín García; Gran Primer Experto, Ricardo Santos; Gran Segundo Experto, Domingo Samonte; Gran Organista, Fortunato Bulan; Gran Herald, Vicente Orosa; Gran Guarda Templo, Albert J. Brazee Jr.



Mezcla feliz y cabal
es el Hermano Salmon
del genio del TIO SAM
y el corazón del PINOY

Obituario:

Es con un verdadero pesar que anunciamos aquí la muerte del querido H. Tomás Felipe de la logia SOLIDARIDAD. El Hermano Felipe fué un obrero muy activo, y no obstante sus muchos quehaceres como inspector de aduanas, encontraba siempre tiempo suficiente para atender a las tenidas de su logia. Deja una viuda y varios huérfanos a quienes enviamos nuestro sentido pésame. Bajo los auspicios de la logia SOLIDARIDAD se celebraron ceremonias fúnebres en el Templo de Plaridel el Domingo, 31 de enero, 1937. ¡Descanse en paz el querido Hermano!

* * *

Los Ven. Hermanos T. Kai Liang James McClure Henry y Horace M. Buley, como delegados de las logias en China:

Fueron cordialmente recibidos por un

Los Masones Premio Nobel— (De LATOMIA)

Citamos a continuación unos cuantos hermanos de la Masonería que han sido distinguidos con el Premio Nobel, y no deja de ser significativo que en su gran mayoría lo sean por sus trabajos en favor de la paz.

León Bourgeois.—Premio Nobel de la Paz en 1920. Presidente del Consejo de ministros de Francia. Miembro permanente del Consejo de la paz de la Haya. Intensa labor pacifista en Ginebra.

Elie Ducommun.—Venerable de la logia "Alpina". Premio Nobel de 1902. Los últimos años de su vida los dedicó a dirigir la Oficina Internacional de la Paz, en Berna. Falleció en 1906, siendo las últimas palabras que pronunció: "Amaos los unos a los otros."

Hendi Dunant.—Nobel en 1895. Filántropo suizo. Fué ocasionalmente testigo de la batalla de Solferino, y aterrado por el sangriento espectáculo, se prometió dedicar su vida y su fortuna, que era considerable, a conseguir la adopción de medidas para mitigar la crueldad de la guerra. A sus insesantes trabajos se debe la Convención de Ginebra, de la que salió el acuerdo de fundar la Cruz Roja Internacional. Los últimos años de su vida, completamente arruinado, vivió en un hospital suizo donde un amigo le proporcionó una plaza de caridad.

Alfred Fried.—Escritor austriaco, que colaboró desde muy joven con la famosa pacifista Berta Suttner. Fundó la revista "Abajo las armas," publicando, además, numerosas obras pacifistas. Fué nombrado doctor "honoris causa" de la Universidad de Leiden, y era miembro del Instituto Internacional de la Paz.

Rudyard Kipling.—Escritor inglés harto conocido, que prestó servicio colonial en la India, de donde procede su hondo amor por los hombres sin distinción de raza ni color. En todas sus obras campea el espíritu de la Masonería. Premio Nobel de Literatura.

Henry Lafontaine.—Nobel en 1913. Profesor de Derecho en Bruselas, vicepresidente del Senado. Miembro de la Oficina Internacional de la Paz, en Berna. Confundador del Instituto Bi-
(*Con't. en la Pag. Sig.*)

comité de la Gran Logia los Hermanos T. Kai Liang, James McClure Henry y Horace M. Buley como delegados que han venido a representar a las logias de China en la pasada comunicación de la Gran Logia. Su asociación con nosotros en tan pocos días nos ha causado la más honda y duradera impresión por su afabilidad y gentileza. ¡Deseamos feliz retorno a estos estimados Hermanos!

Saco de Infor...

(Con't. de la Pag. 171)

biográfico Internacional, organización pacifista.

Wilhelm Ostwald.—Premio Nobel de Química de 1909. Célebre hombre de ciencia alemán, fundador de la teoría cuantitativa de los colores, del monismo energético y del imperativo energético.

Charles Richet.—Médico francés, miembro del Instituto de Francia y de la Academia de Medicina. Nobel de la Paz. Célebre como escritor por su "Historia de la Humanidad", y como hombre de ciencias por sus investigaciones sobre los sueros.

Theodore Roosevelt.—Presidente de la República de los Estados Unidos, le fué concedido el Premio Nobel de la Paz por sus trabajos como mediador en la guerra ruso-japonesa. Durante el período de su presidencia fué decidido campeón contra la corrupción y los trusts.

Sressemann.—Ministro de Negocios Extranjeros en Alemania, a todos nos es conocida su labor en pro de la paz, pudiendo ser considerado fundador de la llamada "política de Locarno". Luchó tenazmente por sus ideales y murió joven, por el padecimiento moral que le produjo la campaña de descrédito que contra él emprendieron sus enemigos políticos.

Plancha de Cubica...

(Con't. de la Pag. 168)

nando, y llamé a la puerta de su casa, cerca de la una de la madrugada. No se mostró contrariado en lo más mínimo; al contrario, parecía contento con una intempestiva visita. Me abrió llanamente la hospitalidad de su casa, y cuando supo lo que me pasó, puso enseguida a mi disposición su auto para que con él pudiera volver a Manila.

Este era el masón a quien hemos estimado y respetado siempre no sólo porque llegó al más alto puesto que puede desear un masón en su vida, sino especialmente por ese dón de gentes, esa sencillez y afabilidad en el trato que animaba a cualquiera a acercarse a él sin reserva ni miedo. Era al par que sencillo, morigerado en todo; ejemplar en su vida pública como en la privada.

Debemos lamentar la muerte de aquellos que dejaron este mundo con una hoja vacía de servicios; que fueron infieles a su cometido de confianza, porque recibieron mucho de la naturaleza y nada fueron a los demás pero aquellos que dieron cuanto recibieron, aquellos que mejoraron sus dones naturales

CON EL MAZO Y EL CINCEL

Porque nos toca muy cerca, copiamos sin comentario alguno el siguiente artículo que apareció en el volumen I de la revista LATOMIA con el siguiente título:

RECTIFICACIONES HISTÓRICAS

(CONCLUSION)

Había, pues, masonería en Filipinas desde que la fundaron Malcampo y Méndez Núñez, por razones muy atendibles, sino antes (En el folleto de N. Díaz Pérez—"Los frailes de Filipinas". Datos y apuntes sacados de los documentos de Nicolás Díaz Pérez. Madrid, 1904—se lee: "en el archipiélago no hubo logias hasta fines del año de 1854, en que las fundara el médico don Mariano Martí." No es cosa nueva la masonería, decía don Ventura F. López—"La masonería en Filipinas, El Siglo Futuro" de 7 de octubre de 1892—ni aún en nuestras preciadas posesiones del extremo Oriente...), y el autor del artículo inserto en "The Trestle Board" no hizo más que recoger la versión que desde siempre se conocía en Filipinas por masones y por profanos. Y que nuestra Orden prendió en aquellas islas vigorosamente lo prueba el que hacia 1897 había buen número de hh. (el número de masones activos y cotizantes era en Filipinas hacia ese año como sigue: españoles, 1,214; europeos, 32; indios, mestizos, chinos, y africanos, 830; señoras españolas, 17; señoras extranjeras, 9; señoras indias, mestizas, chinas y africanas, 61; lovetones, 10. Total: 2,233 y no 25,000 como dice el autor de un folleto sobre la masonería en el archipiélago magallánico.)

Pero Planellas, en su afán de "vindicar" a Méndez Nuñez, recurre a don Pascual Cervera para que le diga si su antiguo jefe era o no masón. Veamos fragmentos de las cartas que le contesta el que bien podemos llamar ya héroe de Santiago de Cuba. En la de 27 de agosto de 1902 dice don Pascual a Planellas: "Cuando yo serví a sus órdenes—en el año de 1861—me parece que su comportamiento era el de un católico creyente." Y en otra parte de la misma carta: "se deduce, casi sin riesgo de equivocarse, que si fué masón ya no lo era o estaba durmiendo." Por fin, en

una de 2 de febrero de 1903, dice que jamás sospechó "que pudiera ser masón, porque su conducta fué siempre la de un caballero católico." Flojos argumentos los de don Pascual, pues que, sobre ser los masones de aquella época harto más discretos que los actuales, ya que el ambiente circundante así lo exigía, no contradice en nada que Méndez Núñez fuera católico o que fuera masón.

Católicos fueron Olavide, Jovellanos, Fray Cirilo de Alameda, Espiga, arzobispo electo de Sevilla, el canónigo Muñoz Torrero, el capellán Villanueva, el obispo Torres Amat, Cepero, don Cándido Tejado, Canalejas, y tantos otros iniciados en la masonería, que nunca renegaron públicamente de ella. ¿Qué quita el que Méndez Núñez fuera católico para que en 1861 trabajara como masón en el archipiélago filipino? (El agustino Salmon—"Resumen histórico de la revolución de España", Cadiz, 1812, págs. 164—confirma que a la masonería han pertenecido clérigos y frailes, igualmente, escribe, levantó su cabeza aquella vana filosofía que, bajo juramento gentilicio de morir antes que revelar y descubrir sus sistemas, arrastró y reclutó para sí a los curiosos y libertinos, formando de todos estos un cuerpo desmoralizado, que, sin conocimiento de verdadera religión, da por tierra con los primeros principios y cimientos de esta, prefiriendo su amor y beneficencia recíproca de todos sus alumnos a las de sus padres, hijos y mujeres y, de consiguiente, a la de su mismo Dios. Hablamos de aquella misteriosa hermandad francmasonica, que adquirió tanta impresión sobre algunos corrompidos españoles, sin exceptuar eclesiásticos, seculares y regulares.")

PEDRO GONZALEZ-BLANCO

De la Log. Unión No. 9

—"LATOMIA" Volumen I, Agosto, Elul. 1932. Págs. 87-90.

y estudiaron y trabajaron y sufrieron para poder servir mejor a su país y a sus conciudadanos, aquellos que nunca hurtaron su cuerpo a la responsabilidad ni a la dificultad, sino que, por el contrario, llenaron su papel en la vida, ya sirviendo en las filas o ya en el lugar de mando, al frente de los suyos, esos nos consuelan en su muerte porque hicieron algo que podemos imitar, dejaron algo que podemos aprender: un reguero de luz, de sabiduría, de acciones y sacrificios con que podemos acrecer el le-

gado común y transmitirlo enriquecido a la posteridad.

The National Teachers College

1854 Azcarraga, Manila
Pre-law, Education, Normal,
High School, Graduate
Course

S. M. INFANTADO,
Executive Secretary

DE LUENGAS TIERRAS...

De Cartagena, Columbia:

La revista LA LUZ MASONICA, en nota editorial trae lo siguiente con el encabezamiento de PAZ: "Nuestros fervorosos anhelos de pronunciar con orgullo esta palabra—a cuyo conjuro milagroso y saludable, saltan, como aguas manantiales, los más grandes beneficios—en lo que se refiere, particularmente, a la Masonería colombiana, se han realizado plenamente.

El simbolismo masónico de Colombia, situado en un plano de efectiva serenidad y de completa cordura, ha terminado por completo con una situación de hecho, que le venía perjudicando notablemente, ante propios y extraños.

La paz masónica de la República es un hecho que no ofrece la menor duda, y al amparo de su nobilísimo significado, es seguro y firme el paso de la Institución por el camino de su propio progreso y por el de nuestra querida tierra colombiana.

Los esfuerzos de los buenos masones han producido los resultados apetecidos, y hoy nos podemos ufanar, orgullosos, de haber resuelto todos nuestros problemas con un amplio espíritu de verdadero amor por nuestra Gran Causa."

* * *

De Monterrey, Nuevo Leon:

Copiamos lo siguiente de la revista ARIEL y que lleva por título: EL IDOLO Y EL IDEAL: "El hombre consciente no tiene ídolo, tiene ideal. El ídolo es el límite del alma de un fanático, es la amplitud trascendental de la creencia, el espacio abierto a las más audaces exploraciones de la mente.

El ídolo no admite dudas ni hondas reflexiones. Es como esas plantas pura raíz que viven y crecen en sentido inverso, sin dar a luz flores ni frutos.

... El ideal—como propósito de perfección—siempre es el símbolo de la vida superior, las irradiaciones de las energías que no se consumen en el desgaste accidental y exceden el límite común de las necesidades del hombre.

El ídolo, en cambio, es el símbolo del mito, de la negación del hombre como mente superior. Así encontramos al ídolo en la historia humana, en forma de fuerza fatal y absoluta, donde convergieron como a una polarización magnética los actos de los humanos.

De la flaqueza del hombre mismo, vencido con obstinación y rigor por la naturaleza y el medio, surgió el ídolo con los atributos de superioridad que el hombre no encontraba en sí mismo para oponer a esas fuerzas que mismo gaban. La sumisión voluntaria, el doble rasgo evidente en la Psicología es un pueblos primitivos que biología de los después en las sociedades se manifiesta pero no va en la sociedades modernas, instintiva e ingeniería forma espontánea, sino hipócrita y

ruin, de los que erigen en idolos a los hombres, cuyo falso brillo no es más que un rayo de luz reflejada, y que termina cuando empieza la claridad en las mentes de los posternados.

Esa claridad es el ideal. Cuando la claridad es suficiente intensa como para iluminar a un Pueblo, este pueblo, entonces puede leer su destino y alumbrar su porvenir."

* * *

De la Paz, Montevideo:

La revista hermana ACACIA, auspiciada por la Gran Logia Simbólica del Uruguay, y que tan acertadamente la dirige el Ilustre Hermano Pedro L. Bersetche, ha entrado en el décimo año de vida, y a este propósito dice lo siguiente en el último número que tenemos entre mano:—

"UN AÑO MAS -- DIEZ AÑOS DE LUCHA — Con el presente número entra ACACIA en su décimo año de Vida periodística, a través de los cuales ha experimentado todas las alternativas de las publicaciones de su índole; tiempos buenos, malos y regulares han desfilado en su larga actuación, en la cual encontramos hasta un compás de espera, debido a ciertas imposiciones que nos obligaron a una suspensión forzosa.

Nacida ACACIA al calor de juveniles impulsos en Agosto de 1927, no ha flaqueado en ningún instante en el firme mantenimiento de los sagrados postulados que le diera vida y personería propia en la dilucidación de los múltiples problemas masónicos de aspectos internacionales a cuya resolencia ha llevado siempre el concepto claro y profundo, de la elevada espiritualidad en que asienta sus bases, nuestra Veneranda Institución.

No obstante su humilde presentación externa, siempre su contenido ideológico, la exposición Doctrinaria de sus principios, han hallado eco en la transcripción honrosa de que ha sido merecedora por Revistas de alto valer masónico, tanto europeas como americanas; y ello, ha constituido nuestra mejor recompensa, nuestro mayor salario, conquistado en forma digna de los ideales posternados.

ACACIA exhorta a todos los Masones de todos los Orientes a contribuir intelectual y materialmente a su engrandecimiento ya que por su carácter de Revista Internacional es de todos y para todos, y a todos por igual le incumbe el devenir de sus triunfos o derrotas, el mediodía resplandeciente de sus éxitos o la sombra apacible de la noche.

A la Obra, pues, HH. del Universo!"

El Diario Personal...

(Cont. de la página 170)

4. Viernes—

(1) Por el Imparcial ... 1
Suscripción a varias obras ... 7

(1) Recibí de Manila como aguinaldo 125,00

Recibí más cartas de Manila de tío Antonio y de... fechada la 1.a en 18 de Noviembre y la 2.a en 13. Ambas llenas de buenas e interesantes noticias.

Para la peluquería y tranvía, con el aguinaldo maldito 1,10

Discusión violenta en la calle del Lobo acerca de los revendedores de billetes; he determinado no tomar parte en las discusiones y así lo hago.

Padri se burvemdi cili pesse qua ta hefem psarodamla.

Tala rofua eum amenisedi da Vemruati, vsai qua damtsi da pivi ta enesé ye namir.

5. Sabado—

(1) Tres lápices Faber y uno tres B 95

(1) Ecr'sontilon Lulim... 1 50

Los cuatro Reynos de la Naturaleza, sus..... 14 20

(1) Tranvías y sereno... 40

Hemos estado reunidos en casa de los Paternos, Aguirre, dos Esquiveles, Creuá, Jugo, Carrillo, J. Llorente, Ruiz, Ponce, Ventura, Lete, Graciano, Perio, Yriarte, Villabrille, López. Se trató de reconstituir el Círculo y no se pudo más que nombrar comisiones. Se acordó reunirse el otro domingo.

A la noche estuvimos en casa del E. P. Sanmartí, Figueroa, Perio, Esteban, Lete y yo. Estuve hablando algún tiempo con Consuelo después de cansarme de estar en la reunión general. Chocolate convidó Perio—nos retiramos a 2 y media.

6. Domingo—

Judío Errante 10

Obras de Horacio, Dumas 2 50

Una cena con un amigo 32

Fuí a casa de Ventura para sacar el Florante; compré varios libros y a la noche Valentin y yo fuimos al Restaurant Inglés a ce-

(Con't, en la Pag. Sig.)

El Diario Personal...

(Con't. de la Pag. 173)

nar o mejor a comer. Nos sirvieron bastante bien en la comida y de allí salimos bastante satisfechos. A la tarde esta estuvo aquí Graciano.

7. Lunes—

(1) Para papel Causon. ,25

Este día no se señala más que por el sermón que nos ha echado el Profesor de Griego por la insubordinación de los estudiantes.

(2) Ni Pereda ni Encina fueron a clase.

8. Martes—

(20) Clases de griego, paysage, figura y perspectiva. Concluiré dos dibujos—

No se ha gastado nada.

Un señor quiso tener conferencias conmigo—

(21) Lete empieza a ir a clase y a ser puntual en sus citas.

Encontré a Ruíz que me dijo que si se presentaba alguno para pagar los gastos del Círculo se le haría presidente.

9. Miércoles—

Sin gastar ni un céntimo

Clases de griego; mi paysage lo he terminado como mi dibujo de figura.

Iba a comprar un atlas histórico de Lesaje, pero estaba tan roto que aquello era una miseria.

10. Jueves—

(3) Recibí dos cartas una de tío Antonio 2 de Diciembre y otra de L 30 de Noviembre.

Te veste da Taimis ar ve soñ're y vim um gomet da tir ner efsedebtar.

11. Viernes—

El día pasó sin mas novedad que la visita de Aguirre, Antonio y mi encuentro con el repartidor.

Fuí a clase y allí encontré a Pereda.

12. Sabado—

Baño 2
Teatro de la Comedia... .. 2,10
Un plato 50
Un periódico y un refres-

La Guerra, La Masoneria y...

(Con't. de la Pag. 167)

como instrumento de política nacional no se haga uso de la guerra.

La constitución de los Estados Unidos de América no contiene preceptos explícitos como los nuestros en este respecto. Pero, se ha sentado por el más alto tribunal de justicia en aquel país, que éste es el espíritu que informa su constitución. Y así se ha dicho en el asunto de FLEMING vs. PAGE (9 HOW. 614) que el genio y el carácter de las instituciones americanas son de paz y que el poder delegado al Congreso para declarar la guerra no ha sido delegado con el mero objeto de agredir o conquistar territorios para fines de expansión territorial, sino solamente para vindicar con las armas los derechos de su pueblo y los de sus ciudadanos. Y aún en la adquisición de las Islas Filipinas, el Tribunal Supremo de América no ha considerado que la guerra por ella emprendida ha sido una guerra de conquista, pues, en el asunto de FOURTEEN DIAMOND RINGS vs. UNITED STATES (183 U. S., 178), al hablar de la adquisición de estas Islas, dijo que la soberanía que ella adquirió sobre las mismas ha sido en virtud de la soberanía cedida a ella por España en virtud del Tratado de París y que este tratado fué un incidente de la guerra en que América se vió envuelta con España para defender los derechos de sus ciudadanos y del Estado.

Vamos a traducir aquí al castellano lo que se dijo en ambos asuntos para beneficio de nuestros lectores.

En el asunto de FLEMING vs. PAGE (9 How. 614) se dijo taxativamente por dicho alto tribunal: "El genio y carácter de nuestras instituciones son de paz, y el poder de declarar la guerra no fué conferido al Congreso para fines de agresión y engrandecimiento, sino para que el gobierno central pueda vindicar por medio de las armas, si fuera necesario, sus propios derechos y los de sus ciudadanos. Una guerra declarada por el Congreso nunca puede presumirse, por tanto, que se hace para fines de conquista o adquisición de territorio; una declaración de guerra tampoco implica un poder conferido al Presidente para exten-

der los límites de los Estados Unidos mediante subyugación del país enemigo. Estados Unidos, es verdad, puede extender sus límites por medio de conquista o de tratados, y puede exigir la cesión de territorio como una condición para el establecimiento de la paz, a fin de indemnizar a sus ciudadanos los daños por ellos sufridos, o de reembolsar al gobierno los gastos de guerra. Pero esto sólo puede hacerse por el que tiene el poder de celebrar tratados o el poder legislativo, y no es parte del poder conferido al Presidente para declarar la guerra. Su deber y su poder son puramente militares. Como comandante en jefe, él tiene la facultad de dirigir los movimientos de las fuerzas navales y militares puestas por la ley bajo su mando, y de emplearlas en la forma que le parezca más efectiva para hostigar, conquistar y sojuzgar al enemigo. El puede invadir el territorio enemigo, y someterlo a la soberanía y autoridad de los Estados Unidos. Pero sus conquistas no extienden los límites de esta Unión, ni la operación de nuestras instituciones y leyes va más allá de los confines previamente fijadas por el poder legislativo."

Y en el asunto intitulado FOURTEEN DIAMOND vs. UNITED STATES (183 U. S., 178) el referido tribunal dijo lo siguiente: "La soberanía de España sobre Filipinas y la posesión en concepto de dueño había existido por muchos años antes de la guerra con los Estados Unidos. El hecho de que ha habido insurrecciones contra ella... no afectó la validez de su título. Ella cedió las Islas a los Estados Unidos, y el cesionario al aceptarlas tomó todo lo cedido, y no menos. Aún cuando aquellos que se rebelaron contra España siguieron siendo rebeldes contra los Estados Unidos, el título y la posesión legal de éstos no quedó afectada. No creemos que se pretende que al continuar las hostilidades, el gobierno trató de subyugar al pueblo de un país extraño, sino, por el contrario, que trató de mantener el orden y suprimir la rebelión en territorio de los Estados Unidos."

Tal como aparece redactada nuestra constitución filipina, los tribunales de justicia no tendrán necesidad de hacer una declaración de jurisprudencia para aclarar alguna duda sobre esta cuestión. Nuestra constitución ha sido muy previsora y no ha querido abandonar a los tribunales la declaración de estos principios. Ella misma los ha dado vida en sus páginas luminosas.

Así que al consagrar la constitución filipina estos preceptos ha consagrado también principios e ideales masónicos.

co 35
A. Figueroa para E. P... .. 1

Estuve en el teatro y me divertí mucho con las piezas de el Octavo no Mentir y un Año Más. No fuí a casa de Dn. Pablo.

El profesor de Clínica Médica me encomendó un enfermo del No. 10.

(Se Continuará)

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