

The Cable Tow

Vol. XXI

Manila, Philippines, March, 1947

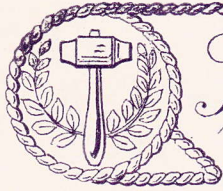
No. 9

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

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



RIGHT WOR. BRO. ALBERT J. BRAZEE, JR.
*Deputy Grand Master,
Grand Lodge of the Philippines*



The Grand Master's Message



TRUE SERVICE

Man is born to serve. In his teens, he serves in the household. In his manhood, he serves other people. And for this service he gets paid in food, in kind, in cash. Indeed, one is entitled to receive compensation for his work. Not all service seeks compensation, however.

There is a Fraternity in the hearts of whose members the Christian spirit predominates. They serve a worthy cause not because they ought to but because their conscience tells them to. And for this service they receive nothing; nor do they insist on getting something. They expect nothing in return for they serve and forget. They are the Masons who act silently and unostentatiously as a matter of duty cheerfully performed toward their fellow-men. The Masonic contribution — in energy and brain — need not and can not be compensated. It is an honor and a privilege to be a Mason whose life is reckoned not in terms of things material but in terms of kindness rendered, people served, and love bestowed. A line should be drawn between a Mason and a member of our Venerable Institution.

A Mason is he who practices the tenets of Masonry. A member is a Mason by obligation only. Of the former, Masonry is proud and of the latter, Masonry is ashamed. Then, shall we let Masonry be ashamed of us?

This reminds me of an incident I shall long remember because of the message it conveys. I was once invited to a Fraternal gathering by a brother Mason who was giving a big party to celebrate his birthday. There were plenty of food and lots of fun. I thought of asking him an important question, thus: Where did you get all those delicious bananas and excellent mangoes? Our good brother replied: "Why, I ordered a *compadre* to bring them. He owes me many favors and, naturally, I expected him to do something in return which, I know, he can not refuse." It is obvious that the celebrant was exacting from past favors. Oftentimes the beneficiary cannot afford to give, but has to oblige, nevertheless. When a Mason renders some service he must avoid to demand anything in return. Masonry is not selfish. Nor is it to impose hardship upon any one.

THE CABLETOW

EDITORIALS

ANOTHER APPEAL

In January, 1946, we appealed to the Masons particularly in this Jurisdiction, to subscribe to the CABLETOW. We said then and we repeat it now, that "by subscribing to the CABLETOW and thus helping it grow" the brethren would be doing their share. The appeal was heeded but we can do more; there is yet plenty of room for improvement.

There are three good reasons why every Mason should subscribe to the CABLETOW. First, because it is the mouthpiece of the Grand Lodge in the Philippines and therefore, it is important that he should have the same; second, because the subscription has been reduced from ₱6.00 to only ₱1.00 a year, or less than nine centavos per month with the possibility of increasing the number of pages of the magazine as well as the features thereof; and third, because the Mason owes it to himself to read as much as he can if he expects to obtain more information on the things in which he is interested; furthermore, no brother is too old to read and learn

nor too busy to acquire knowledge and familiarize himself with the work of his brethren and the activities of the Grand Lodge and the lodges.

It seems paradoxical that Masonry which is so closely identified with charity and philanthropy for the sake of others, should make a plea to its own members to do that which is expected to be done. Too often we are prone to overlook matters of immediate concern because they are too close to us. We take things for granted and a reminder here and there is necessary to awaken us from our slumber in order to become alert as it were.

It is not pleasant for us to be told that we should pay attention to first things first. It is not right that we go out convincing others of the worthiness of the Masonic cause before we put our own house in order. Duty begins at home and its due performance can not but inspire our friends and neighbors to take notice and do likewise.—**Mauro Baradi, M.P.S.**

THE MASON IN HIS LODGE

When a man becomes a Mason, he is expected to think clearer, act better and live nobler. It is not enough that he assumes one post after another and learns the symbols, words and tokens of the several degrees. Nor should his usefulness to the Lodge stop once he is elevated to occupy the Oriental Chair; for the higher the position the stronger should be his determination to carry out the program of his Lodge. This norm of conduct is not being observed fully. Now and then we find a case where a brother is either impatient or over-enthusiastic in the Lodge. After a few years, he expects to be an officer but does not realize this, due to his laziness in attending meetings or unfamiliarity with the rituals and ceremonies of the Fraternity. He is disappointed; he becomes indifferent and then loses interest in the Craft altogether. He neglects to pay his dues and the result is suspension.

On the other hand, there is the Mason who is in a hurry. He learns and acts fast; he fixes his eyes on his goal—that

of being a Worshipful Master. He overlooks nothing and is willing to do everything as he travels Eastward. He arrives at his destination. He is apparently satisfied. Sometimes he takes advantage of his position and begins to impose upon others but will not heed the brethren's timely counsel. He knows that intolerance is not found in the vocabulary of our Venerable Institution but practices it to suit his purpose. Since he chooses to be misunderstood, he finds out later that he has lost the confidence of his own Lodge. The impatient brother and the ever-enthusiastic member have no permanent place in the Lodge; they are a discredit to Masonry.

In entering the Lodge we are enjoined to fulfill our obligations and assume our responsibilities as Masons. We should ever remember the three great teachings of the Masonic Fraternity which are: "Faith in God, mankind, and man's self; Hope in the victory over evil, the advancement of Humanity, and a hereafter, and Charity—relieving the wants, and tolerant of the errors and faults of others."—**Mauro Baradi, M.P.S.**

OUR DEPUTY GRAND MASTER

Before the year is over, the Masons in this Jurisdiction will see tangible fruits of effective cooperation. This is a healthy sign of the steady growth of the Fraternity ever since liberation.

We have an energetic Grand Master and with him is the Deputy Grand Master, Right Wor. Bro. Albert John Brazee, Jr. who is just as enthusiastic in Masonic work. Both are exerting their best efforts to popularize Masonry all over the Philippines.

Born at Donsol, Sorsogon, Philippines, 42 years ago of an American father and Spanish mother, Brother Brazee has a wide circle of friends in this country. He is a product of our public schools and such private institutions as **Ateneo de**

Manila, Far Eastern College and Underwood Business College. An athlete of no mean ability, he won prizes in basketball, swimming and rowing during his student days. He was at one time Assistant Scout Master of the Boy Scouts of America.

In 1922, Brother Brazee joined the Luzon Stevedoring Company, Manila, with which he is still connected. He married Nancy Agnes Erwin in 1929 and while they have no children, both are closely identified with the civic and charitable affairs of the community. He has been a United States Naval Reserve Officer for years and holds membership

(Continued on page 218)

OFFICIAL SECTION

CLOSING PRAYER

By Wor. Bro.

MARCIANO C. EVANGELISTA, P.M.

Grand Chaplain

At the Closing ceremony of the Grand Lodge of F. & A. M. of the Philippine Islands on Jan. 30th., 1947, Manila

Almighty and Everlasting God, in whom we live and move and have our being, we give Thee thanks for all the manifold blessings which Thou hast bestowed upon us during the past days. We lift our voices in grateful thanksgiving for all the evidence of Thy love, care and protection over us during the days of trials, temptations and sorrows. We are especially grateful unto Thee, O God, for Thy guidance during this our Annual Communication which has been begun in order, conducted in peace and closed in harmony.

Grant, that as we separate and return to our respective places of abode that Thy Spirit may ever guide us and lead us in the paths of righteousness and justice so that the Fatherhood of God and the Brotherhood of Man may be a reality in our everyday life and relationships.

We implore, O God, Thy grace and protection for the days to come and guidance in all of our doings. Keep us temperate in all things, and diligent in our several callings. We humbly beseech Thee to grant us the understanding and inspiration of Thy Spirit to be just and upright in all of our dealings; quiet and peaceful; full of compassion; ready to do good to all men, according to our abilities and responsibilities. Direct us in all our ways. Defend us from all dangers and adversities, and above all, keep in our minds a lively remembrance of that great day, when we shall have laid down our working tools, in which we must give a strict account of our trust and stewardship and of our words and actions before Thee, our Supreme Architect of the Universe, Ruler of Heaven and Earth, whom we honor and praise forever. Amen.

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

CIRCULAR NO. 1
Series of 1947

To All Inspectors, Masters, Wardens and Members of all Lodges.
Greetings:

It has been observed that in conferring degrees, rituals other than those adopted by this Grand Lodge are sometimes used. Attention of Inspectors, Masters, Wardens and Members is invited to EDICT No. 21 of this Grand Lodge issued on August 15, 1933, prohibiting such practice. You are enjoined strictly to comply therewith. Rituals must be memorized, not read.

Degrees should be conferred as prescribed by this Grand Lodge in an impressive manner. Do not open the rituals during degree work

DONE at Manila, Republic of the Philippines, this 22nd day of March, A. L. 5947, A. D. 1947.

EMILIO P. VIRATA
Grand Master

ATTEST:

ANTONIO GONZALEZ, P.G.M.
Grand Secretary.

CIRCULAR NO. 2
Series of 1947.

Manila, March 22, 1947.

A P P E A L

To the Masters, Wardens and Members of our Subordinate Lodges.
Greetings:

The Cabletow, a Masonic publication, should reach every member of the Fraternity for information and guidance. Its subscription has been reduced to ₱1.00 a year for the realization of such policy.

Wherefore, it is fraternally suggested to amend your by-laws so as to increase by ₱1.00 the yearly dues of each member, said ₱1.00 to be turned in to the Grand Lodge in payment for subscription to the Cabletow.

Fraternally,
EMILIO P. VIRATA
Grand Master

ATTEST:

ANTONIO GONZALEZ, P.G.M.
Grand Secretary

March 22, 1947.

N O T I C E

To all Lodges of this Grand Jurisdiction
Greetings:

There will be a Special conferring of 2nd Degree by Tagalog Team on Monday, April 7, 1947, at 6:00 p. m. under the auspices of Dalisay Lodge No. 14, at Plaridel Temple, 520 San Marcelino, Manila, at which occasion our M. W. Grand Master E. P. Virata, will make an official visitation.

You are fraternally requested to attend at this special event.

Fraternally,
ANTONIO GONZALEZ, P.G.M.
Grand Secretary

THE UNIVERSALITY OF MASONRY *

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

This our first Masonic luncheon of the year is under the auspices of Cavite Lodges. The Grand Master, who is a Provincial Mason, happens to be from Cavite. I am here with dual personality: a host and a guest at the same time. As a host, I wish to apologize for our shortcomings; as a guest I wish to say that I enjoyed the luncheon and the program as much as you did.

I am very very happy to see every lodge from my home province represented by a big delegation. All the Cavite Masonic leaders are here present, too. I welcome you one and all. I also welcome our visitors.

As I look around I can detect in evidence the universality of Freemasonry. Orientals, Americans and Europeans are gathered around the festive tables fraternizing with one another. It is also non-sectarian for I see among you Christians and Jews, Catholics and Protestants. It is not religion, but it is religious. It is not religion in the sense that you would take the Catholic church or the Protestant mission, for instance. Its membership is composed of all faiths. But it is religious in the sense that its deliberations are solemn. Prayer is indispensable before, during and after its ceremonies.

You are a big happy family of human beings who believe in the Fatherhood of God and the Brotherhood of Men. You probably noticed that we began our program with an invocation to our Maker because the spirit must be fed as the stomachs must be

* Address delivered at the Masonic Luncheon. Plaridel Masonic Temple, March 9, 1947

DR. MAURO BARADI

LAWYER

(Formerly with the law firm of WOLFSON, BARRION & BARADI)
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 (Room 212, Calvo Bldg., 50 Escolta) Philippines

OFFICIAL SECTION

DIRECTORY OF SUBORDINATE LODGES 1947 - 1948

filled, to live happily in this World and peacefully in Heaven.

A very instructive and inspiring speech was delivered by Wor. Bro. Fidel Ibañez and the musical numbers are superb. My congratulations to all participants in the program.

The purpose of these luncheon is to promote fraternal intercourse among the brethren, their families and friends, and to provide them with a wholesome and profitable past time. I hope each and every one of you will profit by this luncheon and in future luncheons you will bring more brethren and friends.

I can not but emphasize the fact that she who is married to a Mason has a tolerant and kind husband; that he who is a Mason's son has a dutiful father; that she whose friend is a Mason will suffer no disappointment; and that in a country where Masonry exists peace and order prevail, happiness and contentment triumph, and Freedom, Democracy and Justice reign supreme.

Of course, at times, you meet Masons who forget their Masonry and do not act within due bounds. They are the exceptional few among millions scattered all over the World. Non-Masons should be more charitable in judging Masons.

Masonry is one of the oldest if not the oldest fraternal organization on earth. It has stood the test of Time and Men. It can not die because it is built on rich ground fertilized by social and moral virtues. Wherever it perches it thrives and grows because it is service, it is light, it is truth.

I am proud to be from Cavite, a truly Masonic province. It has more number of lodges than any other province in the Philippines. Before the last Global War, we had twelve. Ten of them have been rehabilitated after liberation. You will seldom find a Masonic lodge in the Islands without a Cavite member. The spirit of Masonry is so inculcated in the hearts and minds of all true Caviteños that Cavite is considered the cradle of human liberty and political independence.

Our luncheons we hold at the Temple because here we commune with God in all His splendor and Glory; here we are in good company; here we feel at home; here we breathe the pure and wholesome air of brotherly love, relief and truth.

Let the influence of Masonry linger wherever you go so that you may eat Masonry, drink Masonry, sleep Masonry, dream Masonry and love Masonry.

Nothing remains for me but to thank all of you. At this sacred Temple you are always welcome.

MANILA No. 1: W. M. Frederick N. Cunningham, S. W. Hughe D. Coleman, J. W. Lewis G. Bolt, Treas. George A. Clegg, Sec. Norman T. Reid, 912 Taft Avenue, Manila (1st Tuesday)

CAVITE No. 2: W. M. P. C. Magelie, S. W. Louis M. Sweeten, J. W. Farrel B. Plymate, Treas. José V. Colina, Sec. Agustin Galang, P. O. Box No. 2, Cavite City (1st Saturday)

CORREGIDOR-SOUTHERN CROSS No. 3: W. M. James Glen, S. W. Charles L. Slane, J. W. John H. Pickering, Treas. David G. Gunnell, Sec. John M. Aaron, Army & Navy Club, Manila (1st Tuesday)

BAGUMBAYAN No. 4: W. M. Luis F. Reyes, S. W. Matias P. Perez, J. W. Antonio D. Alvir, Treas. Francisco Santiago, Sec. Aurelio B. Aquino, 185 David, Manila (Second Wednesday)

BLAK NA BATO No. 7: W. M. Elias L. Ruiz, S. W. Carmelo Peñafior, J. W. Alfredo C. Sese, Treas. Melchor Ongjoco, Sec. Jose J. de Guzman, 55 Valenzuela, San Juan, Rizal (2nd Friday)

COSMOS No. 8: W. M. Albert J. Brazee Jr., S. W. Clinton F. Carlson, J. W. Charles M. Holmes, Treas. George A. Mayhew, Sec. Fred M. Holmes, 912 Taft Avenue, Manila (Fourth Wednesday)

ST. JOHN'S No. 9: W. M. Paul M. Rasch, S. W. Leahman B. Nestle, J. W. William Philipps, Treas. Frank C. Miles, Sec. Mark Nestle, 912 Taft Avenue, Manila (Second Friday)

ILOILO-ACACIA No. 11: W. M. Genaro C. Bermejo, S. W. Serafin J. Gustilo, J. W. Emilio G. Gatanela, Treas. Chow Kwan Tay, Sec. José L. Zerrudo, Masonic Temple Bldg., Iloilo City (1st Saturday)

NILAD No. 12: W. M. José E. Racela, S. W. Olimpio Navarro, J. W. Lázaro Carmona, Treas. Vicente Gella, Sec. Patricio E. del Rosario, 520 San Marcelino, Manila (1st Saturday)

WALANA No. 13: W. M. Orestes Hermosura, S. W. Paulino B. Kanlas, J. W. Pedro B. Francisco, Treas. Antonio A. Francisco, Sec. Luis San Juan, 1035 Isaac Peral, Paco, Manila (Fourth Saturday)

DALISAY No. 14: W. M. Mateo D. Cipriano, S. W. Rosendo Guzman, J. W. Domingo Santos, Treas. Reynaldo P. Reyes, Sec. José L. Domingo, 24 Valencia, Nagtahan, Manila (1st Tuesday)

PILAR No. 15: W. M. Pablo Tungol, S. W. Teofilo Ragodon, J. W. Dominador Mangubat, Treas. Candido Sayoc, Sec. Marciano Sayoc, Imus, Cavite, (1st Saturday)

SINUKUAN No. 16: W. M. José Artiaga, S. W. Carlos Inigo, J. W. Gregorio Velasco, Treas. Victorino Floro, Sec. Pascual Lintag, 1537 Washington, Manila (2nd Friday)

BAGONG BUHAY No. 17, W. M. Evaristo R. Bautista, S. W. Apolinar B. Damian, S. W. Narciso San Agustin, Treas. Eusebio H. Lorenzana, Sec. H. Perez Santos, Cavite City (Third Saturday)

ARAW No. 18: W. M. Chan Kee, S. W. José N. Quedding, J. W. Jose Carlos, Treas. Tan Tiang Sang, Sec. Anastacio Villanueva, 520 San Marcelino, Manila (Fourth Saturday)

SILANGANAN No. 19: W. M. Manuel C. Jabson, S. W. Vicente Garcia, J. W. José M. Santos, Treas. Salvador Villavieja, Sec. Petronilo I. Vallejo, 7 Mataba Road, Cubao Heights, Quezon City.

RIZAL No. 20: W. M. Eustacio A. Escobar, S. W. Eustacio Cruz, J. W. Simon C. Pasamba, Treas. Hipolito E. Valeña, Sec. Victor Oblefias, Lopez, Tayabas.

DAPITAN No. 21: W. M. Teofilo A. Abejo, S. W. Vicente Albo, J. W. Benjamin T. Araniego, Treas. Temistocles Elviña, Sec. Mariano Lucero, Maycauyan, Bulacan (Third Monday)

RIZAL No. 22: W. M. Tiburcio Tumaneng, S. W., J. W. Luis Montilla, Treas. Louis Mazur, Sec. Rosendo Reinoso, Philippine Senate (First Wednesday)

SOLIDARIDAD No. 23: W. M. Francisco B. Juliano, S. W. Luis J. Reyes, J. W. Cornelio Hernandez, Treas. Emilio Pestano, Sec. David Baltazar, 288 Opalo, San Andres Ext., Manila (Third Saturday)

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DIRECTORY OF SUBORDINATE LODGES — (Continued)

MALINAW No. 25: W. M. Werner P. Schetelig, S. W. Fernando A. Bautista, J. W. Restituto Briñas, Treas. Maximo Briñas, Sec. Julio A. Alvero, San Pablo City, Laguna (Second Saturday)

PINAGSABITAN No. 26: W. M. R. Kamatoy, S. W. Hilario Zalameda, J. W. Rustico de los Reyes, Treas. Pedro Flores, Sec. Nicasio K. Galipot, Santa Cruz, Laguna (Second Saturday)

BATONG BUHAY No. 27: W. M. Mariano M. Lazatin, S. W. José A. Fernandez, J. W. Ricardo P. Bahia, Treas. Eugenio Dizon, Sec. Delfin A. Viola, 755 Rizal Avenue, Manila (First Monday)

BALINTAWAK No. 28: W. M. Simeon Estrada, S. W. Romualdo Libranda, J. W. Mariano Enriquez, Treas. Lim Hap, Sec. Victoriano A. Tañafrañca, Gumaca, Quezon (Second Friday)

ZAPOTE No. 29: W. M. Emilio Ovenson, S. W. Victorino S. Filomeno, J. W. Pedro B. Ramirez, Treas. Jacinto N. Beltran, Sec. José S. Da Costa, 1035 Castillejos, Manila (Third Saturday)

MAKTAN No. 30: W. M. Nicanor E. Santos, S. W. Sofronio A. Savellon, J. W. Gervasio Y. Ornopia, Treas. Tomas Cerilles, Sec. Remigio Murillo, Cebu City (Second Friday)

IBARRA No. 31: W. M. Simplicio T. Toledo, S. W. José R. Villanueva, J. W. Simeon Villaluna, Treas. Angel Saqueton, Sec. Andres H. Polintan, 419 Asturias, Manila (Second Saturday)

ISAROG No. 33: W. M. Zeferino Arroyo, S. W.
J. W.
Treas.
Sec. Paulino Elizan, Naga, Camarines Sur.

LINCOLN No. 34: W. M. Segundo M. Domingo, S. W. Baltazar del Rosario, J. W. Domingo P. Santiago, Treas. Procopio A. Ledina, Sec. Purisimo Ramos, Olongapo, Zambales, (First Friday)

BATANGAS No. 35: W. M. Roman L. Perez, S. W. Marciano C. Evangelista, J. W. Quintin L. Magsino, Treas. Domingo L. Ferriols, Sec. Romualdo Greñas, Batangas, Batangas (Last Saturday)

KALILAYAN No. 37: W. M. Amado E. Palillo, S. W. Eligio Magallanes, J. W. Filemon Caperiña, Treas. Ariston Solis, Sec. Melecio R. Magsino, Lucena, Quezon (Last Saturday)

BULUSAN No. 38: W. M. Emiliano M. Vida, S. W. José Medina, J. W. HERNANDEZ Encinas, Treas. Bernardino Duran, Sec. Maximo Beriña, Sorsogon, Sorsogon (First Saturday)

MABINI No. 39: W. M. Domingo Alcazar, S. W. Antonio Que Hanko, J. W. Pascual de Guzman, Treas. Martin Tan Boon Diok, Sec. Candido Valera, Aparri, Cagayan (Second Saturday)

MAGUINDANAO No. 40: W. M. Clementino Chaves, S. W. Demetrio S. Cabreiros, J. W. Ernesto Fernandez, Treas. Pastor Ilagan, Sec. Alfredo P. Shapit, Cagayan, Misamis Oriental (First Saturday)

JOSE ABAD SANTOS No. 43: W. M. Jose Velez Martinez, S. W. Leon F. Pelaez, J. W. Jose M. Zagala, Treas. Santiago J. Reyes, Sec. Luis Pineda, Tayabas, Quezon (First Saturday)

CHARLESTON No. 44: W. M. Laurence J. Demmon, S. W. Carl Kleiser, J. W. Richard O. Dizon, Treas. Arvel R. Ricketts, Sec. George O. Van Orden (First Monday) Agana, Guam.

MOUNT APO No. 45: W. M. Felixberto Gonzales, S. W. Rodrigo Selva, J. W. Esteban Quidilla, Treas. Leon Barrinaga, Sec. Pablo Sebastian (Second Tuesday) Zamboanga City.

MALOLOS No. 46: W. M. Eliseo Tayao, S. W. Teofilo D. Reyes, J. W. Apolinario Cruz, Treas. Remigio Bernabe, Sec. Trifon Adriano, Malolos, Bulacan. (First Saturday)

MAKABUGWAS No. 47: W. M. Amando Butalid, S. W. Celestino Elefano, J. W. Ruperto Visaya, Treas. Evaristo Pascual, Sec. Gonzalo N. Varona, Tacloban, Leyte (First Friday)

PAMPANGA No. 48: W. M. Basilio Castro, S. W. Ignacio C. Baluyot, J. W. Baltazar Karganilla, Treas. Amado Pekson, Sec. Santiago T. Razon, San Fernando, Pampanga (Second Saturday)

MOUNT MAINAM No. 49: W. M. Gorgonio Policar, S. W. Salvador Sarangay, J. W. Guillermo Manalo, Treas. Pio Valenzuela, Sec. Juan Hernandez, Naic, Cavite (Second Saturday)

SARANGANI No. 50: W. M. Casimiro F. Arkoncel, S. W. Perfecto Boncato, J. W. Federico O. Opada, Treas. Emiliano R. Balocating, Sec. Jesus V. Oceña, Davao City (Second Saturday)

PINTONG BATO No. 51: W. M. Calixto S. Javier, S. W. Generoso R. Sarino, J. W. Evaristo Narvaez, Treas. Francisco Gaudier, Sec. Delfin C. Gawaran, Bacoor, Cavite (Second Saturday)

PINATUBO No. 52: W. M. Silvestre F. Fontilea, S. W. Antonio Fogata, J. W. Guillermo F. Pablo, Treas. Leon Afenir, Sec. Jose L. Dumlao, San Narciso, Zambales (Second Saturday)

CABANATUAN No. 53: W. M. Miguel Jardiel, S. W. Lázaro Francisco, J. W. Deogracias E. Lerma, Treas. José N. Carlos, Sec. Romualdo F. Vijandre, Cabanatuan, Nueva Ecija (First Saturday)

PANGASINAN No. 56: W. M. Proceso Domagas, S. W. Juan Benitez, J. W. Andres Torio, Treas. Juan Z. Saingan, Sec. Teofilo Guadiz, Dagupan, Pangasinan (Second Saturday)

LUZON No. 57: W. M. Sebastian M. Galang, S. W. Apolinario V. Roldan, J. W. Roman M. Alvia, Treas. Antonio G. Perez, Sec. Vicente P. Flechero, 520 San Marcelino, Manila (First Thursday)

LABONG No. 59: W. M. Cirilo I. de Jesus, S. W. Teodoro E. de Jesus, J. W. José L. Cahiwat, Treas. Candido Perez, Sec. Vicente Quijano, 520 San Marcelino, Manila (First Saturday)

ISABELA No. 60: W. M. Tomas de Guzman, S. W. Moises Ll. Cruz, J. W. Agapito Salvador, Treas. Esmeraldo Mirasol, Sec. Cirilo M. Cariño, Ilagan, Isabela (First Saturday)

MAYON No. 61: W. M. Eduardo G. Macabeo, S. W. Benigno T. Reyes, J. W. Bayani C. Fontanilla, Treas. Domingo L. Cruz, Sec. Victor D. Pineda, Legaspi, Albay (First Saturday)

ANGALO No. 63: W. M. Fructuoso Ibe, S. W. Gavino Pilién, J. W. Federico Lazo, Treas. Graciano P. Pada, Sec. Valente Burgos, Vigan, Ilocos Sur (Third Saturday)

KANLAON No. 64: W. M. Amalio Cueva, S. W. Artemio Villanueva, J. W. Angel A. Salas, Treas. Manuel Garcia, Sec. José M. Estacion, Bacolod, Occ. Negros (Second Saturday)

TAMARAW No. 65: W. M. Lorenzo Gamboa, S. W. Marcelo Velasco, J. W. Pedro Mantaring, Treas. Leoncio Casasnas, Sec. Emilio A. Leachon, Calapan, Mindoro (First Saturday)

OFFICIAL SECTION

DIRECTORY OF SUBORDINATE LODGES — (Continued)

GONZAGA No. 66: W. M. Juan B. Pagulayan, S. W. Simeon Sorita, J. W. Agustin Palattao, Treas. Marcelo Paguyo, Sec. Lorenzo de Leon, Tuguegarao, Cagayan (.....)

BAGUIO No. 67: W. M. José D. Mandoriao, S. W. Juan F. Zarate, J. W. Bernardino C. Catbagan, Treas. Rufino P. Rogel, Sec. Primo San Pedro, Baguio City (First Tuesday)

MAGAT No. 68 W. M. Guillermo E. Bongolan, S. W. Vicente B. Tecson, J. W. Sotero A. Torralba, Treas. Maximiano D. Reyes, Sec. Joaquin M. Villanueva, Bayombong, Nueva Vizcaya (First Saturday)

PRIMERA LUZ FILIPINA No. 69: W. M. Francisco C. Ferre, S. W. Buenaventura S. Realica, J. W. Julio Balmes, Treas. Florentino S. Bautista, Sec. Felix Cajulis, Binakayan, Kawit, Cavite (First Saturday)

UNION No. 70: W. M. Agaton Umanos, S. W. Doroteo A. Parong, J. W. Bonifacio Cacdac, Treas. Federico Concepcion, Sec. Andres B. Rivera, San Fernando, La Union (First Saturday)

LAOAG No. 71: (No report)

NUEVA ECIJA No. 73: W. M. Martin Vilasan, S. W. Ruperto Bugarin, J. W. Carlos Domingo, Treas. Ponciano D. Rivera, Sec. Pedro Medina, Quezon, Nueva Ecija (Second Saturday)

AGNO No. 75: W. M. Eusebio Medina, S. W. José C. Soria, J. W. Pedro Romasoc, Treas. Juan N. Kagaoan, Sec. Emilio Naraval, Tayug, Pangasinan (Third Saturday)

KASILAWAN No. 77: W. M. Pablo C. Cortes, S. W. Primo I. Guzman, J. W. Leopoldo Boquiren, Treas. Filemon Asuncion, Sec. Jose Fetalvero, 520 San Marcelino, Manila (Second Monday)

TAGA ILOG No. 79: W. M. Sesenio Rivera, S. W. Jose Timbol, J. W. Jose Bernabe, Treas. Guillermo Valido, Sec. Clemente Bernabe, 1849 Sulo, Sta. Cruz, Manila (Fourth Saturday)

MOUNT LEBANON No. 80: W. M. Andrew D. Gruber, S. W. Angel R. San Diego, J. W. Walter M. A. Roeder, Treas. Jacob L. Friend, Sec. Pedro R. Jacinto, 174 Alabastro, San Andres Sub-division, Manila (First Thursday)

HIGH TWELVE No. 82: W. M. Pedro J. Arcilla, S. W. Mauro Baradi, J. W. Hermogenes F. Oliveros, Treas. Donato Valenzuela, Sec. Dominador R. Escosa,

520 San Marcelino, Manila (Second Saturday)

DAGOHOY No. 84: W. M. Pio C. Castro, S. W. Arturo Fortich, J. W. Vicente Alferez, Treas. Bernardo O. Salazar, Sec. Diosdado S. Bongato, Tagbilaran, Bohol (Second Saturday)

LUZ OCEANICA No. 85: W. M. Augusto V. Rodriguez, S. W. Albano H. Langara, J. W. (Vacant), Treas. Troadio San Miguel, Sec. Abilio de Altónaga, 520 San Marcelino, Manila (First Wednesday)

HIRAM No. 88: W. M. Brigido T. Capili, S. W. Benito Maneze, J. W. Atilano G. Nuñez, Treas. Inocencio C. Dum-pit, Sec. Ramon Ramos, 912 Taft Avenue, Manila (First Friday)

MUOG No. 89: W. M. Roman Lorenzo, S. W. Florencio Santos, J. W. Juan Lopez, Treas. Pedro Lombos, Sec. Agripino Pascual, Parañaque, Rizal (Second Saturday)

MEMORIAL No. 90: W. M. Torcuato Azarcon, S. W. Pedro del Pilar, J. W. Buenaventura Eugenio, Treas. Rufino Angeles, Sec. Apolonio Fuertes, Muñoz, Nueva Ecija (Second Saturday)

MOUNT KALADIAS No. 91: W. M. Arsenio R. Cuevas, S. W. Francisco P. Somera, J. W. Alfredo M. Estacion, Treas. Manuel B. Utzurum, Sec. Lorenzo B. Bernardez, Dumaguete, Negros Oriental (Second Tuesday)

MENCIUS No. 93: W. M. Matias Wetzack, S. W. Yu Kim Teng, J. W. Matthew S. Tee, Treas. Chang Hung Yeng, Sec. Luis Lim Billan, 527 Magdalena (Second Thursday)

SERVICE No. 95: W. M. Gerald H. Hayter, S. W. Oscar Eugene Austin, J. W. John M. Niswander, Treas. Leon E. Bailey, Sec. C. C. Bennett, 520 San Marcelino, Manila (Fourth Tuesday)

ISAGANI No. 96: W. M. Amadeo R. Quintos, S. W. Liberato E. Littawa, J. W. Horacio Morales, Treas. Pacifico Quines, Sec. Guillermo Espinosa, Tarlac, Tarlac (First Saturday)

BAGONG ILAW No. 97: W. M. Bonifacio Bernal, S. W. Vicente M. Vallido, J. W. Roberto J. Cipriano, Treas. José A. Alvarez, Sec. Miguel G. Luna, Noveleta, Cavite (First Saturday)

MOUNT HURAW No. 98: W. M. Lao Hoo, S. W. Francisco Tan, J. W. Eufracio Salazar, Treas. Vicente Uy

Kieng, Sec. Teodorico Noble, Catbalogan, Samar (First Friday)

KEYSTONE No. 100: W. M. Bonifacio Gironella, S. W. Juan A. Rosendo, J. W. Eduardo P. Bahia, Treas. Macario Odiamar, Sec. Federico E. Palma, 836 Ampioko, Balut, Tondo, Manila (Second Saturday)

BUD DAHO No. 102: W. M. Roman Padilla, S. W. John D. Stumbo, J. W. Martin Alolod, Treas. Simeon Obsequio, Sec. F. V. Casimiro, Jolo, Sulu (First Tuesday)

ZAMBALES No. 103: W. M. Placido Farin, S. W. Emiliano C. Ramirez, J. W. Manuel Farrales, Treas. Uy Chuy Leng, Sec. Proceso Cabal, Iba, Zambales (First Saturday)

BATAAN No. 104: W. M. Stanley Tongco, S. W. Daniel Bascara, J. W. Joseph C. Hill, Treas. Lorenzo Pakingan, Sec. Norberto Gallardo, Balanga, Bataan (First Saturday)

AMITY No. 106: (No report)

CAMARINES NORTE No. 107: W. M. Fortunato Siason, S. W. Eustaquio de Guzman, J. W. Gorgonio Valledor, Treas. Manuel Ong Huy Hong, Sec. Bartolome Ortega, Daet, Camarines Norte (Last Saturday)

NANKING No. 108: W. M. M. B. de Pass, S. W. Cheng Yue Hua, J. W. F. P. Jones. Shanghai, China (First Saturday)

PEARL RIVER No. 109: W. M. Henry S. Frank, S. W. C. H. Liu, J. W. Arthur R. Knipp. Shanghai, China (Second Tuesday)

KUTANG BATO No. 110: W. M. Bernardo Bagamaspad, S. W. Menandang Piang, J. W. José Lim, Treas. Casimiro A. Pasco, Sec. José Ostrea, Cotabato, Cotabato (Third Saturday)

MARANAW No. 111: W. M. Teodoro E. Mocorro, S. W. Florencio P. Cruz, J. W. Sy Ponso, Treas. Benito Ong, Sec. Santiago Ballesta, Iligan, Lanao (Second Saturday)

SZECHEWAN No. 112: (No report)

WEST LAKE No. 113: W. M. H. H. Lin, S. W. Jack Foy Wu, J. W. Gerard Price. Shanghai, China (First Saturday)

SUN No. 114: W. M. Ernest Tso, S. W. P. Chu, J. W. Arthur Pao-Ling Tsu. Shanghai, China (Third Friday)

◆ OFFICIAL SECTION ◆

DIRECTORY . . .
(Continued)

INDANG No. 115: W. M. Teofilo A. Costa, S. W. Miguel R. Ocampo, J. W. Basilio O. Viado, Treas. Začarias Quinquini, Sec. Manuel C. Peñafior, Indang, Cavite (Fourth Saturday)

VICTORY No. 116: W. M. Emigdio Zamora, S. W. Cosme Valdez, J. W. Francisco Domingo, Treas. Mauro Yadao, Sec. Bartolome Domingo.

MARVIN No. 117: W. M. Frederick D. Cortner, S. W. Harry A. Waldorf, J. W. William F. Kramer, Treas. Samuel A. Johnstone, Jr., Sec. George O. Van Orden, Agana, Guam (First Tuesday)

(EDITOR'S NOTE: Keep this issue of the *Cabletow*. The Directory published herein is complete and serves as a ready reference in case of need.)

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**M. W. GRAND MASTER
HONORED**

A fraternal gathering was held in honor of M. W. Grand Master Emilio P. Virata on February 23, 1947 in Cavite City. Several hundred Masons and their families from various lodges located in different provinces joined the get-together which was an all-day affair. Masonic dignitaries from Manila and nearby towns were in attendance. A special program prepared for the occasion included the following: Overture by the orchestra; Introductory Remarks by the Master of Ceremonies, W. B. H. Perez Santos, P.M.; Welcome Ad-

dress by W. M. Evaristo R. Bautista; Song by Miss Clarita Tolentino; Address by W. B. Francisco Farra, W. M. Primera Luz Filipina Lodge No. 69; Declamation, "Winning," by Miss Maria D. San Agustin; Address by B. Recardo Ll. Rosal, Orator, Bagong Buhay Lodge No. 17; Song by Miss Ester Martinez; Addresses by R. W. B. Albert J. Brazee, Jr. Deputy Grand Master and by M. W. B. Antonio Gonzalez, Grand Secretary; Address by M. W. B. Emilio P. Virata, Grand Master of Masons, Grand Lodge of the Philippine Islands; Song by Dra. Soledad V. Abdon. After the program luncheon was served and then the dance which lasted until the afternoon.

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**MONTHLY MASONIC
LUNCHEON A SUCCESS**

The most successful monthly masonic luncheon held so far was that held on March 9, 1947, at the Plaridel Masonic Temple under the auspices of all Cavite Lodges. Several hundred Masons, their families and friends gathered together as one big family in an atmosphere of true fellowship. The thought-provoking speeches specially the address of Most Wor. Bro. Emilio P. Virata, Grand Master of Masons, Grand Lodge of the Philippine Islands impressed the public as a whole specially that referring to Masonry as an institution of unselfish service for the good of the community. The following program gives us an idea of the lively gathering.

Trio:—(A) Autumn — Tschaiikowsky
(B) A La Bien-Aimee—Schutt

BERAMAR TRIO: ◆

Bro. Ramon Mendoza—Violin
" Martiniano Esguerra—
Violincello
" Bernardino Custodio—Piano
Invocation—Wor. Bro. Gonzalo T. Vales,
P.M., Ibarra Lodge No. 31, F. &
A.M.

Piano—Miss Ester Alcíd

Introductory Remarks—Wor. Bro. Policarpo C. Wagelie, Master, Cavite Lodge No. 2, F. & A.M.

Vocal Solo—(A) Kundiman—Abdon
(B) Kiss in the Dark —
Herbert
Luz Morales—Soprano
Bro. Bernardino Custodio
—Piano

Speech—Wor. Bro. Fidel Ibañez, P.M.
Indang Lodge No. 115, F. & A.M.

Vocal Solo—Dra. Soldedad Villareal de
Abdon

Address—Most Wor. Bro. Emilio P. Virata, Grand Master of Masons,
Grand Lodge of the Philippines

Trio:—(A) Melodie—Tschaiikowsky
(B) Pierrette, Air de Ballet —
Chaminade

BERAMAR TRIO

SPECIAL EXHIBITION OF FOLK
DANCES DURING LUNCHEON

Inday-Inday

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WHAT OTHER LODGES ARE DOING

LUZ OCEANICA NO. 85

This Lodge held a special meeting on March 15, 1947 at 7 p.m. at the Plaridel Masonic Temple on the occasion of the official visitation of the M. W. Grand Master, Bro. Emilio P. Virata. The occasion was featured by an informative discussion on religion by Bro. Benito Reyes and a short but inspiring address by the M. W. Grand Master. The following program was rendered: Welcome address by W. B. A. V. Rodriguez; vocal solo (2 selections) by Bro. Jacob L. Friend with Wor. Bro. T. Abejo at the piano; special educational pictures; a lecture by Bro. Benito Reyes and closing address by the M. W. Grand Master Bro. Emilio P. Virata.

ISAGANI No. 96

Dr. Mauro Baradi, editor of the Cabletow, was the guest speaker of the members of Isagani Lodge No. 96 at Tarlac, Tarlac, in their monthly stated meeting for January. Before a select group of government officials, professionals, and businessmen, Bro. Baradi spoke about Masonry in the Philippines and the important role that prominent Masons exerted in shaping the destinies of their respective countries such as Rizal and Del Pilar of the Philippines, Washington and F. D. Roosevelt of America and Kings of England and other European countries. The speaker drove home the point that Masonry is a means by which an everlasting peace can be achieved and that the spirit of democracy thrives best where Masonry prevails.

BATAAN No. 104

This lodge held a successful Installation of Officers for the ensuing Masonic Year at the residence of Wor. Bro. Salvador Banzon, Balanga, Bataan, on the 18th. day of January, 1947.

Wor. Bro. Teofisto Batungbacal, P. M., acted as Installing Officer and Wor. Bro. Toribio David, P. M., acted as Master of Ceremonies.

The newly installed Worshipful Master, Stanley S. Tongko, is from Orani, Bataan, with residence in Calocan, Rizal. He spent his fruitful years in the United States where he was very helpful to the Filipinos.

Wor. Bro. and Mrs. Teofisto Batungbacal and Dra. Roca Peña-Tongko

dwelt on the splendid work of Masonry since its introduction in the Philippines from the days of Rizal to the present. They urged the brethren to be ever loyal to the Fraternity.

Supper was served in a "Cafeteria Style." There was food for everybody. The success was due to the cooperation of all the members of the lodge with the assistance of their families.

The elected Officers of the Lodge are the following:

Wor. Master, Stanley S. Tongko; Senior Warden, Daniel Bascara; Junior Warden, Joseph C. Hill, P. M.; Treasurer, Lorenzo Pakingan; Secretary, Norberto Gallardo; Senior Deacon, Jesus Heras; Junior Deacon, Jose D. Forbes; Marshal, Mariano Ty-Sywuimsiam, P. M.; Senior Steward, Felipe Padolina, P. M.; Junior Steward, Claro Bagalso, Chaplain, Roman Valenzuela; Tyler, Francisco Villafranca; and Orator, Toribio David, P. M.

KUTANG BATO No. 110

This lodge desires to know, through the columns of the Cabletow, the whereabouts of the following brethren:

W. B. Demetrio Lacuna, P.M., formerly Chief of the Psychopathic Hospital, Manila.

Bro. Severo L. Guerrero, formerly in the same Psychopathic Hospital.

Bro. John D. Caclaren, last known address is Australia.

Bro. Agustin Panares, formerly Div. Supt. of Schools, Cotabato, Cotabato.

Bro. Licerio Balolong, formerly an officer of the Philippine Constabulary or Philippine Army.

Bro. Mauro Rosario, formerly Chief Clerk of the Provincial Auditor, San Fernando, La Union.

Before the outbreak of the last War, they were regular members of this lodge and since its reconstitution, their whereabouts are unknown. Should any Brother find the addresses of the brethren above-listed, he is fraternally requested to communicate with the secretary of our Lodge.

VICTORY NO. 116

March 22, 1947 was a red letter day for Masons in this jurisdiction. On

that date about 200 brethren consisting of officers of the Gand Lodge of the Philippine Islands and members of lodges from Manila, Cavite, Bulacan, Tarlac, Hawaii and the United States headed by Most Wor. Bro. Emilio P. Virata, Grand Master of the Grand Lodge, attended the inauguration and installation of the officers of the newly-constituted Victory Lodge No. 116 at Camiling, Tarlac. The following Brethren, filled the stations and offices: Grand Master, M.W.B. Emilio P. Virata; Deputy Grand Master, R.W.B. Albert J. Brazee, Jr.; Senior Grand Warden, R.W.B. Esteban Munarriz; Junior Grand Warden, W.B. Arthur G. Williams; Grand Treasurer, W.B. A. C. del Rosario; Grand Secretary, M.W. B. Antonio Gonzalez; Grand Chaplain, W.B. Marciano C. Evangelista; Grand Orator, W.B. Mauro Baradi; Grand Marshal, W.B. Henry Gilhouser; Grand Sword Bearer, W.B. Amadeo R. Quintos; Grand Bible Bearer, W. B. Jose W. Curameng; Grand Lecturer, W.B. Daniel Limbo; Senior Grand Deacon, W.B. Gabriel Salgado; Junior Grand Deacon, W.B. Ildefonso S. Reyes; Senior Grand Steward, W.B. Candido Perez; Junior Grand Steward, W.B. Maximo C. Hernandez; Grand Pursuivant, W.B. Gregorio J. Mariano; Grand Organist, W.B. Bonifacio S. Araullo; and Grand Tyler, W.B. Ramon Ramos.

The officers of Victory Lodge No. 116, for the ensuing Masonic year, 1947 are: Worshipful Master, Emigdio Zamora; Senior Warden, Cese Valdez; Junior Warden, Francisco Domingo; Treasurer, Mauro Yadao; Secretary, Bartolome Domingo; Senior Deacon, Julio Laoang; Junior Deacon, Eusebio Perez; Chaplain, Quirino Antonio; Marshal, Inocencio G. Lactaon; Orator, Timoteo Agustin; Senior Steward, Vivencio Balaoing; Junior Steward, Alipio Antonio; Auditor, Francisco Arciaga, and Tyler, Remigio Corpuz.

Worshipful Master Jose W. Curameng was appointed inspector of Victory Lodge No. 116.

The visiting brethren enjoyed the hospitality of the people of Camiling and are grateful for the fellowship extended to them by friends in Tarlac as a whole.

While in BAGUIO

It's a date at

ROGEL STUDIO

(FOR PICTURES THAT LAST)

Session Road
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Service
Day and Night



Fraternal Reviews

J. W. FERRIER, P.M.

ARIZONA — 1946

LOGGES—39; MEMBERSHIP—6,884
GAIN — 514

The 64th Annual Communication of this grand lodge was held in the City of Tucson, Arizona, April 3 and 4, 1946, with M. W. Bro. Charles B. Huéstis, Grand Master, in the East, and with all the Grand Lodge officers except the Grand Standard Bearer and the Grand Pursuivant present. Sixteen of the 19 living Past Grand Masters, as well as P.G.M. John Temple Rice of Texas, P.G.M. A. B. Hall, of British Columbia, and R. W. Bro. John R. Moore, Senior Grand Warden of California, and other distinguished Masons from sister jurisdictions were also welcomed. All but two of the subordinate lodges were represented.

The Grand Master's address contains a great deal of very useful advise and several timely warnings. In speaking of the condition of the Craft, he said:

Masonry is or should be a select Order made up of those who have the physical, mental and moral capacity to learn, understand, and practice the philosophy of Masonry.

He follows this by saying that all Master Masons should be required to learn the lecture of the third degree, as without the knowledge contained therein, he is not able to meet his Masonic brethren or attend a foreign lodge.

He reported he had granted two dispensations and refused two. Those refused were a request from the masters of three lodges to organize "The Masonic Philosophic Society" and the request of another lodge to reconsider the petitions of three rejected applicants for the degrees. Both refusals

were approved on recommendation of the Jurisprudence Committee and one of those granted was disappointed.

He reported approval of amendments to the by-laws of three lodges and the rejection of the proposed amendment to the By-Laws of another. (Approved).

He reported at length on the meeting of the Masonic Service Association held February 19, 1946, and of the Grand Masters Conference held February 20 and 21, 1946, both in Washington.

Stated he had visited all but one of the constituent lodges of the jurisdiction, and concluded by submitting sixteen recommendations, among them being a continuance of membership in the Grand Masters' Conference, the Grand Secretaries' Conference, and the Masonic Service Association, the enactment of more stringent legislation governing the passing of the third degree lecture and rapid advancement into the concordant organizations, and an amendment of the constitution to provide that no motion involving the expenditure of money may be presented after the election of Grand Officers. The first was approved, the matter of the third degree lecture was shown to be the duty of the Masters of the lodges, and the advancement in concordant bodies was laid over till the next annual communication, while the third was taken care of by providing that no business matters shall be taken up after voting for Grand Officers has begun.

The Grand Treasurer's report shows cash and securities on hand in all funds of \$472,753.10, of which \$409,765.81 is credited in one way or another to the Masonic Home.

The report of the Grand Secretary shows two 50-year buttons presented

during the year; that the issue of a quarterly bulletin called "ARIZONA MASONIC GRAND LODGE NEWS" had been favorably received.

This Grand Lodge gives financial support to the Sojourners' Club as well as to the Wayfarer's Club.

The Committee on Jurisprudence recommended that Regulation 5 be amended so as to read:

Secretaries of subordinate lodges shall drop from their annual returns to the Grand Lodge the names of all candidates who have received the degrees of Entered Apprentice, Fellow Craft, or Master Mason, and who, within two years after initiation, passing, or raising shall not have passed a satisfactory examination in open lodge in the lecture of the Entered Apprentice, Fellow Craft or Master Mason degrees as the case may be. (Adopted).

Three Past Grand Masters passed to their eternal reward during the year.

The published proceedings close with fraternal reviews of the proceedings of 46 sister jurisdictions.

CONNECTICUT — 1946

LOGGES — 129

MEMBERS — 37,857

GAIN — 1,752

The Most Worshipful Grand Lodge, A. F. & A. M., of Connecticut held a special communication on October 23, 1945, for the purpose of re-dedicating the lodge room of Acacia Lodge No. 85, of Greenwich, under M. W. Henry K. Plumb, Grand Master.

The 158th Annual Communication of this grand lodge was held at Hartford February 6 and 7, 1946, with all but one of the grand lodge officers, 11 of the 22 living Past Grand Masters, and the Grand Masters of Maine, Delaware, Rhode Island, New Jersey, Virginia, and the District of Columbia, as well as many other prominent Masonic brethren present and with 117 of the subordinate lodges represented.

The address of the Grand Master is one of the shortest we have seen, but it seems to cover the ground fairly well. He visited 54 different lodges and other Masonic bodies during the year, four of them being to sister grand lodges. He granted 44 dispensations, nearly all to confer degrees at shorter intervals than usual, or to obligate several candidates at a time. All were

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FRATERNAL REVIEWS

approved by the Committee on Jurisprudence, with the admonition that the practice of permitting the conferring of degrees upon a number of candidates at the same time should not be extended beyond the war emergency.

In his address, he highly praises the District Deputies, the Masonic Service Association, called attention to the fact that spiritous or malt liquors must not be brought into the premises of any lodge within the jurisdiction, even by a club or organization not Masonic which might be meeting there, and recommended the giving of a 25-year button as well as the usual 50-year one.

The Deputy Grand Master made a report showing him to have made 21 visits to various Masonic bodies other than his own lodge during the year, one of such visits being to the grand lodge of the District of Columbia.

The Grand Lodge maintains a Masonic Home, for which it has an endowment fund of \$896,319.71, of which \$109,398.65 was contributed during 1945. It also maintains (indirectly) the Masonic Charity Foundation of Connecticut, which has an undivided one-fifth interest in \$236,261.99, held in trust by the Hartford National Bank & Trust Company for the Masonic Home, and is the sole beneficiary under a \$60,000.00 perpetual trust held by the Colonial Trust Company of Waterbury, both these sums being in addition to the \$896,319.71 mentioned above (An excellent financial condition).

From the Grand Treasurer's report, we find that this Grand Jurisdiction contributed \$4,659.56 to the Masonic Service Association for remittance to the Philippines for "rehabilitation of the Grand Lodge of the Philippine Islands." \$205.50 was also contributed to the Leonard Wood Memorial Fund for the eradication of leprosy.

The Committee on Correspondence recommended the recognition of the Grand Lodge Alpina of Switzerland and that the Grand Lodge of Bolivia be recognized, but that recognition of the Grand Lodge of Haiti and that of Spain in exile be postponed. (Adopted).

The Rules and Regulations were amended so as to require subordinate lodges to secure the written approval of the Committee on Welfare of Constituent Lodges before they can spend

their funds for erection in whole or in part of any building or purchase any land for Masonic purposes.

The Custodians of the Work reported they had prepared a guide on Masonic Courtesies and Etiquette, which was approved and ordered printed.

Right Worshipful Earle K. Haling, Deputy Master, was elected to fill the Oriental Chair for the coming term and with the other elected and the appointed grand lodge officers was duly installed.

After the installation, many committees reported. The first, a Special Committee on the Tenth Landmark, made a very interesting, exhaustive and instructive report, arriving at the conclusion that the doctrine of "physical perfection" is not legitimately included among the landmarks and is not recognized by the Grand Lodge of England (Mother Lodge of the World). This committee recommended a change in the Regulations of the Grand Lodge of Connecticut so that they shall provide:

"External Qualifications Defined. The external qualifications are: That he shall be a man — not a eunuch, nor a woman, that he shall be in sound health, and that he shall possess the full enjoyment of all those faculties which give him the ability, with or without artificial aid or substitution of members, to understand, explain or exemplify the requirements of our ritual; and capacity to support himself and his dependents. The Master of any Constituent Lodge may dispense with the exact compliance with the Ritual in the reception of a candidate to such

extent as such compliance may be beyond the physical capacity of the candidate to strictly execute."

The report was adopted.

The Pierpont Edwards medal for distinguished service was presented to Bro. Arthur W. Sisson, and to five other brothers of the Connecticut Grand Jurisdiction, together with one each from Maine, Massachusetts and New Hampshire.

The Committee on Educational Activities submitted a report in favor of what it called "Information Meetings" of all Masons in a particular area at which a few speakers talked on Masonic subjects and then the meeting is thrown open for questions. Adopted.

The proceedings include the Review of the Proceedings of 59 sister Jurisdictions by M. W. Bro. Winthrop Buck, P.G.M., who, in his foreword, calls attention to the great increase in membership, and says the principal topics brought before the various grand lodges were the rehabilitation of members returning from Military Service, and the doctrine of the "Perfect Youth" as it applies particularly to servicemen.

THE CRIMSON ROSE

From that great Love that bleeds
eternity
The crimson rose had come to
bloom and be;
It is the sublimation and the sweet,
The flower of Adoration — the
Complete.

By Bro. MILFORD E. SHIELDS

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A PLEDGE OF SERVICE

THE LIFE OF HAPPINESS

By WALTER A. QUINCKE,* F.P.S.
Los Angeles, California

In Aristotle's "Ethics" the frank statement is made that "the highest of all goods which are the objects of action is happiness." In other words, the chief thing that we wish for, the main end of our thinking and planning and striving, is happiness.

Of course men differ considerably in their definition of happiness. Webster's Standard Dictionary defines it in this fashion: "the pleasurable experience that springs from possession of good." And it proposes such synonyms as these: blessedness, delight, enjoyment, gladness, satisfaction.

We must be careful to divorce the idea of selfishness from that of happiness. If a person deliberately starts out in life by saying, "Now, my first care is to be with regard to myself; everything I plan must center in my own interest, my own welfare; I must possess happiness, no matter what may happen to others; this is to be the supreme end and aim of all that I do, that I shall be happy" — that person will simply furnish a regrettable, miserable exhibition of selfishness, and will be bitterly disappointed in the search for real satisfaction.

We all want happiness. There is no use in making any sentimental, pious denials of that fact. We long for it, we hunger and thirst for it. Our conception of heaven is that of a place of supreme happiness.

This object of such intense desire is certainly dependent on a vision of Christ Jesus. Phillips Brooks was once heard to pray in these words: "Dear Lord, thou hast filled my life with joy and peace; and to look into thy face is earth's most exquisite delight."

As sure as anything in this world can be sure, our happiness is associated with the oft-recurring vision of the divine Master. If things occur that worry and fret us, we need the vision. If sorrow comes in at the door, nothing can drive it out but a vision of the Master. If the tempest sweeps down upon our souls, the winds and the billows will not be calmed until we see Him coming across the waves.

* Bro. Quincke is the President of the Philalethes Society, an international body composed of the leading Masonic writers and editors of the world.

PHILIPPINE SKIES

APRIL, 1947

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

I. PHENOMENA. On the 5th at 11:00 A.M. Neptune in conjunction with Moon (Neptune 3° to South); at 7:00 P.M. Mercury at greatest Western elongation and in Aphelion (farthest point from the Sun). On the 9th at 5:47 A.M. Jupiter in conjunction with Moon (Jupiter almost touching the Northern limb of the Moon). On the 18th at 1:37 P.M. Venus in conjunction with Moon (Venus 4° to North). On the 19th at 2:00 P.M. Mercury in conjunction with Moon (Mercury 2° to North); at 3:00 P.M. Mars in conjunction with Moon (Mars 3° 46' to North). On the 20th at 7:00 A.M. Mercury in conjunction with Mars (Mercury 2° to South). On the 23rd at 3:00 P.M. Saturn in quadrature with Sun. On the 24th at 10:30 P.M. Uranus in conjunction with Moon (Uranus 1° 30' to South). On the 26th at 9:00 A.M. Venus in Aphelion. On the 27th at 9:30 P.M. Saturn in conjunction with Moon (Saturn 4° to South).

II. CONSTELLATIONS AT 9:00 P.M. In the north Ursa Major is above while Ursa Minor is to the east of Polaris, Hercules is rising. Along the Ecliptic Libra is rising, Virgo is midway and

Happiness is linked up with our cultivation of divine fellowship. How much our peace and joy of heart depend on our getting into the right crowd. The cynical citizen who said that "the more he saw of men the better he liked his dog," must have been very unfortunate in his fellowships. The finest fraternity on earth is composed of those who are bound together by the tie of a common faith in our Master. What precious time we have had, in the home, perhaps along some quiet woodland path, under the starry sky on a peaceful night, and sung His praises in the secret place where we meet Him alone.

"I come to the garden alone,
While the dew is still on the roses;
And the voice I hear, falling on
my ear,
The Son of God discloses
And He walks with me and He
talks with me,
And He tells me I am his own;
And the joy we share, as we tarry
there,
None other has ever known."

Leo is in the Zenith. Taurus is setting in the west and is followed by Gemini and Cancer. In the south Hydra stretches from west to east with Crater (cup) and Corvus a little to east. In the south-west Orion is setting and is followed by Canis Major and Minor. North of the Ecliptic in the east above Hercules are Corona Borealis, Bootes and Coma Berenices. In the south the Southern Cross is rising flanked by Argo on the west and Centaurus on the east. Taurus consists of the head and shoulders of a bull which is represented in the act of plunging at Orion, while Auriga the charioteer is represented as a man resting one foot on a horn of Taurus and holding a goat and kids in in his left hand and a bridle in his right. Its principal stars are represented in an irregular five-sided figure. Capella, the Goat star, is of the first magnitude. Thirty-two years are required for its light to reach the earth the distance being 190,000,000,000 miles!

III. PHASES OF THE MOON, RISING & SETTING OF MOON AND SUN.

Full Moon on the 5th at 11:28 P.M.
Last Quarter on the 13th at 10:23 P.M.
New Moon on the 21st at 0:19 P.M.
First Quarter on the 28th at 6:18 A.M.

	Rising	Setting
M O O N		
April 1	2:13 P.M.	2:33 A.M.
5	5:57 "	5:34 "
10	10:15 "	8:56 "
15	1:34 A.M.	1:06 P.M.
20	5:00 "	5:26 "
25	9:00 "	10:31 "
30	2:03 P.M.	2:09 A.M.
Rising S U N		
April 1	5:57	6:12
5	5:53	6:12
10	5:49	6:13
15	5:46	6:14
20	5:43	6:15
25	5:40	6:16
30	5:39	6:17

IV. ASPECTS OF PRINCIPAL PLANETS.

Venus in Aquarius moving eastward is a morning star. **Mars** in Pisces — invisible. **Jupiter** in Scorpio rises late in the evening and is visible until dawn. **Saturn** in Cancer is stationary on the 3rd and will move forward. Is visible until about 3:00 A.M.

A PLEDGE OF SERVICE

V. METEORIC SHOWERS. On April 20th and the two adjacent nights a swift streak shower of Lyrids will emerge from the constellation Lyra. This constellation rises at about 11:30 P.M. to the east of Polaris and is visible throughout the night. As has already been explained in one of my previous reviews the best time to watch meteoric showers is after midnight or better still during the early hours of the morning.

Showers from this particular stream are recorded as early as 687 B.C. Furthermore we have it on record that in the year 15 B.C. meteors fell "like rain" during a shower of Lyrids. In the year 1803 of the present era the display, as observed in Virginia was "alarming." Yet, in spite of such early records the period of the main swarm is not known, and it is uncertain when it will ever return again. It was established in 1866 that meteoric showers travel around the sun in elongated orbits, like those of comets, and it was Schiaparelli who established that some of them are practically identical with the orbits of some comets. Thus the meteoric shower of the Lyrids are associated with the Comet of 1861 I. The period of that comet is 415 years. Therefore the next real "rain of firework" may be expected in the year 2276.

Recently, the interest of the American public to meteoric showers has been greatly stimulated. This is due to the fact that during September 1946 a comet passed near the sun and left in its wake many small particles of matter. On October 9th the earth, in its annual course around the sun, passed through the same region. When those small particles in their rapid motion came in contact with the earth's atmosphere they became heated and illuminated from friction. These were visible on the earth as showers of falling stars which were reported from the States, and caused excitement all the world over including the Philippines.

WE ARE "BACK HOME"

By Wor. Bro. A. D. ROSARIO

In spite of all difficulties resulting from the last Global War, Masonry in the Philippines has been reactivated. The Grand Lodge has returned to the Plaridel Masonic Temple at 520 San Marcelino St., where it was housed in pre-war days. We are back home, and lodge meetings are resumed.

Let the Masonic world take notice that Masonry in war-torn Philippines has been fully rehabilitated and is now enjoying the maximum of success due mostly to the untiring efforts and disinterestedness of our Most Worshipful Past Grand Master, Brother Michael Goldenberg, with the able assistance tendered him by our working Grand Secretary, Antonio Gonzalez.

THE ROLE OF MASONRY IN THE PROGRESS OF MANKIND

By Bro. C. F. ARKONCEL
Master-Elect, Sarangani Lodge No. 50

Nineteen centuries ago, the Prophet from Nazareth preached in his sermon at Mount Sinai, the Fatherhood of God and the Brotherhood of Man. For such a sermon so transcendental and overwhelming in the annals of Christendom, the new Messiah was persecuted and accused by Caiphas of the heinous crime of blasphemy, brought to a trial of mockery in the tribunal of Pontious Pilate, and sentenced to be crucified on the Cross at Calvary. Before the supreme hour of death, he was slapped, spitted upon, cursed, abused, and tortured by his heartless captors who knew not that he died a saviour's death for the atonement of our sins and for the redemption of the whole world. For such a heavy ransom, may we ask, had mankind changed for the better since the death of Jesus Christ?

The history of mankind is replete with decisive events leading us to serious doubts and pessimism. We see Adam near the Tree of Knowledge tempted to eat of that was forbidden by the Lord, in violation of His promise of everlasting life, for which man was condemned to eat forever of the sweat of his brow, from the dust unto which he shall return. We find the reign of King David, so dramatic with treachery, killings, revolts, calamities, and dissensions which brought his kingdom to decadence that he had to entrust to his son Solomon, the important task of building the magnificent temple at Jerusalem. We observe man's cunning and ingenuity make his discoveries and inventions, improve the arts and sciences and perfect his multifarious activities, not only to provide for his necessities, comforts and luxuries, but also to quench his apparently unquen-

chable thirst to subdue the world and the things around him. We perceive in our vivid imagination, the great kingdoms of ancient Egypt, Babylon, Macedonia, Assyria, and Persia crumble to pieces by the envious hand of conquest, after a long period of existence rich in heroism, glamour and song. We see, I repeat, the glorious empires of Greece, Rome, Carthage, Spain, Portugal, and France, abundant in conquests, chivalry, story, and romance, but finally doomed to bitter defeat and perdition leading to their historic downfall. In fine, we see the will and conscience of man, fettered by fanaticism, tyranny, intolerance, and burdened by nefarious plots and intrigues, troubles and dissensions, public disorders, revolutions, and wars of religion, aggression and conquest—all for the realization of man's dream of self-aggrandizement, as if to affirm and corroborate the disputed truth that God gave the world to the disputes of mankind which had not changed before and after the death of Jesus Christ after his betrayal by Judas.

Nevertheless, the march of world events since the memorable defeat of Napoleon at Waterloo, blasted the theory of the divine rights of kings as downright hypocrisy, and gave the rays of hope in the triumphal rise of democracy. Man was destined no more to be shackled by the blind obedience to monarchs, and governments were no longer to rule without the consent of the governed. This new blessing in human freedom was however put to severe trial in the first World War where autocracy clamored to the four winds of heaven that might is right. The free nations of modern times reacting to the challenge of the new order, rallied forth to the call of war to make the world safe for democracy, and the Treaty of Versailles which finally ended the war marked the triumph of democracy over despotism, and recognized once and for all the right of nations to govern themselves free from external control.

But the weakness of man, inherent and inseparable as it is from human nature, knows no place, race, color, nationality, or social condition. The apostles of despotism converted from wolves in sheep's clothing into magnificent brutes of modern times known as dictators, renewed their guilty war

A PLEDGE OF SERVICE

efforts, and challenged in the second World War, the virtues, merits and vitality of democracy, with the most cunning war plans and operations, with the best means of destruction ever designed by man's inventive genius, and with the most horrible atrocities and brutalities known in history. After four years of the most devastating encounters on land, sea, and air which cost millions and millions of men and expenses in armaments and war materials of countless value, the dictators brilliantly won the ashes of humiliating defeat and surrender, and at last the sinister doctrines of dictatorship were doomed forever in the law of nations, and the right of mankind to be free was once more reiterated and sanctioned by the public opinion of the entire world.

That, my friends, is the situation of democracy, the world over, and it is for Masonry and all good men to be concerned with the security of human freedom and the progress of mankind. Democracy is Masonry at work, as Masonry is Democracy in action. No progress of the world can be achieved without the application of Masonic principles and tenets which now pervade and adorn the law of Nations and the fundamental laws of modern democracies. The alternation of peace and war in human life seem to reinforce the assertion that mankind has remained unchanged since the days of creation and will remain so till eternity, but future ages and generations still await the mystery of truth at the bar of history. If Napoleon had shocked the whole Europe by the lightning speed of his conquests; if William II of Prussia had bewildered the modern world with his nefarious

military clique to prove that might is right; if the dictators of Europe and Asia had thrown the world in confusion by their self-asserted superiority to rule the world with the most inhuman atrocities: then there is still hope in the strong grip of the lion's paw of the democratic tribe of Juda to raise mankind from its crude nature, defects, superfluities, weaknesses, errors, and inequities to that zenith of perfection to which all good men aspire in this valley of love, sweat, and tears on their journey to that undiscovered country from whose bourne no traveller returns.

The democracies of the modern world are now at work in the improvement and perfection of a world organization for the security and peace of mankind. War criminals responsible for the last war of aggression are now being brought to exemplary justice and punished according to the implications of their guilt. The future trouble-makers of the world are now being humanly harnessed by having their energies diverted to peaceful endeavors with safety-valves for their malevolent propensities. Lands are now being re-allocated at peace conferences in accordance with the dictates of moral justice so as to maintain inviolate the democratic principle that governments derive their just powers from the consent of the governed. Governments, laws, and institutions are being improved and humanized in order to promote to the maximum, the well-being, harmony, and contentment of the people. The arts and sciences are being mobilized and

perfected in the friendly battle of the laboratories, by research after research, discovery after discovery, invention after invention, in order to multiply the blessings of mankind, and minimized and eliminate eventually its adversities. The heretofore fantastic trip to the moon is no longer a mystery, and the presence there of heretofore unheard-of metals which are the sources of wonderful energy, will revolutionize science, make interplanetary navigation possible, and evolve man's conquest of the solar system—thereby making him a lord of creation.

The road to world peace and security may be long and tortuous; it may be embellished with beautiful and fragrant roses in vases of silver, watered by overflowing milk and honey in cups of gold, but bedeviled with thorns of envy, serpents of foul ambition; it may sound the death-knell of pernicious ideologies and dogma, and may even cost the lives of world demagogues, false prophets, and apostles of evil. But man must effectuate the conquest of himself toward perfection, no matter how enormous is the cost, and how tremendous is the sacrifice... And Masonry is the best power for good.

And when universal love and peace shall forever reign in the hearts of men; when the piercing lights of liberty shall illuminate the firmament of human existence; when the sanguinary disputes, controversies; and struggles between man and man shall be drowned in the noble sea of harmonious contention, when the troubles, adversities, sorrows, pains, and sufferings of man shall be buried beneath the virtuous gardens of abundance, joy, and satisfaction—then and only thereafter, will the lofty aims and visions of Masonry shine in their majestic splendor and purity, and the inundations of innocent blood shed at the Altar of Human Progress shall not go down in oblivion and nothingness, today and tomorrow, now and hereafter, ever and forever, to the unknown end of endless time.

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SCOTTISH RITE PAGE

With Ill. Bro. Frederic H. Stevens, 33°, Deputy of the Supreme Council in the Philippines as Installing Officer, and Ill. Bro. M. Goldenberg, 33°, as Master of Ceremonies, the Officers of Lakandola Lodge of Perfection were duly installed on March 14, 1947, at the Plaridel Masonic Temple, Manila. Over 300 members, their friends and families attended. The retiring Venerable Master, Bro. A. D. Rosario, 32°, in his opening remarks, welcomed the Illustrious Deputy, Bro. F. H. Stevens, 33° and Most Wor. Bro. Emilio P. Virata, 32°, KCCH, Grand Master of Masons in the Philippines. After the impressive ceremonies of installation, Bro. Mauro Baradi, 32°, Venerable Master, eloquently extolled the principles of Scottish Rite Freemasonry and gave a brief outline of his program during his tenure of office. The illustrious Deputy in his address, said he was happy to know of the great strides made by the Philippine Bodies, A. & A. S. R., and wished the new set of capable officers a very successful administration. The Grand Master, who is presently Master of Kadosh of Rizal Consistory, counseled the Scottish Rite Masons to exert more efforts in their work for their respective Blue Lodges, and hoped that the harmonious relations existing will continue on forever. The Welfareville Girls String Band furnished the music which was enjoyed by all.

The following were installed: Bros. Mauro Baradi, 32°, Venerable Master; Teofilo A. Abejo, 32°, Senior Warden; Emiliano Quijano, 32°, Junior Warden; Mateo D. Cipriano 32°, Orator; Sesenio Rivera, 32°, Almoner; Jose C. Velo, 32°, KCCH, Secretary; Esteban Munariz, 32°, KCCH, Treasurer; Fidel T. Manalo, 32°, Prelate; A. C. del Rosario, 32°, Master of Ceremonies; Jose E. Racela, 32°, Expert; Ciriaco Z. Cuenco, 32°, Assistant Expert; Walter M. Roeder, 32°, Captain of the Host; Mariano M. Chico, 32°, Tyler.

The death by the garrote at Bagumbayan, Manila, of Fathers Jose Burgos, Mariano Gomez and Jacinto Zamora, was recalled by President Manuel Roxas, 32°, in a message given on the 75th Anniversary of their martyrdom. He said that the Spanish authorities of the time connected them with the unsuccessful Cavite revolt. "We will honor them today, as will our posterity continue to honor them, for a definite rea-



Officers of Lakandola Lodge of Perfection, Philippine Bodies, A. & A.S.R., for 1947.

A HEALTHY SIGN

The gathering of more than 200 Scottish Rite Freemasons at the installation of officers of the Lakandola Lodge of Perfection, Philippine Bodies, A. & A. S. R., on March 14, 1947 revealed the strength and harmony of the brethren. It was a healthy sign that Masonry in this jurisdiction is bound to grow. The interest and enthusiasm demonstrated by the brethren present was conducive to the carrying out of a more active program of the Lakandola Lodge of Perfection in particular. Heretofore it was alleged that progress was slow because of lack of financial support and the absence of a permanent building within which to assemble. These and several other reasons were taken at face value because of the aftermath of the last war. However, times and circumstances have changed. To a great extent Masonry has been rehabilitated — temples have been rebuilt, the members have become active,

son," said the President. "They were true Filipinos. They loved their country. They believed in freedom, hated injustice and fought obscurantism. Their sacrifice stood out in bold challenging relief against a dark background of social tyranny and exploitation. Their death found historic acceptance in their subsequent consecration in the public mind as flaming symbols of national protest culminating in Jose Rizal and the Revolution of 1896."

The Very Reverend Jose Burgos, after whom our Chapter of Rose Croix is named, was brilliant in scholarship, having been thrice a doctor — in theology, in canon law, and in philosophy. Father Burgos maintained a vigorous campaign for more liberal conditions

and our depleted funds, replenished.

The green light is on. Scottish Rite Freemasonry in the Philippines may now forge ahead to execute its program. And all parts of the country where Masonry is to be found might as well join hands in making the Institution more militant for the good of the brethren, the community and the country.

Because Scottish Rite Freemasonry stands for the principles for which Democracy stand, all civic-spirited citizens find neither inconvenience nor inconsistency in upholding both; one supplements the other; in fact they are allies through and through. The victory of Democracy is the very triumph of the Rite itself.

Opportunity is knocking at our doors. The time is now and the place is here. Shall we answer the call and redouble our efforts for the benefit of our Institution? The brethren may answer and act accordingly.—M. B.

in the Philippines. The doctor was recommended for elevation to the bishopric by the liberal party then in power as he favored modernizing education in the Philippines, but his consecration never occurred. The clergy and the party of the Government in power at that time intended that the execution should act as a warning against those who follow in the footsteps of Burgos and his companions, but the tremendous injustice had the effect of causing so much fear of the powers of the friars responsible for their deaths, as hatred for them and the officials of the Government which upheld them. It caused the Filipinos to become more determined, to awaken to the full knowledge of the real conditions pre-

SCOTTISH RITE PAGE

vailing, to cast aside the veil of ignorance carefully woven through the centuries, and to appreciate the command, "Let there be light."

* * *

All the papers in Manila carried the news of the death of Don Sixto Lopez on 8 March 1947 at the age of 84. Don Sixto was among the first initiates of Masonry in January of 1892. Venerable Master of **Kumintang** Lodge No. 3, then situated at Balayan, Batangas, this great patriot whose symbolic name was **Batulaw**, was among the last of the revolutionary stalwarts whose time dates back to the days of Spanish dominion of the Philippines. When his house was searched and Masonic papers and revolutionary pamphlets were found, which were damaging during that period, he managed to escape to Hongkong, from whence he proceeded to the United States, then to Paris and London. In America, he espoused the cause of the Filipinos, and it can be said that he was the father of the propaganda movement there and the precursor of the resident commissioners. Just to stick to his convictions, he stayed abroad for almost 25 years, spending a small fortune to publicize the Philippines' cause. Americans admired this Mason whose gesture of protest was a symbol of our aspirations for freedom. At the risk of his life, he smuggled from Hongkong a trunkful of Rizal's "El Filibusterismo" later to be translated into English under the title, "The Reign of Greed" by our Bro. Austin Craig, 32°, KCCH. The

proceeds of the sale of the books were sent to Rizal in Europe. When Rizal later was returning the money, Lopez refused to accept it. He said he gave it for the cause adding that "Those who are talented should contribute their wisdom, those who are rich should contribute their wealth, and those who are healthy should contribute their energy." His life as a repatriate ended in 1915 when Bro. Francis Burton Harrison, 32°, then Governor General, invited him to return without complying with the oath taking requirement. During the Jap occupation, the Lopez Hacienda harbored no less than eight American soldiers e.g., Capt. William F. Harris, USMC, son of a Brigadier General of the same name, Capt. Edgar Whitcomb, Sgt. Reid Charles Chamberlain, Sgt. Tramble O. Armstrong, Lt. Robert Cramer, Sgt. Patric Melody, Sgt. Harold Guetner and Maj. Eugene Jorgensen. When they left thanking Don Sixto, all he asked was that when they reached home, they must tell his American friends that he too had been true to the allied Masonic cause for democracy.

* * *

The injunction of Bro. Lopez should have been heard by the visiting American newspapermen headed by Ill. Bro. Roy Howard, 33°. From press releases in the United States, it seems that compared to other problems of the United States, the Philippines is just a ripple. As a local columnist wrote, "we ceased to be important after the war was over and won. Japan, the

enemy, now draws more concern than the Philippines, the ally. For one thing," he said, "the American newsmen seemed to be keenly interested in Jap rehabilitation about which they know a lot, but they didn't even look interested enough to scratch the surface to find out how the Philippines is really doing. When they return to the United States you can bet," continues the columnist, "they'll write reams of copy about how the Japs are being rehabilitated, how they are learning the ways of democracy, and how they are cooperating to build a new and better Japan. You can expect fillers about the Philippines." We hope otherwise.

* * *

The built-in bookcases in the office of your Secretary are empty. We have had the assurances of Brethren that they will fill them up with Masonic books in due time. Donations for such books are therefore in order.

* * *

We have sent Circular letter dated 10 March 1947 to all members of the Philippine Bodies, A. & A. S. R. Please accomplish and mail the required data as the Secretary needs them for record purposes.

* * *

Congratulations to Bro. James J. Woodward, 32°, 1221 Arkansas St., Vallejo, California, for having joined the Shrines. He has been active visiting Scottish Rite Bodies lately. Maj. Ralph

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S. Johnston, 32°, is now with the 1190th Engineer Base Depot APO 503. Bro. Nemesio Quil'on, 32°, advises us that his name has been changed by court decree to Namee Colom Quil'on. Bro. Namee is a member of Zapote Lodge No. 29 and is with the USS Greyhound, Bremerton, Washington.

* * *

Keep your printed Program in your pocket book so you would not miss attending our meetings and conferrals.

UPON OUR FAITH

By
Bro. MAURO BARADI

(Address delivered at the Lakandola Lodge of Perfection, Philippine Bodies, A. & A. S. R., March 14, 1947.)

In occupying the Oriental Chair as your Venerable Master, I am aware of my limitations. For what man is there that can carry on his work all by himself? Even so, I shall follow our plan and program without any fear or special favor. While I appreciate the beauty that is in friendship, I value more the injunction of the obligation I took before the altar. In case of an inevitable conflict, I shall sacrifice close relationship to that of my sacred pledge. My conviction is, that in a Lodge such as ours — dedicated more for others and much less for self — there should be a courageous but steady leadership and at the same time a cooperative and intelligent followership; one cannot long endure without the other; both must achieve hand in hand.

We start the current Masonic year well on our way toward rehabilitation and reconstruction. This we owe to our untiring and farsighted predecessors whose only goal is for the common good. To them and the present leaders of our Fraternity, we are truly grateful. However, it would be unfair and unjust if we stop here. There are many things yet undone. The call of the hour is, that we forge ahead and keep pace with human progress itself. To facilitate our task, it is essential that we familiarize ourselves with the problems confronting our Lodge.

Encouragement should be given the officers carefully chosen to participate in the conferring of the several degrees. Accuracy in the rituals and seriousness in the work not only impress the candidates but make the obligation they have taken, more clear in their minds and closer to their hearts. Fortunately for us, candidates admitted to membership in the Philippine Bodies come from the rank and file of blue lodges under many jurisdictions. In 1940 we had 232 members of the Lakandola Lodge of Perfection and by December, 1946 the total had reached 582, or an increase of more than 150%.

The membership in such committees as those on Education, on Library and Museum, on Research and Lecture, and the like, should be strengthened and revitalized. We should not be satisfied with a little learning which is a dangerous thing. Our search for enlightenment ought to be constant and continuous, for education is one of the principal objectives of Masonry.

It is my purpose that during my in-

cumbency as your Venerable Master, you and I, all of us, should make of this our Lodge, a hive of fruitful activity worthy of its name. Upon my faith securely solidified by the faith of ever so many brethren, we shall act as one man to follow the course we have charted. There will be failures and heartaches but they will be considered as ingredients necessary to make our work less monotonous and our goal, more worthy of realization. Let it no longer be said that our stated and special meetings are mere dates on the printed calendar or simply occasional get-together in the very House of the Temple. If we got something out of the Scottish Rite, we should give more to it in terms of prompt and regular attendance, mutual helpfulness and zeal for the Ancient Institution. More than these, is our bounden duty towards God, country, family and friends.

We will try hard not to fail in our respective stations high or low. We shall neither shirk our responsibilities nor be obstacles in well-doing. We will readily listen to constructive advices but will not hesitate to turn a deaf ear to mere rumors and intrigues. Brethren, there is no time for us to dilly-dally. Ours is to act carefully but with dispatch, calmly but decisively, ever remembering the Scottish Rite Creed, our Creed, thus:

The cause of human progress is our cause, the enfranchisement of human thought our supreme wish, the freedom of human conscience our mission and the guarantee of equal rights to all people everywhere the end of our contention.

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SCOTTISH RITE PAGE

MAUNDY THURSDAY AND EASTER SUNDAY TO BE OBSERVED

The Joint Observance of the Feasts Obligatory by Manu Chapter and Burgos Chapter, Rose Croix of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction of the U. S. A., Valley of Manila, Orient of the Philippines will be celebrated on April 3 (MAUNDY THURSDAY), 1947 at 8:00 p.m. at the Scottish Rite Temple, 912 Taft Avenue, Manila. The Program for the Mystic Banquet is as follows:

Opening ceremonies: John W. Ferrier, Sr., 32°, K.C.C.H. Manu Chapter, Rose Croix, *Presiding*.

Address:

Emilio P. Virata, 32°, K.C.C.H. Grand Master of the Grand Lodge of the Philippines.

The mystic Banquet Extinguishing the seven symbolic lights:

First Light, George Milne, 32°; *Second Light*, Jose J. de Guzman, 32°; *Third Light*, Walter H. Schoening, 32°; *Fourth Light*, Pablo Samson, 32°; *Fifth Light*, John M. Aaron, 32°, K. C. C. H.; *Sixth Light*, Daniel Limbo, 32°; *Seventh Light*, John Ferrier, Sr., 32°, K.C.C.H.

The Ceremony of Relighting the Lights — LUX E TENEBRIS — will be held on Sunday, April 6 (EASTER SUNDAY), 1947 at 5:00 p.m. at the Plaridel Masonic Temple, 520 San Marcelino, Manila. The following is the Program for the occasion:

OPENING CEREMONIES

Daniel Limbo, 32°, Wise Master, Burgos Chapter, Rose Croix, *Presiding*.

Address:

Frederic H. Stevens, 32°, Deputy of Supreme Council in the Philippines.

THE MYSTIC BANQUET

THE CEREMONY OF RELIGHTING THE LIGHTS

First Light, Mauro Baradi, 32°; *Second Light*, Walter H. Schoening, 32°; *Third Light*, Jose J. de Guzman, 32°; *Fourth Light*, John M. Aaron, 32°, K. C. C. H.; *Fifth Light*, Pablo Samson, 32°; *Sixth Light*, John W. Ferrier, 32°, K. C. C. H.; *Seventh Light*, Daniel Limbo, 32°.

THEY LIVE IN THE HEARTS OF MEN

A great number of the members of the face of death they were severe and

the Philippine Bodies, A. & A. S. R. have gone to the Great Beyond. Mortal men who have been privileged to know and enjoy the fellowship of these illustrious dead will long remember their good deeds and Masonic achievements. They have not lived in vain for even in the face of death they were serene and unafraid, possessed of the consciousness that while on earth they have helped and served their brethren and fellowmen.

And so by honoring their sacred memory we remember ourselves. Have we deserved their friendship? Are we worthy to carry on the great work they have left? Pause again and ponder over these questions. It is certainly great to be alive if our days are to be invested in fruitful toil and not in idle dreams.

It is appropriate that on Easter Day and the days ahead we will remember our dead for they live in the hearts of men.—M.B.

DECEASED MEMBERS, 1946-1947

MANILA BODIES, A. & A. S. R.

Aced, Enrique A., 32°; Alley, Joseph H., 32°, K.C.C.H.; Andreas, Harry R., 32°; Bach, John, 32°; Bachrach, Alexander I., 32°; Baugh, Neville R., 14°; Bayless, Walter J. 14°; Berger, Samuel M. 32°; Bleakley, John R. 32°; Block, Edmond, 32°; Boone, Charles D., 32°; Bromfield, Joseph F., 32°; Brown George E., 32°; Burbank, William A., 32°; Butler, Basil G., 32°; Byrd, Jack R., 30°; Campbell, Harry R., 14°; Campbell, Oscar F., 32°; Carney, Clem., 32°; Carpenter, Frank W., 32°; Carpenter, William G., 32°; Chapman, William H., 32°; Charles, Oscar H., 32°; Cogswell, Harold L., 32°; Cook, Ernest B., 32°; Cropper John A., 32°; Crowe, John V., 32°; Davis, James J., 14°; Dean, Harry King, 32°; Deeble, Samuel H., 32°; Douglas, Samuel J., 32°; Duck, James E., 32°; Eppstein, Tobias, 32°; Findley, John B. 32°; Firestone, James J., 32°; Fitzsimmons, Richards T., 32°; Foster, Samuel H., 32°; Frieder, Alexander, 32°; Geagen, William H., 32°; Geward, Harold T., 32°; Gift, Arthur T., 32°; Godfrey, Dalbert W., 32°; Gorton, William L., 32°; Guimond, Philip W., 32°; Hall, Whipple S., 32°; Harper, Frank W. F., 32°; Hart, John C., 32°; Hartmann, John G., 32°; Heise, Ernest A., 32°; Henderson, Thomas G., 32°; Hoffman, Ernest G. 32°; Holt, Truman S.,

32°; Hutchison, Leonard W., 32°; Jamison, Richard E., 32°; Johnson, Peter, 32°; Johnson, Victor, 32°; Kluge, Herman C., 32°; Krueger, Frank, 32°; Kuykendall, John R., 32°; Legare, Fred J., 32°; Leonard, Arthur C., 32°; Lonas, John P., 32°; Lyman, George G., 32°; Machlan, Percy L., 32°; Martin, Walworth R., 32°; Morris, J., B. E., 32°; Mason, John R. H., 32°; McCain, John, 32°; McFie, Jr., John R., 32°; Meyer, John, 32°; Miller, Hugo H., 32°; Miller, Verne E., 32°; Molpus, Richard P., 32°; Moote, Leslie E., 32°; Nathorst, Charles E., 18°; Nevins, John, 32°; Newman, Emmanuel, 32°; O'Bear, George B., 32°; O'Donovan, John J., 32°; Oesch, Ernest H., 32°; Olson, Sam, 32°; Olson, Charles G. 14°; Owens, T. W., 32°; Parker, Franklin S., 32°; Powell, T. N., 32°; Price, Walter S., 32°; Raab, Frank Edward, 32°; Reese, William H., 32°; Richards, Ernest A., 32°; Richmond, Ernest G., 32°; Rogers, Robert S., 32°; Ross, James, 32°; Ruething, Herman E. A., 32°; Schilling, Joachim W., 32°; Schober, William J., 32°; Smisek, Lada, 32°; Solberg, Sverre, 14°; Speth, Emil, 32°; Spofford, Robert W., 32°; Springer, Milton E., 32°; Stephens, Eugene W., 32°; Thompson, Samuel W., 32°; Umstad, Henry U., 32°; Unson, Federico M., 14°; Wallace, Thomas A., 32°; Weinrabe, Harry, 32°; Weinstein, Samuel, 32°; Whitacre, Paul F., 32°; Wing, Eugene E., 32°; Woodfine, Robert, 32°; Wright, Charles E., 32°; Yangco, Luis R., 32°; Zeitlin, William, 32°.

PHILIPPINE BODIES A. & A. S. R.

Bonifacio, Miguel, 32°, K.C.C.H.; Chaves, Lino, 14°; Dyliacono, Mariano, 32°; Ferraris, Irineo, 32°; Gebert, Edward A., 32°; Guido, Jose P., 32°, K.C.C.H.; Hernandez, Juan de S., 32°; Jison, Albino, 32°; Kabakow, James, 32°; Leon, Apolinario S. de, 14°; Liquigan, Julio L., 14°; Luerksen, Herman C., 32°; Martinez, Rufino, 32°; Musni, Honorio, 32°; Ong Chun Co, 32°; Padilla, Engracio, 32°; Purissima, Ceferino, 32°; Ramos, Antonio, 14°; Reyes, Jose de los, 33°; Reyes, Petronilo C. de los, 18°; Rivera, Adriano R., 18°; Rosas, Pio P., 18°; Roxas, Julian, 14°; Samala, Raymundo V., 30°; Santaromana, Mariano, 14°; Santos, Jose Abad, 32°, K.C.C.H.; Santos, Ricardo C. 32°; Segura, Valeriano, 32°; Shuman, Omar M., 32°; Slonsky, Henry, 14°; Tempongko, Felipe, 30°; Villasan, Felino, 32°.



CUESTIONES JURISDICCIONALES

Ha sido y continúa siendo motivo de malas inteligencias entre Logias en esta Gran Jurisdicción, y a veces entre sus respectivos miembros, la cuestión de jurisdicción sobre solicitantes de grados y sobre peticiones de afiliación, especialmente en lo que atañe a miembros duales. Y no es que de propósito se quiera invadir la jurisdicción de una Logia por otra, ni tampoco se quiera pasar por encima de las prerrogativas propias e inherentes a una Logia. Es tan sólo cuestión de propia y debida interpretación de las cuestiones jurisdiccionales tales como están provistos en nuestra constitución, y por falta de esta debida interpretación, han surgido y surgen estas dificultades.

La disposición constitucional sobre jurisdicción en cuanto a solicitudes de grado es bien clara. El párrafo 142, Sección 6, artículo II, Parte III, provee claramente que si dos o mas Logias estuviesen situadas dentro de los límites de una ciudad, pueblo o lugar, dichas Logias tendrán jurisdicción concurrente en las citadas localidades, y cualquiera de ellas puede recibir y actuar sobre peticiones de grado presentadas por residentes de dicha localidad y de lugares mas próximos a ella que a cualquier otro lugar donde exista una Logia masónica. Por tanto, si hubiese dos o mas Logias dentro de un mismo municipio, ciudad o pueblo, todas las Logias establecidas en dicho municipio, ciudad o pueblo tienen jurisdicción concurrente para recibir solicitudes de grado de cualquier residente de dicho municipio, ciudad o pueblo, y de cualquier residente de cualquier otro lugar mas próximo a ellas que a cualquier otro lugar donde exista otra Logia masónica. Consiguientemente, todo será cuestión de determinar si el solicitante a grados masónicos vive en el mismo municipio, ciudad o pueblo donde esté situada la Logia en donde se presentó la solicitud o bien si vive en un lugar fuera de los límites territoriales de dicho municipio, ciudad o pueblo, pero en un sitio o lugar mas cercano a dicha Logia masónica donde se presentó la solicitud que a cualquier otro lugar en donde exista otra Logia masónica.

Un ejemplo aclarará esto. Un solicitante de grados puede vivir en un pueblo que esté adyacente a otro. En ambos pueblos puede haber Logias masónicas. Es decir, tanto en el pueblo donde vive el solicitante como en el pueblo adyacente pudiera existir una Logia masónica. Llamemos el pueblo en donde vive el solicitante el *pueblo A*, y el pueblo adyacente el *pueblo B*. En el *pueblo A* la Logia masónica está a 50 kilómetros del lugar en donde vive el

solicitante. En cambio en el *pueblo B*, la Logia masónica está tan sólo a una distancia de 10 kilómetros del lugar de residencia del solicitante. No obstante vivir el solicitante en el *pueblo A*, la Logia masónica establecida aquí no puede reclamar jurisdicción contra la Logia establecida en el *pueblo B*, si a esta Logia presenta su solicitud el residente en el *pueblo A*, siempre y cuando se pruebe que el lugar de residencia de dicho solicitante está mas cerca a la Logia en el *pueblo B*, que a la Logia en el *pueblo A*, no obstante ser residente de este último pueblo. Y es que no es cuestión de residencia dentro de los límites territoriales, sino que es cuestión de si o no el solicitante reside mas cerca de dicha Logia que no de la otra en el pueblo adyacente. Esta cuestión ya está resuelta por la Gran Logia que sostuvo la opinión del Comité de Jurisprudencia a este efecto, según aparece en las actuaciones de 1940, página 57.

Y es por este motivo porque la Logia que reciba la solicitud de grados está en la obligación de notificar a la otra Logia y a las que tuvieren jurisdicción concurrente de toda solicitud que recibiera a este efecto. Esta no es una mera cuestión de cortesía, sino que es una obligación establecida precisamente por la constitución para evitar cualquier protesta que pudiera surgir en caso de que las distancias territoriales no justifiquen la acción de una Logia. Por olvido o descuido de dicho cumplimiento pudieran surgir dificultades que afectarían la buena marcha de una Logia.

Sin embargo, la Gran Logia de las Islas Filipinas, en virtud de su Edicto No. 1, de fecha 19 de abril de 1918, ha declarado que las Logias en Manila, Pasay y Cavite tienen jurisdicción concurrente. Esta es la única excepción de la regla general que hemos transcrito y comentado arriba.

Es de tener en cuenta que cualquiera de las Logias que tuvieren jurisdicción sobre solicitudes de grado podrá hacer uso de su derecho a renunciar a su jurisdicción; pero si la Logia que tuviera jurisdicción no renuncia a la misma, las otras Logias con jurisdicción concurrente no podrán recibir solicitud alguna del mismo solicitante a grados. Y esto es así porque la jurisdicción se adquiere una vez presentada la solicitud, y desde entonces el solicitante es material de la Logia donde se ha presentado dicha solicitud, y si esta Logia no renuncia a su jurisdicción, ninguna otra Logia está facultada para recibir dicha solicitud.

Y este punto nos lleva como de la mano a la cuestión también importante por lo fundamental en cuanto a solicitudes de afiliación dual de miembros. Según provisión terminante del párrafo 176, sección 13, artículo III, Parte III, no se puede recibir dicha solicitud a menos que vaya acompañada de una recomendación favorable de la Logia madre. Es decir, que ninguna Logia tiene jurisdicción para recibir dicha clase de solicitudes de afiliación, a menos que la Logia madre lo consienta mediante una recomendación favorable. Cualquier solicitud que no vaya acompañada de dicha recomendación favorable de la Logia madre no puede conferir jurisdicción. Y si por error o negligencia o por cualquier otro motivo una Logia recibe y actúa sobre una solicitud de esta naturaleza sin ir acompañada de la recomendación favorable de la Logia madre, la actuación de la Logia es nula y sin efecto alguno.

También hay que tener en cuenta que no se puede ser miembro en calidad dual de dos Logias que tengan jurisdicción concurrente. El párrafo 250,

Sección 4, artículo I, Parte V, de la Constitución lo prohíbe. Por tanto, aunque se haya presentado la solicitud en debida forma, con recomendación favorable y con la debida actuación, la elección dual del miembro es nula si ambas logias tuvieren jurisdicción concurrente.

Y por último, la suspensión de un miembro en calidad dual de sus derechos y privilegios como tal en una Logia lleva consigo la suspensión en la otra.

Hemos querido comentar en página editorial estas disposiciones constitucionales para conocimiento general de los miembros. No es que haya malicia ni ignorancia en cuanto a dichas disposiciones constitucionales. Es tan sólo falta de unanimidad en la interpretación y aplicación de las mismas, y esto ha sido causa, y continúa siendo causa, de pequeñas dificultades y malas inteligencias. Procuremos ser estrictos en la aplicación de estas disposiciones constitucionales y evitemos así futuras disputas. (*Antonio Gonzalez, F.P.S.*)

COMO MCKINLEY SE HIZO MASON

(Tomado del Iowa Masonic Library)

Copiado de la Rev. Acacia, de San Juan, P. R.

(El siguiente dato fué tomado de un discurso pronunciado por el General Horacio C. King, en un banquete celebrado en la Ciudad de Nueva York, en Febrero 22 de 1906.)

Yo fuí iniciado en la Logia Winchester, por dispensación especial, tomando el tercer grado; dentro de dos o tres semanas. A este respecto, debo informar también, que el Presidente McKinley se inició como un mes después, en la misma Logia. Él estaba en el Regimiento de Shenandoah, a pesar de que para entonces yo no le conocía. Yo era comandante y él era Capitán. Yo era un oficial superior a él, pero a nuestro retorno a la vida civil, él me llevó la delantera. Precisamente tuve una grata entrevista con él, unos días antes de su segunda inauguración. Visitando una noche Casa Blanca, nuestra conversación se relacionó con la Masonería, y me dijo que había sido invitado para una reunión en la Logia 'Winchester', en su nuevo y precioso edificio, construido, yo creo, debido a la cooperación generosa de nuestro antiguo compobiano Chas. Broadway Rouss. Dijo que esperaba aceptar dicha invitación y me expresó su deseo de que yo le acompañase. ¡Oh! el viaje se hizo imposible, debido al malvado y cobarde asesinato de que fué víctima. Yo le pregunté cómo se convirtió a la Masonería? "Fué de este modo" —me contestó —'Después de la batalla de Opequau yo fuí con el médico del Regimiento Ohio, al campo, donde habían custodiados cerca de 5,000 prisioneros Confederados.

Casi inmediatamente después de pasar la guardia, noté que el Doctor y varios de los prisioneros se dieron un cordial apretón de manos. El también sacó de sus bolsillos un paquete de billetes y los distribuyó entre ellos. Inocentemente, los miré con asombro; yo no sabía lo que esto significaba. A nuestro regreso al campamento le pregunté: "¿Conocía usted a esos hombres, o les había visto antes?" "No," contestó el Doctor, "nunca los había visto." Entonces, cómo los conoció usted y por qué les dió dinero?" le pregunté yo. "Nosotros somos masones, y los masones tenemos medios de reconocernos". — Pero, yo insistí —Usted les dió mucho dinero, todo el que usted tenía en su persona. ¿Espera usted cobrar ese dinero?" 'Bien', dijo el doctor. "Si ellos alguna vez están en condiciones de pagarlo, ellos lo harán; pero eso me es indiferente, ellos son hermanos masones en desgracia, y yo sencillamente estoy cumpliendo con mi deber." Yo dije para mí: "Si eso es la Masonería, yo tomaré algo de ella, (Aplausos). El continuó hablando en términos muy encomiásticos de la Masonería, y afirmó que él nunca dejó caer su derecho como miembro activo de la Logia "Canton" a la cual fué trasladado de la antigua Logia Winchester. Él anticipó con gran placer la visita, que debió haber sido enteramente informal: y tener un agradable recuerdo de los viejos tiempos del ejército y la asociación con tal período histórico.

(Traoducido por Federico Dacosta)

OPINIONES SOBRE LA MASONERIA, EMITIDAS POR ILUSTRES SACERDOTES BRASILEÑOS

Copiado de la Rev. Acacia, San Juan, Puerto Rico.

1.—Los fines de la Masonería, en nada se oponen a los dógmas de la religión de Jesucristo, y si así fuese, yo sería un ministro indigno, no ocuparía un lugar en medio de esos hombres. La Moral Masónica es toda santa y el Divino Maestro fué el más fiel de sus adeptos. (*Padre M. Bernardes.*)

2.—Hija de la ciencia y madre de la Caridad. Fuesen las sociedades civiles como tu, Oh Santa Masonería, los pueblos vivirían en una edad de oro. Satanás no tendría más que hacer en la tierra y Dios tendría en cada hombre un elegido (*Canónigo de Cunha Barbosa.*)

3.—La Masonería es la virtud personificada. No tiene un sólo símbolo que no sea una aplicación trascendente. No posee un solo misterio que no encubra la practica de alguna virtud. La paz universal es su ideal, el Bien es su medio de acción. Por la práctica de la caridad pretende llegar a la fraternización de todos los pueblos (*Padre Dr. Manuel de Carvalho.*)

4.—La Masonería guía a los pueblos hacia la conquista de la verdad que es Dios, como la columna de fuego guiaba al pueblo de Moisés a la conquista de la tierra de promisión. La Masonería es para los hombres de acción, lo que la estrella de Oriente para los Santos Reyes Magos: un guía fiel. (*Canónigo Juliano de Faria Lobato.*)

5.—Por el constante culto de las virtudes cristianas, la Masonería viene preparando en todos los países no católicos, el terreno donde los misioneros siembran la buena simiente. (*Canónigo Joao Gay.*)

6.—La Masonería fué en todos los tiempos la mayor propagadora de los derechos del hombre. Por eso

mismo caminó siempre de acuerdo con la Iglesia de Jesucristo. (*Monseñor Muñiz Tavarez.*)

7.—Jesucristo creó la Iglesia dándole por base la moral más sublime. La Masonería parece que parafraseó la Divina Institución. Hizo de la moral de Jesucristo su código. (*Padre Geraldo Bastos.*)

8. La Masonería tiene para mí la gran virtud de esconderse para hacer el bien: es lo contrario de todas las otras sociedades que solo se esconden para hacer el mal. Antes de ser masón, yo creía como un ciego; después que entré en la Masonería, creo como el que vé. (*Vic. Albino de la C. Lessa.*)

9.—La Masonería tuvo el poder de fundar la más sana filosofía, haciendo germinar las doctrinas de San Vicente de Paul, Tomás de Aquino, Bosset, Fenelón y Chateaubriand que inundan de pura luz el orbe entero. (*P. Aniceto Gómez.*)

10.—Jesucristo instituyó la Caridad; La Masonería se apoderó de ella y constituyó maestro. Es bajo sus auspicios que no muere la esperanza y que se robustece su fé. Bendita sea esta hermana de la iglesia en la Virtud. (*Obispo Sebastiao Pinto do Rego.*)

11.—La Masonería es escuela de sublimes verdades, que por medio de sublimes misterios toca el corazón humano y conduce al ejercicio de todas las virtudes. (*Padre Miranda.*)

12.—La Masonería es una asociación de hombres probos y honestos que tiene por fin propugnar el gusto de las buenas acciones, el cultivo del espíritu y el ejercicio de todas las virtudes que tomaron a todos los hombres dignos de las bendiciones de Dios. (*Padre Antonio de Castro.*)

PAN AMERICAN LODGE NO. 1124, F. & A. M:
GOTHIC ROOM, MASONIC HALL

Al Muy Respetable Gran Maestro
Vigilantes y Hermanos de la
Muy Respetable Logia de
GRAN LOGIA DE MANILA

Salud Fuerza y Union.

Muy Venerables Hermanos:

El Venerable Maestro, Vigilantes y Hermanos de la Respetable Logia Pan Americana No. 1124 se complacen en comunicarles que el día 12 de Enero de 1946, en el Masonic Hall, New York City, el Muy Respetable CHARLES W. FROESSEL, Gran Maestro de la Gran Logia del Estado de Nueva York, se dignó De-

dicar, Consagrar y Constituir, Pan American Lodge No. 1124, como una Logia debida y legalmente constituida bajo la Muy Respetable Gran Logia del Estado de Nueva York.

Al comunicarnos tan grata nueva, El Venerable Maestro Vigilantes y Hermanos de la Logia Pan Americana se complacen en enviar a sus hermanos de los países hispanos de America, un saludo fraternal y ofrecerles un hogar masónico cuando visiten los Valles de Nueva York.

Los fines de este Respetable Taller se definen claramente en la siguiente declaración de principios adoptados al tiempo de nuestra fundación:

“Los fines que persigue la Logia Pan Americana son; además de las prácticas Masónicas; el de fomentar y extender las relaciones fraternales entre los Masones de las Americas, el de cultivar y propalar la Amistad, el de diseminar las doctrinas masónicas y el de procurar por todos medios consistentes con los

DR. F. B. ACEBEDO

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principios y fundamentos de la Francmasonería el sostenimiento y extensión de la GOOD NEIGHBOR POLICY, (Política del Buen Vecino) entre los pueblos del Continente Americano."

Recibid pues, Muy Respetables Hermanos, el testimonio de nuestro mas sincero y fraternal afecto.

Nueva York 1.º de Mayo de 1946

(Sgd.) FRANK MAYANS, Venerable Maestro
(Sgd.) JULIO CANTALA, 1er Vigilante
(Sgd.) JULIAN ALCALDE, Secretario
(Sgd.) MIGUEL A. RAMIREZ, 2.º Vigilante

SOLSTICIOS

(Reproducido de la Revista SHITTAH)

[Conclusion del numero pasado]

En la primavera de su vida el ser está representado por un adolescente: ha adquirido mayores conocimientos.

Cuando llega el Solsticio de Verano, esto es, el imperio de Juan el Bautista, el hombre ha alcanzado la plenitud de su vida y su madurez mental, la cima del saber. Está representado por un hombre con barbas. A partir de esta etapa comienza a declinar la vida del ser y penetra en la verdadera fase invernal, cuya representación es un viejo que al aproximarse al Solsticio de Invierno muere, para renacer en el instante mismo en que se inicia este solsticio.

En este ciclo está condensado el misterio de la vida, de la muerte y de la creación. El Sol que nace y de Sol que muere son símbolos de muerte y resurrección. La vida en sus múltiples aspectos no es más que muerte y resurrección, perpetuo cambio y avance eterno. Es la Materia y el Espíritu.

La Francmasonería, cuyos orígenes se remontan a los períodos más antiguos, ha captado con asombroso acierto la sucesión de los fenómenos solares y ha acondicionado sus talleres o templos a imagen del armonioso conjunto que es la naturaleza, el Universo. El Sol está en el templo y su representación es el Venerable Maestro, quien regula y dirige las actividades del taller. En su simbología se encuentran los solsticios que atesoran ricas enseñanzas morales y su interpretación ofrece a los espíritus investigadores el camino que conduce al Bien, a la Belleza, al Amor.

La labor ímproba de la Francmasonería al tomar al ser humano y representarlo como un templo inmaterial, para efectuar las realizaciones grandiosas de una constante y perpetua preparación interna, es una tarea admirable y elocuente.

Cada ser es en sí un mundo, un universo, en el cual se suceden con maravillosa precisión una serie diversa de fenómenos intelectuales, morales y afectivos, que dependen de un centro, de un sol interior: la Conciencia es el sol que almbra los variados senderos que debe recorrer el hombre.

Hay fenómenos que son opuestos y verdaderos contrastes, que se repelen, con el amor y el odio, la bondad y la maldad, la verdad y la mentira, el saber y la ignorancia; hechos psíquicos que en una sucesión ininterrumpida tratan de sobrepasarse unos a otros

OUR DEPUTY . . .

[Continued from page 199]

in the Army and Navy Club and the Benevolent and Protective Order of the Elks.

Like the Most Worshipful Grand Master, Brother Brazeo has an impressive record as a Mason. On August 1, 1934, he was initiated, passed and raised in Cosmos Lodge No. 8 under the jurisdiction of the Most Worshipful Grand Lodge of the Philippine Islands and became Master of the former lodge in 1937. He is a 32° Mason in the Manila Bodies, A. & A. S. R. He has held the positions of Venerable Master of Mount Arayat Lodge of Perfection, Wise Master of Manu Chapter of the Rose Croix and Master of Kadosh, Gautama Consistory. At present he is Commander of Confucius Council, Knights Kadosh. From 1937 to 1940 he was Grand Tyler of the Grand Lodge and Grand Sword Bearer from 1941 to 1946 and has been a Grand Lodge Inspector since 1938. He is also an affiliate member of Paul Revere Lodge No. 462 under the Grand Lodge of California and an honorary member of High Twelve Lodge No. 82 under our Grand Lodge besides being a Royal Patron of Far East Court No. 1 Order of the Armaranth, an organization similar to the Eastern Star.

It is our fervent wish that the Deputy Grand Master will continue the great work of his predecessors in office and that with the Grand Master, he will endeavor to explain the objectives of our Institution so that the same may be better understood and appreciated by the people in general.

—Mauro Baradi, M.P.S.

en una lucha eterna. Ora vencen unos, ora vencen otros. Es el Orto y el ocaso de la conciencia, es la vida y la muerte de los hechos de la conciencia.

Así como el Sol se detiene en su marcha aparente, así nuestra conciencia hace un alto para analizar un concepto nuevo o para emitir un juicio o para formular un pensamiento nuevo. Es el Solsticio de Invierno de la conciencia. Ella se concentra en sí misma para reunir las fuerzas indispensables y escudriñar el campo de las ideas para luego de reflexionadas, de maduras, cristalizarlas en realidades.

En el Solsticio de Verano de la conciencia, ella ilumina las rutas de las ideas concebidas.

Los fenómenos del mal representan la materia y en la meditación de nuestra conciencia, lucha por dejarlos, por desprenderse de ellos.

Tras la aurora intelectual van las sombras de la ignorancia. Es la evolución infinita. Es el ciclo mental eterno. Al nacer la luz, la fe, alimentada por la esperanza de un ansia de superación, nos conduce con tesón admirable hacia las sendas del supremo conocimiento. Es el trabajo incesante que se opera en el ser.

Los masones celebramos por mandato constitucional las fiestas solsticiales o de San Juan, para conmemorar dos aspectos diversos: uno que se refiere al fenómeno más notable de la naturaleza, los solsticios, para captar, extraer de ellos el sumum de las enseñanzas que encierran, otro para rendir homenaje al personaje mítico, cuya figura, rodeada de hermosas cualidades, es un símbolo para los masones.

Con ellos se consigue dejar de lado al reunirnos en estas celebraciones solsticiales, las mezquindades diarias con su cortejo de miserias, egoísmos, rencillas, odios, para llevar el pensamiento hacia concepciones más puras, más nobles, con propósitos evidentes de ir al perfeccionamiento de la humanidad, para lo cual se labora eternamente.

Grand Lodge of the Philippine Islands for 1947

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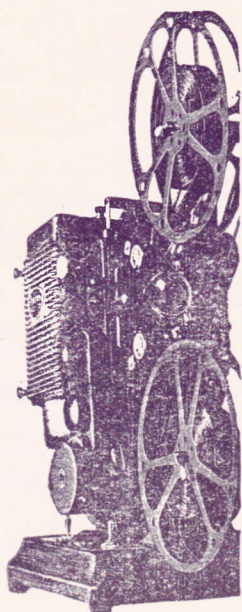
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