

# The Cable Tow

Vol. XV

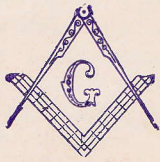
Manila, P. I., April, 1938

No. 11

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 FINANCIAL LEADER



**Most Wor. Bro. Vicente Carmona, P. G. M.,  
Grand Treasurer**

who, as President of the Philippine National Bank, is Masonry's contribution  
to the nation's financial security.

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

## CORNERSTONE OF SCOTTISH RITE TEMPLE LAID BY GRAND MASTER

A Special Communication of the Most Wor. Grand Lodge of the Philippine Islands was held at Plaridel Temple, Manila, at 3:30 o'clock p.m. on March 26, 1938, Grand Lodge opening in due form with the following officers:

John Robert McFie, Jr., as Grand Master; Victoriano Yamzon, as Senior Grand Warden; Henry Gilhouser, as Junior Grand Warden; Vicente Carmena, P.G.M., Grand Treasurer; Teodoro M. Kalaw, P.G.M., Grand Secretary; Marciano C. Evangelista, Grand Chaplain; Baldomero Perez, Grand Standard Bearer; E. del Rosario Tan Kiang, Grand Bible Bearer; Joaquin Garcia, Senior Grand Deacon; Donald E. Schofield, Junior Grand Deacon; Apolinario S. de Leon, Senior Grand Steward; Oscar G. Urquhart, Junior Grand Steward; Teodorico A. Jimenez, Grand Organist; Leland A. Bristol, Grand Tiler.

The acting Most Worshipful Grand Master announced that the purpose of the Special Communication was to lay the foundation stone of the Scottish Rite Temple on Taft Avenue, Manila. The Grand Lodge was then called from labor and the officers and members proceeded to the scene of ceremonies.

At exactly 4:30 o'clock, the solemn rites took place. A select audience attended the affair, among those present being outstanding Masons like American High Commissioner Paul V. McNutt, Field Marshal Douglas MacArthur, high government officials, prominent leaders in banking, commerce and industry. Almost all the Past Grand Masters in the city were present.

The entire program was as follows:

1. Selection from *Tannhauser* by Wagner, by the Philippine Army Band, personally conducted by Lt. Col. W. H. Loving.

2. Invocation by Rev. Bro. and Bishop Edwin F. Lee, D. D., as Grand Chaplain.

3. Ode by the Masonic Quartette under the direction of Bro. N. R. Baugh, accompanied by Philippine Army Orchestra.

4. Address by Most Wor. Bro. Frederic Harper Stevens, P.G.M., 33.o, and Deputy of the Supreme Council in the Philippine Islands.

5. Announcement of the Most Worshipful Grand Master Jose Abad Santos of the ceremonies of laying the foundation stone.

6. *Ave Maria* by Gounod, by the Philippine Army Band.

7. Ceremonies of laying the foundation stone, with the following brethren officiating:

Jose Abad Santos, Grand Master; John R. McFie, Jr., as Deputy Grand Master; Victoriano Yamzon, as Senior Grand Warden; Henry Gilhouser, as Junior Grand Warden; Vicente Carmena, P.G.M., Grand Treasurer; George R. Harvey, P.G.M., as Grand Secretary; Rev. Edwin F. Lee, D.D., as Grand Chaplain; Jose C. Velo, Senior Grand Lecturer; Colin M. Hoskins, Junior Grand Lecturer; Joaquin Garcia, Senior Grand Deacon; Donald E. Schofield, Junior Grand Deacon; Apolinario S. de Leon, Senior Grand Steward; and Oscar G. Urquhart, Junior Grand Steward.

8. Ode by the Masonic Quartette. Wor. Bro. Louis M. Hausman, as Chairman of the Board of Trustees of the Scottish Rite Temple, distributed the Working Tools among the Grand Officers: the Trowel to the Grand Master, the Square to the Deputy Grand Master, the Level to the Senior Grand Warden, and the Plumb to the Junior Grand Warden.

As the Grand Master spread the cement, assisted by Wor. Bro. A. Gabler-Gumbert as Principal Architect, the stone was lowered into three separate intervals, the brethren giving the public grand honors.

9. Ode by the Masonic Quartette, accompanied by the Philippine Army Orchestra.

10. Address by Bro. John W. Haussermann, 32.o, K.C.C.H.

11. Ode by the Masonic Quartette, accompanied by the Philippine Army Orchestra.

12. Address by the Most Worshipful Grand Master Jose Abad Santos.

13. Benediction by Rev. Bro. and Bishop Edwin F. Lee, D.D., as Grand Chaplain.

The program ended with the Philippine Army Band playing *Power and Glory* by Bro. John P. Sousa.

Before the ceremonies of the laying of the cornerstone, Most Wor. Bro. Stevens read the cablegram of Ill. Bro. John Henry Cowles, Sovereign Grand Commander of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States of America, who is also a Past Grand Master of the Grand Lodge of Kentucky, congratulating the brethren of the Philippines for the erection of the home of the Rite in this part of the world.

Bro. Haussermann elucidated the historic significance of symbols with reference to Freemasonry, particularly with the laying of cornerstones. He emphasized the fact that Masonry does not strive for any political gain or religious preponderance, but only to foster genuine fraternity among all peoples of the world.

The Most Worshipful Grand Master Abad Santos, in an extemporaneous speech, pleaded for the practice of those Masonic principles which are inculcated in our rituals. He said that "Peace has its victories, just as war has its triumphs. These victories are Brotherly Love, Relief and Truth, to which Freemasons the world over are dedicating their efforts under the Fatherhood of God and the Brotherhood of men."

The moving spirit behind the erection of this new temple which will be a veritable landmark on Manila's main avenue is Most Wor. Bro. Frederic Harper Stevens, 33.o. The following brethren ably assisted him in the arrangements: Christian William Rosenstock, 32.o, Chairman; George Rogers Harvey, 33.o; Luis Michael Hausman, 33.o; Leo Fischer, 33.o; Conrado Benitez, 32.o, KCCH; Fred Meek Holmes, 32.o, KCCH; Migucl Bonifacio, 32.o, KCCH; John Robert Houfe Mason, 32.o, KCCH; Jose de los Reyes, 32.o, KCCH; George Barrows Obear, 32.o, KCCH; Verne Emilus Miller, 32.o, KCCH; Henry David Riley, 32.o, KCCH; Michael Goldenberg, 32.o, KCCH; Charles Mason Cotterman, 32.o; Jose Celestino Velo, 32.o; Neville Richmond Baugh, 32.o; Antonio Gonzalez, 32.o; Ernest Joseph Mora, 32.o; Jose Potenciano Guido, 32.o; Joaquin Garcia, 32.o; William Alford Chittick, 32.o; Isadore Cchen, 32.o; August Schipull, 3.o; Walter Henry Schoening, 32.o; John Maurice Aaron, 32.o; Albert Brazee, Jr., 32.o; Paul Frederic Whitacre, 32.o; Jerry Alexander Steward, 32.o; John Arthur Cropper, 32.o; Reuben Levy, 32.o; Harvey Edward Stovall, 3.o; Aurelio Leynes Corcuera, 32.o; Bonifacio Samanigo Araullo, 32.o; Herminio Talusan, 14.o; and Donald Burdette MacAfee, 3.o, members

The quartette is composed of the following:

N. R. Baugh, director, Kari Kreutz, Carl Hedricks, G. A. Mayhew, P. M., (8), J. Moore, O. M. Shuman, P. M. (3), D. G. Dixon and C. W. Bale.

# THE CABLETOW



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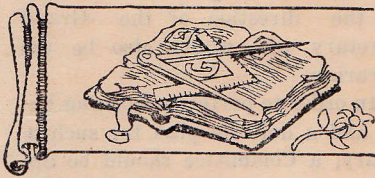
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Manila, P. I., April, 1938

No. 11



## Editorial



### IN THEIR TRUE COLORS

**T**HE current controversy over the proposed teaching of religion in our public schools has done at least one good thing: reveal the true colors of some of our propagandists who have so far disguised their intentions. For instance, we have suspected right along that some of them, not believing in the separation of Church and State, fully expected the Government to support their views for religious teaching. Well, this suspicion has been confirmed by the fact that one so high in our official scheme as the Vice-President and Secretary of Public Instruction has openly been misrepresented for adopting a firm stand against what would in effect mean the encroachment of the church upon the recognized prerogatives of this Commonwealth.

It was said when the misrepresentation was made that opposition was least expected from persons who are known for their love of liberty. But did it occur to the critic's mind that, precisely because the Vice-President is a lover of liberty, he would maintain our public schools as a bulwark of that liberty? By what rule of logic did the critic come to the conclusion that by permitting our schools to be fettered to the Catholic church they would enjoy greater freedom?

Again, the same critic expounded the remarkable theory that if we are to save the people of this Commonwealth from a system of materialistic philosophy, we must teach religion to our children in the public schools. Assuming that he and his backers have a sincere grievance for redress because our children's manners are, as cited falsely and off the point, bad, is it not pertinent to inquire if they who are seeking redress, have clean hands? For speaking of materialistic philosophy, what would the Master who whipped the money changers out of the temple say to the church in the Philippines being very much in business, its coffers richer and richer every day?

While the heads of all other denominations in this country are prudently abiding by our fundamental law, the Archbishop of Manila is moving heaven and earth to frustrate its letter and spirit. Is he not satisfied with the many religious schools already in existence? Is he not content with the thousands who go to his church? Why invade yet the public schools which are the people's last bulwark against the spreading influences of fascism? That bill to compel the teaching of religion must die, for if it is approved, before the ink on it is dry Democracy's doom in this country will have been sealed.

# History of the Grand Lodge Library

By A. E. TATTON, P. M.

CHAIRMAN, LIBRARY COMMITTEE, G. L., 1937.

The idea of a Grand Lodge Library evidently had its inception in the mind of one or more of the members of the committee that drafted our Constitution. The only reference, however, to the library in the Proceedings of the convention that assembled on December 11, 1912, for the formation of the Grand Lodge of Free and Accepted Masons of the Philippine Islands is the section of the Constitution under "Duties of the Grand Secretary" which provides that the Grand Secretary shall be the Grand Librarian.

No mention is made of the library in the 1913 Proceedings. The Grand Secretary, however, was instructed to see what arrangements could be made for securing full sets, as far as possible, of the Transactions of sister Grand Lodges.

The "Transactions" or Proceedings referred to were no doubt intended for the particular use of the Committee on Fraternal Correspondence and the Grand Secretary's Office, as there is nothing to indicate that they were to be placed on the library shelves, other than the fact that on their receipt they were listed under the heading "Library and Museum" in the annual report of the Grand Secretary.

No reference is made to a library in the 1914 Proceedings other than a suggestion of the Grand Lecturer in speaking of the study side of Masonry. He said: "We are possessed of a marvelous Masonic literature, but we need some systematic method to make use of it for our members."

At the communication of 1915, the Grand Secretary reported that, "the Grand Lodge is starting a library and museum, and the Grand Officers are gradually gathering all the material they can as the days go by."

In 1916, under the heading Library and Museum, he deplors the fact that "anticipations were not realized." He stated that a circular was being prepared to send to all Masons concerning their help to increase the scope and value of the Library. No purchase of books seems to have been made up to this time. But at this communication the Grand Lodge appropriated the sum of sixty pesos, "for the purchase of books for the library, and such expenses as may be incurred in obtaining additional books, for binding those already on hand, and

for printing a circular request for library and museum donations."

In 1917, it was reported that the library had been increased by a few volumes during the year. The books, however, were not listed. Three hundred and sixty pesos was appropriated for the year 1917 for furniture and library equipment.

In 1918, the Grand Secretary's report shows that the amount of ₱442.14 was expended on warrant No. 84 for "books for the library, mailing tubes, freight, circulars, jewel 1918, pay roll, services." Books secured, if any, were not listed. The vagueness of the report as to books acquired was probably due to the smallness of the share apportioned for books. The report states that "only a few additions were made to the library during the year."

In 1919, it was reported that "No notable additions were made." There was appropriated for the year 1919 the sum of ₱500.00 for "furniture, office equipment, files and additions to the library."

Up to the beginning of 1919, there had been acquired, as shown each year under the heading "Library and Museum" in the Grand Secretary's reports, the following items: Masonic periodicals, 15; other periodicals, 2; bound Proceedings of sister Grand Lodges, 49; bound books, other than Proceedings, 8. This seems to bear out the fact that very little, if any, of the money appropriated for the purchase of books was used for that purpose. This condition of the library was commented upon by the Committee on Masonic Study and Research, appointed in 1918, in its first report before the 1919 communication of the Grand Lodge. The committee stated that its scope was restricted due to "the fact that our Masonic libraries are yet very deficient."

The Grand Secretary's Report in the 1920 Proceedings; under the heading "Library and Museum," states that, "there were no additions to the Museum during the year worthy of mention. A few books were added to the library, and an increasing number of bound volumes of Proceedings were received."

That Grand Master Springer's attention had evidently been attracted to the slow progress made in library matters is attested by the following lengthy recommendation in his volu-

minous message to the Grand Lodge, presented on Jan. 27, 1920.

"I want to see this Grand Lodge take steps to establish a Library for the use of all members of the Fraternity, a Library of the Grand Lodge for the Study Side of Masonry. Each day there is a greater demand for a knowledge of truth and the Grand Lodge Library should be able to apply that need. The Library should be under the direction of the Grand Secretary who would also be the Librarian.

In order to perfect a working basis and a definite plan for such a library, a Committee should be appointed at once to study the matter, and to begin purchasing or collecting suitable books and magazines in which members of the fraternity will be interested and which they may consult for reference. An appropriation will be necessary in order to enable the committee to go ahead with its work.

The Grand Lodge Library should, first of all, be a fountain of inspiration and a reservoir of facts and information concerning all matters pertaining to Masonry. To start the collection, a careful selection should be made of the leading works on Masonry by the spokesmen of the Order throughout the world. Only by study and diligent thought can we hope to aspire to the ideals of our fraternity and to that end we need the guiding lessons of our Order's thinkers and authors.

The copies of the leading Masonic journals should be carefully preserved and each volume bound. The Masonic magazines reflect the current thoughts and opinions of Masons every where and they are worthy of preservation in our Library as a record of Masonic living month by month.

The expense attached to the collection of this library will be considerable, but the volumes may be acquired gradually and the cost distributed. Many of our members have in their private libraries prized books pertaining to our Order. Some may feel it a privilege to give several volumes to the Grand Lodge Library to help its growth. Such gifts should be carefully recorded by the Librarian and certificates issued to the donor.

(Continued on page 425)

# History of the Grand Lodge Library

(Continued from page 424)

This Library can be built up steadily year by year. New books should be purchased from time to time. As new works appear, note should be made of the reviews in the Masonic Journals and careful selections made. I believe that a standing committee of the Grand Lodge might be appointed to assist the Librarian in this work.

Aside from the great works on Masonry, there should also be a place in our Library for standard works of history, biography, political science, philosophy, business and some of the best fiction. A standard encyclopaedia, maps, atlases, travel books, etc., would be valuable. The details can be carefully worked out by the committee. An important part of the Library work would be the preparation and upkeep of a catalogue which could readily be consulted by members so that they might find without delay all information at hand on a given subject. The Dewey catalogue system, or a similar one, might well be adopted.

As years go on such a Library would become an ever increasing source of wisdom and inspiration. I sincerely hope that the Grand Lodge will take action on this recommendation."

To give effect to this recommendation a special committee was appointed which made a report on the third day of the Grand Communication in which it recommended, "that a fund of five hundred pesos be appropriated out of funds, not otherwise appropriated, for the purchase of suitable books and magazines in which the members of the fraternity may be interested and which they may consult for reference to form the basis of such a library. That the Grand Secretary be also the Librarian, and a special committee of three be appointed to recommend what books or magazines should be purchased. This report was adopted.

The Grand Master's recommendation concerning the appointment of a standing committee on library matters to assist the librarian in the selection of leading works on Masonry was put into effect at this time, and a Library Committee has been appointed at every Grand Communication since that time.

The preparation and upkeep of a library catalog under some recognized system of library science, as suggested by the Grand Master, was given no attention, however, and it was not until M. W. Bro. Kalaw took up the matter with the undersigned during the

month of July, 1936, that any attempt was made to prepare such a catalog. This item will be covered more fully further on.

The Grand Secretary in his report on January 25, 1921, stated that "considerable and continual effort was put forward during the year to augment the Library and add to the usefulness of the Museum. The books in the Library were used many times during the year and it is noted that the brethren are becoming more and more interested in Masonic study." He recommended that the Grand Lodge authorize the Grand Secretary to invest funds of the Grand Lodge in books to be kept on hand and sold to Lodges or to Master Masons. Six hundred pesos was suggested for the purpose as a reimbursable fund with ten percent over cost to be charged for the service, the profits to accrue to the Widows and Orphans Home and School Fund. The idea was favorably indorsed by the Finance Committee.

"Library activities," as stated by the Grand Secretary in his report on January 24, 1922, "have been few during the year but by the acquisition of a few books each year in time a good working library can be established and maintained. No new books of exceptional merit have been put on the market during the year."

Interest in the library seemed to rise and wane. The Library committee in 1923, so it is stated, "made a brief report which was ordered filed." The budget for that year carried an item, "for furniture, books for library, and equipment, P140.00."

Grand Master Stevens in his address on January 22, 1924, endeavored to revive interest in the Library question. Regarding the Grand Lodge Library, he said, "It is absolutely essential that the Grand Lodge take some action this year to establish a permanent library, with some one regularly in charge. At the present time, there is no library where a student of Masonry may go for data pertaining to the teachings of Masonry." He stated that the Masonic Temple Association had donated four book cases and a number of books for a library for which the Grand Lodge should express its appreciation. Wor. Bro. Leo Fischer, as Chairman of the Library Committee, submitted the following report:

Your Library Committee, composed of the undersigned, as chair-

man, and Bros. Feliciano Basa and Conrado Benitez, as members, has to report the following activities for the Masonic Year about to close:

Upon suggestion of the undersigned, the M. W. Grand Master obtained from the Board of Directors of the New Masonic Temple Association the donation of four book-cases and a large number of books, mostly works of fiction.

Library Circulars Nos. 1 and 2, containing suggestions for the organization of Lodge libraries, were prepared and published in THE CABLETOW, and so were various articles of library and study propaganda.

The undersigned received from M. W. Grand Master a personal valuable donation of books for the Grand Lodge Library, both Masonic and profane. A few Masonic books were also donated by the undersigned.

(To be Continued)

KNOW MORE ABOUT THE MOROS!  
Bro. Alfonso Mata, of Dud Daho Lodge No. 102 edited and published a book on the Moros of Sulu, entitled:

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## Most Wor. Bro. T. M. Kalaw Honored with Banquet

The welcome banquet in honor of our Grand Secretary, Most Wor. Bro. Teodoro M. Kalaw, P.G.M., was held under the auspices of Nilad Lodge No. 12 at Plaridel Temple on Feb. 24, 1938. Because of the popularity of the guest of honor, many prominent Masons from Manila and the provinces attended the affair. At the main table sat Most Wor. Bro. Kalaw, Most Worshipful Grand Master Jose Abad Santos, Past Grand Masters Christian W. Rosenstock, Vicente Carmona, Antonio Gonzalez, and Conrado Benitez; also Wor. Bros. Antonio Ramos, Michael Goldenberg, Leo Fischer and Gregorio A. Vicente, the latter the Master of Nilad Lodge No. 12.

After a few remarks by the Master of the Lodge, Wor. Bro. Antonio Ramos was presented as Master of Ceremonies. The first speaker of the evening was Most Wor. Bro. Antonio Gonzalez, who expressed the joy of the the brethren for Bro. Kalaw's return to his country safe and sound. Most Wor. Bro. C. W. Rosenstock related the labors of the guest of honor for the unification of Masonry in these islands. Most Wor. Bro. Kalaw spoke with emotion about Masonry in America, relating numerous cases of disinterested service rendered him and Mrs. Kalaw by persons whom he had never met before, but gladly helped them because he is a Mason. To give the brethren in these islands an idea of how Masonry is practiced in the States, we quote the following excerpts from Bro. Kalaw's speech:

"We arrived in Seattle at night; my wife was very sick and unable to walk. We were met by a committee composed of the editor of the *Masonic Tribune* of Seattle, the District Grand Master Mr. Ralph J. Jay, and the Secretary of the Scottish Rite Bodies Mr. Wilcox. As they did not know me personally, they brought with them a copy of *The Cabletow* where my picture appeared. My wife being unable to walk, they carried her in their arms to the train which was leaving the same night. They recommended us to the traffic manager, and thanks to the brethren of Seattle, we were kindly treated in the train. We did not leave our pullman, our meals were served in our room. We stopped at Minneapolis, where we were met by Wor. Bro. Austin Craig, Pastmaster of Corregidor-Southern Cross Lodge No. 3, who had made arrangements for our hotel accommodations, and through his efforts we were very well

treated at the Curtiss Hotel. From Minneapolis we proceeded to Rochester, but as there was no direct train, we had to get off at the junction. While we were getting out of the car, we were met by Bro. Frank W. Warner as representative of the Grand Lodge of Minnesota and the Scottish Rite Bodies. Bro. Warner took us into his own car directly to the Mayo Clinic. Upon our arrival there we found that Bro. Warner had already made all the arrangements for our hotel accommodations and all the necessary facilities at the clinic, Bro. Warner was practically at my side during my entire stay at Rochester, while Mrs. Warner attended to my wife. While we were at Rochester, we were visited daily by Masons of the State, especially by the Worshipful Master Dr. Smith, and the Secretary Mr. Olson.

"Due to the fact that Masons from all parts of the world go to the Mayo Clinic for treatment, the Masons of Rochester have organized a Service Committee for the benefit of sojourning brethren, the Committee starting to function in 1932. I was informed by its members that during the year 1937 more than 5000 Masons from all parts of the world were treated at the clinic, and that our brethren of Rochester rendered all the necessary assistance to members of the Fraternity and their families while in the city. A revolving fund was placed in a Rochester bank to be used in emergency cases to help worthy Brothers when financial assistance was needed temporarily.

"At present, the Mayo Clinic Hospital Assignment Department furnishes a list of members of the Fraternity assigned to the various hospitals each day, thereby making it much easier to find brethren who are patients. The representative then makes contact with those patients in a fraternal way and if necessary offers such assistance as would make things more comfortable for the patients. Articles such as newspapers, magazines, tobacco, cigarettes, stationary, nightgowns, slippers, stamps, postal cards, and other things likely to be needed by a sick person are purchased. Information is also furnished as to hotels, rooming houses, hospitals, railroad and bus fares, air service, and telegrams. Assistance is also given in case a Brother passes away, as helping with the telegrams, undertaker, selection of casket, the transportation tickets, and conducting relatives to the station. Also no-

tary public service is given to visiting members in cases of absentee ballots, affidavits, transfer of property, wills, and any other paper needing witness."

The director of the Clinic, Dr. Charles Mayo, who is also a Mason, does not usually visit the patients in the hospital, but to Bro. Kalaw he accorded a distinguished honor by visiting him three times.

While Bro. Kalaw was still in the hospital, Masons from Rochester and different parts of the State of Minnesota visited him, and upon learning that he is a 33rd Degree Mason they were anxious to know how he has come to receive from the Supreme Council of the Rite in Washington an honor so coveted. Bro. Kalaw answered that he would tell them as soon as he got out of the hospital. The brethren of Rochester then held a special meeting in his honor which was attended by more than 400 prominent Masons from the different parts of the State of Minnesota. At that meeting, Bro. Kalaw related the important role which Freemasonry has played in the history of the Philippines. He told his audience of how Rizal and Del Pilar were distinguished Masons who worked hard in Europe for reforms in the Philippines and the amelioration of the people; that Bonifacio and Aguinaldo were both Masons; that the Aguinaldo government established in Malolos was composed mostly of Masons and that its Constitution was inspired by Masonic principles; that many generals of the Philippine Revolution were Masons; that under the American regime the American Masons found Masonry in the islands well established and deeply rooted among the intellectuals and exercised a great influence among the people. He then recalled how those American brethren, seeing splendid opportunity of strengthening the ties of brotherhood, took steps to make possible the unification of Masonry in the islands. And those American brethren have recommended the Filipino leaders in Masonry to high honors of the Scottish Rite.

The last speaker of the evening was the Most Worshipful Grand Master Jose Abad Santos who made a plea for unity among Masons.

Wor. Bro. Antonio Ramos was warmly congratulated for the splendid manner he performed the difficult role of toastmaster.

# THERE IS NO DEATH

By ARTHUR DAVIDSON

Lincoln Lodge No. 34

There is no Death:—The faith that humanity has in the rationality of the universe gives us strength to believe there is no death; that there is a definite "something" beyond the portals of the experience we call death. That which we know of the world order, of which we are an integral part, is but a nothing compared to what mankind will still learn in the future ages; but every fact of nature thus far discovered by man is a further corroboration of the instinctive faith of the race that LIFE is an orderly process. begirt with laws and meanings that impress us as rational and beneficent.

There is no Death:—Every analogy of nature, as far as we can see, is pregnant with unmistakable evidence of continuity and permanence. Of death, as we commonly use the word, nature knows nothing. No atom is ever lost, once it is put into motion, nor does any fact of nature lose its essential identity. Change there is, and ever will be, but the essential element of every fact lives anew in the changing forms which nature allows it to assume. Nature knows no finality, no destruction or ending. The ends of nature are ever new beginnings, reconstructions, new expressions of old facts, new life given forth, which are elementally eternal.

There is no Death:—Nature in revealing her changing moods to the reflecting mind, seems enamored to repetition. She reaches at what appears to be the final end of an expression only that she may again begin in a higher expression of her inherent life.

This glorious fact, rooted in the truth of things, that all mankind has yet known of life on this planet is but the first reflection of a natural and harmonious order of expression, to be repeated again and over again in the higher unfoldment of the infinite meanings of life.

The futility of death as an argument against immortality is best shown by the fact that the race has always refused to believe it to be an argument. In all ages, and in every faith the witness of the heart of man has been that the SOUL is immortal and can never know or be taken in death. The race has instinctively felt that this fundamental and persistent demand of the human Spirit for a future life

on a higher plane, was an inborn faith of all humanity in the rationality of the universe, its unity, continuity and order. This has persisted throughout the ages from the very beginning of time and is accepted by all schools of philosophy and metaphysics as a fact pregnant with real meaning. Sound reasoning compels the belief that such a universal fact of human experience is nothing less than a revelation of what the universe is in its deeper, or spiritual meaning, and what it will fulfill.

There is no Death:—Socrates, the Sage of Athens, was only one of the great host of thinkers who defended the argument of death by the critical power of intellect. Death, said Socrates, is either one of two things—extinction or liberation. Because his keen mind saw the fallacy of the first, he chose the second alternative. Death, he said, destroys nothing, but only dissolves or changes an element into new and higher elements. Man is made up of flesh and the soul. The flesh or worldly self that serves as a mansion to house the soul or spiritual self—death merely separates them. The soul shall return to GOD who gave it. Socrates reasoned that the soul was not a compound, but an indivisible unity and therefore could not be touched or removed by death. You can bury me, if you can catch me, he often said. And having shown death to be only a shadow, with no substance or reality, he met it calmly, as if going to sleep with a jest. Paul, the Apostle, possessed the same keen insight. He taught that the very seed we sow never comes to life without first dying, and that when we sow it, it has not the form it is going to have when it germinates and comes into being, but is a naked kernel and GOD gives it such form as HE pleases in order that each kind of seed has its own form. It is a physical body that is sown: it is a spiritual body that is raised. The body is sown to decay; it is raised free from decay. It is not the spiritual that comes first, but the physical, and then the spiritual. As we have borne the image of earthly matter, so shall we also bear the image of the spiritual or heavenly. This perishable nature must adorn itself with the imperishable, and this mortal nature must and will become immortal.

Is not this teaching in harmony with the latest conclusions of the best philosophers and profoundest thinkers of our age? We are told in the name of the deepest researches of science that there is something in man greater than a mere mortal or animal being; that there is something greater than his body or his brain—a SOUL, with faculties and powers allied to a larger world than our limited world of time and sense; that this deeper aspect of man's nature is itself prophetic of a realm of life, much higher and vaster than the sense life of the body or mind that it is reasonable to speak of a "something beyond." Continuity in a future existence of the essential nature of man is a logical conclusion from the best scientific and philosophic thought of our day. Death, we are emphatically told, in the name of the best minds of this enlightened era, is not the end of life, but only an event in life that in itself is continuous. Faith has always whispered to us this glorious truth.

Science is beginning to corroborate what faith has always spoken. Perhaps when we attain a more vivid sense of reality of the spiritual universe in which we live, we shall find our faith becomes aflame with certainty like unto that of the Apostles. Manifestly, that which they experienced was a spiritual happening. It made sure of them the fact of an ever-living Christ and the reality of the Kingdom of GOD; and it is this fact that impels us to study with a predisposed faith, the beautiful story of Him whose message is as sweet and young to us today, as it was in that ancient time when He lived and traveled from place to place among his brethren. His message to the Apostles is still young and fresh, and gives solace, hope, inspiration and new life to this ultra-modern humanity nearly two thousand years after His crucifixion. We, too, are seeking for a GOD who is something more than a primal cause or reason, but a GOD that loves us, redeems us, heals us, gives us strength to carry out His will, and is ruler over death and the grave. As our faith in spiritual reality becomes more vital and real, we find it easier to believe there is "something beyond" which some day shall be revealed to all.

(Continued on page 428)

# The Most Worshipful Grand Master's Official Visitations

## Magindanaw Lodge No. 40 (Cagayan, Oriental Misamis)

The best attended, most important and most instructive communication of the year in this valley was held in the Masonic Temple at Cagayan, Misamis Oriental, on October 30, 1937, on the special occasion of the official visitation of Most Wor. Bro. Joseph H. Alley, Grand Master of Masons in the Philippines, accompanied by Wor. Bro. Henry Gilhouser, Pastmaster of Mount Apo Lodge No. 45. Acting as Marshal, Wor. Bro. Alfredo P. Shapit, P.M., introduced the Grand Master right after the Grand Honors were extended by a packed Lodge in unison, and conducted the illustrious visitors to their rightful seats in the East.

Immediately after, the sublime degree of Master Mason was conferred by the officers of the Lodge upon Bro. Daniel Calareta; the 1st section headed by Wor. Bro. Vicente C. Hipona, Master of the Lodge, and supported by Wor. Max Y. Suniel, P.M., in the West, Bro. Julio V. Pacana, J. W., in the South, Bro. Clemente de la Cruz as S. D., Bro. S. L. Canoy as J. D.; Bro. Paulino Avanceña as S. S., Bro. F. Caburian as J. S. and Bro. Nicanor M. Velez as organist. The second section was conferred by a team composed of Wor. Bro. Alfredo P. Shapit, P. M., as K. S., Wor. Bro. Max. Y. Suniel, P. M., as S. D., and other members of the Lodge.

After the degree work the brethren went down to the Lodge library and recreation hall where they partook of a sumptuous banquet in honor of the Grand Master. At the banquet the following spoke: Wor. Bro. Ubaldo D. Laya, P. M., Wor. Bro. Antonio T. Cosin, P. M., Wor. Bro. Manuel C. Fernandez, P. M., Wor. Bro. Apolinar Velez, P. M., Wor. Bro. Vicente C. Hipona, W. M., and M. W. Bro. Joseph H. Alley. Wor. Bro. Alfredo P. Shapit, P. M., acted as toastmaster.

Among the ladies present were: Mrs. Hipona, Mrs. Shapi, Mrs. Suniel, Mrs. Cruz, Mrs. Fernandez, E., Mrs. Canoy, S., Mrs. Canoy, B., Mrs. Reyes, Mrs. Santos, Mrs. Rayala, Mrs. Galinpin, Mrs. Macaranas, and Nene Shapit. Supt. Jose Suarez of the Division of Misamis was also present.

## Malolos Lodge No. 46 (Malolos, Bulacan)

Malolos Lodge No. 46 publicly installed its officers for the year 1938 on Saturday, January 22, 1938, at Malolos, Bulacan, on the occasion of the official visitation of the M. W. Grand Master, who came accompanied by the officers and members of Grand Lodge.

After the reception of the M. W. Grand Master and party, the following officers were installed by Rt. Wor. Bro. Jose Abad Santos, Deputy Grand Master, as Installing Officer, and Wor. Bro. Jose C. Velo, Senior Grand Lecturer, as Master of Ceremonies:

Jose Tablan, Worshipful Master; Ciriaco Calalang, Senior Warden; Jose B. Libunao, Junior Warden; Honorato Carlos, P. M., Treasurer; Hermenegildo Pascual, P. M., Secretary; Victorino Gatmaitan, P. M., Chaplain; Sancho R. Jacinto, Marshal; Isidro Wenceslao, Senior Deacon; Pedro M. Carlos, Junior Deacon; Trifon Adriano, Senior Steward; Mateo Flores, Junior Steward; Santiago V. Rodriguez, Tiler.

Then followed an inspiring address by the newly installed Master, Wor. Bro. Jose Tablan, and presentation of the Past Master's Jewel to Wor. Bro. Domingo R. Tablan by Wor. Bro. Nicolas Luendia. Wor. Bro. Tablan, the retiring Master, then made his address.

For extemporaneous speeches, the presiding Officer called on Wor. Bro. David W. K. Au (109), Deputy District Grand Master; Wor. Bro. Victoriano Yamzon (27), Grand Marshal; Rt. Wor. Bro. Jose Abad Santos (4), Deputy Grand Master; and M. Wor. Bro. Joseph H. Alley, Grand Master.

The Lodge was closed at 11:00 p. m., a fraternal ball followed at the social hall of the Lodge building, and refreshments were served.

## Pintong-Bato Lodge No. 51 (Bacoor, Cavite)

The following Officers, elected and appointed last December 11, 1937, were duly installed on January 1, 1938, by Wor. Bro. Marciano Guevara, Past Master, Rizal Lodge No. 22, acting as Installing Officer and Wor. Bro. Mariano Gonzalez, Past Master, Nilad Lodge No. 12, as Master of Ceremonies:

Wor. Master, Bro. Pedro Gimenez, Sen. Warden, Bro. Juan Z. Bagasan, Jun. Warden, Bro. S. Hilario Escudero, Treasurer, Wor. Bro. Francisco Gaudier, P.M., Secretary, Wor. Bro. Honorio Cuevas P. M., Chaplain, Wor. Bro. Eugenio Padua, P.M., Sen. Deacon, Wor. Bro. Rufino Tolentino, P.M., Jun. Deacon, Wor. Bro. Teopisto C. Bantungbakal, P. M., Marshal, Wor. Bro. Tirso Bautista, P.M., Sen. Steward, Wor. Bro. Teodorico B. Bayas, P.M., Organist, Wor. Bro. Higino de Guia, P. M., Tiler, Wor. Bro. Simon N. Reyes, P.M.,

After the lodge was opened, guests mostly consisting of members of families of Masons were received; Most Worshipful Bro. Joseph H. Alley, Grand Master of the Grand Lodge of the Philippines, with members of the Grand Lodge accompanying him, were received with public honors.

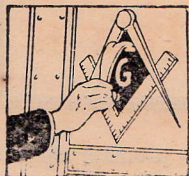
Talks were delivered by Brothers Pedro Gimenez, Wor. Master, Juan L. Bagasan and S. Hilario Escudero, Senior and Junior Wardens, respectively. Wor. Bro. Higino de Guia dealt longthily in an extemporaneous speech on "Social Justice" as a Masonic principle. Wor. Bro. Eugenio Padua made a colorful presentation of the Past Master's Diploma to the outgoing Master, Wor. Bro. Teodorico B. Bayas, who responded briefly. Most Worshipful Bro. J. H. Alley, the Grand Master, spoke on the role of provincial lodges in the development of Masonry in the Philippines.

## There Is No Death

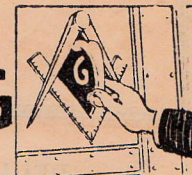
(Continued from page 427)

From time immemorial, Masonry has given its initiates this beautiful but profound philosophy, and is slowly but surely assisting in lifting the curtain of ignorance and darkness that holds humanity in bondage. If we keep our great institution purged from the impurities of worldly things and refuse to accept our strength as being in financial wealth, our institution is assured as long as man exists. Why? Because mankind is our institution; our institution is man—God's children.

Let us carry on high the colors of the Prince of Bethlehem—THE KING OF KINGS.



# WHAT OUR LODGES ARE DOING



## Agno No. 75

(Tayug, Pangasinan)

Worshipful Brother Vicente de Leon, (56) and Inspector of Agno Lodge No. 75, visited the latter Lodge on January 15, 1938, for two reasons: firstly, to inspect the books of the Lodge which were all found satisfactory, and secondly, to install the officers of Agno Lodge No. 75. The officers installed publicly at the residence of Bro. Liborio Bernarte were: Bro. Delfin Ramirez, (W.M.), Bro. Mariano B. Velasco, (S.W.), Bro. Juan N. Kagaoan, (J.W.), Bro. Jose C. Soria, (Treas.), Bro. Pedro Romasoc, (Sec.), Bro. Eusebio Medina, (Chp.), Wor. Bro. Emilio Naraval, (Msl.), Wor. Bro. Valentin M. Valdez, (S. D.), Bro. Mamerto Cabanayan, (J. D.), Bro. Narciso N. Jaramillo, (S. S.), Bro. Paulo C. Fernandez, (J. S.), and Bro. Liborio Bernarte, (Thr.).

## Mt. Kaladias No. 91

(Dumaguete, Oriental Negros)

The Lodge Officers for 1938 were publicly installed at the Masonic Temple on January 14, 1938, at 8:30 P.M. Wor. Bro. Juan G. Paraiso, outgoing Master, was the Installing Officer and Wor. Bro. Daniel Sindiong, the Master of Ceremonies. Several visiting brethren added to the fraternal spirit of the occasion. The following were the officers installed:

Worshipful Master Lorenzo Bernardez, Senior Warden, Lewlyn M. Cox, Junior Warden, Daniel Amistoso, Treasurer, Serafin Teves, P.M., Secretary, Ramon Ponce de Leon, P.M., Chaplain, Pedro Changco, Marshal, Arsenio Cuevas, Senior Deacon, Vicente Colina, Senior Steward, Boyd Sansom, Junior Steward, Francisco Somera, Tiler, Manuel Utzurum.

A new wave of enthusiasm is evident among the officers and members of the Lodge and we expect an active and eventful Masonic year.

## Keystone No. 100

(Corregidor, Cavite)

On November 19, 1937, in spite of bad weather, a special communication was held for the purpose of conferring the Third Degree of Masonry on Bro. Trinidad Tagavilla, a Fellowcraft of this Lodge. The first section was conferred by the regular officers of the Lodge and the second section by a special team of Chapter 118, National Sojourners, composed of the following brethren: K.S., Brother M.E. Conable, president of the Sojourners; K. of T., Bro. T. R. Jones; S.D., Bro. C. S. Marsh; 1st Fellowcraft, Bro. M. C. Pugsley; 2nd Fellowcraft, Bro. J. M. England, Secretary of the Sojourners; Men of Tyre, Bros. J. J. Firestone, R. L. Hubell and F. J. French. Brother R. T. Gibson acted as the Sea and Way Faring man, The Lecture was delivered by Wor. Bro. Macario Odiamar and the Charge read by Brother G. Ruhlen. A light refreshment was served after the meeting. Through *The Cabletow* the members of Keystone Lodge No. 100 wish to express their gratitude to the members of Chapter 118, National Sojourners.

## Maranaw No. 111

(Dansalan, Lanao)

This is a resumé of what our Lodge did from Dec. 1, 1936, to November 30, 1937. Some may consider this to be too late to be of any value but there will be many, among whom is our dear Bro. Fred W. Aston, now in England, who will relish the reading of the history of the Lodge during the period under review.

A special communication was held on Dec. 5, 1936, for the raising of Bro. Gabino Lachica, a Fellow Craft of the Lodge, to the sublime degree of Master Mason. Wor. Bro. Ubaldo D. Laya, Master of the Lodge, assisted by the regular officers, presided over both the first and second sections. Bro. Roman Padilla delivered the Lecture, and Bro. Rafael Ramos, the Charge.

June 12, 1937, was one of the best days the Lodge ever had in point of efficiency in connection with the raising to the sublime degree of Master Mason of Bro. Frank Johnson Woodward. The Junior Warden, Bro. S. M. Austin, as Worshipful Master, presided and was responsible for the splendid work.

On July 10, 1937, Wor. Bro. Licinio P. Lapus, Grand Lodge Inspector, officially visited the Lodge and incidentally delivered the Past Master's jewel awarded by it to Wor. Bro. Ubaldo D. Laya, retiring Master of the Lodge; and the Lodge held the regular stated meeting for the month. The attendance on this occasion was by far the best during the year, somewhere around fifty having come from far and near. Among the distinguished visitors, besides the Grand Lodge Inspector, were Wor. Bro. Catalino Guillermo, P.M. of Isabela Lodge No. 60; Wor. Bro. Alfredo Shapit, P.M. of Maguindanaw Lodge No. 40; Bros. José Lozada (45), Pedro Encarnacion (53), and B. Haggans (62). Given the opportunity to address the Lodge these visitors acquitted themselves with honor.

On Sept. 11, 1937, a Lodge of Fellow Craft Masons was convened for the purpose of passing Bro. Du Song Why to the Second Degree of Masonry. The conferring of this degree was conducted by Wor. Bro. Rafael Ramos, Master of the Lodge, assisted by his regular officers. Bro. Aniano Alcantara acting as Senior Deacon in the second section delivered the Lecture, and Bro. F. Imperial Reyes, the Charge.

On October 29, 1937, the Most Worshipful Grand Master of the Philippines, Joseph H. Alley, made his official visitation. Addressing the brethren on that occasion M. W. Bro. Alley recounted the achievements of the Grand Lodge, making special mention of the dormitory recently established in Manila and now occupied by some forty sons of Masons. He also recounted his experiences while officially visiting China Lodges, depicting the horrible situation in that country and hinting at a possible call for charitable help by Masons of the Philippines.

# FRATERNAL REVIEWS

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

## DELAWARE, 1936

The Grand Lodge of Ancient Free and Accepted Masons of Delaware was founded in 1806. On June 24, 1936, it had 22 subordinate Lodges, with a total membership of 5,614. There was a net decrease during the year of 108 members. Grand Masters: retiring, Harris Samonisky; incoming, Harry W. Lowe of Wilmington. Grand Secretary, John F. Robinson, P. O. Drawer 1227, Wilmington, Delaware.

The Grand Lodge of Delaware held its 131st Annual Communication in the City of Wilmington on October 7 and 8, 1936. In addition to the regular members of the Grand Lodge, the Master Masons admitted by courtesy are listed by name in the Proceedings. Our Grand Representative, Wor. Bro. G. Burton Pearson, was present.

In his address, the Grand Master mentioned the deaths of M. W. Bros. Edward G. Walls, B. Mode, and A. Victor Hughes whose passing were bitter blows to the Craft. In reporting his activities, the Grand Master stated that one special Communication of the Grand Lodge was held for the laying of the corner-stone of Chemistry Building, University of Delaware. On the subject of Remission of Dues, with reference to life membership, he stated:

*And while on this subject, arises the case of life membership where dues are likewise remitted. The Grand Lodge and Masonic Home per capita is lost in that case. Might it not be a good idea for the Lodges remitting dues in the case of life members to see that the per capita for the Grand Lodge and Masonic Home are paid, even if it had to be done by the Lodge. Membership of fifty years is something of which to be proud, but I question the wisdom of depriving the Grand Lodge and Masonic Home of funds, due them, through the operation of any plan that calls for the remission of dues.*

The Committee on Foreign Correspondence reported that requests had been received from several Grand Jurisdictions using a foreign language, some with a slight portion in English. Several were from South America, and in the Spanish and Portuguese languages. The Committee, therefore, did not think it advisable to extend fraternal recognition as it would be ne-

cessary to employ some one to translate the several papers received at a considerable expense. Past Grand Master Thomas J. Day, Chairman of the Committee, presents his seventeenth review covering the Proceedings of 65 Grand Jurisdictions. There is no review of the Philippine Islands, our 1936 Proceedings not having been received.

The Grand Lodge of Delaware is represented near ours by Wor. Bro. S. N. Schechter who seldom misses an Annual Communication of our Grand Lodge.

## DELAWARE, 1937

The Grand Lodge of Ancient Free and Accepted Masons of Delaware, founded in 1806, had on June 24, 1937, 22 subordinate Lodges, with a total membership of 5,532. There was a net increase in membership of 82 during the year. Grand Masters: retiring, Harry W. Lowe; incoming, George T. Macklin of Bridgeville. Grand Secretary, John T. Robinson, 818 Market Street, Wilmington, Delaware.

The Grand Lodge of Delaware held its 132nd Annual Communication in the City of Wilmington on October 6 and 7, 1937. Our Grand Representative, Wor. Bro. G. Burton Pearson, was present.

In his address, the Grand Master mentioned the death of three Past Grand Masters, M. W. Bros. Joseph L. Cahall, J. Bayard Hearn, and Henry I. Beers. In reporting his activities the Grand Master stated he had visited all the Lodges in his Jurisdiction; had made 9 visits to sister Grand Jurisdictions including Scotland, New Jersey having been visited twice. He recommended discontinuance of their membership in the Masonic Service Association as he was convinced that the benefits derived did not warrant the expenditure of the funds of the Grand Lodge. A motion to adopt this recommendation, when put to a vote, was lost. He recommended that as their Grand Lodge had no laws in reference to Life Memberships that in the future subordinate Lodges be required to pay on such members all Grand Lodge dues and assessments as required by the Code. This was approved and adopted by the Grand Lodge. He further asked Grand Lodge to designate the first Sunday of December of each year as Church Day for their mem-

bers, his idea being to promote church attendance among Masons and thus to manifest to the community their endorsement and appreciation of the church. This was also approved and adopted by the Grand Lodge.

The Board of Managers of the Masonic Home reported eight admissions and one death during the year. The Home had 32 guests, 21 women and 11 men. The income and expense account of the Home showed a net again of \$12,798.27 for the year.

The Committee on Foreign Correspondence made a similar report as last year concerning the recognition of Grand Jurisdictions of a foreign language. The Chairman of the Committee, P. G. M. Thomas J. Day, presented his 18th review covering 63 Grand Lodges. This year he reviewed our Proceedings of 1936 and 1937. For 1936 he quoted a portion of Grand Master Hawthorne's address which he noted as taking up 30 pages of the Proceedings. He also alludes to the "interesting" address by Wor. Bro. Joseph F. Boomer. For 1937, he referred to the address of Grand Master Benitez, as "interesting and instructive." He mentioned our adoption of Dual Membership, the formation of the District Grand Lodge for China and the action taken on the resolution to change the time of election of Officers from annually to once in two years which was voted down.

The Grand Lodge of Delaware is represented near ours by Worshipful Bro. S. N. Schechter. Probably due to typographical errors Wor. Bro. Schechter is referred to as R. W. Bro. in both reviews, and the name of Plaridel Temple is given as "Pheridel."

## GEORGIA, 1936

The Grand Lodge of Georgia, Free and Accepted Masons, had 514 Lodges reporting with an aggregate membership of 40,771. There had been a net decrease in membership of 965 during the year. Grand Masters: retiring, Abit Nix; incoming, Robert McMillan of Clarkesville. Grand Secretary, Frank F. Baker, Macon, Georgia.

The Grand Lodge of Georgia held its 150th Annual Communication in the City of Macon on October 27 and 28, 1936. Our Grand Representative, Wor. Bro. Charles R. McCord, was present.

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# FRATERNAL REVIEWS

(Continued from page 430)

The Grand Master in his Annual Address reported the death of Past Grand Master N. H. Ballard. He had to arrest the charters of two Lodges; five Lodges surrendered their charters. He referred to the aid rendered to the Masons of Gainesville, Georgia, who had suffered great losses due to the tornado of April 6, 1936. He attended the Grand Masters' conference and meeting of the Masonic Service Association in Washington, D.C. He was in favor of the Grand Lodge of Georgia reapplying for membership in the Association. He thanked the Masons of Georgia who through their generosity had made possible the Masonic Home Camp. He strongly recommended the continuation of the Masonic Messenger, official organ of the Grand Lodge, and urged the Craft to increase their subscriptions thereto. The Grand Master visited 50 Lodges, 10 District and 7 County Conventions, attended 1 funeral, 1 neighboring Grand Lodge and 18 other meetings for various purposes, and laid 8 corner-stones.

The Masonic Home farm and garden suffered heavy losses during the year due to frosts, floods, and drouth. The Trustees referred the matter to the Grand Master who, after careful consideration laid the facts before the Craft and, as reported by the Trustees, "The Brethren responded heartily and indicated their desire that the present program not be handicapped for the want of a few pennies per member."

The Georgia Masons are firm believers in "Operative Masonry." A paragraph in the report of the Committee on General Welfare reads as follows:

The present efficient management of the Masonic Home is a joy to every true Mason. We congratulate the Trustees upon their constant and faithful oversight and economical handling of the finances. We call your attention to these significant facts. In 1931 the Home had 246 children under its care and had \$63,520 to use. In 1935 the Home had 176 children and only \$30,729 for support. The cost in 1931 was \$21.50 per capita. In 1935, \$14.50 per capita, a saving of \$7.00 per child. A wonderful record. We commend the Trustees but we also ask you: "Is it well to limit too much our investment in these splendid boys and girls?" They are worthy of our best.

Might we not better spend less on ourselves?

There is no Correspondence Report nor fraternal reviews. As reported in 1935, so for this year, we have no information that our Proceedings for 1936 have been reviewed.

The Grand Lodge of Georgia is represented near ours by Wor. Bro. Thomas N. Powell of Iloilo, on the Island of Panay. He was unable to be present at our Communication of 1936.

## DISTRICT OF COLUMBIA, 1937

The Grand Lodge of Free and Accepted Masons of the District of Columbia founded in 1811, had on September 30, 1936, 45 subordinate Lodges with a total membership of 20,410, which shows a net decrease for the year of only 76. Grand Masters: retiring, Otto B. Roepke; incoming, Paul B. Cromelin of Washington, D. C. Grand Secretary, J. Claude Keiper, Masonic Temple, Washington, D. C.

On February 19, 1936, a Special Communication was held to celebrate the 125th Anniversary of the Grand Lodge. An address by the Deputy Grand Master, R. W. Bro. Paul B. Cromelin covered the history of the first one hundred years. The Grand Secretary, F. G. M. J. Claude Keiper gave a resume of the past twenty-five years. At this Communication 28 Grand Lodges in the United States were represented, 24 by the Grand Master in person, 2 by the Deputy Grand Master, 1 by a Past Grand Master and 1 by a Grand Secretary.

A Stated Communication was held on May 13, 1936, at which the Representatives of 36 Grand Lodges were welcomed. Our Grand Representative, Charles F. Roberts, P. G. M., was not present. At this meeting the regular business of the Grand Lodge was transacted. The Grand Master made no address.

The Committee on Correspondence recommended fraternal recognition of the Grand Lodge Rio Grande da Sul of Brazil with exchange of representatives. They deferred action on the request of the Gran Logia "Occidental Mexicana," F. & A. M., of Guadalajara, Mexico, for further study.

On October 31, 1936, a Special Communication was held to lay the cornerstone of the Congress Heights Methodist Episcopal Church in Washington, D.C.

The 126th Annual Communication of the Grand Lodge of the District of Co-

lumbia was held in Washington, D.C., on December 16, 1936. The Grand Master in his Annual Address reported the deaths of one Master and twenty-three Past Masters of that Grand Jurisdiction. He was much pleased with the substantial improvement in conditions throughout their jurisdiction. There was a 34% increase in the number of members raised, and a reduction of 18% in suspensions for N. P.D. The financial condition of Lodges showed an increase of \$25,000 over the preceding year. No formal decisions were rendered during the year. M.W. Bro. Roepke commented on the satisfactory condition of the Masonic and Eastern Star Home and praised the work of the Masonic Board of Relief. He also spoke very highly of the work of the Masonic Service Association. The Grand Master attended the Bicentenary of the Grand Lodge of Scotland and made a very fine report thereon.

Following the reading of the Annual Address, the Grand Representatives were welcomed, but a list of those present is not given. Our Grand Representative, Charles F. Roberts, P. G. M., was present however as his name appears in the list of Past Grand Masters present on this occasion.

St. John's Day Communication was held on December 28, 1936. At this meeting reports were made by Committees on the business transacted at the previous Communication of December 16th. All members of the Grand Lodge and Grand Representatives are listed. We note that our Grand Representative was present.

At this meeting the Grand Lodge Officers were elected and installed. The newly elected Grand Master, M. W. Bro. Paul B. Cromelin was presented with an ivory gavel by the 1920 association of Worshipful Masters, and his Lodge presented him with a basket of flowers for Mrs. Cromelin.

The report of the Masonic and Eastern Star Home shows a total of 53 women, 28 men, 12 girls, and 13 boys in the institution on November 30, 1936. The average cost, per capita, per month, was \$44.50.

The report of the Committee on Correspondence is by Past Grand Master James A. West who also reviewed the Proceedings of 45 Grand Lodges in the United States and 16 Foreign Grand Lodges. The Philippine Islands is included under the latter. Bro. West did not receive our 1936 Proceedings in

(Continued on page 434)

# Masonic Apron Symbol of Essence of Shame

Specially Written for *The Cabletow*

By **RABBI H. GEFFEN**

The Bible is the holy edifice of Freemasonry. Through all generations and ages, Masons have dwelt in it in faith. Paradise, the tree of life, the tree of knowledge, the serpent which speaks and beguiles the woman, the woman who tempts the husband to sin, the hiding from God, the curse and the punishment, the expulsion from paradise—every word—was interpreted by Masonry, and became one of its moral teachings. Man distinguishes himself from the brute, by his capacity for thought, speech, freedom of will, and conscience. Many add the power of laugh and weep. But the main thing which divides man from the beast is the sense of shame. Man is the only being in the animal world that feels shame.

Two human beings dwelt upon the earth, and they felt ashamed in each other's presence, and sewed fig leaves together to cover their nakedness. But, although they had covered already their nakedness, still they were ashamed in the presence of God and hid themselves. After there is written: "God made garments of skins, and clothed them." We are here represented by two Aprons: one of skins, and one of fig leaves. This is a beautiful representation of the Masonic Apron.

The Apron is a very important symbol in Speculative Masonry. We must understand why they were still ashamed when they wore the apron of the fig tree leaves, but were not when they wore the skin-apron.

In a Scroll manuscript written by a prominent sage, Rabbi Meier, was found another text: instead of "a garment of skins" "a garment of Light, because Oar is skin, and Oar with an Alef, is light." And truly where, in the first days of creation, could the furs or the skins of beasts be found? It symbolizes that the apron shall serve the Mason as a light by its white color. A fig-leaf apron is not the real representation for which it stands. But the apron of light denotes the sense of shame. The real Masonic apron can not be made from fig leaves; for before the eyes of God what avails the fig leaf apron? The fig tree-leaf apron is an anti-masonic one. As our first ancient parents, Adam and Eve, hid themselves covering their nakedness by fig-leaf, so are we sometimes exercising: We are ashamed to learn; we hide our lack of knowledge under a fig-leaf, and so co-

ver up our spiritual nakedness, our ignorance; we misuse the apron to cover up our faults and sins. We are ashamed to correct a mistake, to admit to ourselves, that we have been guilty of a wrong, and we prefer to continue in ignorance, in the old faults and mistakes. The antimason is ashamed to subordinate himself, and he adorns himself with the fig leaf of proud independence. This false shame has done, and continues to do, a great deal of harm. But the Apron of light is the embodiment of the essence of shame; garment of light, the point of consideration in reference to the sense of shame, is awakened by thought. The Mason must be conscious of the heavenly gift he possesses in the sense of shame, represented by the white apron, the color of light. The consciousness of the wickedness of sin in itself, its evil results, fear of heavenly and earthly punishment—all taken together—are not so much protection to man against degeneration and excesses, as is the sense of shame. When the protection of virtue and morality is abolished, sense of shame occupies its place. Unhappy is the man that feels no shame; of him Isaiah lamented, "Like Sodom, tell openly their sin, and conceal it not."

So the principal honor of the Apron consists in its reference to innocence of conduct and the sense of shame. The Rabbis teach us to learn it from the cats, because we will never mark at cats' unmoral exercises, they have the instinctive power to subdue their passions not to exercise it publicly. Maybe, therefore, were the first aprons made from the skins of animals; the cat is also an animal and it teaches man the essence of shame.

So the Masonic Apron is a white one representing "light," but not of a fig-leaf which only covers the hypocrisy of man. The Apron of Adam and Eve is a Masonic Apron, which is given to every Mason, and no Mason is allowed to enter the Lodge without one. It is intended to remind him of purity of mind and morals. A garment of white light, white amongst the ancients being considered as an emblem of purity, of the sense of the purification of mind and morals. Therefore, the Worshipful Master of the Lodge and some Jewish brethren wore hats or caps in the Lodge, and the Episcopalian clergymen wore a breast covering. All those are symbols, to my estimation, to re-

mind us of the purity of our hearts, minds and morals, which always must be devoted to the service of God and humanity, and covered with awe, God-fearness, and sense of honor and shame, in order to conceal the lusts within us.

## Why We Love Our Secretary

There is nothing so good as a good Secretary. The better they are the more we impose upon them; and, strange as it may seem, the more we can impose upon them the more we love them. I never see a patient Secretary chasing around after a member's dues that I do not think of lazy Sam Snow and his patient wife. One day this colored lady looked up from her washing and said to Sam, who was idly smoking:

"Sam, I don't think you loves me any more."

"Nonsense, honey," Sam said, "what makes you think dat?"

"Why, you jess sits there by the fire all day long and sees me work."

"Why, Liza," Sam explained earnestly, "the more I sits here and sees you work the more I loves you."

That's how we love our Secretary. And, like Liza, the patient Secretary falls for it.—"Tyler-Keystone."

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PERSONALS

**Bagumbayan Lodge No. 4**  
(Manila)

Most Wor. Bro. Conrado Benitez is in line for congratulations, as he has been appointed Pensionado Agent and entrusted with the task of drawing up the rules and regulations regarding pensionados to be sent to the United States.

Brother Gaudencio Palomo became a benedictine on March 23th when he led to the altar the charming Miss Vicenta Joaquin of this city.

Bro. Lino Bañares is again with the U.S. Army at Fort Wm. McKinley.

Wor. Bro. Leo Fischer is greatly worried about the health of his wife in California. Unless there is an improvement, he may have to leave for the United States some time this year.

**Lincoln Lodge No. 34**  
(Olongapo, Zambales)

Bro. Candido V. Bias celebrated his 51st birthday on November 20, 1937, with a program of songs and speeches. In addition to this program, Mr. Louis Little, a retired Chief Boatswain's Mate of the U.S. Navy, read and handed to Bro. C. V. Bias a letter of congratulations from the Chief of the Bureau of the Navy through the Commandant Sixteenth Naval District, on his completion of 30 years of faithful service as 2nd class Machinist Mate of the U.S. Navy. After the program, dancing followed until midnight.

Wor. Bro. Dr. Doroteo F. Bala's second daughter, Manuela, died of tuberculosis on December 3, 1937.

**Minerva Lodge No. 41**  
(Manila)

On Saturday, March 26, 1938, the Worshipful Master of Minerva Lodge No. 41, Wor. Bro. Karl D. Krebs, departed this life at St. Luke's Hospital. Funeral services under the auspices of Minerva Lodge were held in Plaridel Temple, Sunday, April 3, 1938, with Wor. Bro. A.E. Tatton, P.M., presiding. Wor. Bro. Krebs although in ill health for sometime did not enter the hospital until Saturday morning, the day of his death. The end came suddenly about 2:20 p. m. the same day.

Plutarco Almazan, son of Wor. Bro. Gregorio Almazan, died at the Quezon Institute, Municipality of Calocan,

Rizal Province, at 1:15 p. m. Wednesday, March 30, 1938. Interment took place at La Loma Cemetery, Thursday, March 31, 1938. All arrangements were made on behalf the family by Wor. Bro. A. E. Tatton, a personal friend of Wor. Bro. Almazan. Our sympathy and condolence to Wor. Bro. Almazan and his family.

**Sarangani Lodge No. 50**  
(Davao, Davao)

Three of the children of Bro. Telesforo I. Alfelore, Senior Warden, were confined to the Davao Oriental Hospital early this month due to influenza. Thanks are due principally to Wor. Bro. (Dr.) Pedro R. Santos and Mrs. R. Tomen (wife of Bro. Regino Tomen), both members of the hospital staff, for the early recovery of Bro. Alfelore's children.

A well-attended banquet was held in the Asia Restaurant on January 13, 1938, by the members of this Lodge in honor of Bro. Nicolas Mendoza (67), Principal of the Davao City Elementary School, who was to leave the following day for Baguio, his home. Bro. Mendoza has been one of the most active sojourners in this valley.

The Master of this Lodge, Wor. Bro. Hilarion Cabrera, is doing his utmost to start the construction of the Lodge Hall.

**Agno Lodge No. 75**  
(Tayug, Pangasinan)

Miss Concepcion Soria, sister of Bro. Jose C. Soria, was married to Mr. Numeriano Ancheta on December 20, 1937. The marriage ceremony took place at the residence of Bro. Soria, at Natividad, Pangasinan. Wor. Bro. Delfin Ramirez was one of the sponsors.

Ten members of Agno Lodge No. 75 were present at the installation of Wor. Valentin M. Valdez, P.M., as Mayor of Santa Maria, Pangasinan. Wor. Bro. Mayor Valdez was installed by Wor. Bro. Delfin Ramirez. The Vice-Mayor, Mr. Claudio Bugayong, was installed by Bro. Eusebio Medina. Bro. Atty. Narciso N. Jaramillo, right hand of Wor. Bro. Brother Mayor Valdez, mentioned in his keynote speech that it is the plan of the new administration of Santa Maria to improve

the living condition of the people in the hacienda in the municipality.

Bro. Mariano B. Velasco and some friends went hunting in the mountains of Labrador, Pangasinan, on December 23, 1937.

**Mt. Lebanon Lodge No. 80**  
(Manila)

Bro. T. H. Ginsburg wrote a very interesting letter to the Secretary by clipper, and inclosed his dues for 1938. He wishes to be remembered to the brethren.

The wife of Bro. Louis Rifkin sailed on the *President Cleveland* on March 21st to further her studies in arts and dramatics in the United States. She will also proceed to Switzerland to enter their daughter Lolita in the famous Chateau Beaumont College at Lausanne.

**Mt. Kaladias Lodge No. 91**  
(Dumaguete Or. Negros)

Bro. Alejandro Nazareno has decided to abandon his inactivity and decided to have Masonic light again, in the Lodge recently voting to restore him to regular membership.

Bro. Felipe Pastor has been elected Vice-Mayor of Dumaguete.

**Mt. Huraw Lodge No. 98**  
(Catbalogan, Samar)

Maria Lucero, daughter of Wor. Bro. Clodoaldo Lucero, was married to Mr. Vicente Rosales on November 26, 1937.

Wor. Bro. Vicente R. Orgiles and Bro. Serafin Macasaet had lately been sick.

Bro. Jesus de la Cruz was in Catbalogan recently on business.

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# OFFICIAL SECTION

## REGULATION GOVERNING THE SCHOLARSHIP FUND OF THE GRAND LODGE

### 1. *Persons entitled to a scholarship*

A son or daughter of any Mason in good standing pursuing a course of higher study in art or science who has shown outstanding qualities of scholarship in his or her previous studies may be granted a scholarship either in the Philippines or abroad.

### 2. *Who shall award it?*

The scholarship shall be awarded by a Committee of three members to be appointed by the Grand Master.

### 3. *In what it may consist?*

The scholarship may consist either in tuition fees alone or tuition fees and living expenses.

### 4. *Application to be filed and when.*

A candidate for scholarship shall file an application not later than the 20th day of May of every year. The application shall be accompanied by a transcript of the applicant's academic records and such other references concerning his or her character and ability from well known persons as may be required by the Committee.

### 5. *Manner of Selection.*

The Committee shall choose from among the candidates the most deserving ones, taking into account the financial conditions of the family of the applicant and such other considerations as may justify the choice.

### 6. *Duration of scholarship.*

The scholarship shall be granted from year to year, whenever funds are available.

### 7. *Revocation of scholarship.*

If for any reason, the candidate fails to show during any given year satisfactory results in the pursuit of his or her studies, the Committee may, in its discretion, revoke the scholarship, giving notice thereof to the parents.

### 8. *Publicity.*

It shall be the duty of the Grand Master to give the widest possible publicity to this scholarship among the Masons of the Philippines.

(Sgd) RAFAEL PALMA

(Sgd) TEODORO M. KALAW

(Sgd) CONRADO BENITEZ

## COMMONWEALTH OF THE PHILIPPINES DEPARTMENT OF PUBLIC WORKS AND COMMUNICATIONS BUREAU OF POSTS MANILA

### SWORN STATEMENT (Required by Act 2580)

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

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(Sgd.) TEODORO M. KALAW  
Grand Secretary

Grand Lodge of the Philippines

Subscribed and sworn to before me this 28th day of March, 1938.

(seal) (Sgd.) ANTONIO GONZALEZ  
Notary Public

My Commission expires on Dec. 31, 1938.

Entry 25

Page 50

Book 12

Series 1938

## THE FRATERNAL DEAD

Henry Horace Halven, Jr.

Active member of Island Lodge No. 5

Initiated: January 20, 1930

Passed: March 10, 1930

Raised: March 18, 1930

Died on January 5, 1938

Shirley A. Mansfield

Active member of Mount Lodge

No. 45

Died on November 1, 1937

Gabriel Velasco

Active member of Bataan Lodge

No. 104

Initiated: Jan. 14, 1931

Passed: January 16, 1931

Raised: January 19, 1931

Died on February 3, 1938

Karl D. Krebs, P. M.

Active member of Minerva Lodge

No. 41

Initiated: February 24, 1927

Passed: March 24, 1927

Raised: April 21, 1927

Master in 1931, 1932 and 1938

Died on March 26, 1938

### Sick Committee

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

Michael Goldenberg, (80), Chairman

William Edward Jensen, (8), Member

Lino Gutierrez, (7), Member

## Fraternal Reviews

(Continued from page 431)

time to include them in his review, however he gave us four short paragraphs in which he refers to Bro. Fischer's excellent review of their 1935 Proceedings as published in the Cabletow of September 1936. We agree with Bro. Fischer that the reviews of Bro. West are very short, and we wish that we had his ability to write such short reports which contain so much information on subjects of greatest interest to other Grand Lodges. Our space in the Cabletow is restricted and the faculty of saying much in small space would be of great benefit.

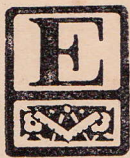
M. W. Bro. H. Eugene Stafford represents the Grand Lodge of the District of Columbia near ours. His residence in Baguio, Mt. Province, makes his attendance at our Annual Communications less frequent than formerly.

Seccion Castellana

# THE CABLETOW

NOTAS EDITORIALES

## AFINANDO EL CARACTER



S bien sabido que el carácter es el conjunto de cualidades morales que distinguen y caracterizan al individuo. Todo aquello que revele en una persona sus cualidades morales, su marca o distintivo moral propio constituye su carácter. Como alguien ha dicho, el carácter es el temple del espíritu, aquello que pinta y descubre al hombre en lo que tiene de mas íntimo.

La masonería tiene como base la moral e inculca a todos sus miembros la obediencia a la Ley Moral. Y como quiera que el carácter dice relación directa con la moralidad, la masonería se interesa necesariamente por la educación y afinación del carácter.

El carácter es producto del ambiente, de la educación, del desarrollo y desenvolvimiento del temperamento. Por tanto, el carácter puede ser moldeado en el hombre por lo mismo que no es congénito en él.

El departamento de educación de Filipinas ha anunciado que daría mas impulso a la educación del carácter en las escuelas de la Mancomunidad. Y nosotros los masones nos felicitamos que así fuera. Estamos empeñados en el cultivo de ideales de propia superación, y esto hay que cultivarlo desde la infancia. Hay que enseñar al hombre desde niño a ser amigo del hombre. Hay que hacerle comprender desde su mas tierna edad que todos los hombres so-

mos necesarios los unos a los otros en el progresivo correr de los siglos, que en la marcha civilizadora del mundo todos los hombres dependen los unos de los otros, y que, por tanto, es de su propio interés el desarrollo y afinamiento del sentido moral en el individuo como miembro de una sola familia.

Se debe educar a la juventud en los principios inmutables de libertad, fraternidad y mutua cooperación de los hombres. Se debe fortalecer su carácter haciendo que conozca aquellos hechos que han colocado a la humanidad en su carrera progresiva de siglos. Debemos borrar de su mente todo pensamiento retrógrado de una humanidad envejecida. Enseñemosle a que tienda la vista hacia nuevos horizontes, a que aprenda a levantar la frente, según frase feliz de un autor, sin hacer que otros la inclinen.

Un filósofo dijo que nuestro futuro depende no tan sólo de nuestra ciencia y del cultivo de la inteligencia, sino mas bien de nuestra moralidad y voluntad. Y otro ha dicho que lo fundamental en el hombre son sus tendencias, sus deseos, sus sentimientos. De ahí la necesidad del cultivo y afinación del carácter.

¡Que el hombre viva como hombre! exclamaba un masón. Y nosotros añadimos,—“afínese en el hombre su carácter y su sentido moral y el hombre vivirá como hombre.”

## La Masoneria Española y Su Obra en Filipinas



TRAIMOS en el pasado número de esta revista la información dada por nuestro M. I. Hermano Teodoro M. Kalaw a los masones de Rochester sobre la pasada actuación masónica de España en Filipinas. Y a raíz de lo mucho que se viene comentado sobre lo afirmado por el Alto Comisionado de América en Filipinas acerca de la obra de España en estas latitudes, creemos de interés para nuestros lectores recordar lo mucho que debemos los filipinos a la masonería de entonces.

Según el M. I. Hermano Kalaw, la masonería jugó un papel muy importante en la historia de Filipinas. No exageraríamos si hiciésemos aquí la afir-

mación de que la masonería sacudió la conciencia y el alma nacional. Del Pilar, Rizal, y la mayoría de los laborantes entonces se movían en un ambiente masónico. Sus colaboradores en España eran masones españoles que simpatizaban con nuestra causa porque ella estaba enraizada en principios y postulados masónicos. Gravitaba sobre nuestro país el peso de instituciones que ahogaban la vida nacional. Y fué obra de la masonería de entonces la aplicación del remedio que demandada aquel estado de cosas.

Las reformas por las que se trabajaban desde la metrópoli lo demandaban un puñado de masones cuya mentalidad y sentimientos se habían forjado en talleres masónicos; Andrés Bonifacio y Emilio Aguinaldo se hicieron caudillos de la sacrosanta causa de

# DE CHARLA CON NUESTROS HOMBRES

"Cultivemos un ambiente de intensa masonería" —nos dice el muy Ilustre Hermano.

VICENTE CARMONA

Hacia mucho tiempo que deseábamos tener una entrevista con el Muy Ilustre Hermano VICENTE CARMONA, pero siempre mediaron dificultades. Una junta, un expediente que despachar con urgencia, un cliente a quien atender, consultas que evacuar, órdenes, contestaciones al teléfono, y todo ese cúmulo de detalles que llenan las horas de un concienzudo trabajador, se oponían al logro de nuestros deseos.

Y no podía ser de otro modo. La gerencia de una institución bancaria como es el Banco Nacional de Filipinas le absorbe todo el tiempo. Números, proyectos, informes, estudios, correspondencia de toda clase van inundando la mesa *coquetona* que le sirve de escritorio.

Y decimos *coquetona* porque allí nunca faltó una flor, algún objeto frívolo en contraste con la realidad materialista de su trabajo cotidiano.

Le perseguimos, le asediamos; pero todo inútil. Sale de su despacho bien entrada la noche, y no es cosa de malhumorarlo después de una brega fatigosa.

—Y es que no hay necesidad de conocer mis ideas en masonería—nos dice cuando al fin le *abordamos* de sorpresa en un rincón de Manila, de cuyo nombre no quiero acordarme....

—¿Y porque?—insistimos.

—Sencillamente porque he sido Gran Maestro de nuestra jurisdicción y en todas mis manifestaciones entonces ya dije lo que podría decir hoy....

—Que.....

—Que debemos cultivar un ambiente de intensa masonería en Filipinas. No solamente hay que formar ambiente, sino que es menester promoverlo, cultivarlo, desarrollarlo, en una palabra, hacer que todos nos movamos en un ambiente masónico, puramente masónico.

Y como viéramos que se entusiasmará, volvemos a hostigarle y le obligamos a hablar, le forzamos a hacerse mas elocuente, mas persuasivo, a acuciarle en una palabra....

—Y, mira—nos añade, levantándose de su asiento—he leído, y no me acuerdo dónde, que hacerse masón es nacer por segunda vez, y en este nuevo nacimiento se viene a un mundo espiritual, a un mundo que no tiene nada de físico....

-----

—Es decir que dejamos de ser *materia* para vivir una vida espiritual dentro de un mundo que es esencialmente físico....

—Me interesan tus observaciones....

—Pues bien, tengo para mí que debemos los masones formar este ambiente espiritual donde nos movamos en medio de un mundo material que nos rodea y nos agobia....

-----

—De mí sé decirte que se me hace necesario este ambiente, pues, de ahí derivó mis energías espirituales....

-----

—Y así la masonería, sin ser religión, sin ser el resumen de las religiones, como alguien ha pretendido, va fomentado los valores espirituales en el hombre, en la humanidad, en general....

-----

—Y esta es la humana misión que tenemos que cumplir si somos masones consecuentes.

-----

—Y cuenta que en medio de este mundo materialista que nos rodea, los valores espirituales son los que mas pesan en todas las actuaciones de la vida.

-----

—Y no tienes mas que observar este fenómeno. Un gesto de rebeldía contra una imposición, una dictadura, una violencia, es siempre bien acogido.

—Y también es de observar que el gesto es siempre atribuido a un masón.

—Exactamente, en cuanto alguno se rebela contra cualquiera persecución *masón* se le ha de llamar.

—Y es que la masonería..

—La masonería es eso, rebeldía contra la persecución, contra la violencia, contra la esclavitud.

-----

—Negamos los masones el derecho de sojuzgar a nuestros semejantes, negamos los masones el derecho de imponerse por la fuerza, negamos los masones la esclavitud del hombre por el hombre....

-----

—No queremos guerras, porque la guerra es el entronizamiento de la violencia. No queremos mas que la lucha de las ideas, porque de esta lucha se hace la Luz, se entroniza el DERECHO, se da a cada uno lo suyo....

-----

—Y un mundo materialista que nos rodea hoy día desconoce estas máximas, o pretende desconocerlas porque así conviene a sus personales intereses....

-----

—Sin embargo, debes observar que ahí donde reinan y se proclaman como verdades estas máximas, en esas zonas los valores espirituales prevalecen....

-----

—En esas zonas se proclama aún que la misión del hombre es ser amigo de sus semejantes, como dijo un autor....

—O hacer que todos los hombres vivan sin hacer la vida intolerable a los demás, como dijo otro....

—He sido muy claro y me he explicado así porque creo que debemos fomentar y desarrollar un ambiente masónico entre los nuestros.

Y cogiendo su sombrero se despide de nosotros este hombre formidable, luchador idealista que se yergue rectilíneo como sus ideas, como su ideología, con la convicción de que en las luchas de este mundo materialista que nos rodea, la masonería ofrece el mejor albergue espiritual a la humanidad.

## La Masonería Española y Su Obra en Filipinas

(Continuación de la pagina 435)

la libertad, porque aprendieron en nuestros templos su propio significado; el gobierno de Malolos, encabezado por D. Emilio Aguinaldo, lo integraban masones en su inmensa mayoría, masones que habían bebido del manantial masónico traído por España a Filipinas; nuestros generales de las dos pasadas revoluciones también fueron masones que se lanzaron al campo por un ideal masónico, el ideal de libertad que hasta ahora calienta nuestros pechos; y nuestra pri-

mera constitución, la constitución de Malolos, está saturada de postulados y principios masónicos por lo mismo que sus redactores eran los primeros soldados en nuestras filas masónicas de aquellos días.

En nuestros éxitos del presente no debemos minimizar, y mucho menos olvidar, la labor ingente y trascendental del pasado, y en toda ocasión habremos de glorificarla porque lo demandan la justicia y la gratitud.

# NOTAS Y NOTICIAS

## Dos giras de la Logia Sinukuan

La primera gira celebrada por la Logia Sinukuan No. 16 durante el mes de marzo tuvo lugar el día 6 del mismo en la casa de campo del Ven. Her. Victorino Floro, Venerable Maestro pasado de la misma, en Meycawayan, Bulacan. Al acto asistieron unos setenta hermanos con sus familias. El simpático anfitrión prodigó a los hermanos su proverbial cortesía y esplendidez. La amable cantatriz Srta. Severina Raymundo deleitó a los concurrentes con sus *kundimans* y fue calurosamente aplaudida. El Ven. Her. Constancio San Jose, Venerable Maestro de la Logia, habló en nombre de los hermanos, y presentó al anfitrión el recuerdo de los miembros, como testimonio de aprecio y simpatía.

La segunda gira por los miembros de la Logia se celebró el 20 del mismo mes en el "Immaculate Natatorium" de los Baños, Laguna, con ocasión del onomástico del Ven. Her. Juan Nolasco, también Venerable Maestro pasado de la Logia. Al acto concurrieron unos cuatrocientos personas procedentes de Manila, Laguna y Tayabas. Los hermanos de Manila, exceptando los que fueron en sus respectivos automóviles, se embarcaron en tres coches especiales del ferrocarril, que fueron expresamente contratados para el acto, y partieron de la estación de Tutuban a las ocho de la mañana. Al son de la orquesta, los excursionistas bailaron en el coche de recreo durante el viaje que duró dos horas. Hubo también números de canto a cargo de la simpática tiple Srta. Severina Raymundo, y del Her. Cirilo Garcia.

Los hermanos de Laguna y Tayabas acudieron, en mas de veinte automóviles, encabezados por el gobernador de Laguna, Her. Arsenio Bonifacio. Estuvo también el gobernador de Tayabas Hon. Casiano A. Sandoval

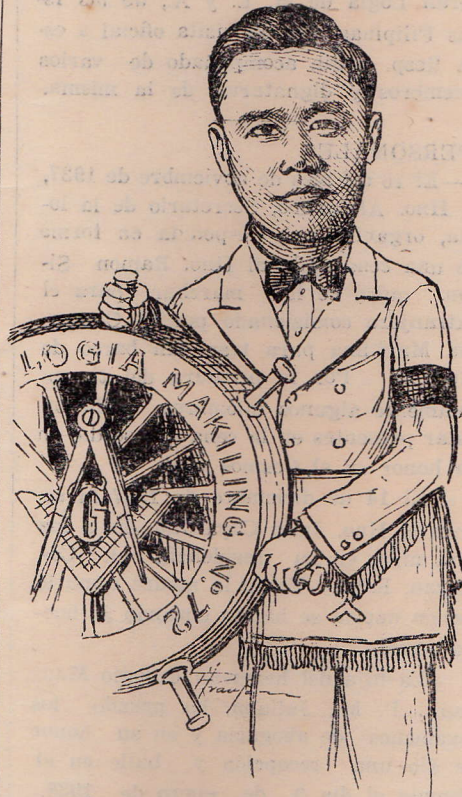
Muchos hermanos tomaron su baño en el espacioso tanque de natación, mientras las damas fueron a los baños privados. Mientras los unos nadaban, los otros bailaban al son de las dos bandas de orquesta que alternaban en beneficio de los concurrentes.

El insustituible Maestro de Ceremonias de la Logia Sinukuan, Ven. Her. Honorio Musni, presentó al Ven. Her. Constancio San José que a su vez presentó al anfitrión el regalo de los miembros con motivo de su 53.º cumpleaños, y expresó el agradecimiento de la Logia por su amabilidad y exquisitez al celebrar tan brillante fiesta. El Ven. Her. Juan Nolasco agradeció aquel tes-

*El M. I. Hermano Quintín Paredes envía desde los E. U. sus felicitaciones a los nuevos oficiales de la Gran Logia:—*

Desde su residencia en Washington, el Muy Ilustre Hermano Quintín Paredes, Gran Maestro que fue de la Gran Logia de Filipinas, envía sus saludos y felicitaciones a los nuevos oficiales y dignatarios de nuestra Gran Logia, deseándoles éxitos en sus actuaciones.

## Ven. Her. JUAN O. CHIOCO



*En CHIOCO pronto hallarás dotes de gran capitán.... Y la MAKILING con él cuenta con buen timonel....*

*En honor del Ven. Her. José Generoso:*

Las logias Solidaridad y Dalisay celebraron un banquete fraternal en honor del Ven. Hermano José Generoso con motivo de su nombramiento al puesto de Juez de la Corte Industrial. Van nuestras sinceras felicitaciones al ilustre festejado.

timonio de simpatía de los hermanos. La eximia profesora Nelia Manalo deleitó a los concurrentes con su dulce prepotente voz, y fué muy ovacionada.

Los excursionistas volvieron a Manila a las cuatro y media de la tarde, trayendo consigo gratos recuerdos de aquella memorable fiesta.

*En honor del Ven. Her. José P. Guido:—*

Con motivo del nombramiento recaído a favor del Ven. Her. José P. Guido como jefe de la importante División de Investigación de la Mancomunidad Filipina, la Logia de Perfección Lakan-dola del Rito Escocés Antiguo y Aceptado de la Francmasonería, de la cual el Ven. Her. Guido es su Venerable Maestro saliente, celebró el acontecimiento con un banquete en el Templo Plaridel en la noche del 8 de marzo último. La ocasión fué también para celebrar el onomástico del simpático festejado.

En la mesa presidencial, además del huésped de honor, se sentaron los Muy Ilustres Grandes Maestros pasados Rafael Palma, Frederic H. Stevens, Teodoro M. Kalaw, Antonio Gonzalez, Manuel Camus, Conrado Benitez, y los Venerables Hermanos Michael Goldenberg, José de los Reyes, Leo Fischer y George Fitch. El Ven. Her. Goldenberg actuó de Maestro de Ceremonias.

Hicieron uso de la palabra los Grandes Maestros pasados Antonio Gonzalez, Rafael Palma y Teodoro M. Kalaw, este último en representación de la Logia de Perfección para la entrega de una medalla de Pastmaster al huésped de honor. El Ven. Her. Guido contestó con palabras llenas de emoción su agradecimiento por el acto de simpatía y aprecio de que era objeto, no solamente por los masones capitulares sino también por los numerosos Maestros masones que asistieron al banquete.

Además de la orquesta Molina que amenizó el acto durante la cena, y que fué costeada por el Ven. Her. Goldenberg, la bella hija del mismo, Sra. Estrella Goldenberg-Brimo, que es una eximia e inspirada artista y profesora de la Academia de Música de esta ciudad, deleitó a los presentes ejecutando al piano de una manera magistral, como sabe hacerlo, dos piezas de su escogido repertorio, siendo calurosamente ovacionada.

Los miembros de la Logia de Perfección y la fraternidad en general están muy agradecidos al Ven. Her. M. Goldenberg y a los miembros del Comité Ven. Hermanos Joaquin Garcia y Miguel Bonifacio, por los esfuerzos desplegados para que el acto fuera un brillante éxito.

# NOTAS Y NOTICIAS



## Logia Camarines Norte No. 107

(Daet, Camarines Norte)

El pasado 10 de enero fueron instalados los oficiales y dignatarios de la Logia Camarines Norte No. 107 en unas ceremonias públicas, actuando de oficial instalador el Ven. H. Sisenando Silvestre, Inspector de la Logia.

Al acto asistieron altos funcionarios provinciales y municipales encabezados por el reelecto gobernador Hon. Miguel Lukban.

Fue rogado para la entrega de la medalla el Ven. Her. L. Tiansay de la Logia Mayon No. 61, quien con frases apropiadas colocó la joya en el pecho del Ven. Hermano José Santos Seeping. Este agradeció la atención de que fué objeto. El Ven. Her. Tranquilino V. Natera pronunció luego un discurso que gustó a todos. También hablaron el gobernador y otros hermanos presentes.

El acto terminó con un pequeño refrigerio en el hotel Gavina.

*Felicitemos al Ven. Her Antonio G. Pérez, Ven. Maestro de la logia COMMONWEALTH:—*

El Ven Hermano Antonio G. Pérez fue recientemente nombrado Director Auxiliar de la Oficina de Costas y Geodesia del Gobierno Filipino. Por tan acereado nombramiento enviamos al querido hermano nuestra sincera felicitación.

### *Actividades de la Logia Walana*

—El 4 del mes de diciembre de 1937, el Hno. Jacinto Mendoza, Compañero Masón de la Logia, fué exaltado al Sublime Grado de M.M., bajo los auspicios de los oficiales y miembros de la Resp. Logia High-Twelve No. 82, encabezada por su digno Venerable Maestro, Ven. Hno. Evangelista y asistido por su activísimo Secretario, Ven. Hno. Fidel T. Manalo, P.M.

En la referida fecha se celebraron también las elecciones de los dignatarios que gobernarán la Logia durante la legislatura masónica del año de 1938, habiendo sido elegidos Venerable Maestro, Primer Vigilante, Segundo Vigilante, Tesorero, y Secretario, los hermanos, Luis San Juan, Dionisio F. Alejandro, Antonio A. Francisio, Leoncio Tanguan y Orestes Hermosura, respectivamente.

El día 29 del mismo mes de diciembre, los dignatarios electos y nombrados de la logia para servir como tales durante el año masónico de 1937-1938 fueron debidamente instalados en la tenida extraordinaria que la logia celebró para tal efecto, y actuando como oficiales instaladores los Venerables Hermanos Marciano Guevara, P. M., y Fidel T. Manalo, P.M., miembros de las respetables logias Rizal No. 22 y High-Twelve No. 82, respectivamente.

El muy Ilustre Gran Maestro de la Gran Logia de M. L. y A., de las Islas Filipinas hizo su visita oficial a esta Resp. Logia acompañado de varios miembros y dignatarios de la misma.

### PERSONALES

—El 16 del mes de noviembre de 1937, el Hno. Alejandro, Secretario de la logia, organizó una despedida en forma de una cena dada al Hno. Ramon Sison, quien se iba marchar para el extranjero comisionado por la Compañía Marítima para traer un barco de Europa. Por la premura del tiempo solamente algunos miembros pudieron estar presentes en la cena que se dió en su honor en el Cosmos Club.

—El 14 de diciembre de 1937 la señora el Hno. Juan Cayabyab, dió a luz una niña, en su residencia en Caloocan, Rizal. Tanto la madre como la recién nacida se hallan gozando de buena salud.

—La hija del hermano Eulogio Manlapit, P. M., Juliana, ha pasado los exámenes de abogacía y en su honor se dió una recepción y baile en el Templo el día 9 de enero de 1938. Estuvieron presentes los hermanos Abad Santos, Conrado Benitez, Joaquin Garcia, y otros Venerables hermanos.

El 14 de diciembre de 1937 el hijo mayor del Hno. Secretario de la logia fué comisionado Tercer Teniente del ejército Filipino.

—Uno de los hijos del Hno. Segundo Santa Maria ha pasado los exámenes de Ingeniería Civil el mes de Octubre del año pasado y se halla empleado en la Manila Railroad Company en sus trabajos de extension de sus lineas en el Sur.

—El 16 de diciembre de 1937 la señora del Ven. Hno. Canuto S. Nadurata, P. M., dió a luz un robusto niño.

—El día de enero 1939 la hija del Ven. Hno. Esteban Diokno, de la Logia, dió su concierto de graduación en el Villamor Hall de la Univer-

sidad de Filipinas, con un selecto repertorio. El acto fue un éxito.

—El Hno. Peralta, también celebra el advenimiento de una niña que nació el 3 del mes de enero de 1938. Su señora y la recién nacida gozan de buena salud.

—También la señora del Venerable Maestro de la Logia Ven. Hno. Luis San Juan, dió a luz el 23 de enero de este año, en su residencia en el barrio Culi-culi, Pasay, Rizal. Tanto la madre como la recién nacida gozan de excelente salud.

—El Her. Leocadio M. Hizon contrajo nuevas nupcias con la señorita Dorotea San Pedro, de Bulacan, en el municipio de Caloocan, Rizal, hacia mediados del pasado mes de enero, 1938. Nuestra en-hora-buena a los cónyuges, deseándoles toda suerte de venturas.

—El Hno. Tiburcio A. Velasco está de luto por la muerte de su suegro en Candelaria, Tayabas, el 5 del pasado mes. Nuestro sentido pesame al referido hermano y allegados.

—Dos de los hijos del Ven. Hno. Canuto S. Nadurata, P.M., estuvieron recluidos en el Hospital de San Lucas el mes pasado, enfermos de pneumonia. Ya se hallan, no obstante, en camino de mejoría.

—La señora del Hno. Juan Cayabyab estuvo también recluida en el Hospital de Caloocan, Rizal, por un mal que contrajo despues de su último alumbramiento y que la obligó a estar recluida en cama por algun tiempo.

—El Hno. Agapito Fernandez, se hizo cargo del V. Islas Filipinas, de la Compañía Marítima, como Primer Maquinista desde el mes pasado.

—Por intereses de la Asiatic Petroleum Co., el Ven. Hno. Casiano C. Lim, P.M., se ha marchado a Iloilo el 26 de febrero de inspección.

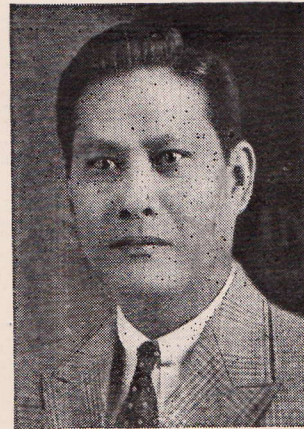
—Desde Londres, el Hno. Sison, Ramon, nos informa que se halla perfectamente bien en aquellas latitudes que pronto retornará entre los suyos.

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