The Cable Tow

Vol. IV, No. 9 **Manila, P. I.** **Feb. 1, 1927**



OFFICIAL ORGAN

OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE PHILIPPINE ISLANDS

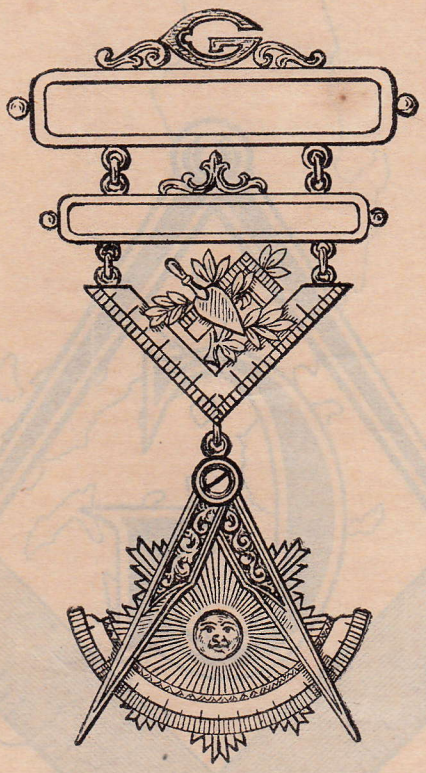
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THE CABLETOW

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Our New Grand Master

What has Most Wor. Bro. Joseph H. Schmidt done to deserve the high honor our Grand Lodge has conferred upon him? Ask Cosmos Lodge No. 8, ask the Masonic Home, ask the Masonic Club and Plaridel Temple, ask the Masonic Hospital for Crippled Children, ask the audiences that have listened to his fine lectures on the Masonic Presidents of the United States, the Famous Filipino Masons, and Rizal's Travels, ask his predecessor in office, ask the many Masonic movements he has aided and supported and the many distressed Brethren in whose cases he has taken an active interest, and they will tell you of his great devotion to the cause of Masonry and his willing and efficient service to his Brother Masons.

Do we need to say anything further?

More glory and power to our Most Wor. Brother! May his term as Grand Master be a banner year for the M. W. Grand Lodge of the Philippine Islands!—*L. F.*

Editorials to be Initialled

It has on several occasions been suggested to the associate editor of this paper who has been writing practically all the editorials that have appeared in our columns since our first number came out nearly four years ago, that he initial his articles. This he has steadfastly refused to do, citing in support of his attitude these lines of Oliver Wendell Holmes:

> Must every coral-insect leave his sign
> On each poor grain he lent to build the reef,
> As Babel's builders stamped their sunburnt clay,
> Or deem his patient service all in vain?

However, the argument that not only praise and credit, but adverse criticism and responsibility may attach to an article, has caused the associate editor to desist from his objection and the editors of the CABLETOW are agreed that henceforth editorials will bear the initial of the writer, whoever he may be.—*L. F.*

Books for the Santol Tuberculosis Sanitarium

We are in receipt of an appeal for books and other reading matter for the patients of the Santol Tuberculosis Sanitarium to which we desire to invite the attention of our readers. The patients of that institution have expressed a desire for reading matter in English and the native tongues. Time is hanging heavy on their hands. The staff of the Sanatorium knows that "many of the symptoms of tuberculous patients, such as fever, cough, the sense of fatigue, irritability and fear, the impulse to depression and

Nuestro Nuevo Gran Maestre

¿Qué ha hecho el Muy Il. Hmno. Joseph H. Schmidt para merecer el alto honor que le ha conferido nuestra Gran Logia? Preguntad a la Logia Cosmos No. 8, al Asilo Masónico, al Club Masónico, al Templo Plaridel, al Hospital Masónico para Niños Lisiados, a las audiencias que han escuchado sus admirables conferencias sobre los Presidentes de los Estados Unidos que fueron Masones, los Celebres Filipinos que lo fueron, y los Viajes de Rizal; preguntad a su antecesor en la Gran Maestría, a las muchas actividades masónicas que ha ayudado y fomentado y a los numerosos Hermanos necesitados que ha socorrido, y os hablarán de su gran devoción a la causa de la Masonería y de los servicios activos y eficientes que ha prestado a sus Hermanos Masones.

¿Es necesario que digamos más?

Deseamos a nuestro Muy Ilustre Hmno. Schmidt todo género de éxitos y prosperidades y esperamos que el record de su administración formará una página de oro en la historia de la Gran Logia de las Islas Filipinas.—*L. F.*

Pondremos Iniciales

Nuestro redactor auxiliar, quien ha escrito casi todos los artículos de fondo de esta revista desde su fundación hace casi cuatro años, ha rechazado más de una vez la sugestión que se le hizo de que pusiera sus iniciales en cada artículo suyo que se publicase en nuestras columnas. Sin embargo, el argumento de que debe tener en cuenta que cada artículo puede valerle no solamente elogios, sino también críticas, ha convencido a nuestro redactor auxiliar de la conveniencia de firmar los productos de su pluma y desde hoy en adelante se colocarán las iniciales del autor en todos los artículos de fondo que se inserten en estas columnas.—*L. F.*

Libros y Periódicos para los Tuberculosos

Los pacientes del Sanatorio para Tuberculosos en Santol acaban de expresar el deseo de tener libros, revistas y periódicos en inglés, castellano, tagalog, ilocano o bisaya, porque no saben qué hacer durante las largas horas del día en que se hallan postrados en cama o sentados en sillas en el sanatorio. Los médicos y enfermeras saben que "muchos de los síntomas de los tuberculosos, como lo son la fiebre, la tos, la fatiga, la irritabilidad y el miedo, la depresión del ánimo y la tendencia de criticar todo, pueden hacerse desaparecer rápidamente en una gran parte de los pacientes mediante trabajo metódico de carácter vocacional, educativo o recreativo." En otras palabras, la lectura amena e instructiva serviría para hacerles olvidar su enfermedad y para ayudar a curarlos.

the tendency to find fault with everything may be rapidly overcome in a great proportion of the patients by systematic work, occupational, educational and recreational, or otherwise." Good reading matter, in other words would take their minds off their trouble and entertain and help to cure them. Anything that you may have in the line of reading matter, including daily and weekly newspapers and magazines, you may send to the office of the P. I. Antituberculosis Society (Ave. Rizal and Tayuman) or have the office send for it by writing or telephoning to it (Phone 25756).—*L. F.*

Independence

Independence is one thing that our average daily newspaper does not have. In the first place it must strive to please its readers and refrain from telling them things unpleasant to them. In the second place it has to please its advertisers. The editors of many a daily paper have all at one time or the other felt it their duty to expose abuses and call attention to encroachments upon the rights of the citizens; but the fear to displease some of their big advertisers whose interests or feelings they might hurt and whose advertisements they might lose in consequence, prevents them from following the dictates of their conscience as freely and fully as they might.

We would far prefer publishing a paper without any advertisements to one with advertisements; but the Grand Lodge cannot afford to offer what it is now offering to its membership without having advertisements to help with the expense. Our readers must certainly have noticed that the CABLETOW has a class of advertisers that cannot and will not impose their will upon its editors or try to influence its policy. If any of them did, our paper would simply thank them for their patronage up to date and try to get along without it in the future.

Then again, our paper will not take certain classes of advertisements by taking which it might improve its financial condition quite substantially but which it does not consider the right kind of ads for a Masonic paper.

The consequence is that the field to which we can look for advertisements is a limited one and our business manager does not find it an easy task to keep the paper filled with ads. If any of our Brethren can in any way assist him, our paper, and our Grand Lodge by giving us advertisements or procuring them for us, or making our advertisers see that they are getting their money's worth, such assistance will be gratefully received and highly appreciated.

It is our intention to continue to be independent, though poor, and we hope our Brethren will help us to do so.—*L. F.*

Clean Living

One thing Masonry has always insisted upon in its devotees is clean living. Any Mason, be he ever so learned in the lore of the Craft, active in Lodge or zealous in works of beneficence, who leads an immoral life, is not a fit man to wear the lambskin and bear the proud name of Freemason. We can afford to overlook irregularity in attendance, a deficient knowledge respecting the symbolism and history of our Institution, or lack of polish and intellectuality in our members; but we can not and must not tolerate any conduct on their part which would bring shame upon our ancient Fraternity. There is a tendency, however, to ignore such derelictions in individuals who have the advantages of high social rank or wealth, and that tendency is noticeable even among Masons, though not by far to the same extent as in society in general. The good Mason will not allow a member occupying a high station in life to escape with impunity while the full weight of the law is applied to the humbler Brother guilty of the same offence.

Si tenéis libros, *magazines* o periódicos, de que no tenéis más necesidad, podréis hacer un gran favor a los pobres tuberculosos enviándolos a la oficina de la Sociedad Antituberculosa de las Islas Filipinas (Ave. Rizal y Tayuman) o avisando a dicha oficina (Tel. 25756) a fin de que pueda mandar recogerlos.—*L. F.*

La Independencia

La independencia es una cosa que no posee la mayoría de nuestros diarios. En primer lugar se ven en la necesidad de complacer a sus lectores, absteniéndose de decir cosas que puedan ser desagradables a los mismos. En segundo lugar están obligados a hacer el gusto de sus anunciadores. No hay redactor de diario que no haya alguna vez sentido un deseo vehemente a denunciar abusos y señalar invasiones de los sagrados derechos de los ciudadanos, pero por temor a alguno de sus mejores anunciadores cuyos intereses podría perjudicar con semejantes denuncias y que retirarían sus anuncios, privándole de una parte de sus ingresos, ha tenido que callarse en vez de obrar según los dictados de su conciencia.

Nos gustaría más publicar una revista sin anuncios, pero desgraciadamente nuestra Gran Logia no puede ofrecer a sus miembros un periódico como el CABLETOW si no fuese por los anuncios que contribuyen al sostenimiento del mismo. Pero nuestros lectores habrán observado que los anunciadores del CABLETOW son de la clase que no puede ni trata de imponer su voluntad a los redactores o cambiar el plan de conducta de esta revista. Si alguno de ellos lo hiciese, le daríamos las gracias por los anuncios ya publicados y trataríamos de encontrar a otro anunciador en su lugar.

Conviene hacer constar, también, que nosotros nos hemos negado a aceptar algunos anuncios que nos han sido ofrecidos y que contribuirían mucho a mejorar nuestra condición económica, por el único motivo de que opinamos que un periódico masónico debe abstenerse de publicar cierta clase de anuncios.

Resulta, pues, que el campo en que podemos buscar anuncios es limitado y que nuestro administrador experimenta mucha dificultad en encontrar bastante anuncios para llenar las páginas del CABLETOW. Así, pue, si cualquier Hermano puede ayudarle a él y a nuestra revista y nuestra Gran Logia, dándonos algún anuncio o procurándolo para nosotros o haciendo ver a los anunciadores que vale la pena anunciar en el CABLETOW, le estaríamos muy reconocidos.

Nos hemos propuesto a continuar siendo independientes, aunque pobres, y esperamos que nuestros Hermanos continuarán a ayudarnos a conservar esta independencia.

—*L. F.*

La Moralidad

La Masonería ha siempre insistido en que sus adeptos observen una conducta moral intachable. El Masón, por bien enterado que fuese de todo lo referente a la Masonería y por activo que fuese en la Logia y en las obras de beneficencia, no es digno de usar el mandil y llamarse Masón si su vida es inmoral. Podemos perdonar la falta de asistencia, el conocimiento deficiente del simbolismo y de la historia de nuestra Institución y la falta de urbanidad o intelectualidad, pero no podemos jamás tolerar cualquiera conducta de parte de un Masón que pueda redundar en desdoro del buen renombre de la orden. Siempre ha existido en el mundo la tendencia de hacer la vista gorda cuando el delincuente es un individuo que tiene la ventaja de ser rico u ocupar un puesto elevado en la sociedad, y esa misma tendencia se observa desgraciadamente entre los Masones, aunque en forma mucho menos pronunciada que en el mundo profano. El buen Masón no permitirá jamás que quede

The efforts of well-intentioned Brethren to bring offenders against the moral law to justice in the tribunal of Masonry are frequently discouraged and the Brethren endeavoring to set our house in order bitterly criticized for their "puritanical" attempts, and pressure is brought to bear to make them drop the proceedings. And if it comes to a trial, by hook or by crook, the ends of justice are liable to be defeated and the would-be reformer placed in a bad light by a sentence of acquittal. Weakkneed trial commissions are prone to acquit a defendant whom they know to be guilty, in order to avoid a scandal or not to incur the displeasure of the influential man whom they swore to judge justly and truly.

Masonry has no room for a moral leper and any member found to be one should be accused, tried and expelled with promptness and dispatch.—*L. F.*

The Grand Orient of France

We sincerely applaud the decision of our Grand Lodge to sever fraternal relations with the Grand Orient of France for its flagrant violation of jurisdiction. That Grand Orient not only authorized an irregular and clandestine organization working under its auspices in Pennsylvania to violate the jurisdiction of all those Grand Lodges of the United States that do not maintain fraternal relations with the Grand Orient of France; but it told its protégé in so many words that the season would be open for any of the few Grand Lodges with whom the Grand Orient of France maintained such relations, from the moment that such relations should be suspended or broken off. In other words, the Grand Orient of France said to the Grand Lodges of the United States: "Recognize me, or I shall allow my clandestine subordinates to make trouble in your jurisdiction." This sounds for all the world like "Be my friend or I shall turn my dog loose on you."

Our own experience with invasions of jurisdiction and clandestine organizations and their sponsors has shown us that there are generally two elements present: a Grand Orient in need of funds and devoid of scruples, and a small coterie of ambitious individuals who desire to obtain Masonic membership or honors by coming in the back way, for the reason that they are unable to get one or the other by honest means and through real hard work. Spain and France have been the principal sinners in this respect. Spain seems to be turning over a new leaf and the Grand Lodge of France has, so far as we know, always been a respecter of jurisdiction. We were, therefore, extremely sorry to see the Grand Orient of France drift into the Masonic pirate class and we hope that the members of that body will soon realize what enormous harm they are doing to Masonry by their unmasonic attitude and will experience a change of mind.

In the meantime, the enemies of Masonry will applaud the Grand Orient named for throwing the apple of discord into the midst of a Fraternity that would be a much greater power for good in the world if it were more united. To achieve this union, the several Masonic powers should and must respect each other's jurisdictional rights!—*L. F.*

Looseness

There is nothing that spreads more rapidly and insidiously in a Lodge than looseness. A lodge begins by violating here and there what it considers an unimportant provision of the Constitution, then, some day, a very important prohibition contained in our organic law is openly disregarded. A Brother objects. "Oh well," is the answer he gets, "that does not matter. The Constitution is not being observed so strictly that we cannot afford to ignore it when it is convenient to do so." Then the "unimportant" violations are quoted to excuse the grave dereliction. The beginning is made and the solemn pledge

impune un delincuente que ocupa una estación elevada en la sociedad y que todo el peso de la ley caiga sobre el miembro humilde que haya cometido la misma falta.

Con frecuencia se desalienta a los Hermanos bien intencionados que se esfuerzan en conseguir el enjuiciamiento masónico de miembros de la Orden que han infringido la ley moral, y a los que tratan de limpiar el templo se les critica, acusándoles de comportarse como el célebre fariseo del evangelio, y casí se les obliga a desistir de sus esfuerzos. Y si llega a verse la causa, ocurre muchas veces que a tuertas o a derechas fracasa la justicia y queda en mal lugar el reformador por la absolución del culpable. Hay comisionados de justicia débiles que votan en favor de la absolución de un reo a quien saben ser culpable, con el fin de evitar el escándalo consiguiente o para no incurrir en la enmistad del hombre de influencia, no obstante haber jurado juzgarlo con justicia y equidad. En la Masonería no caben los inmorales y todo miembro a quien se halle ser inmoral debe ser acusado, procesado y expulsado con prontitud.—*L. F.*

El Gran Oriente de Francia

Aplaudimos sinceramente la resolución de nuestra Gran Logia de romper las relaciones fraternales con el Gran Oriente de Francia por las flagrantes violaciones de jurisdicción territorial que éste ha cometido. Dicha Potencia masónica no solamente autorizó a una entidad irregular y clandestina que está trabajando bajo sus auspicios en Pensilvania, para invadir los territorios de todas aquellas Grandes Logias de los Estados Unidos que no sostienen relaciones fraternales con el referido Gran Oriente de Francia, sino que dijo a su protegida que en cuanto a las pocas Grandes Logias que aun sostienen relaciones con dicho Gran Oriente, el referido organismo irregular quedaría libre para organizar Talleres en los territorios de dichas Grandes Logias desde el momento en que hubiese un cese de relaciones. En otras palabras, el Gran Oriente de Francia dijo a las Grandes Logias de los Estados Unidos: "Si no queréis reconocernos, permitiré que mis protegidos clandestinos invadan vuestra jurisdicción." Esto nos suena algo así: "Sea mi amigo o sino, largaré mi perro para que le muerda."

Nuestra experiencia con las invasiones de jurisdicción y organismos clandestinos y sus favorecedores y protectores nos ha mostrado que generalmente hay dos elementos: un Gran Oriente que necesita cuartos y no tiene muchos escrúpulos, y un pequeño grupo de ambiciosos deseosos de conseguir los grados masónicos o cargos elevados en la Masonería por medios torcidos, porque no pueden obtenerlos por medios honrados y no tienen ganas de trabajar y sacrificarse. España y Francia han pecado más que nadie en este sentido. Pero parece que España ya ha cambiado de conducta y la Gran Logia de Francia siempre ha respetado la jurisdicción de las demás Potencias. Sentimos mucho que el Gran Oriente de Francia haya ingresado en la clase de los piratas de la Masonería y esperamos que los miembros de dicho Gran Oriente acabarán por darse cuenta del gran daño que están haciendo a la Masonería por su conducta antimasónica y que cambiarán de conducta.

En el entretanto, los enemigos de la Masonería aplaudirán al Gran Oriente de Francia por sembrar cizañas en una Orden que podría realizar una labor mucho más útil en beneficio de la humanidad si estuviese más unida. ¡Y para conseguir dicha unión, es indispensable que cada Potencia masónica respete los derechos jurisdiccionales de las demás!—*L. F.*

La Relajación

No hay nada que se propale más rápida e insidiosamente en una Logia que la relajación. Una Logia empieza por infringir de vez en cuando alguna de las disposiciones de la Constitución que considera de poca importancia y

the Master and other officers made when they were installed and the obligation each member took upon his initiation become a mockery.

What can a Lodge expect from officers to whom a certificate of proficiency was granted after a perfunctory examination? Here, also, looseness is fatal. Either the work is put on so slovenly that it fails to produce the proper impression upon the candidate, or the regulations of the Grand Lodge are violated by the use of a printed ritual.

Individually, looseness is equally fatal. A member begins by being lenient towards himself with regard to trifles and winds up by being unfaithful to his obligation in big things. The Germans have a proverb to the effect that "It is on a little strap that the puppy learns to chew leather."

When you feel yourself getting more and more lax in the observance of the tenets of Freemasonry; when you perceive that looseness is making headway in the financial administration of your Lodge, in its adherence to the Ancient Landmarks and to the provisions of the Constitution and regulations of the Grand Lodge, in its ritualistic work, and in its general functions, then call a halt before it is too late and stop the progress of the evil before it has reached a point where nothing will cure it.—*L. F.*

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

GRAN LOGIA DEL ARCHIPIELAGO FILIPINO
GRAN LOGIA DEL ARCHIPIELAGO FILIPINO, INC.
GRAN LOGIA DEL ARCHIPIELAGO FILIPINO (G. O. E.)
GRAN LOGIA DEL ARCHIPIELAGO FILIPINO, (NUEVA, INDEPENDIENTE)
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GRAN MASONERÍA FILIPINA
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Joseph H. Schmidt

Grand Master.

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luego deja de observar alguna prohibición importante de nuestra ley orgánica. Se opone algún Hermano. "Esto no importa," le contestan, "no se está observando la Constitución tan estrictamente que no podamos hacer caso omiso de la misma cuando nos convenga hacerlo." Y luego citan las infracciones de disposiciones "de menor importancia" para excusar la más importante. Ha empezado la relajación y se ha convertido en mofa la solemne promesa que hicieron el Venerable Maestre y demás dignatarios cuando fueron instalados, y también el compromiso del Masón relativo a la Constitución de la Gran Logia.

¿Qué puede esperar la Logia de dignatarios cuyo certificado de proficiencia fué expedido a raíz de un examen somero? En este respecto, la relajación tiene también consecuencias nefastas. Bajo la dirección de dichos dignatarios, el trabajo se verifica de un modo tan negligente que deja de producir la debida impresión en el candidato o se infringen los reglamentos de la Gran Logia haciendo uso de un ritual impreso.

La relajación no es menos funesta en el individuo. Un miembro empieza por permitirse actos reprensibles que le parecen meras bagatelas y concluye por faltar a mandatos importantes. Los alemanes tienen un refrán que dice que "El cachorro aprende a comer cuero roñendo retazos."

Cuando os apercibís de una relajación paulatina en la observación de los principios de la Francmasonería de vuestra parte; cuando véis que la relajación está ganando terreno en los asuntos económicos de vuestra Logia, en su acatamiento a los Antiguos Landmarks y las disposiciones de la Constitución y reglamentos de la Gran Logia, en su labor rituálica y en su funcionamiento general, entonces urge que déis un toque de alarma a fin de detener el progreso del mal antes de haber esto llegado a un punto en que nada puede extirparlo.—*L. F.*

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

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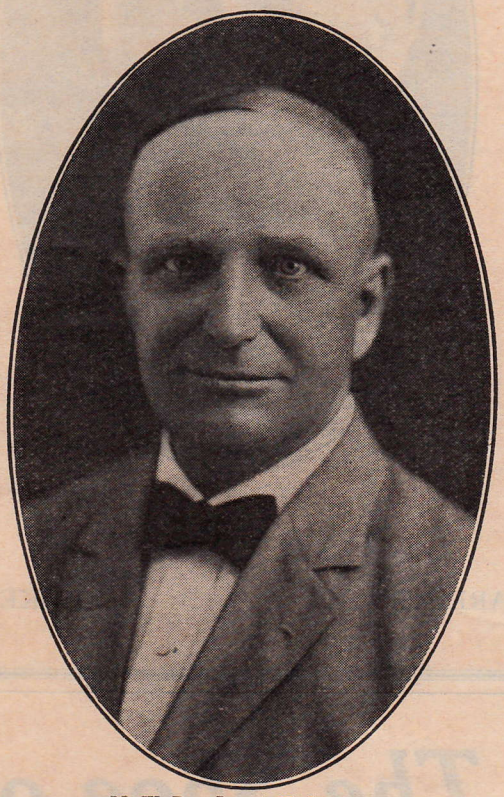
Rt. Wor. Bro. Miguel Unzon (22)
Deputy Grand Master



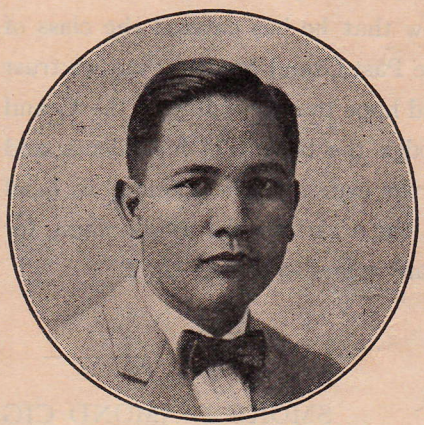
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P. G. M. and Grand Secretary



Very Wor. Bro. Vicente Carmona (22)
Grand Treasurer



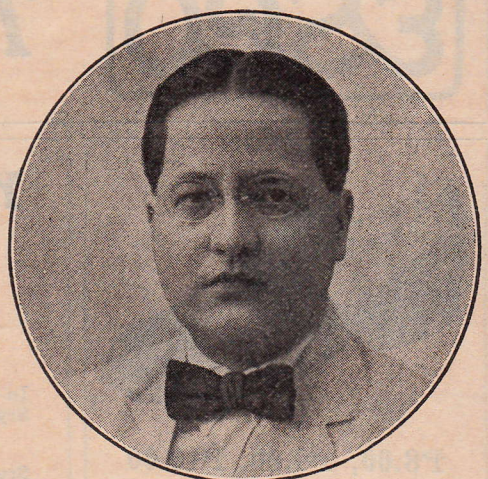
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Grand Master



Very Wor. Bro. Conrado Benitez (4)
Senior Grand Lecturer



Rt. Wor. Bro. Seldon W. O'Brien (9)
Senior Grand Warden



Rt. Wor. Bro. Antonio Gonzalez (85)
Junior Grand Warden

ELECTIVE OFFICERS, 1927, GRAND LODGE OF F. & A. M. OF THE PHILIPPINE ISLANDS

Our Outgoing Grand Master

Nuestro Gran Maestre Saliente

It is with regret that we bid adieu to our outgoing Grand Master, Most Wor. Bro. Francisco Afan Delgado. "Paco," as his friends affectionately call him, has won all hearts by his sunny disposition, his energy and activity, and his great zeal and enthusiasm for Masonry. Despite the fact that he should have devoted his leisure hours to rest and recreation, his health not being the best, he has been one of the most active Grand Masters we have had and his record will stand as a perpetual monument to his Masonry. We have no fear that he will go to sleep on his laurels now that he has entered the class of the Past Grand Masters; but we trust and hope that he will give the Grand Lodge the benefit of his talents and of the experience he acquired as head of the Craft in the Philippines, for many years to come.—*L. F.*



Con pesar nos despedimos hoy de nuestro Gran Maestre saliente, el Muy Ilustre Hermano Francisco A. Delgado. "Paco," como sus amigos le llaman con cariño, se ha conquistado todos los corazones con su afabilidad, energía y actividad y su gran celo y entusiasmo por la Francmasonería. No obstante el hecho de que debía haber dedicado sus horas de ocio al recreo y descanso, por encontrarse algo delicado de salud, nuestro ilustre Hermano ha sido uno de los Grandes Maestres más activos que hayamos conocido y la historia de su gestión constituirá un monumento glorioso a su Masonería. No abrigamos el temor de que se echará a dormir en sus laureles ahora que ha pasado a la clase de los ex-Grandes Maestres, pero confiamos en que dará a la Gran Logia por muchos años el beneficio de sus talentos y de la experiencia que ha adquirido como caudillo de la Orden en las Islas Filipinas.—*L. F.*

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Our Grand Lodge Communication

La Reunión Anual de Nuestra Gran Logia

We shall give our readers only a brief account of the business transacted by our Grand Lodge Communication which was held from January 25th to 28th. The volume of Proceedings will be out much earlier this year than has ever been the case before in this Grand Jurisdiction, and we recommend to our readers a careful study of that important work. We have seen Wor. Bro. Harvey's review of the proceedings of Sister Grand Lodges and know that it is a masterpiece.

The Grand Lodge was opened by M. W. Grand Master Francisco A. Delgado at 4 p. m. on Tuesday, January 25th. The address of welcome was delivered by the Hon. Eugene Gilmore, Vice-Governor and Secretary of Public Instruction.

The Grand Master's message is a fine document. After reporting the Craft in a prosperous condition and giving an account of his stewardship, M. W. Bro. Delgado recommends, among other things, that the printing and issuance of cipher rituals be authorized (adopted by Grand Lodge); that relations be severed with the Grand Orient of France (adopted); that regulations be adopted defining the proper official dress for Grand Lodge and Lodge officers (not adopted), and other recommendations.

Charters were granted to three Lodges under dispensation, one at Jolo (Sulu), another at Iba (Zambales), and the third at Limay (Bataan). The contribution of 50 centavos per member which each Lodge has heretofore been paying for the Grand Lodge Charity Fund was abolished; but, by an amendment, an additional 50 centavos per member was imposed upon the Lodges for the General Fund, so that, in effect, there has been merely a transfer of

Daremos a nuestros lectores sólo una relación breve de los asuntos tramitados por la Reunión de la Gran Logia que se celebró en los días desde el 25 de Enero al 28 del mismo mes. Según todos los indicios, el tomo de actuaciones se publicará con más prontitud este año que en ningún año anterior en esta Gran Jurisdicción, y recomendamos a nuestros lectores un estudio detenido de dicha obra importantísima. Hemos leído las revistas de las actuaciones de nuestras Grandes Logias Hermanas redactadas por el Muy Il. Hmno. Harvey y sabemos que su memoria es una obra maestra.

La Gran Logia fué abierta por el Muy Il. Hmno. Francisco A. Delgado a las 4 de la tarde del día Martes, 25 de Enero. El discurso de bienvenida fué pronunciado por el Hon. Eugene Gilmore, Vice-gobernador y Secretario de Instrucción Pública de las Islas Filipinas.

El mensaje presentado por el Gran Maestre Delgado es un documento admirable. Después de informar que la situación en que se encuentra la Orden es próspera, y de dar cuenta de su gestión, el Muy Il. Hmno. Delgado recomienda, entre otras cosas, que se autorice la impresión y distribución de un ritual cifrado (adoptada por la Gran Logia); que se rompan las relaciones fraternales con el Gran Oriente de Francia (adoptada); que se promulguen reglamentos sobre el traje oficial de los dignatarios de la Gran Logia y Logias constituyentes (rechazada), y otras recomendaciones más.

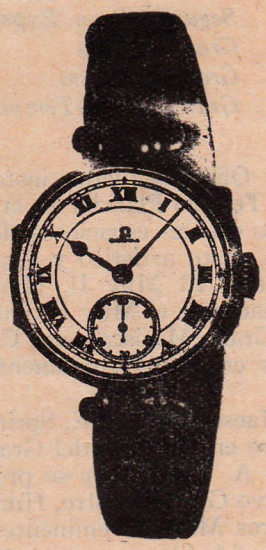
Se concedieron cartas constitutivas a tres Logias en instancia, una en Jolo (Sulu), una en Iba (Zambales) y una en Limay (Bataan). Se suprimió la contribución de 50 centavos que las Logias han estado pagando hasta la fecha

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that portion of the Grand Lodge dues from the Charity Fund to the General Fund, without any change in the total amount of the Grand Lodge dues.

The CABLETOW quota of the Lodges was raised from ₱1.00 to ₱1.20 per member and many good things were said about the official organ of our Grand Lodge by the many Grand Lodge members who participated in the lengthy debate on this subject.

Very Wor. Bro. E. A. Perkins, the Grand Orator, being absent in the United States, submitted in lieu of a Grand Oration his monograph entitled "The British Expedition to Manila and Freemasonry." Not having received a copy, we cannot make a review of this work; but judging from the extracts read by Wor. Bro. Conrado Benitez, at the request of the M. W. Grand Master, it is a valuable contribution to the history of Philippine Masonry.

The election of Grand Officers took place on the evening of the 27th and we publish hereunder a list of the Grand Officers elected on this occasion and of those appointed by M. Wor. Bro. Joseph H. Schmidt, the new Grand Master:

por cada miembro suyo a favor del fondo de beneficencia de la Gran Logia; pero se impuso a las Logias una contribución adicional de 50 centavos por miembro en beneficio del Fondo General, de suerte que no hubo cambio alguno en la cuantía de las cotizaciones que las Logias constituyentes deben pagar a la Gran Logia.

La cuota que las Logias deben pagar por el sostenimiento del CABLETOW se aumentó desde ₱1.00 a ₱1.20 por miembro y se dijeron muchas cosas buenas del órgano oficial de nuestra Gran Logia por los numerosos miembros de ésta que tomaron parte en el debate, sobre esta materia.

Estando ausente el Muy Ven. Hmno. E. A. Perkins, Gran Orador de la Gran Logia, se leyeron por el Ven. Hmno. Conrado Benitez algunos extractos de la obra histórica, "La Expedición británica en Manila y la Francmasonería," escrita por dicho Hmno. Perkins y enviada por él en lugar de la Gran Oración que debía haber pronunciado ante la Gran Logia. No podemos hacer una reseña de dicha historia por no haber recibido un ejemplar de la misma, pero no cabe duda de que es una obra de mucho mérito si hemos de juzgarla por los extractos leídos por el Hmno. Benitez.

La elección de los Grandes Dignatarios se verificó en la noche del día 27 y fueron elegidos los Hermanos cuyos nombres aparecen en la lista que insertamos más abajo, juntos con los de los Grandes Oficiales nombrados por el nuevo Gran Meaestre.

Grand Master	JOSEPH H. SCHMIDT (8)	*Gran Maestre*
Deputy Grand Master	MIGUEL UNSON (22)	*Gran Maestre Delegado*
Senior Grand Warden	SELDON W. O'BRIEN (9)	*Primer Gran Vigilante*
Junior Grand Warden	ANTONIO GONZALEZ (85)	*Segundo Gran Vigilante*
Grand Treasurer	VICENTE CARMONA (22)	*Gran Tesorero*
Grand Secretary	NEWTON C. COMFORT (3)	*Gran Secretario*
Senior Grand Lecturer	CONRADO BENITEZ (4)	*Primer Gran Instructor*
Junior Grand Lecturer	WILLIAM W. LARKIN (6)	*Segundo Gran Instructor*
Grand Chaplain	JUAN MUÑOZ (72)	*Gran Capellán*
Grand Orator	TEODORO M. KALAW (12)	*Gran Orador*
Assistant Grand Secretary	RAMÓN MENDOZA (27)	*Gran Secretario Auxiliar*
Grand Marshal	HENRY D. RILEY (2)	*Gran Maestro de Ceremonias*
Grand Standard Bearer	LAWRENCE BENTON (1)	*Gran Porta-Estandarte*
Grand Sword Bearer	E. DEL ROSARIO TAN KIANG (27)	*Gran Porta-Espada*
Grand Bible Bearer	SISENANDO PALARCA (96)	*Gran Porta-Biblia*
Senior Grand Deacon	FELIPE TEMPONGKO (7)	*Primer Gran Diácono*
Junior Grand Deacon	FAUSTINO MAÑAGO (15)	*Segundo Gran Diácono*
Senior Grand Steward	ANTHONY SIMKUS (80)	*Primer Gran Experto*
Junior Grand Steward	EVELIO ZALDIVAR (11)	*Segundo Gran Experto*
Grand Pursuivant	CLYDE E. WEEKS (95)	*Gran Heraldo*
Grand Organist	ADRIANO R. RIVERA (82)	*Gran Organista*
Grand Tyler	MANUEL DEL CARMEN (17)	*Gran Guarda-Templo Externo*

These Grand Officers elect and appointed were installed with solemn ceremonies in the Plaridel Masonic Temple in the evening of Friday, January 28th. The spacious rooms of the Temple were splendidly decorated and the attendance was extraordinarily numerous and representative, the ceremonies being public. M. W. Past Grand Master F. H. Stevens, as Grand Installing Officer, and M. W. Past Grand Master Wenceslao Trinidad, as Grand Marshal of Ceremonies, did their work in a most impressive and solemn manner.

A Past Grand Master's jewel was pinned on the breast of the outgoing Grand Master by M. W. Past Grand Master Milton E. Springer, and addresses were made by the newly nstalled Grand Master and several other eminent Masons.

The installation was followed by a reception and dance and refreshments were served. It goes without saying that the installation, reception, and ball were one of the most successful and delightful events of the season and that every one present enjoyed the evening.—*L. F.*

Dichos Dignatarios y Oficiales fueron instalados con ceremonias solemnes en el Templo Plaridel en la noche del Viernes, 28 de Enero. Los salones espaciosos del Templo habían sido decorados con gusto artístico y estaban llenos de un público muy selecto. El Muy Il. Hmno. F. H. Stevens, como Gran Instalador, y el Muy Il. Hmno. Wenceslao Trinidad, como Gran Mariscal de Ceremonias, desempeñaron sus deberes en forma sumamente solemne e impresionante.

El Muy Il. ex-Gran Maestre Milton E. Springer colocó la joya de ex-Gran Maestre en el pecho del Gran Maestre saliente, Hmno. Francisco A. Delgado, y se pronunciaron breves discursos por el nuevo Gran Maestre, Hmno. Joseph H. Schmidt, y algunos otros Masones eminentes.

La instalación fué seguida de una recepción y baile y se sirvieron refrescos. Huelga decir que la instalación, recepción y baile que acabamos de describir tan inadecuadamente constituyeron una de las funciones más brillantes de la estación y que todos salieron admirados y contentos.

Manila Lodge No. 1, F. & A. M.

REPORT OF THE KEEPER OF THE ARCHIVES FOR 1926,

By CHARLES S. BANKS, P. M.

This is the 25th year of our existence as a regular Lodge of Freemasons. One-half of this period was passed under the Grand Lodge of California and one-half under the Grand Lodge of the Philippine Islands.

The archivist, delving into the past of our Lodge, discovers things which grip his interest whether he will or not.

Very few of the present active members—and when I say active I refer to those who carry on the work of the Lodge from day to day and month to month—know the little things that have become big things in building here an organization for humanitarian service reaching out beyond the walls of our lodge room and touching the Mason and the non-mason alike in its beneficence.

Naturally a review of our twenty-five years of life would seem in order at this first stated meeting after our birthday—November 14.

As I said in my report for 1924, the historiographer's "work is a slow and piecemeal job even in an organization as small as a Lodge." Out of the mass of purely routine acts which have to be performed as a matter of mere mechanical form, he who would place before the interested the things which have lent personality and peculiarity to our society of friends and brothers, must select those items which best reflect the way we look at life as distinguished from the way a band of Freemasons in a small town or a large city in America or Europe would look at it. For, Manila as an urban community has its personality as marked as that of the citizens which make up its census. Here we stand at the crossroads of oriental communication. Here we assort men not so much into families and clans as into races and cultural groups and those things which would be unheard of in the social life of Silver Creek or South Bend are to us of daily occurrence. Not only do men of all races and all countries make up the list of inhabitants, but we are at all times the hosts to distinguished travellers from the six continents.

And when visitors pour in upon us, they always have something to say about the thing in which we too are interested, namely, how best to work and best agree in the universal sense of the phrase. They are men of experience in the things outside their small home towns, they know the world at large from having come into personal contact with those of far countries and they see that we here, without going away from our home town—Manila—have the chance to rub elbows with cosmopolitans.

We should therefore be proud that we form here a nucleus for service the most diversified in its ramifications and a service which touches and affects all manner and conditions of men.

Looking through the files of reports of our activities I have come across many interesting items which I believe it worth while to gather together in a form which will bring it up to date and make it available for those who have entered our precincts in later years. Becoming thus familiar with our past—a worthy one—they ought to be spurred on to greater achievements wherein to add lustre to the name of Manila Lodge No. 1, since most that is worth while in effort comes from emulation.

Sixteen men formed the little company that met at a private residence away back in May, 1901, to discuss the advisability of establishing a Lodge of Freemasons under American Masonic auspices. Twelve Grand Lodges were represented, the Mother of Grand Lodges, England, had one representative, a native son of this country, a man whose notable record both in and outside the Fraternity is a thing which does honor to the land that gave him birth, the Lodge which initiated him a Freemason and those many Lodges in the formation and conduct of which he has for more than a quarter century had so large a share.

For seven consecutive years Manuel Camus y Roxas served Manila Lodge as its Secretary, an officer upon whom,

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next to the Master, fall the heaviest duties connected with its functioning. His duties, begun in the formative period, were continued down through the hard years, and today he and our first Master M. W. Bro. Stafford stand as the only surviving, resident charter members of this Lodge. I can find nowhere in our records that Manila Lodge has ever presented to Bro. Camus any slight material token of appreciation. I believe this should be done and soon, because the years slip all too rapidly by and there will come a time when it will be too late.

Among the items of interest in connection with the days of our organizing and which do not occur in published accounts, the following may be mentioned:

Seveenteen men, who desired the organization of a Lodge, pledged, subscribed and paid at once the sum of ₱340 and when a year or so later the Lodge voted a return of the sums to the individual subscribers, they unanimously handed the money back to the Lodge for charitable purposes.

The Sojourners Club was only a year and a half old when it presented Manila Lodge ₱550 worth of furnitures including the jewels our officers now wear, and as some if not all our members were drawn from the Club, there was a double tax upon their slim resources.

The dues were first placed at ₱10 per annum, then increased to ₱24 and subsequently decreased to ₱12, where they now stand.

The report on 17 August, 1901, to the Grand Lodge of California to which our petition for dispensation had gone on the 27 May, 1901, showed 17 members and ₱13.70 balance in the treasury.

The Grand Lodge of California met for the first time in the Philippines on the 14 November, 1901, with M. W. Bro. Henry Murray Cronkite, a charter member of this lodge, as Acting Grand Master, and installed the officers named in the Charter and such others as had been elected or appointed.

This Lodge took the first steps to acquire its own property at the stated meeting of December, 1901, but subsequent investigations by various committees convinced the Brethren that so young an organization—and poor—could not then get hold of real estate at the high prices it then commanded in Manila. This Temple in which we now meet, built through the initiative of Manila Lodge No. 1, and by the efforts of one of its most energetic and solicitous Past Masters, Milton Earle Springer, P.G.M., could, in those days, never have entered into the imagination of the most sanguine among us.

The first petition for degrees was received from Stuart Smeillie Harvey at the December, 1901, stated meeting. At that meeting fifteen (15) other petitioners presented their names. Today one only of that first group still lives in Manila.

The first petition for affiliation came from Bro. John Ellery Harding.

The first installation of officers, elected under Charter, took place at the stated meeting of December, 1901. Money, in the early days of American occupation of the Philippines, as the old timers know, had its ups and downs like many other things. Thus at the earliest moment in its existence Manila Lodge was confronted by questions of exchange.

In January, 1902, our Secretary was instructed to receive only United States currency in payment of accounts. This order being later modified so that he might take Mexican currency at its officially fixed rate, but since the daily fluctuation made the holding of sums so uncertain and often so unprofitable, we find that, by the middle of the year 1902, Manila Lodge had its little fling on the bourse with a neat balance of gold dollars for the Mex. it had sold.

The first change in our by-laws substituted the first "Tuesday" for "Monday" of the month as the day for the stated meeting. This occurred in May, 1902, after due notice.

The first First degree was conferred upon Thomas Cruse on January 9, 1902. He signed the by-laws on March 4, 1902.

The first Second degree was conferred upon William J. Kipp on February 4, 1902.

The first third Degree was conferred upon the same Brother on March 1, 1902, he being thereby the first initiate to sign our by-laws.

The first petitioner for degrees, Bro. S. S. Harvey, received his Third degree on April 22, 1902, birthday of ye chronicler.

The first affiliate to sign the by-laws was Bro. John Ellery Harding who thus heads the list of post-charter members.

The first initiate of this Lodge to become a Master thereof was W. Bro. Alexander Miller, who petitioned on February 3, 1902, received his First degree on February 11, 1902, and was elected Worshipful Master in December, 1920. He passed from this Lodge to the Celestial Lodge on May 1, 1924.

The first initiate of this Lodge to become a Grand Master (N. C. Comfort, Grand Master in 1913) is so well known to us all in so very many capacities that it almost seems an act of supererogation to more than mention his name here.

The second, M. W. Bro. Milton Earle Springer, Past Grand Master, petitioned this Lodge on February 3, 1902; he was elected at the March, 1902, stated meeting; he received his First degree on March 11, his Second on April 10, his Third on April 29, all in 1902. On May 3, he was appointed Junior Deacon, on May 5, he acted as Junior Warden. On September 10, 1902, he conferred his first degree, the F. C. Since that time he has been very busy. At the annual

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meeting in December, 1905, he was elected Worshipful Master and at the annual meeting of the Grand Lodge of the Philippines in January, 1919, he was elected M. W. Grand Master.

At the end of his term as Master of Manila Lodge No. 1, he wrote the following in the minute book after signing the last record of proceedings for that year:

"December 27, 1906.

"The Last Farewell

"Milton E. Springer closes his active work in Manila Lodge No. 342 F. & A. M. As all officers, with best fraternal wishes, I remain,

"Your obedient servant,

(Sgd.) "MILTON E. SPRING

"December 27, 1906."

Now isn't that a joke! Remember, Brethren, that that little comedy skit was written just twenty (20) years ago almost at the beginning of Bro. Springer's ACTIVE work in and for Manila Lodge and today he looks younger than he did twenty years ago and certainly handsomer if we compare his present face with the photograph out in the entry way. Look and see!

If Bro. Springer closed his ACTIVE work in Freemasonry twenty years ago, by what term shall we qualify what he has done subsequently? Of course, building this magnificent home shouldn't be consedered ACTIVE work! But then that is only a small part.

The first building committee of Manila Lodge reported on February 3, 1902, and the Lodge resolved to raise ₱35,000 with bonds at ₱50 each. As stated above this plan was subsequently dropped and, as we know, a more energetic one, first planned and fathered by this Lodge, was put into operation in 1913.

The first recognition of Manila Lodge as a part of the civic substance of the city of Manila came when the Municipal Council invited us to be present at the opening of the new Santa Cruz Bridge on March 3, 1902.

Our first funeral service was held over the remains of Bro. Henry Adams, a sojourning Mason, on March 13, 1902.

From organization and until March, 1902, our Lodge had been meeting at the home of Bro. Stafford on General Solana, in San Miguel. On April 7, that year, we had our first change of hall to the premises at the corner of Cabildo and Real in Intramuros. There we spent a thousand pesos in remodelling and fitting a hall for which we then paid ₱150 a month for a period of two years of a three-year lease, disposing of the lease to another society in 1904, when we held our first meeting in the De la Rama building on the Santa Cruz Bridge on June 24. We subsequently removed from these premises to the building now occupied by a commercial firm and formerly known as Elks' Hall on the Luneta. There we held our first meeting March 28, 1911, and remained till our first meeting in this building on June 6, 1916, and here we shall rest, probably, for many a year.

The first request for conferring degrees by another Lodge came from Phoenix Lodge No. 123, of Arizona, and Bro. H. A. Lampman was initiated on April 7, 1902.

The first request for conferring the M. M. degree came from Lodge Naval and Military, No. 848, S. C., of Hongkong, and Bro. Patrick Boyle was raised in April, 1902.

The first donation to the Temple building fund came from a charter member of this Lodge, Bro. Wallace Gilman Skidmore who was at the time Senior Warden.

The first contribution to the charity fund was made by Bro. Henry Murray Cronkite. Both of these donations were made in the year 1902 at the stated meeting for April.

Our first call for relief came during that month and since that time Manila Lodge has had many calls, none of which I can find that she has ever refused.

The first Lodge of Instruction was held by this Lodge on April 23, 1902, when the Second Degree was exemplified.

The first advertisement of this Lodge's meetings appeared in the year 1902 in the "Freedom," the "American" and the "Times," the last being the only survivor of the trio, to which we paid the large sum total of ₱6.00 a month.

In June, 1902, Manila lost its first two members, Bro. Charles Blodget Burges, elected at the January stated



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meeting and raised on April 21, who died on June 3, and Bro. Robert McMillan Dutton, raised on the same date as Bro. Burges, dimited on the day of Bro. Burges's death, at the stated meeting, owing to his leaving for the States. These two, so curiously linked in Masonry, formed the vanguard, the forerunners of a numerous throng who have passed the tyled doors of this Lodge and gone hither, so that of a total of 938 who have affixed their names to the by-laws the number now remaining upon our rolls is 325.

In this last connection I might say that during the year I have taken up the task of preparing a typed list of names in the order in which they appear in the book of by-laws. It has been a task, too, to test the eyes and the deductions of the most experienced student of handwriting, for in more than one instance I have had to give up and refer to the records for final deciphering of some Brother's "John Hancock."

On June 24, 1902, we celebrated for the first time the feast of St. John the Baptist. Of late years this splendid custom has fallen somewhat in abeyance. It should be revived.

The first semiannual report, in June, 1902, showed that during six months of our existence as a Lodge we had received 121 petitions and acted favorably upon 108 of them. Is it to be wondered at that during August of that year our electric light bill was ₱49.20 and that for laundry was ₱22.65?

During the year 1902 this lodge held meetings as follows: January 5, February 8, March 14, April 15, May 25, June 24, July 27, August 25, September 17, October 15, November 18, December 8, a total of 119 or an average of 10 meetings a month. July, 1902, holds the record with 27 meetings out of the 31 days available. But in the year 1903, there were 175 meetings, an average of 14.5 meetings a month. Those were indeed strenuous days, but "there were strong men in those days."

1903 meetings:

January 6, July 19,

February 17, March 19, April 14, May 21, June 18, August 14, September 13, October 15, November 9, December 10.

As a sample month I take September, 1902, with dates and work as follows: 1—3d; 2—Stated; 3—2nd; 6—3d; 8—2nd; 3d, 9—3d; 10—2nd; 11—3d; 12—1st; 13—3d; 17—2nd; 20—3d; 22—3d; 24—2nd; 25—3d; 27—3d; 29—1st; a total of 2 Firsts, 5 Seconds and 10 Thirds in a single month.

On August 3, 1902, came our first recommendation to the Grand Lodge that another Lodge be started and this on solicitation of the Brethren of Cavite and thus Cavite Lodge No. 350 was started under Dispensation on November 24, becoming Cavite Lodge No. 2, in 1912, under our own Grand Lodge.

It might be mentioned here that, at November 4 stated meeting in 1912, Manila Lodge received a like request for recommendation from eleven (11) Brethren residing at Malabang, Lanao, Mindanao. This request was complied with, but for some reason the Lodge was never organized. Its history would, no doubt, have been picturesque in the extreme.

At the stated meeting of September 2, 1902, the purchase of an organ was authorized at not to exceed a cost of ₱350 Mex. It is well known that for many years its sweet if not powerful voice was heard with far greater frequency than that of the costly organ which now stands silent and dusty, its keys untouched by any inspired hand. Thus do ease and luxury smother us under the heavy hand of ostentation!

At that same meeting a resolution was approved discountenancing the permitting of newly-made M. M.s to pay for banquets at the time of their raising.

Although there were two Past Masters among our charter members, Bros. Henry Murray Cronkite of Quality Lodge No. 6, Oregon, and Harry Eugene Stafford of Roome Lodge No. 746, New York, the first Past Master to affiliate was Bro. William Robert Llewellyn Best, elected at the stated meeting of February 3, 1903, signing the by-laws on February 9.

As early as April 7, 1903, the first Inspector for the 49th District of the Grand Lodge of California, W. Bro. H. M. Cronkite, was announced and presented to the Lodge, receiving due honors.

Our first request that another Lodge confer degrees upon one of our candidates was made on February 3, 1903, to Naval Lodge No. 87, Vallejo, California, the Brother being John Joseph Horan, an E. A. He received his M. M. in that Lodge on April 23, 1903.

Literature and Music received their first impetus simultaneously in Manila Lodge when at the January 5, 1904, stated meeting a library of 120 volumes, donated by members and friends, was started and a quartette organized. By October our library had grown to 307 volumes.

Our first formal reception to a Masonic dignitary was held on January 9, 1904, when we welcomed M. W. Bradner D. Slaughter, P.G.M. of Nebraska.

An excursion to Mariveles on Washington's Birthday, 1904, marks the first picnic given by Manila Lodge.

At the stated meeting of May 5, 1905, the matter of presenting to our Past Masters jewels of their rank as an appreciation, was first discussed in Manila Lodge. The custom has continued down to the present day. In the earlier period these jewels were purchased by money raised by subscription, but in later years the matter was more equitably proportioned among the members by making the cost a direct charge upon general Lodge funds.

As an indication of the wide range of foresighted enterprises of the fathers of Manila Lodge it may be noted that at the August stated meeting in 1905 the proposition to acquire a plot in Cementerio del Norte was first acted upon, with the result that now the Masonic Cemetery Association assures to Masons who die in Manila a proper place of burial.

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visiting Brethren have been received by this Lodge. Among the thousands who have sat among us, one thousand nine hundred fifty-six (1956) have submitted to our customary examinations since we first began a record of such in 1907.

I have prepared a table by years (1907–1926) showing the numbers examined and another table by Grand Lodges, in order to show who are the greatest travellers in foreign countries. The first table shows an average of nearly 98 annual examinations with a maximum of 169 for 1921 and a minimum of 22 for this year (1926). I have tried to account for the large numbers (160 and 169) in 1920 and 1921 as due to movements among those who had been in the World War and who were either seeking new fields of endeavor or else returning to their homes after a year of wandering subsequent to the Armistice in 1918. But this would not account for the average of 121 for the years 1908–1911.

Among the Freemasons of note who have been examined for admission to the precincts of this Lodge in the years past may be mentioned:

Brother Murray Bartlett, Genesee Falls Lodge No. 567, on November 21, 1908. Brother Bartlett was dean of the Cathedral of St. Mary and St. John for many years and was first president of the University of the Philippines. He fought as Chaplain in the World War, being severely wounded and cited for bravery. He is now president of an educational institution in the United States.

Bro. T. Birnie, P.D.G.M. of Queensland, visited us from Gregory Lodge No. 2139 E. C., on December 16, 1909.

Bro. Charles H. Barth, Hancock Lodge No. 311, Fort Leavenworth, a distinguished army colonel, June 17, 1911.

W. Bro. Austin Craig, Holbrook Lodge No. 30, Forest-Grove, Oregon, August 9, 1907. W. Bro. Craig has been engaged in educational work in the Philippines for many years, and is at present Professor of History in the University of Manila.

Rev. Bro. George C. Cobb, Occidental Lodge No. 215, Cedar Bluff, Nebraska, February 7, 1911. Bro. Cobb was pastor of Central Methodist Episcopal Church in Manila for many years.

Bro. Mack Cretcher, Newton Lodge No. 142, Newton, Kansas, January 31, 1914. Bro. Cretcher was assistant director of agriculture in the Philippines for some years and a writer on local topics.

Bro. Artemas L. Day, Girard Lodge No. 428, Newton, Ohio, May 23, 1908. Bro. Day was professor of Zoology in the University of the Philippines and an ardent educationalist for many years in these Islands.

Bro. A. P. Fitzimmons, Tecumseh Lodge No. 17, Tecumseh, Nebraska, May 30, 1914. Bro. Fitzimmons was long in government service, having been Insular Treasurer of the Philippines.

Bro. Newton E. Gorton, Pawnee Lodge No. 17, Pawnee, Oklahoma, August 13, 1907.

Bro. Herbert R. Hare, Macedon Lodge No. 665, Macedon, New York. Both the two last-mentioned Brethren affiliated with this Lodge and each served it with distinction as Secretary.

Bro. W. H. Ireland, Columbia City Lodge No. 64, Columbia City, Indiana, November 29, 1912. Bro. Ireland was a distinguished soldier and surgeon in our army.

Bro. Ralph W. Jones, Syracuse Lodge No. 309, Syracuse, New York, August 6, 1907. Bro. Jones was for a number of years an officer in the Philippine Constabulary.

Bro. James F. Kemp, King David Lodge No. 28, Washington. D. C., November 21, 1907. Bro. Kemp was first Secretary of the University of the Philippines, serving with great honor till his health required his return to the United States.

Rev. Bro. D. H. Kleinfelter, Watonga Lodge No. 70, Watonga, Oklahoma, August 12, 1909. Bro. Kleinfelter was a missionary of the Methodist Episcopal Church in the Philippines for a number of years.

Bro. Willis G. Metcalf, Washington-Alexandria Lodge No. 22, Alexandria, Virginia, July 12, 1910. Bro. Metcalf was an army officer who served with distinction in these Islands.

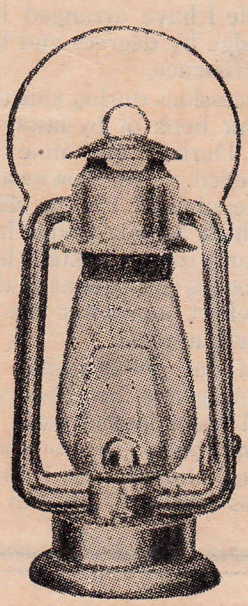
Bro. O. Crewe-Read, Sinim Lodge, Shanghai, China, October 24, 1908. Bro. Read was as genial a Mason as has ever visited these shores. He long had charge of the Pacific Commercial Cable office here.

W. Bro. T. Powell Robertson, Past Master of Lodge Zetland-in-the-East, No. 508, E. C., April 18, 1918. Bro. Robertson was Master of the Lodge in which W. Bro. Manuel Camus was raised.

M. W. Bro. Frederic Harper Stevens, Chicago Lawn Lodge No. 815, Chicago, Illinois, December 19, 1912. Bro. Stevens is too well known in Manila Lodge to require more than that his name be mentioned here. He was our tenth Grand Master and is still "able to be around" in the service of Masonry.

Bro. E. G. Shields, Mission Lodge No. 169, San Francisco, California, July 17, 1917. Bro. Shields was for

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many years Insular Purchasing Agent for the government. He passed away not long ago in Florida where he had resided since his retirement.

Bro. Wallace C. Taylor, Capitol Lodge No. 3, Omaha, Nebraska, July 17, 1907. Bro. Taylor was long in the service of the Philippine Constabulary, fought in the World War as a distinguished officer of the United States Army and was decorated repeatedly for bravery by many of the allied governments.

Bro. Stanton Youngberg, Lake Park Lodge No. 254, Lake Park, Minnesota, February 18, 1915. Bro. Youngberg is the present Director of Agriculture. He has served the government for years and has been long active in Masonry in Manila.

The Brethren here mentioned are only those who have submitted to examination as M. M.s.

I am also preparing, from the old tyler's registers, a more comprehensive table of all who have visited since the beginning including the many who have been vouched for without examination. This is a tedious task and will require time.

The table showing Grand Lodges which have sent visitors who have submitted to examination, gives fifty-one (51) Grand Lodges in United States Territory and twenty-two (22) Foreign Grand Lodges. Seven (7) M.M.s have been examined from lodges in Hawaii, four (4) from Alaska and sixteen (16) from Guam! South America and Africa have each sent 1 and England has sent us seventy-seven examinees and she also gave us a charter member. In this table Grand Lodges which gave charter members to Manila Lodge are indicated by red stars, thus New York 2, Pennsylvania 1, Maryland 1, Georgia 1, Illinois 1, Minnesota 1, Nebraska 2, Kansas 2, Wyoming 2, Oregon 1, California 1, England 1.

Since the states are arranged according to their geographical position from East to West it will be seen at a glance that our charter members extend pretty evenly across the area of the United States.

In another table I have arranged by years the accessions to Manila Lodge by degrees and by affiliation during the 25 years of its existence.

The total of accessions during this time is 938 as shown by the names in our book of by-laws, and the average is 37.5 per annum. During only nine (9) years has this average been exceeded. The downward curve of accessions is naturally explained by the decrease in available population from which Manila Lodge has largely drawn in the 25 years past and to some extent by the establishment of so many other Lodges subsequent to the year 1912. The years 1920–1921 reflect somewhat the increase shown by the chart of visitors examined.

The matter of our photographic gallery has been a sore spot to me during my incumbency as Keeper of the Archives. Often I have looked over the album with its many, many vacant spaces, spaces which have been there from the beginning. Sometimes I have felt inclined to tear it up as useless furniture. It can never be completed now. It is a mere skeleton. It should have been kept up from the start, but the only way to have done so would have been to bind and gag the victims and haul them one by one in their turn down to Bagumbayan police station where they do photographic work on a large scale. Men as a rule abhor the idea of being "taken," Masons dislike it immensely and the members of Manila Lodge absolutely refuse to do it voluntarily, so what would you? We could in future require that every candidate furnish as a part of his application a 5×7 photograph of himself taken at the time, but that would never fill in the awful gaps and would be just so much more junk to store. We as Masons and members of Manila Lodge carry in our hearts the visages of those of our members who have made a name for themselves. If there have been or if there be those who have failed in their task it were better if their counterfeit presentment were forever hid from the sight of men. Shall we not rescind our resolution to perpetuate the photograph album, preserving those pictures which are now in it but not adding to the horror!

Much work still remains and some work will always remain for the Keeper of the Archives. Many months of illness the past year have served as a cause for my being unable to give to the task all the time I had wished and contemplated. The next incumbent will find the roughest work finished, he can put on the polishing touches.

So I submit this report in the hope that something in it may stimulate us for new efforts in the next twenty-five-year period.

Josephus In The Original

Under the above title, the "Dearborn Independent" publishes the following article on the "famous historian Josephus" which will be of interest to our readers:

Josephus, the Jewish historian, has been a point of stormy argument for a long time. His works, as we have them, are counted one of the secular witnesses to the historicity of Jesus of Nazareth. Scholars, however, for many years have contended that the passages relating to Jesus were spurious. Now comes a discovery of the Slavonic text of Josephus which was a Jewish translation made directly from the original Aramaic, and the famous passage appears even more clearly than in the text to which most modern readers are accustomed, for there is no doubt that our present Josephus was doctored all down the line by the "scholars." The original text of Josephus was in Aramaic, the same dialect that Jesus spoke, and the book was preserved in Mesopotamia, being carried thence to the South Russian Khazaros, who adopted Judaism about A.D. 900. These Khazars are the progenitors of most of the so-called Jewish types we know today, which are not Jewish at all. (See article "Chazars," *Jewish Encyclopedia*, Vol. IV.) Among these Khazars the book of Josephus is preserved. The Slavonic version has this to say of Jesus: "Human in figure, he did things superhuman thanks to some hidden power. Some believed he was Moses, others a man sent by God. He transgressed our Law and the Sabbath; but he did no wicked deeds, using only speech. His low-class followers impelled him into a mutiny in which he was arrested and punished by Pilate." There is also a mention of the Mount of Olives.

Even the Jews have been for a long time approaching the point of acknowledging that Josephus is a witness to the historicity of Jesus. Rabbi Klausner, in his volume *Jesus of Nazareth*, recently reviewed in THE DEARBORN INDEPENDENT, boldly announced this view.

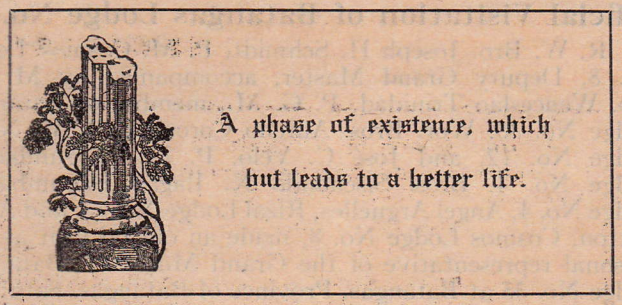
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Bro. Frank Wilson.
Member of Cavite Lodge No. 2.
Died January 5, 1927, in Sternberg General Hospital, Manila.
Funeral services held at the Army Morgue, Manila, January 9, under the auspices of Cavite Lodge No. 2.

Bro. Bernabe Pamintuan.
Member of Kasilawan Lodge No. 77.
Died in San Juan del Monte, Rizal, January 22, 1927.
Buried January 30 in Cementerio del Norte, Manila, under the auspices of his own Lodge.

Bro. Isabelo Yabut.
Member of Mabini Lodge No. 39.
Died December 13, 1926.
Buried December 15, under the auspices of his own Lodge.

Bro. Adriano Pajarillo.
Member of Isarog Lodge No. 33.
Died January 6, 1927.

Bro. Robert A. Young.
Member of Service Lodge No. 95.
Killed January 30, 1927, by an insane Constabulary soldier.

Bro. Leroy E. Bunnell.
Member of Fern Hill Lodge No. 80, Tacoma, Washington.
Died January, 1927, in Mary Chiles Hospital, Manila.
Masonic funeral services held February 6 under the auspices of Minerva Lodge No. 41.

At the End of the Day

The day is short, the night will come,
Then you'll be asked, "What have you done
As you trod your way toward the setting sun?

"Did you heed the cry of the man opprest,
The wail of the child at its mother's breast,
The woman whose soul was sore distressed?

"Did the ragged boy with appealing eye,
The widow whose garments caused you to sigh,
Loosen your purse as you passed by?"

Then the maid who was fighting the world alone
Fell and arose and tried to atone,
What was your offer, "Bread or a stone?"

You're a Mason, you say, and did your best;
Your conscience was clear as you sank to rest.
God bless you and keep you. Few stand the test.

—*F. M. J., in Roanoke Bulletin*

SMOKE DIAMOND CIGARETTES

El Gran Maestre Visita la Logia Pilar

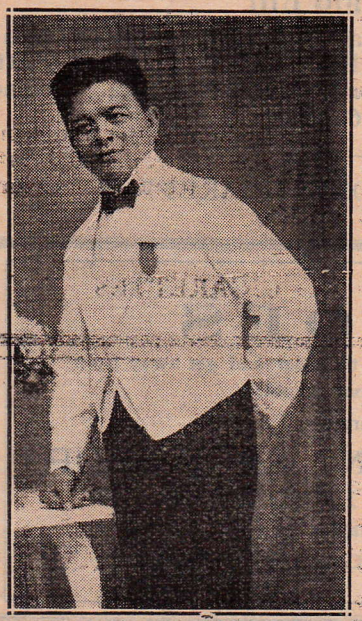
El Muy Ilustre Gran Maestre Francisco A. Delgado y otros dignatarios y oficiales de la Gran Logia confirieron un gran honor a la Logia Pilar No. 15, M. L. y A., con la visitación oficial que hicieron en la misma en la noche del 14 de Enero. En dicha ocasión tuvo lugar la instalación pública de los nuevos dignatarios y oficiales de la referida Logia, en presencia de un gran número de habitantes de Imus y de Manila y pueblos cercanos, tanto Masones como profanos. Como en todas las funciones de esta Logia, las señoras predominaron en la concurrencia, estando presentes entre otras un grupo de niñas hechiceras del Philippine Women's College y Manila College of Pharmacy.

Se pronunciaron discursos por el nuevo Venerable Maestro, Hmno. Zósimo Topacio; el Ven. Hmno. Iñigo Regalado, ex-Venerable de la Logia Dalisay No. 14, quien habló en tagalog, y por el Gran Secretario, Muy Ilustre Hmno. Newton C. Comfort, quien presentó la joya de ex-Venerable al Venerable Saliente, Hmno. Faustino Mañago, en señal de apreciación de los servicios meritorios prestados por dicho Hermano en los tres años consecutivos en que desempeñó la veneratura. El Hmno. Mañago contestó con palabras adecuadas. El último discurso se pronunció por el Gran Maestre cuya elocuencia impresionó mucho a la concurrencia y sobre todo a las señoras. La Sra. Emilia S. Cavan y la Srta. Felicing Tirona cantaron cada una un solo, además de un dúo, captándose las simpatías de los presentes con sus voces simpáticas.

Notas de la Logia Marble No. 58

Por las Pascuas y Fiestas de San Juan.—Brillante resultó, aun sin la debida preparación, la reunión con que, a iniciativa del Venerable Maestro Accidental y electo de la Logia Marble No. 58, de Romblón, se celebraron las Pascuas y la fiesta de San Juan el 25 de Diciembre. Desde las 4:30 p. m. del citado día, familias de todos los Masones presentes en la localidad, especialmente los niños y niñas, iban llenando los salones de la Logia, donde se improvisó un programa literario musical que ejecutaron con gracia niños y niñas, quienes después recibieron sus regalos de Pascuas. Pues hubo hasta Xmas Tree. Esta es la primera celebración de dichas fiestas bajo el techo de la Logia Marble desde que se fundó la misma.

Después del programa se sirvieron refrescos a todos los presentes, reinando entre ellos la mayor animación y la más franca y cordial amistad y fraternidad.



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Stated Meetings of Manila Lodges

February 1 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

February 2 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

February 3 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

February 4 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

February 5 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple.

February 7 (First Monday).—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.

February 8 (Second Tuesday).—Araw No. 18, Plaridel Temple; Benjamin Franklin No. 94, Masonic Temple.

February 9 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.

February 10 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, Plaridel Temple;

February 12 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

February 14 (Second Monday).—Southern Cross No. 6, Masonic Temple.

February 17 (Third Thursday).—Solidaridad No. 23, Masonic Temple.

February 26 (Fourth Saturday).—Sinukuan No. 16, Plaridel Temple.

March 1 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

March 2 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

March 3 (First Thursday).—Isla de Luzon, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

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March 7 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

"Buffalo Bill"

William F. Cody, the famous Indian fighter and scout, better known as "Buffalo Bill", was a member of Platte Valley Masonic Lodge, North Platte, Nebraska. Colonel Cody was born February 26, 1845.

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Official Visitation of Batangas Lodge No. 35

R. W. Bro. Joseph H. Schmidt, P. M. Cosmos Lodge No. 8, Deputy Grand Master, accompanied by M. W. Bro. Wenceslao Trinidad, P. G. M., member of Batangas Lodge No. 35, Wor. Bros. Aurelio Corcuera, P. M. Nilad Lodge No. 12, and José C. Velo, P. M. Bagumbayan Lodge No. 4, Bros. Sisenando N. Ilagan, Bagumbayan Lodge No. 4, Angel Arguelles, Rizal Lodge No. 32, and A. E. Tatton, Cosmos Lodge No. 8, made an official visit as the personal representative of the Grand Master to Batangas Lodge No. 35 at Batangas, Province of Batangas, Saturday night, January 8, 1927.

An excellent dinner was provided by Batangas Lodge and served by Bro. Solomon Russell at his deservedly popular hotel.

After partaking of the dinner to which full justice was done by the Manila contingent, we proceeded to the lodge hall which we found crowded to the doors by the Brethren, their families and friends.

The Deputy Grand Master, as representative of the Grand Master, was received with public grand honors, escorted to a seat in the East and presented with the gavel.

The Worshipful Master, Bro. Sisenando Ferriols, upon return of the gavel by the Deputy Grand Master, surrendered the gavel to Wor. Bro. Aurelio Corcuera who officiated as Installing Officer, assisted by Wor. Bro. José C. Velo as Master of Ceremonies.

Following the proclamation, the newly-installed Master, Wor. Bro. Maximo Sarmiento, addressed the assembly, after which he called upon M. W. Bro. Wenceslao Trinidad, P.G.M., who gave an interesting and instructive talk. R. W. Bro. Joseph H. Schmidt closed the program of speeches by a few remarks in which he praised the members of Batangas Lodge for their efforts in behalf of the victims of the storm that struck the province of Batangas during the month of November last and for their generous aid in connection with Plaridel Temple.

After partaking of a very appetizing lunch at the home of Wor. Bro. Maximo Sarmiento and his charming wife, the Manila contingent left Batangas at 10:30 p. m. on the return trip to Manila.

Batangas Lodge owns not only the two-story building in which it has its meeting place but also the one-story building in which is located a branch of the Philippine Library and Museum. The latter building is furnished rent-free. The lower part of the Lodge building itself is used for school purposes.

The Brethren of Batangas Lodge are exemplifying the principles of our Order in actions which speak louder than words.

The New Member

When a candidate receives his three degrees and becomes a Master Mason, he is usually left to continue his course as best he can. Naturally, he is not sure that he knows how to enter the Lodge and how to conduct himself after he does get in. It is but natural that he should hesitate about coming to the meeting. Did you, Brother, absorb everything you were told on your journey through the ceremony? Obviously the rational way to remedy this weakness is to call for the new member on the meeting night following his initiation, and accompany him to Lodge, making his first visit as cordial and free from embarrassment as possible. This duty should be assigned to some particular person and not left broadly to any one.—*Virginia Masonic Journal.*

SMOKE DIAMOND CIGARETTES

Harmony

Harmony is the strength and support of all well regulated institutions especially this of ours. No truer phrase has ever been coined. And as this is applied to Masons, it does not mean in the Lodge alone. It means in every activity with which Masons are concerned. It is recognized, of course, that among many men are many minds and diverse opinions. But even as the Lord loves a cheerful giver, so the world loves a cheerful loser, and any man who can establish his views as right fifty per cent of the time is most fortunate indeed. He may well be happy and satisfied for the other fifty per cent, that the average against him is not far greater. Disappointments are a natural concomitant of life, and if one permitted his disappointments to set the world awry, life would be a pitiable and miserable affair for us all. But one of the high lights of Masonry is the fact that it teaches us that though holding many opinions, we are united in one object and struggling toward a common goal. And so, when the weight of opinion is against us, if we are keeping the faith, we submit to the will of the majority, and keep right on working.

A Force for Good

Our Lodges should maintain that high efficiency of moral rectitude, in both principles and practices, which would be helpful and beneficial to the neighborhoods in which they are located. While Masonry is neither religious, political nor financial, yet it should stand among all these giving that moral support, to those just and correct relations, that each should sustain to the other. Masons, as men of the community, should in their conduct and conversation create and maintain that healthy public opinion that upholds our government and gives dignity to the enforcement of our laws; that sustains our various industries, and promotes honesty and fair dealings in all our financial relations; that creates the community stamina and loyalty; that brings peace and security to our homes, and joy and happiness to our hearts.

Special Meeting at Bud Daho Lodge, U.D., Jolo, Sulu

December 31, 1926, Bud Daho Lodge, U.D., held a special meeting for the purpose of conferring the Sublime Degree of Master Mason upon Brother William John Real, a Fellowcraft of Bud Daho Lodge.

The special team conferring the degree was composed as follows: *W.M.*, Julian Pilares; *S.W.*, Rafael Alcala; *J.W.*, Cipriano Jularbal; *Treas.*, Julius Schuck; *Sec.*, Simeon Obsequio; *S.D.*, Luciano Abia; *J.D.*, A. E. Fawcett (4); *S.S.*, Julio F. Barbajera; *J.S.*, José M. Burdeos; *Chaplain*, Sisenando Silvestre (68).

Second Section:—*K.S.*, Julian Pilares; *K. of T.*, Rafael Alcala; *Men of Tyre*, Bros. Alcala, Barbajera and Fawcett; *Fellowcrafts*, Bros. Abia, Burdeos and Jularbal; *Sea and Wayfaring Man*, Bro. Simeon Obsequio.

The lecture was delivered by Bro. Luciano Abia and the charge was given by Wor. Bro. Dorr H. Malone.

After the degree work, Wor. Bro. Malone delivered a short but instructive talk, after which all the Brethren were taken to the Jolo Hotel, where refreshments were offered by Bro. Real, the youngest Master Mason in this place.

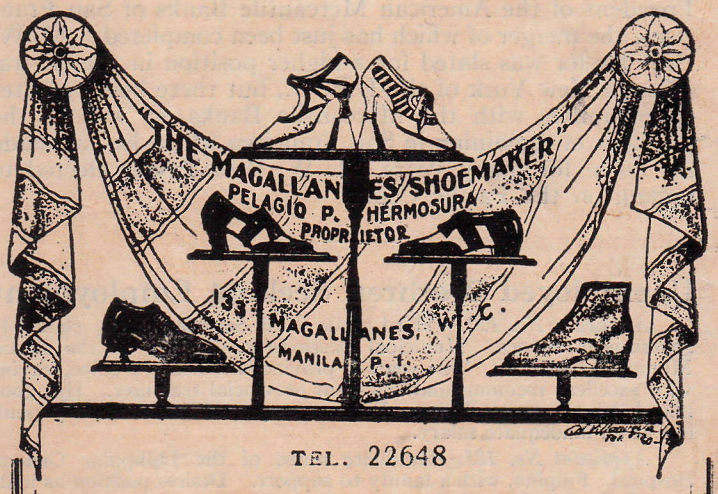
Grand Master Visits Pilar Lodge

Pilar Lodge No. 15, F. & A. M., at Imus, Cavite, was honored by the Most Worshipful Grand Master Francisco A. Delgado and other Officers of the Grand Lodge with an official visitation on the night of January 14th, last. The occasion was also a public installation of the new officers of the Lodge which was attended by a big crowd of residents of Imus and people from Manila and nearby towns, both masons and non-masons. As characteristic of all public functions of this Lodge, ladies predominated in the audience that evening, including a bunch of beautiful girls from the Philippine Women's College and the Manila College of Pharmacy.

Speeches were made by the new Master, Wor. Bro. Zosimo Topacio, by Wor. Bro. Iñigo Ed. Regalado, Past Master of Dalisay Lodge No. 14, who spoke in Tagalo, and by the Grand Secretary, Most Wor. Bro. Newton C. Comfort, Past Grand Master, who presented the Past Master's Jewel to the retiring Master, Worshipful Brother Faustino Mañago, in recognition of his meritorious services as Master of the Lodge for the last three consecutive years. Wor. Bro. Mañago made a fitting response. The speeches were closed by the Grand Master who by his usual eloquence impressed the audience very much, particularly the ladies. The program was enlivened by three beautiful vocal numbers rendered by Mrs. Emilia S. Cavan and Miss Felicing Tirona who sang a duet and a solo each.

New Masonic Temple Association Elects Directors

The annual meeting of the stockholders of the New Masonic Temple Association was held on Monday, January 24th, last, at 5 p. m. M. Wor. Bro. E. E. Elser occupied the chair and Bro. John M. Aaron acted as secretary. The condition of the Association is sound and the year 1927 is expected to be a prosperous one. A new Board of Directors was elected composed of Bros. E. E. Elser, W. W. Larkin, E. Ford Hickman, W. W. Weston, E. F. Wing, C. M. Colton, José C. Velo, Stanton Youngberg, F. H. Stevens, R. J. Christman, and C. M. Cotterman.



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The Installation of the New Officers of the Malolos Lodge No. 46 for the Masonic Year, 1927

Malolos Lodge No. 46 was honored by the official visitation of M. W. Bro. Francisco A. Delgado, Grand Master, accompanied by other members of the Grand Lodge, on the occasion of the installation of the new officers held in public, on January 8, 1927. M. W. Bro. Teodoro M. Kalaw and Wor. Bro. Antonio Gonzales acted as Installing Officer and Master of Ceremonies, respectively.

The officers installed were the following:

Jacinto Molina, *W.M.;* Fermin Samson, *S.W.*; Remigio Bernabe, *J.W.;* Honorato Carlos, *Treasurer;* Juan L. Reyes, *Secretary;* Diego Tolentino, *Master of Ceremonies;* Victorino Gatmaitan, *Chaplain;* Meliton Cruz, *S.D.*; Hermenegildo Pascual, *J.D.;* Marcelo Castillo, *S.S.*; Nicasio Marin, *J.S.*; José Dal. Estrella, *Organist;* Isidro Wenceslao, *Tyler.*

The Past Master's jewel was presented by Worshipful Brother Nicolas Buendia to Worshipful Brother Cristobal Santiago, the outgoing master, in an eloquent address, and stressing the significance of the simple but meaningful souvenir. Brother Angel B. Suntay delivered a forceful speech on the fundamental aims of Masonry. The Grand Master's address in English closed the first part of the program.

The second part of the program, consisting of ball and refreshments, was enjoyed by everybody. The occasion, attended by members of several lodges in Manila of the neighboring provinces and by big crowd of ladies and invited guests, was a success.

M. W. Bro. W. H. Taylor Leaves International Banking Corporation

M. W. Bro. William H. Taylor, Past Grand Master of this Grand Lodge and Past Master of Corregidor Lodge No. 3, who was formerly Manager of the International Banking Corporation branch in Manila and afterwards Manager of the San Francisco branch of the same corporation, has resigned his connection therewith and is Vice-President of the American Mercantile Banks of San Francisco, the merger of which has just been completed. M. W. Bro. Taylor was slated for a higher position in the central office in New York of the I. B. C., but there being greater opportunities with the Mercantile Banks, as well as the privilege of remaining in San Francisco where he has made his home for many years, M. W. Bro. Taylor elected to remain on the Pacific Coast.

Unemployed Brethren Seeking Employment

Applicant No. 124.—Third grade Civil Service. Clerk, class "J" government service. Municipal postmaster. Justice of the Peace. Municipal treasurer. Two years in provincial treasurer's office, leaving with excellent recommendations from provincial treasurer. Has good knowledge of accountability. Filipino, employed in Manila at present, but at an inadequate salary.

Applicant No. 125.—Graduate nurse of the Philippine General Hospital. Filipino, with a family to support. Desires position as male nurse in any good hospital.

Applicant No. 126.—Filipino; has been municipal president for nine years; speaks and writes English. Desires position as life insurance agent for any insurance company.

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Los Carbonarios

(*Por L. P. P., en la Revista Masónica de Chile.*)

Parece que el origen de los carbonarios data del siglo XVI, en Italia, durante las guerras de franceses y españoles por conquistarse la península. En esa época los carbonarios luchaban por la *independencia* de Italia y por la *Reforma* de la Iglesia.

Renació a principios del siglo XIX, durante la Restauración, para combatir la tiranía, destruir el despotismo y establecer el imperio de la libertad.

Las primeras manifestaciones de los carbonarios datan desde 1809, en Nápoles, por movimientos secretos de los campesinos contra los franceses (Amurat), y contra los Borbones (Fernando I, rey de Nápoles).

Se propagó con tanta facilidad esta institución, que ya en 1820 había más de seiscientos mil adeptos en el sur de Italia.

Vencidos después de la revolución de Julio de 1820 (dirigida por Guillermo Pepe), la sociedad secreta pasó a Francia donde la adoptaron algunos masones como Lafayette y Lafitte, y le dieron el nombre de *leñadores*. La caída de Carlos X, en 1830, fué en parte obra de los leñadores, carbonarios franceses.

La finalidad que persiguen los carbonarios es eminentemente política. La frase *limpiar la selva de lobos*, significa limpiar la patria de extranjeros y de tiranos. Su sello e insignia principal representa a la *libertad* pisando un dragón, y abajo el lema dice! *Aniquilador del despotismo.*

Nuevamente les da vida en Italia, después de la Revolución de *1848* el gran pensador José Mazzini, que denominó a esta sociedad *La Joven Italia*, y cuyo objetivo principal era conseguir expulsar a los austriacos y establecer la *unidad italiana.* Las ideas nacionalistas de Mazzini se propagaron por todo el continente, con el nombre de *La Joven Europa*, subdividida en Joven Francia, Joven Alemania, etc.

Tal es la síntesis histórica de la sociedad de los carbonarios.

Su nombre se deriva de *carbón*, que fué el símbolo que tomaron los asociados, porque el carbón purifica el aire, y cuando arde y forma hoguera, aleja a las *bestias.*

El lugar donde se reunían se llamaba *choza* o *barraca;* la reunión de asociados se llamaba *venta*, y la reunión de ventas formaba la República.

El nombre de los asociados era el de *primos;* veinte primos componían una *venta particular*, que elegía su presidente, orador, secretario y *diputados* o delegados; 20 diputados formaban una *venta central;* los delegados de ésta componían la *venta superior*, y por último, los delegados de ésta formaban la *venta suprema.*

Los adeptos de ventas particulares tenían que jurar no conocer ni tratar de conocer a los individuos de otras ventas.

Se dividían en aprendices y maestros; y sólo los masones tenían el derecho de entrar directamente a ser maestros. Los carbonarios tenían palabras de orden, de paso y signos de reconocimientos. Los jefes de venta central y superior tenían una media tarjeta irregularmente cortada, y la otra mitad la tenía el diputado para darse a conocer.

Todas las órdenes se daban verbalmente; la traición se castigaba con la pena de muerte. Nadie podía discutir, menos desobedecer las órdenes dadas por los jefes.

Si las insignias de la Masonería están tomadas de los albañiles, las de los carbonarios las tomaron de los leñadores.

En vez del martillo que usa el Venerable Maestro de una Logia masónica, el presidente de una venta usaba el *hacha;* los asociados, en lugar de mandil, llevaban un pequeño hacesillo de leña pendiente del cuello o de la blusa.

Las mujeres de los carbonarios formaban *jardines*, y se llamaban *hermanas jardineras* que ayudaban a los buenos primos en todos sus trabajos.

Los carbonarios eran oficiales de ejército, burgueses y literatos; más tarde ingresaron los que quisieron, aún los de peor especie, como en Calabria.

Union Church Hall for Girls

There has just been completed in Manila one of the finest monuments to Manila charity ever erected. This is the building for Union Church Hall at 181 Calle Piña in Sta. Mesa. The building and other improvements cost approximately ₱25,000.00. ₱17,500.00 of this has already been paid, every centavo of which has come from the pockets of generous Philippine residents. The balance of ₱7,500.00 is now being raised from the same source.

To assist in this, Mrs. W. J. Williams, who each year devotes the proceeds of her annual recital of her dancing school to some worthy charity, has kindly offered to donate the proceeds of this year's recital to the Union Church Hall Building Fund. This event takes place on the evening of February 25th at 9:00 o'clock at the Manila Grand Opera House. Tickets will be on sale at the Escolta Drug Store beginning February 15th. Every one should avail himself of the opportunity of seeing this performance which will be one of the best.

The building referred to above was completed and occupied August 30, 1926. It is located on a high well drained lot containing 4,600 sq. m. fronting on Calle Piña. It will comfortably accommodate fifty girls and the grounds afford ample space for playgrounds. A basket-ball court has been laid out and the equipment for basket-ball, indoor baseball, as well as swings, have been donated.

Union Church Hall was organized in 1922 to care for children of part American parentage who were in need of such care and protection and was legally incorporated at the time of its organization. It is conducted under the auspices of The Union Church of Manila which has undertaken to provide funds for its maintenance from year to year. These funds come not only from members of the church but from the community at large, the American Guardian Association and from the various fraternal organizations. The various Masonic bodies as well as individual Masons have taken a particular interest in this organization and have contributed liberally for both the erection of the building and for the maintenance of the Hall. For this the Directors of the Hall and the children are truly grateful.

The Hall is in charge of Miss Sadie Livingstone, a most competent administrator, and the thirty-eight girls now being cared for are a fortunate, happy and contented lot. They range in ages from four to sixteen years. Besides attending the public schools the children are being educated along practical lines doing their own house work, cooking, sewing, etc. Every attempt is being made to prepare them to become useful, self-supporting members of the community when they grow up.

Visitors are always welcome at the Hall and it is well worth any one's time to go out to see and become acquainted with this very worthwhile institution and see the happy healthy youngsters that are being given an opportunity to grow up in a home like atmosphere.

Todos quisieron mejorar las condiciones de vida y concluir con la tiranía del poder del Estado, como del poder de la Iglesia.

Tienen las sociedades de los carbonarios verdadera importancia histórica, pues representan el esfuerzo de los pueblos oprimidos por la Santa Alianza por restablecer la monarquía constitucional, la libertad y la unidad italiana.

La Tarea de la Masonería

Nuestro trabajo ha de ser improbo, fuerte, lleno de dolores, de fatigas; pero es preciso realizarlo para que se complete la obra admirable y abnegada de los varones ilustres que tanto lucharon en el pasado tenebroso en que se pretendió ahogar el grito de la propaganda masónica, al ruido ensordecedor de las cadenas arrastradas en las cárceles y en los presidios, y al fulgor de los aceros con que se quería intimidar a los nobles y arrogantes mantenedores de nuestros principios. Estimamos que nuestra labor ha de ser eminentemente social y eminentemente educadora y estimuladora, para poder llegar a resultados positivos dentro del marco de nuestro ambiente, procurando allegarnos todos los elementos, todos los factores que puedan contribuir a nuestro progreso moral e intelectual, y aun dentro de estos avances intelectivos o culturales, llegar al logro de los más intensos anhelos libertarios. Como el personaje de Zorrilla, tenemos que subir a los palacios y bajar a las cabañas, llevando a todas partes el refrescante espiritual de nuestras doctrinas, arrancar de los pechos varoniles el veneno de los odios, y en su lugar, dejar allí bien arraigada la savia del amor fraternal; sanear el ambiente de vicios y corrupciones, levantando a una gran altura el estado físico y moral de los ciudadanos, hacer que nuestras palabras sean escuchadas en todas las tribunas y que nuestra acción regeneradora y emancipadora se haga sentir en todos los sitios, en todas partes en que se haga necesario desvanecer un error, o restablecer la verdad de los hechos históricos, o dar impulso a obras de verdadera trascendencia político-social o prestar el más firme apoyo a toda labor altruista y benéfica que responda a la índole de nuestro procedimiento doctrinal.

—*Pedro Manzano Aviñó.*

Revista Internacional de Sociedades Secretas

Con la aprobación de la Santa Sede y testimonios favorables de altos dignatarios de la Iglesia Católica, publícase en París dicha Revista, en la que se da cuenta de noticias tomadas de periódicos masónicos de todo el mundo. También, por su índole y de una manera sistemática, dicha Revista ataca a la Masonería con falsas y calumniosas imputaciones.—*Partenón.*

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Masonic Knowledge

Conocimiento Masónico

By Bro. A. E. Tatton, Cosmos No. 8.

The Masonic Institution has before it today for solution a problem that has been vexing the minds of our Masonic leaders for a considerable period of time, a problem the solving of which calls for the best efforts of every Mason who has the welfare of the Order at heart.

This article is a résumé of a portion of what has been set forth by various writers regarding the great need of Masons to be well informed, and is written with the hope that it will be the means of arousing the interest of the members as to the real meaning and purposes of our Ancient and Honorable Fraternity.

There is an oft-quoted expression used by Masonic writers to the effect that a large majority of the members of Lodges know little or nothing of the true meaning of Freemasonry. That this was a matter calling for attention was evidenced by the fact that many Grand Lodges in the United States advocated a vigorous and persistent campaign of education as a means of overcoming the prevailing apathy, or, as the "Masonic Tidings" phrased it, "the lamentable indifference of the average Mason to be better informed concerning the fundamental principles of Masonry." Those interested in overcoming the defect were agreed that the remedy lay in a more practical, attractive and simple system of education. Today, most of the Grand Lodges of the United States, including Canada, are doing something definite in the way of Masonic Education, either using the machinery of the Masonic Service Association, or through Masonic Service Committees and Educational Boards of their own; many of them making regular appropriations for carrying on the work, in some cases of very considerable amounts. This shows at least that a need is recognized, that there is something lacking in the general condition of the Craft, and also a desire to find and apply a remedy.

The deficiency found in Masonry and among Masons that makes Masonic Education necessary is the large number of members who have little or no interest in the Order, the questioning of the younger Masons who want to know what it is all about anyway—a feeling that the Institution has grown to an enormous size and is yet apparently without definite purpose or object. Both the instructed and the uninstructed feel that Masonry means something, if only it were known what it was. As Bro. Dr. Joseph Fort Newton has said: "The reading Mason is the Mason who gets the real joy out of his lodge and his brotherhood. Unless a man 'knows what it is all about' he loses greatly in his pleasure in the Craft. We should read not only to increase our knowledge but to get a point of view regarding the ancient Fraternity, its real meaning and purposes."

Masonry was organized for one thing only, namely, that all men who were earnest and honest seekers after Truth could come together and exchange ideas and methods and in this way to help each other find what all true seekers have ever found—God. It reaches for a pure and rational faith in God. No word of definition is demanded. There is no place in Masonry for any man unless he is earnestly seeking that one goal; and the man who comes into the Order on any other basis has wasted his time and money and can never become a real Mason. It is too true that those on the inside in 99 per cent of the membership do not know the true qualifications for entrance, and naturally thousands are coming in who are only pin Masons or mere Lodge members. In this connection, Edgar A. Russell says: "The real defect, if any, in the Masonic institution may be traced to the apparent fact that many of the men who are crowding in the Masonic institution are interested

La Francmasonería se ve confrontada actualmente por un problema que desde hace mucho tiempo está preocupando a los jefes de la Institución y para cuya resolución se necesitan los mejores esfuerzos de todo Masón amante del bienestar de la Orden.

El presente artículo es nada más que un resumen de lo que han expuesto diferentes autores respecto a la gran necesidad de que los Masones estén bien informados. Lo escribimos en la confianza de que podrá servir para despertar en nuestros miembros algún interés en el significado y los fines verdaderos de nuestra Antigua y Honorable Institución.

En los escritos masónicos se afirma con suma frecuencia que la gran mayoría de los miembros de las Logias sabe poco o nada de la verdadera significación de la Francmasonería. La importancia de remediar este estado de cosas la prueba el hecho de que muchas de las Grandes Logias de los Estados Unidos han pedido que se sostenga una campaña de educación vigorosa y constante para vencer la apatía predominante o, como dice la revista *Masonic Tidings*, "la lamentable indiferencia del Masón ordinario, a quien no importa familiarizarse con los principios fundamentales de la Masonería." Los que tenían interés en remediar dicho defecto convenían en que el remedio consistía en un sistema de educación que fuese más práctico, atrayente y sencillo. Hoy la mayoría de las Grandes Logias de los Estados Unidos y del Canadá están haciendo algo de definitivo en favor de la educación masónica. Algunas se valen de los medios dispuestos por la Masonic Service Association, mientras que otras tratan de obtener el mismo resultado por medio de comisiones de servicio masónico y juntas de educación de su propia creación, destinando algunas de ellas cantidades importantes para llevar a cabo dicha labor. Esto prueba que por lo menos se dan cuenta de que hay algo que no es como debe ser en la condición general de la Orden e indica también el deseo de hallar y aplicar el remedio.

La deficiencia que hace que sea tan necesaria la educación masónica consiste en el gran número de miembros que se toman poco o ningún interés en la Orden y en las preguntas de los muchos Masones jóvenes que desean saber lo que significa todo. Se dan cuenta de que la Institución ha crecido hasta el punto de tener proporciones enormes y que esto no obstante parece carecer de fines y propósitos definidos. Tanto los instruídos como los no instruídos están persuadidos de que la Masonería tiene su significación, sin saber precisamente lo que es. Ha dicho el Hmno. Dr. Joseph Fort Newton: "El Masón que lee es el que saca provecho de su Logia y su Orden. El hombre que no conoce los fines y propósitos de la Institución pierde mucho de la satisfacción que debe sentir por pertenecer a la Masonería. Debemos leer no sólo para aumentar nuestros conocimientos, sino también para poder mejor apreciar nuestra antigua Orden y sus verdaderos propósitos y alcance."

La Masonería ha sido fundada con el único propósito de proporcionar a todos los que sincera y seriamente busquen la verdad una ocasión para reunirse y cambiar de ideas y de este modo ayudarse mutuamente a encontrar lo que siempre han hallado los verdaderos buscadores de la verdad—a Dios. Busca una fe pura y racional en Dios. No exige una palabra de definición. La Masonería no tiene sitio para uno que no persiga sinceramente el fin de que hablamos, y el que ingresa en la Orden sobre cualquiera base diferente malgasta su tiempo y dinero y jamás se hace Masón de verdad. Es harto cierto que de los que ya pertenecen a la Orden, el 99% desconoce las verdaderas condiciones de entrada y naturalmente hay muchos miles

in becoming members of that institution, but are not interested in Masonry, the course of moral instruction, for the purpose of which the Masonic institution was erected."

The instructed have worked out more or less satisfactory conclusions for themselves. They feel, and experience tends to show they are right, that only a small minority of the uninstructed will find out things for themselves, and they feel that there should be some machinery for teaching the others, and so prevent them from swelling the great class of the lapsed and indifferent. About this there is nothing new, the point of especial interest here is that the demand for education is not a "high-brow" affair at all, it is not to make the members of the Craft scholars and students, but to make them Masons, to give them the instructions necessary to carry out their Speculative vocation.

The charge given to the newly passed Craftsman earnestly recommends to his consideration the "study of the liberal arts and sciences," showing that not only was the Mason expected to devote time and attention in learning about Masonry itself, but also to "polish and adorn his mind" with general knowledge, as well as to "learn to subdue his passions" and "divest his heart and conscience of all the vices and superfluities of life." The *Cabletow* some time ago gave expression to this idea in the following words: "He who desires to understand the harmonies and beautiful proportions of Freemasonry must read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after knowledge."

If the majority of Masons had the elements it is probable that there would be no problem at all, for the way would be open for those capable to go on and qualify themselves to be Master Masons in the original sense of the term, and fully competent to teach and guide their less well informed Brethren. The word "Master" with us implies the idea of control, or authority, but as it came into Craft usage in mediaeval times it first connoted that of teaching and instruction. The Master directed and controlled by virtue of his ability to teach. It follows then that the organization of Masonry fully provided for the instruction, for the education of those who entered it.

"Masonry," says the *Masonic Home Journal*, "is a serious institution. Its function in the world is to convey to men serious truths which will help them in building character and in the creation of high ideals in life." Freemasonry strives only after light and truth endeavoring always to bring out the highest and noblest qualities of men. But if we confine our Masonic activities to ritualistic work in the seclusion of the Lodge room, our conception of the mission of Freemasonry is a very limited one. Too little attention is given by a large majority of the members of Lodges to the study of the history of the Order, its traditions and symbolism, its science and its philosophy. The background of a true Masonic education is an understanding of the principles taught by Freemasonry and it is only by study that a knowledge of the science and philosophy of Freemasonry can be acquired. To know what Masonry was in the past, and to follow its development through the centuries is to have a breadth of vision and an intimate knowledge of the Craft which will enable us to exemplify Freemasonry in its greatest aspects.

It has been said that the welfare of the individual Mason, as well as that of the Lodge, the Grand Lodge, and of the entire Order throughout the world, depends not on the number of initiations, but on the number of men who are real Masons—those who study the fundamental and guiding principles of the Order; that many members are unfortunate enough not to be able to see beyond the letter of the ritual and the physical aspects of the ceremonials; and the result is that they are not interested in the teachings of the Order. What they need is to be made aware of the fact that the real Freemasonry consists in the teachings which lie hidden behind the letter of the ritual and

que ingresan para ser nada más que "masones de indumentaria" o meros miembros de Logia. Con relación a esto, Edgar A. Russell dice lo que sigue: "El verdadero defecto, si existe, que adolece la Masonería se debe al hecho aparente de que muchos de los que entran en tropel en nuestros templos desean formar parte de nuestra Institución sin tener el menor interés en la Masonería, es decir, en aquella serie de enseñanzas morales que son el fin por que la Institución masónica ha sido fundada."

Los instruídos han sacado sus propias conclusiones que les parecen más o menos satisfactorias. Se dan cuenta perfecta del hecho, harto demostrado por la experiencia, de que sólo una pequeña minoría de los no instruídos sacarán sus propias conclusiones, y están convencidos de la necesidad de hallar algún medio de enseñar a los demás a fin de impedir que éstos engrosen las filas del gran ejército de los indiferentes. No hay nada de nuevo en todo esto. Lo más interesante es que lo que se busca no es una instrucción teórica e innecesaria y no se pretende convertir a los miembros de la Orden en eruditos y filósofos, sino sólo hacerlos Masones y darlos la instrucción indispensable para ejercer su vocación especulativa.

Al compañero recién pasado se le encarece a "dedicarse al estudio de las artes liberales y ciencias," lo que demuestra que no sólo se esperaba del Masón que dedicase su tiempo y atención al estudio de la Masonería, sino que también "adornase y pulimentase su mente" con conocimientos generales, al mismo tiempo que "aprender a subyugar sus pasiones" y "desbastar su corazón y conciencia de todos los vicios y superfluidades de la vida." Hace poco, el CABLETOW expresó la misma idea en las siguientes palabras: "El que desea comprender las armonías y bellas proporciones de la Francmasonería debe leer, estudiar, reflexionar, digerir y diferenciar. El verdadero Masón es un buscador ferviente de conocimiento."

Si la mayoría de los Masones tuviesen los elementos indispensables, es probable que no habría problema alguno, porque los Masones capaces de progresar y hacerse Maestros Masones en el sentido primitivo de la palabra y dotados de las condiciones necesarias para enseñar y dirigir a sus Hermanos menos expertos hallarían libre y expédito el camino. La palabra "Maestro," según la empleamos nosotros, implica la idea de dominio u autoridad, pero la misma palabra, cuando fué introducida en la Institución en los tiempos medioevales, implicaba más bien enseñanza e instrucción. El Maestro dirigió y dominó en virtud de su capacidad de enseñar. Sigue, pues, que la organización de la Masonería dispuso lo necesario para la instrucción y educación de los que ingresaban.

Dice el *Masonic Home Journal* que "La Masonería es una institución seria. Su labor en el mundo es comunicar a los hombres verdades serias encaminadas a ayudarlos a formar su carácter y crear ideales de vida más elevados." La Francmasonería no busca más que la luz y la verdad y trata constantemente de desarrollar las calidades más elevadas y nobles del hombre. Pero si limitamos nuestras actividades masónicas a la labor ritualística dentro del recinto del templo, entonces resulta muy restringido nuestro concepto de la misión de la Francmasonería. La gran mayoría de los miembros de nuestras Logias presta poca atención al estudio de la historia, las tradiciones, el simbolismo, la ciencia y la filosofía de nuestra Institución. El fundamento de la verdadera educación masónica consiste en el entendimiento de los principios que enseña la Francmasonería y el único medio de adquirir un conocimiento de la ciencia y filosofía de la Francmasonería consiste en el estudio. El que sabe lo que la Masonería fué en el pasado y que ha seguido su desarrollo a través de los siglos, posee una amplitud de visión y un conocimiento íntimo de la Orden que le capacitan para ejemplificar la Francmasonería en sus aspectos más sublimes.

Se ha dicho que el bienestar del Masón individual, como también el de la Logia, de la Gran Logia y de toda la

not in the ritual itself; that the ritual is only the means to an end.

The various Masonic writers as well as the editors of the numerous periodicals devoted to matters concerning Masonry are unanimous in the opinion that too much stress has been placed on ritualistic work to the exclusion of the educational side of Freemasonry and are advocating that something be done to impress the members, both new and old, that Freemasonry is an actual, living, vital force that may be applied in solving present-day problems. Not only is Freemasonry of benefit in the present, but it will serve us all through life for life is a series of problems to be solved—a succession of real struggles with real difficulties.

Dr. Albert G. Mackey's twenty-fourth Landmark is: "The foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art for the purpose of religious or moral teaching."

"Freemasonry," says Wor. Bro. Ringer of Nebraska, "is an attempt, by the proper use of signs and symbols, to find and understand God—the Grand Architect of the Universe; the Great Author of Nature. Its votaries are seeking after God, 'if haply they might feel after him and find him, because he is not far from each one of us.' By these signs and symbols, our beloved institution seeks to teach all men, within and without the Fraternity, the inspiring truths of Fatherhood, Brotherhood, and of Immortality. Likewise it recognizes the duty of Masons everywhere not only to find and understand God, but to carry that understanding to the remotest corners of the globe in the development of a real and vital brotherhood. Mankind is truly of one family by reason of the oneness of the blood of the world."

Some one has said that the philosophy of Freemasonry, if put into practice, would eventually revolutionize the whole trend of human thought and bind the whole of mankind into one great family whose sole aim in life would be to live to benefit one another.

If we fail to avail ourselves of the opportunity to inform ourselves concerning our great Order in its various phases and are unable to see beyond the physical aspects of the ceremonies and the letter of the ritual, we are in danger of losing all interest in the teachings of the Order.

The following paragraphs show the stress that others place on the need of Masons to be "seekers after knowledge." The first two are extracts from a speech of M. W. Bro. William Rhodes Hervey, Grand Master of California in 1918; the next two are taken from the CABLETOW:

"Everywhere Masons are eager to receive Masonic instruction. They desire to progress beyond the essentials of ritualism, to know more of the history and philosophy of our institution, to learn the hidden meaning of its symbols and ceremonies, to be informed respecting its achievements and purposes, to study its landmarks and its laws and to be led through the treasure chambers of its wisdom and divinity. The complaint is heard in many quarters that no opportunities are afforded at Lodge meetings for educational privileges or even for social intercourse. The complaint is well justified * * *.

"A Mason receiving the third degree should be entering upon a lifetime of study, self-improvement and service to his fellows, and his Lodge is intended to be and should be the source of light and instruction and a field for serious and devoted work for the principles which our institution inculcates and upon which it is founded."

"A man cannot be a Mason and really understand the Craft without reading Masonic publications any more than he can be a leader in statesmanship and not read the current literature of the day.

"You will make yourself a better Mason and be of more value to your Lodge if you make yourself familiar with the literature of the Craft."

Institución en el mundo, dependen no del número de iniciaciones que se verifican, sino del número de hombres que son verdaderos Masones, o sea, de los que estudian los principios fundamentales de la Orden. Se ha dicho, asimismo, que muchos miembros son tan desgraciados que no pueden ver más allá de la letra del ritual y el aspecto físico del ceremonial, siendo el resultado natural que no tienen interés en las enseñanzas de la Orden. Lo que necesitan es darse cuenta del hecho de que la verdadera Francmasonería consiste de las enseñanzas que se hallan ocultas detrás de la letra del ritual, y no del ritual, siendo éste sólo el vehículo.

Los diferentes autores masónicos como también los redactores de los numerosos periódicos dedicados a la Masonería opinan unánimemente que hoy se presta demasiado atención a la labor ritualística, con exclusión del aspecto educativo de la Francmasonería, y encarecen que se haga algo para inculcar en todos los miembros, tanto en los nuevos como en los antiguos, la idea fundamental de que la Francmasonería es una fuerza real, viviente y vital que puede aplicarse a la resolución de los problemas de la actualidad. La Francmasonería no sólo es beneficiosa en el presente, pero nos servirá en toda nuestra vida, porque la vida es una serie de problemas que debemos resolver y una sucesión de verdaderos combates con dificultades reales.

El vigésimocuarto *landmark* del Dr. Albert G. Mackey es como sigue: "La fundación de una ciencia especulativa sobre un arte operativa y el uso y explicación simbólicos de los términos de dicha arte para los fines de enseñanza religiosa o moral."

"La Francmasonería"—dice el Ven. Hmno. Ringer de Nebraska,—"trata de hallar y comprender, mediante el uso conveniente de signos y símbolos, a Dios, el Gran Arquitecto del Universo y Gran Autor de la Naturaleza. Sus adeptos buscan a Dios y 'procuran hallarle, porque no está lejos de cada uno de nosotros.' Por medio de dichos signos y símbolos, nuestra querida institución se esfuerza en enseñar a todos los hombres, dentro y fuera de la Fraternidad, las verdades inspiradoras de la Paternidad, la Fraternidad y la Inmortalidad. Reconoce asimismo que es deber del Masón en todas partes no sólo hallar y comprender a Dios, sino llevar dicha comprensión hasta los rincones más lejanos del globo en el desarrollo de la fraternidad real y vital. Esa unidad de la raza hace que la humanidad sea como una sola familia.

Alguien ha dicho que la filosofía de la Francmasonería, si se la pusiese en práctica, cambiaría radicalmente toda la tendencia del pensamiento humano y convertiría a toda la humanidad en una familia unida cuyo solo objeto en la vida sería vivir en beneficio de los demás.

Si nosotros dejamos de aprovechar la oportunidad de familiarizarnos con las diferentes fases de nuestra gran Orden y no podemos ver más allá del aspecto físico de las ceremonias y la letra del ritual, entonces corremos peligro de perder todo interés en los preceptos de la Orden.

Los siguientes párrafos demuestran la importancia que otros atribuyen a la necesidad de que los Masones sean "buscadores de conocimiento." Los primeros dos son extractos de un discurso pronunciado por el Muy Il. Hmno. William Rhodes Hervey, Gran Maestre de California, en 1918, y los otros dos los hemos sacado del CABLETOW:

"En todas partes, los Masones ansían recibir instrucción masónica. Desean saber algo más que los rasgos esenciales del ritualismo. Anhelan enterarse de la historia y filosofía de nuestra Institución, aprender el significado oculto de sus símbolos y ceremonias, informarse acerca de sus hechos y fines, estudiar sus *landmarks* y reglamentos y aprovechar sus tesoros de sabiduría y divinidad. En muchas partes se oye la queja de que en las tenidas no hay oportunidad para los privilegios de la educación ni siquiera para el trato social. Dicha queja está bien fundada * * *.

M. W. Bro. Milton E. Springer, in his report as Grand Master for the year 1919, expressed himself as follows: "Our Order must advance to greater light, and as Masons, if we would seek the deeper meaning of Life and be judged by our standards before mankind, we must not be dreamers and idlers, but should strive with eager, hopeful spirit to achieve the high ideals which our Order teaches to be the goal of human effort. Then shall we bring new honor to our Craft, new strength to our character, and new meaning to our symbols.

"Masonry knows no prejudices—and makes no promises to its initiates; but it does exact service from all good Masons—service which is taught in the lectures of the three degrees. The reason you know them not is because you are not familiar with Masonry. You have received the three degrees; it is true, you wear the Badge of a Mason prominently displayed, but if by chance you should be suddenly challenged, you would utterly fail. The question is what are you going to do to improve your knowledge? Are you going to leave untouched the work-shop of Freemasonry? Are you going to remain content with your own limited knowledge, or are you going to arouse yourself from the helpless Masonic state in which you find yourself? Masonry is knocking at the door of every member, pleading with its votaries to help make men better. Masonry is beating a perpetual tattoo upon your door, and begs you enter the vineyard and take up the burden—as a Mason this work is absolutely and entirely your duty."

It should be borne in mind that the true object of Masonic study is to attain not only knowledge but wisdom.

"Knowledge," says Professor Patrick, "is funded experience, but in the funding process mental powers and activities are the significant things—memory, thought, conceptual analysis, reflection, selective organization, creative synthesis. It is a product of the interaction of the self and the environment, in which the remarkable powers of the self are the most significant factors."

Wisdom is knowledge with the capacity to use it.

Wisdom is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.—Proverbs 3:18.

"Wisdom," says Wor. Bro. J. Hugo Tatsch, "is not of any one age or clime, but universal; only by patient thought and study can we hope to understand what Freemasonry really means." He further says, "Freemasonry is not to be studied as a thing separate and apart from the times in which it grew; it stands out in most inspiring relief when placed in its appropriate setting.

"The greatest danger to Freemasonry lies in the ignorance of its members. No foe without the Fraternity can do us greater injury than those within our fold. An understanding of what Freemasonry is, and how it operates, is absolutely essential before we, as Ancient and Accepted Masons, can do any constructive work in keeping with our principles."

In addition then to the ritualistic and monitorial work, we must find time to study the origin, the history and traditions, and the great workers of the past. We need not only a knowledge of the principles of Freemasonry but also a knowledge of the meaning of the symbols and being impressed with the thought that we should exemplify the principles of Freemasonry through our daily lives.

> Thou hast now the Light, but it is the Material Light. There is another Light—That of the Mind, which is Knowledge: and a brighter Light, which is Wisdom, a faint ray of that which darkeneth not forever.—*Old English Ritual.*

When the candidates for a big job are discussed it is surprising how seldom the words "smart" and "brainy" are used. The fact is loyalty, reliability, industry, and the ability to co-operate, are rarer than either brains or smartness.—*Vision.*

"Al recibir el tercer grado, el Masón debe de empezar una vida de estudio, mejoramiento personal y servicio al prójimo, y la Logia debe servirle como fuente de luz e instrucción y como campo para la labor seria y leal en pro de los principios inculcados por nuestra Institución y que son su base."

"Un Masón no puede serlo y conocer la Masonería sin leer las publicaciones masónicas, tan poco como uno puede ser estadista sin leer la literatura corriente del día.

"Seréis mejor Masón y de más provecho para vuestra Logia si os familiarizáis con la literatura de la Masonería."

El Muy Il. Hmno. Milton E. Springer, en su memoria como Gran Maestre correspondiente al año 1919, se expresó del modo siguiente: "Nuestra Orden debe avanzar hacia la luz y nosotros, como Masones, si ansiamos buscar la significación más profunda de la vida y ser juzgados ante la humanidad por nuestras propias normas, no debemos ser ociosos y visionarios sino que, ávidos y llenos de esperanza, debemos tratar de alcanzar aquellos elevados ideales que nuestra Orden afirma ser la meta del esfuerzo humano. Así aportaremos nuevos honores a la Masonería, nueva fuerza a nuestro carácter y nueva significación a nuestros símbolos.

"La Masonería no conoce prejuicios y no promete nada a sus iniciados, pero exige a todo buen Masón el servicio que se expone en las instrucciones de los tres grados. Si no conocéis éstas, no sabéis lo que es la Masonería. Habéis recibido los tres grados y ostentáis el emblema del Masón, pero si de repente se os pondría a la prueba, seguramente fracasaríais. Pues, ¿qué haréis para aumentar vuestros conocimientos? ¿Haréis caso omiso del taller de la Francmasonería? ¿Os contentaréis con vuestro conocimiento limitado u os levantaréis del estado de postración masónica en que os halláis? La Masonería llama a la puerta de todo miembro y pide auxilio a sus adeptos en la labor del mejoramiento humano. La Masonería sigue invitándoos a que entréis en su viña y pongáis mano a la obra, desempeñando la labor que os impone el deber masónico."

Se debe tener en cuenta que el verdadero objeto del estudio masónico es obtener no sólo conocimiento, sino sabiduría.

"El conocimiento," dice el profesor Patrick, "es la experiencia acumulada, pero en su acumulación son elementos significantes las facultades y actividades mentales: la memoria, el pensamiento, el análisis de las ideas, la reflexión, la organización selectiva, la síntesis creadora. Es producto de la acción del *ego* sobre el medio ambiente y de éste sobre aquél, en la cual son factores más significantes las facultades notables del *ego*."

La sabiduría es el conocimiento con la capacidad de hacer uso del mismo.

La sabiduría es un arbol de la vida para los que se agarran a ella, y feliz es el que la retiene.—*Proverbios, 3:18.*

"La sabiduría," dice el Ven. Hmno. J. Hugo Tatsch, "no pertenece a ninguna época o país determinados, porque es universal, y es solamente mediante la reflexión y el estudio pacientes que podemos jamás llegar a entender el verdadero significado de la Francmasonería." Dice, además, "No se debe estudiar la Francmasonería como cosa aparte de las épocas en que se ha desarrollado; se destaca en la forma más inspiradora cuando se la coloca en el marco correspondiente.

"El mayor peligro que corre la Francmasonería consiste en la ignorancia de sus miembros. Ningún enemigo externo puede perjudicar más a la Institución que los que se hallan en nuestras filas. El conocimiento de lo que es la Francmasonería y cómo funciona, es condición indispensable antes de que nosotros, como Masones Antiguos y Aceptados, podemos desempeñar una labor útil y conforme a nuestros principios."

Activities of M. W. Bro. Francisco A. Delgado, P.G.M., During the Last Days of His Term of Office

The early part of January was a busy time for our out-going Grand Master, as during this period he visited, either in person, or by delegate, the following Lodges:

Batong-Buhay No. 27, Hagdang-Bato No. 87, Malolos No. 46, Batangas No. 35, Pilar No. 15, High-Twelve No. 82, Muog No. 89, Bagong-Buhay No. 17 and Taga-Ilog No. 79.

We would have been glad to publish a detailed account of each of these official visitations, but unfortunately we were not furnished with the necessary data. However, such accounts as we have received of these visitations appear in this issue.

After his strenuous activities, our immediate Past Grand Master, M. W. Bro. Francisco A. Delgado, is certainly deserving of a much needed rest.

What Masonry Stands For and What It Is Not

Masonry is not a reformatory institution. It seeks to unite honest men on the plane of human brotherhood for mutual aid and improvement, for loyal support of the civil government whose benefits they enjoy, respect for the religious convictions of others, and the service of mankind.

The individual Lodges are supposed to exercise every precaution not to admit to membership anyone who is not worthy to be hailed as a companion by men of moral rectitude. A Lodge which fails in this respect may be disciplined and deprived of its charter. The Mason who proposes a candidate for initiation; the Mason who endorses his petition; the committee which reports upon his fitness; all are held individually responsible for their recommendations. Moreover, a single objection by a member of the Lodge, expressed to the Master or by the ballot, acts as a rejection of a candidate for a period of twelve months.

At the expiration of that period a new proposition may be laid before the Lodge, and must pass the same tests as before. If the candidate is finally accepted the Lodge itself becomes responsible for him. This course is founded upon the well understood fact that Masonry has no use for men whose character and conduct are not above reproach. It is not a reformatory institution.—*New York Masonic Outlook.*

A Remarkable Ritual

The ritual of Masonry is truly a wonderful thing. Simple in its dignity and with no striving for dramatic effect, its power is so intense that when fairly rendered, levity is impossible and the initiate is conscientiously impressed with a serious grandeur. So distinctive is it in its character that ten consecutive words from it cannot be used in the press, on the rostrum or in conversation without practically every Mason recognizing them; so quaint in its antiquity it is constantly impressed on the hearer; so tuneful in its rhythm that it rivals the stately measure of poetry; so natural in its movements and so devoid of restraint that its force is felt at first unconsciously but the words often spoken always convey a new idea; and withal, so lofty in its principles and so true to its precepts that it is not a wonder some men make Masonry their religion.

So far as I am acquainted with the doctrines and principles of Freemasonry I conceive them to be founded in benevolence and to be exercised only for the good of mankind.—*Washington.*

Resulta, pues, que además de la labor ritualística debemos dedicar algún tiempo al estudio del origen, la historia y las tradiciones de la Masonería y de sus prohombres de los tiempos pasados. Debemos conocer no sólo los principios de la Francmasonería, sino también el significado de los símbolos, y estar imbuídos por la idea de que debemos ejemplificar los principios de la Francmasonería en toda nuestra vida cotidiana.

> Poseéis ahora la Luz, pero es la Luz Material. Hay otra Luz distinta—La de la Inteligencia, que es el Conocimiento: y hay una Luz más brillante, la Sabiduría, que es un débil destello de aquella Luz que nunca se obscurece.—*Antiguo Ritual inglés.*

Las Deserciones

Al igual que en el campo profano, dentro de la política militante, en que los actos de una personalidad cualquiera son bastantes a determinar la fuga, la deserción de las filas y el completo abandono del ideal, de los principios básicos de la colectividad a que está afiliado, esto mismo acontece con frecuencia en el seno de nuestra hermandad, en que se ha visto a Masones dejar sus Logias, alejarse de todo trabajo masónico y entregarse a la inercia y a la indiferencia, tan sólo porque acaso recibieran ofensas personales de otros masones, o porque don Fulano o don Sutanejo actuaron de ésta o aquélla manera en su carácter de miembros de la Institución.

Este es un grave mal que abunda y se desarrolla como un contagio en todos los terrenos y en todos los campos de la actividad humana. Y es un mal que debe ser desterrado de nuestras costumbres de pueblo civilizado, ya que él sólo bastaría para destruir todo germen bienhechor de progreso en la Humanidad. Al seno de cualquier institución establecida o creada para fines de alta trascendencia moral, sea cual sea el espíritu o credo que le dió vida, se debe ir sólo al impulso de una firme convicción, plenamente convencidos de que allí está nuestro puesto de honor, en ese combate de las ideas generosas, de los principios altruistas y redentores, y en el que todo esfuerzo, y aun todo sacrificio, serán siempre como una luz, perenne, inextinguible, alimentada por la llama de los más nobles y puros afectos.—*Acacia, Puerto Rico.*

Tolerancia e Intolerancia

La diferencia que existe entre la actitud psicológica de la tolerancia y de la intolerancia, consiste precisamente en que un hombre que practica la primera, somete al libre examen de su conciencia las opiniones y los principios de sus semejantes, medita sobre ellos, y una vez conocidos por su espíritu, los acepta si le parecen convenientes, y los critica y los discute serenamente, si los considera contrarios a los principios filosóficos o religiosos que imperan en su conciencia. El hombre que practica la tolerancia, colocado frente a las ideas de sus semejantes, y que desea influir en la conciencia de los hombres, procura esclarecer el espíritu de su adversario ideológico, por medio del razonamiento, de la persuación y de la benevolencia: posee una confianza ilimitada en el razonamiento y en la perfectibidad del espíritu humano.

El hombre que sistemáticamente practica la intolerancia, desconoce los principios fundamentales de la verdad que pretende imponer a los demás, es incapaz de ponerse en el punto de vista de su adversario, posee un parti pris que le coloca una venda sobre los ojos, y como su corazón reboza de odio y de desprecio para sus semejantes, pretende imponerle sus doctrinas o conceptos por medio de la violencia si puede usar de ella, o del escarnio, si por fortuna los dioses no le han dotado de poder suficiente para imponerlas por medios coercitivos.—*Revista Masónica de Chile.*

Questions and Answers

Consultas

(This department is conducted by the Associate Editor of the CABLETOW, *and, while the answers are based upon generally accepted Masonic Jurisprudence, and the Landmarks and usages of Masonry, it must be understood by our members that the answers given here are not to be considered as official rulings of our Grand Lodge, or its Grand Master, unless the answer specifically states that fact.)*

333.—Is Douglas Fairbanks, the famous screen actor, a Mason?

Answer.—Yes, he is. He was made a Mason in Beverly Hills Lodge, No. 528, of Los Angeles, Cal., something over a year ago, in the presence of 980 Master Masons, including 57 employees of his own studio.

334.—Is it proper for a Mason to lend money at 18% and 24% interest per annum? Should a person lending money at usurious rates of interest be admitted into a Lodge?

Answer.—Of course not. Masons are enjoined to obey the law of the land and a person who lends money at usurious rates of interest is neither fit to enter Masonry nor to remain in it if he has succeeded in gaining admission.

335.—(In a question, a Brother inquires regarding the alleged revelations of a spirit claiming to be St. John the Baptist who appeared at a meeting of spiritualists and said that in the third century, a body of men with Masonic ideas did much good on the island of Malta, but was destroyed by the priesthood, and that the bones of these martyrs are still exhibited in a church, etc. He asks whether this is in accordance with the Masonic texts.)

Answer.—We know that the island of Malta is full of catacombs and that the interior of one of the churches is decorated with human skulls and bones. However, we find no mention in Masonic texts of the society our Brother speaks of. As regards the source of his information, we desire to say that we do not believe in spiritualism and that we cannot give credence to information obtained that way.

336.—In an election of officers of a Lodge a Brother absent at the time was elected Master. He refused to accept. A dispensation is obtained to hold a special election to fill the position of Master of the Lodge. Is any of the officers already elected to and having accepted the office of Senior or Junior Warden, Treasurer or Secretary eligible?

Answer.—Yes. The dispensation from the Grand Lodge is intended to cover not only the office of Master, but any other elective office that may become vacant as a result of the special election. To illustrate: A., elected Master at the annual meeting, subsequently refuses to accept. At the special election, B., the Senior Warden elect, is elected Master and accepts. The Lodge then fills the vacant Senior Wardenship by electing C., the Junior Warden elect. C. accepting, the Lodge proceeds to ballot for a Junior Warden and elects D., who is not one of the officers elect and whose acceptance puts an end to the special election. It would be unjust to compel the Lodge to fill the Master's chair by taking a Brother from the floor and jumping him over the heads of the Wardens whom the Brethren have by their vote declared to be the second and third in line for the Master's chair.

337.—May a clandestine Mason present a petition to any of our Lodges or the Grand Lodge, requesting that he be healed?

Answer.—A Mason made in a clandestine Lodge cannot be healed; healing applies only to those who have received the degrees in a regular Lodge, in violation of some regulation or constitutional provision. A person made in a clandestine Lodge should apply for the degrees the same as a non-Mason; but he should be required to sign a statement setting forth, on his honor, that he is no longer connected with irregular Masonry and that he will have no Masonic intercourse with clandestine Masons in the future if elected to receive the degrees in a regular Lodge.

338.—Is Masonry the strongest fraternal organization in the United States of America or are the Odd Fellows stronger?

Answer.—Masonry is the strongest. In this connection, the *Masonic World* of San Francisco publishes the following interesting figures:

The Masonic Order is the largest in the United States, with 3,166,187 members. In point of numbers, then comes Odd Fellows (2,496,496), Modern Woodmen of America (1,056,000), Knights of Pythias (908,454), Elks (between 800,000 and 900,000), and Knights of Columbus (800,000).

Texas Blue Lodge Masons maintain a Masonic home and school on the outskirts of Fort Worth, with accommodations for 325 children, all housed in modern buildings. The grounds and buildings are valued at $1,200,000, and in the last two and a half years $550,000 has been subscribed as a building fund.

The home and school has been in operation for 25 years and more than 1,000 sons and daughters of Texas Masons have been taken care of and educated.

(Este departamento está bajo la dirección de la redacción del CABLETOW *y se debe entender que las contestaciones a las consultas, aunque están basadas en la jurisprudencia masónica generalmente aceptada y en los* Landmarks *y usos de la Masonería, no se deben considerar como decisiones oficiales de la Gran Logia o el Gran Maestre de M. L. y A. de Filipinas a menos que se haga constar expresamente que lo son.)*

333.—¿Es Masón Douglas Fairbanks, el célebre actor?

Contestación.—Si, lo es. Se hizo Masón en la Logia Beverly Hills No. 528, de Los Angeles, California, hace algo más de un año, en presencia de 980 Maestros Masones entre los cuales se hallaban 57 empleados de su propio estudio.

334.—¿Está bien que un Masón preste dinero al tipo de 18% y 24% al año? ¿Debe admitirse en nuestra Institución a un individuo que hace préstamos con intereses usurarios?

Contestación.—Claro que no. Los Masones deben acatar las leyes del país y una persona que presta dinero mediante interés usurario no es digna de ser admitida en la Masonería ni de continuar formando parte de nuestra Institución si ha podido entrar.

335.—(En esta consulta, un Hermano habla de las revelaciones hechas en una reunión de espiritístas por un supuesto espíritu que pretendió ser San Juan Bautista y quien declaró que en el tercer siglo de nuestra era, un pequeño grupo de hombres con principios masónicos hizo mucho bien en la isla de Malta pero fué extirpado por los sacerdotes y que los huesos de dichos mártires aun se pueden ver en una iglesia en Malta, etc. El consultante desea saber si esto está en conformidad con los textos masónicos.)

Contestación.—Nos consta que la isla de Malta está llena de catacumbas y que el interior de una de las iglesias de dicha isla está adornado de calaveras y huesos humanos. Sin embargo, los textos masónicos que conocemos no dicen nada acerca del grupo de mártires a que se refiere esta consulta. En cuanto a la fuente de estos informes, deseamos manifestar que no somos espiritistas y nos resulta difícil dar importancia a datos proporcionados por supuestos espíritus.

336.—En la elección de dignidades en una Logia se elige como Venerable a un Hermano ausente en aquella ocasión. Dicho Hermano no acepta el cargo y la Logia obtiene una dispensa de la Gran Logia para elegir a otro para la Veneratura. Pregunta: ¿es elegible en dicha elección especial alguno de los Hermanos que han sido elegidos para los cargos de Vigilantes, Tesorero y Secretario?

Contestación.—Sí. La dispensa de la Gran Logia es para la elección de un Venerable Maestro y los demás dignatarios cuyos cargos resultaren vacantes como consecuencia de dicha elección. Por ejemplo: A. es elegido Venerable en la tenida anual, estando ausente, y no acepta el cargo. En la elección especial que se celebra después, B., el Primer Vigilante electo, es elegido para la Veneratura y acepta el cargo. Entonces la Logia procede a votar para el cargo vacante de Primer Vigilante y elige a C., el Segundo Vigilante electo, el cual acepta. Habiendo aceptado éste, la Logia vota de nuevo por estar vacante el cargo de Segundo Vigilante. Sale elegido D., el cual acepta. Este Hermano no es ninguno de los dignatarios electos, de suerte que ya no hay más vacante y termina la elección especial.

337.—¿Puede un Masón clandestino presentar una instancia a cualquiera Logia o a la Gran Logia, solicitando su regularización?

Contestación.—No puede ser regularizado un Masón exaltado en una Logia clandestina. La regularización es aplicable exclusivamente a los que han recibido los grados en una Logia regular con infracción de algún reglamento o disposición constitucional. Un individuo que haya recibido los grados en una Logia clandestina debe solicitar los grados en una Logia regular, del mismo modo que un profano, con la diferencia que además se le debe exigir que firme un certificado en que declare bajo palabra de honor que ya no forma parte de la Masonería irregular y que no sostendrá relaciones masónicas con Masones clandestinos en el futuro en el caso de ser elegido para recibir los grados en una Logia regular.

338.—¿Cuál de las dos sociedades es más numerosa en los Estados Unidos, los Masones o los Odd Fellows?

Contestación.—La Masonería es la sociedad más numerosa que existe en los Estados Unidos. En cuanto a esto, el *Masonic World* de San Francisco publica los siguientes datos interesantes:

La Masonería es la orden más numerosa de los Estados Unidos, con 3,166,187 miembros. Luego vienen los Odd Fellows (2,496,496), los Modern Woodmen of America (1,056,000), los Knights of Pythias (908,454), los Elks (entre 800,000 y 900,000) y los Caballeros de Colón (800,000).

Personals

Personales

Sojourning Brethren:

Brother and Justice Charles A. Johns, Associate Justice of the Supreme Court of the Philippines, has been very ill at home with typhoid fever, but last reports were that he was convalescing.

Wor. Bro. Charles S. Lobingier, Chief Attorney of the Department of Justice of the United States, writes from Washington that he had a visit from Bro. W. Huse Chapman last December.

Brother and Dr. W. H. Waterous, who was confined to the hospital for two weeks as a result of serious injuries to his leg sustained in a motor boat accident, resumed his practice at the beginning of the year.

Bro. Basil G. Butler, General Manager for the local offices of the Standard Oil Company, returned from the Homeland January 17.

Brother and Col. Lucien R. Sweet, formerly District Commander of Southern Luzon, has been appointed Chief of Staff of the Philippine Constabulary.

Bro. Charles S. Dandois, a former member of Corregidor Lodge No. 3, returned to Manila January 23, after an absence of four years. Bro. Dandois is rejoining the Estrella Auto Palace.

Brother and Major-General Wm. Weigel, commanding the Philippine Division, will leave February 16 for his new station at Atlanta, Georgia.

Manila No. 1.—Brother and Col. Charles E. Nathorst was appointed Chief of the Philippine Constabulary with rank of Brigadier-General on January 18.

Bro. Hugo H. Miller and Mrs. Miller returned January 9 from a short stay in the States.

Bro. Albino Zarate Sy Cip, President of the Chinese Chamber of Commerce of Manila, returned from a business trip to China on January 29.

Bro. James S. Waddington is returning from a year's visit to the United States.

Corregidor No. 3.—Bro. A. D. Williams, Director of Public Works, leaves for a six months vacation in the Homeland February 16.

Bro. John W. Hausserman was an outgoing passenger for the States January 12.

Bro. Ralph G. Whitrod has left the Islands, probably permanently, to take a position in Honolulu for his firm.

Bro. George Dale left January 7 to take station at Nairobi, Africa.

Bro. Thomas D. Aitken was last heard from in Suve, Fiji Islands.

Bro. Thomas L. Gage has left to assume a permanent position in California.

Bagumbayan No. 4.—Bro. George R. Summers underwent an operation in St. Luke's Hospital the early part of January, but has entirely recovered.

Bro. Eduardo Montenegro, 1st Lieut. Infantry Reserve, was called to active duty during the army maneuvers in January.

Brother and Dr. José Fabella is back from Japan where he ably represented the Philippines as one of its representatives in the Red Cross convention.

Bro. José Escaler has returned from his special mission to the United States and Europe.

M. W. Bro. Christian W. Rosenstock, P.M. and P.G.M., is again with us after a trip to the States.

Bro. Luis Meneses is back from his special detail to the Bicol Provinces.

Southern Cross No. 6.—Bro. A. L. Ammen was reported seriously ill in the United States, but last advices were that he was recovering.

Wor. Bro. Eugene A. Perkins, P.M., is expected to return to Manila during the month of April. He has been making extensive Masonic researches in both Europe and the United States, the results of which are embodied in his fine monograph entitled "The British Expedition to Manila and Freemasonry."

Bro. E. A. L. Best and Mrs. Best were outgoing passengers January 12.

Bro. George B. Wicks, who has been ill for some time, has been transferred from St. Paul's to Sternberg General Hospital.

Bro. J. G. Horstink has left for Java to engage in business.

Cosmos No. 8.—Bro. Frank J. Schick returned to the United States December 1. His future address will be 4419 South Wells St., Chicago, Illinois.

Bro. Samuel C. Hunter is connected with the Michigan Central Railroad with headquarters in Detroit, Michigan.

Bro. William Lentz is now attached to the Air Depot, Middletown, Penn.

St. John's No. 9.—Bro. E. M. Grimm and Mrs. Grimm left for a six months visit to the Homeland January 12.

Bro. Joseph F. Boomer was confined to St. Luke's Hospital in December, but has recovered.

Bro. E. J. Mora, of the Mora Electrical Co., has been awarded the contract for the electrical work for the new Insular Insurance Asylum at San Felipe Nery, Rizal.

Pilar No. 15.—Wor. Bro. Zosimo Topacio, Income Tax Examiner, P.M., and Master elect for 1927, has been transferred from Batangas to Cavite.

Bro. Gonzalo Kamantigue, Radio and Electrical Engineer, Bureau of Posts, was given a raise in salary from ₱4,000.00 to ₱5,000.00 per annum.

Walana No. 13.—La esposa del Hmno. Agapito Francisco ha dado luz a un niño en el Hospital de San Juan de Dios. Tanto el hijo como la madre gozan de buena salud.

Nuestro secretario y ex-Venerable Maestro José Amon ha estado enfermo en su casa por espacio de dos semanas pero está actualmente en plena vía de convalecencia.

En el incendio que hace poco causó tantos estragos en el distrito de Tondo, Manila, fueron reducidas a cenizas las casas del Hmno. Luis Francisco y de las Vdas. de Guillermo Marquez y Vicente Alivio. Los damnificados no pudieron salvar más que las ropas que llevaban puestas.

Makabugwas No. 47.—La muerte inexorable arrancó al Hmno. Ruperto A. Borja uno de sus hijos que se hallaba en la flor de la juventud, no teniendo más que 15 años. Los Hermanos de éste comparten el justo dolor del padre desconsolado.

Marble No. 58.—El Hmno. Matías S. Martinez, recien llegado de Manila cuenta que su hijo se ha repuesto de la operación por apendicitis que se le hizo en uno de los hospitales de Manila.

También se halla en franca convalecencia la hija del Hmno. Ceferino Purísima que estuvo enferma de tifus desde los comienzos del mes de Diciembre.

Ha pedido plancha de quite el Hmno. Tirso Coronel, hoy jefe sanitario del distrito de Zambales, para ayudar a formar una Logia nueva en Iba.

Ha sido ascendido el Hmno. Domingo J. del Callar, chief clerk del Superintendente de Escuelas de Romblon, y ha salido para su nuevo destino en Pangasinan el 25 de Diciembre. La Logia celebró una tenida de despedida en su honor.

Bro. Leopoldo Ramos, Asst. City Supervisor, Singer Sewing Machine Co., has been promoted to Supervising Agent of the same company, comprising the Samar-Leyte Division, with headquarters at Tacloban.

Bro. Ildefonso Barzaga of the Inspection Division, Phil. National Bank, returned to the Central Office, Monday, January 24th, from Hondagua where he had been temporarily assigned.

Sinukuan No. 16.—Brother and Resident Commissioner Isauro Gabaldon left for the United States January 19.

Rizal No. 22.—Very Wor. Bro. Vicente Carmona was given an *ad interim* appointment under the Secretary of Finance January 1.

Rt. Wor. Bro. Miguel Unson, J. G. W., left for Albay Province January 25 on official business connected with his department.

Gonzaga No. 66.—Bro. J. A. Quimpo of Iloilo Lodge No. 11, Chief Clerk and Deputy of the Provincial Treasurer of Cagayan, will soon be transferred to his home province, Capiz. On account of the active interest always shown and unselfish cooperation rendered by Bro. Quimpo both the ritualistic work and other undertakings of the Lodge, the Brethren of Gonzaga Lodge No. 66 are feeling sorry for his departure.

Bro. David Romero has successfully passed the Assistant Provincial Treasurer's Examination according to the report received from the Bureau of Civil Service.

Bros. Florentino Battung, Maximino C. Arlante, Simeon Sorita, E. B. Pagulayan, municipal treasurers of Camalaniugan, Rizal, Faire and Peñablanca, respectively, of this Lodge, and Bros. B. B. Gammag, Lope Taguba, Conrado T. Ligot, Pascual Guzman and Felix Taguba, municipal treasurers of Abulug, Aparri, Pamplona, Lal-lo and Amulung, respectively, of Mabini Lodge No. 39, are at present in Tuguegarao on official business.

Bros. Segismundo Perez, Justice of the Peace of Tuao, José Narag, Justice of the Peace of Rizal, José Cabbuag, Rosario C. Urbi, Agent of the Life Insurance Co., and Juan Pamittan arrived January 7, 1927, at Tuguegarao to attend the installation of the new officers of this Lodge for the Masonic Year 1927.

Union No. 70.—The officers of this Lodge for the year 1927 were installed by Wor. Bro. William H. Reese, P.M. of Baguio Lodge No. 67 and Grand Lodge Inspector for this district, on December 29, 1926. Wor. Bro. Bonifacio Tadiar, P.M. of this Lodge, acted as Master of Ceremonies. Ball and refreshments were offered to the public which attended the program for said installation.

On January 22, 1927, the degree of Fellowcraft was conferred on our newly obligated Bro. Casiano Salomon by a special team of this Lodge which was composed of the following: *W.M.*—Bro. Francisco Nisce; *S.W.*—Wor. Bro. Benito Pañgilinan; *J.W.*—Bro. Casiano Aquino; *Sec.*—Bro. T. Munar; *Treas.*—Bro. Justo de Leon; *Chaplain*—Bro. Leon C. Flor; *S.D.*—Bro. Leoncio Salanga; *J.D.*—Bro. Macario Flores; *Marshal*—Bro. Andres B. Rivera; *S.S.*—Bro. Matias Parlan; *J.S.*—Bro. Esteban David; and *Tyler*—Bro. Federico Concepción. The team did its work well, for which they are to be congratulated. After labor, a succulent supper was served in the famous Smith's Hotel of the locality.

The uncle of Wor. Bro. Mariano Salud, P.M. of this Lodge, died in December, 1926, and the grandfather of Wor. Bro. Basilio S. Santiago, also a P.M. of this Lodge, died this month, January, 1927.

Acacia No. 78.—Bro. A. G. Yankey has been awarded the contract for the construction of three large bridges on the Island of Negros, the contract being awarded by the Bureau of Public Works.

Dagohoy No. 84.—Brother and Lieut. Deogracias Tenasas, P. C., has been transferred to Ormoc, Leyte.

Bro. Ciriaco Ramirez and Mrs. Ramirez are mourning the death of their youngest child.

Abra No. 86.—M. W. Bro. and Representative Quintin Paredes, P.G.M., was injured in a bad motor accident in the Ilocos Provinces on January 23. Mrs. Paredes, we are sorry to state, was very severely injured in the same accident, in which one person was killed.

High-Twelve No. 82.—Mrs. Carmen E. Karganilla, wife of the Senior Warden of this Lodge, has been reelected President of the Fort Mills Women's Club, a position which she has been holding since 1925. Because of her activity and interest in the performance of her duties as such, she has again been designated by the members of her Club to represent the same in the coming Annual Convention of the National Federation of the Women's Club, which will take place in Manila on February 8 to 11, 1927, accompanied by Mrs. Isabel A. Estrella, ex-treasurer of said Club and wife of Bro. José Estrella of Muog Lodge No. 89.

The new member of the family of Bro. and Mrs. Benito C. Gatchalian arrived at their home January 16th. Both the child and the mother are doing well.

Service Lodge No. 95.—Bro. John T. Ball wrote us recently from Fort Missoula, Montana, where he is a sergeant in Company "C" of the 4th Infantry, one of the regiments of the 3d Division.

Bro. Lee S. Estes states that he is still stationed on the U. S. S. *New York*. His address is Division "S", that vessel, c/o Postmaster, New York, N. Y.

Bro. Lester E. Gardner has dimitted, as he is returning to the United States on the *Thomas*, sailing February 16th. Upon arrival in New York, Bro. Gardner will be on duty with Company "B," 18th Infantry, Fort Slocum, N. Y., as first sergeant.

Bro. William E. Gartz is quite seriously ill in Ward 5, Sternberg General Hospital.

Bro. Harold W. Gullick has been on detached service for the past two months with the All American Baseball Team in Manila.

Bro. Max R. Heller became a benedict on January 9th, when he and Miss Beckie Goldenberg were married at the Synagogue on Taft Avenue. The ceremony was followed by a reception at Goulette's.

Bro. Morris Litoff, who is mess sergeant of Company "L," 31st Infantry, and well known to the members of the local Craft as an excellent provider of refreshments when occasion demands, had the misfortune to have his foot run over by an escort wagon while on the recent maneuvers in Pampanga. He was a patient for several days in Sternberg General Hospital, but is once more on duty and able to attend Lodge.

Bro. George J. MacGregor is now on duty at the Electrical School, Naval Station, San Diego, California. He expects to return to Manila for duty with the Asiatic Fleet next summer. Last time he was on duty with the 60th Coast Artillery at Fort William McKinley.

Bro. Frank A. Mitzner has written us from Fort MacArthur, California, where he is on duty with the Headquarters Battery of the 3d Coast Artillery. He is particularly grateful to the Correspondence Committee and the Year Book Committee, as through them, he says, he feels that he is very close to the Lodge. He further states that great interest is shown by Masons in Southern California, and that visiting brethren are cordially welcomed there. At his post a Degree Team has been formed from the Masons on duty there. This is the first and only Army Team to confer degrees in that section of the country. Recently this team conferred the second section of the third degree on a Fellowcraft of Westgate Lodge, Los Angeles. Bro. Mitzner has missed but one number of the CABLETOW since leaving Manila.

Bro. Elliot M Pillsbury has written from Fort Robinson, Nebraska, where he is stationed with the Quartermaster Corps as a technical sergeant. He says there are twenty Master Masons in the post, which is not a large one, and they are organizing a branch of the Sojourners' Club.

Bro. Arthur L. Predmore, Junior Warden of the Lodge while it was under dispensation, writes from 2051 Oregon Street, Berkeley, California.

Bro. Samuel Robinovitz is a patient in Ward No. 8, Sternberg General Hospital.

Bro. Karl G. Specht, who left Manila New Year's Day on the *Huron*, bound for the Bremerton Navy Yard, dimitted from our Lodge before he left. The *Huron* has been held at Guam for some time during the month past awaiting for the China situation to develop.

Bro. Clarence C. Walling, Chief Pay Clerk, U. S. Navy, is now stationed on the *Canopus*.

Bro. Walter M. Phelps, General Henry Knox Lodge, U.D., Boston, Mass., and Walter H. Wright, Congress Lodge No. 37, Washington, D.C., have affiliated with our Lodge.

On January 24th the First Degree was conferred upon Paul Hitler and Ernest J. Cone, who were elected to receive the degrees at our Stated Meeting of January 3d.

SMOKE DIAMOND CIGARETTES

Obreros del Porvenir

Por su tradición histórica, por su constitución misma, la Masonería tiene el deber ineludible de ayudar eficazmente la evolución social de los pueblos, capacitar al hombre para la dura lucha por la vida, hacerlo actuar en servicio de los grandes ideales de la humanidad y encender en su alma la divina luz de la fraternidad. Pero esta obra de mejoramiento social tropieza a cada paso con innumerables escollos formados por la rutina, por los convenencieros y retardatarios que no quieren, por su egoismo y ruindad de alma, perder su statu quo, su modus vivendi, sus privilegios y canongías, en beneficio del bienestar procomunal. Pero no importa, la Masonería, serena e impasible, debe cumplir su misión con entusiasmo, energía y firmeza. Cada obstáculo vencido, cada escollo salvado, cada nueva ruta abierta hacia el progreso moral y material es un paso en firme hacia el mejoramiento social, hacia el bienestar humano, es un paso más en el camino de la justicia y de la fraternidad.

Pero la idea no basta, es necesaria la acción. Y como en toda obra humana para q. sea estable es necesario q. la base sea firme, disponer de materiales adecuados, de herramientas indispensables y de obreros aptos. En la arena movediza nada firme podemos edificar, con una brocha no podemos construir un muro y con obreros ignorantes de su arte o faltos de brazos no podemos levantar un edificio. Es, pues, necesario que las Logias promuevan y establezcan estudios para ilustrar, para aumentar el acopio intelectual de los hh. ∴ Es verdad que la enseñanza de los distintos grados de la Masonería no se imparte hoy, porque se considera que las personas que ingresan a la Institución han adquirido ya ese conocimiento en las aulas escolares, pero esa suposición es a veces falsa y aun cuando así no fuera, esa instrucción escolar de los hh. ∴ necesita ser ampliada y dirigida a un fin masónico. Las Logias no pueden, ni deben ser simples reuniones de hermanos con el único objeto de practicar, de un modo monótono e inconsciente, los rituales, tal como lo hacen las viejas beatas que van al rosario a mascullar sus letanías, mientras terminan su lenta digestión. Naturalmente, como sucede siempre que de obligaciones se trata, esto hará elejarse de las Logias a algunos Hermanos, pero esto no importa, porque lo que se pierda en número se ganará en calidad. Y es preferible que los hh ∴ sean pocos pero buenos y no muchos malos. La importancia de un factor no está en la cantidad que representa, sino en la especie: Un hombre solo, con un rifle, puede hacer frente a una multitud desarmada.

La inercia, la contemplación estéril es criminal e indigna en un obrero masón, quien tiene la obligación de laborar por el mejoramiento social y, para ello, debe estar capacitado.

El masón es un obrero, sí, pero un obrero intelectual. El porvenir es del progreso, la ignorancia pertenece al pasado y el masón no es el obrero del pasado, sino el obrero del porvenir.

—MANUEL CACERES NOVELO, en *Partenón*

En la calma de nuestros Templos, lejos de las pasiones mundanas, desembarazados de mezquinas preocupaciones profanas, armados de paciencia y perseverancia que aseguren el éxito, sepamos elaborar, en el crisol de nuestras meditaciones y de nuestras discusiones, las leyes que deban asegurar un mejor funcionamiento del organismo social, quitar las espinas y los baches que entorpecen la marcha del progreso y de la civilización hacia un porvenir mejor, cada vez más pleno, más radioso de belleza y de infinita bondad.—*Partenón.*

SMOKE DIAMOND CIGARETTES

Roster of Constituent Lodges, 1927

Lista de las Logias Simbólicas, 1927

Manila Lodge No. 1, 90 Escolta, Manila. W.M., Lawrence Benton, P. O. Box 2302, Manila. S.W., Clinton T. Alden. J.W., Louis M. Hausman. Treasurer, Emanuel Newman. Secretary, Quincy S. Lockart, P. O. Box 1565, Manila. Stated Meetings, First Tuesday.

Cavite No. 2, Cavite, Cavite. W.M., Henry D. Riley, P. O. Box 51, Cavite, Cavite. S.W., Gunval A. Wagelie. J.W., Charles A. Lewis. Treasurer, Francis V. Guittard. Secretary, George T. Crosby, P. O. Box 16, Cavite, Cavite. Stated Meetings, Second Monday.

Corregidor No. 3, 90 Escolta, Manila. W.M., Edward F. Hickman, 252 Plaza Guipit, Manila. S.W., George P. Bradford. J.W., Burries Fortenberry. Treasurer, Edwin E. Elser. Secretary, John M. Aaron, P. O. Box 710, Manila. Stated Meetings, Second Thursday.

Bagumbayan No. 4, 90 Escolta, Manila. W.M., Rafael L. García, National University, Manila. S.W., José A. de Kastro. J.W., Francisco Santiago. Treasurer, Lino Chavez. Secretary, José C. Velo, 2778 Herran, Manila. Stated Meetings, Second Wednesday.

Island Nc. 5, Ft. Mills, Corregidor. W.M., George R. Wingate, Corregidor, Cavite. S.W., Frederick Childress. J.W., Troy Fields. Treasurer, Frederick W. Voss. Secretary, James M. Covington, P. O. Box 3, Corregidor, Cavite. Stated Meetings, First Tuesday.

Southern Cross No. 6, 90 Escolta, Manila. W.M., George C. Dankwerth, c/o Phil. National Bank, Manila. S.W., Raymond P. Flood. J.W., Truman S. Holt. Treasurer, William W. Larkin. Secretary, Harold E. Price, P. O. Box 516, Manila. Stated Meetings, Second Monday.

Biak-na-Bato No. 7, 90 Escolta, Manila. W.M., José Campos Rueda, 2205 Azcarraga, Manila. S.W., Lino Gutierrez. J.W., Paulino Perez. Treasurer, Charles Akana. Secretary, Joaquin Ventura, 612 Laguna, Manila. Stated Meetings, Second Saturday.

Cosmos No. 8, 90 Escolta, Manila. W.M., Fred A. Gathercole, Utility Shops, Port Area. S.W., Joachim W. Schilling. J.W., Lunsford Z. Burgess. Treasurer, William J. Ellis. Secretary, Fred M. Holmes, P. O. Box 415, Manila. Stated Meetings, First Wednesday.

St. John's No. 9, 90 Escolta, Manila. W.M., Stanton Youngberg, Bureau of Agriculture, Manila. S.W., Charles S. Salmon. J.W., Joseph T. Boomer. Treasurer, Ervin C. Ross. Secretary, Thos. R. Worthen, P. O. Box 1456, Manila. Stated Meetings, First Friday.

Iloilo No. 11, Iloilo, Iloilo. W.M., Anselmo Sotero, District Engineer's Office, Iloilo. S.W., Ricardo A. Luna. J.W., Felix Golez. Treasurer, Antonio B. Atas. Secretary, José H. Alivio, Bureau of Posts, Iloilo. Stated Meetings, Fourth Friday.

Nilad No. 12, 520 San Marcelino, Manila. W.M., Joaquin García, 1038 San Marcelino, Manila. S.W., Manuel B. Santos. J.W., Cirilo Asperilla. Treasurer, Ignacio Aquino. Secretary, Mariano Gonzalez, c/o Bureau of Civil Service, Manila. Stated Meetings, First Saturday.

Walana No. 13, 520 San Marcelino, Manila. W.M., Norberto C. Asinas, 306 Pavia, Tondo, Manila. S.W., Rafael Araujo. J.W., Orestes Hermosura. Treasurer, Lim Siong Tiu. Secretary, José Amon, 327-K Herbosa, Tondo, Manila. Stated Meetings, Second Saturday.

Dalisay No. 14, 520 San Marcelino, Manila. W.M., Bonifacio M. Ibarrola, 828 Mayhaligue, Manila. S.W., Martin Lontok. J.W., Eduardo Guazon. Treasurer, Roman Ronquillo. Secretary, Esteban Munarriz, P. O. Box 1665, Manila. Stated Meetings, Second Saturday.

Pilar No. 15, Imus, Cavite. W.M., Zósimo Topacio, Imus, Cavite. S.W., Angel Ramirez, J.W., Lorenzo B. Paredes. Treasurer, Ildefonso Bautista. Secretary, Marciano Sayoc, P. O. Box 616, Manila. Stated Meetings, First Saturday

Sinukuan No. 16, 520 San Marcelino, Manila. W.M., Perfecto Feliciano, 1106 Azcarraga, Manila. S.W., Heraclio T. Mangay. J.W., Salvador Villarruz. Treasurer, Juan Feliciano. Secretary, Potenciano Herrera, 1533 Sande, Tondo, Manila. Stated Meetings, Fourth Saturday.

Bagong-Buhay No. 17, San Roque, Cavite. W.M., Manuel del Carmen, P. O. Box 26, Cavite, Cavite. S.W., Valeriano Custodio. J.W., Pedro R. Santos. Treasurer, Ramón G. Desiderio. Secretary, H. Perez Santos, P. O. Box 26, Cavite, Cavite. Stated Meetings, Second Saturday.

Araw No. 18, 520 San Marcelino, Manila. W.M., Cu Uy Gam, P.M., 336 Sto. Cristo, Binondo, Manila. S.W., Ong Tiong Chie. J.W., Gregorio Anonas. Treasurer, Yu Tiang Gay. Secretary, Francisco Sevilla, 32 Lourdes, Pasay, Rizal. Stated Meetings, Second Tuesday.

Silañganan No. 19, Pasig, Rizal. W.M., Leandro A. Jabson, Pasig, Rizal. S.W., Gregorio Flores. J.W., Elpidio L. Cruz. Treasurer, Pedro C. Jabson. Secretary, Engracio B. Legaspi, Pasig, Rizal. Stated Meetings, First Saturday.

Rizal No. 20, Lopez, Tayabas. W.M., José Bagtas, Lucena, Tayabas. S.W., Julian Capiral. J.W., Edilberto Zurbano. Treasurer, Perfecto Reyes. Secretary, Domingo Y. Villaseñor, Lopez, Tayabas. Stated Meetings, Last Saturday.

Dapitan No. 21, 90 Escolta, Manila. W.M., Francisco Olizon, P. O. Box 2378, Manila. S.W., Troadio San Miguel. J.W., Enrique Hernandez. Treasurer, Manuel A. Guieb. Secretary, Miguel E. Gozon, c/o Municipal Board, Manila. Stated Meetings, First Wednesday.

Rizal No. 22, 520 San Marcelino, Manila. W.M., Marciano Guevara, Bureau of Audits, Manila. S.W., Teopisto Guingona. J.W., Vicente G. Manalo. Treasurer, José M. Unson. Secretary, José V. Mariño, P. O. Box 153, Manila. Stated Meetings, First Wednesday.

Solidaridad No. 23, 90 Escolta, Manila. W.M., Juan A. del Rosario, Bureau of Customs, Manila. S.W., Fabian Rigodon. J.W., David Baltazar. Treasurer, Enrique Teótico. Secretary, José M. Gammad, 1220 Antonio Rivera, Manila. Stated Meetings, Third Thursday.

Banahaw No. 24, Atimonan, Tayabas. W.M., Silvestre S. Orda, Atimonan, Tayabas. S.W., Vicente Aguilar Pareja. J.W., Cristino Ayson Tan Chay. Treasurer, Eleuterio Lim Sing Guan. Secretary, Alfredo Bautista, Atimonan, Tayabas. Stated Meetings, First Saturday.

Malinaw No. 25, San Pablo, Laguna. W.M., Dalmacio Aquino, San Pablo, Laguna. S.W., Felix Hokson. J.W., Florentino Gesmundo. Treasurer, Melanio Valdellon. Secretary, Telesforo Reyes, San Pablo, Laguna. Stated Meetings, Second Saturday.

Pinagsabitan No. 26, Santa Cruz, Laguna. W.M., Leopoldo N. Reyes, Santa Cruz, Laguna. S.W., Julio Sulit. J.W., Juan Calcetas. Treasurer, Fermin D. Buan. Secretary, Pedro Resurrección, Santa Cruz, Laguna. Stated Meetings, First Saturday.

Batong-Buhay No. 27, 520 San Marcelino, Manila. W.M., Eduardo del Rosario Tan Kiang, 615 T. Alonso, Manila. S.W., Conrado Tanting. J.W., Pedro P. Servillas. Treasurer, Dy Siu. Secretary, Moisés San Juan, P. O. Box 2360, Manila. Stated Meetings, Second Thursday.

Balintawak No. 28, Gumaca, Tayabas. W.M., Victoriano Tañafranca, Gumaca, Tayabas. S.W., Pío Sartin. J.W., Mariano Enriquez. Treasurer, Lim Hap. Secretary, Eustasio Villafuerte, Gumaca, Tayabas. Stated Meetings, Second Saturday.

Zapote No. 29, Rosario, Cavite. W.M., Jacinto N. Beltran, Phil. National Bank, Manila. S.W., Pablo Borja. J.W., Sabas Alcid. Treasurer, Emilio Ovenson. Secretary, Miguel Bonifacio, P. O. Box 2343, Manila. Stated Meetings, Third Saturday.

Maktan No. 30, Cebu, Cebu. W.M., Angel Llanes, Provincial Treasurer's Office, Cebu. S.W., Dámaso Leyson. J.W., Salomon Ramas. Treasurer, Loreto Malibao. Secretary, Ricardo Ponce, P. O. Box 31, Cebu, Cebu. Stated Meetings, Second Friday.

Magdalo No. 31, Kawit, Cavite. W.M., Teodorico Jimenes, 130 P. Burgos, Cavite. S.W., Clarence G. Huffmaster. J.W., ... Treasurer, Mariano Manalo. Secretary, Pedro J. Villanueva, Kawit, Cavite. Stated Meetings, First Saturday.

Mártires del 96 No. 32, Nagkarlang, Laguna. W.M., Pablo Arceta, Nagcarlang, Laguna. S.W., José Lucido. J.W., Sinforoso Sollorano. Treasurer, Quintin Arbilo. Secretary, Juan Arcigal, Nagcarlan, Laguna. Stated Meetings, First Monday.

Isarog No. 33, Naga, Camarines Sur. W.M., Mariano Dy Liacco, Naga, Camarines Sur. S.W., Victorino H. Perez. J.W., Ernest Schaffner. Treasurer, Alexander Gordenker. Secretary, Rufino A. Serranzana, Naga, Camarines Sur. Stated Meetings, Second Friday.

Lincoln No. 34, Olongapo, Zambales. W.M., Alberto C. Donor, P. O. Box 40, Olongapo, Zambales. S.W., Richard K. Hughes. J.W., Wenceslao de Aro. Treasurer, Gabriel M. Cabling. Secretary, Miguel C. Rosete, P. O. Box 40, Olongapo, Zambales. Stated Meetings, First Saturday.

Batangas No. 35, Batangas, Batangas. W.M., Máximo Sarmiento, Batangas, Batangas. S.W., José P. Arguelles, Jr. J.W., Roman Perez. Treasurer, Gerardo Aguado. Secretary, Perfecto Condes, Batangas, Batangas. Stated Meetings, Third Monday.

Kalilayan No. 37, Lucena, Tayabas. W.M., Julian García, Lucena, Tayabas. S.W., Ariston Solis. J.W., Francisco Conjares. Treasurer, A. M. Ginainati. Secretary, Eusebio G. Dimaano, P. O. Box 26, Lucena, Tayabas. Stated Meetings, Last Saturday.

Bulusan No. 38, Sorsogon, Sorsogon. W.M., Leon Fajardo, Sorsogon, Sorsogon. S.W., Pío Olbes Ongpuy. J.W., Pedro R. Almonte. Treasurer, Liao Senlay. Secretary, J. E. de Vera, P. O. Box 59, Sorsogon, Sorsogon. Stated Meetings, First Wednesday.

Mabini No. 39, Aparri, Cagayan. W.M., Salvador Torra, Centro, Aparri, Cagayan. S.W., José Chan. J.W., Fernando P. Lopez. Treasurer, Federico N. Chua Hiong. Secretary, Valentin Aguinaldo, Centro, Aparri, Cagayan. Stated Meetings, Second Saturday.

Maguindanaw No. 40, Cagayan, Misamis. W.M., Manuel C. Fernandez, Cagayan, Misamis. S.W., Antonio T. Cosin. J.W., Marcelino E. Calinawan. Treasurer, José Quirólgico. Secretary, Potenciano N. Aberin, Cagayan, Misamis. Stated Meetings, First Thursday.

Minerva No. 41, 520 San Marcelino, Manila. W.M., Thomas J. Talmadge, 392 Solis, Tondo, Manila. S.W., Antonio García del Cid. J.W., Ildefonso Madlang-awa. Treasurer, Ygnacio Chuidian. Secretary, Potenciano Bautista, P. O. Box 337, Manila. Stated Meetings, First Thursday.

Noli-Me-Tangere No. 42, Pasay, Rizal. W.M., Dionisio San Agustin, P. O. Box 1820, Manila. S.W., Rufino Macalinao. J.W., José Vico. Treasurer, Filemon José. Secretary, Isaac E. Dizon, P. O. Box 1820, Manila. Stated Meetings, First Saturday.

Tayabas No. 43, Tayabas, Tayabas. W.M., Simeon San Agustin, Tayabas, Tayabas. S.W., Epifanio Z. Palad. J.W., Emeterio Esclarin. Treasurer, Patricio Durana. Secretary, Luis Pineda, Tayabas, Tayabas. Stated Meetings, First Saturday.

Charleston No. 44, Agaña, Guam. W.M., R. C. Gibson, Agaña, Guam, M. I. S.W., William H. Notley. J.W., H. W. Elliott. Treasurer, W. O. Johnston. Secretary, John Taitano, Agaña, Guam, M. I. Stated Meetings, Second Monday.

Mount Apo No. 45, Zamboanga, Zamboanga. W.M., Emilio Sanson, Zamboanga, Mindanao. S.W., John A. Hackett. J.W., Nicasio Valderrosa. Treasurer, Carlos Dominguez. Secretary, Marcelo Mendoza, Zamboanga, Mindanao. Stated Meetings, First Thursday.

Malolos No. 46, Malolos, Bulacan. W.M., Jacinto Molina, Bulacan, Bulacan. S.W., Fermin Samson. J.W., Remigio V. Bernabé. Treasurer, Honorato Carlos. Secretary, Juan L. Reyes, Malolos, Bulacan. Stated Meetings, First Saturday.

Makabugwas No. 47, Tacloban, Leyte. W.M., Marcelo Abisamis, Tacloban, Leyte, S.W., Felipe Custodio. J.W., Januario Perez. Treasurer, Federico V. Larraga. Secretary, Gregorio J. Mariano, Tacloban, Leyte. Stated Meetings, First Saturday.

Pampanga No. 48, San Fernando, Pampanga. W.M., Isidoro Makabali, San Fernando, Pampanga. S.W., Sotero Baluyot. J.W., José Guinto. Treasurer, Isabelo de Silva. Secretary, Basilio Castro, San Fernando, Pampanga. Stated Meetings, Second Saturday.

Mount Mainam No. 49, Naic, Cavite. W.M., Dionisio Guevara, Bureau of Commerce and Industry, Manila. S.W., Castor Viray. J.W., Sergio Balacano. Treasurer, Pedro V. Poblete. Secretary, Alejandro Joco, Bureau of Post, Manila. Stated Meetings, First Saturday.

Sarangani No. 50, Davao, Davao. W.M., Feliciano Iñigo, Davao, Davao. S.W., Domingo Braganza. J.W., Antonio L. Feliciano. Treasurer, Henry C. Stanton. Secretary, José Medrazo, Davao, Davao. Stated Meetings, First Friday.

Pintong-Bato No. 51, Bacoor, Cavite. W.M., Rufino G. Tolentino, Bureau of Post, Manila. S.W., Simon N. Reyes. J.W., Dionicio Año-Nuevo. Treasurer, Honorio R. Cuevas. Secretary, Federico Suavillo, P. O. Box 1592, Manila. Stated Meetings, First Saturday.

Pinatubo No. 52, San Antonio, Zambales. W.M., Enrique J. Magsaysay, San Antonio, Zambales. S.W., Mauricio T. Alba. J.W., Vicente Diñoso. Treasurer, Pedro Madarang. Secretary, Raymundo Valente, San Antonio, Zambales. Stated Meetings, Second Saturday.

Cabanatuan No. 53, Cabanatuan, Nueva Ecija. W.M., Vicente Orosa, Cabanatuan, Nueva Ecija. S.W., Gregorio O. Santos. J.W., Antero Gempesaw. Treasurer, Ignacio Suzara. Secretary, Gregorio S. Castelo, Cabanatuan, Nueva Ecija. Stated Meetings, First Saturday.

Filipinas No. 54, Panaon, Unisan, Tayabas. W.M., José I. Santayana, Unisan, Tayabas. S.W., Estanislao Verder. J.W., Eulogio D. Fernandez. Treasurer, Ramón Vera Cruz. Secretary, Leandro Carrillo, Unisan, Tayabas. Stated Meetings, First Saturday.

Makawiwili No. 55, Capiz, Capiz. W.M., Hon. Manuel Roxas, Cámara de Representantes, Manila. S.W., Guillermo I. Jimenez. J.W., Braulio C. Manikan. Treasurer, Felix G. Martinez. Secretary, Iluminado Villarruz, Capiz, Capiz. Stated Meetings, Third Saturday.

Pangasinan No. 56, Dagupan, Pangasinan. W.M., Clark James, Lingayen, Pangasinan. S.W., Rafael M. Llorente. J.W., Gregorio P. Domagas. Treasurer, Inocencio de Guzman. Secretary, E. de los Santos, Lingayen, Pangasinan. Stated Meetings, Second Saturday.

Isla de Luzon No. 57, 90 Escolta, Manila. W.M., Dy Lian Ching, P, O. Box 369, Manila. S.W., Emeter o C. Yalong. J.W., Dominador Escosa. Treasurer, Paulino Duque. Secretary, Damaso Reyes, P. O. Box 2249 Manila. Stated Meetings, First Thursday.

Marble No. 58, Romblon, Romblon. W.M., Pedro Piansay, Romblon, Romblon. S.W., Ceferino Purisima. J.W., Cornelio Briones. Treasurer, Eutiquio Fondevilla. Secretary, Bonifacio Marron, Romblon, Romblon. Stated Meetings, First Saturday.

Labong No. 59, Malabon, Rizal. W.M., Clemente Banzon, Navotas, Rizal. S.W., Bernardo Ignacio. J.W., Amado Jacinto. Treasurer, Egmidio Buenaventura. Secretary, Genaro Tan Torres, Malabon, Rizal. Stated Meetings, First Saturday.

Isabela No. 60, Ilagan, Isabela. W.M., Juan Orellana, Ilagan, Isabela. S.W., Luciano F. Palogan. J.W., Ildefonso Bonoan. Treasurer, Francisco Beltran. Secretary, Juan Ll. Evangelista, Ilagan, Isabela. Stated Meetings, First Saturday.

Mayon No. 61, Legaspi, Albay. W.M., Manuel M. Calleja, Legaspi, Albay. S.W., Feliciano Imperial. J.W., Lazaro Tani. Treasurer, Donato Timario. Secretary, Teodoro Sarranilla, Legaspi, Albay. Stated Meetings, First Tuesday.

Tupas No. 62, Cebu, Cebu. W.M., Adolph A. Williamson, P. O. Box 37, Cebu, Cebu. S.W., Joham Leo Schmitt. J.W., Dr. Judson L. Underwood. Treasurer, John T. Bootes. Secretary, Charles K. Bradbury, P. O. Box 13, Cebu, Cebu. Stated Meetings, Second Tuesday.

Angalo No. 63, Vigan, Ilocos Sur. W.M., José Lahoz, Vigan, Ilocos Sur. S.W., Valente Burgos. J.W., Eulogio Benito. Treasurer, Miguel Aglipay Cheng Laco. Secretary, Isabelo Feraren, Vigan, Ilocos Sur. Stated Meetings, Third Saturday.

Kanlaon No. 64, Bacolod, Occ. Negros. W.M., Ernesto S. Salas, Bago, Negros Occidental. S.W., Rodolfo A. Medel. J.W., Rafael R. Alunan. Treasurer, Esteban Henares. Secretary, R. Nolan, P.M., Bacolod, Negros Occidental. Stated Meetings, Second Saturday.

Tamaraw No. 65, Calapan, Mindoro. W.M., Cenon Monasterial, Calapan, Mindoro. S.W., Luciano Gansico. J.W., Vicente Adeva. Treasurer, Sisenando Bugarin. Secretary, Cipriano V. Alberto, Calapan, Mindoro. Stated Meeting, First Monday.

Gonzaga No. 66, Tuguegarao, Cagayan. W.M., Victoriano Luna, Tuguegarao, Cagayan. S.W., Teodorico T. Taguinod. J.W., Pablo L. Fugaban. Treasurer, Lorenzo de Leon. Secretary, Bernardino Pagalilauan, Tuguegarao, Cagayan. Stated Meetings, Third Saturday.

Baguio No. 67, Baguio, Mt. Province. W.M., John Woodson, Camp John Hay, Mt. Province, Baguio. S.W., Ciriaco Z. Cuenco. J.W., Emil Speth. Treasurer, Wm. H. Reese. Secretary, Ramon Dado, Jr., City Hall, Baguio, P. I. Stated Meetings, Second Saturday.

Magat No. 68, Bayombong, Nueva Vizcaya. W.M., Claro Samonte, Bayombong, Nueva Vizcaya. S.W., Hipólito Lazam. J.W., Vicente Lumicao. Treasurer, Eulalio H. Dolohan. Secretary, Alfonso Castañeda, Bayombong, Nueva Vizcaya. Stated Meetings, First Saturday.

Primera Luz Filipina No. 69, Binakayan, Kawit, Cavite. W.M., Leon Manalo. Binakayan, Kawit, Cavite. S.W., Amado Y. Evangelista. J.W., Olimpio R. Fuentes. Treasurer, Pablo Samson. Secretary, Estanislao M. Ignacio, Binakayan, Kawit, Cavite. Stated Meetings, First Saturday.

Union No. 70, San Fernando, La Union. W.M., Benito Pañguilinan, San Fernando, La Union. S.W., Francisco N. Nisco. J.W., Casiano Aquino. Treasurer, Justo de Leon. Secretary, Trinitario B. Munar, San Fernando, La Union. Stated Meetings, First Saturday.

Laoag No. 71, Laoag, Ilocos Norte. W.M., Domingo J. Samonte, Laoag, Ilocos Norte. S.W., Vicente Giron. J.W., Ricardo Nostratis. Treasurer, Felicisimo Ruiz. Secretary, Francisco Domingo, Laoag, Ilocos Norte. Stated Meetings, Third Thursday.

Makiling No. 72, Calamba, Laguna. W.M., José S. Manalo, Calamba, Laguna. S.W., Cesario Dalmacio. J.W., Roberto Ruiz. Treasurer, Severino Arambulo. Secretary, Apolonio Carpena, Calamba, Laguna. Stated Meetings, First Saturday.

Nue a Ecija No. 73, Quezon, Nueva Ecija. W.M., Felino Villasan, P. O. Box 77, Cabanatuan, N. E. S.W., José V. Cruz. J.W., Pedro Medina. Treasurer, Martin Villasan. Secretary, Gregorio D. Robles, Quezon, Nueva Ecija. State Meetings, First Saturday.

Plaridel No. 74, Calauag, Tayabas. W.M., Venancio C. Nueza, Calauag, Tayabas. S.W., Alejo Entienza. J.W., Estanislao Magsino. Treasurer, Gregorio Orlanda. Secretary, Juan Lerum, Calauag, Tayabas. Stated Meetings, First Friday.

Agno No. 75, Rosales, Pangasinan. W.M., Francisco P. Octubre, Rosales, Pangasinan. S.W., Teótimo David. J.W., Valentin M. Valdez. Treasurer, Demetrio Arceo. Secretary, José A. Perez, Alcala, Pangasinan. Stated Meetings, Second Saturday.

Hamtik No. 76, San José, Antique. W.M., Joaquin Quisumbing, San José, Antique. S.W., Higino Loza. J.W., Higino Villagracia. Treasurer, Roman Holer. Secretary, Pedro O. Yglesias, San José, Antique. Stated Meetings, First Saturday.

Kasilawan No. 77, 90 Escolta, Manila. W.M., José Joves de Guzman, 124 Bambang, Sta. Cruz, Manila. S.W., Dr. José Vergara. J.W., José G. Velasquez. Treasurer, Alejandro E. Sison. Secretary, Joaquin Lectura, P. O. Box 858, Manila. Stated Meetings, First Tuesday.

Acacia No. 78, Iloilo, Iloilo. W.M., Juan R. Avelino, Box 858, Manila. S.W., Olimpio Magat. J.W., Perpetuo Martinez. Treasurer, Salvador Yreneya. Secretary, Gregorio Enriquez, Hoskyn & Co., Inc., Iloilo. Stated Meetings, Second Wednesday.

Taga-Ilog No. 79, 90 Escolta, Manila. W.M., David Guevara, 242 Rosario, Manila. S.W., Cun Gay. J.W., Clemente Bernabé. Treasurer, Go Kawe. Secretary, Gelacio Villegas, P. O. Box 739, Manila. Stated Meetings, First Saturday.

Mount Lebanon No. 80, 1132 California, Manila. W.M., Anthony Simkus, P. O. Box 324, Manila. S.W., Arthur L. Eddy. J.W., Oswald F. Anderson. Treasurer, Chafeck Arida. Secretary, William Mers, P. O. Box 1796, Manila. Stated Meetings, First Thursday.

Liwayway No. 81, Bigaa, Bulacan. W.M., Melecio Abella, Bureau of Customs, Manila. S.W., Francisco Mendoza. J.W., Marcial R. Reyes. Treasurer, Antonio F. Mendoza. Secretary, Teodoro Reyes, 1203 Azcarraga, Manila. Stated Meetings, Second Saturday.

High-Twelve No. 82, 90 Escolta, Manila. W.M., Nemesio Reyes, 1434 Felix Huertas, Manila. S.W., Casiano Karganilla. J.W., Gregorio Cariaga. Treasurer, Marcelino Facum. Secretary, Felipe Carbonilla, 438 Burgos, Pasay, Rizal. Stated Meetings, First Friday.

Modestia No. 83, 520 San Marcelino. W.M., Tomás Alfonso, 735 Kansas Ave., Manila. S.W., Ty Engan. J.W., Isidro Herrera. Treasurer, Pedro Nubla. Secretary, Ramón Basa, 2371 Int. 1, Juan Luna, Manila. Stated Meetings, Second Wednesday.

Dagohoy No. 84, Tagbilaran, Bohol. W.M., German Yap. García-Hernandez, Bohol. S.W., Ricardo Santos. J.W., Juan P. Lumain. Treasurer, Agapito Olayvar. Secretary, Isabelo Binamira. Tagbilaran, Bohol. Stated Meetings, Second Saturday.

Luz Oceanica No. 85, 90 Escolta, Manila. W.M., Abilio de Altonaga, 700 Arlegui, Manila. S.W., Enrique Legarda Koh. J.W., Manuel Uy Tengpiao. Treasurer Vicente Palanca. Secretary, Andrés Filoteo, 11 Loreto, Manila. Stated Meetings, First Monday.

Abra No. 86, Bangued, Abra. W.M., Cecilio Putong, Bangued, Abra. S.W., Vivencio G. Casia. J.W., Bernardo Burgos. Treasurer, Rafael Alzate. Secretary, Manuel Alzate, Bangued, Abra. Stated Meetings, Second Saturday.

Hagdang-Bato No. 87, San Juan del Monte, Rizal. W.M., Paulino Uy Lao, 535 Juan Luna, Manila. S.W., Alejandro R. Santos. J.W., Tiaw Ping Lim. Treasurer, Song Fo. Secretary, Gregorio Littaua, c/o Phil. National Bank, Manila. Stated Meetings, Third Saturday.

Hiram No. 88, 520 San Marcelino, Manila. W.M., Gregorio R. Sales, P. O. Box 744, Manila. S.W., Ramón Ramos. J.W., Bonifacio S. Araullo. Treasurer, Hilarion D. Abad. Secretary, Aurelio D. Rosario, P. O. Box 2530, Manila. Stated Meetings, First Friday.

Muog No. 89, Parañaque, Rizal. W.M., Pedro Lombos, Parañaque, Rizal. S.W., Eulogio Monsod. J.W., Máximo C. Hernandez. Treasurer, Fortunato Getuz. Secretary, C. C. Escasio, Parañaque, Rizal. Stated Meetings, Second Saturday.

Memorial No. 90, Muñoz, Nueva Ecija. W.M., Marcelino Hidalgo, Muñoz, Nueva Ecija. S.W., Apolonio Fuertes. J.W., Pedro del Pilar. Treasurer, Enrique Locsin. Secretary, Eugenio Ramos, San José, Nueva Ecija. Stated Meetings, Second Friday.

Mount Kaladias No. 91, Dumaguete, Or. Negros. W.M., Gregorio Almazan, Dumaguete, Negros Oriental. S.W., Daniel Sindiong. J.W., Louis C. Winternheimer. Treasurer, Pedro Cecilia. Secretary, Lorenzo Bernardez, Dumaguete, Negros Oriental. Stated Meetings, Second Tuesday.

Ma-Bu-Ti No. 92, Masbate, Masbate. W.M., Restituto C. Chaves, Masbate, Masbate. S.W., Andrés P. Navarro. J.W., Francisco B. Lim Yao Giok. Treasurer, Lee Long. Secretary, Ciriaco L. Latonero, Masbate, Masbate. Stated Meetings, First Monday.

Mencius No. 93, 90 Escolta, Manila. W.M., O Hway Peck, 419 Dasmariñas, Manila. S.W., Tiang Sing. J.W., Victoriano Tenlayoc. Treasurer, Say Koe. Secretary, Luis Lim Billan, 567 Aguilar, Manila. Stated Meetings, First Thursday.

Benjamin Franklin No. 94, 90 Escolta, Manila. W.M., Charles Birsh, P. O. Box 1247, Manila. S.W., George B. Obear. J.W., Alan Fairfield. Treasurer, Alexander W. Robertson. Secretary, Robert C. Harper, P. O. Box 2071, Manila. Stated Meetings, Second Tuesday.

Service No. 95, 520 San Marcelino, Manila. W.M., Clyde E. Weeks, Hq. Co., 31st Inf., Manila. S.W., William E. Lunceford. J.W., William Beishir. Treasurer, Edward M. Masterson. Secretary, Wm. D. Cartwright, U. S. A. Hq., Phil. Dept., Manila. Stated Meetings, First Monday.

Isagani No. 96, Paniqui, Tarlac. W.M., Arcadio Evangelista, Anao, Tarlac. S.W., Clemente Terso. J.W., Silvino Isla. Treasurer, Mariano Sanchez. Secretary, Alfonso Pablo, Camiling, Tarlac. Stated Meetings, First Saturday.

Bagong-Ilaw No. 97, Noveleta, Cavite. W.M., Marcelo G. Alvarez, Noveleta, Cavite. S.W., Vicente M. Vallido. J.W., Joseph Ramos. Treasurer, José A. Alvarez. Secretary, Miguel G. Luna, Bureau of Commerce and Industry, Manila. Stated Meetings, Second Saturday.

Mount Hurao No. 98, Catbalogan, Samar. W.M., Clodualdo Lucero, Catbalogan, Samar. S.W., Severino D. Gonzales. J.W., Luis Cervero. Treasurer, Serafin Macasaet. Secretary, Cayetano Froilan, Catbalogan, Samar. Stated Meetings, First Monday.

Palawan No. 99, Puerto Princesa, Palawan. W.M., Ramon P. Mitra, Iwahig, Penal Colony, Palawan. S.W., Emilio J. Decolongon. J.W., Aquilino H. Aberin. Treasurer, Francisco B. Santos. Secretary, Policarpio D. Dellosa, Iwahig, Penal Colony, Palawan. Stated Meetings, First Saturday.

Keystone No. 100, Ft. Mills, Corregidor. W.M., Felix Carreon, Eng. Dept., Fort Mills, Corregidor. S.W., Santiago Boter. J.W., Teodoro Atienza. Treasurer, Donato E. Poblete. Secretary, Alejandro N. Dinglas, Eng. Dept., Fort Mills, Corregidor. Stated Meetings, First Thursday.

Elisha Ward Wilbur No. 101, Victorias, Occ. Negros. W.M., Luis R. Yangco, Victorias, Occ. Negros. S.W., Felix O. Cuentero. J.W., J.J. Muller. Treasurer, C. J. H. Penning. Secretary, F. J. Cooper, Victorias, Occ. Negros. Stated Meetings, Second Wednesday.

Bud Daho, U.D., Jolo, Sulu. W.M., Dorr H. Malone, Jolo, Sulu. S.W., Geo. N. Massabni. J.W., Julian Pilares. Treasurer, Julius Schuck. Secretary, Simeon Obsequio, Jolo, Sulu. Stated Meetings, First Friday.

Zambales, U.D., Iba, Zambales. W.M., Tirso Coronel, Iba, Zambales. S.W., Tirso Coronado. J.W., Esteban Q. Amon. Treasurer, José Talon. Secretary, Raymundo de Castro, Iba, Zambales. Stated Meetings, ...

Bataan, U.D., Limay, Bataan. W.M., Vicente J. Villaflor, Limay, Bataan. S.W., Leoncio Blanes. J.W., Tomás Fernando. Treasurer, Joseph Hill. Secretary, Tomás Gerónimo, Limay, Bataan. Stated Meetings, Second Saturday.

"The Faithful Few"

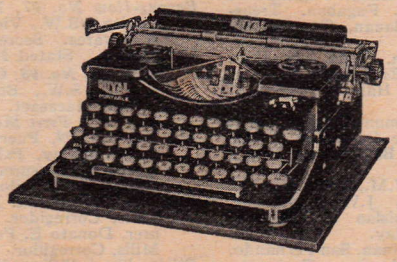
When the meeting's called to order
And you look about the room,
You're sure to see more faces
That from out the shadows loom,
That are always at the meeting
And stay till it is through;
The ones that I would mention
Are "the always faithful few."

They fill the vacant offices
As they're always on the spot
No matter what's the weather
Though it may be awful hot,
It may be damp and rainy
But they are tried and true;
The ones that you rely upon
Are "the always faithful few."

There's lots of worthy Brothers
Who will come when in a mood,
When everything's convenient,
They can do a little good,
They're a factor in the order
And necessary too;
But the ones who never fail us
Are "the always faithful few."

If it were not for these faithful,
Whose shoulders at the wheel
Keep the order moving onward
Without a halt or reel,
What would be the fate of others
Who claim so much to do?
They surely would go under
But for the "faithful few."

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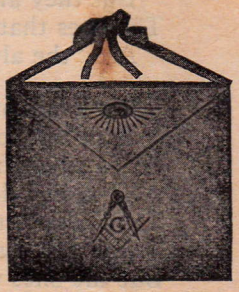
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