

The Cable Bond

Vol. XV

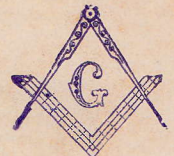
Manila, P. I., March, 1938

No. 10

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

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

A PRACTICAL CRUSADER



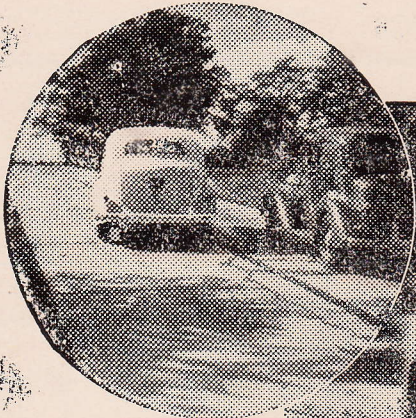
Right Wor. Bro. John Robert McFie, Jr.

JUNIOR GRAND WARDEN

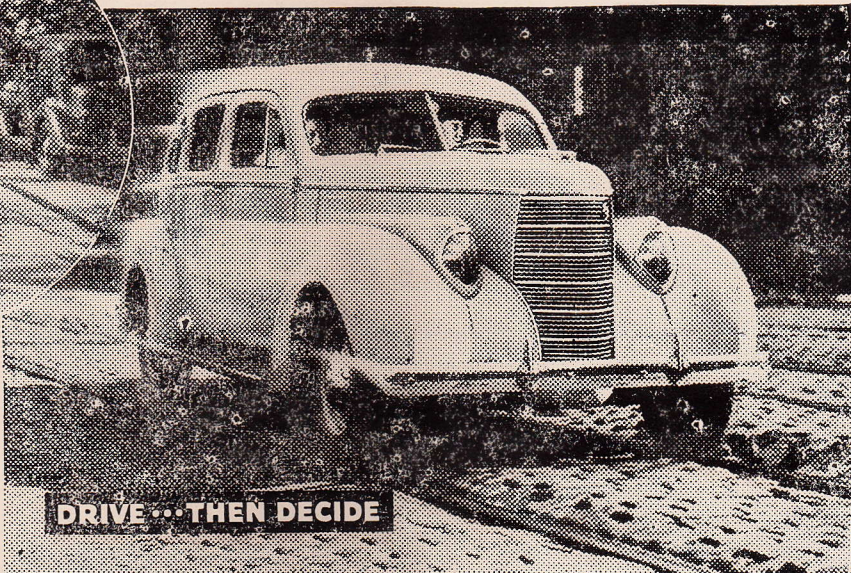
(An interview with him appears in the Spanish section of this issue)

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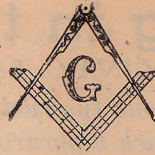
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THE CABLETOW



A Masonic Journal Published Monthly by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the Interest of Its Constituent Lodges
Entered as Second-Class Matter at the Post-Office of Manila, P. I.

Business Manager: PABLO SAMSON

Payments for advertisements should be made to THE GRAND LODGE OF THE PHILIPPINE ISLANDS

Address all communications to THE CABLETOW, Office, Plaridel Masonic Temple, 520 San Marcelino, Manila—P.O. Box 396
All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to *The Cabletow*, their subscriptions being paid by their respective Lodges. Subscription price for others: ₱3.00 (\$1.50) Per Annum

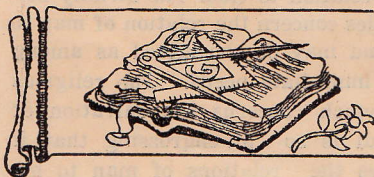
THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 102 Lodges (25 in the City of Manila), with approximately 5,250 Master Masons. It is the only sovereign Grand Lodge in Asia that is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles. The present elective Grand Officers are: Grand Master, Jose Abad Santos; Deputy Grand Master, Clark James; Senior Grand Warden, Jose de los Reyes; Junior Grand Warden, John Robert McFie, Jr.; Grand Treasurer, Vicente Carmona, P. G. M.; Grand Secretary, Teodoro M. Kalaw, P. G. M. Grand Lodge meets on the fourth Tuesday of January each year.

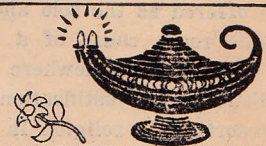
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Manila, P. I., March, 1938

No. 10



Editorial



CORNERSTONE OF OUR DEMOCRACY

LAST month, or more exactly on February 8, 1938, the Filipinos observed the third anniversary of the adoption of their Constitution. The event should be to them a dedication whereby they may renew their faith in the document that constitutes the framework of their legal existence.

These order and organization that mark the conduct of our national affairs today—these are the result of that fundamental law which three years ago was adopted by the Philippine Constitutional Convention after mature deliberation by the best minds of our country.

It has been more than a framework of legal organization; it has been, besides, a creative force in our collective life and a stimulus to the growth of the tree of Democracy planted here

by America forty years ago. Our Constitution was not born for death, in its provisions are ideas that are immortal.

A great deal of those ideas are Masonic, minds of our Fraternity took great part in their formulation; therefore, most of those ideas constitute at this moment the very Bible of our philosophy and it is our duty as Freemasons to see that they are perpetuated for the security of our own Institution.

The Constitution is our own safeguard against the onslaughts of Bigotry; if we stand by it, Fascism cannot come our way. We should make it our duty all the time to see that it is respected because thereby we would be preserving the very cornerstone of our democracy—the only system compatible with the ideals of Freemasonry.

Religious Teaching in the Public Schools

By PAULINA C. LUCAS

(Editor's note: The subject of compulsory religious instruction in the public schools being the burning question of the day, the following article which appeared in a recent issue of "The Philippine Teacher's Digest" is reproduced not only for the mastery of its arguments, but because its views are shared by every true Mason.)

Knowledge may help an individual in understanding a situation but it cannot in and of itself guarantee good conduct. Religious teaching *per se* may influence conduct but it can not insure a moral life. As most people live in the emotional realm much more of the time than they do in the rational realm, religion has been given its place among the agencies for social control.

The Filipino people, as a whole, are religious. The great number of churchgoers attending church service on Sundays and holidays is an evidence of the ever-increasing religious fervor among our people. If there is anything wrong with the present trend of events in our social life, it is believed that religion is not to blame nor should religion be offered as the sole and last remedy. The root cause of a social evil must be sought somewhere else. There is little or no justification for haste in resorting to religion in dealing with a situation which is neither hopeless nor serious.

The persistent efforts emanating from certain quarters to make religious teaching an integral part of the public school curriculum should be studied with great care and wisdom. The question is no longer whether religion is an energizing and motivating force but one which involves a host of other equally important considerations.

Our Constitution guarantees religious freedom to each and every individual, old and young alike. The moment sectarian religion is taught as an integral part of the public school curriculum, it automatically becomes a function of the State by virtue of the official or governmental sanction which is inherently authoritarian and compelling. A serious mistake has already been committed in permitting the use of school buildings outside of school hours for religious teaching because it gives the church opportunity to compel the young and immature minds to accept blindly a faith which their souls may not now or later crave for. If the intervention of teachers and school officials is made a definite and specific requirement, as contemplated,

the result would be that pressure would be brought upon the pupils. If religious freedom means freedom to worship God in the way a person pleases and to accept beliefs which to him appear most reasonable, it is clear that the government should not permit the religious indoctrination of the youth.

If religion is taught side by side with the secular subjects, no one can tell, not even the fervent adherents and advocates of the plan, what its effects would be on the young minds. We may be willing to concede that a child's idea of his Creator is shaped by the influence of the church. The question is: "Should this idea be permitted to prevail over and above the ideas created in him as a result of the teaching of the secular subjects?" Should this view ever be accepted, then religious influence would permeate the teaching of the secular subjects. If the pupil's religious idea will ultimately determine his conduct of life, will this type of conduct be made the accepted goal of public education as conceived and approved by the State? Public education will then no longer be a function of the State because by accepting the plan the State surrenders its inherent right to educate the youth to its ideals. And it is hardly conceivable that the church would permit itself to be used as an instrument for the attainment of the ideals of the State.

There seems to be a great deal of confusion in the minds of those who advocate making religion the basis of morality. Morality is not religion because morality is based on the *mores*, those common practices which men have found to be best conducive to human welfare or to the welfare of the group. These *mores* are subject to change because they have to keep up with the new needs and demands resulting from changes in our social life. They comprise a large part of the content of the secular subjects taught in the public schools. Viewed from the standpoint of religion, the *mores* may be either good or bad. But from the standpoint of the community, they are practices which are considered

desirable. While *mores* are dynamic, religion must of necessity be static and finality must remain its outstanding characteristic. Should religious faiths and dogmas be modified to suit the changing world? Or should our *mores* be changed to conform to the dictates of the church? As religion represents the absolute good, it is evident that the church cannot be expected to adjust itself to the new social needs and demands. If the very social life of the community shall be shaped so as to conform to the religious ideals, sovereignty will no longer reside in the people and the principle of self-determination will be destroyed.

Moral behavior relates to details which may appear unessential when placed side by side with the doctrine of man's relation to God. The strictly moral duties concern the relation of man to man and may be considered as among man's immediate needs. The religious duty which concerns the salvation of the soul is so all-engrossing that it obscures the relations of man to his country or to society. The values which religion reveals and exalts are values for the soul and to measure them by the common earthly standards will be ridiculous. As a glaring example of this conflict, the compulsory-military-training proviso of our Constitution may be cited. Section 2, Article II, of the Constitution provides "The defense of state is a prime duty of the government, and in the fulfillment of this duty all citizens may be required by law to render personal military or civil service." This constitutional mandate cannot be carried out once it is displaced by the religious idea of the universal brotherhood of men.

In the history of Christianity, the beggar who is the symbol of the true annulment of the secular world has been considered as the nearest approach to the divine life. The public schools have adopted educational objectives which meet the needs and purposes of a democratic society. To be socially efficient, one should not be contented with being merely good; he must be good for something. This some-

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Religious Teaching in the Public Schools

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thing, in the words of John Dewey, involves capacity to live as a member of society so that what he gets from living with others balances with what he contributes. Improvement of life in this world rather than its renouncement constitutes the main challenge to public education of to-day.

It is but natural that a truly religious man should regard the welfare of his soul more than he should the welfare of the flesh and in case of incompatibility between his religious duties and his duties to society that he should sacrifice the latter. It is obvious that religious teaching may ultimately produce a type of citizen that is indifferent to his social and political obligations, thus undermining the foundation of democracy. Rousseau viewed this tendency as anti-social in its influence, for it detracts man from the life of this world and makes him indifferent to the welfare of the group, as well as neglectful of his civic duties.

The political state was originally founded on justice. In accordance with the secular concept of justice, a crime should be punished because it is detrimental to social welfare. Penal laws have been adopted so that proper and just punishment may be meted out. Religion also regards crimes as sins. The difference between the secular and the religious concept is that in the secular sense, a crime can be measured and punished, while a sin is infinite and no finite punishment, no matter how just, can wash it away. Only repentance can free one from its effects. Repentance without punishment will do just as well as repentance with punishment. Also, we should bear in mind that our courts consider only overt acts, leaving aside the unexecuted intention of the criminal. Religion, on the contrary, regards and must regard dispositions and intentions whether executed or not. The courts do not absolve or free an accused on the ground that he has repented. The church has extended and does extend clemency to the wrong-doer who has repented. No further argument is necessary to show that the religious concept is more of a handicap than an aid in character building.

Another point of disagreement between religion and the secular sub-

jects lies in the methods of approach. The public schools train the mind in order to keep all its desirable powers awake and assertive. The pupil from the very beginning is made to develop a critical and questioning attitude; faith is to remain dormant as much as possible. Democracy demands such type of training for, without it, there can be no sound and dynamic public opinion. Progress in science also depends upon this attitude of the mind. In religious teaching, the reverse is quite true. Faith in religious authority is to be the chief organ and the critical faculty of the intellect is to be kept subordinate. We cannot avoid the fact that the analytic mind is necessarily hostile and skeptical in its attitude towards religious truths, but it is, nevertheless, a habit of thought needed by democracy and essential to the advancement of science. It seems obvious that to bring in a lesson of religious dogmas just succeeding a lesson in social science or physical science will result in a confusion of ideas. On one hand, such mingling of religious and secular instruction on the school program is apt to cultivate habits of flippant and shallow reasoning on sacred themes, thus sapping the very fundamentals of piety. On the other, there is nothing to prevent the influence of the dogmatic tone of the religious lessons from creeping into the secular recitation and driving critical acuteness and independence of thinking out of the mind of the pupil. Many profound thinkers believe that the immature intellect of the youth should not be permitted to drag the sacred themes before the bar of critical judgment. The child is not able to grasp the rationality of the religious dogma which requires as a rule the deepest speculative culture. Utmost care should, therefore, be taken to surround religious instruction with the proper atmosphere. The religious themes should be approached through such solemn preparatory exercises as practised in connection with religious ceremonials. The time and the place should be made to assist rather than distract the desired religious impression.

Another factor of no little importance is the segregation of pupils according to their parents' religious beliefs which without doubt will be respected. To free the individual pupils from possible contamination by others professing other beliefs, the segregation must necessarily stress religious differences. The possibility of fanaticism and bigotry is great. *"I am one of the sheep and my neighbor who attends the other class in religion is one of the goats. If God hates my neighbor, it is wrong for me to love him. If, by bodily suffering, his soul may be saved the power is merciful that inflicts it."* Religious tolerance, one of the contributions of modern civilization, is thus endangered.

There are those who advocate the elimination of sectarianism by basing religious instruction and discussions on the Bible. The chief difficulty lies in the fact that every one can find in the Christian Scriptures practically what he seeks. Every religious sect gives the interpretation which best suits its religious tenets and dogmas. These books are not, in contrast with the Koran, the product of any one mind or time but the product of eight centuries and of several men. To harmonize the different views, inference and implications from the Bible is a task which is humanly impossible.

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The Most Worshipful Grand Master's Official Visitations

Sarangani Lodge No. 50

(Davao, Davao)

On October 27, 1937, the Most Worshipful Grand Master Joseph H. Alley arrived in Davao City, in company with Wor. Bros. Colonel H. Gilhouser (45), Vicente Oledan (68), Bros. Edilberto Mendoza (110), and Tomas de Guzman (60). A committee composed of members of Sarangani Lodge met the party at the Cotabato-Davao boundary. On the night of the visitation Bro. Regino Tomen, a Fellowcraft of the Lodge, was raised to the Sublime Degree of Master Mason by a team made up of the following: first section—W. M., Bro. Hilarion Cabrera; Senior Warden, Bro. Telesforo I. Alfel; Junior Warden, Bro. Eugenio B. Cauilan; Senior Deacon, Bro. Roman Tesoro; Junior Deacon, Bro. Eugenio Durante; Senior Steward, Bro. Emilio Cabrera (35), and Junior Steward, Bro. Alejandro Hernandez. Second section—K. S., Bro. Hilarion Cabrera; H. T., Bro. Edilberto Mendoza (110); F. C. 1, Bro. Constancio Sasedor; F. C. 2, Bro. Mariano Mendoza; S. D., Bro. Eugenio B. Cauilan; M. T. 1, Bro. Federico Opada; M. T. 2, Bro. Telesforo Alfel; M. T. 3, Bro. Roman Tesoro; Charge, Wor. Bro. Amado F. Cortes.

Speeches were delivered after the work. The Grand Master spoke, among other things, of the difficulties in which our brethren in China now find themselves and the difficulties which the Fraternity is bound to encounter in the world under prevailing conditions. Wor. Bro. Gilhouser (45) delighted the brethren with reminiscences of his travels in Davao when the greater part of what now thriving towns were still dense forests. Wor. Bro. Oledan (68), in behalf of his Lodge, thanked our Lodge for the cordial welcome accorded the party of which he was a member. Bro. Edilberto Mendoza (110) also thanked the Lodge for the warm reception accorded the party at the hall, and took the opportunity to thank the Lodge in general, and Wor. Bro. Celestino Chaves in particular, for his assistance in installing the officers of Kutang Bato Lodge No. 110 in January, 1936. Response to these speeches was made by Wor. Bro. Chaves, who paid a special

tribute to Wor. Bro. Gilhouser for the latter's assistance in the organization of the Lodge and in the development of Davao.

Thanking Bro. Hilarion Cabrera, acting Master of the Lodge, for the good time they had through his efforts, the Grand Master's party left for Cotabato the following morning.

Dagohoy Lodge No. 84

(Tagbilaran, Bohol)

Twenty-seven members, and eleven visiting brothers were present when Dagohoy Lodge No. 84 received M. W. Joseph H. Alley, Grand Master of Masons in this Jurisdiction, on November 6, 1937.

The Lodge was opened at 2:30 p.m. and after proper deliberation it was called from labor to refreshment. Then the brethren marched to the new Masonic Cemetery, about two kilometers away from the Lodge Hall, for the dedication ceremony.

The Officers and participants in the ceremony were:

Bro. Catalino Castillo, as Worshipful Master; Bro. Jose Ma. Paredes, as Senior Warden; Bro. Eugenio B. de Jesus, as Junior Warden; Bro. Pio C. Castro, as Chaplain; Bro. German Yap, as Master of Ceremonies, Bro. Servilliano Derikito, as Treasurer; Bro. Arturo Fortich, as Secretary; Bro. Casimiro B. de Sagun, as Senior Deacon; Bro. Anacleto Sevilla, as Junior Deacon; Bro. Nicolas M. Roxas, as Senior Steward; Bro. Felcistrino Maisog, as Junior Steward; Bro. Claudio Butalid, as Bible Bearer; Bro. Remigio Ramirez, as Incense Bearer; Bro. Luciano Borja, as Acacia Bearer;

Bro. Nicanor Velez (40) as Organist, and Bro. Vicente Alferez, as Tiler.

During the ceremony a violin solo was rendered by Jose T. Jimenez, son of Bro. I. D. Jimenez, P.M. (84). The music was followed by speeches. The closing address was delivered by M.W. Joseph H. Alley.

Immediately following the dedication ceremonies, a 'J. H. Alley tree' to mark the spot where he was when the dedication took place on the occasion of his official visitation to Dagohoy Lodge No. 84, Nov. 6, 1937, was planted.

When the Lodge was called from labor to refreshment, the members and friends of the Master of the Lodge repaired to the residence of W. Bro. Ogan (61) to partake of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy offered by the W. Master.

At 8:00 P. M., and at the sound of the gavel in the East, the Lodge was called again for the official visitation. After receiving the visitor and his party in due form, the Worshipful Master welcomed them and then declared an "Open Forum" preceded by his short talk on good attendance, harmony and cooperation, finance and dues, and plea for the creation of a branch hospital for crippled children in the Southern Valley of the Philippines.

At the open forum the following visitors spoke: W. Bro. Marcial Borromeo (30), W. Bro. Col. H. Gilhouser (45), W. Bro. Valeriano Segura (30), W. Bro. W. C. Ogan (61), W. Bro. Timoteo Quimpo (40), W. Bro. Frank Lombardo, P.M., (84) who welcomed the visitors and told the brethren of his happiness to see the Grand Lodge visitors.

The most Wor. Grand Master Alley was the last to speak. He spoke on the following points: His inability to visit this Lodge last year, problems of the Lodges in the Philippines, problems of the China Lodges, the Plaridel Temple financial question, the Masonic Boys' Dormitory, laying of the cornerstone in Kawit, Cavite, visits made to China Lodges, the Cemetery Dedication, his visits to other Lodges in the Jurisdiction, Masons' appointment to high government posts, the ideals, duties, and creed of a true Mason, and

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The Most Worshipful Grand Master's Official Visitations

(Continued from page 406)

the little possibility of establishing a branch hospital for crippled children in the Visayas.

During the open forum Bro. Jose T. Cortes (48) raised the question of dual membership, Wor. Bro. Lecaros the question of life membership fees, and Bro. Claudio Tutalid the existence of the Supreme Being and the letter "G." All these questions were answered in the most satisfactory manner by the presiding M. W. Grand Master.

Pangasinan Lodge No. 56

(Dagupan, Pangasinan)

The Most Worshipful Grand Master John H. Alley, accompanied by Wor. Bro. Eduardo L. Claudio (35), came to Dagupan, Pangasinan, by special car from Manila and arrived at the Pangasinan Temple at 6:30 p. m. on Dec. 1, 1937, where several brethren of Pangasinan Lodge No. 56 and Agno Lodge No. 75 were waiting to welcome them. Right Wor. Bro. Clark James, Senior Grand Warden, was also present, but begged to be excused because he had several visitors at his home for his birthday party. He invited the Most Worshipful Grand Master, Wor. Bro. Eduardo L. Claudio, and the other brethren to attend his party after the Official Visitation.

Wor. Bro. Delfin Ramirez, Worshipful Master of Agno Lodge No. 75, spoke of the present condition of his Lodge which does not have a temple and counts only with a dozen members. He said that he was glad that a great majority of them were present to welcome the Most Worshipful Grand Master and his party. He also said that he endorsed the suggestion of the Master of Pangasinan Lodge No. 56 against religious instruction in the public schools.

Wor. Bro. Eduardo L. Claudio (35), thanked the brethren for the cordial reception accorded them.

The Grand Master expressed in glowing term his joy to be with the brethren of the two Lodes again and thanked them for the cordial reception accorded him. He said, however, that he intentionally came late to the gathering because he did not wish to bother the brethren unlike what happened last year in the beautiful and fantastic Hundred Islands of the province of Pangasinan.

Grand Master Alley told the brethren that there is a movement afoot regarding religious instruction in the public schools, and there is a tendency to have a one-man government like Japan, Italy, Germany, and Russia. In all of these places, he declared, Masonry has been abolished because it is against dictatorship. All these odds cannot be fought very well in Manila, but they can be fought in the provinces, he said; and so that the fight be strong and effective we need strong men to direct Lodges.

All brethren repaired to the Dagupan Hotel where a banquet was tendered in their honor at 8:30 p.m.

Mabini Lodge No. 39

(Aparri, Cagayan)

Most Wor. Bro. Joseph H. Alley and party, accompanied by Wor. Bro. Baldomero Perez from Laoag, Ilocos Norte, arrived at Aparri, Cagayan, on Dec. 5, 1937, at 10:00 o'clock, P.M. They were met at Alilino, six kilometers from Aparri, by a delegation of brethren of Mabini Lodge No. 39. They were conducted to the Cagayan Hotel where proper accommodations had been prepared for them.

At 8:00 o'clock, A.M., the following day, some brethren of Mabini Lodge No. 39 headed by Wor. Bro. Baldomero Perez and Bro. Marcelino Benavides took them around to as far as Lallo on sight-seeing.

At 6:00 o'clock, P.M., Mabini Lodge No. 39 was opened in the 3rd degree of Masonry. M.W. Joseph H. Alley, Grand Master, accompanied by members of Grand Lodge, was then received and conducted to seat in the East with grand honors. Wor. Bro. Baldomero Perez, W.M. of the Lodge, delivered a speech of welcome. He then told the M. W. Grand Master that Bro. Antonio E. Foz, a Fellowcraft, had been prepared to receive the sublime degree of M. M.

After the newly obligated brother, the following brethren addressed the Lodge:—Bro. Hiram T. Kalata of Mabini Lodge No. 39, Wor. Bro. Eduardo L. Claudio of Batangas Lodge No. 35, Wor. Bro. Vicente S. Narciso of Sarangani Lodge No. 50. M.W. Bro. Joseph H. Alley, the last to speak, suggested the importance of having

resident brethren affiliate to the Lodge in the place wherein they reside in order that they may not lose interest in Masonry.

Tamaraw Lodge No. 65

(Calapan, Mindoro)

At 6:30 in the evening on December 11, 1937, Tamaraw Lodge was officially opened in due form to receive the Most Wor. Grand Master and his party. Grand Master Alley was given a copy of the program. Then through the suggestion of the M. W. Grand Master work on the Third Degree on Bro. Vicente Bernardo, a Fellow-craft, was put in order. The first section was given by the local team; the second section by the visiting brethren, with the three stations occupied by Most Wor. Grand Master Joseph H. Alley in the East, Wor. Bro. Marciano Evangelista in the West, and Bro. Mariano Manaligid of Isabela Lodge No. 60 in the South. Under the guidance of Wor. Bro. Pablo Samson the floor work was almost perfect.

After the work speeches were delivered. Wor. Bro. Eladio G. Castro, Master of the Lodge, delivered a brief stirring speech of welcome. Bro. Jose Sangalan, youngest Master Mason at the time on the rolls of Tamaraw Lodge, spoke in behalf of the Lodge, his address proving very comprehensive and interesting. Wor. Bro. Marciano Evangelista of Batangas Lodge No. 35, Inspector, spoke on brotherly love, relief, and truth. The last to speak was the Most Wor. Grand Master, who enlightened and inspired the members of the Lodge regarding their duties and obligations as Masons. The Lodge then closed its business and the brethren partook of supper in the ante room of the Lodge Hall. After supper the Most Wor. Grand Master related his experiences in China. Of great interest was his impressions of the zeal and interest of our brethren in China in keeping their Lodges at work despite the present turmoil there. His interesting narration was cut short when the S. S. Soliman announced

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The Most Worshipful Grand Master's Official Visitations

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its departure. It was 12:45 A.M. when the party finally sailed.

Biak Na Bato Lodge No. 7 (Manila)

On Saturday evening, January 8, 1938, Grand Master Joseph H. Alley, accompanied by some members of Grand Lodge, made an official visitation to No. 7 at the Philippine National Bank Bldg. (formerly Masonic Temple) on the Escolta. The G. M. was received with Grand Honors as usual by the Officers and members of the Lodge and conducted by the Master of Ceremonies to a seat in the East. On the same occasion, the newly elected and appointed Officers of the Lodge for 1938 were inducted into office, V. W. Bro. Felipe Tempongko and W. B. Gregorio E. José acting as Installing Officer and Master of Ceremonies, respectively.

The following were installed: Bro. Ismael S. Zapata, W.M.,—Bro. Marcos G. Garcia, S.W., Bro. Juan Mallari, J.W.,—W. Bro. Lino Gutierrez, Treas., Bro. Santiago de Dios, Sec.,—W. Bro. Ignacio G. de Tobar, Chap.,—W. Bro. Remigio del Rosario, M. C.,—W. Bro. José Salumbides, S.D., Bro. Elias L. Ruiz, J.D., W. Bro. Bartolome R. del Rosario, S.S.,—W. Bro. Paulino Perez, J.S.,—Bro. Tomas Navarro, Org.,—and Bro. Melecio de Leon, Tiler,

The Past Master's Jewel was presented to the outgoing master by V. W. Bro. Felipe Tempongko. Speeches were delivered by the outgoing and incoming Masters of the Lodge. Most Wor. Bro. Joseph H. Alley was the last to address the brethren, after which a musical program followed.

Lunch was served by the Plaza Lunch where Wor. Bro. Jose Salumbides (Joe) P.M. of the Lodge is employed as manager.

Primera Luz Filipina Lodge No. 69 (Kawit, Cavite)

Primera Luz Filipina Lodge No. 69, initiated Mr. Bonifacio S. Gutierrez on the evening of New Year day, January 1, 1938, at Binakayan, Kawit, Cavite.

At the same time it held its stated meeting for the month of January, 1938, and installed the Officers for the ensuing Masonic year.

The conferring of the First Degree of Masonry on Mr. Gutierrez was fairly impressive, the ceremonies terminating at 7:30 p. m. Then the brethren partook of a succulent dinner prepared by Wor. Bro. Florentino Bautista.

At 8:00 p. m. the Lodge resumed its labor for its stated meeting for the month of January, 1938, and immediately after proceeded to install its Officers for the ensuing Masonic year. Wor. Bro. Mariano M. Ilano was designated as Installing Officer and Wor. Bro. Mariano M. Chico as Master of Ceremonies. The Officers installed were:

Abdon Manapat, Worshipful Master; Francisco Barzaga, Senior Warden; David Espinola, Junior Warden; Florentino Bautista, P. M., Treasurer; Pablo Samson, P. M., Secretary; Vicente Marquez, P. M., Chaplain; Jacinto Manapat, Marshal; Mamerto Solis, Senior Deacon; Esteban Rodriguez, Junior Deacon; Felipe Peregrino, Senior Steward; Vivencio Mabaso, Junior Steward; Baltazar Matro, Tiler.

The inaugural address of the incoming Master was delivered, followed by short remarks by Wor. Bro. Ruperto Punzalan, the outgoing Master, who expressed his gratitude for the wholehearted support of the brethren during his term. Then Wor. Bro. Vicente Marquez read a very well prepared lecture on the duties of a Mason with special emphasis on the necessity of attending Lodge meetings. Thereafter Wor. Bro. Filemon de Dios, Bro. Francisco Barzaga, and several others commended the meaning and purpose of the lecture of Wor. Bro. Marquez.

At 10:00 o'clock p. m., when the Lodge was about to close, the M. W. Grand Master, Joseph H. Alley, accompanied by some members of Grand Lodge, came and sought admission. After the usual ceremonies of the reception, the Master called on the following brethren to speak:

- (a) Wor. Bro. Pablo Samson, Secretary of the Lodge.
- (b) V. Wor. Bro. Julian C. Balmaseda (51), Inspector of Lodge.
- (c) Wor. Bro. Isaias Garcia, outgoing Master of Muog No. 89.

(d) Wor. Bro. Albert E. Tatton, outgoing Master of Minerva No. 41.

(e) M. W. Bro. Joseph H. Alley, Grand Master.

The Lodge was closed at 12:00 midnight, the brethren partaking of light refreshments after the meeting. The Tiler's register showed that there were 31 brethren present, 23 members of the Lodge and 8 visitors from different Lodges.

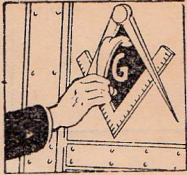
The brethren of the Lodge were gratified at the surprise visit made by the M. W. Grand Master, because the Lodge was after all officially visited, despite the fact that the scheduled official visitation at Bacoor on December 29, 1937, in conjunction with Pintong Bato Lodge No. 51, had been indefinitely postponed.

Mount Mainam Lodge No. 49 Zapote Lodge No. 29

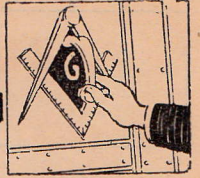
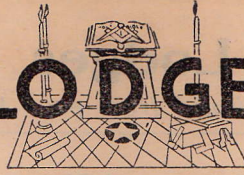
Mount Mainam Lodge No. 49 and Zapote Lodge No. 29 held a joint meeting at Naic, Cavite, on Saturday, January 15, 1938, at 8:00 p. m., for the purpose of receiving M. W. Grand Master, Joseph H. Alley. The Presiding Master, Wor. Bro. Guillermo del Rosario, Master of Mount Mainam Lodge No. 49, delivered a short address welcoming the distinguished visitors, and then called on the following brethren to address the Lodge:

- (a) Wor. Bro. Francisco Bonifacio, Master of Zapote Lodge No. 29.
- (b) Wor. Bro. Matias S. Manalo (49), Inspector of Zapote No. 29.
- (c) Wor. Bro. Luis Litonjua (29), Inspector of Mt. Mainam No. 49.
- (d) Wor. Bro. David Weismann, Master of Muog Lodge No. 89.
- (e) Bro. Gregorio Magsaysay, Senior Warden of Zapote No. 29.
- (f) M. W. Bro. Joseph H. Alley, Grand Master

After the reception of the Most Wor. Grand Master, the Lodge was closed at 10:00 p. m., and the 40 M. M. present enjoyed the interesting session. There were picture taking and light refreshments after the meeting.



WHAT OUR LODGES ARE DOING



Pinagsabitan No. 26

(Santa Cruz, Laguna)

On the evening of Saturday, January 8, 1938, Pinagsabitan Lodge No. 26 installed its officers for the current year. Wor. Bro. Vicente O. Garcia, P.M. (72) was the Installing Officer and Wor. Bro. Vicente C. Reventar, P.M., the Master of Ceremonies.

The new officers installed were as follows: Wor. Master, Wor. Bro. Warner Schetelig, Senior Warden, Bro. Marciano A. Diaz, Junior Warden, Bro. Exequiel Evidente, Treasurer, Bro. Ignacio V. Noble, Secretary, Wor. Bro. Juan Calcetas, P.M., Chaplain, Bro. Raymundo Elchico, Marshal, Bro. Numeriano Millonado, Senior Deacon, Bro. Cesar A. Reyes, Junior Deacon, Bro. Nicasio K. Galipot, Senior Steward, Bro. Primo Carmona, Junior Steward, Bro. Vicente M. Roxas, and Tiler, Bro. Paulino G. Agra.

After the installation, Wor. Master Schetelig gave a brief talk. Mrs. Ignacio V. Noble, wife of our new Lodge Treasurer, helped enliven the program by singing a classical piece. Wor. Bro. Vicente O. Garcia, P. M., gave a short speech. The program was concluded with a ball, and refreshments.

Balintawak No. 28

(Gumaca, Tayabas)

On January 15, 1938, the Officers of the Lodge were privately installed by Wor. Bro. V. A. Tañafra, and Wor. Bro. Felipe de Leon, as Installing Officer and Master of Ceremonies, respectively. Wor. Bro. Valencerina, Master; Bro. Pedro Luna, S. W.; Teofilo Olivera, J. W; Wor. Bro. Lim Hap, Treas; Wor. Bro. V. Tañafra, Sec; Wor. Bro. Eustacio Villafuerte, Chaplain; Wor. Bro. Simeon Estrada, Marshal; Wor. Bro. Romualdo Librauda S. D.; Bro. Marcos Amido, J.D; Bro. Mariano Veluz, S. S; Bro. Juan Sangco, J. S.; and Bro. José Principe, Tiler, are the new officers.

Ibarra No. 31

(Kawit, Cavite)

At a special meeting of Ibarra Lodge No. 31 held Wednesday evening, January 5, 1938, the elective and appointive

officers for the year 1938 were installed, M. W. Bro. Antonio Gonzalez, P. G. M., and Wor. Bro. Mariano Gonzalez, P. M., acting as Installing Officer and Master of Ceremonies, respectively.

Officers for the ensuing Masonic year are as follows:

Wor. Master, Gonzalo T. Vales, Sen. Warden, Antonio R. Rieta, Jun. Warden, Jose R. Villanueva, Treasurer, Angel Saqueton, P.M. (Re-elected) Secretary, Andres Polintan, P. M., Chaplain, Stewart W. Hays, Marshal, Pastor Olaes, Sen. Deacon, Francisco Roldan, P.M., Jun. Deacon, Pedro S. Dayrit, Sen. Steward, G. J. Caspenca, Jr., Jun. Steward, Maximino M. Pulido, Tiler, Ambrocio S. Rieta (Re-appointed) Custodian of the Work, Teodorico A. Jimenez, P.M. (Re-appointed).

The inaugural address of Wor. Bro. Gonzalo T. Vales was received with applause by the brethren present.

A welcome address was delivered by Senior Warden Antonio R. Rieta. Other speakers were Bro. Ceferino Purisima, Wor. Bro. Francisco Llamado, Joseph Ramos, Very Wor. Bro. E. M. Master-son, and M. W. Bro. Antonio Gonzalez, P. G. M. Wor. Ramon Ramos, Inspector of this Lodge, delivered the greetings of the M. W. Grand Lodge.

A very good attendance was noted, especially by brethren from Manila and Cavite. Refreshments were served at the residence of Bro. Clemente Rieta. Wor. Bro. Dr. Teodorico A. Jimenez was the toastmaster.

Isarog No. 33

(Naga, Camarines Sur)

On Jan. 8, 1938, a private installation of new 1938 officers of Isarog Lodge No. 33 was held and followed with a banquet at Bicol Hotel.

Mabini No. 39

(Aparri, Cagayan)

On December 11, 1937, the last stated meeting of Mabini Lodge No. 39 during the year was held. At this meeting, the officers for the ensuing year were elected to carry on the work of the Lodge. The new officers are: Wor.

Bro. Candido Valera, Wor. Master; Bro. Pedro V. Salvado, Senior Warden; Bro. Lim Ching Tee, Junior Warden; Wor. Bro. Cecilio N. Ascaño, Treasurer; Wor. Bro. Leopoldo Resurreccion, Secretary; Wor. Bro. Ignacio Chua Pit, Chaplain; Bro. Hiram T. Kalata, Marshal; Bro. Antonio E. Foz, Senior Deacon; Bro. Antonio Que Hanko, Junior Deacon; Bro. Antonio R. de Guzman, Senior Steward; Bro. Martin Tan Boon Diok, Junior Steward, and Bro. Ignacio M. Reyes, Tiler.

On the evening of January 5, 1938, the Lodge installed the officers in public, dancing and refreshments following the ceremonies of installation.

At the instance of the new Wor. Master, Wor. Bro. Candido Valera, the brethren of Mabini Lodge No. 39 unanimously approved, at the first stated meeting of the year, that:—(1) there be a monthly reunion of the members, resident brethren and their respective families, on the afternoon of every fourth Saturday of the month; (2) at every reunion, there be some Masonic instruction and lectures; (3) for the entertainment of the brethren and their families, games be held such as pingpong, chess, mah-jong, etc., and (4) some library books be purchased.

Accordingly, on Jan. 22, 1938, the first monthly reunion was held. Despite the fact that the weather was rather bad, the reunion was well attended. Wor. Bro. Vicente S. Narciso, P. M. of Sarangani Lodge No. 50 and inspector of the Lodge, was assigned as the principal speaker. Due, however, to the fact that he had to depart for Manila for some important business in the early part of the day, his lecture had to be a read by Bro. Antonio E. Foz. A little "pancitada" was served.

In order to make the monthly reunions more attractive, the brethren are contributing library books and equipments. Bro. Pedro V. Salvado promised to give a table; Wor. Bro. Vicente S. Narciso, equipment for playing "poliana"; Bro. Lim Ching Tee has already given a set of "mah-jong," Bro. Hiram T. Kalata, a ping-pong set; and Wor. Bro. Ignacio Chua Pit, a set of checkers. Several library

(Continued on page 410)

What Our Lodges Are Doing

(Continued from page 409)

books have already been selected by some brethren to be ordered by them for the library. Judging from the present spirit of the brethren, the coming reunions are bound to be more successful.

Magindanaw No. 40

(Cagayan, Or. Misamis)

The first funeral services with full Masonic Honors witnessed in the Valley of Cagayan, Oriental Misamis, since 1912, took place on Feb. 1, 1938, when the late Bro. Emilio Pineda, one of the founders of Magindanaw Lodge No. 40, buried at the Masonic cemetery of Cagayan. The officers of Magindanaw Lodge No. 40, assisted by the Officers and members of Maranaw Lodge No. 111, officiated at the solemn ritual of interment.

The Sacred Roll showed the record of the late Bro. Emilio Pineda:

Born in Tondo, Manila, in 1875.

Age 63 at the time of death.

Initiated at Nilad Lodge in 1910.

Passed and Raised at Magindanaw No. 334 (now No. 40) in 1911.

Acted as Chaplain in 1912 when the late Wor. Bro. Fulgencio Pañgan, first Wor. Master of Magindanaw Lodge No. 334, was buried Masonically.

Participated actively in all activities of Magindanaw No. 334 until it became No. 40. Was Jr. Warden of the same at the time of its constitution as a Lodge.

Was Governor of Bukidnon in 1921-22.

Was the Sr. partner of the law office of Pineda and Pineda at Cagayan.

Around 60 members of the Fraternity and a host of friends attended the funeral. Mrs. Ernesto Fernandez sang "Dream Paradise," accompanied by Nene Socorro Shapit at the lodge organ. The choir of Carruth Dormitory also rendered a song.

Special thanks should be conveyed to Wor. Bro. F. Imperial Reyes, Bro. Tomas Cabili, Bro. Salvador T. Lluch, Bro. Miguel M. Bordeus, Bro. Marcelo T. Paiso, Bro. Bernardo, Bro. Padilla, Bro. Caños, Bro. Bunuan, Bro. Sy Ponso, and other members of Maranaw Lodge No. 111.

Sarangani No. 50

(Davao, Davao)

The Installation of the Officers of this Lodge for 1938 took place on the evening of January 6, in the Davao Filipino Club, with Wor. Bro. Pedro R. Santos, District Inspector, acting as Installing Officer, and Wor. Amado F. Cortes (11) as Master of Ceremonies.

The following brethren were installed:

Bro. Hilarion Cabrera, Master, Bro. Telesforo I. Alfelol, Senior Warden, Bro. Jose Madraso, Junior Warden, Bro. Vicente Guinoo, Treasurer, Bro. Eugenio B. Caulan, Secretary, Bro. Eligio C. Ureta, Chaplain, Bro. Roman Tesorero, Marshal, Bro. Eugenio Durante, Senior Deacon, Bro. Emilio Salcedo, Junior Deacon, Bro. Alejandro Hernandez, Senior Steward, Bro. Regino Tomen, Junior Steward, and Bro. Fderico Opada, Tiler.

Speeches were delivered by Wor. Bro. Celestino Chaves, P.M. and ex-Inspector of this Lodge; Wor. Bro. Hilarion Cabrera, the newly installed Master; and Bro. Telesforo I. Alfelol, Senior Warden. Refreshments and dancing followed.

Tamaraw No. 65

(Calapan, Mindoro)

The official visitation of the Most Wor. Grand Master Joseph H. Alley took place on December 11, 1937, on which occasion Brother Vicente Bernardo, a Fellowcraft, was raised to the sublime degree of Master Mason. This was the first time a Grand Master of Masons in the Philippine Islands conferred the Third Degree on a candidate of this Lodge.

The private installation of the officers and dignitaries for the Masonic year 1938 was held on December 25 in the Lodge Hall. The following were installed: Master—Bro. Eduardo Medina; S. W. Bro. Marcelo Velasco; J. W. Bro. Gorgonio Jacob; Treasurer, Bro. Jose Sangalang; Ssecretary, Bro. Doroteo Jacob. Wor. Bro. Laureano Escalada, P.M. of Bataan Lodge No. 104, acted as Installing Officer while Wor. Bro. Antonio L. Luna, P.M. of this Lodge acted as Master of Ceremonies. In connection with the installation Bros. Federico Castillo, and Mateo Rie-

go, Pinamalayan, Mindoro, were initiated into the mysteries of Freemasonry. After the work congratulatory speeches were delivered in honor of the newly installed officers. Brother Doroteo Jacob, the Secretary, presented Past Master Eladio G. Castor, a Past Masters' Jewel in the name of the Lodge, in recognition of his efficient administration as Master for two terms. Moved by the demonstration of gratitude of the Lodge, Bro. Castro rose and thanked the brethren for the honor bestowed on him.

High Twelve No. 82

(Manila)

The elected and appointed officers of High-Twelve Lodge No. 82 were installed at Plaridel Temple on the evening of January 8, 1938. Many members and visiting brethren with their friends attended. Right Wor. Wor. Jose Abad Santos, accompanied by Most Wor. Bro. Conrado Benitez and members of Grand Lodge, represented our Most Worshipful Grand Master.

A special installing team composed of Past Masters and honorary members of the Lodge ably performed the ceremony of installation, after which the newly installed Master, Wor. Bro. Gregorio Zamuco, the outgoing Master, and Right Wor. Bro. José Abad Santos addressed the Lodge. Most Wor. Bro. Conrado Benitez presented the Past Master's Jewel to Wor. Bro. Prisco N. Evangelista in behalf of the members of High-Twelve Lodge No. 82.

Refreshments were served during and after the dancing which lasted well after mid-night.

* * * *

Mount Huraw No. 98

(Cathalogan, Samar)

A Dispensation was granted by the the M. W. Grand Master, to elect the officers of the Lodge for the ensuing Masonic year 1938, the result of the election being as follows.

Worshipful Master, Bro. Dr. Gilberto C. Rosales (re-elected). Senior Warden, Bro. Dr. Francisco Tan, Junior Warden, Bro. Vicente Oreo, Treasurer, Bro. Tan Leong Kee, Secretary, Bro. Teodorico Noble (re-elected).

PERSONALS

Manila Lodge No. 1
(Manila)

On Feb. 21st, a baby boy was born to the charming wife of Bro. Field Marshal Douglas MacArthur. The boy will be named Arthur in honor of his great-grandfather and grandfather.

Membership in the Masonic Fraternity is a tradition in the MacArthur family, and it is said that the mother of our Field Marshal always carried the masonic apron of Major General Arthur MacArthur, the former military governor of the Philippines.

Nilad Lodge No. 12
(Manila)

Wor. Bro. Major Jose P. Guido, P. M., was appointed Chief of the Division of Investigation of the Department of Justice.

Balintawak Lodge No. 28
(Gumaca, Tayabas)

Last December, 1937, a robust baby was added to the family of Wor. Bro. Gregorio Valencia, Master of this Lodge.

Wor. Bro. Romualdo Libranda was, on January 1, 1938, inducted into office as municipal councillor.

Wor. Bro. Eustacio Villafuerte is now convalescing after a month's illness.

Bro. Agripino Escolano, Municipal Treasurer of Infanta, Tayabas, has attended our meetings, traveling on land and sea for nearly a day.

Pangasinan Lodge No. 56
(Lingayen, Pangasinan)

The wife of Bro. Basilio M. Cruz of H.E. Heacock Co. Inc. in Dagupan delivered a bouncing baby girl on Nov. 26, 1937. Both mother and child are doing well.

Right Wor. Bro. Clark James, Grand Senior Warden, observed his birthday at his home in Lingayen on Dec. 1st. After meeting the Most Worshipful Grand Master and party at the Temple, Bro. James left for Lingayen where he was joined by the Grand Master and his party and other brethren after the joint Official Visitation of Pangasinan Lodge No. 56 and Agno Lodge No. 75.

Bro. Cenon S. Cervantes came to Dagupan on Dec. 11, 1937, with Mrs. Cervantes and his only son. Bro. Cervantes attended the Lodge meeting and election of officers, he himself being elected Worshipful Master, while Mrs. Cervantes visited her friends. The morning after they returned to Cabanatuan, Nueva Ecija, where Bro. Cervantes is the Branch Manager of the Philippine National Bank.

Bro. Jacinto R. Abad, Assistant Chief Mechanic of the Pangasinan Transportation Company, is at present temporarily assigned in the Tarlac Branch of the company as Chief Mechanic.

Isarog Lodge No. 33
(Naga, Cam. Sur)

Bro. P. Elizan, Secretary of Isarog Lodge No. 33, Naga, Camarines Sur, is mourning the loss of his mother, Mrs. Rosa Quebral, who died of nephritis last December 11, 1937, at the age of 73.

Bro. P. Elizan had been assigned as Deputy Provincial Assessor of Camarines Sur for over 20 years. He had been transferred to Ragay as Municipal Treasurer effective January 1, 1938.

Mabini Lodge No. 39
(Aparri, Cagayan)

Wor. Bro. Baldomero Perez, W. M. of Mabini Lodge No. 39, has recently been transferred to Laoag, Ilocos Norte, as Provincial Treasurer.

Wor. Bro. Henry Becker arrived on Dec. 3 from Manila where he stayed for more than a month taking care of his son, Pepe, who had been confined to a hospital. Wor. Bro. Becker himself had been sick about three months ago and had also been confined to the military hospital in Manila.

On November 27, 1937, the Lodge held a special meeting for the purpose of conferring the sublime degree of M.M. upon Bro. Antonio Que Hanko. The meeting was well attended. A fraternal dinner was given by Bro. Que Hanko after the work.

Bro. Robert S. MacDougall died in his hacienda in Tumauni, Isabela, on April 10, 1937.

Tamaraw Lodge No. 65
(Calapan, Mindoro)

On January 6 Bro. Felix Panahon, a Fellowcraft, and Bro. Juan Alamar were raised to the sublime degree of Masonry. Tamaraw Lodge was represented at the Annual Communication of the Grand Lodge, by Past Master, Eladio G. Castro, Antonio L. Luna, Senior Warden Marcelo Velasco, and Treasurer-elect, Bro. Jose Sanggalang.

Tamaraw Lodge No. 65 is very grateful to Bataan Lodge No. 104, and to Isabela Lodge No. 60, for the services rendered to this Lodge by Bro. Laureano Escalada and Bro. Mariano Mariano Manaligod, sons of the above two lodges respectively.

Bro. Alejandro G. Calayan of Pola, Mindoro, recently married Miss Leticia Francisco. Both are now again in teaching, after their brief honeymoon in Calapan, the home town of Bro. Calayan.

Magat Lodge No. 68
(Bayombong, N. V.)

Wor. Bro. Jose Virtucio, P.M., who is stationed in Sorsogon as Assistant Engineer came to Manila.

Taga-Ilog Lodge No. 79
(Manila)

The present three lights of the Lodge are W.M. Santiago Puertollano, S.W. Romualdo Sator and J.W. Tomas M. Ferrer, who were privately installed on January 15, 1938, by Wor. Bro. Nemesio Reyes of High Twelve No. 82, assisted by Wor. Bro. Bernabe Clemente as Master of Ceremonies.

Wor. Bro. Lieut. Amador Buenasda (Reserve) was not able to attend the private installation due to call to active duty in connection with

(Continued on page 412)

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What Our Lodges Are Doing

(Continued from page 410)

The Lodge was opened on December 22, 1937, to confer the First Degree of Masonry on Mr. Isidoro Luague, supervising teacher at Laoang. A special English team composed of Wor. Bro. Vicente C. Santos as Wor. Master; Bro. Dr. Francisco Tan as Senior Warden; Bro. Marciano Lim as Junior Warden; Bro. Vicente Ore as Senior Deacon; Bro. Pedro Congzon as Junior Deacon and Wor. Bro. Luis Cervero as Lecturer exemplified the work. 17 members of Mount Huraw Lodge and two visitors witnessed the initiation.

On December 23, the Lodge was again convened for the purpose of conferring the Second Degree of Masonry on Bros. Castor Amigo and Isidoro Luague, both Entered Apprentices of this Lodge.

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Keystone No. 100

(Corregidor, Cavite)

On January 20, 1938, the officers of Keystone Lodge for 1938 were installed by Wor. Bro. E. R. Martinez, P.M.,

of Island Lodge No. 5, and District Inspector of this Lodge, assisted by Wor. Bro. Federico E. Palma, P.M., Master of Ceremonies. The installation was made in Spanish. The following officers were installed; W.M., Bro. Teodoro Atienza; S.W., Esteban Castillo; J.W., Santiago Boter; Treasurer, Mariano D. Untalan; Secretary, Amado Esleta, P.M.; Chaplain, Paulino Jover; Marshal, Alejandro N. Dinglas, P.M.; S.D., Vivente Magtira; J. D., Nicolas J. Padilla; Almoner, Jose Landas; S.S., Feliciano Hernandez; J.S., Eustaquio Delde; Organist, Inocencio G. Sigua, P. M.; Tiler, Modesto Mendoza. Wor. Bro. James M. Covington, P.M., Island Lodge No. 5, presented the Past Master's Jewel to Wor. Bro. Macario Odiamar, the retiring Master. Full attendance, besides the presence of members of other lodges, was registered in the Tiler's book. Refreshments were served after the installation.

Zambales No. 103

(Iba, Zambales, P.I.)

The installation of the new elected and appointed officers of Zambales Lodge No. 103 took place on the evening of December 29, 1937, at the Lodge Hall. Bro. Tirso Coronel, P. M., acted as the Installing officer, and Bro. Exequiel Achacoso as Master of Ceremonies. The following were installed:

Worshipful Master, Juan R. Arbizo, P.M., Senior Warden, Mateo E. Perez, Junior Warden, Ciriaco Labrador, Treasurer, Uy Chuy Leng, Secretary, Placido Farin, P.M., Senior Deacon, Alejandro Dalao, Chaplain, Pedro Pamplona, Marshal, Tomas Achacoso.

Brothers Venancio Nebrida, Bernardo Reyes and Exequiel Achacoso were present. Brother Nebrida gave a most instructive message to the brethren. Brother Tirso Coronel, P.M. of this Lodge, also delivered a talk inspiring the brethren of Zambales Lodge to help so the Lodge may forge ahead. Brother Reyes and Achacoso were also called upon to speak to the brethren.

P E R S O N A L S

(Continued from page 411)

the war game staged at O'Donnell Valley, Capas, Tarlac, from January 10 to 25, 1938.

Wor. Bro. Guillermo B. Valido, P. M., mourns the loss of his mother who passed to the Great Beyond on January 18, 1938, at Badoc, Ilocos Norte, after a brief illness.

x x x

Hiram Lodge No. 88

(Manila)

Bro. Capt. Pedro G. Balagot, P. A. R., has been called to active duty for ten months, with assignment in the General Service School of Baguio, effective February 5, 1938.

* * * *

Mount Huraw Lodge No. 98

(Catbalogan, Samar)

The brethren of Mount Huraw mourn with Bro. Felix N. Garcia the

death of his mother of old age which occurred in Manila on January 8th.

Bros. Emilio Corrales, Felix N. Garcia; Isidoro Luague, Preceso R. Tubal and Marciano Lim are now in Catbalogan attending the conference of Supervising Teachers. Bro. Norberto Tizon is also in Catbalogan on official business.

Bro. Alfonso Santos (16) had gone to Manila on official business as judge of the court of first instance; Wor. Bro. Lao Hoo also on business; and Wor. Bro. Gonzalo Villarin to visit his family.

Bro. Dr. Francisco Tan traveled from Manila to Catbalogan during Christmas season to attend Lodge meeting and the election of officers.

Bro. Pablo Corsino is again the first member to send in his dues for 1938.

He has held this record of always being the first to pay every year since his admission into the Lodge ten years ago.

Leonard Wood Lodge No. 105

(Fort Stotsenburg)

Brother Atilano M. Guson of Leonard Wood Lodge No. 105 was retired from active service of the United States Army last November 30, marking the close to 30 years' loyal and faithful service to the colors.

Brother Guson was born in Bacolor, Pampanga, October 5, 1885 and joined the service as a private at Camp Ward Cheney, Imus, Cavite, August 5, 1906. He was promoted to corporal October 18, 1907 with less than a year in the service. By virtue of his splendid service he held the grade of sergeant from 1911 to 1923; and that of first sergeant from August 3, 1928 to July 20, 1931. He transferred as a private from Fort Stotsenburg to Fort William McKinley and rose to the grade of staff sergeant on September 17, 1936.

You Can Create Happiness in A Sick-Bed

By TEODORO M. KALAW, P. G. M.

Four or five times I have been grievously ill, twice in grave danger of death. Three times I have been operated on. I have been three times confined in hospitals in Manila, twice in hospitals abroad,—all five times with quite serious ailments. When I was six years old, I fell off a tree, striking my head so sharply against something that it became embedded there, and upon pulling it out, it produced so much bleeding that they thought I was going to die. As a youngster, I suffered of a sickness most people thought incurable. All these I suffered with patience, with resignation. Somewhere, I do not remember where, I had read that Oriental philosophy is that which teaches one to suffer alone and to hide his sufferings from all others. That true courtesy is the demonstration of a happy face in the most difficult and unhappy moments of life.

On my last trip to the United States to undergo a very delicate operation, one of my friends said: "What an unhappy trip!" The trip was not unhappy; it was most pleasant. I took things as they came, with calm, with optimism. And thus it was up to the moment of my last operation, while my family and friends prayed God for my life. To the doctor, knife in hand, and to the other assistant doctors and nurses, I said, "Alea jacta est!"

"What is that?" the doctor said.

"The die is cast," I said.

The doctor understood. He began the operation, which proved successful. Once more I was saved.

Sickness is the cause of a lot of good. The grand ideas for the Philippine Government that President Quezon now has, he learned them and studied them mainly while sick in hospitals.

*Payments for advertisements
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**The Grand Lodge
of the
Philippine Islands;**

*not to
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If the illness causes physical disability, it motivates rests which give opportunities to conceive great ideas. Because if the body of the sick rests physically, his brain does not. It becomes more active, more powerful. And like his brain, his imagination is more awake, more creative.

During the first nights of my two operations at the Hospital, my mind was never more uneasy, more provoking. Once I dreamed that I was entering Heaven, that I was surrounded by angels and by men with thick beards, like Tolstoy. I heard music from I don't know where full of celestial harmonies. At times the vision changed, and it had a theme entirely of the earth. I imagined bandits, mounted on horses, like cow-boys, galloping and stealing women. If the imagination in these cases is filled with fantastic things, the mind, in turn, is filled with ideas; and this is what must have happened to President Quezon, and to President Roosevelt, and to many others, to Proust, and to Keats, and to Goethe. I repeat, therefore: great ideas come from great sicknesses. Pain is the mother of happiness.

Dr. Bisch, professor of Neuropsychiatry, reminds us of many interesting cases. Francis Parkman was almost blind, was rheumatic and almost helpless, with constant terrible headaches. He could not work more than five minutes every day. And yet he wrote twenty volumes of history. The famous Dr. Edward Livingstone Trudeau was still a young man when he got tuberculosis. He was about to die. While in the hospital, instead of thinking of death, he conceived the grand idea of a hospital for tuberculars, and there is now the famous Sanatorium of Sarauac which gave its originator world fame. Florence Nightingale was prostrate in bed and very sick when she thought of reorganizing the hospitals of England, which idea put into execution gave her fame. Pasteur was a semi-paralytic, constantly menaced by apoplexy, when he served the sufferings of humanity. It was in a hospital where Eugene O'Neill began writing those works which revolutionize dramatic art in America.

It is not necessary for sick men to pray to the doctor for an opportunity to improve and begin life all over again. That is the duty of the doctors. When I was in St. Paul's Hospital in Manila, they say that in my delirium, I cried, "Give me more life; all the rest will come by itself." My doctors saved me. They had to do all they could, as always. What is necessary is that the sick concentrating on themselves, make their own improvement. Sickness is a change of life, a regeneration, the birth of a new philosophy. He who is sick and desires to live becomes a citizen of a New World, a new and better man. Because none but those who have suffered know how to love more, and to forgive more....

Official Section

Masonic Scholarship

Applications for masonic scholarship should be submitted to the Committee on Scholarships, c/o Grand Secretary's office not later than May 20, 1938. All applications should be recommended by the Lodge of which the father of the applicant is a member in good standing.

* * * *

Sick Committee

The following brethren were appointed members of the Sick Committee for the month of March, 1938:

Isaias Garcia (89), Chairman
Leoncio Tanguan (13), Member
Edilberto M. Dayao (21) Member

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FRATERNAL REVIEWS

By A. E. TATTON, P. M., FRATERNAL REVIEWER

The present reviewer having had no previous experience in this particular line of work feels very inadequate to the performance of the duty devolving upon him, especially as his predecessors in this Grand Jurisdiction have been brethren whose work has set a model of excellence that will be difficult to equal. For the present, therefore, we shall follow the pattern of our good friend and Brother, Leo Fischer, whose work in this line as in others has well earned the encomiums of his fellow reviewers. We therefore ask you to be lenient in your judgment of our shortcomings, and we hope that as time goes by we may become proficient and found worthy of the honor of being included with the distinguished brethren of the Round Table.

ALABAMA, 1936

The Grand Lodge of Ancient Free and Accepted Masons of Alabama, founded in 1821, had on September 15, 1936, 470 subordinate Lodges with a total membership of 28,184. There had been a net decrease in membership of 427 during the year. Grand Master; Coke S. Wright (re-elected). Grand Secretary, Guy T. Smith, Montgomery, Ala.

The 116th Annual Communication of the Grand Lodge of Alabama was held in the City of Montgomery on December 1 and 2, 1936. The opening of the Annual Communication was preceded by the reception of the Grand Matron of the Order of the Eastern Star and her staff of officers. A program of speeches, instrumental and vocal music was rendered by members of the Order followed by an address by the Honorable Lister Smith, M.C. The Grand Representatives of 52 Grand Lodges were welcomed. The Grand Representatives of British Columbia and Panama were absent due to sickness. The commissions of the Grand Representatives of Alberta, Guatemala, Manitoba, Rhode Island, South Australia and Victoria were forfeited by reason of failure to attend the Annual Communications of Grand Lodge for three successive years. We note the absence of our Grand Representative, Wor. Bro. Lemuel B. Coley. His name appears in the list of appointments of District Lecturers for Alexander City, but he is not shown as being present at this Communication.

Grand Master Wright, in his Annual Address, reported that another year had passed without the loss of any of the official family but that a large number of members had passed on. The reports show a loss of 589 by death alone during the year. He gave

great credit to the Order of the Eastern Star for its many and valuable contributions to the Masonic Home. He reported the laying of four corner-stones, eight consolidations of Lodges, and fifty dispensations issued. It is to be noted that the physical qualifications of candidates are very liberally construed in Alabama.

The auditor's report on the operation of the Masonic Home showed a total ordinary revenue for year of \$51,596.35 and ordinary expenses totaling \$45,843.96. New bonds were issued in the place of the issue of \$20,000.00 Masonic Home Bonds which matured on February 1, 1936.

There is no mention of a Committee on Foreign Correspondence and there are no fraternal reviews.

Wor. Bro. Lawrence Benton, the representative of the Grand Lodge of Alabama near ours since 1928 returned to the United States some time ago. Wor. Bro. Louis M. Hausman has been recommended to succeed him.

ARKANSAS, 1936

The Grand Lodge of Free and Accepted Masons of the State of Arkansas founded in 1838, has now 458 subordinate Lodges, with an aggregate membership of 23,978. There was a decrease of 5 in the number of Lodges and a gain of 481 in the aggregate membership during the year: Grand Masters: retiring, Conrad N. Glover; incoming, Eugene R. Bly of Fort Smith. Grand Secretary, W. G. Thomas, Little Rock, Ark.

The 95th Annual Communication of the Grand Lodge of Arkansas was held in the City of Little Rock on November 17 and 18, 1936. Our Grand Representative, M.W. Bro. W. G. Thomas, the Grand Secretary, was present.

The retiring Grand Master, in his report, mentioned the death of M.W.

Bro. Harry H. Myers, P. G. M., and Bro. G. B. Ferguson, a member of the Committee on Appeals and Grievances. There was a total of 442 deaths in the jurisdiction during the year. The Grand Master stated that he had attended the 125th Anniversary Celebration of the Grand Lodge of the District of Columbia, the Grand Masters' and Grand Secretaries' Conferences, and the George Washington Memorial Association. He officially visited every district in the state, laid five corner-stones and was represented by M.W. Bro. C. Eugene Smith, P.G.M., at the funeral of P.G.M. Harry H. Myers.

The liquor question and atheistic communism are still causing the Grand Lodge of Arkansas great concern. The new Committee on Atheistic Propaganda submitted a lengthy report on the subject.

The Committee on Fraternal Correspondence reported adversely on requests for recognition of the Symbolic Grand Lodge of Germany in Exile at Jerusalem; of three Grand Lodges in Mexico and three in Brazil. The Grand Lodge of Arkansas now recognizes the York Grand Lodge, but the Committee recommended that an effort be made to determine whether the York Grand Lodge still exercises an undivided jurisdiction over the whole of Mexico.

The Committee on Charters and Dispersations recommended the arrest of seven charters, six of Lodges failing to hold meetings and one because of internal dissension.

There are no fraternal reviews.

Arkansas' Grand Representative near our Grand Lodge, R.W. Bro. Clark James, now our Deputy Grand Master, is a faithful attendant at our Annual Communications.

(Continued on Page 415)

FRATERNAL REVIEWS

(Continued from page 414)

COLORADO, 1936

The Grand Lodge of Ancient Free and Accepted Masons of Colorado, founded in 1861, had on June 30, 1936, 147 subordinate Lodges with a total membership of 30,444. There was a net decrease in membership of 647 during the past year. Grand Masters: retiring, Kenneth O. Wood; incoming, William R. Arthur of Boulder. Grand Secretary, Charles A. Patton, 319 Masonic Temple, Denver, Colo.

The 76th Annual Communication of the Grand Lodge of Colorado was held in the City of Denver on September 15 and 16, 1936; our Grand Representative, Wor. Bro. Fred G. Walzen, was present.

Grand Master Wood visited 111 Lodges, three Lodges receiving two official visits, making a total of 114 official visitations. He reported healing the failure of a Lodge to close a special communication convened to conduct a funeral service on the afternoon of the date for the regular amity between the Grand Lodge of duly opening the regular communication that evening.

The Grand Lodge of Colorado lost its Grand Secretary, R.W. Bro. William W. Cooper, who died while conferring work at a Past Master's night of his own Lodge, on November 16, 1935. They also mourned the death of P.G.M. William S. Pickerill.

The first day of the Annual Communication marked the 75th Anniversary of the founding of the Grand Lodge of Colorado. In the evening, the Lion's Paw, another play by R.W. Bro. Harry L. Baum, S.G.W., was given in commemoration of the event.

The Grand Orator, R.W. Bro. Benjamin C. Hilliard, delivered a fine address in which he reviewed some of the great changes that had taken place during the past seventy-five years and pointed out the responsibility resting on Masons of contributing to the solving of the problems of the world.

The Grand Lecturer presented his fourteenth Annual report. He visited all Lodges during the year, a few being visited more than once. As usual, his report contains some very interesting statistics.

The Committee on Masonic Correspondence, M.W. Bro. Stanley C. Warner, Chairman, presents another very good report with reviews of the Proceedings of 63 Grand Lodges. In the

report, questions claiming attention in the various Grand Jurisdictions are commented upon under eight subheads. Under "Chinese Masonry" the following comment is made:

The China question has received but little attention in our Grand Lodges during the year. Some think the Philippine Grand Lodge has acted strictly within its rights and that the Grand Lodges of England, Scotland, Ireland, and Massachusetts was hasty and ill advised. Some think the action of the Philippine Grand Lodge in extending the management of the order to the Chinese was not in the general interest of the Craft.

We believe that great and good minds have honestly differed upon the question, but that in the interest of the general Craft they should compromise such differences, even if at the expense of their pride of opinion. Do we all really believe that Masonry is and should be absolutely universal? Some of our English and New England brethren and our equally sincere brethren of our Southern states might honestly differ upon even that question. It's a subject we certainly shouldn't quarrel over, to the extent of refusing as Masons to recognize each other.

Our Colorado brethren will be pleased, we are sure, to learn that the controversy is on the way to being amicably adjusted. This happy state of affairs was no doubt hastened by the action taken by our Grand Lodge at the January 1937 Communication in providing for a District Grand Lodge for China. A new agreement, concerning the Advisory Council for China, has been formulated and sent to the five Grand Lodges concerned. Grand Master Alley signed the agreement subject to confirmation at the next Annual Communication. We are glad to report that Grand Lodge at its Annual Communication of January 25-27, 1938, unanimously confirmed his action. The Committee of the Grand Lodge of Scotland has gone on record as recommending that relations of amity between the Grand Lodge of Scotland and the Grand Lodge of the Philippine Islands, suspended sometime ago, be restored as soon as all the Grand Lodges confirm the agreement.

Wor. Bro. Aurelio Leynes Corcuera represents the Grand Lodge of Colorado near our Grand Lodge.

COSTA RICA 1936

Costa Rica is a republic in Central America; it has an area of 23,000 square miles and a population of over half million. The Gran Logia de Costa Rica, founded in 1899, has 6 lodges, with a total membership of 274 which shows a decrease of 23 in membership. Grand Masters: retiring Emiliano Castro; incoming Stanley Lindo. Grand Secretary, Edward Sasso, Apartado Y, San Jose, Costa Rica.

Quarterly Communications were held in February, May and August, special communications in June, July, and September. Grand Officers were elected at the 37th Annual, held at San Jose on November 27, 1936, and were installed at a special communication on January 29, 1937.

Fraternal relations with the Gran Oriente de Haiti were suspended due to failure of that body to answer correspondence. The charter of one lodge was suspended due to irregularities.

At the special communication called on January 29, 1937 for the installation of the Grand Officers, M. W. Bro. George F. A. Bowden, the Grand Secretary, submitted his resignation in order to devote his time to his private business. His resignation was accepted with regrets.

At a special communication held on February 26, 1937, the title of Gran Secretario Emeritus ad vitam was conferred upon M.W. Bro. Bowden by acclamation. This is the first time this honor has been conferred in that jurisdiction.

No reports of Grand Officers are printed in the year book under review; but the volume contains the returns and membership lists of all the Lodges of the Jurisdiction.

The name of our former Grand Representative near that Grand Lodge, Wor. Bro. Pedro Hurtado Peña has disappeared from the list of members of that Grand Lodge as he is shown as having dimitted from his lodge Hiram No. 11 on March 10, 1936, Luis Castaing Alfaro is now our Grand Representative.

Wor. Bro. J. M. E. Leon, Jr., represents the Grand Lodge of Costa Rica near that of the Philippine Islands.

Seccion Castellana

THE CABLETOW

NOTAS EDITORIALES

FIAT LUX....



IJO Dios:—“Hágase la Luz, y la Luz se hizo” ¿Quién no conoce este pasaje?

La eficacia de Su Voluntad Omnipotente sacó al mundo de las tinieblas a la Luz.

Y una chispa de Su Voluntad vibró entonces en el mundo y en todos los hombres.

No reproducimos esto como artículos de fé, pues, la masonería deja a cada uno la libre opinión en sus creencias.

Pero alguna lección habremos de derivar de este pasaje bíblico y en la que habremos de insistir.

Para llegar al éxito en toda empresa es indispensable tener *voluntad*. Ninguna obra por difícil que fuera fracasa si la *voluntad* del hombre la sostiene. Es el deseo, o mejor, la voluntad de triunfar lo que conduce al triunfo.

Y es que tenemos en nosotros mismos una chispa de la Voluntad Omnipotente que nos allana el camino para la consecución de nuestros deseos.

Teniendo *voluntad* las dificultades desaparecen, las tareas mas arduas se hacen asequibles, las sombras se disipan y la luz se hace. No hay mas que tener voluntad y habremos llegado a mas de la mitad de nuestro objetivo. Y es que la *voluntad* es fuerza, energía, y como tal, no puede desaparecer en la nada.

Los masones habremos de laborar con voluntad. Sería en vano que repitiéramos nuestros postulados de amor fraternal, socorro, verdad, si no hay una voluntad que nos mueva a que tomen carne de realidad estas sublimes enseñanzas.

Las obras que han maravillado a la humanidad desde el amanecer de los siglos han sido aquellas que se han realizado con sólo el esfuerzo de una voluntad enérgica.

Obremos, pues, en todas las ocasiones con una voluntad firme de triunfar, recordando constantemente, pero con reverencia y humildad, que Dios sacó un mundo de las tinieblas con el poderoso *fiat* de Su Voluntad Omnipotente, y cuya chispa vibra en todos los hombres.

UNA OBRA NACIONALISTA



Se dice que el P. José Apolinario Burgos escribió las siguientes líneas dirigidas a las madres en Filipinas:—“¡Madres! Meced con cuidado y predilección a vuestros futuros hijos, que serán los patriotas

de mañana, sembrad en sus tiernos corazones el amor a su patria, inculcad el amor a los suyos, a sus grandes hombres.... Haced que nuestros hijos futuros amen a su patria ante todo y por todo, pues, estos serán el apoyo de la nación, y que esta devoción lo obtengan desde la sangre de vuestros senos. Preparadles para esa lucha, aún mucho mayor y mas sangrienta que las que habeis tenido; esto es, la lucha contra esos intransigentes y falsos políticos que el día de mañana habrán nacido para desgracia de nuestra nación como hongos y cuyo fin no es otro mas que el de mejorar su propia situación a costa del sudor y los sacrificios de sus gobernados. Haced en fin que nivelen el estado asqueroso y pútrido de la sociedad humana, y que después no sean mas que esclavos de sus propios deberes, mas nunca instrumen-

tos de los mandones políticos y menos del capital esclavizante en manos de unos cuantos leones comerciantes. Dios ha hecho la tierra para la vivienda de todos y el astro sol difunde su luz a todos.”

La vida del P. José Apolinario Burgos fué la cristalización de su obra nacionalista. Vivió luchando contra la falsía y la intransigencia y fué su afán el hacer que su tierra sea la vivienda feliz de todos. Porque la sociedad entonces fuera pútrida y él quisiera nivelar el estado de sus conciudadanos, sufrió la suerte de casi todos los caudillos. El 17 de febrero de 1872 fué ejecutado en Bagumbayan.

Su obra nacionalista inspiró a muchos de nuestros laborantes y nuestro gran Rizal le dedicó su obra —“EL FILIBUSTERISMO.”

La verdadera felicidad es hacer felices a los demás, alguien ha dicho y los masones lo vamos repitiendo. Por hacer felices a los demás el P. José Apolinario Burgos murió perseguido y calumniado. La masonería no inculca dogmas; pero inculca en el corazón de los hombres el amor y el respeto de sus bienhechores.

DE CHARLA CON NUESTROS HOMBRES

"Es axiomático que una cadena en manera alguna puede ser mas fuerte que su mas débil eslabón y una logia masónica es en este sentido lo mismo que una cadena" nos dice sonriente el Ilustre Hermano JOHN R. McFIE Jr., nuestro Gran Segundo Vigilante.—

—En años pasados me ha llamado siempre la atención el hecho muy elocuente de que en la comunicación anual de nuestra Gran Logia se sometieran peticiones por nuestras logias subordinadas pidiendo la condonación de sus cuotas....—nos dice nuestro interlocutor.

—Y

—Y, afortunadamente, estas peticiones no siempre han procedido de las mismas logias, y esto, desde luego es un signo alentador.

—Sin embargo,

—Sin embargo, yo me pregunto por qué ha de persistir este estado de cosas todos los años y por qué no hemos de corregir esto.

—.....

—Y por otro lado, mientras algunas de nuestras logias van pidiendo la condonación de sus deudas, se hace cada vez mas intenso el deseo de otras de que se les ayude en lo que respecta a sus asuntos de caridad y en la expansión del servicio masónico en Filipinas.

—Parece que es algo difícil hacer que se compadezcan ambos extremos.

—.....

—Cualquier nombre de negocios ha de comprender que estas proposiciones son antagónicas, y a menos que la Gran Logia esté en la opulencia (que no lo está) no se podría en modo alguno excusar a las logias subordinadas de su obligación de contribuir su parte proporcional al acervo común y al mismo tiempo esperar de ella que haga lo que de la misma se espera.

—Pero pudieran existir casos en que resulte justificada la condonación....

—Eso es verdad; pero esos casos son muy raros, como los archivos de la Gran Logia demuestran.

—.....

—Y esos mismos archivos demuestran que en la mayoría de los casos esas peticiones fueron denegadas, y no por el mero prurito de rechazar las mismas, sino teniendo siempre en consideración el bien mayor de la fraternidad.

—.....

—Sabemos, y esto es axiomático, que ninguna cadena es mas fuerte que su eslabón mas débil, y una logia masónica se parece a una cadena.

—.....

—Es para el crédito de nuestra institución el que solamente caracteres que se distinguan por su entereza y reputación en la comunidad sean los que reciban el grado sublime de maestro masón.

—Pero.....

Pero sí, ha habido casos en que se han admitido a individuos indignos. Con todo, nos enorgullecemos al decir que, esto no obstante, el respeto y la consideración en que se le tiene a la fraternidad no ha disminuido.

—.....

—Como quiera que, hablando en términos generales, la fraternidad está integrada por hombres de carácter irreprochable, el masón debe ser considerado siempre el primero en todas las actuaciones de sus hermanos.

—¿Qué quiere Vd. decir?

—Quiero decir simplemente que si Vd. o yo tuvieramos algo que hacer y que no pudiéramos hacer neces para ello de otros que lo hagan por nosotros, ¿porqué no habríamos de indagar antes si tenemos a nuestra disposición algún hermano masón en condiciones de hacer lo que nosotros deseáramos o de ayudarnos en lo que tuviéramos que hacer?

—.....

—Vamos a referirnos mas concretamente a lo que nos pasa en nuestra vida de todos los días. Necesitamos, por por ejemplo, proveernos de algo en un establecimiento de comestibles o de tejidos. ¿Acaso no habrá en nuestra vecindad algún hermano que se dedique a esta clase de negocios? Desde luego que lo hay.

—.....

—Otro ejemplo. Podría yo necesitar de un doctor, de un dentista, o algún miembro de mi familia podría necesitar de los servicios de un médico o un dentista. ¿Acaso no hay en la comunidad en que vivimos un medico o un dentista que fuera un digno hermano que pudiera tratarnos o curarnos? Desde luego que sí.

—.....

—Podría un masón necesitar de los servicios de un abogado o de los servicios de una persona que conociera el negocio de minas o de bienes raíces o de valores en general. Y vuelvo a preguntar, ¿no hay acaso algún hermano que esté dedicado a estas acti-

vidades? Puede confiadamente afirmar que en todas y en cada una de estas varias actividades tenemos hermanos dignos, honrados, hábiles, de quienes nos podríamos valer igual si no mejor que de cualquier otro individuo que no fuera masón.

—.....

—Y si esto es así, entonces nos deberíamos preguntar con la mayor sinceridad—¿Hago algo para ayudar a mi hermano masón en su cotidiano vivir como debiera hacer?—Si no pudiéramos contestar esta pregunta en la afirmativa, es que no cumplimos nuestros deberes masónicos para con nuestros hermanos. Se impone entonces el que nos pongamos a corregir nuestra manera de ser como masones.

—.....

—Y si nosotros cumplimos con estos fundamentales deberes que tenemos para con nuestros hermanos, el resultado sería simplemente que colocamos a los mismos en mejor situación para afrontar sus responsabilidades económicas tanto para con su logia como para con la comunidad en que se mueve, que las logias subordinadas tendrían una base económica mas fuerte, y se estrecharían los lazos fraternales entre los masones, porque habría una verdadera solidaridad de intereses y de ideales.

—.....

—Entonces el mundo que nos rodea comprendería que el ser masón trae ventajas y beneficios materiales y culturales al mismo tiempo, y no solamente para el masón sino también para su familia.....

—.....

—Ah! ese día sería el mas feliz para la institución!.....

—.....

—Personalmente soy de opinión que esto es una cosa que se podría llevar a la práctica si los Venerables Maestros y los Vigilantes de las logias subordinadas acometieran juntos un plan para sus respectivas comunidades.

—.....

—Sabemos que nuestras relaciones masónicas nunca deberían servir de medio para lucros comerciales; pero esto no quiere decir que un masón no deba dar preferencia en sus actuaciones a sus propios hermanos. Esto es esencialmente un servicio masónico.

NOTAS Y NOTICIAS

En Casa del Ven.

G. T. ASCUE:—

En la alegre mansión de los esposos Ascue en la calle Trabajo se celebró una reunión entre los hermanos de la logia Solidaridad el 20 del pasado mes de febrero para celebrar un acontecimiento de familia. La fiesta fue muy animada asistiendo a la misma distinguidos miembros de la fraternidad.

En la Casa-Hacienda del Ven.

Hermano Jose P. Guido en Angono:

Encabezando el Muy Ilustre Gran Maestre Hon. José Abad Santos, un nutrido grupo de hermanos se reunió en la casa-hacienda de los esposos Guido en Angono, Rizal, el 9 del pasado mes de febrero para atender a una *lechonada* ofrecida al Muy Ilustre Hermano Teodoro M. Kalaw y señora por su feliz regreso. A la fiesta acudió un numeroso grupo de amigos y hermanos.

Van nuestros para bienes al Ven. Her. José P. Guido:—

Para un importante puesto de confianza y habilidad, como es el de Jefe de la División de Investigación del Gobierno de la Mancomunidad Filipina, ha sido nombrado recientemente el Ven. Her. José P. Guido a quien enviamos otra vez nuestros para-bienes.

El Her. Francisco Gregorio fue operado:—

El Her Francisco Gregorio de la logia Solidaridad fue operado recientemente en el Hospital de San Lucas. Nos alegramos informar a los hermanos que el mismo está convalesciendo rapidamente.

Felicitemos al Ven. Hermano Benjamin Ríos por su nuevo bebé:—

Felicitemos a los esposos Ríos por el advenimiento de un *debé* un hermoso niño, a quien se llamará Antoñito, que ha venido a alegrar la casa de los papás el pasado mes de febrero.

El Ven. Her. Diego

Locsin, de luto:—

Acompañamos al Ven. Hermano Diego Locsin en su dolor a raíz del fallecimiento de su querido y venerado padre. A él y a toda su distinguida familia va nuestro sentido pésame.

Logia Makawiwili No. 55.

(Capiz, Capiz)

El hijo mayor del Her: R. Chaves P.M., Tesorero Provincial de Capiz, Johnny, se ha casado con Pacita Acuña, hija del Her: Fortunato Acuña P.M. Los padrinos fueron el Her: Rafael Acuña (16) y Doña Rosario Acuña madre del Her: Manuel Roxas.

Después de la Instalación de los Oficiales de la Logia Makawiwili no. 55, que tuvo lugar el día 15 de Enero de

Ven. Her. FRANCISCO ADVINCULA



*En su obra es colosal,
una esfinge en su labor,
es su verbo arrollador,
dinámico, piramidal....*

1938, se sentaron para un lauriat party varios hermanos y viniendo de muy lejos los Hermanos Isaac Bocala y Cornelio Borerros, miembros de esta Logia, para asistir expresamente a esta Instalación.

El Dr. Romeo Bocala, hijo del Her.: Isaac Bocala (55), concluyente en medicina, ingresara como medico interno en el Hospital de San Juan de Dios.

En la Tenida Regular celebrada el día 18 de Diciembre de 1937 han sido elegidos Ven. M. Jose Altavas, P. M., Primer Vigilante Salvador Villaruz, P. M., Segundo Vigilante Felix Martinez, P. M., Luis M. Sirilan Tesorero y Secretario Fortunato Acuña, P. M.

La hija del Ven. Her.: Jose Altavas ha sido elegida Vice-Alcalde del Municipio de Capiz, ella es Lily Altavas. La Logia Makawiwili No. 55, envia a toda su familia sus felicitaciones.

El Her.: Gabriel K. Hernandez P. M. miembro de esta Logia ha sido re-elegido Gobernador Provincial de Capiz. Felicitemos a dicho hermano.

Logia Pampanga No. 48

En la noche del 8 de enero de 1938 se celebró la instalación privada de los Dignatarios y Oficiales de la Logia Pampanga No. 48, siendo Oficial Instalador el Ven. Hno. Cor. Hipolito Garma, P. A., de la Logia Pilar No. 15, actuando de Maestro de Ceremonias el Hno. Venancio Trinidad, Superintendente de Escuelas en Pampanga, de la Logia Batangas No. 35.

Muchos miembros de Logias hermanas se dignaron asistir a dicha instalación, mereciendo especial mención los Hermanos de la Logia Lincoln No. 34, por su número, encabezados por el Ven. Maestro Hno. D. E. Scofield.

Estuvieron representadas las Logias por los siguientes: Hno. Ildefonso Bonoan, de la Logia Isabela No. 60; Hno. José Katindig, de la Logia Malolos No. 46; Hno. Melanio A. Orbeta, de la Logia Laoag No. 71, Ven. Hno. Leon C. Bañez, de la Logia Abra No. 86, Maj. Med. Corps. P. A.; y Pedro Reyes de la Logia Batong-Buhay No. 27.

Hicieron uso de la palabra, presentados por el Venerable Maestro Hno. Apolinario S. de León, el Ven. Her. D. E. Scofield; Hno. D. Bala, y otros dos hermanos. de la Logia Lincoln No. 34, cuyos nombres no los pudimos notar; Hon. Ildefonso Bonoan, (60); Ven. Hno. Leon C. Bañez, (86); Hno. Jose Katindig (46); Hno. Venancio Trinidad (35); y, por último, el Ven. Hno. Cor. Hipolito Garma (15). El Secretario de la Logia, leyó ante los concurrentes una resolución de la Logia en su tenida celebrada el día 11 de Diciembre, 1937, relativa a la enseñanza religiosa en las escuelas públicas. Todos los oradores fueron muy aplaudidos.

Terminada la instalación y clausurada la Logia ya muy entrada la noche, todos los hermanos fueron obsequiados con un agape en el Hotel de San Fernando. Poco antes de las doce (12) de la noche se disolvió tan simpática come fraternal reunion.

El Banquete en Honor del M. I. Her. T. M. Kalaw

El banquete de bienvenida en honor de nuestro Gran Secretario, el Muy Il. Her. Teodoro M. Kalaw, tuvo lugar bajo los auspicios de la Logia Nilad No. 12, en el nuevo salón del Templo Plaridel, el 24 del pasado mes de febrero. Al acto asistieron ciento treinta y dos hermanos de Manila y provincias limítrofes. En la mesa presidencial, además del huésped de honor, estuvieron el Muy Ilustre Gran Maestro Hermano Jose Abad Santos, los Grandes Maestros pasados Muy Il. Hnos. C. W. Rosenstock, Vicente Carmona, Antonio Gonzalez, Conrado Benitez, y los Ven. Hnos. Antonio Ramos, Michael Goldenberg, Leo Fischer y Gregorio A. Vicente.

Después de algunas palabras del Ven. Maestro de la Logia Nilad, Her. Gregorio A. Vicente, se presentó al Ven. Her. Antonio Ramos como toast-master. El primer orador fué el Muy Il. Hno. Antonio Gonzalez quien dió la bienvenida al huésped de honor. El Muy Il. Hno. C. W. Rosenstock fué presentado después y relató los esfuerzos que el Her. Kalaw hizo para la unificación de la masonería en estas Islas.

El huésped de honor al ser presentado habló muy conmovido de la masonería en América. Relató muchísimos casos de servicio desinteresado prestados a él y a su señora. Para dar idea a nuestros hermanos del gran servicio que prestan los masones allende los mares, tomamos las siguientes notas de su discurso:

“En Seattle, llegamos de noche, mi señora muy enferma que casi no podía andar. Nos saludó enseguida un Comité constituido por el editor del *Masonic Tribune* de Seattle, el Gran Maestro del Distrito Mr. Ralph J. Jay, y el Secretario del Rito Escocés Mr. Wilcox. Como no me conocían personalmente, para facilitar la búsqueda entre una multitud de gente abordo, trajeron un número del *Cabletow* en que aparecía mi retrato. Nos acompañaron al tren que iba a salir aquella misma noche, cargando materialmente a mi señora que no podía caminar. Gracias a estos hermanos de Seattle fuimos recomendados al gerente del tren para que nos sirvieran muy bien: no salíamos de nuestro aposento y allí nos llevaban la comida. Tuvimos que bajar en Minneapolis por encargo del Ven. Her. Austin Craig de la Logia Corregidor-Southern Cross No. 3. El Ven. Her. Craig nos facilitó hotel y toda clase de comodidades en Minnea-

polis, y nos hizo quedar en el Hotel Curtiss, donde fuimos muy bien tratados, gracias al Ven. Her. Craig. De Minneapolis fuimos a Rochester, pero tuvimos que cambiar de tren, porque el tren en que íbamos no llegaba hasta Rochester. En el momento de bajar del tren, nos salió al encuentro el Her. Frank W. Warner en representación de la Gran Logia de Minnesota y del Rito Escocés. El Her. Warner nos llevó en su automóvil hasta Rochester, y nos presentó a la clínica de los Hermanos Mayo. Cuando llegamos a Rochester, ya teníamos hotel preparado y lista nuestra inscripción en la Mayo Clinic. El Her. Warner prácticamente no separó de mí durante toda mi estancia en los hospitales de la Mayo Clinic, y durante toda mi estancia en Rochester. Y su señora, Mrs. Warner, tampoco se separó un momento de mi señora. Mientras estábamos en Rochester, los hermanos de la Logia nos visitaban cada día, especialmente el Ven. Maestro Dr. Smith, y el Secretario Mr. Olson.

En vista de que masones de diferentes partes del mundo van a la clínica de los Hermanos Mayo, los masones de Rochester organizaron un servicio admirable en beneficio de todos los hermanos que ingresan en la misma.

El Comité me dijo que durante todo el año de 1937 desfilaron por la clínica unos cinco mil masones enfermos, a todos los cuales los masones prestaron la debida atención y prodigaron todos los cuidados necesarios. La oficina de los masones para prestar asistencia a los enfermos de la fraternidad empezó a funcionar formalmente el año de 1922. Sus procedimientos son así:—Se asigna un número de hermanos que averiguan quienes son los masones pacientes en los diferentes hospitales de la clínica. El representante se ve con aquellos pacientes que son masones, y en caso de necesidad, ofrece cualquiera ayuda para hacer que su estancia sea la mas placentera. Se compran periódicos, revistas, tabacos, cigarillos, papel de carta, batas, chinelas, sellos de franqueo, tarjeta postal y otros artículos importantes para un enfermo. Se facilitan también informaciones referentes a hoteles, casa de huéspedes, hospitales, pasajes de tren, servicio de autobús o avion y telegramas. En caso de muerte de algun hermano, se presta una ayuda también ya median-

te el servicio de telegramas, de funeraria, o compra de los billetes de transportación, y conducción de los parientes del difunto a la estación en casos necesarios.”

Cuando el Her. Kalaw dejó el hospital, los masones de Rochester prepararon una tenida magna a la que asistieron mas de cuatro-cientos masones prominentes del estado de Minnesota. Muchos le preguntaron porque fue él honrado por el Concejo del Rito Escocés Antiguo y Aceptado de la Francmasonería con el Grado 33, a lo que el Her. Kalaw dijo que la Masonería jugó un papel importante en la historia de Filipinas; que la Masonería en estas Islas es muy antigua; que Rizal y Del Pilar fueron masones de fuste que desde el viejo continente trabajaron por reformas para estas Islas; que Bonifacio y Aguinaldo fueron masones; que el gobierno de Aguinaldo establecido en Malolos estaba compuesto de casi todos masones, y que en su constitución estaban imbuidos preceptos masónicos, y la misma fué redactada por casi todos masones; que casi todos los generales de la revolución eran masones; que cuando vino la soberanía americana los masones americanos vieron que la Masonería aqui era muy antigua y la influencia que la Masonería ejercía en el pueblo era muy grande y entonces los mismos vieron la necesidad de fusionarse con nosotros los filipinos para la *unificación* de la Masonería en Filipinas. Los americanos que vieron el buen resultado de la unificación fueron los que recomendaron a los antiguos caudillos de la Masonería Filipina que hasta ahora luchan en sus filas, a que recibieran los altos honores del Rito.

El jefe del hospital, Dr. Charles Mayo, que es tambien un masón, no acosumbra visitar personalmente a los pacientes; pero hizo al Her. Kalaw una gran distinción, visitándole cuatro veces.

El último orador de la noche fue el Muy Ilustre Gran Maestro José Abad Santos. Dijo entre otras cosas que con el fin de que la Fraternidad fuera mas útil a la comunidad se hace necesario que haya una unión mas estrecha entre todos los hermanos.

El Ven Her. Antonio Ramos fue muy felicitado por haber estado muy feliz en su difícil cometido de *Maestro presentador*.

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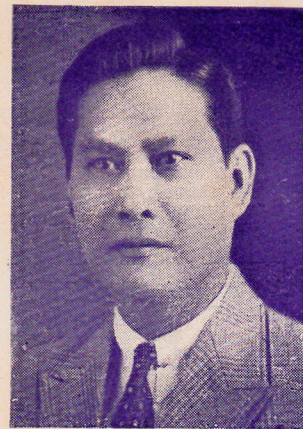
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