The Cable Tow

Vol. II, No. 9 **February 2, 1925**



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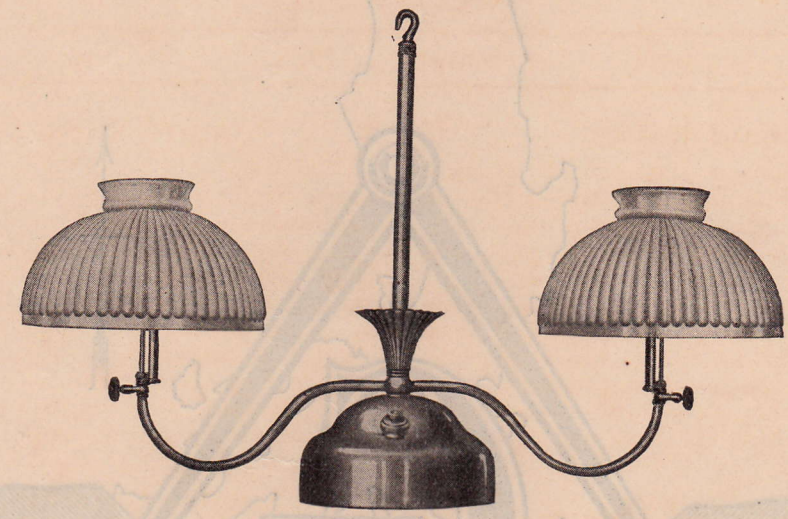
OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS
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THE CABLETOW

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Our New Grand Master

Like his predecessors for several years, M. W. Bro. Christian W. Rosenstock will not be bedded on roses during his term as Grand Master. Knotty problems await him, delicate situations are sure to arise during the year, and anxious moments are in store for him. But our M. W. Brother has many years of Masonic experience behind him and has come triumphantly through situations that have shown his mettle. We bespeak for him the hearty cooperation of the Craft throughout the Jurisdiction and trust that he will acquit himself creditably of the duties of the honorable office that his Brethren have conferred upon him.

Our Outgoing Grand Master

We have no doubt that M. W. Bro. Wenceslao Trinidad, upon assuming the chair of Grand Master a year ago, felt considerable misgivings as to what the forthcoming year would bring him. Many weighty problems were awaiting solution, many intricate situations had to be faced, many momentous decisions were to be taken. The serenity with which our illustrious Brother went to work on the problems confronting him, the skill and determination with which he steered the ship of our Grand Lodge through the reefs and shoals, and the good judgment and upright criterion that inspired his decisions have earned him the admiration and gratitude of the Masons of the Philippines. He left the membership of the Craft better than he found it for the salutary house-cleaning it received during the year. At the end of his term, peace and harmony were much more in evidence than at the beginning, because of the elimination of elements that were forever creating discord and dissension. Upon bidding M. W. Brother Trinidad farewell as Grand Master, we can only repeat these words of the Gospel: "Well done, thou good and faithful servant!"

Our Globe-Trotting Friends

During the cooler season of the year, we have from time to time the pleasure of greeting on these hospitable shores large parties of tourists who come as passengers on the large steamers making the tour of the world, stay with us for a day or two, and then continue their voyage. Among these tourists there is, as a rule, a large number of Masons, and to these we hold out the hand of good fellowship whenever an opportunity is offered to us. On most liners of this kind, Masonic clubs have been organized by the Brethren of the Mystic Tie on board, and this makes it easier for us to get into touch with them, and while it is sometimes rather difficult to get enough of the Brethren together, as many tourists leave the city immediately upon arrival of the boat for sight-seeing trips to Pagsanjan, Sibul Springs,

Nuestro Nuevo Gran Maestre

Como sus antecesores desde hace algunos años, el Muy Ilustre Hmno. Christian W. Rosenstock no hallará la Gran Maestría un lecho de rosas. Le están esperando problemas intricados y momentos ansiosos. Pero nuestro nuevo Gran Maestre es un Masón de mucha experiencia y ha atravesado triunfante por situaciones que demuestran que es hombre de buen temple. Esperamos que ha de disfrutar la más sincera y decidida cooperación de los Masones de esta Gran Jurisdicción y que desempeñará con acierto y éxito los deberes del honorable cargo para el cual le han elegido los Hermanos de la Gran Logia.

Nuestro Gran Maestre Saliente

Sin duda alguna nuestro M. I. Hmno. Wenceslao Trinidad, al empuñar el mallete de Gran Maestre un año ha, reflejó con cierto temor en lo que iba a traer el año. Hubo muchos problemas difíciles sin resolver, muchas situaciones delicadas que se preparaban y muchas decisiones importantes que adoptar. La serenidad con que nuestro ilustre Hermano atacó los problemas de que se vió confrontado, la habilidad y determinación con que condujo el barco de la Gran Logia por mares peligrosos y el buen juicio y recto criterio que inspiraban sus decisiones, le han conquistado la admiración y gratitud de los Masones de Filipinas. Ha dejado a dichos Masones mejores de lo que los encontró, gracias a la limpieza que se practicó en las Logias durante su ejercicio. Al deponer el mallete nuestro ilustre Hermano Trinidad, la paz y la armonía reinaban mucho más que cuando él se encargó de la dirección de los destinos de la Gran Logia, porque ya no estaban los elementos que siempre provocaban discordia y disgustos. Al despedirnos afectuosamente del M. I. Hmno. Trinidad como Gran Maestre, no podemos menos de repetir las palabras del Evangelio: "Bien hecho, servidor bueno y fiel!"

Nuestros Amigos Turistas

Durante la estación seca y fresca nos cabe de vez en cuando el placer de saludar en estas playas hospitalarias a nutridos grupos de turistas que llegan como pasajeros en los grandes barcos que están dando la vuelta al mundo. Entre dichos turistas, los cuales se quedan sólo un día o dos, se hallan generalmente muchos Masones y a éstos les damos acogida fraternal siempre que se nos ofrezca una oportunidad para ello. En la mayoría de dichos barcos existen organizados clubs masónicos lo que facilita mucho la comunicación con los Hermanos Masones a bordo de los vapores. No es siempre fácil reunir a un número considerable de dichos Masones, porque muchos turistas salen inmediatamente de Manila para hacer viajes a Pagsanjan, Sibul, Baguio y otros puntos hermosos de esta isla, pero

Baguio, and other beauty spots of the Islands, yet we have on several occasions been able to give large groups of Masons an official welcome. We hope that this year it will be possible to do more of this kind.

To our Brethren on board the *Belgenland*, *Rhine Maru*, *President Hayes*, *President Adams*, *California*, *Empress of France*, *Franconia*, and other vessels expected to arrive with tourist parties in the next few weeks we extend fraternal greetings and hope to have the honor of their visit at the Masonic Temple on the Escolta or at Plaridel Temple, 520 San Marcelino, Paco. We desire to assure them that in the members of the Lodges under the Grand Lodge of Free and Accepted Masons of the Philippine Islands, be they Americans, Filipinos, Chinese or of other nationalities, they will find Masons who keep the Ancient Landmarks to the hair and who will deem it an honor and a pleasure to greet and entertain their Brethren from across the seas.

George Washington

On February 22nd the Craft will celebrate the anniversary of the birth of one of the greatest men who have ever worn the lambskin—George Washington. America may well be proud of him, her greatest son, and Masonry will always point with pride to the fact that the great statesman and patriot was an active and enthusiastic member of our universal Fraternity. Throughout the trials of the revolutionary struggle, our illustrious Brother, like a true Mason, convinced of the justice of his cause, ever remembered that when human strength and wisdom fail, new courage and inspiration may be found in communion with the Great Architect of the Universe. His trust was in God and his faith was well founded. During the bitter days at Valley Forge, when all seemed lost, a quaker, "Friend Potts," heard one day in the woods near the American camp a voice and upon approaching saw Washington on his knees, alone, praying God for guidance. The quaker withdrew silently and upon his return home he said to his wife: "I know that George Washington will succeed and that the Americans will get their independence." "What makes thee think so, Isaac?" inquired his wife. "I have heard him pray out in the woods to-day, and the Lord will surely hear his prayer. He will; thee may rest assured He will!"

The League of Universal Freemasons

In 1913 there was formed at Berne an association of Freemasons from many Grand Jurisdictions, which was called "Universala Framasona Ligo." During the war the society did very little. In August, 1924, new officers were elected and the organization is again in operation, with Bro. F. Uhlmann of Basle as President, and Bro. C. Barthel of Frankfort on the Main as Secretary. Delegates were present from Germany, France, Belgium, America, Australia, Italy, England, Spain, Jugo-Slavia, Holland, Egypt, Switzerland, Hungary, Tzecho-Slavia and Portugal. The Grand Master of Portugal, our good friend Magalhaes Lima, was the society's first President.

The purposes of the society are to hold conferences from time to time in order to bring about closer fraternal relations among the members of the many Grand Jurisdictions of Masonry, and to do away with the irregularities which have crept into the Order, and to work together to the same end, even if some differences prevail. The society will not interfere with any of the internal business of the Grand or subordinate bodies, and is not in any way to take upon itself functions similar to those which might be attributes of a General Grand Lodge, the only object of the conferences being to bring the Fraternity into the united condition which should characterize a universal fraternity. This society will endeavor to carry on some of the work which was expected of the International Masonic Association.

esto no obstante ya hemos podido ofrecer recepciones muy agradables a grandes grupos de turistas Masones. Esperamos que este año podremos hacerlo aun en mayor escala.

A nuestros Hermanos a bordo de los vapores *Belgenland*, *Rhine Maru*, *President Hayes*, *President Adams*, *California*, *Empress of France*, *Franconia* y otros cuya llegada con turistas ha sido anunciada, les enviamos saludos fraternales y esperamos tener el gusto de recibirlos como visitadores en nuestro Templo Masónico en la Escolta. Deseamos asegurarles que en los miembros de las Logias de la obediencia de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas, ya sean americanos, filipinos, chinos o de otras nacionalidades, hallarán ellos Masones que observan estrictamente los *Ancient Landmarks* y que considerarán como honor y placer el poder saludar y agasajar a sus Hermanos de allende los mares.

Jorge Washington

El 22 de Febrero, nuestra Orden celebrará el aniversario del nacimiento de uno de los hombres más preclaros que jamás hayan vestido el mandíl masónico: Jorge Washington. América tiene fundada razón para enorgullecerse de su hijo más ilustre y la Masonería siempre señalará con orgullo el hecho de que dicho gran estadista y patriota fué miembro activo y entusiasta de nuestra orden universal. Durante las amargas pruebas de la guerra de la revolución, nuestro querido Hermano, persuadido como era de la justicia de la causa que defendía, no olvidaba nunca que cuando fallan la fuerza y el saber humanos, se debe buscar nuevo aliento e inspiración en la comunión con el Gran Arquitecto del Universo. Durante los días aciagos de Valley Forge, cuando todo parecía perdido, un cuáquero oyó cierto día una voz en un bosque cerca del campamento de los patriotas y, al acercarse, vió a Washington arrodillado y solo, rogando a Dios le diere fuerza para la lucha. El buen cuáquero, "Amigo" Potts, se retiró silenciosamente y al volver en casa, dijo a su mujer: "Estoy seguro de que Jorge Washington ganará y que los americanos obtendrán su independencia." "Qué te hace creer ésto, Isaac?" preguntó la mujer. "Le oí rezar en los bosques hoy y estoy seguro de que Dios le concederá lo que pide. Lo hará; estéte tranquila, mujer, ¡lo hará!"

La Liga Universal de Francmasones

En 1913 se formó en Berna una agrupación de Francmasones de muchas Grandes Jurisdicciones bajo la denominación de *Universala Framasona Ligo*. Durante la guerra, dicha sociedad permaneció casi inactiva. En el mes de Agosto de 1924, la Liga eligió nuevos dignatarios y actualmente funciona de nuevo, con el Hmno. F Uhlman, de Basilea, como presidente, y el Hmno. C. Barthel, de Francfort del Mein, como secretario. Estaban presentes delegados de Alemania, Francia, Bélgica, América, Australia, Italia, Inglaterra, España, Yogoeslavia, Holanda, Egipto, Suiza, Hungría, Tcheco-eslovaquia y Portugal. El Gran Maestre de Portugal, nuestro buen amigo Magalhaes Lima, fué el primer presidente de la sociedad.

El fin de la Liga es celebrar de vez en cuando unas conferencias cuyo objeto es estrechar las relaciones fraternales entre los miembros de las muchas Potencias masónicas y hacer que desaparezcan paulatinamente las irregularidades que han venido introduciéndose en la Orden, cooperando hacia el fin común aún cuando hubiese diferencias de criterio. La sociedad no se entrometerá en los asuntos internos de las diferentes Potencias y cuerpos subordinados y no pretende de ninguna manera asumir funciones semejantes a las que se puedan atribuir a una Gran Logia General, siendo su único objeto el de celebrar conferencias con el fin de procurar que reine en la Orden aquella armonía y unidad que deben existir en una sociedad universal. La Liga procurará a realizar la misma obra que se esperaba realizara la Asociación Masónica Internacional.

Chain Letters

In the last few weeks, several Brethren have requested us to say a few words about the so-called "chain letters," and although we have already dealt with the subject, we shall again do so.

These letters begin somewhat like this:

In compliance with a Masonic request, I am passing on to you as one of nine Brothers the following prayer:

"O Lord, I implore Thee to bless all mankind and bring them to dwell with Thee."

It was said by Masons in the ancient times that all that did not pass this on would meet with some great danger or misfortune. Be good enough therefore to copy this and send it to nine Brothers of the Masonic Fraternity and on the tenth day you will come to joy. Do not break the chain. Etc.

We cannot conceive how an intelligent Mason can pay any attention to such a request, and much less how he can waste his time making nine copies of it, and the postage necessary to send it to nine Brethren. To comply with such a masonic (!) request cannot but injure the writer in the estimation of the Brethren to whom he addresses letters of this kind, as it shows lack of reflection or even intelligence on the part of the writer and, perhaps in most cases, a superstitious apprehension of harm in case the chain is broken or an equally superstitious hope of good luck as a reward for copying and sending a foolish letter to nine persons.

As we have said before, break the chain every time and tell the sender of your chain letter in unmistakable terms what you think of this silly practice.

More Deplorable Slips of Spurious Masonry

The clandestine Lodges and other organizations claiming to be Masonic of which such an abundant crop has sprung up in these Islands are making Masonry ridiculous in the eyes of the world by filling the columns of the public newspapers with their circulars, as mentioned in our January number, and by other conduct anything but Masonic. The latest in the line of newspaper propaganda are a circular by the self-styled "Sovereign Grand Commander of the Supreme Council of the 33° for the Philippines," announcing to the Masonic world at large that their organization now consists of one Supreme Council, Consistory, Council, Rose-Croix Chapter and Lodge of Perfection, and 22 symbolic Lodges, with 1022 "regular Masons," and that this has been reported to the "Association Masonique Internacionale, Genove (Suisse)" (*sic*). In another issue of the same newspaper, *La Vanguardia*, the same "Sovereign Grand Commander" states that he has learned that members under the jurisdiction of his "Supreme Council" have been summoned before a tribunal of another Masonic jurisdiction and forbids them to answer such summons. We presume these members are the "deserters from the temple" against whom charges have recently been preferred in regular Lodges. The same clandestine organization has been given much notoriety in local catholic publications because the "Grand Master" of their "Grand Lodge" will soon have to stand trial on a charge of swindle.

As regards the other spurious Grand Lodge, organized here under the auspices of the Supreme Council of Spain, a few weeks ago the members of one of its Lodges, upon going to Montalban for a picnic, paraded through the city in a number of autos bearing placards with this inscription:

"Worshipful Lodge Villaruel No. 434, under the jurisdiction of the universally recognized Gran Logia del Archipiélago Filipino."

Conduct like that referred to is apt to bring Masonry into disrepute in these Islands, as the non-Mason does not know the difference between regular Masonry and the spu-

Las Cartas Encadenadas

En estas últimas semanas, varios lectores del CABLETOW nos han rogado dijeramos algunas palabras sobre las llamadas cartas encadenadas, y bien que ya nos hemos ocupado de este tema en el número de nuestra revista correspondiente al mes de Septiembre de 1924, lo haremos de nuevo.

Dichas cartas empiezan algo así:

Cumpliendo con un ruego masónico, os comunico como uno de nueve Hermanos la oración siguiente:

"Díos mío, Te ruego bendigas toda la humanidad y hagas que moren contigo."

Los Masones de la antigüedad decían que todos los que no hicieren circular esto, sufrirían algún gran peligro o calamidad. Servíos, pues, copiar la presente nueve veces y enviarla a nueve Hermanos Masones y en el décimo día tendréis buena suerte. No rompáis la cadena. Etc.

No podemos comprender cómo un Masón inteligente pueda hacer caso de cartas de esta índole ni menos cómo pueda malgastar su tiempo copiando nueve veces dichos disparates, y su dinero enviándolos a nueve Hermanos. Es más, el cumplir con semejante petición masónica (!) no puede menos de redundar en desprestigio del escritor de las cartas, porque demuestra falta de reflexión y quizás de inteligencia de parte del mismo, y revela asimismo el temor supersticioso de que al escritor le ha de sobrevenir alguna calamidad si no accede a lo que se le pide, o la esperanza igualmente supersticiosa de que tendrá buena suerte como recompensa por haber copiado y enviado una carta estúpida a nueve personas.

Cómo dijimos hace meses, romped la cadena cada vez y manifestad al que os hubiese enviado la carta, en términos inequívocos, vuestra opinión sobre práctica tan necia y supersticiosa.

Más Desatinos de los Masones Irregulares

Las Logias clandestinas y otros organismos irregulares que se dicen masónicos y que actualmente pululan por este Archipiélago, están exponiendo al rídiculo a nuestra veneranda sociedad ante el mundo en su afan de llenar las columnas de la prensa profana de sus circulares, según ya señalamos en nuestro número correspondiente al mes de Enero, y por otros actos que distan mucho de ser dignos de Masones. El último producto propagandista del llamado "Soberano Gran Comendador del Supremo Consejo del Grado 33 para Filipinas" es una circular publicada en *La Vanguardia* en la cual dicho dignatario anuncia a todo el mundo masónico que la Masonería del Rito Escocés de Filipinas ya tiene su Supremo Consejo, un Consistorio, un Consejo Kadosch, un Capítulo R. C., una Logia de Perfección y 22 Logias simbólicas con 1,022 Masones "regulares," y que todo esto se ha informado a la "Association Masoniquè Internacionale, Genove (Suisse)," lo que probablemente quiere decir "Association Maçonique Internationale, Genève (Suisse)." No vemos cómo la Asociación Masónica Internacional de Ginebra, Suiza, podrá hacer uso de los referidos datos interesantes. En otro número del mismo periódico, dicho "Soberano Gran Comendador" dice que acaba de enterarse de que ciertos miembros de la obediencia de su "Supremo Consejo" han sido citados para comparecer ante un Tribunal Masónico de otra jurisdicción y ordena a los mismos no den cumplimiento a dicha citación. Es probable que se refiere a ciertos "desertores del Templo" contra quienes se han formulado cargos en una Logia regular de esta ciudad. El mismo organismo clandestino ha figurado de un modo poco apetecible en la prensa antimasónica de la localidad porque el "Gran Maestre" de su "Gran Logia" tendrá que contestar pronto a una acusación gravísima de estafa en los tribunales profanos.

En cuanto a la otra Gran Logia irregular, fundada en Manila bajo los auspicios del Supremo Consejo de España,

rious article and even believes the various labor organizations that have purloined our emblems and forms to be composed of Masons.

But though we are told that bad money will always drive out the good, yet we are fully convinced that, sooner or later, the spurious organizations will disappear, the same as others that have infested the Islands for a while and have disappeared "like snow upon the desert's dusty face."

Shears and Paste Pot

It has always been the policy of our paper to give its readers as much original matter as possible, and when some time ago a friend asked us from which source we obtained most of our material, we answered that we used our office shears and paste pot very little and gave credit in every case in which we copied from others. When the CABLETOW was first planned, an experienced Masonic journalist told us that the proposed publication would not last very long, because there were not enough Masonic pens in the Islands to keep it supplied with material. Our experience has been exactly the opposite: we have rather lacked space than material and could easily add a few pages to our paper if it were not for the expense.

The problems by which Masonry is faced in these Islands are quite different from those that face the Order in the United States, Great Britain, Australia and other countries, and much of our material necessarily must be original. And as regards problems and subjects of interest we have in common with other Masonic Grand Jurisdictions, we have fortunately a few good Brethren who are able and willing to write and who deem it a pleasure to study up on such subjects and give the Fraternity the benefit of their work. And yet we consider that there are not enough of such Brethren and hope that new Masonic writers will develop in our midst as our Grand Lodge gets older and our material for study more easily available and adequate.

Anyway, we hope that it will never be necessary for us to use shears and paste pot to any great extent.

Donation for a Brother in Distress

The receipt of an anonymous donation of three pesos for a Brother in Distress is hereby acknowledged.

hace pocas semanas, algunos de sus miembros llevaron a cabo una jira campestre en 18 automóviles que llevaban cada uno cartelones con las siguientes palabras:

"Respetable Logia Villaruel No. 434 bajo la jurisdicción de la Gran Logia del Archipiélago Filipino universalmente reconocida."

Semejante conducta no puede menos de redundar en desdoro de la Masonería en estas Islas porque los profanos no distinguen entre la Masonería regular y la clandestina y hasta creen que las diferentes agrupaciones de obreros que han copiado nuestros emblemas y formas están integradas por Masones.

Pero no obstante el principio económico de que el dinero inferior siempre hace desaparecer al superior, estamos plena mente convencidos de que más tarde o temprano, los organismos espúrios desaparecerán tan completamente como los otros que han existido en Filipinas en los tiempos pasados.

Las Tijeras del Redactor

Siempre hemos procurado dar a nuestros lectores tanta materia original como fuese posible, y cuando hace poco un amigo nos preguntó de qué fuente se sacaba la mayor parte de lo que se publicaba en el CABLETOW, le dijimos que no acostumbrabamos copiar y cuando copiabamos algo, no dejábamos jamás de hacer constar la fuente de donde habíamos sacado la partida copiada. Cuando se fundó el CABLETOW, un periodista masónico de mucha experiencia nos dijo que la publicación propuesta iba seguramente a morir por falta de material, porque no había bastante plumas masónicas en estas Islas. Nuestra experiencia ha sido muy diferente: nos ha faltado espacio más bien que material y podríamos muy bien aumentar algunas páginas a esta revista si tuviesemos los fondos para ello.

Los problemas de que se ve confrontada la Masonería en estas Islas son muy diferentes de los que confrontan a la Orden en los Estados Unidos, Gran Bretaña, Australia y otros países extranjeros, de modo que una gran parte de nuestro material debe por necesidad ser original. Y en lo que se refiere a los problemas y temas de interés que tenemos en común con otras Potencias masónicas, nos cabe la suerte de tener en Filipinas unos pocos Hermanos de buena voluntad que saben estudiar las cuestiones masónicas y escribir artículos magníficos. Sin embargo, opinamos que aún no hay bastante Hermanos de estos y esperamos que, a medida que nuestra Gran Logia va avanzando en edad y el material para los estudios se hace más disponible y adecuado, se formarán en este país nuevos autores masónicos. De todos modos, esperamos que no hemos jamás de ver en la necesidad de hacer uso excesivo de las tijeras del redactor.

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Organizations and Societies Put Under Ban by Grand Lodge Circular No. 46

LEGIONARIOS DEL TRABAJO
GRAN MASONERÍA FILIPINA
MARTIRES DE FILIPINAS
GRAN ORIENTE FILIPINO
GRAN LUZ MASONERÍA FILIPINA
GRAN LOGIA NACIONAL DE FILIPINAS

C. W. ROSENSTOCK, *Grand Master.*

[Grand Lodge Circular No. 49]

(*Must be read at the next stated meeting of the Lodge*)

January 31, 1925.

To the Masters and Brethren of all Regular Lodges of Masons.

GREETINGS:—There has recently been formed in the city of Manila a body claiming to be Masonic entitled Gran Logia Nacional de Filipinas. It advertises that there are now under it a number of Lodges numbered commencing with No. 1.

By virtue of the power and authority in me vested as Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, the sovereign power and authority over Symbolic Masonry in the Philippine Archipelago, I hereby declare the said Gran Logia Nacional de Filipinas to be irregular, illegal, clandestine and spurious; that its lodges and the members of its lodges must be considered by all regular Masons as clandestine and spurious and unworthy of any Masonic consideration.

Our members must not visit said clandestine lodges, or accept as visitors the members of them, nor hold Masonic relations with the said clandestine so-called masons, as such acts would bring them under the penalties prescribed by Masonic laws.

Given under my hand and the seal of this Grand Lodge this thirty-first day of January, A. L. 5925, A. D. 1925.

C. W. ROSENSTOCK, *Grand Master.*

Attest:

NEWTON C. COMFORT, *Grand Secretary.*

Masonic Temple Association Elects Officers

At the annual meeting of the Masonic Temple Association, held January 26, 1925, with the largest representation of stock ever present at an annual meeting, the following officers for 1925 were elected: President, E. E. Elser; Vice-President, C. M. Cotterman; Secretary, W. Huse Chapman; Treasurer, F. E. Hedrick; Directors, C. M. Colton, E. Ford Hickman, W. W. Larkin, Rafael Palma, W. W. Weston, E. E. Wing and S. Youngberg.

The financial statement of the Association for the year 1924 showed net profits of ₱10,832.47.

Plaridel Temple Association Elects Directors and Officers

At the annual meeting of the stockholders of Plaridel Temple Association, held January 17, 1925, the following were elected as Directors for the current year: F. H. Stevens, T. M. Kalaw, M. Camus, J. H. Schmidt, A. Gonzalez, A. Pablo and M. Unson.

At a meeting of the above Board of Directors, held January 22, 1925, the following officers were elected for the current year:

President, Teodoro M. Kalaw; Vice-President, Joseph H. Schmidt; Treasurer, Wenceslao Trinidad; Secretary, Aurelio del Rosario; Chairman of the House Committee, Antonio Gonzalez; Directors, Frederic H. Stevens, Manuel Camus, Ambrosio Pablo and Miguel Unson.

SMOKE MILEGUAS CIGARETTES

Organismos y Sociedades Prohibidas por la Circular de la Gran Logia No. 46

LEGIONARIOS DEL TRABAJO
GRAN MASONERÍA FILIPINA
MARTIRES DE FILIPINAS
GRAN ORIENTE FILIPINO
GRAN LUZ MASONERÍA FILIPINA
GRAN LOGIA NACIONAL DE FILIPINAS

C. W. ROSENSTOCK, *Gran Maestre.*

[Circular de la Gran Logia No. 49]

(Esta Circular se debe leer en la próxima tenida ordinaria de la Logia)

A los Venerables Maestros y demás Hermanos de todas Logias de Masones Regulares.

SALUD:—Hace poco, se ha formado en la ciudad de Manila un organismo que se dice ser masónico y se titula Gran Logia Nacional de Filipinas. Anuncia que ya tiene varias Logias cuyos números empiezan por el 1.

En virtud de los poderes y facultades de que me hallo revestido como Gran Maestre de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas, la cual ejerce autoridad soberana sobre la Masonería simbólica del Archipiélago Filipino, declaro por la presente que la referida Gran Logia Nacional de Filipinas es irregular, ilegal, clandestina y espuria y que sus Logias y los miembros de éstas deben considerarse por todos Masones regulares como clandestinos, espurios e indignos de todo trato masónico.

Nuestros miembros no deben visitar dichas Logias clandestinas ni recibir a los miembros de las mismas como visitadores ni tener trato masónico con dichos Masones clandestinos, so pena de sufrir el castigo provisto por las leyes de la Masonería.

En testimonio de lo cual la firmo de mi puño y letra y hago estampar el sello de esta Gran Logia, en Manila, el día 31 de Enero de 5929 (A.·. L.·.), o 1925 (e.·. v.·.).

C. W. ROSENSTOCK, *Gran Maestre.*

Doy fe:—NEWTON C. COMFORT, *Gran Secretario.*



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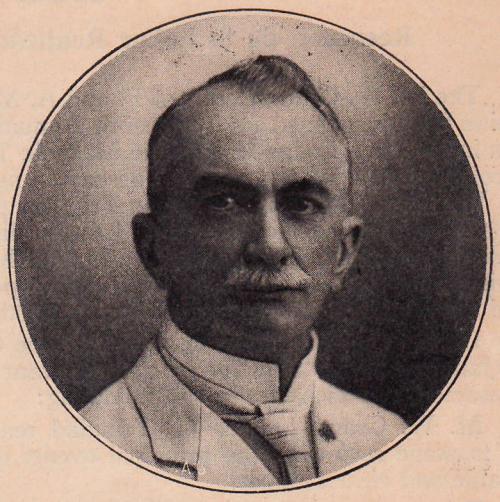
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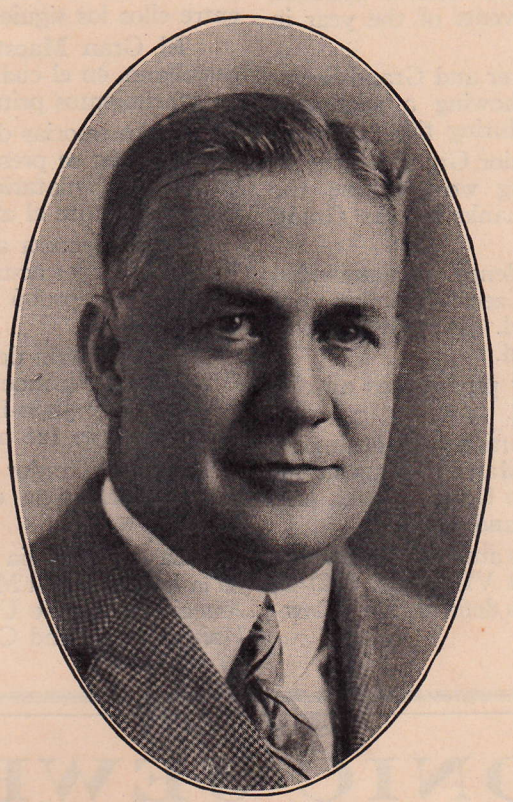
Rt. Wor. Bro. Francisco A. Delgado
Deputy Grand Master



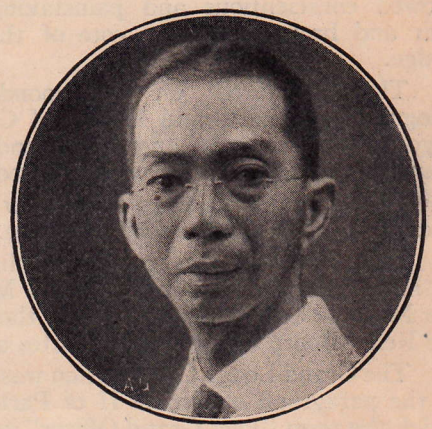
M. W. Bro. Newton C. Comfort
P. G. M. and Grand Secretary



Very Wor. Bro. Vicente Carmona
Grand Treasurer



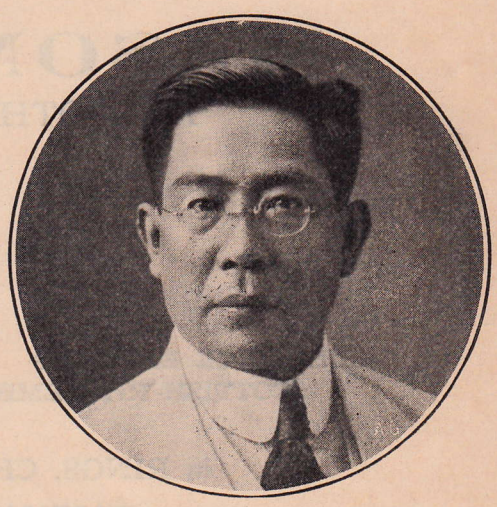
M. W. Bro. Christian W. Rosenstock
Grand Master



Very Wor. Bro. Felipe Tempongko
Senior Grand Lecturer



Rt. Wor. Bro. Joseph H. Schmidt
Senior Grand Warden



Rt. Wor. Bro. Miguel Unzon
Junior Grand Warden

ELECTIVE OFFICERS, 1925, GRAND LODGE OF F. & A. M. OF THE PHILIPPINE ISLANDS

Résumé of the Work of the Thirteenth Annual Communication of the Grand Lodge

Resumen de la Labor Realizada por la Décimotercia Reunión Anual de la Gran Logia

The M. W. Grand Lodge of F. and A. M. of the Philippine Islands opened its Thirteenth Annual Communication in the Blue Lodge Hall of the Masonic Temple on the Escolta, Manila, at 4 p. m., on Tuesday, January 27, 1925, M. W. Grand Master Wenceslao Trinidad presiding. Of the 92 Lodges under charter and 4 under dispensation 76 were represented. The number of Master Masons in this Jurisdiction (on November 30, 1924) was reported as 6,788 and the apparent increase for the year as 103.

During the three days of session of the Grand Lodge, on January 27, 28 and 29, much important business was transacted, of which we cite the following:

M. W. Grand Master W. Trinidad read, in Spanish, his message reviewing the principal events of the year in an able and clear manner.

The reports of the Grand Treasurer and Grand Secretary were businesslike documents showing a successful administration of their departments during the year.

The reports of the Senior and Junior Grand Lecturers showed conscientious and painstaking work during the year and brought forth a vote of thanks by the Grand Lodge.

The Committee on Correspondence recommended recognition of the Grand Lodges of Czecho-Slovakia and Jugo-Slavia, Española, and of Finland. Recognition was granted, and representatives exchanged.

Grand Orator Teodoro M. Kalaw pronounced an eloquent oration in the Spanish language.

The Grand Lodge passed resolutions discontinuing its membership in the International Masonic Association, the Masonic Service Association of the United States, and the Relief Board of the United States and Canada.

The Grand Lodge Constitution was amended by adding to the paragraph of Article II of Part VIII (par. 322) in which the term "Past Grand Officer" is defined, the following proviso:

La Venerabilísima Gran Logia de Masones Libres y Aceptados de las Islas Filipinas abrió su Décimotercia Reunión anual en el salón de la Logia Simbólica del Templo Masónico de la Escolta, en Manila, a las 4 de la tarde del Martes, 27 de Enero de 1925, bajo la presidencia del M. I. Gran Maestre W. Trinidad. Estaban representadas 76 de las 92 Logias con carta constitutiva y 4 en instancia con que cuenta esta Jurisdicción. Se hizo constar que el número de Maestros Masones en esta Jurisdicción ascendió el 30 de Noviembre de 1924 a 6,788, lo que acusa un aumento aparente durante el año de 103.

La Gran Logia despachó muchos asuntos importantes durante los tres días que duraba la Reunión y citamos de entre ellos los siguientes:

El Gran Maestre W. Trinidad leyó su mensaje, en castellano, en el cual hizo una relación hábil y clara de los acontecimientos principales del año.

Las memorias del Gran Tesorero y el Gran Secretario que también se presentaron, demuestran en forma sucinta que dichos dignatarios desempeñaron sus cargos con acierto y éxito durante el año.

Se dió lectura a las memorias de los Grandes Instructores, las cuales acusan una labor tan concienzuda que la Gran Logia aprobó un voto de gracias para dichos dignatarios.

La Comisión de Correspondencia recomendó que esta Gran Logia reconociera a las Grandes Logias de Czecho-eslovaquia y Jugo-Eslavia, Española, y de Finlandia, informe este que fué adoptado.

El Gran Orador Teodoro M. Kalaw pronunció una oración elocuentísima en castellano que se publicará en el CABLETOW.

La Gran Logia aprobó resoluciones dándose de baja en la International Masonic Association, la Masonic Service Association of the United States, y la Relief Board of the United States and Canada.

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Provided, however, That the Grand Lodge in Annual Communication may, by a five-sixths vote, confer honorary past grand rank upon distinguished Masons who shall have rendered conspicuous service to the Fraternity.

In accordance with this constitutional amendment, the Grand Lodge passed a resolution conferring the rank of Honorary Past Grand Master upon M. W. Bros. Teodoro M. Kalaw and Felipe Buencamino.

Two proposed amendments to the Constitution were not passed: One was to establish language qualifications for petitioners for the degrees of Masonry, and the other was to make a resolution passed by one Lodge objecting to the admission of a candidate in another a bar to the admission of such candidate.

The resolution regarding the construction of a Masonic Rest House at Baguio, pronounced a meritorious undertaking, did not result in the desired action by the Grand Lodge, as the latter is not in a condition to assume additional financial burdens.

For the same reason, the Grand Lodge took a similar course in connection with a proposal to erect memorials to eminent Masons.

The Grand Lodge went on record as opposed to any attempt to introduce compulsory religious education in our public schools.

The CABLETOW having reported a deficit, it was resolved that the quota payable by the Lodges be raised from ₱0.60 to ₱1.00 per member and that the Grand Lodge contribution to the CABLETOW be ₱3,600.

La Constitución de la Gran Logia se reformó insertando al final del párrafo 322 (Art. II, Parte VIII), en el cual se define el término *ex-Gran Dignatario*, la salvedad siguiente:

Entendiéndose, sin embargo, Que la Gran Logia en su Reunión anual puede, por cinco sextas partes de los votos, conferir la categoría de ex-Gran Dignatario honorario a Masones distinguidos que hayan prestado servicios relevantes a la Institución.

Conforme a dicha enmienda, la Gran Logia confirió el título de ex-Gran Maestre honorario a los Muy Ilustres Hermanos Teodoro M. Kalaw y Felipe Buencamino, padre.

Se propusieron dos enmiendas a la Constitución que fueron rechazadas: una que pretendía imponer a los solicitantes de los grados masónicos ciertas condiciones respecto al conocimiento de idiomas, y otra encaminada a disponer que el acuerdo de una Logia oponiéndose a la admisión de un candidato en otra constituyera impedimento para la admisión de dicho candidato.

La resolución sobre la construcción de una casa de veraniego masónico en Baguio no dió el resultado apetecido, porque la Gran Logia no puede actualmente asumir más cargas económicas adicionales, aun cuando se trate de proyectos meritorios como éste.

Por el mismo motivo, la Gran Logia adoptó igual actitud respecto al proyecto de erigir templos conmemorativos.

La Gran Logia hizo constar su oposición a cualquiera tentativa de introducir la instrucción religiosa obligatoria en nuestras escuelas públicas.

Habiéndose dado parte de que los ingresos del CABLETOW distaban mucho de cubrir los gastos corrientes de dicha revista, la Gran Logia resolvió que las cuotas pagaderas por las Logias se aumentasen a ₱1.00 por miembro y la contribución de la Gran Logia a ₱3,600.00 al año.

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The charge for the Master Mason's diploma was increased from ₱5 to ₱10 and the issuance of a traveling diploma of smaller size was authorized.

The excellent work of the Grand Secretary, the Assistant Grand Secretary, and the subordinate personnel in the Grand Lodge office was recognized by the granting of increases of compensation of ₱50 per month each to the two officers named and of increases for the subordinate personnel the amount of which was left to the discretion of the Grand Secretary.

The election of Grand Officers for the year 1925 began at 5 p. m. on the 29th. We insert below a tableau of the officers elected and those appointed by the incoming Grand Master, who were installed at the Plaridel Temple that same evening, M. W. Bro. Quintin Paredes acting as installing officer and M. W. Bro. George R. Harvey as Master of Ceremonies.

A Past Grand Master's jewel was presented to M. W. Bro. W. Trinidad, with a short presentation speech by M. W. Bro. Quintin Paredes, the jewel being pinned on his breast by Miss Rosario Villaruel.

The ceremonies were followed by most interesting demonstrations by Boy Scouts and Camp Fire Girls and by a reception and dance.

Los derechos por el diploma de Maestro Masón se aumentaron a ₱10 (antes ₱5) y se autorizó la expedición de diplomas de bolsillo para viajes y visitas.

La Gran Logia reconoció los excelentes trabajos del Gran Secretario, Gran Secretario auxiliar y personal subalterno de la Gran Secretaría mediante la concesión de aumentos de salario de ₱50 mensuales para los dos dignatarios mencionados y de aumentos para el personal subalterno cuya cuantía se dejó a la discreción del Gran Secretario.

La elección de los Grandes Dignatarios para el año 1925 empezó a las 5 de la tarde del día 29 y publicamos a continuación una lista de los dignatarios elegidos y los oficiales nombrados por el nuevo Gran Maestre, M. I. Hmno. C. W. Rosenstock, los cuales fueron instalados en el Templo Plaridel aquella misma noche, actuando de instalador el M. I. Hmno. Quintin Paredes y de Maestro de Ceremonias el M. I. Hmno. George R. Harvey:

Se entregó una joya de ex-Gran Maestre al M. I. Hmno. W. Trinidad, pronunciándose algunas palabras breves al efecto por el M. I. Hmno. Quintín Paredes y colocándose la joya en el pecho del Gran Maestre saliente por la "Virgen pálida" del 1896, Doña Rosario Villaruel.

Las ceremonias fueron seguidas por interesantes demostraciones por los simpáticos Boy Scouts y Camp Fire Girls y por una recepción y baile.

Grand Master	CHRISTIAN W. ROSENSTOCK (4)	*Gran Maestre*
Deputy Grand Master	FRANCISCO A. DELGADO (4)	*Gran Maestre Delegado*
Senior Grand Warden	JOSEPH H. SCHMIDT (8)	*Primer Gran Vigilante*
Junior Grand Warden	MIGUEL UNSON (23)	*Segundo Gran Vigilante*
Grand Treasurer	VICENTE CARMONA (22)	*Gran Tesorero*
Grand Secretary	NEWTON C. COMFORT (3)	*Gran Secretario.*
Senior Grand Lecturer	FELIPE TEMPONGKO (7)	*Primer Gran Instructor*
Junior Grand Lecturer	FRED DAMMAN (1)	*Segundo Gran Instructor*
Grand Chaplain	JUAN MUÑOZ (72)	*Gran Capellán*
Grand Orator	MILTON E. SPRINGER (1)	*Gran Orador*
Assistant Grand Secretary	RAMÓN MENDOZA (27)	*Gran Secretario Auxiliar*
Grand Marshal	RICARDO P. NOLAN (64)	*Gran Maestro de Ceremonias*
Grand Standard Bearer	HARVEY A. BORDNER (3)	*Gran Porta-Estandarte*
Grand Sword Bearer	JOAQUIN VENTURA (7)	*Gran Porta-Espada*
Grand Bible Bearer	ESCOLASTICO GATMAITAN (46)	*Gran Porta-Biblia*
Grand Senior Deacon	ANTONIO GONZALES (85)	*Primer Gran Diácono*
Grand Junior Deacon	ROBERT C. HARPER (94)	*Segundo Gran Diácono*
Senior Grand Steward	PAUL C. PALENCIA (63)	*Primer Gran Experto*
Junior Grand Steward	CLARK JAMES (56)	*Segundo Gran Experto*
Grand Pursuivant	WILLIAM A. WEIDMANN (6)	*Gran Heraldo*
Grand Organist	JOSÉ S. BAÑUELOS (36)	*Gran Organista*
Grand Tyler	JUAN ATAYDE (41)	*Gran Guarda-Templo Externo*



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Address of M. W. Bro. Christian William Rosenstock on the Occasion of His Installation as Grand Master

Discurso Pronunciado por el Muy Il. Hmno. C. W. Rosenstock al Ser Instalado como Gran Maestre

Worshipful Brethren of the Grand Lodge, Visiting Brethren, Ladies and Gentlemen:

I have been chosen by the Brethren of this Grand Lodge to serve as Grand Master for the ensuing year.

Mere words are inadequate to express my deep sense of appreciation to the distinguished Brethren of this Grand Lodge who have journeyed from all parts of these beautiful Islands to attend this Thirteenth Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, and who have elected me to this high office.

I stand before you a very humble, a very grateful, but a very sincere and determined individual. Your reception fills me with a realization of the importance of the office of Grand Master of our great Fraternity in these Islands,—knowing, as we all know, that it is the office we acclaim, and not the individual who has the honor, for the time being, of holding that office.

The duties of Grand Master and the responsibilities that go with the office, are now upon me. The manner in which I shall perform my duties and bear the responsibilities will, in a great measure, depend upon the cooperation which I shall receive from my Masonic Brethren as individuals and collectively as members of Lodges.

Worshipful Brethren, I now ask you, and through you all Master Masons in this Grand Jurisdiction, for that cooperation. Neither this Grand Lodge nor its officers can accomplish the real aims and realize the wonderful ideals of Freemasonry without assistance. The active interest and aid of individual Masons must be obtained. It is through you, my Brethren, that I expect to have my petition brought to the attention of the membership of this Grand Jurisdiction.

We can not be true Masons, unless we inculcate outside of the Lodge-room those great moral and social virtues which we are taught in the Lodge. Inspiring lessons,

Venerables Hermanos de la Gran Logia, Hermanos Visitadores, Señoras y Señores:

Los miembros de la Gran Logia me han elegido para ser su Gran Maestre durante este año.

Me faltan palabras para expresar mi gratitud a los distinguidos Hermanos de la Gran Logia que han venido de todas partes de estas hermosas Islas para asistir a la Décimotercia Reunión anual de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas y me han elegido para desempeñar el cargo elevado que actualmente ocupo.

Véis delante de vosotros un hombre muy humilde, muy reconocido, pero sumamente sincero y determinado. La recepción que me habéis tributado hace que me diera cuenta cabal de la importancia del cargo de Gran Maestre de nuestra gran Orden en estas Islas, sabiendo, como todos sabemos, que aclamamos a la dignidad más bien que al individuo que tiene el honor de ocuparla por el momento.

Me veo confrontado por los deberes y responsabilidades anejos al cargo y la forma en que los desempeñaré dependerá en gran parte de la cooperación con que me favorecerán mis Hermanos Masones individual y colectivamente.

Venerables Hermanos, esta cooperación la pido ahora a vosotros y, por vuestro conducto, a todos los Maestros Masones de esta Gran Jurisdicción. Ni esta Gran Logia ni sus dignatarios pueden llevar a cabo la obra y conseguir el triunfo de los hermosos ideales de la Francmasonería sin contar con vuestra ayuda. Es preciso que obtengan el interés y la ayuda activos de cada uno de los Masones. Es por vuestro conducto, Hermanos míos, que espero hacer llegar esta petición mía a la consideración de todos los Masones de esta obediencia.

No somos verdaderos Masones a menos que inculquemos fuera de nuestros Talleres las grandes virtudes morales y sociales que se enseñan en la Logia. Nuestros rituales contienen un tesoro inagotable de enseñanzas inspiradoras,

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exalted thoughts, and wonderful ideals, fill our ritual and enrich our teachings. But all these interpretations of moral truths are as naught if we leave them behind us when we walk out of our temples and join the busy throngs of the outside world.

We have a record to be proud of. Our ancient Institution has been a tremendous influence for good all over the world for the past two centuries. The Grand Lodge of the Philippine Islands enjoys a record that should fill with pride the heart of every Mason in this Grand Jurisdiction. The men who have occupied the office of Grand Master of this Grand Lodge in the past have builded well and have accomplished many things. We must not be satisfied with simply "carrying on" during the coming year; we must endeavor to support and build up the many truly Masonic enterprises which have been so well commenced.

We have also many problems to solve, and your Grand Master would anticipate these responsibilities with misgivings were it not for the fact that ten out of the eleven Past Grand Masters of our Grand Lodge are at present residing in Manila, and that their continued activities in Grand Lodge affairs assure me of their valuable advice and cooperation.

Masonry is cosmopolitan in its membership. It is non-sectarian and non-political. Its ritual, landmarks, and teachings have remained unchanged for more than two hundred years.

The Masonic ritual and the Ancient Landmarks of Freemasonry have stood the critical test of their application to the problems of humanity under varying conditions, and to-day are as sound and true as when they were formulated. While religious denominations have constantly changed their creeds in order to adapt them to the advancements of human knowledge, we find Masonry's interpretations of the principles of the Fatherhood of God and the Brotherhood of Man just as useful in the solution of our problems, just as safe a guide to human conduct, just as vital, as they were more than two hundred years ago. Masonry is not merely worthy because it is old; it is ancient because it is based upon eternal principles which can never, never, never die.

It is my belief that by the application of Masonic

pensamientos elevados e ideales sublimes, pero todas estas interpretaciones de verdades morales carecerían de valor is nosotros hiciesemos caso omiso de las mismas una vez salidos del templo y reclamados de nuevo por nuestras ocupaciones y diviersiones profanas.

Tenemos motivo justificado para enorgullecernos de nuestra historia. Nuestra antigua Institución ha ejercido una influencia inmensa para el bien en todo el mundo durante estos últimos dos siglos. La historia de la Gran Logia de las Islas Filipinas también llena de orgullo a todo Masón de su obediencia. Los que han ejercido la Gran Maestría de esta Gran Logia han realizado una labor magnífica. Durante el año que tenemos delante no debemos contentarnos con hacer lo estrictamente necesario, sino que es preciso que conservemos y desarrollemos las muchas empresas verdaderamente masónicas que han sido empezadas con tanto éxito.

Nos vemos confrontados por muchos problemas y vuestro Gran Maestre miraría todas estas responsabilidades con temor y recelo a no ser que diez de los once ex-Grandes Maestres de nuestra Gran Logia son en la actualidad residentes de Manila y que su actividad en relación con los asuntos de la Gran Logia me hace confiar en que contaré con sus valiosos consejos y cooperación.

La Masonería es una institución cosmopolita, que no hace distinciones de secta ni política y cuyo ritual, principios fundamentales y enseñanzas no han sufrido cambio por más de doscientos años.

El ritual y los Antiguos Linderos de la Francmasonería han soportado con éxito la prueba de su aplicación en los problemas de la humanidad bajo condiciones variantes y son actualmente tan sanos y buenos como lo fueron cuando los formularon los Masones primitivos. Mientras las sectas religiosas han ido cambiando constantemente sus credos con el fin de adaptarlos mejor a los adelantos del saber humano, las ideas masónicas de que Dios es nuestro padre común y que toda la especie humana forma una vasta familia son hoy tan útiles en la solución de nuestros problemas y tan importantes como normas de la conducta humana, como lo fueron hace más de dos siglos. El valor de la Masonería no se deriva meramente de su antigüedad sino que la Institución es tan antigua porque está fundada

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principles and teachings and with the cooperation of the membership of our Craft, we shall be able successfully to overcome all obstacles we may encounter in our pathway. Most Worshipful Brother Francis E. Lester, Past Grand Master of Masons in New Mexico, states that the mission of Masonry concerns the individual, and that nothing can be found in our teachings that would encourage organized participation by our Fraternity in community, state, or national affairs involving politics or religion. While this is true, and we are taught to eliminate from our Lodge-rooms discussion of all questions likely to create party or factional strife, still this idea must not be carried too far and we should not refrain from discussing social questions which are of vital interest to all Masons and their families, even though such questions may happen to be the subject of proposed legislation by the law-makers of our country.

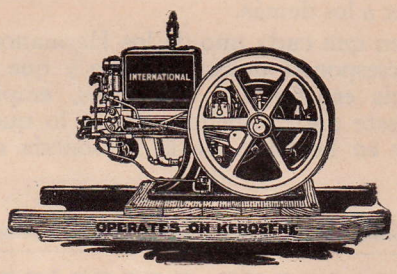
For example: Freemasonry has always stood and stands to-day for free and compulsory education. Good citizenship rests on the ideals and the integrity of the electorate, and a man's ideals and his loyalty to them can be no better than his knowledge and understanding thereof. Masons were the founders and have always been the supporters of the American public school system. It is a heritage handed down to our people of to-day, and it was brought to the Philippine Islands by Americans. It is in my opinion one of our Masonic duties to see that the public free school system of this country is maintained at the highest degree of efficiency under the sole control of the Government, and entirely free from interference by either political or ecclesiastical influences. It is our Masonic duty to see that those who teach our children, the future citizens of this country, are not only properly qualified for their work, but that they recognize their responsibilities as trustees for the national development of this country, and that they

en principios eternos que jamás pueden perecer.

Abundo en la creencia de que mediante la aplicación de los principios y enseñanzas masónicos y la cooperación de los miembros de nuestra Orden, podremos triunfar de todos los obstáculos que podamos hallar en nuestro camino. El Muy Ilustre Hmno. Francis E. Lester, ex-Gran Maestre de Masones de Nuevo México, dice que la misión de la Masonería incumbe al individuo y que nuestras enseñanzas no contienen nada que alentase la participación organizada por nuestra Institución en cuestiones de la comunidad, el estado o la nación que entrañen política o religión. Todo esto es cierto, y cierto es también que se nos enseña que en nuestros templos no son admisibles debates susceptibles de resultar en conflictos de partidos o facciones. Sin embargo, esta idea no se debe aplicar con extremo y no debemos abstenernos de tratar de problemas sociales que tienen interés trascendental para todos los Masones y sus familias, aunque dichos problemas fuesen objeto de proyectos de leyes pendientes en las cámaras legislativas del país.

Por ejemplo: la Francmasonería siempre ha favorecido y favorece en la actualidad la instrucción gratuita y obligatoria. La buena ciudadanía depende de los ideales y de la integridad del electorado, y los ideales del hombre y su lealtad a los mismos no pueden ser mejores que su conocimiento y manera de entender dichos ideales. Los Masones han sido y son los fundadores y mantenedores del sistema de escuelas públicas de América. Es un legado que el pueblo americano ha recibido de sus antepasados y que ha traído también a estas Islas. Opino que a los Masones nos corresponde el deber de ver que el sistema de escuelas públicas gratuitas de este país se mantenga con toda la eficacía posible bajo el control exclusivo del gobierno y libre de toda influencia política o eclesiástica. Nos incumbe velar por que los a quienes se confíe la instrucción de los futuros ciudadanos de la patria tengan las con-

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are men and women in sympathy with the spirit and purpose which originated this great system of public schools. It is our Masonic duty to let all know the dangers of allowing any particular religion or creed to be taught in our public schools.

Questions like this, my Brothers, should be taken up by Masons, and they should make themselves heard on all similar questions, for discussions and activity of this kind are not and should not be considered as political.

The Grand Lodge of Free and Accepted Masons of the Philippine Islands is a sovereign body which owes obedience to no other Masonic body. Some of you may have noticed new items in the press referring to a body of men calling themselves "The Filipino Independent Grand Lodge," or some similar name. It is hardly necessary to bring to the attention of the Brethren of this Grand Lodge that the body I have just mentioned is spurious and clandestine. I should like to emphasize this fact:

The Grand Lodge of Free and Accepted Masons of the Philippine Islands is most decidedly independent, and the Filipino Brethren are overwhelmingly in the majority. We have Masonic Independence in the Philippine Islands, and we are recognized the world over as regular Masons.

I am happy to state that I believe that harmony and brotherly love exists throughout this Grand Jurisdiction. This may be dampened occasionally by small cliques of misguided Brethren who have a wrong conception of the real duties of true Masons. To those who meet with such misguided Brethren, I suggest that they take adavntage of every opportunity to convince them of their errors, for, by whispering good counsel in their ears, great good may be done not only to such erring Brothers, but to our entire membership. If our Brethren would spend their time in translating the symbols of Freemasonry into helpfulness and true brotherliness, they would have little desire to organize cliques and factions, and, when it seems that an issue may arise out of a difference of opinion, they would know how to apply that Masonic precept, "who best can work and best agree."

Freemasons are builders, men engaged in constructive undertakings, and we, as Masons, can not stand back and merely watch our fellow-workers.

I shall expect each and every one of you to do your part during the ensuing year, and believing as I do that you will not fail me, I enter upon my year's work with confidence and determination to do my best for the Craft in this Grand Jurisdiction.

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diciones necesarias para ejercer su magisterio y que también se den cuenta de sus responsabilidades como depositarios del desarrollo nacional del país y sean hombres y mujeres amantes del espíritu y la finalidad de este magno sistema de escuelas públicas. Es nuestro deber masónico hacer saber a todos que es peligroso permitir la enseñanza de cualquiera religión determinada en nuestras escuelas públicas.

Hermanos míos, opino que los Masones deben ocuparse de cuestiones de esta naturaleza y hacer constar su opinión respecto a las mismas, porque los debates y actividades de esta índole no se deben ni pueden considerar como políticos.

La Gran Logia de Masones Libres y Aceptados de las Islas Filipinas es un cuerpo soberano que no debe obediencia a ninguna otra potencia masónica. Algunos de entre vosotros habrán notado en la prensa ciertos artículos relativos a las actividades de un organismo que se dice ser una Gran Logia filipina independiente o algo sobre el mismo estilo. No es necesario que yo diga a los miembros de esta Gran Logia que dicho organismo es espurio y clandestino, pero deseo hacer hincapié en que la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas es absolutamente independiente y que la mayoría abrumadora de los Hermanos de su obediencia la forman filipinos. La independencia masónica es un hecho en estas Islas y todo el mundo masónico nos reconoce como Masones regulares.

Con íntima satisfacción puedo deciros que la armonía y el amor fraternal reinan en toda nuestra Gran Jurisdicción. Habrá quizás algunos grupos poco numerosos de Hermanos descarriados que tengan un concepto equivocado de los verdaderos deberes del Masón, y sugiero a los que tuviesen ocasión de hablar con semejantes Hermanos no dejen de hacer todo lo posible para convencerlos de sus errores porque el darlos buenos consejos puede redundar en beneficio no solamente de dichos individuos errados sino de toda la Masonería. Si nuestros Hermanos se dedicaran a ajustar su conducta a las enseñanzas de la Masonería, tendrían poca gana de organizar corrillos y facciones y sabrían aplicar el precepto masónico de "quien pueda trabajar mejor y más en armonía con los demás" al presentarse cualquiera diferencia de criterio.

Los Francmasones somos constructores dedicados a una labor constructiva y no podemos cruzarnos de brazos y dejar trabajar a los demás.

Confío en que cada uno de los Hermanos ha de hacer lo que le corresponda durante el año y que no habéis de defraudar mis esperanzas. Así, pues, empiezo confiado la labor de este año, resuelto a hacer lo que esté dentro de mi poder en beneficio de la Masonería en esta Gran Jurisdicción.

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Cavite Lodge No. 2 Opens New Temple

Cavite Lodge No. 2, F. & A. M., opened its new temple on Saturday night, January 17th, when the officers for the ensuing Masonic Year were installed. Our readers may remember that the old Cavite Temple was completely destroyed by fire on the night of August 13th last. Owing to the splendid efforts of Wor. Bros. John A. Cropper and Henry E. Smith of this Lodge, a new three-story building, to replace the old temple, was constructed and ready for use as early as five months after the old one was destroyed. Wor. Bros. Cropper and Smith state that such a thing would have been impossible without the wonderful support given them by the members of the Lodge, and Wor. Bro. Cropper said in his remarks that the building of the temple was made possible only through the untiring efforts and support of M. W. Bro. E. E. Elser.

The opening of the Lodge on Saturday, January 17th, was deferred until after the completion of a very interesting ceremony when the officers and members of Cosmos Lodge No. 8, F. & A. M., presented to Cavite Lodge the Movable Jewels of a Masonic Lodge. This little ceremony was especially arranged by Wor. Bro. Fred M. Holmes, Worshipful Master of Cosmos Lodge, and, in turn, the following jewels of the Lodge were presented with suitable remarks by the following Brethren:

The Holy Bible, John Meyer; the Square, William Hubbard; the Compass, Frank Krueger; Stewards' Rods, J. W. Schilling; Junior Deacon's Rod, G. Kluge; Senior Deacon's Rod, L. Z. Burgess; Marshal's Baton, Walter P. Ganz; J. W. Gavel and Pillar, Charles E. Becker; S. W. Gavel and Pillar, William J. Odom; Master's Gavel and Pillar, Fred C. Gathercole.

This was followed with appropriate remarks by Worshipful Bro. Holmes. All the jewels with the exception of the Holy Bible were made by members of Cosmos Lodge.

The Lodge was then opened in due form, and the officers elected and appointed for the ensuing Masonic Year were duly installed by Right Worshipful Bro. Joseph H. Schmidt, Junior Grand Warden of the Grand Lodge of the Philippine Islands, assisted by Wor. Bro. Holmes as Master of Ceremonies, as follows: W. M., Chas. Andrew Thumser; S. W., Henry David Riley; J. W., A. Gunval Wagelie; Treasurer, Francis V. Guittard; Secretary, Rufus B. Alison, Jr.

After several interesting speeches, Wor. Bro. Lawrence H. Noble presented the retiring Master, Wor. Bro. John A. Cropper, with a Past Master's jewel.

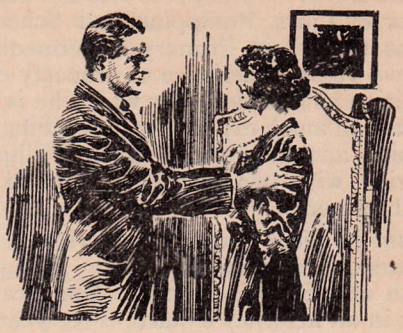
About fifty Brethren made the trip to Cavite, from Manila, by Naval Ferry, and, upon their arrival at the new temple, inspected the same with much interest, and were entertained before the meeting and after with excellent refreshments, in the newly opened restaurant on the ground floor of the building.

Seventeen Lodges in this Jurisdiction and eight Grand Jurisdictions in the United States were represented by the visiting Brethren.

Bro. William J. Odom, a member of Cosmos Lodge, who built the temple, should be indeed proud of a building which was erected in so short a time. In addition to a beautiful Lodge room and the usual preparation rooms, there are for the use of the Masonic Fraternity, over thirty bed-rooms, social hall, restaurant, etc. The Brethren of Cavite Lodge can be very proud of their achievement.

Solidaridad No. 23 Moves to Masonic Temple

Solidaridad Lodge No. 23 has taken up quarters in the Masonic Temple, Escolta, where it will hold its meetings in future. The date of the regular meeting has been changed from the third Saturday to the third Thursday of the month.



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" 'You may not know it, but I've been watching your work ever since the International Correspondence Schools wrote me that you had enrolled for a course of home study. Keep it up, young man, and you'll go far. I wish we had more men like you.'

"And to think, Mary, I owe it all to you! I might still be drudging along in the same old job at the same old salary if you hadn't urged me to send in that I. C. S. coupon!"

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☐ Gas Engine Operating	☐ Chemistry ☐ Pharmacy
☐ Civil Engineer	☐ Automobile Work
☐ Surveying and Mapping	☐ Airplane Engines
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☐ Steam Engineering ☐ Radio	☐ Mathematics

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Occupation.....

Unemployed Brethren Seeking Employment

Applicant No. 67.—Philippine Normal School graduate, and Bachelor of Laws, Philippine Law School. Six years' experience as teacher in Primary, Intermediate and High Schools. Two years' experience as property clerk. Would prefer a position as law clerk, for which he is best qualified, though he has had much experience in teaching mathematics and economics, and in property work. Filipino, 29 years of age, married, with two children. In good health. Not employed at present.

Applicant No. 68.—Secondary course, Liceo de Manila, and law course, Academia de Leyes. Speaks and writes both English and Spanish, typist. One year's experience as law clerk in an attorney's office, three years as auxiliary Justice of the Peace and acting Justice of the Peace, and one year as clerk in a railway transportation office. Filipino, 31 years of age, married, with four children. Employed at present, but at a salary insufficient for family needs.

Applicant No. 69.—Bachelor of Laws. Has had some clerical experience and as a teacher. Filipino, married, with one child. Not employed at present.

Applicant No. 70.—Filipino, age 37, and married. Experienced clerk and cashier for 16 years, unemployed since 1912 on account of reduction of office force. Last connected with insurance company as insurance agent. Desires position as cashier, clerk or in a semi-clerical job.

The "Little Masonic Library"

The Masonic Service Association, 815, 15th St., Washington, D.C., has just published a beautiful little set of twenty Masonic books, size 4½ by 6¼ inches, which contain a liberal Masonic education. Some of the titles are: Anderson's Constitutions; Landmarks; Masonic Jurisprudence; The Comacines; Modern Masonry; Morgan and Anti-Masonry; Mormonism and Masonry; York and Scottish Rites; Masonry and the Flag; Freemasonry in the Revolution; Great American Masons; The Great Light in Masonry; Degrees and Great Symbols; Ethics of Freemasonry; Meaning of Masonry; The Old Past Master; A Master's Wages; Masonic Poems; Masonry and Americanism.

The books average 120 pages each, are bound in cloth, handsomely stamped in gold, and printed on good paper from new clear type. The whole set costs only ten pesos ($5.00), parcels post being paid by the recipient. Care should be taken to state clearly when ordering that the books must be sent by parcels post, as the Masonic Service Association is accustomed to send them by express, which can not be done to the Philippines.

Some of the authors are: Albert Pike; Joseph Fort Newton; Dudley Wright; Roscoe Pound; Dr. John C. Palmer; S. H. Goodwin; W. Ravenscroft; Henry R. Evans; etc.

This is a splendid opportunity to obtain a fine little Masonic library at a wonderfully low price.

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Manila, Enero 28, 1925 (e.·. v.·.)

A la Gran Logia de M.·. L.·. y A.·. de las Islas Filipinas.

SALUD, FUERZA Y UNIÓN:—

Por conducto de nuestro digno Gran Maestre, el Ilustre Hermano Wenceslao Trinidad, tengo el honor de dirigir a Vdes., los Miembros Superiores de la Gran Logia, y a todos los Venerables Maestros y Queridos Hermanos Delegados en esta solemne ocasión para elegir los nuevos Dignatarios que han de dirigir a esta nuestra Gran Institución durante el ejercicio del presente año 1925, con el objeto de asegurarles acerca de mi fidelidad y obediencia, leal y sincera a este nuestra Gran Logia, que considero ser la única poseedora de la Jurisdicción Masónica legalmente reconocida por más de setenta Orientes, también legítimos, profesión de fé que tengo demostrada durante veintitrés años de mi vida masónica, no obstante las asechanzas e invitaciones cariñosas que se me han hecho por instituciones irregulares, que son inherentes dentro del estado caótico en que se encuentra nuestra Querida Madre Patria Filipinas.

Llevo cincuenta y dos años interviniendo en nuestras cuestiones nacionales, presenciando ya como testigo, ya como actor, los más grandes cambios que viene sufriendo Filipinas, y por esta razón no me ha llamado la atención que la Masonería sufriera también estos lamentables incidentes de la actualidad, puesto que viviendo y funcionando dentro de Filipinas tenía que padecer los mismos enbates que las demás Instituciones y condiciones vitales del país, han padecido.

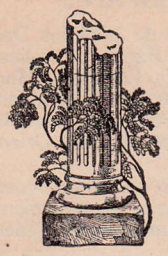
En la vida social de Filipinas es irremediable el contacto con independistas y anti-independistas; con protestantes y romanistas; y consiguientemente también con masones regulares y masones irregulares. En el caso, por ejemplo, mío, de ser el Secretario del Club de Mártires de Tondo, fundado por la Logia Sinukuan No. 16 que se fusionó con las Logias americanas en el año 1917, me ví obligado a tener contacto con masones irregulares en las fiestas celebradas en Diciembre del año 1924, en honor del Dr. Rizal y compañeros Mártires y Héroes, pero no en sus ceremonias masónicas verificadas en otras partes, sino solamente para leer en la tribuna del Club de Mártires el Último Adiós del Dr. Rizal, dirigiéndome en mi lectura al pueblo filipino que me oía, no como Masón, sino como un filipino amante de los protomártires de Filipinas. No creo que este acto mío puede ser considerado como ilegal por nuestros Estatutos que permiten a sus Miembros de diferentes nacionalidades amar a su país y a las glorias de su país.

Al hacer esta profesión de fidelidad y obediencia a nuestra Venerabílisima Gran Logia, es mi objeto aclarar mi conducta masónica y nacionalista amante de esta Gran Asamblea de Hermanos regulares, pues teniendo una Gran Logia propia e independiente en la que libremente ejerce todos los derechos masónicos, considero un acto irracional y contrario al sentido cumún el abandonar una casa ya bien hecha para pasar a otra desconocida. Deseo también expresar que hago esta profesión de fidelidad y obediencia sin interés alguno de cualquier recompensa, sino en cumplimiento de mi honrada conciencia y de mi perfecto sentido de responsabilidad.

Por último, dados mis setenta y siete años de edad y al haber cogido los tiempos más duros de nuestro país, trabajando por nuestro bienestar, desde la edad de dieciocho años hasta hoy, no será extraño para nadie que no puedo ya resistir físicamente a los trabajos masónicos, sirviendo lo dicho como excusa legítima de mis ausencias.

Fraternalmente,

(Fdo.) FELIPE BUENCAMINO, Padre.



Life's brief moments, swiftly flying,
Speed us near and nearer Death;
Earth and time are quickly dying,
Passing like a vapor breath.

Bro. Isabelo Hermogenes.
Member of Nueva Ecija No. 73.
(Originally Sinukuan No. 16.)
Died January 6, 1925, at Cabanatuan, N. E.
Buried January 6 at Cabanatuan, under the auspices of Nueva Ecija No. 73.

Bro. Mariano V. García.
Member of Minerva Lodge No. 41.
Died January 9, 1925, in Manila.
Buried in Bigaa, Bulacan, January 18, Masonic funeral services being held by Minerva Lodge, in the Temple of Liwayway Lodge No. 81.

Bro. José C. Juarez.
Member of Kanlaon Lodge No. 64.
Died January 11, 1925.
Masonic interment held January 17.

Bro. Saturnino Mañalac.
A Fellowcraft of Isabela Lodge No. 60.
Died January 17, 1925.

Bro. Antonio Buenaventura.
Member of Mayon Lodge No. 61.
Died January 13, at Cabanatuan, Nueva Ecija.
Funeral services under the auspices of Cabanatuan Lodge No. 53.

In all God's Diadem
No star shines brighter than the kingly man
Who nobly earns whatever crown he wears,
Who grandly conquers, or as grandly dies,
And the white banner of his manhood bears,
Through all the years, uplifted to the skies.

Fraternal Luncheon

January 31, at the home of Bro. Tirso Coronel, Iba, Zambales, a fraternal luncheon was given by local Brethren in honor of Bro. Manuel S. Manongdo of Bagumbayan Lodge No. 4. Bro. Manongdo is the Division Academic Supervisor for the Province of Zambales, and is leaving for a four months' vacation in Baguio.

Notes from Mt. Kaladias No. 91

December 31, 1924, a special team conferred the Sublime Degree of Master Mason on Bro. Esteban L. José, Principal of the High School at Larena, Sub-province of Siquijor.

Bro. Clyde V. Powers, then Senior Warden of the Lodge, occupied the East and gave the lecture; Wor. Frederick G. Roth, then Master of Abra Lodge No. 86, gave the Charge; and Wor. Bro. Gregorio Almazan, then Master of No. 91, congratulated the newly raised Brother.

MELBA
GUESSING CONTEST

The Melba Guessing Contest closed on October 31st, 1924. Since that date until this time our office has been busy correcting the lists submitted in that Contest.

We have employed extra help for the purpose of speeding up this work, and we are doing everything we can to finish the revisions of the lists of words submitted so as to make it possible to select the winners of that Contest.

We realize that many contestants are anxious to have the winners announced, and we are publishing this statement to advise each and every one of those who submitted lists that we are really more anxious to complete this work and announce the winners than they are.

When one considers that 5,827 lists must be carefully gone over, and when one considers that some of these lists contained thousands of words, it will be better understood why it has been such a task, and why it has taken such a long time to correct these papers.

This statement is being made in the newspapers as it would take too long to write each contestant a personal letter explaining this apparent delay.

Melba Manufacturing Co.

By C. W. Rosenstock
Philippine Representative
639 Rizal Avenue, Manila

The Benefits for the Masonic Hospital for Crippled Children

Before appreciative audiences, Mrs. W. J. Williams gave, on January 30th and 31st, a dancing recital at the Grand Opera House for the benefit of the Masonic Hospital for Crippled Children. We had the good fortune of being present and are really at a loss where to begin with the praise. The beauty and grace of the youthful dancers, admirably trained by Mrs. Williams; the beautiful costumes; the perfection with which the entire performance was arranged and functioned, without the least slip or intermission, one number following the other with almost vertiginous rapidity: all spoke of the most painstaking care and preparation and of a devotion to the cause of charity that know not fatigue and spared no expense.

It was a pleasure to see a bevy of such merry and beautiful young dancers in whom agility and physical perfection had been brought to the highest point by expert training, exhibit their skill through many fatiguing numbers for the benefit of children to whom Nature had been less kind.

Mrs. Williams, the children, and all others who had a part in the splendid functions arranged for the benefit of the Masonic Hospital for Crippled Children deserve great credit and the thanks of the community in general and of Masonry in particular for their self-sacrificing labors on behalf of so deserving a charity. The satisfaction of noble work well performed will and must be their most beautiful reward!

Dapitan Lodge No. 21 Installs

Dapitan Lodge No. 21, F. & A. M., held a public installation of officers for 1925 on January 22 in the Masonic Temple, Escolta. The M. W. Grand Master, accompanied by other Grand Officers of the Grand Lodge of the Philippine Islands, made an official visitation on this occasion.

The following were installed officers of the Lodge for the ensuing Masonic year:

Wor. Bro. Tomás Valdez, Master; Bro. Macario M. Peralta, S. W.; Bro. Francisco G. Gaddi, J. W.; Bro. Manuel Go Siong Lim, Treasurer; Bro. Francisco J. Olizon, Secretary (reelected); Bro. Vicente Lozano, Chaplain; Bro. Young Kong Low, Marshal; Bro. Jorge Paramio, S. D.; Bro. Mauro de G. Rodriguez, J. D.; Bro. Manuel A. Guieb, S. S.; Bro. Moisés C. Nicomedes, J. S.; Bro. Enrique Hernandez, Organist; and Bro. Petronilo Salazar, Tyler.

Wor. Bro. Adriano R. Rivera, Past Master of High-Twelve Lodge No. 82, acted as installing officer assisted by Bro. Aurelio D. Rosario who acted as master of ceremonies.

Short speeches were made by the incoming Master and the M. W. Grand Master.

After the ceremonies refreshments were served and dancing was enjoyed.

There were about six hundred people in attendance.

TEXTO DEL PACTO CONCLUIDO POR LAS DOS POTENCIAS MASÓNICAS DE ESPAÑA

Reunidos en Bruselas el día 26 de Septiembre de 1924 los Delegados del Gran Oriente Español, Hmnos. Augusto Barcia y Trelies y Manuel Portela Valladares, y los de la Gran Logia Española, Hnos. Francisco Esteva, Louis Gertsch y Rodolfo de Micheli, para establecer un tratado de inteligencia y amistad entre ambas Potencias, acuerdan las siguientes bases, previa la declaración que hace el Gran Oriente Español y que va a continuación:

"El Gran Oriente Español quedó reconstituído en forma federal sobre la base de Grandes Logias Regionales Simbólicas, y estableciendo como Suprema Autoridad del Gran Oriente, el 'Gran Consejo Federal Simbólico' el día 30 de Octubre de 1923."

Base 1.a:—Se establecerá entre ambas Potencias el cambio de Garantes de Amistad.

Base 2.a:—Todo el territorio español será común para la jurisdicción de ambas Potencias.

Base 3.a:—Quedan recíprocamente aceptadas la Constitución de las dos Potencias, coexistiendo las Grandes Logias Regionales de entrambas presididas por Diputados-Grandes-Maestros.

Base 4.a:—Subsisten las dos Potencias con un solo Gran Maestro cada una.

Base 5.a:—Se comprometen recíprocamente a no reconocer ninguna otra Potencia simbólica nacional ni extranjera dentro del territorio de su Jurisdicción.

Base 6.a:—Queda limitada la Jurisdicción masónica española a su territorio político, dependencias y protectorado. Las diferencias existentes entre el Gran Oriente Español y las Grandes Logias de Filipinas y Puerto Rico serán resueltas privada y amigablemente y caso de srgir diferencias, serán éstas sometidas al arbitraje de la Asociación Masónica Internacional.

Base 7.a:—Entre ambas Potencias se establecerá el intercambio de visitadores.

Base 8.a:—Se establecerá el oportuno acuerdo para llegar a la uniformidad de derechos y todos los requisitos de iniciación.

Base 9.a:—Ninguna de ambas Potencias contractantes admitirá en su seno organismos de la otra, sin el previo consentimiento de ella.

En los VVall.·. de Bruselas, a 26 de Septiembre de 1924 (e.·. v.·.).

Siguen las firmas:

F. Esteva,
Delegado de la G.·. L.·. E.·.

Augusto Barcia,
Delegado del G.·. O.·. E.·.

L. Gertsch,
Delegado de la G.·. L.·. E.·.

Manuel Portela,
Delegado del G.·. O.·. E.·.

Rodolfo de Micheli,
Delegado de la G.·. L.·. E.·.

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Installation of Officers of Muog Lodge No. 89

The installation of elected and appointed officers for the Masonic Year 1925 of Muog Lodge No. 89 was held on January 19, 1925, at the Lodge Hall in Parañaque, Rizal. The installation was held privately. Muog Lodge No. 89 was honored by the presence of many Brethren from the Lodges of nearby towns and those of Manila. The Junior Grand Warden, Rt. Worshipful Brother Joseph H. Schmidt, acted as the Installing Officer, and the Grand Lecturer, Very Worshipful Brother Felipe Tempongko, acted as Master of Ceremonies. After all the officers were installed, Brother Tempongko addressed the Brethren and presented the past master's jewel to Past Master Worshipful Brother Sabas de Guzman of Muog Lodge. Past Master Guzman delivered a stirring address thanking the Brethren for the honor.

The newly installed Master Fausto Fronda acted as Toastmaster and presented the following Masters of the different Lodges to deliver some remarks to the Brethren present: Worshipful Brother Antonio Gonzales, Past Master of Luz Oceanica Lodge, Worshipful Brother Higino de Guía, Past Master of Pintong Bato Lodge, Rt. Worshipful Brother Joseph H. Schmidt, Junior Grand Warden and Past Master of Cosmos Lodge. After the above, Worshipful Master Fausto Fronda requested the Most Worshipful Grand Master Wenceslao Trinidad to deliver an address. His address was about the importance of the hospital for Crippled Children and also the importance of the Masonic Club which is in Plaridel Temple, especially to the Brethren of the provinces who come to Manila and stay for a short time.

The Brethren of Muog Lodge No. 89 extend their thanks to the Brethren of other Lodges who were good enough to attend the installation of 1925 officers of Muog Lodge No. 89.

Visitación Oficial de la Logia Malolos No. 46

El 17 de Enero de 1925, el Ilustre Hmno. C. W. Rosenstock, Gran Maestre Delegado, representando al Muy Il. Gran Maestre W. Trinidad, visitó oficialmente a la Logia Malolos No. 46, de Malolos, Bulacan, asistiendo a la instalación de dignidades de la misma. Entre los acompañantes del Il. Gran Maestre Delegado se hallaban los Muy Ilustres ex-Grandes Maestres Geo. R. Harvey y Quintín Paredes, el venerable maestro de la Logia Corregidor No. 3, Hmno H. R. Bordner; el Hmno. Juan Atayde, ex-venerable maestro de la Logia Minerva No. 41, y el Hmno. Ramón Mendoza, ex-venerable maestro de la Logia Batong-Buhay No. 27.

Los dignatarios y oficiales de la Logia Malolos No. 46 fueron solemnemente instalados, actuando de instalador el M. I. Hmno. Quintín Paredes y de maestro de ceremonias el Ven. Hmno. Ramón Mendoza.

El Hmno. Escolástico Gatmaitan, ex-venerable de la Logia Malolos, presentó la medalla de ex-venerable al presidente saliente del Taller, Ven. Hmno. Dionisio M. Dimagiba, con palabras elocuentes y sentidas.

Se pronunciaron varios discursos interesantes y las ceremonias fueron seguidas de un baile.

Una de las notas salientes de la noche fué la asistencia de casi el noventa por ciento de los miembros de la Logia, ansiosos todos de presenciar la instalación de su nuevo venerable maestro, Hmno. Amado V. Aldaba, y demás dignatarios y oficiales.

La Logia Solidaridad No. 23 Cambia de Templo

La Logia Solidaridad No. 23 se ha trasladado al Templo Masónico, Escolta, donde desde ahora en adelante celebrará sus tenidas ordinarias el tercer Jueves del mes.

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Labong No. 59 Installs

On the occasion of the public installation of officers of Labong Lodge No. 59, M. W. Bro. Wenceslao Trinidad, Grand Master of Masons of the Philippine Islands, accompanied by about thirty officers and members of the Grand Lodge, made an official visit to Labong Lodge in Malabon, Rizal, on the night of January 24, 1925.

Wor. Bro. Julian Sogueco, retiring Master, gave the address of welcome to the M. W. Grand Master and Officers of the Grand Lodge.

M. W. Bro. Quintin Paredes, Past Grand Master, assisted by Wor. Bro. Antonio Gonzales, Past Master of Luz Oceanica Lodge No. 85, were designated as installing officer and master of ceremonies, respectively.

Wor. Bro. Irineo de Vega, Master elect, delivered a brilliant speech.

M. W. Bro. Wenceslao Trinidad, Grand Master, made the presentation of the Past Master's Jewel to Wor. Bro. Julian Sogueco, who in a short address expressed his thanks to the Grand Master and to the members of Labong Lodge No. 59.

The installation ceremony was closed by the highly instructive and impressive speech of the Grand Master, relative to the important tenets of Masonry.

A banquet and a ball were given by the members of the Lodge, in honor of the visiting Brethren.

Kasilawan Lodge No. 77 Installs

On the evening of January 20, the officers of Kasilawan Lodge No. 77 for the year 1925 were duly installed by Rt. Wor. Bro. J. H. Schmidt, Junior Grand Warden and Past Master of Cosmos Lodge No. 8, as installing officer, and Wor. Bro. Miguel Bonifacio, Past Master of Zapote Lodge No. 29, as master of ceremonies. The officers installed were: Master, Manuel M. Agbulos; S. W., Catalino Tinio; J.W., Braulio M. Espino; Treasurer, Wenceslao Fajardo; Secretary, José J. Vergara; Chaplain, Juan R. Avelino; Marshal, Fermin García; S. D., José J. Guzman; J. D., Enrique Pelegrin; S. S., Norberto Opeñano; J. S., Angel Troqued; Organist, Fidel Fernandez; and Tyler, Mariano I. Guzman. Speeches were delivered by Wor. Bro. Manuel M. Agbulos, Wor. Bro. Pedro V. Asunción, P. M., and Rt. Wor. Bro. J. H. Schmidt. M. W. Bro. Wenceslao Trinidad, Grand Master, was also present on an unofficial visit, and spoke on the principles of Freemasonry and the aims of this Institution. The Past Master's jewel was presented in a splendid manner by Bro. Joaquin Lectura to Wor. Bro. Pedro V. Asunción, the retiring Master. About one hundred attended the affair and it was a pronounced success. Refreshments were served after work.

SMOKE MILEGUAS CIGARETTES

Noche de Gala en la Logia Pilar No. 15

La Logia Pilar No. 15 tuvo una noche de gala el 16 de Enero de 1925, cuando fueron instalados los dignatarios para el año masónico en curso y se recibió al mismo tiempo la visita oficial de la Gran Logia. Estas solemnidades fueron presenciadas por la multitud más numerosa que jamás se haya aglomerado en el templo de la Logia en Imus. El libro de presencia demuestra que hubo representantes de todas las Logias de la provincia de Cavite, y además de los dignatarios de la Gran Logia hubo visitadores de Logias radicadas en Manila, Rizal, Bulacan, Tayabas, Cebu, Leyte y Guam y unos pocos de jurisdicciones del extranjero. La instalación se verificó en tenida blanca, habiéndose invitado a personas de viso de Imus y pueblos vecinos. Una nota interesante fué la presencia de más miembros del bello sexo que del fuerte.

Se pronunciaron discursos por el venerable maestro reelegido, Ven. Hmno. Faustino Mañago, por el Ven. Hmno. Emiliano T. Tirona, ex-venerable de la Logia Magdalo No. 31, el Ilustre Hmno. Francisco A. Delgado, Primer Gran Vigilante, el Muy Venerable Hmno. Teodoro M. Kalaw, ex-Segundo Gran Vigilante y Gran Orador presente, el Hmno. George A. Malcolm, de la Logia Concord No. 30, Concord, Michigan, y el Gran Maestre, Muy Il. Hmno. Wenceslao Trinidad. La Sra. Doña Emilia S. Cavan cantó dos hermosísimos cantos. El Ilustre Hmno. Francisco A. Delgado hizo las veces de instalador y el Muy Venerable Hmno. Felipe Tempongco, Gran Instructor, las de maestro de ceremonias.

Después de ejecutado el programa se sirvieron refrescos y luego los presentes se dedicaron al baile a los sones de la música de la Bacoor Jazz Band y de la orquesta del crucero *Hurón* de la Armada americana. Con el permiso de las autoridades de la Flota Asiática, dicha orquesta dió también un concierto en frente del templo de la Logia en la tarde y tocaba varias veces durante las ceremonias y luego para el baile.

Agradable e Instructiva Visita

Los modestos pero siempre entusiastas Hermanos de la veterana Logia Mabini No. 39, de Aparri, Cagayan, el día 24 de Enero último, tuvieron el placer de verse visitados por el Obispo de la Iglesia Metodista Episcopal, Rev. C. B. Mitchell.

La recepción resultó sumamente afectuosa y conmovedora, especialmente por el instructivo y fraternal discurso, atentamente escuchado y visiblemente agradecido por todos los hermanos presentes, con que nos favoreció el ilustre visitante, el cual como puede observarse, no olvida en ocasión alguna su fervor masónico, exteriorizándolo en cuanto lo es posible u oportuno, su amor e interés a nuestra Augusta Institución.

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The Hymn of Hate

In the passion of armed conflict, bitter, unjust, and un-Christian sentiments are uttered of which, upon more serene reflection, he who enunciated them is ashamed and which he wishes he had never uttered. This was particularly true during the World War. One of the most eloquent illustrations of what we have said is the famous "Hymn of Hate" written by a German shortly after the beginning of the war and received with enthusiasm in Germany and widely circulated throughout the world, both in the original and in translation. We are told that the author himself said, upon learning the phenomenal success of his production, that he was sorry he had ever written it. We find on the shelves of our public libraries books which breathe such a spirit of hatred and are so unfair and untrue that we consider it high time they were eliminated. And even some of our Masonic journals and publications of the war period contain things that are a blot upon the fair name of Masonry. There are elements which would maintain the spirit of hatred engendered by the Great War and Masonry itself is not free from such. It therefore is encouraging to learn that three Lodges in France, the country that was one of the worst sufferers during the conflict of the nations, have made it of record that in their opinion it is useless and dangerous to maintin artificially the remembrance of the war and the feeling of hatred, and that efforts should be made to abolish all festivals serving that purpose, such as the one in honor of Joan of Arc, and replace them by a "Festival of Peace and Labor."

Masons have ever been ardent patriots; but hatred is a sentiment no good Mason will care to keep alive in his heart.

La Canción del Odio

En el calor de la lucha armada se dicen muchas cosas acerbas e injustas de las cuales el que las ha dicho queda sinceramente avergonzado al reflejar con más serenidad. Esto ocurrió a muchísimas personas durante la guerra mundial. Uno de los ejemplos más flagrantes de ello es la célebre "Canción del Odio" la cual, escrita por un alemán después de comenzada la guerra, fué recibida con entusiasmo en Alemania y circuló en profusión por todo el mundo, tanto en el texto original como traducida a otras lenguas. Nos dicen que el mismo autor, al enterarse del éxito fenomenal de su obra, dijo que estaba arrepentido de haber expresado sentimientos de odio tan desmedidos. En nuestras bibliotecas públicas hallamos aun libros inspirados por tanto odio y llenos de manifestaciones tan poco justas y cristianas que creemos que se les debe hacer desaparecer lo más antes posible. Y hasta algunos de nuestras revistas y publicaciones masónicas del período de la guerra contienen frases que denigran el buen nombre de la Masonería. Aún existen elementos deseosos de mantener el espíritu de odio despertado por la guerra mundial y la Masonería misma no está libre de los mismos. Con tanta más satisfacción nos enteramos, pues, de que tres Logias radicadas en Francia, el país que más ha sufrido en la conflagración pasada, han expresado su opinión de que es inútil y peligroso mantener artificialmente el recuerdo de la guerra y el sentimiento de odio y que se debe de procurar suprimir todas las fiestas con dicha tendencia y substituir en su lugar una fiesta general de la paz y del trabajo.

Los Masones siempre han sido y son patriotas acrisolados, pero el odio es un sentimiento que no cabe en el corazón del verdadero Masón.

Special at Memorial No. 90

A special meeting of Memorial Lodge No. 90 was held January 23, 1925, for the purpose of conferring the Sublime Degree of Master Mason upon Bro. Benito Cruz, a F. C. of this Lodge.

A special team was organized for the occasion, the work being done in English. The chairs were filled by the following Brethren: W. M., Wor. Bro. Marceliano Hidalgo, Master of Memorial Lodge No. 90; S. W., Wor. Bro. Ruperto D. Joson, Master of Nueva Ecija Lodge No. 73; J. W., Wor. Bro. Emilio Cabrera, P. M. and Secretary of Nueva Ecija Lodge No. 73 and Inspector of the 9th Masonic District of the Philippine Islands; Treasurer, Bro. Basilio V. Castro, S. W. elect of Memorial Lodge No. 90; Secretary, Bro. Apolonio V. Zabat, Secretary of Memorial Lodge No. 90; S. D., Bro. Eugenio Ramos, Master of Ceremonies of Memorial Lodge No. 90; J. W., Bro. José Nilo (90); S. S., Bro. Fruto García, S. D. of Nueva Ecija Lodge No. 73; J. S., Bro. Felino Villasan, S. W. of Nueva Ecija Lodge No. 75.

The working tools were presented by Bro. Gerónimo Suva of Harvard Lodge, Cambridge, Massachusetts.

The charge was delivered by Wor. Bro. Emilio Cabrera, and the lecture was given by Bro. Fruto García.

Visitors from six Lodges of this Jurisdiction and one in the United States were present.

Our Leper Brother in San Lazaro

On a recent visit, we found our leper brother in San Lazaro comfortably installed in the fine tent which the kindness of his Brother Masons has provided for him. He was cheerful as usual and was just about to put the finishing touches to two models of schooners which a Brother Mason had asked him to make for his boys. Our Brother feels the call of the sea and longs for the day when the health authorities will give him his final clearance. May it come soon!

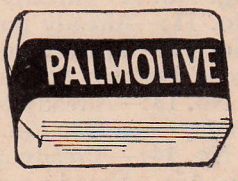
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Masones

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Major-General Leonard Wood.

Life (Entrance fee ₱500).—W. W. Larkin (6); Cosmos Lodge No. 8; Southern Cross Lodge No. 6; Mt. Arayat Lodge of Perfection; Manu Chapter Rose Croix; Confucius Council Knights Kadosh; Gautama Consistory; Lakandola Lodge of Perfection; Burgos Chapter Rose Croix; Malcampo Council Knights Kadosh; Rizal Consistory; Martin Lauritzen (8); Mount Lebanon Lodge No. 80; Manuel X. Burgos, Jr.

Sustaining (No entrance fee, annual dues ₱100 for five years).—Major General James H. McRae; F. E. Hedrick (1); Mrs. Frederic H. Stevens (6); Bagumbayan Lodge No. 4; Gonzalo C. Go Quiolay (93); Marciano Ong (93); Lim Su An (93); Cu Uy Gam (18); Far East Court No. 1, Order of the Amaranth; Joseph H. Schmidt (8); E. A. Perkins (6); Nilad Lodge No. 12; Teodoro M. Kalaw (12); Corregidor Lodge No. 3; Wenceslao Trinidad (35); Mariano Caraza Palacios (11); Batong-Buhay Lodge No. 27; Mayon Chapter No. 1, Order of the Eastern Star; Antonio Gonzales (86); Joseph P. Heilbronn (1); Luz Océanica Lodge No. 85; William J. Odom (8); Pío V. Corpus (13); Go Jocco (18); Iloilo Lodge No. 11; Ricardo Nolan (64); Kasilawan Lodge No. 77; Perla del Oriente Lodge No. 1034, S.C.; Service Lodge, U.D.; Mencius Lodge No. 93.

Regular(Entrance fee ₱10, dues ₱2 per annum).

Manila Lodge No. 1:—Already published (11). New: Edw. A. Schweisinger.

Corregidor Lodge No. 3:—Already published (11).

Bagumbayan Lodge No. 4:—Already published (10).

Island Lodge No. 5:—Already published (9). New: Frank A. La Crosse, Mrs. Frank A. La Crosse, George Wingate.

Southern Cross Lodge No. 6:—Already published (20). New: Elvezio Mini, George C. Dankworth.

Biak-na-Bato Lodge No. 7:—Already published (2). New: Paulino Perez, R. V. Ferrer.

Cosmos Lodge No. 8:—Already published (73). New: Sixto V. Orosa, Miguel T. Borja.

St. John's Lodge No. 9:—Already published (4).

Iloilo Lodge No. 11:—Already published (17).

Nilad Lodge No. 12:—Already published (3). New: Pablo Bersola, Doroteo Soriano.

Walana Lodge No. 13:—Already published (3). New: Lorenzo Torda, Chua Goc Pin.

Dalisay Lodge No. 14:—Already published (1).

Pilar Lodge No. 15:—Already published (1).

Sinukuan Lodge No. 16:—Already published (4). New: Jorge B. Vargas, Sinukuan Lodge, (The Lodge).

Bagong-Buhay Lodge No. 17:—Already published (5). New: Felix Carreon, Irineo Lustaña.

Araw Lodge No. 18:—Already published (18). New: Chua Lay.

Rizal Lodge No. 20:—Already published (1).

Dapitan Lodge No. 21:—Already published (2). New: Pedro Manajan, George A. Holt.

Rizal Lodge No. 22:—Already published (3). New: M. V. Arguelles.

Solidaridad Lodge No. 23:—Already published (1). New: Pedro Alvarez.

Banahaw Lodge No 24:—Joaquin B. Uy Chioloc.

Pinagsabitan Lodge No. 26:—Mariano M. Guilatco.

Batong-Buhay Lodge No. 27:—Already published (30).

Zapote Lodge No. 29:—Already published (1).

Mactan Lodge No. 30:—Already published (16). New: Loreto Maribao, Eufemio Alda, Valeriano Segura.

Martires del 96 Lodge No. 32:—Pablo A. Arceta, Pedro S. Montserrat.

Isarog Lodge No. 33:—Already published (4). New: Mariano Dy Liacco, R. A. Serranzana.

Lincoln Lodge No. 34:—Already published (1). New: C. V. Bias.

Batangas Lodge No. 35:—William G. Carter, Gerardo Aguado.

Bulusan Lodge No. 38:—Already published (8).

Mabini Lodge No. 39:—Already published (3).

Maguindanaw Lodge No. 40:—Already published (1).

Minerva Lodge No. 41:—Already published (3). New: Julian Samson.

Noli-Me-Tangere Lodge No. 42:—Already published (1). New: Marcelo Eugenio.

Mount Apo Lodge No. 45:—Already published (6).

Malolos Lodge No. 46:—Already published (1).

Pampanga Lodge No. 48:—Felix B. Bautista, Roberto Toledo Gil.

Mount Mainam Lodge No. 49:—Already published (1).

Cabanatuan Lodge No. 53:—Already published (1). New: Teodoro M. Navarro.

Makawiwili Lodge No. 55:—Already published (1). New: Torcuato F. Rivaledo.

Isla de Luzon Lodge No. 57:—Already published (1).

Labong Lodge No. 59:—Teodorico B. Bayas.

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Tupas Lodge No. 62:—Already published (7).
Angalo Lodge No. 63:—Already published (4). New: Simón A. Figuerras.
Kanlaon Lodge No. 64:—Already published (6).
Baguio Lodge No. 67:—William J. Wilson.
Primera Luz Filipina Lodge No. 69:—Already published (3).
Hamtik Lodge No. 76:—Already published (1).
Kasilawan Lodge No. 77:—Already published (6). New: Manuel M. Agbulos.
Acacia Lodge No. 78:—Already published (1).
Mount Lebanon Lodge No. 80:—Already published (5).
Liwayway Lodge No. 81:—(The Lodge).
Luz Oceanica Lodge No. 85*c*—Already published (1)
Hiram Lodge No. 88:—Already published (4).
Memorial Lodge No. 90:—Already published (1).
Mount Kaladias Lodge No. 91:—Already published (1).
Mencius Lodge No. 93:—Already published (15).
Benjamin Franklin Lodge No. 94:—Already published (6).
Service Lodge No. 95:—Already published (2).
Isagani Lodge No. 96:—Cipriano Masiclat.
Perla del Oriente Lodge No. 1034, S. C.—Already published (10). New: Glenn P. Gemmil, Edward Emberger, Guy M. Willey, Andrew Horn.
Foreign Jurisdictions:—Already published (12). New: H. C. Lightfoot, Walter E. McElveen.

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La Senda de la Masonería

No es fácil el viaje en la senda de la Masonería. Al contrario, el hombre necesita de mucho ánimo y valor para elegir un camino tan sembrado de abrojos y espinas y para no apartarse del mismo hasta el fin de la jornada. Para hacerlo, es preciso que pueda resistir a tentaciones poderosas y hacer sacrificios importantes. Debe circunscribir sus deseos y mantener sus pasiones dentro de justos límites para con toda la humanidad. Y esto no es fácil.

Hace muchos siglos que dijo Bhartri-Hari, el sabio indio:

> La beneficencia realizada en secreto, la cortesía exquisita para con el visitador, el silencio después de hacer un favor y la mención pública de un favor recibido, la modestia en la fortuna y la conversación sin el picante de la insolencia: ¿quién enseñó a los hombres buenos regla de vida tan difícil que observar como es el pisar el filo de una espada?

Sin embargo el Masón, al aproximarse al término de su viaje terrestre y echar una mirada retrospectiva, sentirá henchido su pecho por la satisfacción y felicidad y no envidiará a los millones que prefieren los caminos anchos, lisos y placenteros a la senda estrecha trazada por los compromisos del Masón. Y ¡con qué orgullo contempla el viejo Masón a los hombres leales que ha podido guiar y aconsejar en su viaje en aquella senda estrecha y a quienes ve avanzando hacia la meta con el valor y la constancia que distinguen al buen Masón!

Millones de hombres buenos han puesto el pie en la senda de la Masonería y muchísimos de ellos la han seguido con determinación sublime hasta el fin de su viaje terrestre; millones la están pisando hoy, y muchos millones la han de pisar hasta que se hayan cumplido los fines de nuestra Institución y se haya hallado la Palabra perdida.

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Masonry and Religion

La Masonería y la Religión

Extract from a Speech Delivered by Bro. Bishop C. B. Mitchell at Sinukuan Lodge No. 16

I sometimes hear Masons say "Masonry is a good enough religion for me." This statement is not only a misrepresentation of the Masonic order, but it also reflects upon the intelligence of the speaker. Anyone who makes such a remark reveals his ignorance of the true purpose of the Masonic order. Every intelligent Mason should know that Masonry does not attempt to take the place of a religion.

The great task of religion is to make bad men good. The Christian religion undertakes to make every man a new creature in Christ Jesus. It involves a new spiritual growth. Its field is all of humanity. Its messengers are to go out into all the world to preach the gospel to every creature. The invitation is extended to all classes. It sends forth its messengers to the high-ways and by-ways and undertakes to compel men to accept the gospel invitation. Religion has its appeal to young and old, rich and poor, educated and uneducated, male and female, bond and free, among all races and peoples.

Masonry undertakes no such mission. It does not undertake to make bad men good. It does undertake to make a good man a better man, but it will have nothing to do with a bad man. Each Mason is a picked man, gathered from among his fellowmen because of his high moral character and enviable standing in the community. The Order does not seek him and extend an invitation to him to become a member. He voluntarily knocks at the doors of the Lodge and comes of his own free-will and accord. Masonry does not solicit members. When a man voluntarily asks for membership in Masonry, he must have his application accompanied by his check for a goodly sum. Furthermore, when his application is received, a committee is appointed to investigate his history and character. Only after such investigation is he recommended to membership. Then follows the ballot in his case, and any one member of the Lodge can prevent his admittance. Thus it will appear that Masonry is exclusive, while religion is all inclusive. It certainly would be a very poor religion which made provision for the salvation of *men* only of a certain grade of intelligence, moral standing and financial ability, and yet made no provision for his mother, wife, sister or children. How any man can be satisfied with a religion that provides for his own salvation and very complacently allows his wife and other members of his family to go to perdition, is more than I can understand.

The real truth is that Masonry does not pretend to be a religion. It is a fraternal order teaching a great system of morals by symbolic methods, and binds congenial spirits together in a beautiful bond of brotherhood. It is in my judgment, next to the Church of God, the greatest human organization on the earth. To be a Mason in good standing is a badge of honor and well may any man aspire to be accounted a Free and Accepted Mason.

"One ship sails east and one sails west,
By the very same wind that blows;
'Tis the set of the sail and not the gale
That determines which way she goes.

"Like the waves of the sea are the waves of fate,
As we journey along through life;
'Tis the set of the soul that determines the goal,
And not the storms and the strife."

Más de una vez he oído a algún Masón decir "La Masonería es bastante religión para mí." Una declaración de esta clase no sólo tergiversa el carácter de la Institución masónica sino que habla mal de la inteligencia del declarante. Cualquiera persona que diga algo en este sentido demuestra su ignorancia del verdadero fin de la Masonería. Todo Masón inteligente debe saber que la Masonería no trata de servir de religión.

La gran labor de la religión consiste en mejorar a los malos. La religión cristiana trata de hacer de todo hombre un ser nuevo según la doctrina de Jesucristo. Envuelve un renacimiento espiritual. Su campo de acción es toda la humanidad. Sus misioneros van a todos los rincones del mundo para predicar el evangelio a todo ser humano y buscan nuevos adeptos por todas partes, porque la religión cristiana abre sus brazos a todos sin distinción de raza, nacionalidad ni clase: a jóvenes y viejos, ricos y pobres, ilustrados y analfabetos, hombres y mujeres, libres y esclavos.

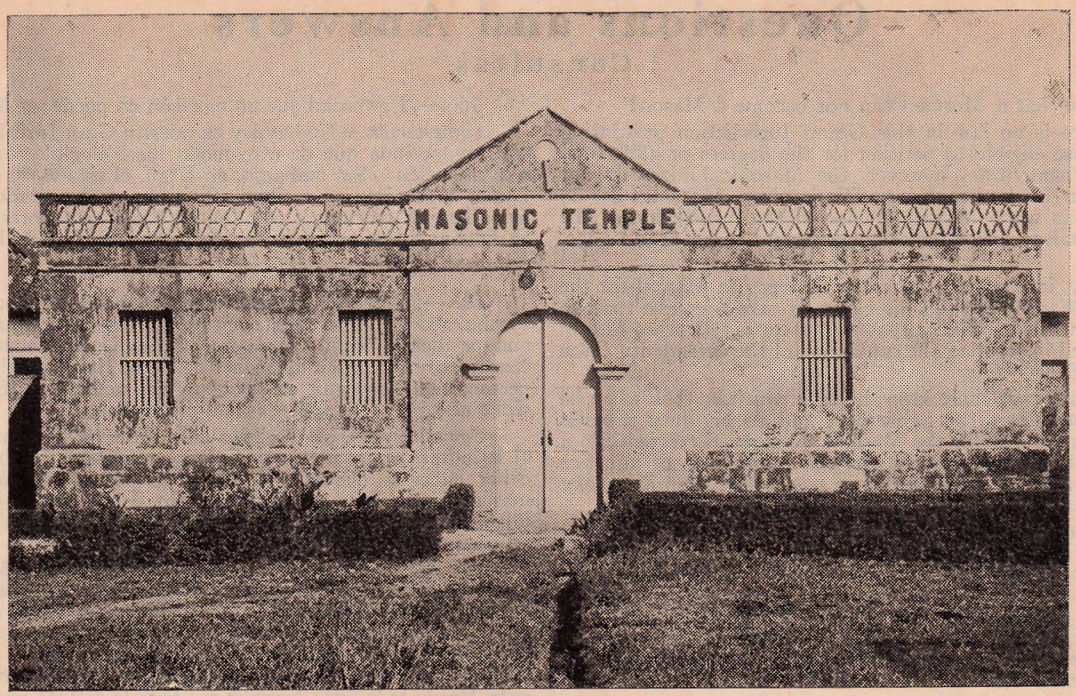
Es distinta la misión de la Masonería. No trata de hacer buenos a los malos. Procura mejorar al hombre bueno, pero no quiere tratar con el malo. El Masón es un hombre escogido de entre sus prójimos por su elevado carácter moral y su reputación envidiable en la comunidad. La Orden no le busca, invitándole a que se haga Masón. Debe llamar voluntariamente a la puerta de la Logia y venir por su propia y espontánea voluntad. La Masonería no busca miembros. Cuando un profano presenta su petición voluntaria de ser admitido, debe acompañar una cantidad importante. Es más, antes de votarse sobre su admisión, se nombra a una comisión para averiguar sus antecedentes personales, y sólo después de hecha la investigación se procede a la votación del caso, en la cual el voto de un solo miembro de la Logia basta para excluirle. Resulta, pues, que la Masonería es exclusiva mientras que la religión es completamente inclusiva. Sería mala religión la que salvara solamente a los hombres de cierto grado de inteligencia, moralidad y medios de fortuna, dejando de ocuparse de sus madres, esposas, hermanas o hijos. No comprendo que un hombre pueda estar satisfecho con una religión que sólo le brinde su propia salvación, dejando que su esposa y demás miembros de su familia vayan al infierno.

La verdad es que la Masonería no pretende ser religión. Es una sociedad fraternal que enseña un gran sistema de moralidad mediante el simbolismo y une a almas simpáticas con el hermoso vínculo de la fraternidad. Es, en mi opinión, después de la Iglesia de Dios, el organismo humano más hermoso del mundo. Ser Masón de verdad es una gran distinción y es justificada la ambición de cualquier hombre de ingresar en las filas de la Masonería.

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Home of Tayabas Lodge No. 43—*Templo de la Logia Tayabas No. 43*
Tayabas, Tayabas

This building, completed in 1856, when the town of Tayabas was the Provincial Capital, served during the time of the Spaniards as the provincial jail, and in it had been confined, from time to time, many prominent "Tayabenses" whom the Spanish Government considered as *personae non gratae.*

Thanks to the thrift of Wor. Bro. Teodorico Dolendo, Master of the Lodge during the year just previous to the acquisition of the building, in 1921, during the term of office of Wor. Bro. José Velez Martinez, the property was purchased from the Provincial Board of Tayabas by a committee appointed for the purpose, composed of Bros. Teodorico Dolendo, Vicente Ragudo and José Velez Martinez.

The building contains a Lodge Room, an office for the Secretary, one for the Treasurer, and three other rooms for billiards, bowling-alleys, etc.

In acquiring this edifice, Tayabas No. 43 not only provided a home for the Lodge but also preserved an historical monument.

Freemasonry is not a benefit society. This fact cannot be too strongly emphasized.—*Masonic Home Journal.*

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Este edificio, cuya construcción fué terminada en 1856 cuando el pueblo de Tayabas era cabecera de la provincia de igual nombre, sirvió de cárcel en tiempo de los españoles y en él fueron encarcelados en varias épocas, muchos tayabenses prominentes a quienes el gobierno español miraba con malos ojos.

Gracias a la previsión del Ven. Hmno. Teodorico Dolendo quien ejerció la veneratura de la Logia durante el año anterior a la adquisición del edificio, éste fué comprado a la junta provincial de Tayabas en 1921, durante la veneratura del Hmno. José Velez Martinez, por un comité nombrado para dicho fin e integrado por los Hmnos. Teodorico Dolendo, Vicente Ragudo y José Velez Martinez.

El edificio contiene un salón para tenidas, una oficina para el secretario, otra para el tesorero y tres otras habitaciones que sirven de salón de billar, galería de bolos, etc.

Al adquirir dicho edificio, la Logia Tayabas No. 43 no solamente adquirió un templo sino que también conservó un monumento histórico.

De la honra es breve atajo
El estudio que el cuerdo ama,
Porque al templo de la fama
Se entra por el del trabajo.
—*Tirso de Molina.*

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Questions and Answers

Consultas

166.—Is it true that a Mormon can not become a Mason?

Answer.—There is no law in this Grand Jurisdiction preventing a Mormon otherwise eligible to petition for the degrees or affiliation. In Utah, the Mormon State, however, the Masonic Lodges do not receive petitions for the degrees or for affiliation from Mormons nor do they allow Mormons made Masons outside of the jurisdiction of the Grand Lodge of Utah to visit Lodges holden under that Grand Lodge.

167.—Recently, in a criminal case, the attorney (a Mason) for the defendant (a non-Mason) advised his client to take a course that he knew to be liable to defeat the purposes of a certain Brother Mason personally interested in securing the conviction of the defendant. Was the attorney justified?

Answer.—An attorney must keep the oath which he took when he qualified for the practice of his profession, and do his duty towards his client. We must not allow the Masonic tie to be perverted into a bond authorizing dereliction of duty and the commission of injustice to favor a Brother Mason. We shall cite a recent case from Kentucky which is to the point:

A brother guarding a U. S. bonded warehouse was killed by a gang of whiskey thieves. Seven suspects were arrested and one or more confessed guilt. Another was alleged to have desired to make a confession, but his attorney would not permit him to do so. The attorney being a Master Mason was sought to be charged with un-Masonic conduct. Held, that the brother lawyer ought to be left free to make such defense as his conscience dictated, and that the Lodge had no right to undertake to influence or control the policy of the defense.

168.—What is the "Mystic Lodge?"

Answer.—The "Mystic Lodge" is an oblong box used at the dedication of Masonic halls, etc., and containing the Great and the Lesser Lights and the vessels with the elements of consecration.

169.—A member of my Lodge has had trouble with another and refuses to speak to him, notwithstanding my urgent request, as Master of the Lodge, that he drop his attitude. Is this Brother subject to charges for unmasonic conduct?

Answer.—Not according to the jurisprudence at our disposal. According to the Grand Lodge of California decisions (1884, pages 566, 738), refusing to speak to a brother is not a Masonic offence.

166.—¿Es verdad que un mormón no puede ser Masón?

Contestación.—No hay ley en nuestra Gran Jurisdicción que impida que un mormón que de otro modo fuese elegible solicitase los grados o la afiliación. Sin embargo, en Utah, el estado de los mormones, las Logias masónicas no reciben solicitudes de los grados ni de afiliación firmadas por mormones ni admiten como visitadores a mormones que se hayan hecho masón fuera de la jurisdicción de la Gran Logia de Utah.

167.—Hace poco, en una causa criminal, el abogado defensor, un Masón, aconsejó a su cliente, un profano, a que adoptara cierta actitud, aunque dicho abogado sabía muy bien que si el acusado seguía dicho consejo, se fracasarían los planes de cierto Hermano el cual tenía interés personal en conseguir la condena del acusado. ¿Estaba justificado dicho abogado al proceder como queda dicho?

Contestación.—Un abogado debe observar el juramento que prestó al habilitarse para el ejercicio de su profesión y debe cumplir con su deber hacia su cliente. No debemos permitir jamás que el vínculo masónico nos haga infringir nuestro deber jurado cometiendo actos injustos, aún cuando fuese en favor de un Hermano Masón. Citamos un caso reciente de Kentucky, el cual es pertinente:

Un Masón empleado como guardia de una bodega afianzada del Gobierno de los Estados Unidos fué muerto por una partida de ladrones de whiskey. Se detuvo a siete sospechosos y uno o más de ellos confesaron su culpa. Se dice que otro quiso también hacer una confesión, pero que su abogado no le permitió hacerlo. Siendo Masón dicho abogado, se trató de acusarle de conducta anti-masónica. SE RESOLVIÓ, *Que al abogado Masón se le debía permitir que haga la defensa que le dictara su conciencia y que la Logia no tenía derecho a inmiscuirse en el plan de la defensa.*

168.—¿Qué se entiende por "Logia mística"?

Contestación.—La "Logia mística" es una caja oblonga que se usa en las dedicaciones de templos masónicos, etc., y contiene las Luces mayor y menores y las vasijas con los elementos de consagración.

169.—Un miembro de mi Logia tiene un disgusto con otro y se niega a hablarle, no obstante haberle pedido yo, como venerable, que depusiese dicha actitud. ¿Se le puede acusar de conducta antimasónica?

Contestación.—De la jurisprudencia que hemos consultado resulta que no se le puede procesar al referido Hermano. Según las decisiones de la Gran Logia de California (1884, page 566, 738), el negarse a hablar a un Hermano no constituye delito masónico.

Bro. H. M. Burnham, Jr., Now in Detroit

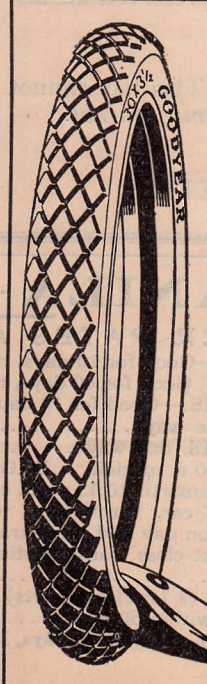
The many friends of Bro. H. M. Burnham, Jr., of Cosmos Lodge No. 8, will be pleased to learn that Bro. Burnham and his family arrived safely in Detroit, Mich., on December 23, last. They found helpful hands all along the way, particularly in San Francisco, where Bros. Wm. H. Taylor and Heman G. Squier, well known to Manila Masons, did their best to make them comfortable and assist them in the onward journey. The severe cold is very hard on our Brother, who is in poor health, and, though to a lesser extent, on his family. The eldest daughter and son have already secured positions. We wish them all the best of luck and success in the United States!

El Muy Il. Gran Maestre Visita Su Logia

El 10 de Enero de 1925 el Muy Il. Hmno. Wenceslao Trinidad hizo una visita a su Logia Madre, Batangas No. 35, para presenciar la instalación de sus nuevos oficiales.

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Personals

Personales

Sojourning Brethren.

Bro. and Dr. W. N. Lemmon and Mrs. Lemmon sailed for the United States on January 27.

Manila No. 1.—Letters have been received from the following Brethren: Samuel J. Bailey, San Francisco, California; John Willett Smith, Pettit Barracks, Mindanao; George R. Stewart, Malaybalay, Bukidnon, Mindanao; J. B. Greata, Springfield, Mass.; T. Phaon Moyer, Los Angeles, California; Brice E. Donnel, U. S. S. *Humphreys*, New York; Jesse H. Mael, Honolulu; Harrison O. Fletcher, Calapan, Mindoro; George R. Perry, Honolulu; Charles H. Loeber, Washington, D.C.; Carl C. Long, Los Angeles, California; Frank H. Zappala, Tustin, California; Charles J. Kindler, San Francisco; Andrew Duncan, Fort Preble, Maine; Floyd E. Galloway, Richmond, Va.

Bro. John C. Howe returned February 6 from a six months' vacation in the United States.

The Secretary has received a card from Brother Guy O. Fort announcing the arrival of a baby boy.

Bro. W. T. Giffith writes from Portland, Oregon, that he is in good health and doing well.

Bro. Boynton writes from Berkeley, California.

Bro. Guy Elsworth Carpenter writes from Chicago.

Bro. William J. Green is in Berkeley, California.

Bro. David H. Edwards is still in Howe, Indiana.

Bro. Frederick A. Ward writes from Corregidor.

Bro. James Scott writes that he is temporarily residing in San Antonio, Texas, but is going to travel around a bit and has arranged to have his mail forwarded from there.

Bro. William Barker writes us from Athens, Greece, and Bro. Chas. H. Stephan from Harbin, China.

Bro. C. N. Guertin has been seriously ill at St. Paul's Hospital but is now convalescent at his home on San Luis, Ermita.

Corregidor No. 3.—Bro. Hiram B. Atkins is practising dentistry in Hollywood, California.

Bro. Ernest J. Frei is studying in a Theological Seminary in Maryland.

Bagumbayan No. 4.—Bro. José A. de Castro is now a Benedict.

Bro. Delfin de la Paz has also recently taken unto himself a life partner.

Bro. Rufino Martinez has had a recent addition to his family in the way of a robust baby boy.

Bro. Antonio Viterbo has returned from the United States, where he completed his studies.

Bro. Ariston de Guzman has recovered from his illness and is now back at his office.

Wor. Bro. Luis R. Yangco spent the Christmas holidays in Manila.

Southern Cross No. 6.—Bro. Luther B. Bewley and family returned from the United States the latter part of January.

Bro. A. T. Hashim has returned from a business trip to Shanghai.

Cosmos No. 8.—Bro. William F. Daland's present address is P. O. Box 848, San Francisco, California.

Bro. Claude S. Morton has written from Quincy, Illinois.

Bro. Saul Romanoff is married and living at 533 West 151st St., New York City.

Dapitan No. 21.—Wor. Bro. Tomás Valdez, Master of our Lodge, was among those who passed the Bar examinations lately.

Bro. Meliton Samson is now a 14° Mason and a member of Lopez-Jaena Lodge of Perfection No. 2 of Iloilo.

The second degree of Masonry was conferred upon Bro. Leon Almeda on January 7th.

Brother and Mrs. Ang Kim Chuy are the proud parents of a healthy baby girl born recently.

Brother José Alindogan Yap was ill during the middle part of January.

Brother Basilio Sarmiento was granted a dimit at our last stated meeting.

Biak-na-Bato No. 7.—El actual Segundo Vigilante, Hmno. Román F. Tuazon, ha formado un *team* inglés cuyo primer trabajo será la imposición del 2.o grado al Hmno. Chattamal Teerthdas.

El Hmno. Fabian O. Bugarin ha sido agraciado con el nombramiento de capitán del cuerpo de aviadores del Ejército americano y está en la actualidad prestando servicios como tal en la provincia de Mindoro.

Los Venerables Hmnos. Felipe Tempongko y Salvador Barrios fueron, hace poco, nombrados concejales suplentes de la ciudad de Manila, habiéndose confiado al primero la presidencia del importante Comité de Hacienda y al segundo la del no menos importante Comité de Leyes de la Junta Municipal.

Se ha marchado a China el Hmno. Cham Ay Chia, conocido comerciante de esta plaza, para ver a su madre enferma. También se halla enferma la esposa del Hmno. Emilio Loanzon, y se da parte de que el Hmno. Juan de las Virges está enfermo en Sagay, Negros Occidental.

Maktan No. 30.—Las viudas y huérfanos de Hermanos idos residentes en los Valles de Cebú han recibido regalos de Pascua en metálico, como en los años anteriores, correspondiendo a cada viuda la cantidad de aproximadamente cuarenta pesos. En esta distribución verificada por la Logia Maktan se incluyó también a las familias dejadas por Hermanos que en vida formaban parte de otras Logias.

Isarog No. 33.—El Hmno. Zeferino Arroyo tuvo el dolor de perder su hija de 2 años y medio de edad, la cual falleció de meningitis el 23 de Enero y fué enterrada el día siguiente.

Marble No. 58.—El Hmno. Pedro Raqueño ha tenido la desgracia de perder a su primogénita que murió de convulsiones en la tarde del 31 de Diciembre.

Labong No. 59.—En el aniversario del fallecimiento del Ven. Hmno. Rufino Hernandez, el 1.o de Febrero, la viuda de dicho Hermano ofreció una cena espléndida en su casa en Navotas a los oficiales y algunos miembros de la Logia Labong No. 59, en la cual el Ven. Maestro Irineo de Vega dió una interesante e instructiva conferencia.

Isarog No. 33.—Bro. Zeferino Arroyo's two-and-a-half year old daughter died on January 23, the funeral being held on the 24th.

Charleston No. 44.—Letters have just been received from the fol-

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Kanlaon No. 64.—The wife of Bro. N. J. Salas has been ill and underwent an operation in the Mary Chiles Hospital, Manila. Bro. Salas was in Manila during her illness. Mrs. Salas is now recovering at her home in Cadiz, Occidental Negros.

Union No. 70.—Wor. Bro. Basilio S. Santiago has left for his new station, Vigan, Ilocos Sur.

Taga-Ilog No. 79.—Bro. David L. Guevara, Senior Warden of the Lodge, successfully passed the recent bar examinations.

High-Twelve No. 82.—Bro. Vicente P. Maddela, delegate of the junior and senior classes of the College of Education, National University, to the Ninth Y. M. C. A. Student Conference at Baguio, is to be congratulated on having obtained the first prize in an essay contest, "The Importance of the Y. M. C. A. National Conference." He was also the principal speaker for his college in an inter-collegiate debate with the College of Liberal Arts which took place on January 31.

Bro. A. Fernandez and Mrs. Fernandez are the proud parents of a baby boy.

The wife of Bro. Severino Karganilla has given birth to a baby. Both mother and child are doing well.

Bro. G. W. Lewis de Silva is on a business trip to the Visayan Islands.

Wor. Bro. Filomeno Galang, P.M., is confined to his bed with a slight illness.

Wor. Bro. Felipe Carbonilla attended the installation of officers of Batangas Lodge No. 35 on January 10.

Bro. H. Vila has gone to Aparri, Cagayan, as Income-tax Examiner of the Bureau of Internal Revenue.

Letters have been received from Bros. Eugenio de la Cruz and José B. Logan who recently went to the United States to specialize in forestry.

The sister-in-law of Bro. B. Gatchalian has just died.

Bro. G. W. Lewis de Silva left Manila on December 19, 1924, on a business trip to the Visayan Provinces and returned to Manila, January 23, 1925. While he was south Bro. Silva visited Makabugwas Lodge No. 47 of Tacloban, Leyte, and met many members of said Lodge in different towns such as in Tacloban, Dulog, San Joaquin, Burawin, Carigara, Calbayog and Catbalogan.

Bro. Silva also visited Ma-Bu-Ti Lodge No. 92 of Masbate and attended their practice meeting.

High-Twelve Lodge No. 82 wishes to extend through the CABLETOW their sincere thanks for the courtesy and hospitality extended Bro. Silva by the Brethren of the above two Lodges.

Bro. Filomeno Galang returned to Manila, January 30th, from Santa María, Ilocos Sur, where he spent a couple of days to recuperate.

Muog No. 89.—Bro. Arthur L. Addy was confined to his house at San Pedro Makati, due to sickness during the month of January, 1925. Many Brethren of Muog Lodge, including the Worshipful Master, visited him during his confinement. Brother Addy has recovered from his sickness and is now back at his office in the Philippine Medical Department.

Bro. Arthur B. Botkin, member of this Lodge, who returned to the United States last year, has remitted to the Secretary of Muog Lodge his dues for 1925. He informed the Brethren of Muog Lodge that he bought a house recently in San Francisco, California, and intends to live there permanently. Bro. Botkin is now stationed at Letterman General Hospital, Presidio of San Francisco, California.

Bro. James T. Lyons whose tour of service will soon expire in the Philippine Department, U.S.A., will leave for the United States on the next transport. Bro. Frank E. Hobbs and his wife with their child Doris will also be leaving on the same transport. Brothers Lyons and Hobbs will continue to be members of Muog Lodge even if they are in the United States

Bro. Mauricio B. Jaberina, a technical Sergeant of the Philippine Scouts, United States Army, is now temporarily detailed at Bataan to perform some topographical surveys.

Bro. Mariano R. Flores was recently promoted to the position of Accountant and Statistical Clerk of the Treasury Bureau to succeed Brother Pedro Lombos also of this Lodge who was transferred to the Bureau of Lands.

Ma-Bu-Ti No. 92.—Wor. Bro. Fernando Alvarez and Mrs. Alvarez gave a dance January 22 in their house in honor of Wor. Bro. Julian Ocampo, P.M., Isarog No. 33. Bro. Ocampo is one of the candidates for Senator in the Sixth Senatorial District comprising the Bicol Region.

Bro. José de Vera, of Bulusan No. 38, arrived here on the S.S. *Masbate* from Sorsogon on business. He has been the guest of Bro. R. C. Chaves and Mrs. Chaves for a couple of days.

Bro. Emigdio Borja of Bulusan No. 38 visited this place on the S. S. *San Nicolas* on his way to Catbalogan and Calbayog, Samar, on business.

Bro. Pedro S. Sales of our Lodge, who is temporarily designated District Veterinarian in Batangas, writes that he will perhaps be back at his former station, Bulan, Sorsogon, sometimes during February."

Kasilawan No. 77.—Bro. Mariano Agbulos recently exchanged his bachelor status for that of a benedict.

Bro. Mariano Banting is the father of a robust baby boy.

Bro. Ben. Montevilla was a recent visitor to Manila from his station at Limay, Bataan, where he is with the Cadwallader Gibson Lumber Co.

Bro. José J. Vergara, Public Welfare Commissioner's office, has been recommended for a fellowship in the Rockefeller Foundation.

Bro. Primo I. Guzman, who recently underwent an operation for tonsilitis, is back at his office again.

Notes from Charleston No. 44

During the year forty-two degrees were conferred—13 E. A., 15 F. C. and 14 M. M. The net gain in membership during the year was nine, making a total of 77 Master Masons carried on the Lodge rolls at the end of the year. The assessment for the Masonic Home, School and Dormitory Fund, amounting to ₱910.00 ($455), as well as all fees and dues to the Grand Lodge, were paid. In connection with the Masonic Home, School and Dormitory Fund, the Lodge stood seventh on the Roll of Honor of the Lodges paying their quotas on or before the date due. Additions were made to the Library, and ₱300.00 were appropriated for improvements to the building and grounds. At the close of the year the Lodge had approximately ₱3,000.00 in the bank.

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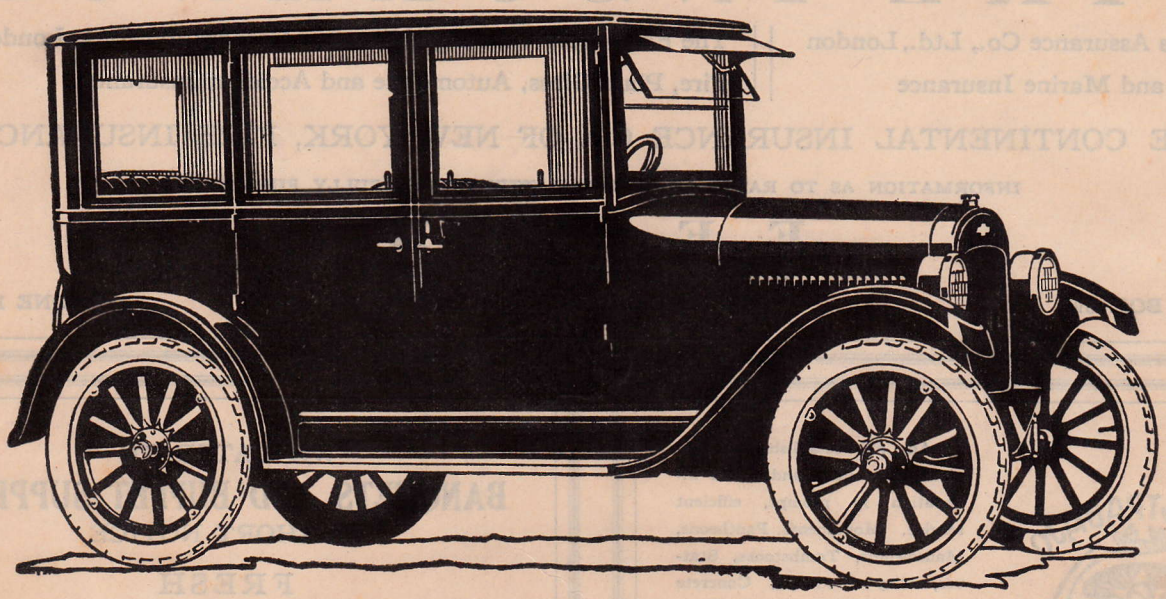
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