

The Cable News

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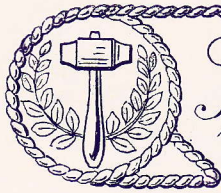
No. 10

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

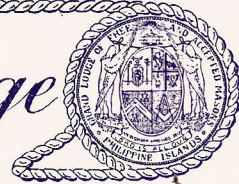
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION
(Entered as second class mail matter at the Manila Post Office)



A Plaque in Makabugwas Lodge No. 47



The Grand Master's Message



THE MASONRY OF OUR FOREFATHERS

Masonry was introduced in the Philippines about the middle of the nineteenth century. A group of liberal-minded Spaniards headed by a Naval officer formed a Masonic Lodge. Subsequently, other lodges were chartered wherein our forefathers sought admission and took active part. Spain, then the ruling power, considered Masonry as inimical to her interests and decided to eliminate its influence at all cost. Government officials were enjoined accordingly. They found the Friars and other high dignitaries of the Roman Catholic Church good executioners of such nefarious scheme. In fact, Filipino Masons or Filipinos with Masonic leanings were unjustly punished and excommunicated by the Church. Undaunted, the Filipinos risked their very lives to become Masons for they knew that only their faith in the Craft would save them and make them some day a free people. The more our forefathers suffered, the greater was their desire to remain loyal to the Order. The execution of our patriots and martyrs became a common occurrence.

But when our national hero, Dr. Jose Rizal, a Mason, was shot at Bagumbayan on December 30, 1896, the uprisings against Spanish tyranny were climaxed by the Revolution of 1896, which liberated the Philippines from slavery. Our forefathers with their Masonry, de-

stroyed a kingdom and helped build a nation.

The problem which our ancestors sought to solve are much in evidence today; the evils they endeavored to wipe out have appeared in increasing numbers; and even the very principles for which they laid down their lives are being trampled upon, thus hampering the progress of our government from within and without. To all this we say nothing; do nothing. We are indifferent to social cancer and political ailment. We permit the enemies of our country to invade free thought and free institutions. Day by day, before our own eyes, the enemies continue their inroads in our democratic life. We dismiss the evils with a shrug of the shoulders. We stand idly by and cross our arms. We seem to be content with being called Masons, not knowing that by our conduct Masonry is being judged.

The ideals of Freemasonry should spur us to action. The evil must be made good; the impure made pure; and the wrong replaced with righteous deeds. We should enlist ourselves for the service of the cause of Liberty, Democracy and Justice. Such service requires that our Masonry be militant, not tame; aggressive, not passive; offensive, not defensive. We must act to serve God and our fellow-men.

THE CABLETOW

EDITORIALS

THE MASON AND HIS FAMILY

There is an impression that the Mason's main interest is his membership in the Fraternity. Many take the view that the welfare of his family is secondary to that of his Lodge. Expressions are heard that a man may be proficient in his Craft but deficient in his home.

The sensitive Brethren make the hasty conclusion that these are merely guesses, the figment of the imagination and therefore, not based on facts; and in an air of self-justification, they ask: "How can people judge us when they are non-Masons themselves?"

Derogatory remarks against the Mason are not entirely without bases. Many a Brother has made the statement—consciously or unconsciously—that he sought admission to the Venerable Institution because high officials and prominent men are members of the same. He joined them for the help he may get and not for the service he may give. While he well remembers that charity is a part of the Mason's Creed, he oftentimes forgets that the practice of this virtue begins at home and it is his bounden duty to support himself and his family and aid his needy Brothers, their widows and orphans. The observation has been made that the Mason may be up-to-date and liberal in his financial obligations to his Lodge and other clubs and organizations where he belongs but slow and stingy toward his own family. The situation is made worse by offering the flimsy excuse that women and children as such are not Masons. The insinuation is that Masonry promotes the welfare of its members only; that its doors are open to men exclusively.

What are the implications of these criticisms? For instance, a Mason has a religion different from that of his wife. In the name of tolerance, he tells his wife to go her own way

just as he follows his own. Here, two things will ensue: the wife may feel that her husband is indifferent; that she is at liberty to embrace any faith whose tenets may run counter to the teachings of Masonry. Instead of mutual understanding, suspicion is created between the spouses. For lack of knowledge and appreciation, the two have different groups of people for their company and in case of conflict, the Mason as head of the family, suffers. The children of this same couple may also present a more serious problem which is very difficult to solve. The mother who rears the young at home, sends them to schools of her choice; if well-to-do, she is insistent that private institutions, sectarian in nature, are the proper schools for the children. Being of tender age and having pliant minds, the children consider whatever is imparted to them as gospel truth; if told that Masonry is a godless society and that the Mason is an enemy of their church, the children readily believe the tale and will not attend Masonic gatherings for fear of being contaminated. Youth there are who consider things Masonic as poison to their interests and hindrances to their progress; and these same youth are children of Masons who hold positions of trust and responsibility in the community.

A Brother was seriously ill. His daughter tearfully implored him to make a retraction as a Mason, otherwise, she would face a hostile crowd and thus jeopardize her future. Moved by sentiment and giving way so easily, the sick man yielded and the lady won.

Another Brother died suddenly and left his widow and eight children completely in the dark about his Masonic connections. Destitute and helpless, the widow sold the Masonic ring of the

[Continued on page 238]

DEATH AS A REMINDER

A common query with many and varied answers is that about death. The layman calls it the extinction of life; the poet writes it in verse as a mere sleep, a necessary end; the sage also wonders whether it is not what men call life; even the agnostic in his characteristic way doubts if death is a door that leads to light. And the Holy Writ makes reference to death as the wages of sin.

How does a Brother view death? To him it is the grand mystery of existence, inexorable, irresistible; sooner or later, he must answer its summons; to him it is not the end, for out of it comes new life; he is taught that a man has a soul the existence of which is immortal.

Too often we have measured life in terms of years and material wealth instead of usefulness and golden deeds. The glitter of gold has so dazzled our eyes that we no longer see the pristine beauty in a character that is noble. Only when death approaches that we begin to realize our mistake. We try hard and hurriedly to reform but it is too late. Death cuts short our good intentions and repentance is of no avail.

Death, therefore, should be a constant reminder to us the living. There is not a single day throughout the year that

the Grim Reaper does not claim human beings regardless of time, place and circumstance. The victims may be princes or paupers, young or old, high or low, rich or poor. And by force of tradition, we swell the number of the friends and admirers of our dead; we eulogize and revere them; we employ long hours in paying tribute to their accomplishments but seem to care less for what we ourselves are doing. Speak not loudly of the record of those who have lived abundantly, for their past is eloquent with well-doing. Grieve not unnecessarily about their demise for neither tears of sorrow nor sighs of sympathy could bring them back to this earthly life again; they have fulfilled their mission and we have yet to realize ours.

Remember that if there is sorrow, there is happiness; that after the storm comes peace; that for every failure there is success; that darkness is followed by the light; that the bitterness of defeat precedes the sweetness of victory; and that the crucifixion of the Perfect Master in Calvary was climaxed by the crowning glory of His resurrection. Are we ready then to face death at any time? If so, then we must not fear it, for we know now that even beyond the grave, there is life everlasting.—Mauro Baradi, M.P.S.

◆ OFFICIAL SECTION ◆

MASONRY AND BROTHERLY LOVE *

By Most Wor. Bro. EMILIO P. VIRATA
*Grand Master, Grand Lodge of the
Philippine Islands*

To say that I was embarrassed by the introduction is to put it mildly. I certainly do not deserve such kind remarks. I am looking forward to the day when the Grand Master of the Grand Lodge of the Philippines can visit Lodge Perla del Oriente No. 1034 officially. My visit now, as you know, is but a courtesy visit, inasmuch as your Lodge is not under our Grand Jurisdiction.

I witnessed with great interest your conferring the Third Degree upon Brother Walter B. Edwards. Frankly, I was much impressed. I must congratulate your lodge for the solemn ceremony, and, likewise, congratulate the newly obligated Mason for the opportunity which is now his to serve God and his fellowmen.

When I signified to my esteemed friends and brothers, James Stevenson and Benito Manese, my desire to visit your Lodge, I had two purposes in mind; firstly, to pay my respects to a foreign jurisdiction whose Grand Representative near our Grand Lodge is Wor. Bro. E. A. Perkins, a member of Corregidor-Southern Cross No. 3, and secondly, to show that Masonry is one and universal, with a mission as sacred as it is divine. Different Grand Lodges may have different Constitutions, By-Laws and Rituals, but their ancient usages, charges and landmarks are the same and will remain so until Time is no more. Nothing can change them. No one, be he the highest Masonic authority in the jurisdiction, is permitted to deviate from them. I am more inclined, however, to disregard technicalities so as to give life to the spirit to translate form into substance. Masonry is meant to persuade not to suppress; to unite not to antagonize.

*Delivered at the courtesy visit made to Lodge Perla del Oriente No. 1034, April 20, 1947, Manila.

Masonry is the world's secret society that practices brotherly love, relief and truth, and that serves the cause of Liberty, Equality and Fraternity. No matter when and how Masons find themselves and meet they always build a moral edifice and destroy an evil influence; defend freedom and fight tyranny; uphold democracy and destroy dynasty. Wherever they are, they worship God and serve the people.

History records that men have always been divided geographically at the beginning, religiously later and politically afterwards. So are we today. As long as the human race exists, differences will be inevitable. There will always be countries inhabited by different peoples with their own peculiarities in color, creed and concept of government. These, however, should not serve as a barrier for these peoples to fraternize and trust one another. We are all children of God and, therefore, brothers. The same blood runs through our veins and the same heart beats within our breasts. The color of our skin, the religious belief we profess, or the political framework under which we live should not divide us. Peace and harmony should always prevail in the Universe for the glory of the Supreme Being, who is our Father in Heaven.

Brotherly love is Masonry's principal tenet. With it there is peace; without it there is chaos and possible bloodshed. With it there is real happiness; without it there is complete sadness. With it there is heaven; without it there is hell. Without brotherly love life is virtual death.

As we all know, Masonry is the oldest brotherhood in the world. It has stood the test of Time and Man, and is universal in scope. It counts with more than six million members scattered in all civilized countries. Leaders in art, science, and government solicit admission into the Fraternity and are proud of it when they become Masons. Kipling, the English poet, Mozart, the Austrian composer, Voltaire, the French philoso-

pher, Franklin, the American diplomat, Ford the American philanthropist, Washington, the father of his country, Franklin Delano Roosevelt, the defender of Democracy, many European sovereigns, the majority of American Presidents, and Rizal, Del Pilar, Mabini, Luna, Bonifacio, Quezon, Palma, Kalaw and Abad Santos, Filipino patriots and martyrs—they all wore our aprons and used our working tools. Humanity has benefited much from their examples and from the examples of many other privileged minds who have already joined our Wise and Perfect Master in the Celestial Lodge above. Their lives are an open book to us. May their examples inspire us so that we, too, might accomplish some achievements worthy to be remembered and transmitted to future generations.

The one hundred and odd uprisings which climaxed in the Revolution of 1896, and made possible the establishment of a democratic government in the Far East, were inspired by Masonic leaders and influenced by their Masonic teachings. Theirs was a turbulent period. Ours is a peaceful time. But their enemies of yesteryears are also our enemies today. The same social cancer afflicts humanity today. We cannot remain passive in the face of this danger. Nor can we be indifferent to prevalent political ills. Let us preserve our sacred heritage from our forefathers by ever serving, ever sacrificing and ever holding high the torch of Freedom, Democracy and Justice so dearly won in the fields of battle. We cannot too easily dismiss a violation of our tenets or an encroachment upon free institutions by being tolerant, for this would be tolerance that breeds abuse and dictatorship, which is a political ailment we have sworn to eliminate for the happiness of mankind.

We cannot, for instance, close our eyes to the rampant graft, corruption and immorality in the government today. As Masons, we must raise our voice against this reign of terror and greed, and take action to remedy the situation.

There is a legislation permitting religious instruction in the public schools. This is contrary to the freedom of worship guaranteed by the Constitution in a democratic country and should not be allowed. As Masons, we must seek its elimination at all cost, from the statute book.

DR. MAURO BARADI

LAWYER

(Formerly with the law firm of WOLFSON, BARRION & BARADI)

OFFICES: (394 P. Paredes Street, Sampaloc
Room 212, Calvo Bldg., 50 Escolta

Manila
Philippines

OFFICIAL SECTION

There are at present two tendencies we have to guard against if the Filipinos are to survive as a strong, united and happy people. One is the tendency of the sectarian schools to emphasize religious intolerance, superstition and fanaticism. The other is the tendency of the youth of the land to indulge in good-time, easy thinking and loose living only later to become outcasts, social parasites and burdens of the state. Neither the religious fanatics nor the licentious individuals can build and maintain a free and democratic nation. We need a different type of citizens for the new Republic — citizens who are serious of mind and clear of vision; citizens who are conscious of their rights as well as their duties; citizens who are endowed with character and conviction; citizens who will tolerate no evil; citizens who will defend truth and honor; citizens who will follow the leadership of reason and not the leadership arising from position, race or color; and, above all, citizens who will hold sacred the Masonic ideals for which our patriots sacrificed their lives during the Revolution that we might be free and happy. To contribute to such legion of citizenry is Masonry's mission in these sun-kissed isles. Only the public schools can produce the kind of citizens we need. I appeal to you to share with us in this labor. I know you will champion a good and worthy cause.

Brethren, on this your fortieth anniversary, I bring you greetings from the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands. As one of the pioneer masonic organizations in this country, your magnificent contribution to the social betterment, moral advancement, and material wellbeing of my countrymen is more than we can appreciate. Your achievements are recorded in the hearts of a grateful people, never to be forgotten as long as we live. May you have many more anniversaries.

Lodge Perla del Oriente No. 1034, under the jurisdiction of the Grand Lodge of Scotland, was organized forty years ago in Manila by none other than our Past Grand Master, Most Worshipful Brother Manuel Camus, who dimitted from your lodge to become an active member of our Cosmos Lodge No. 8. When our present Grand Lodge was formed in 1912, you chose to remain

with a foreign jurisdiction. Alone but loyal, you still continue to owe allegiance to the Grand Lodge of Scotland. Some of your members, however, taking advantage of dual membership, have become members of our Grand Lodge. They are very helpful to us, and are a credit to the Institution. I wish to mention particularly Wor. Bro. Benito Manese who audits the accounts of the Grand Lodge, and Wor. Bro. James Stevenson who is very proficient in degree work. I cannot but commend them although they prefer to continue their membership with a mother Grand Lodge some 15,000 miles away. We have a standing invitation to all of you to join our Grand Lodge for the sake of a more united Masonry in the Philippines. I solicit your undivided loyalty and hope to be able to greet and welcome you in the near future within our folds.

In closing, I wish to thank Perla del Oriente No. 1034 for the cordial and fraternal reception accorded my party. I hope you will visit our Grand Lodge at Plaridel Masonic Temple, 520 San Marcelino, Manila, and thereby give us a chance to reciprocate your kindness and hospitality. Our Temple is your home as well as ours. Again, I thank you.



MONTHLY MASONIC LUNCHEON

The Monthly Masonic Luncheon (April, 1947) was held under the auspices of the following Lodges: Manila No. 1, Corregidor Southern Cross No. 3, Cosmos No. 8 and St. John No. 9 at Plaridel Masonic Temple. With Rt. W. Bro. Albert J. Brazee, Jr., Deputy Grand Master as presiding officer, the following program was held: 1. Luncheon; 2. Social Sing led by Mr. Pedro Celestino, Executive Secretary, Community Service, Dept., YMCA; 3. Duet, Saguinsin Sisters, Solis YMCA Center; 4. The YMCA by Bro. Domingo C. Bascara, General Secretary, YMCA of the Philippines; 5. Solo, Armando Ramos, Tondo YMCA Center; 6. The Boy Scouts by Bro. Enrique Lolarga, Pres., Manila Council, Boy Scouts of the Philippines; 7. Boy Scout Demonstrations, Boy Scouts of the Philippines (Troop 5, YMCA); 8. Remarks by M. W. Bro. Emilio P. Virata, Grand Master, Grand Lodge of the Philippines; and 9. Auld Lang Syne by Everybody.

The Most Worshipful Grand Master as on previous occasions reiterated his plea for greater unity among the brethren inviting their attention to the fact that as Masons they are expected to play a leading part in the affairs of their respective communities. It was encouraging to note that brethren far from Manila were in attendance.

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WHAT OTHER LODGES ARE DOING

PANGASINAN No. 56 (Dagupan, Pangasinan)

RESOLUTION THANKING WOR. BRO. GREGORIO A. VICENTE P. M. of NILAD LODGE No. 12 FOR HIS GENEROSITY

WHEREAS, W. B. Vicente de Leon, Grand Lodge Inspector, has informed our lodge about the donation of W. B. Gregorio A. Vicente, P. M. of Nilad Lodge No. 12, consisting of a complete set of beautiful working tools;

WHEREAS, said working tools are badly needed by our Lodge to replace the crudely made set that we have at present by reason of the past emergency;

WHEREAS, W. B. Gregorio A. Vicente, was motivated solely by no other motive in making this donation than by his masonic spirit;

NOW, THEREFORE, on motion of W. B. Francisco Aquino and seconded by Bro. Federico Sto. Tomas, it was unanimously resolved that a resolution be passed by this lodge to thank most heartily W. B. Gregorio A. Vicente, for his precious and much needed donation, and it was resolved further to send a copy of this resolution to W. B. Gregorio A. Vicente, and another copy to his mother Lodge, Nilad Lodge No. 12.

Dagupan, Pangasinan, Feb. 8, 1947.

CERTIFIED CORRECT:

TEOFILO GUADIZ
Secretary

MOUNT HURAW No. 98 (Catbalogan, Samar, Philippines)

At the private installation of officers for the current year, held on January 30, 1947, the following officers were installed by Wor. Bro. Fidel Fernandez, PM, Makabugwas Lodge No. 47 and currently G. L. Inspector for Mount Huraw No. 98, assisted by Wor. Bro. Vicente C. Santos, PM, as master of ceremonies: Wor. Bro. Lao Hoo as W.M.; Bro. Dr. Francisco Tan as S.W.; Bro. Eufrazio Salazar as J.W.; Bro.

Vicente Uy Kieng as Treas.; Wor. Bro. Teodorico Noble, PM, as Sec'y; Bro. Francisco Mendiola as S.D.; Bro. Enrique S. Nario as J.D.; Bro. Jose Montejo as Chpn; Bro. Gaucencio Farrales as Mrl.; Bro. Florentino Uy Pitchin as S.S.; Wor. Bro. Cay. Froilan, PM, as J.S.; Wor. Bro. Gonzalo Villarin, PM, as lecturer; Bro. Godofredo S. Velarde as auditor, and Bro. Pedro Congzon as tyler. After the installation, the brethren repaired to the house of the newly installed master for a fraternal party wherein the ladies of the brethren were also present.

The first meeting of Mount Huraw after liberation was held on March 3, 1945 while some parts of the Philippines were still in the thick of the fight. Among those present were Bro. Truman E. Hinton, West Lafayette Lodge No. 724, West Lafayette, Indiana, who was commanding officer of PCAU 28 in Samar; Bro. Jay Kersbergen, Nebraska Lodge No. 119, North Bond, Nebraska, who was the legal officer of PCAU 28; and Bro. Robert E. Wilson, Ada Lodge, Ada, Ohio, who was the CO of the CIC in Samar. Refreshments were served after the meeting.

Wor. Bro. Vicente Oreo, PM, who is now assistant provincial treasurer of Zambales, has written to us that the brethren of the two lodges in Zambales, Pinatubo No. 52 and Zambales No. 103, have been extending to him fraternal care and brotherly love and fellowship to make his stay there pleasant. Bro. Pablo Corsino has also informed us that Mount Kaladias Lodge No. 91 in Dumaguete, Oriental Negros, is making his stay there enjoyable. To these three lodges the members of Mount Huraw No. 98 are grateful for the courtesies extended to Bros. Oreo and Corsino.

Following Mount Huraw's tradition, the following sojourning brethren in Catbalogan have been given fraternal parties: Wor. Bro. Fidel Fernandez, PM, Makabugwas No. 47, who is now the judge of the court of first instance for Samar, and Wor. Bro. Luciano Abia, PM, Bud Daho No. 102, who is the present provincial commander, Samar MPC, on Aug. 17, 1946; Bro. Simeon Damian, Abra No. 86, who is provincial auditor, on Nov. 19, 1946; and Wor. Bro. Ceferrino Sevilla, PM, Makabugwas No. 47, provincial revenue agent, on Jan. 22,

1947. Likewise, Wor. Bro. Pio Advincula, PM, Makabugwas No. 47, who was assistant provincial treasurer of Samar after liberation and promoted recently to provincial treasurer of Romblon, was given a despedida party by Mount Huraw on Dec. 22, 1946. In all these fraternal parties the ladies of the brethren were present.

PERLA DEL ORIENTE No. 1034

The Lodge Perla del Oriente No. 1034 S. C., celebrated its fortieth anniversary on April 26, 1947 at the Scottish Rite Temple, Manila. The brethren of the Lodge received in official visitation M. W. Bro. Emilio P. Virata, Grand Master of the Most Worshipful Grand Lodge of the Philippines. The Third Degree was conferred upon Bro. Walter P. Edwards.

M. W. Bro. Virata who delivered the principal address emphasized the need of greater cooperation among the brethren stating that only in unity and harmony could the teachings of the Masonic Fraternity be realized. Bro. Mauro Baradi who was also called upon to speak dwelt on the universality of Masonry and described the Institution as the Great Peace Society of the World. More than 100 brethren from various jurisdictions were in attendance.

The officers of the Lodge for 1947 are: R. W. Master, Thomas H. Fenstermacher; Im. Past Master, David W. S. Clawson, PM; Senior Warden, Albert C. Wright; Junior Warden, Ed. Perrenoud; Secretary, James P. Irwin, PM; Treasurer, Benito Manese, PM; Chaplain, Harry G. Ellsworth, PM; Senior Deacon, Maurice Furstenburg; Junior Deacon, James Stevenson, PM; Dir. of Cerem. Frank H. Hale, PM; Organist, Max Blouse; Senior Steward, Lim Kao Hian; Junior Steward, Arthur F. Skiles, Jr.; Inner Guard, John Rader; Tyler—O.G., Salvador Vico.



Fraternal Reviews



J. W. FERRIER, P. I.

RHODE ISLAND—1946

Lodges—43; Members—14,914;
Gain—478

The Grand Lodge of Rhode Island, which, small in membership though it be, operates as The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations, held its One Hundred and Fifty-fifth annual communication in Providence, on May 20, 1946, with M. W. Bro. Herbert A. Crowell in the Grand East. The M. W. Grand Masters of Massachusetts, Connecticut and New Jersey, as well as other distinguished guests were present. Thirty-nine of the 43 lodges were represented.

The annual Communication of 1945, was not held, in compliance with orders of the government, but a semi-annual communication was held on, on November 20, 1944 (28 lodges represented); another semi-annual communication on November 19, 1945. At this last semi-annual communication the G. M. made a decision ruling that under Section 20 of the Constitution not more than five E. A's can be initiated by any lodge within a 24-hour period. This ruling was made to stop a practice which had begun of opening a lodge, initiating five candidates, closing, immediately opening again, and initiating more. This decision was approved by the Committee on Jurisprudence at the annual communication and such report was adopted after changing the words "within a 24-hour period" to read "on any day."

This is another Grand Jurisdiction which has two lodges bearing the member 1, and by coincidence both of them are called Saint Johns.

The Grand Master reported 39 visits to subordinate lodges, 42 visits to concordant bodies, and 13 to Ladies Nights an other formal and informal gatherings of related bodies; the presentation of sixty-four 50-year medals; granting of 51 dispensations, and approval of changes in the By-Laws of 11 lodges.

The Distinguished Service Medal of the Grand Lodge of Rhode Island was presented to M. W. Bro. Samuel H. Wragg, Grand Master of Massachusetts.

The Grand Master announced that promptly at high twelve the gavel would fall, whoever may be speaking and the election of Grand Officers will take

place. He kept his word, and appointing as tellers the M. W. Grand Master of Massachusetts, the M. W. Grand Master of Connecticut and the M. W. Grand Master of New Jersey, the ballot was taken and R. W. Bro. Albert W. Claffin, D. G. M. was elected, and immediately obligated and installed. The newly elected G. M. read his list of appointments, departing from the usual custom of having but one grand chaplain, and appointing a total of nine grand chaplains giving as his reason for the appointment of so many that there are seven colleges in Rhode Island empowered to grant degrees, that the president of one of these is a woman, of another a Dominican priest. The presidents of the other five are masons, and so he appointed all of them grand chaplains, but realizing that all of such appointees are extremely busy men he appointed four more from the brotherhood in general.

The retiring Grand Master then presented the new one with a Grand Master's apron, after which balloting was resumed, resulting in the advancement of the necessary number.

M. W. Grand Master John H. Schneider of New Jersey was called upon and responded graciously, closing his address with the following:

"On the walls of the Chester cathedral there is this prayer, and I think it depicts pretty clearly the creed of the Master Mason:

"Give me a good digestion, Lord, and also something to digest. Give me a healthy body, Lord, with sense to keep it at its best.

"Give me a healthy mind, Good Lord, to keep the good and pure in sight. Which seeing Sin is not appalled, but finds a way to set it right.

"Give me a mind which is not bored, which does not whimper, whine or sigh. Don't let me worry overmuch about that fussy thing called I.

"Give me a sense of humor, Lord; give me the grace to see a joke, to get some happiness from life and pass it on to other folk."

Thirty-five out of 53 Past Masters for whom memorial notices appear in the proceedings were 65 or over at the time of their death.

No reviews appear.

SOUTH DAKOTA—1946

Lodges—168; Members—15,795;
Gain—694

The Seventy-Second annual communication of the Grand Lodge of South Dakota was held in Yankton, on June 11 and 12, 1946, with M. W. Bro. Rex Terry in the Oriental chair. The Grand Masters of North Dakota and Wyoming, as well as many distinguished members of the craft, from without as well as within the grand jurisdiction of South Dakota were in attendance. All the grand lodge officers but two were present, 15 out of 24 living past grand masters graced the occasion, and 110 subordinate lodges were represented.

The Grand Master reported visits to 27 of the 28 Masonic Districts, to 6 subordinate lodges in one of which he raised his 100th candidate. (A signal honor.)

He granted 66 dispensations and approved amendments to the By-Laws of six lodges, refusing 15 requests for dispensations.

He recommended the continuance of membership in the Masonic Service Association; that the time between degrees be shortened to 14 days, and that the Deputy Grand Master be designated as Youth Contact Officer with the duty of promoting closer contact between the youth of the various communities and Masonry, and to promote the order of DeMolay as far as possible. The Jurisprudence Committee recommended no action on the proposed reduction in time between degrees, which recommendation was adopted. The recommendation regarding the Deputy Grand Master's duty to act as Youth Contact Officer was approved by the adoption of a resolution offered to that effect.

Fifty-year medals were presented to 35 brethren during the year.

The Grand Lodge of Tamaulipas was recognized.

The report of the Committee on Foreign Correspondence is worthy to be read by every Mason and particularly, every member of every correspondence committee.

R. W. Bro. Francis E. Manning was elected Grand Master, and together with the other elective and all appointive officers present, duly installed.

FRATERNAL REVIEWS

SASKATCHEWAN—1946

Lodges—198; Members—14,066;
Gain—765

The 40th annual communication of the Grand Lodge of Saskatchewan was held in Regina, June 19, 1946, with M. W. Bro. F. C. Hayes, Grand Master, in the Grand East. The Union Jack and the Stars and Stripes were presented at the altar in a simple but impressive ceremony, the United States flag used being one presented to the Saskatchewan Grand Lodge by the Grand Lodge of Montana. A majority of the Grand Lodge officers, 14 of the 18 living Past Grand Masters of the Grand Jurisdiction, the Most Worshipful Grand Masters of Manitoba and Alberta, were present, and 143 of the constituent lodges were represented.

The Grand Master reported the issuance of many dispensations of a routine character (151 as shown by the Grand Secretary's report); the denial of one to permit the brethren of a certain lodge to wear regalia at a cordial function at which others, not members of the Craft would be present; of another to permit a blind brother to ballot by letting the senior deacon place a white ball in the brother's right hand, a black ball in his left, guide him to the altar, and let him deposit one or the other, and one for permission to examine a nervous candidate in his proficiency in private rather than in open lodge.

Three new lodges were instituted during the year.

A ruling was made by him that as two black balls were necessary to reject, it was only necessary for two mem-

bers of the investigating committee to sign the report.

He visited but few of the blue lodges, owing to circumstances beyond his control, but attended the communications of the Grand Lodges of Manitoba and Alberta, and attended the conference of Grand Lodge Officers held at Banff.

The Grand Treasurer's report as audited shows the grand lodge to have \$460,976.01; that ten 50-year buttons were issued during the year; speaks very highly of the Banff Conference, and reports his personal attendance at numerous Masonic meetings.

Two cases came before the Committee on Grievances and Appeals, the Committee on charters had the question of issuance of charters to three lodges U. D., and recommended 1 for charter. The Jurisprudence Committee approved the granting and/or refusal of dispensations as reported by the grand master, commended his strictness on irregularities in balloting and in his dealing with lodges adopting resolutions respecting political or governmental matters.

R. W. Bro. W. L. Clink reported on the Banff Conference giving a good deal of space to the discussions held there regarding Masonic benevolence, discussions, the majority of which seemed to stress the point that such benevolence should not be entirely limited to members of the craft.

He also quoted from the address of R. W. D. G. M. Bro. Donovan, of Manitoba, on "Freemasonry and Its Great Opportunities", in which the speaker

stressed the importance of taking advantage of the large influx of members and the necessity of making real Masons out of them, and not simply members, and intimated that the Order might suffer a jungle growth which would choke out real Freemasonry unless these new members were properly assimilated, educated, and inspired. He quoted as follows from M. W. Brother Geo. E. Calvert:

"This Brotherhood is cemented by men whose high purpose it is to live so Honourably as brothers and citizens that the world may feel its leavening influence. Men expect much of us—that is their right—Freemasonry is not only a beautiful system of morality veiled in allegory and illustrated by symbols, it is a way of living together in friendship, in good faith, and in honour. My brothers, I am jealous for the Craft — so much of our civilization is dough. I want Freemasonry to be the leaven."

The elected and appointive officers were duly installed, and the retiring Grand Master presented with a Past Grand Master's Jewel.

There follows in the printed proceedings the leading articles published in The Tracing Board, the monthly publication of the Grand Lodge, through the Committee on Masonic Education, all of which are worth perusal and many of which are worthy of study.

Two Past Grand Masters died during the year, as did also 8 District Deputy Grand Masters, 5 other Past Officers of the Grand Lodge, and 199 members of the constituent lodges.

The Report of the Committee on Foreign Correspondence stresses the great increase in membership, the question of physical qualifications, the recognition of Mexican Grand Lodges, and the report on such lodges submitted to the Grand Lodge of Massachusetts by a committee appointed to investigate the Mexican lodges, as well as the action of the Masonic Service Association in sending a commission of leading Masons to Europe to investigate conditions there. A review of the proceedings of 51 sister Grand Lodges is included as a part of the report of the Committee on Foreign Correspondence.

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HISTORY OF "KALINAW TEMPLE"

Nailed near the Oriental Chair of the TEMPLE is a commemorative plaque with the following inscription:

"KALINAW TEMPLE

ERECTED THRU THE PATRONAGE
OF THE U. S. ARMY AND NAVY
FREEMASONS WHO BELIEVE
THAT THE RELIGION OF HUMAN-
ITY IS LOVE.

OCTOBER, 1945"

The Temple, which is now the home of Makabugwas Lodge No. 47, F. & A.M., under the jurisdiction of the Grand Lodge of the Philippines, was erected during the term of the office of W. B. Benedicto Cunanan, P. M. (1942-1945) of the said lodge on the fourth year of his term and that its erection has a resemblance in the building of King Solomon Temple, in that it is situated on a mountain overlooking the valley of Tacloban; preliminary plans for its building having been made on the second month of the year 1945 by members of the Philippine Square and Compass Club and of the MOPI No. 1 (Masons on Philippine Islands) Club; the timbers having been prepared and felled in the forests of Dagami (Leyte), 32 kilometers distant from Tacloban; the stones taken from the quarries of Palo and that its erection was made possible by the combined efforts of thousands of Masons of the said Clubs under the immediate direction and inspection of three active and enthusiastic masons who were in charge of the work namely, Bro. Wm. J. McGhee, Mystic Circle No. 685, Lawrence, Indiana, U.S.A., Bro. J. E. Gerber, Hansford No. 1040, Spearman, Texas, U.S.A. and W. B. Frank Lombardo, P. M., Dagohoy Lodge No. 84, Tagbilaran, Bohol, P. I.; who with other masons (members of the said Clubs) had shown their zeal and interest in its building and in the rehabilitation of Freemasonry in the Islands. Others who had generously donated their time, labor and liberal cash donations and who had shown active part in its erection are the following:

1. Bro. Russel J. May
Whitney Point Lodge
Whitney, New York

2. Bro. Spencer Murphy
Moorehead Lodge No. 51
Moorehead, Miss.
3. Bro. Chas. F. Kramer
Crescent Lodge No. 403
Overland, Mo.
4. Bro. Burdette Playfoot
Horseheads Lodge No. 364
Horseheads, New York
5. Bro. Harold Spangler
Lake Wood, Florida
6. Bro. W. O. Ganger
Sandy No. 158
Sandy, Oregon
7. Bro. Albert G. Kaeser
Hospitality No. 128
Weatherfield, Conn.
8. Bro. Emmett E. Prosser
Rising Sun No. 29
Decatur, Alabama
9. Bro. Wilbur R. Houston
Good Faith Lodge No. 95
Erlanger, Kentucky
10. Bro. Tom H. King
Acacia No. 11
Cheyenne, Wyoming
11. Bro. Frederick S. Winkley
M. Orthodox Lodge
West Springfield, Mass.
12. Bro. Robert B. Lee
Charleston, W. Va.
13. Bro. Dare L. Belknap
New Hartford Lodge No. 453
Summers Hill, Illinois
14. Bro. Walter C. Brown
Harmony No. 94
Neodesha, Kansas
15. Bro. Loyde R. Van Natta
Portage Lodge No. 675
South Bend, Indiana
16. Bro. Richard A. Rosenberg
Central City Lodge No. 305
Selma, Indiana
17. Bro. Clyde W. Patterson
Archive Lodge No. 546
Detroit, Michigan
18. Bro. Richard M. Kueehler
Mystic Lodge No. 405
Dayton, Ohio
19. Bro. Jay E. Clough, P. M.
Webster Lodge
Webster, Massachusetts
20. Bro. G. Int. Veldt
Orient Lodge No. 546
Kansas City, Mo.
21. Bro. Julius J. Cohen
River Lodge No. 244
Greenville, Ky.
22. Bro. Bishop, John S.
El Paso No. 130
El Paso, Texas
23. Bro. John O. Breakfield
St. Andrews No. 35
Renton, Washington
24. Bro. Roger M. de Lorm
Tuscan, No. 81
Wilbur, Washington
25. Bro. Elder, Albert V.
Sunrise No. 196
Portland, Oregon
26. Bro. Maurice N. Fuqua
Terre Hante No. 19
Terre Hante, Indiana
27. Bro. Norman Grimsley
Temperance No. 179
Sidney, Australia
28. Bro. Raymund K. Jones
Roanoke, No. 668
Roanoke, Texas
29. Bro. David L. McElroy
Brookline Lodge
Brookline, Mass.
30. Bro. John P. O'Master
Artisan Lodge
Winchendon, Mass.
31. Bro. Herbert A. Saunders
Tarbolton 351
Fairbury, Ill.
32. Bro. Leighton P. Zenge
Craft No. 287
Canton, Missouri
33. Bro. Richard M. Kuechler
Mystic No. 405
Dayton, Ohio
34. Bro. Richard B. Lamond
Hillman No. 481
Youngstown, Ohio
35. Bro. D. J. Elliott
Airborne Lodge No. 58
Point Arena, Calif.
36. Bro. Arthur D. Richardson
Pagestone Lodge No. 149
Jenkin Jones, W. Va.
37. Bro. Foster M. Willoughby
Universal Lodge No. 3
Mattopouset, Mass.
38. Bro. Barto B. Lane
Trenton Lodge No. 109
Trenton, Illinois
39. Bro. Howard F. Burnett
Lodge No. 335
Joplin, Missouri

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40. Bro. J. J. Taylor
Hanover Lodge No. 152
Forestville, N. York
 41. Bro. Wilfred Martin Gamble
Builders Lodge No. 563
Detroit, Michigan
 42. Bro. Harvey C. Debold
Lodge No. 487, Rbt. A. Lambertor
Philadelphia, Pa.
 43. Bro. Howard J. Smith
Kervance, Illinois
 44. Bro. Hiram W. Rodgers
Dillan Lodge No. 16
Dillan, Montana
 45. Bro. Harold E. Degler
Maumee Lodge No. 725
Fort Wayne, Indiana
 46. Bro. Burns B. DeBose, Jr.
George N. Denton Lodge No. 24
Waco, Texas
 47. Bro. C. P. Byran
La Fayette No. 199
Lockhaven, Penna.
 48. Bro. John L. Tatom
McCordsville No. 501
McCordsville, Indiana
 49. Bro. Ernest D. Martin
Cascade Lodge No. 94
Atlanta, Georgia
 50. Bro. George R. Parker
Man Page Lodge No. 159
Providence Forge, Virginia
- The members of Makabugwas Lodge No. 47 who have participated in the

construction of the Temple under the leadership of Wor. Bro. B. Cunanan, P. M., are the following:

1. Wor. Bro. F. Fernandez
2. Wor. Bro. F. V. Larraga
3. Wor. Bro. Gregorio J. Mariano
4. Wor. Bro. F. Tantuico
5. Wor. Bro. C. A. Sevilla
6. Wor. Bro. A. Santa Cruz
7. Wor. Bro. T. Sua
8. Bro. F. Yap
9. Bro. C. Elefaño
10. Bro. F. Relevo
11. Bro. G. Montillo
12. Bro. V. Saavedra
13. Bro. B. Aaron
14. Bro. D. Pesado
15. Bro. G. Varona
16. Bro. B. S. Ribo
17. Wor. Bro. P. Advincula

The following is a list of Brother Masons of other lodges under the jurisdiction of the Grand Lodge of the Philippines who have likewise, assisted in its construction:

1. Wor. Bro. I. D. Jimenez, P. M.,
Dagohoy Lodge No. 84
Tagbilaran, Bohol.
2. Bro. Bernardo R. Yolores
Mabini Lodge No. 39
Aparri, Cagayan.
3. Bro. Diosdado Delfin
Makawiliwili Lodge No. 55
Capiz, Capiz

4. Bro. Jose G. Go Koppin
Maranaw Lodge No. 111
Dansalan, Lanao.
5. Bro. Perfecto C. Boncato
Magat Lodge No. 68
Bayombong, Nueva Vizcaya
6. Bro. Pedro V. Calo
Bagong Ilaw Lodge No. 97
Noveleta, Cavite

Such were those who were active in its construction but there were many more thousands of them, who had generously contributed to swell the construction funds, whose names could not be possibly printed herein for lack of space.

Makabugwas means "Morning Star" is indeed fortunate to be the first recipient of masonic light from our brothers (U. S. Army and Navy Freemasons) across the seas after having been deprived of it during the enemy's occupation. It is also a masonic honor for Makabugwas Lodge to be the first, in whose land the liberation campaign started, where and when peace and tranquillity of mind immediately followed by all men, freeborn, who believe in liberty, equality and fraternity. This course of events may be a striking evidence of the approbation and interposition of the Divine Providence to make it feasible the construction of a

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beautiful temple, symbolizing that of King Solomon's temple wherein and whereon peace, harmony and good fellowship have always prevailed among the workmen during its construction.

In the building of the Kalinaw Temple in spite of all odds and difficulties, similar harmony and good fellowship have always prevailed among mason members of the said Philippine Square and Compass Club and the MOPI Club who have began the deliberation of constructing the temple during the second months of the year (1945); gathered materials and collected funds until it was inaugurated on November 30, 1945 by an appropriate program wherein the message of Most Worshipful Michael Goldenberg and a speech of Wor. Bro. Fidel Fernandez, P. M., were read.

It is significant to note that its inauguration day was the National Heroes Day (November 30) in commemoration of our national heroes like Rizal, Bonifacio, Del Pilar, Ponce, Mabini and many others who were great masons. In its first anniversary, November 30, 1946, we were honored by the official visitation of Most Worshipful Michael Goldenberg, P. G. M., of the Grand Lodge of the Philippines who was very much pleased with the temple and with the accomplished by our American brothers.

Before concluding we wish to state that we are grateful to all members

of the Philippine Square and Compass Club and the MOPI Club but most particularly to Bro. McGhee for his initiative and idea of building the temple; to Bro. Gerber who has engineered the construction and to Bro. Lombardo who has spent his valuable time daily, day in and day out during its construction; having been away from his family for many months and as such he has even missed celebration of his silver wedding in the midst of his family. For all these generous acts of the said brethren, we are indeed grateful now and forever even until time shall be no more.

(EDITOR'S NOTE: The picture of the Commemorative Plaque "KALINAW TEMPLE" appears on the front page of the present issue of The Cabletow. The Temple is situated on top of a hill overlooking Tacloban and the surrounding towns of Leyte.)

IN THE DUE OBSERVANCE

by Bro. N. B. MELOCOTON

Young Masons who have just come in contact with the phrase, steadfast "in the due observance," are doubtless attracted by the pleasing sound thereof because they can repeat it with utmost ease. We wonder if this oft-repeated phrase has touched our hearts and our lives as much as it has our ears.

This writer desires to delve into this phrase to see if from it we can evolve

a philosophy of life. When *philosophy* is mentioned, we do not hope to take a flight in fancy; we would rather keep our feet on the ground of reality. In fact, when we do talk about philosophy, we cannot mean high-brow stuff, because this thing called philosophy is as common as the salt we eat. As a matter of fact everyone has a philosophy of life, whether he is aware of it or not. He may not think of it in such big and vague term; nevertheless he has got it, he lives it, or lives by it. After all, as Edman says, "it is the ability to see life steadily and see it whole". When one "arrives at some fundamental attitude toward life and the world, and makes his peace with the first and last things," he has a philosophy of life.

This phrase, "steadfast in the due observance" did attract me, like it did many others. However, in developing this topic, I desire to begin at the end and work toward the beginning.

Observance. Charles Russell, that famous teacher, philosopher, and parson of a generation ago once wrote a book which he titled: "Observation; Everyman's University." In it he tries to point out the importance of observation in daily life. He says that any person with the ability to observe will go far ahead of the fellows who do not have that knack. He is even of the opinion that a good deal of formal schooling

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will not amount to much if the one concerned does not develop his gift of observation.

The ability to observe has doubtless been a heavy factor in the success of such men as Ford, Edison, Lincoln, and Wilson, to name just a few. What Bro. Rizal knew, he could not have acquired from his schooling alone. He knew much because he observed much. All about us we see why some lawyers are better than others; some doctors are better than other M. D.'s; some merchants are better than other merchants. We can almost always trace the better achievement to observation. Indeed, observation is the rich man's, the poor man's, every man's university.

Due. Among men and Masons *observance* is not enough. The adjective *due* must be added to give it power and force, and most of all, moderation. Educators have been engaged in the task of developing objectives as: "live and let live" "carrying one's weight in society," "giving every man his due," etc., e.c. Lawyers and judges are pledged to "give everyone his due."

When we talk about *due* we doubtless mean that which is right, fair, or just. When some one asks us to give him aid, we decide to give that aid which is due him. It is not good to give less and it is just as bad to give more. Between owner and tenant, that which is due each is given him.

So that, *due observance* for all of us means doing that which is fair or just. It is a matter of knowing and doing that which is required of us in so far as we are able, capable, and willing. The immensity of life, or, according to some, its littleness, does not bother us when in our relations one with the other we veer toward the due observance of things.

And now comes *Steadfast*. Everyone needs to be steadfast in his aims and purposes in life. In one's business dealings, steadfastness in the due observance of his promises takes him a long way because once observed to be so, people will repose their trust upon him. The more steadfast a man is, the more trust will be placed on him and the better man he will be.

The phrase, *steadfast in the due observance* is in itself a rogation to God

PHILIPPINE SKIES

MAY, 1947

By J. L. FRIEND, F. R. A. S.
Treasurer, Mount Lebanon No. 80.

I. PHENOMENA. On the 2nd at 4.51 P.M. Neptune in conjunction with Moon (Neptune 3° to South); on the 6th at 8.09 A.M. Jupiter in conjunction with Moon (Jupiter 0° 24' to North); on the 14th at 4.00 P.M. Jupiter in opposition to Sun; on the 16th at 6.00 A.M. Mercury in superior conjunction with Sun; on the 17th at 8.00 P.M. Venus in conjunction with Mars (Venus 1° to South); on the 18th at 4.46 P.M. Mars in conjunction with Moon (Mars 2° 27' to North); at 5.30 P.M. Venus in conjunction with Moon (Venus 1° 25' to North); on the 19th at 7.00 P.M. Mercury in perihelion; on the 20th at Total Eclipse of the Sun (See V); on the 21st at 8.17 A.M. Mercury in conjunction with Moon (Mercury 0° 50' to North); on the 22nd at 9.26 A.M. Uranus in conjunction with Moon (Uranus 1° 33' to south); on the 25th at 6.38 A.M. Saturn in conjunction with Moon (Saturn 4° to South); on the 29th at 9.33 P.M. Neptune in conjunction with Moon (Neptune 3° to South).

II. CONSTELLATIONS AT 9.00 P.M. In the North Ursa Major is above Polaris, Ursa Minor and Draco with Hercules are in the east with Lyra is rising, Virgo is midway, Leo is on the Meridian, Cancer is past, next is Gemini while Taurus is setting. In the South Hydra is stretching from East to West of the Meridian, with Crater a little above. In

to keep us faithful or steadfast in the due observance of what we pledge to give, to do, or even not to do. Yes, indeed, back of any philosophy that is at all worthwhile is a belief and trust in a Supreme Being.

To Masons guiding principles are important in building a pattern for their lives. They have in the small, euphonic phrase *steadfast in the due observance* something which not only provide the principles, but also enables them to "have a total and consistent point of view toward nature and destiny." And so they can have a philosophy of life in it or from it.

the South-West Canis Major and Minor are setting. In the South the Southern Cross with Centauri at its left, the latter with its two brilliant stars of the first magnitude the left star of which is the nearest to our Solar system, its light reaching the earth in 4.3 years representing a distance of 25,000,000,000,000 miles. The Southern Cross is visible on the Northern hemisphere in Latitudes not above 20° North. It will be seen during the evenings of May/June. In the zenith facing North are Coma Berenices, while westwards are Bootes and the Northern Crown. In the East Scorpius, Ophiuchus and Serpens are rising with Hercules a little to the west. Berenice's hair is a beautiful cluster midway between Cor Caroli (The last star of the Big Dipper's handle) and Denebola (Botha of the Lion). Nearby is a single bright star of the 4th magnitude. The following is a little mythological history: Berenice was the wife of Ptolemy. Her husband going upon a dangerous mission, she promised to consecrate her beautiful locks to Venus if he returns in safety. This vow was fulfilled, but soon the hair disappeared from the temple where it had been deposited, Berenice being much upset by this loss. Connon, the astronomer, announced that the locks had been transferred to the heavens, in proof of which he pointed out to this cluster of unnamed stars. This proved satisfactory to all parties concerned.

III. PHASES OF MOON. Full Moon on the 5th at 12.53 P.M.; Last Quarter on the 13th at 4.08 P.M.; New Moon on the 20th at 9.44 P.M.; First Quarter on the 27th at 12.35 P.M.

IV. ASPECTS OF PRINCIPAL PLANETS. Venus a morning star in Pisces moving towards Aries; Mars a morning star in the same locality; Jupiter in Libra moving "backwards," rises about 9.00 P.M.; Saturn is between Gemini and Cancer an evening star, sets about midnight.

V. A TOTAL ECLIPSE OF THE SUN will take place on May 20/21 with the following particulars:

Eclipse begins May 20th, 7.10 P.M.
Manila time.

Central Eclipse begins May 20th,
8.09 P.M. Manila time.
Middle of Eclipse begins May 20th,
9.35 P.M. Manila time.
Central Eclipse ends May 20th,
11.25 P.M. Manila time.
Eclipse ends May 21, 0.24 A.M.
Manila time.

All phenomena given in these articles are computed to Manila time (120° E. M. T.). Since the eclipse begins at 7.10 P.M. it is at once evident that it will not be visible in the Philippines. The path of the eclipse begins some 400 miles South-West of Santiago, Chile, advances northeastwards crossing Argentine, Paraguay and South-Eastern part of Brazil leaving it at Sao Salvador. It then crosses the Atlantic Ocean entering Africa from Liberia and advancing due east coming to an end on Mt. Kenya in Kenya. The semi-shadow covers the entire South America and Africa, in the latter places it will be seen as a partial eclipse.

A total or an annular eclipse in its recurrence at any place is exceedingly rare. Thus it has been established that since 1140 there has been only one total eclipse visible at London in 1715. A solar eclipse begins on the western limb of the Sun and passes off on the eastern. On June 20th 1955, the longest total eclipse on record, lasting nearly eight minutes, will be visible in the Island of Luzon, Philippines; Ceylon and Siam.

VI. METEORIC SHOWER. The Aquarids, a meteoric shower with swift very long path emerging from the constellation Aquarius will take place on the first two nights of May. The constellation Aquarius rises in the east after 3.00 A.M. when the "rain" can best be seen.

WANTED—PROGRESSIVE INTELLECT

By JOSE S. GATMAITAN
Malolos Lodge No. 46, F. & A. M.
Malolos, Bulacan

It is axiomatic that every age is an age of transition. This transition acquires special significance in so far as it can be linked up with the operation of causes. In this age, we find a new influence or factor of some sort in the development of science which is making over our whole civilization. There are so many changes in material conditions of life today which never existed centuries ago. The clipper and the radio have so revolutionized travel and communication that now-a-days the traveler does not get lost into a trackless wilderness, but finds himself every-

where in a civilization that is all modern. The screen, the television, and the flying fortresses have done their share to make the world so small that the distances between hemispheres shrink to a vanishing point. The medical application of the blood plasma, the wonders of penicillin and the use of the atom bombs as instruments of warfare, are recent inventions which have so vastly changed our life today.

We need not go far to feel this change. Let us, for a moment, focus our eyes at home. Is it not that home life now is becoming something different from what it used to be? The father is no longer an unquestioned fount of wisdom and authority as of old. Now, he can learn much from his children and he must constantly watch his steps, he is to maintain his prestige. Parents are expected to be courteous and pleasant if they want their children to stay with them. In other words, family relation is showing signs of wear and tear, and, the old shibboleths and slogans are losing their potency. Complaint is being made that the present generation is lacking in the spirit of reverence. The reason is that the internal verities are fading out, like old mythologies. Reverence is impossible without the realizing sense of the realness of the objects to be revered. Swearing is losing profanity and is becoming a form of vulgarity.

In the face of these malignant changes, man's stay on this planet becomes but an experiment which has no fixed aim to postulate and gives no assurance that anything which we hold sacred and essential will be permanently so. Such being the case, all our social institutions and customs are just instruments for the realization of worldly ends. There is but one thing that counts and that is, the continued, progressive liberation of intelligence for the improvement of human life.

Tolerance, in politics, in social life, and in religious beliefs, has been the prayer of all freedom loving people since time immemorial. The Spanish Inquisition, that ruthless engine of destruction, years ago, whose wheels dripped the blood of mangled generations had left a sore spot in the reign of Catholic Sovereigns who were invested with pontifical authority to destroy heretics. The divine rights of kings and the infallibility of the popes gave way into the absolute powers of the dictators and the church, imploring among their subjects the unquestioned obedience to their concepts of political and religious laws. Yet, the inquisition was not so intolerable an institution as the "Kultur" and the "Bushido" of those

vanquished nations who believed that they were of the superior race. The growth of lawlessness, the spread of social crimes, and frequency of industrial strikes, are the natural aftermath of the last war. Hence, our young people are today experiencing the pangs of adolescent disillusionment like those "young and willing" boys and girls in a "Greenwich Village Madhouse."

Human conceptions are not limitless to conceive of for the cure of these maladies. It is not a crime *per se*, as in the war, to mow down lawlessness at all cost so that the people may know and respect their constituted authorities. The strong hand of the government, should, at all times, never falter to destroy the anarchists even on their bended knees, and/or punish to the limit those who fall short of their public trusts. "DELEND A CAR-TAGO"—Carthage must be destroyed, said a great Roman, and it must be destroyed! Strangely, we seem to forget the blood that was spilled in the sands of Bataan and the verdict pronounced at the trial and executions at Nuremberg. We only regard ourselves as the playthings of fate and our whole existence, we believed, is controlled by agencies which cannot be defeated to protect us from further destruction.

Man, born of woman, we must remember, is made of dust. Upon reaching his intellectual majority, he learns to assume responsibility for his future in order to escape the bondage of intellectual slavery. He learns the tradition that human history is a record of a great adventure in which man continuously re-creates his social and moral standards. He is taught by the Sacred Law not to be a virus, to condemn wrong, and to uphold what is right. He has been charged that it is the law of Nature that which is corporeal is ephemeral but that which is spiritual is imperishable. In life, therefore, man should strive with modesty and humility that his work may leave an imperishable imprint upon the soul. In death, he should not lament that which was bitter, for his invincible spirit will always follow the laws of truth, of love, of purity, and of justice. Like a beacon light, his Wisdom will be the guide of the Wise, his STRENGTH, the pillar of support, and his BEAUTY, the ever enduring creation of God. And when man realizes the sweetness of life, then will he strive to live and keep up with his code of honor, reflecting only that which is beautiful, whether in YOUTH, in MANHOOD, or in AGE, until that day when his spirit shall return to God who gave it.

SCOTTISH RITE PAGE

The first conferral held at the new Plaridel Masonic Temple started at 3:00 p. m., on March 27, 1947 and ended on the evening of March 29, 1947, when 57 candidates were invested Masters of the Royal Secret. During the three successive days, attendance was almost perfect, and the degree teams of the 4th, 14th, and 18th and 30th, which were conferred in full ceremonial form, were warmly congratulated for their excellent performance. Immediately after the conferral the class which was named "Atomic 57" elected the following: Bro. (Col.) Pacifico C. Sevilla, 32°, president; Bro. Jose W. Curameng, 32°, secretary; and Bro. W. Garland Richardson, 32°, orator.

III. Bro. Frederic H. Stevens, 33° Deputy of the Supreme Council in the Philippines and Marianas Islands made an official visitation on the first day of the Reunion, and he was well impressed with the work.

The following are the members of the "Atomic 57" Class: Francisco Monroy, 527 Magdalena, Manila; Edilberto M. Dayao, San Francisco del Monte, Quezon City; Tiburcio A. Africano, Meralco, Manila; Vicente J. Avena, 1525 Azcarraga, Manila; Laurence E. Beachell, Ord. Sec. Hq. PHILRYCOM; Jewel T. Crowe, Carthage, Missouri; Jose W. Curameng, 326 Cataluña, Manila; Bernardino F. Custodio, 611 Cataluña, Manila; Vivencio B. Cuyugan, San Fernando, Pampanga; James W. Darling, 19 McClellan St., Amherst, Mass.; Jose L. Domingo, 535 Colorado, Manila; Martiniano C. Esguerra, 611 Legarda, Manila; Willard O. Forbes, 928 Collinswood Ave., South Norfolk, Va.; Leonardo C. Galima, Solano, Nueva Vizcaya; Primo I. Guzman, 8 Jacinto, Mandaluyong, Rizal; Maximo C. Hernandez, 144 Juan Luna, Manila; Leslie M. Hershman, 2029 N Beachwood Drive, Hollywood, Calif.; Francisco Hizon, 129 Santiago, Manila; Samuel Pines Ingram, Byhalia, Miss.; Edward Kai Cheng, 453 Nueva, Manila; Victoriano C. Lancero, Meycauayan, Bulacan; Jose Paez, 85 General Luna, Caloocan, Rizal; Jose C. Patalinjug, 2734 T. Earnshaw, Manila; Placido Ramos, 300 Samanillo Bldg., Manila; W. Garland Richardson, 1335 Oregon, Manila; Augusto Rodriguez, 1057 Santa Mesa, Manila; John R. Rowe, 31-49, 29th St., Long Island City, New York; Eusebio Salazar, 188 Perlita, Manila; Honorio M. Saycon, Dumaguete, Oriental Negros; Loreto Say-say, 1918 Makata, Manila; Pacifico C. Sevilla, War Crimes Commission, Manila; John R. Spark, Hqs PHILRYCOM, AG Opns.; John E. Stone, Hq. Spec. Trps PHILRYCOM; Horace E. Stout, Hq. PHILRYCOM; Vincent M. Fortich

315 Samanillo Bldg., Manila; Lorenzo Varias, 544 Merced, Manila; Policarpo C. Wagelie, Caridad, Cavite City; Cecil H. Wentzell, 155 Prospect St., Cambridge, Mass.; Wilford L. Willey, Tarlac, Tarlac; Yao Shiong Shio, 316 Nueva, Manila; Thomas J. O'Connell, 1161 Northern Drive Rockaway, New York City; Lewis H. Roberts, 25 South St., New York, N.Y.; David Paul Light, Co D., 60th Tank Bn; Cipriano J. Cipriano, Kawit, Cavite; Charles T. R. Bohannan, 210 Gral. Solano, Manila; Inocencio Castro, Tarlac, Tarlac; Mariano M. Lazatin, 3660 Taft Avenue, Manila; John E. Maxwell, San Antonio, Texas; Amadeo R. Quintos, Tarlac, Tarlac; Policarpo Cuadrato, 382 Dimasalang, Manila; Emilio G. Gatañela, Iloilo City; Vincent S. Keith, Denver, Colorado; Manuel R. Verde, Tarlac, Tarlac; Roberts W. Hartley, 330 Beech Ave., Salem, Oregon; Charles B. Hagan, Oklahoma City, Okla.; Edwin R. Hawkins, San Francisco, Cal.; and Mariano C. Floresta, Lucena, Quezon.

The successful Reunion ended with a banquet at the Manila Hotel.

III. Bro. Frederic H. Stevens, 33° Deputy of the Supreme Council in the Philippines and the Marianas Islands, recently arrived from Guam where he constituted the Guam Bodies, A. & A.S.R., which according to the Deputy have more than 90 members. The Philippine Bodies extend to the Brethren across the Pacific their fraternal greetings. To the newly installed officers, our fervent congratulations and best fraternal wishes.

III. Bro. Manuel Camus, 33°, was a recipient of several *despedida* banquets before he sailed for the United States. Judge Camus made the trip to receive from President Truman (also a 33rd, and Past Grand Master of the Grand Lodge of Missouri), the silver buffalo medal, highest boy scout award, in recognition of his active participation in the organization in the Philippines.

The son of our Bro. Petronilo I. Vallejo, 18°, Pet, Jr., topped the first year class of 500 of the U.S. Merchant Marine Academy in San Mateo, California with a general average of 95%. Two other Filipino boys copped the second and third places. We are certainly proud of the good showing made by our pensionados.

The Philippine Bodies will have another Conferral on 26, 27 and 28 June 1947. All petitions should be accompanied with the fees for Lakandola Lodge of Perfection in the amount of ₱120.00, before they could be acted upon.

JOSE ABAD SANTOS CHAPTER Order of DeMolay

III. Bro. M. Goldenberg, 33°, Deputy of the Grand Council in the Philippines, appointed the following Brethren to the Advisory Council for Jose Abad Santos Chapter, which is sponsored by the Philippine Bodies, A.&A.S.R.: Most Wor. Bro. Emilio P. Virata, 32°, KCCH, Grand Master of the Grand Lodge of the Philippines and Master of Kadosh of Rizal Consistory, who was elected Chairman; Bro. Esteban Munarriz, 32°, KCCH; Bro. Daniel Limbo, 32°; Bro. Mauro Baradi, 32°; Bro. Carlos Iñigo, 32°; Bro. Andrew D. Gruber, 32°; Bro. Jose J. Vergara, 32°; and Bro. Lamberto T. Javalera, 32°. Chosen Advisor was Bro. Enrique A. Lolarga, 32°, who has long been identified with the youth movement in the Philippines. As Assistant Advisors the following were selected: Bro. Francisco Catalan, Sr., 32°; Bro. D. Gallardo, Sr., 32°; Bro. Hermogenes Oliveros, 32°, and Bro. Vicente J. Avena, 32°, well known Olympic athlete who will take charge of athletics.

The Advisory Council recently met at the Grand Master's office where plans were laid out for the year.

The general social and religious basis upon which the Initiatory Degree of the Order of DeMolay is built and which represent the principles of every DeMolay's life are the following cardinal virtues: Love of Parents, Patriotism, Courtesy, Reverence, Cleanliness, Comradeship, Fidelity.

The code of a DeMolay is rich in practical idealism. He serves God; honors all womanhood; loves and honors his parents; is honest; practices honest toil; is loyal to ideals and friends; his word is as good as his bond; he is courteous; is at all times a gentleman; is a patriot in peace as well as in war; is clean in mind as well as body; stands unswervingly for the public schools; always bears the reputation of a good law-abiding citizen, and by precept and example must preserve the high standards to which he has pledged himself.

There was never a period in our history when there was so great a need to strengthen the whole social and moral fabric of our rising generation than now by inculcating it with those virtues which the human race has developed and found so essential to practice for its general well being.

If you have a son between the ages of 14 to 18, let him join a Chapter of DeMolay. The Jose Abad Santos Chapter meets at the Plaridel Masonic Temple every first and third Sundays of the month. For further particulars, see

the Secretary of the Philippine Bodies.

SALVATION CERTAIN

By FRED B. LEYNS, F. P. S.,
Grand Rapids, Mich.

"Religion is merely the law which binds man to his Creator. In purity it has but these elements, God, the Soul and their mutual Recognition."

—Ben Hur-Wallace.

THERE, is a most beautiful, profound and concise statement of a great Truth!

In the book, *Ben Hur*, Wallace puts this speech into the mouth of Balthasar, the Egyptian, when the three Wise Men meet in the desert. He also adds that the curse of curses is that men will not let truths like this alone.

It seems to me that this great Truth is exactly what the Masonic work is trying to demonstrate. And if it can succeed in bringing this *mutual recognition* within the grasp of any Brother, that Brother will have all the religion which he needs. He will have "found in his soul full comfort for his soul." He will have found the "Light which lighteth every man that cometh into the world." He will have found the "Master," in the "Middle Chamber," — the Kingdom of Heaven which Jesus said was *within*.

Masonry, as I have often said before, is more than a religion, because it is Truth in Symbol and Allegory, and *Truth is greater than any religion.*

A certain lecture of one of our Grand Jurisdictions starts as follows: "My Brother, Freemasonry may be traced by history and tradition to the remotest ages of antiquity." This is entirely correct in that it may be traced by history to the early part of the eighteenth century, and by tradition, as far back of that, as there is a record to read or a relic to regard. This, because it is a symbolic pageant of man's origin, evolution, and destiny.

It starts the candidate with the creation of the world and the ordaining of Light, and leaves the newly raised Brother just where most of us are standing today, wondering if we will have to wait for a future incarnation to obtain the True Word.

Let us for a moment consider Masonry as a presentation of man's creation, evolution and destiny.

It first refers the candidates briefly to the creation as in Genesis. Then he receives *Light* by order of the W. Master and with the assistance of the Brethren. This may be taken to symbolize Divine Inspiration, supported by the testimony of Brothers who have gone before. Our Bible, as well as many

other equally inspired writings, comes down to us from the labors of Advanced Brothers who have passed in evolution before us.

Under the guise of the "Middle Chamber," it introduces the candidate to the Kingdom of Heaven, which is within his own inner consciousness and is lighted by that "Light which lighted every man that cometh into the world."

This "Middle Chamber" is reached by a gradual ascent, as much as to say that it will not be attained all at once, nor without effort. There, alone, in the silence of meditation, in prayer to the Universal Consciousness (or the Father in Heaven as directed by Jesus) the "*mutual recognition*" may be achieved.

When the candidate has been raised to the Sublime Degree of Master Mason, he learns, inferentially, that he may have to wait for another incarnation to obtain the True Word.

Now, at a certain stage of his experience, it appears that he failed to make proper preparation for the adventure immediately at hand. Some Brethren have taken exception to this idea but nevertheless it appeared that after the smoke had cleared away, there were no designs found on his trestleboard. This, if you will allow me the expression, is the *joker* in the Third Degree. It is there, and we cannot get away from its significance.

Thus does Divinity shape our ends, rough hew them as we will.

If we make the proper designs on our own, individual trestleboards, we may be able to do better. And there is no time like the present.

This, in a nutshell, is the Masonic work, in essentials, as it appears to me.

Now you will find this idea of the mutual recognition, fully in accord with the teachings of Jesus, and outlined in the first 12 verses of St. John. See also the 14th and 15th chapters of St. John.

If you care enough about it to do a very little checking-up, you will find practically the same story in the *Song Celestial*.

In book Nine of that wonderful work, "*A Royal Lore, A Kingly Mystery*" there is a presentation of the same great truth as in the first 12 verses of St. John's Gospel, with additions and further glimpses of the evolutionary plan. There is also this glorious promise:

Nay Prince!

*If one evil life turn in his thought
Strictly to me, count him amidst the
good;*

*He hath the highway chosen, he
shall grow*

Righteous ere long; he shall attain

that peace

*Which changes not. Thou Prince of
India!*

*Be certain none can perish trusting
me!*

If you get this *Song Celestial*, I suggest that you read it as if it were the Divine Father speaking directly to you, and if you can so receive it, act accordingly.

The *Song Celestial* is a translation by Sir Edwin Arnold into English verse of a portion of the great Hindu Epic, the *Bhagavada Gita*. It represents Krishna, the Supreme Being, in the guise of a charioteer, instructing the disciple, Arjuna. A study of this great work is very much worth while. Book 9, I believe, will give you another and more profound appreciation of the 23rd Psalm. If you can learn the 23rd Psalm by heart and repeat it mentally as if it were your own personal discovery of *Truth* and rely on it in implicit Faith, you will not be far from the "*Mutual Recognition*."

In support of these ideas, I have cited the first twelve verses of St. John, said to be an "eminent Christian Patron of Freemasonry." I have cited the *Song Celestial* and all the teachings of Jesus. I might add that little jewel of booklet, "*Light on the Path*."

Why do I write all this?

Because I wanted to call attention to the supreme importance and simplicity of the little definition of *Relegion* at the head of this article. For myself, I am certain of the truth of what I have put forth.

I wanted to call attention to the wonderful agreement in essentials, between the Holy Bible and the *Song Celestial*. There is much *background* and much non-essential matter in both the Bible and the *Song Celestial*. There is also much, very much *excess baggage* in the Masonic Work, in particular, the tedious superfluous platitudes repeated at great length in the Third Degree "charge". I do not wonder that so many Brothers get up and leave before it is given.

The ninth book of the *Song Celestial* is the best short statement I can give of what I may say *I know*.

Somewhere I have read that the Adepts never argue about anything. They say to the disciple, such and such a thing is Truth. Here are the keys of knowledge. Go now and see for yourself.

Any Brother who wishes to achieve the mutual recognition, will have to do a little study and exercise a little discrimination on his own account. His own hand must knock on the door, his own faith and patience must await the answer; and according to his faith will it be unto him.—*The Philalletes*.



SECCION CASTELLANA
NOTAS EDITORIALES

RENUNCIA DE JURISDICCION

Es provisión del párrafo 142, sección 6, artículo II, parte III, de nuestra constitución, que dos o más Logias situadas en el mismo lugar, pueblo o ciudad tienen jurisdicción concurrente. Cualquiera de ellas puede recibir solicitudes de grado de cualquier residente de dicho lugar, ciudad o pueblo o de cualquier otro sitio más cercano a dicha Logia que a cualquier otra. También cualquiera de dichas Logias puede hacer renuncia de jurisdicción sobre cualquier residente de dichos lugar, pueblo o ciudad.

No hay dificultad alguna si en un lugar, pueblo o ciudad no hubiere más que una Logia. Ésta puede renunciar a la jurisdicción, si el residente lo solicita y se actúa de conformidad con las regulaciones provistas en el párrafo 154A Artículo III, Sección 2, Parte III, que prescribe que la solicitud debe ser escrita y firmada por el residente alegando justa causa, y dicha petición se dejara sobre la mesa por un mess y se nombrará una comisión para estudiar y determinar si la Logia posee o no jurisdicción, y si las razones alegadas en la petición són buenas y suficientes, debiendo dicha comisión informar en la próxima tenida regular de la Logia. Una mayoría de votos de los presentes a favor de la renuncia es necesaria, pues, de otro modo se entenderá denegada dicha solicitud.

Pero si en el lugar, pueblo o ciudad hubiere dos o más Logias con jurisdicción concurrente, el caso ya no resulta tan fácil. La constitución dice que cualquiera de ellas tiene jurisdicción para hacer la renuncia; pero añade que una vez hecha la renuncia por alguna de ellas, ninguna de las otras podrá ya recibir la misma solicitud y actuar sobre ella dentro del plazo de doce meses. Esto quiere decir que la petición de renuncia una vez denegada ya no se podrá presentar de nuevo a ninguna otra logia, ni se podrá actuar por ésta a menos que hayan pasado doce meses desde la fecha de la renuncia. A menos que transcurra este plazo, ninguna otra Logia tendrá facultad ni jurisdicción para hacer la renuncia.

Téngase en cuenta en relación con este trámite de la renuncia de jurisdicción que la Logia no tiene autoridad para pedir a otra a que haga renuncia de jurisdicción sobre algún residente que esté bajo su jurisdicción. Este residente mismo es el único que puede pedir la renuncia y por escrito con su propia firma, alegando las razones que tuviera para ello. Ha sucedido un caso en que una Logia de Manila pidió a una de provincias a que renunciara a su jurisdicción sobre un residente de dicha provincia, y la Gran Logia ha dictaminado por medio del Comité de Jurisprudencia que era irregular el proceder de la Logia de Manila, y que solamente el residente era el único autoridad por nuestra constitución para pedir la renuncia de jurisdicción de la Logia en cuyo terri-

torio el solicitante es residente. Esto es muy necesario que se tenga presente por nuestras Logias y Hermanos para evitar malas inteligencias entre los mismos.

Sin embargo, la cuestión de residencia es mas bien una cuestión de intención que no de otra cosa. La intención del solicitante acerca del lugar de su domicilio o residencia es lo predominante.

Sin embargo, esta intención deberá estar corroborada por actos exteriores que justifiquen la misma. De otro modo, sería caprichosa la selección que pudiera hacer el solicitante.

Existe también otro problema bastante dificultoso en esta de la renuncia de jurisdicción. Y ello es el siguiente. Un solicitante de grados es rechazado en una Logia que ejerce con otra jurisdicción concurrente en un mismo pueblo, ciudad o lugar. Después de los doce meses reglamentarios vuelve a presentar su solicitud; pero ya no en la misma Logia, sino en otra del mismo lugar, pueblo o ciudad. Sabemos que el solicitante no puede hacer esto, sino que deberá presentar su solicitud a la misma Logia que rechazó su primera petición. Así lo dispone taxativamente el párrafo 156A (Sección 1, artículo III, Parte III) de nuestra Constitución que prescribe:

“Entendiéndose, que una solicitud de grados por una persona que ha sido rechazada por una Logia en esta Jurisdicción, puede presentarse solamente a la Logia que rechazó a tal solicitante, hasta tanto que continúe residiendo en la ciudad, municipio, o cualquiera otra jurisdicción territorial donde dos o mas Logias tienen jurisdicción concurrente;

Sin embargo, el problema está en determinar si o no la Logia que primero rechazó al solicitante puede hacer renuncia de su jurisdicción para que cualquiera otra Logia actúe sobre su petición después de transcurridos los doce meses. Nuestra Gran Logia, basándose en una opinión de Mackey, ya ha decidido que en estos casos no puede haber renuncia de jurisdicción. La Logia aunque lo quiera no podrá hacer renuncia de su jurisdicción.

Mackey sostiene que un candidato a los grados de la masonería que ha sido rechazado una vez no podrá pedir su reconsideración; no podrá presentar su solicitud a ninguna otra Logia. Habiendo sido rechazado una vez por una Logia, queda imposibilitado de solicitar a cualquier otra perennemente. Está esto basado en la Ley Masónica de que una Logia nunca deberá inmiscuirse el los trabajos de otra. También, según Mackey, existe otra razón más fuerte. Y ella es que si se permitiese que a un candidato se le dé el derecho de ir solicitando de Logia en Logia, el re-

sultado sería que el solicitante en último término podría encontrar una Logia menos escrupulosa y prevaricadora la cual podría admitirle, y así las Logias que primero le rechazaron quedarían burladas en sus deseos de no recibir mas que a los más dignos.

Sea una razón o sea otra, nuestra Gran Logia ya ha declarado, que la renuncia de jurisdicción en este caso es improcedente. Bien es verdad que con esto se coarta la libertad que cada Logia debe gozar en

el despacho de los asuntos suyos. Pero en estos casos, quedan afectados los derechos de la comunidad masónica y no solamente los derechos privativos de la Logia. El bien de la comunidad masónica en general es lo que se ha tenido en cuenta por la Gran Logia al dictaminar por no permitir la renuncia de jurisdicción en estos casos, aún con sacrificio de la libertad de acción de cada Logia.—(Antonio González, F.P.S.)

LA MISION DE LA MASONERIA EN FILIPINAS

*Gran Oración pronunciada por el M. L. Her. Teodoro
M. Kalaw en la Gran Comunicación de 1925.*

Ilustre Gran Maestro, Venerables Hermanos:

Hemos venido aquí esta noche con un doble objetivo: para dirigir una mirada retrospectiva hacia los acontecimientos más principales del año masónico que acaba de terminar, y para disponernos a una nueva jornada con mayores bríos y alientos. Tal es la condición del hombre, tanto si es mason como profano. Al rebasar un jalon más de nuestra existencia, nos invade la satisfacción de haber obrado bien, y una nueva esperanza nos llena el alma de grandes promesas para el porvenir. Notad, sin embargo, una diferencia. La humanidad no cambia en uno y otro caso; el sujeto es el mismo; pero no sé que tiene la Masonería que transforma el objetivo de la vida de lo real a lo ideal, del egoísmo al altruismo, a la manera del Arte que pule, dora y embellece, y al igual que esos portentosos ingenios que convierten en bellas filigranas las asperezas de la materia prima.

El agricultor espera que para el nuevo año sus campos de extensa verdura le den una triple cosecha. El comerciante cree ver en lontananza que sus ganancias se multipliquen. El obrero se imagina que su pobre choza de nipa temblará, al fin, presa de súbitas emociones, al recibir la visita de la abundancia. Y así cada uno confía, espera, adivina, sueña. . . . Benditos sueños que son el precio inestimable del trabajo honrado y de la fe inextinguida . . . ! En cambio, qué es lo que le está reservado al Masón sino sacrificios y desprendimientos? Cada año, cada mes, cada día, el Masón no tiene derecho a esperar nada para su propio bien. Nuestros abuelos fundaron esta Institución, y nuestros padres la continuaron con fervor, para formar una legión de hombres que consagren una parte de su tiempo a la practica del amor fraternal, sin pensar en el beneficio ni en la recompensa. "Hombres, — decían — hombres que tenéis algo que dar, y un corazón grande y generoso y un brazo que ayude al desamparado, y una inteligencia que supla la ignorancia y el error ajenos: uníos, y esparciós por el mundo, y practicad la buena obra sin distinguir razas, ni creencias, ni idiomas, ni nacionalidades. Formad una Fraternidad de hombres honrados y laboriosos, que promueva la paz

entre los individuos y las naciones, que haga germinar, cual una flor, la benevolencia de las relaciones humanas, que combata el error y la injusticia, que ponga coto a la Maldad, la Tiranía y la Persecución, que establezca, en fin, un nuevo reinado basado en la fraternidad humana, bajo la paternidad divina. Así seréis dignos a los ojos de vuestro creador. Así haréis Masonería."

¡Cuan dulce es esta voz que surge de las profundidades de nuestra Historia, escuchada por millones de hombres al través de generaciones y generaciones, y que es la misma voz que nos congrega en esta ocasión, y que nos llama y aún nos alienta. . . !

Una tarde subí a la terraza de este hermoso edificio para contemplar desde una elevada altura al pueblo que trabaja. Ví los grandes penachos de humo emergiendo de las grandes fábricas en enormes espirales. Ví la Escolta y otras vías comerciales por donde transitaba una multitud hormigueante. Más lejos, confundiendo con el horizonte, se extendían las anchas llanuras con sus verdes sembrados. A la izquierda resplandecía la bahía poblada de embarcaciones de todo género. Que era aquello? Como representarlo simbólicamente? Cómo interpretarlo? . . . Aquello era el himno del trabajo dedicado al progreso, que es ley. Aquello era la realización de un ideal concebido en el espacio y en el tiempo para abastecer las incesantes necesidades de ese monstruo que se llama Humanidad. Pero nada de detalles; no podía verlos. Aunque hubiera querido, no los hubiera podido percibir desde aquella altura. Algo parecido sucede a la Masonería. Es una misión tan santa, tan elevada, tan inefable; pero su significado es tan real, tan concreto, tan humano. . . . Nuestros abuelos concibieron grandes ideales de rectitud y moralidad, basados en las naturales imperfecciones del hombre; pero dejaron a cada nación la realización de tan magna empresa. La Masonería es universal en su concepción, geográfica en su desarrollo, circunscrita en su aplicación. Mucho tienen que ver con ella la educación o la ignorancia de las masas, la libertad o la opresión individual o nacional, las condiciones sociales, las dificultades económicas, el desequilibrio social y los vicios reinantes. Sus problemas son los

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mismos problemas de todos los pueblos, mirados desde el punto de Vista de la maldad o de la bondad de la conducta humana. En Europa combatió la tiranía política y religiosa; defendió la libertad de los pueblos en la America del Sur y en Filipinas; sostuvo la integridad de las instituciones civiles contra las ingerencias extrañas en la America del Norte; y en todas partes pretendió, con el ejemplo y el precepto, formar un tipo humano, libre, honrado, respetuoso, benévolo y caritativo.

Señores delegados:- Os toca a vosotros y a vuestras Logias afrontar nuestros problemas locales con la misma decisión y lealtad que fueron la característica de la obra de nuestros antecesores. Vuestro primer deber es conservar y proteger la unidad de nuestra Masonería, porque sin esa unidad no podríamos seguir adelante. Que no haya masones espúreos o Logias espúreas en nuestro Diccionario corriente, y que todos seamos regulares y aceptados, obedeciendo a una sola jurisdicción y a una sola ley. Por esa unidad masónica hemos hecho sacrificios en 1917 y estamos dispuestos a sacrificarnos todavía. Terminad aquella obra y no la destruyais. Laborad que porque el último ciudadano en Filipinas sea un hombre libre, libre en la expresión de sus ideas y de sus sentimientos, en la profesión de sus creencias, en la selección de su trabajo, en la determinación de su vida, en la consecución de su felicidad. Los convencionalismos fabricados por mentes pueriles, por la ignorancia, por la superstición, por el fanatismo, por el intento de explotación, por el predominio de unas clases sobre otras, sean transmitidos a nosotros o no desde la edad de nuestros padres, lleven o no lleven el sello de la costumbre o de la tradición, son contrarios a la libertad. La intolerancia que persigue, la envidia que malhabla y difama, el sectarismo que odia y divide, y el caciquismo que explota y tiraniza, son contrarios al amor fraternal y a la libertad. Haced que surja una juventud cuyo corazón esté limpio de toda mancha, nueva o hereditaria, y cuya mente no esté oprimida por el peso de una esclavitud, no importa que revista una forma moral o intelectual. Por esta razón, debéis vigilar el funcionamiento y el desarrollo de nuestras escuelas, como lugares en donde se forman el alma y la inteligencia de la nueva generación. Y siendo el Estado la concreción de la libertad y el pensamiento individual, que recoge los latidos de la opinión pública y está llamado a velar por los intereses de todos sin influencias deletéreas, debéis proteger las escuelas del Estado, porque son vuestras, y porque están destinadas a formar a nuestros jóvenes como queremos que se formen: sobre la base del libre raciocinio y de la libertad de la conciencia. Evitad, en lo posible, que las inteligencias de nuestros niños se entreguen tan tempranamente a las controversias religiosas y a las disputas de los hombres. Día llegará en que ellos mismos decidirán los destinos de su alma, y cuando ese día llegue no tendréis derecho siquiera a apelar de tal fundamental decisión. Cultivad el amor a la Patria en todos los sentidos, porque vuestra Patria es siempre la mejor de todas, y haced que vuestros niños crezcan en este amor; respetad el gobierno que os rige porque es vuestro gobierno; sos-

THE MASON AND HIS FAMILY . . .

[Continued from page 223]

deceased including valuable paraphernalia and publications of the Order. And the community, through the bereaved family, has formed an adverse opinion about Masonry.

The outlook however, is not entirely gloomy. Against this background of disturbing influences are many examples of families made happier and more prosperous because of Masons' sacrifices. "My burdens have been made lighter," said a devoted wife, "because my husband is a Mason." "I am a Mason's son and am proud of it" exclaimed a fourteen-year-old boy. "A Mason can be trusted," said a world traveller of note. And now an octagenarian speaks: "Years ago, I read from a good book—and I believed it—that when a man becomes a true Mason, he will turn out to be a good citizen, a faithful husband, a tender father, an obedient son and a true brother." "After observing Masonry for more than fifty years," the old man added, "my faith in the Fraternity has remained unchanged."

As a Brother, the Mason is aware of his duties and responsibilities toward his family. If it needs a storm to test the strength of a ship so does the Mason need ordeals to reveal the real stuff in him. In the face of determined efforts to discredit and down Masonry in our country, it pays to be vigilant lest the Brethren may later on find themselves powerless in advocating the very things they hold dear and sacred not only for themselves and for their people but for humanity. The Mason has been misrepresented here and there; he can no longer afford to be misunderstood by his own family.

Let the people know that the Mason sets examples worthy of emulation by the youth; that he respects and obeys his country's laws and his family's hallowed traditions; that he enlightens the minds of those around him and enlists their support in the relentless crusade against the malignant evils of society such as ignorance, intolerance, selfishness, fanaticism, superstition, greed, corruption, dishonesty and the lust for power; that he helps mould character which in turn builds dependable and contented families. Because the fundamental doctrine of Masonry is the Fatherhood of God and the Brotherhood of Man, the Mason loves God, his neighbor and his family as himself, in thought, in word, in deed.

Brethren, ponder over these things and let every Mason conduct an analysis of his family and make an inventory of his home.—Mauro Baradi, M. P. S.

tened las instituciones civiles de vuestro país porque son obras de vuestros compatriotas en vuestra representación. Denunciad la opresión humana en cualquiera forma que se presente, bien sea la opresión del hombre por el hombre, de una clase por otra clase, de una nación por otra nación. De esa manera, se producirá la nivelación o la armonía individual y social, que significan paz, orden, tranquilidad, libertad, igualdad y fraternidad, bellos ideales de la Masonería. Y en cuanto a aquellas criaturas a quienes la Naturaleza ha negado el poder de dominio y la fuerza necesaria — débiles y desgraciados seres humanos entregados a las tempestades de la vida — desplegado sobre ellas el manto de vuestra protección. No hay nada más consolador ni más agradable a los ojos del Supremo Gran Maestro, como amparar al débil y socorrer al necesitado. Que las mujeres, los niños, los ancianos, los inválidos, estén perpetuamente acogidos al cuidado maternal y a la protección bondadosa de nuestra antigua Fraternidad.

Con estos preceptos en vuestra mente, podéis hacer de nuestra misión en esta tierra una misión noble, desinteresada, enaltecadora . . . Dios bendiga vuestro trabajo!—TEODORO M. KALAW.

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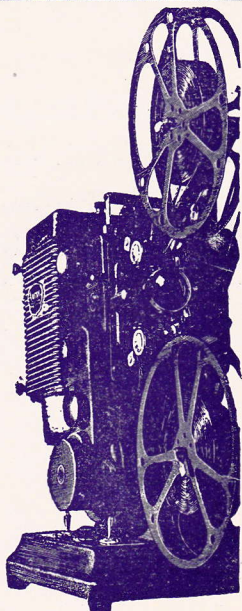
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