The Cable Tow

Vol. VII, No. 3 Manila, P. I. August 1, 1929

OFFICIAL ORGAN
OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS
OF THE CONSTITUENT LODGES OF
THIS JURISDICTION



Two Friends of the Masonic Hospital for Crippled Children
They gave up the French Dolls they had been promised, to aid the little Cripples

And Thousands of Masons are not even Members of the Masonic Hospital Association!

A SUGGESTION TO ADVERTISERS

Manila, P. I., January 2, 1929.

Gentlemen:

An advertisement in the CABLETOW, the official organ of the Grand Lodge of the Philippine Islands, is an exceptionally good investment.

The CABLETOW goes to 7,200 subscribers in the Islands, scattered from Aparri to Jolo; the rest of the 8,000 copies printed monthly goes to the United States and other countries.

The paper has the following special advantages:

1. Its readers being Masons, they are not only men of high social standing and purchasing power but bound to live up to high principles of morality and honesty.

2. Its readers regard it a duty to patronize those who advertise in THEIR paper and we take care to remind them frequently of this moral obligation. This is an advantage the average newspaper does not possess.

3. The CABLETOW is not glanced at and thrown away like an ordinary paper. It is preserved for reference and as a historical record. An index is prepared for each volume and many members have their paper bound. An advertisement in the CABLETOW will therefore work for an indefinite time.

4. The CABLETOW accepts by no means all advertising offered to it. We take pride in having only advertisers of a select class.

If you have any advertisement for us, please send the copy to Room 524, Masonic Temple, Escolta, or drop us a line and we shall call for it.

Yours very truly,

THE MANAGING EDITOR OF "THE CABLETOW,"
P. O. Box 990, Manila, P. I.

CABLETOW READERS BY PROVINCES

(The list below shows the number of Masons, including M.M., F.C., and E.A. in the 101 Lodges of the Jurisdiction of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, as of November 30, 1927. The figures in brackets indicate the number of Lodges in places where there is more than one Lodge. In addition to the members listed below, each of which receives the CABLETOW, the paper goes to a number of other subscribers belonging to Lodges of other jurisdictions residing in these Islands, and others. 8,000 copies are printed of each issue. The CABLETOW being the official organ of the Grand Lodge, many of the readers keep the paper on file. A good index is prepared for each volume of the CABLETOW for reference and binding purposes.)

Abra	39	Misamis	49
Albay	27	Mountain Province	54
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Cavite (11)	1,138	Romblon	38
Cebu (2)	177	Samar	34
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Ilocos Norte	111	Sulu	20
Ilocos Sur	45	Tarlac	29
Iloilo (2)	149	Tayabas (7)	297
Isabela	71	Union	68
Laguna (4)	212	Zambales (3)	127
Leyte	56	Zamboanga	96
Manila (28)	2,629	Guam, M. I.	92
Masbate	26		
Mindoro	45	Total	7,118

THE CABLETOW

A Masonic Journal published monthly in English and Spanish by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the interest of its Constituent Lodges.

Managing Editor: LEO FISCHER, P.M.

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to the CABLETOW, their subscriptions being paid by their respective Lodges. Subscription price for others:

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Office, 524 Masonic Temple, Escolta, Manila, Phone 2-15-06.

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Editorial Section

The Past Master's Jewel

A Brother wrote us a few days ago that on occasion of the celebration of St. John's Day in his Lodge, a visitor appeared wearing his past master's jewel. A past master of the Lodge thereupon approached the visitor and told him quietly that the Grand Lodge regulations strictly forbade the wearing of a past master's jewel on any occasion other than an installation of officers. Our correspondent asks why the wearing of a past master's jewel should be confined to installations of officers. We ask the same question, adding that there is absolutely no regulation as to when a past master's jewel may or may not be worn. The Mason to whom one of these badges of service has been awarded may wear it when he pleases. He should wear it at any ceremonial observance of the Craft, and many past masters pin it on every time they attend a meeting of the Lodge that presented the jewel.

En passant, we would say that a Mason should not approach a visitor with words of criticism on his lips, especially if he is not sure of his ground. Cases like the one mentioned by our correspondent are fortunately rare. We remember hearing of one where a visitor who appeared clad with a presentation apron was told that he could not wear it, as it was not the regulation apron of our Grand Jurisdiction, and that he must either take it off and put on one of the linen aprons in the ante-room, or stay outside. The man who does not know that he does not know is to be found everywhere, and unfortunately blunders committed by him reflect on his Lodge and on the mentality of the membership of our Order which allows such things to happen.—*L. F.*

Appropriate Music

We remember that when, thirty years ago, "There'll be a hot time in the old town" was all the rage, we heard that tune played at funerals in more than one pueblo, because the humble village bandsmen had a very limited repertoire and were unfamiliar with the words of the music they were playing. But occasionally, similar blunders in the selection of music are made by persons who, perhaps, know better but who act unthinkingly. We have seen the newly installed Master of a Lodge conducted to his seat to the strains of the wedding march from "Lohengrin" and have seen criminals led away to execution with the organ pealing forth Chopin's funeral march, the title of which, by the way, is "The Death of the Hero."

Let us have appropriate music on all occasions.—*L. F.*

Shining Examples

Under Lodge News, our readers will find a report of one of the most remarkable Lodge communications ever held in the Philippine Islands. Not less than ten of the fifteen Past Grand Masters of our Grand Lodge were present on this occasion, besides the present Grand Master, and the third degree was conferred exclusively by Past Grand Masters, in a most impressive and flawless manner. As our Grand Master said in his address that evening, this shows the fine spirit of service and helpfulness of the Brethren who have worn the purple of the Fraternity in our Grand Jurisdiction. Busy men, occupying important positions in the community, they sacrificed a great deal of their valuable time to attend the practice meetings and refresh their memory. A Grand Jurisdictions whose Past Chief Executives are such shining examples to the Craft is fortunate, indeed.—*L. F.*

Outside of the Lodge

A Saint John's Day Message received by Bro. Dr. C. M. Hasselmann from the Master of his Mother Lodge in Germany contains the following paragraph:

"The war waged against Freemasonry by outsiders has probably passed its climax; but it is regrettable that we must again see and perceive that a certain prejudice against our Institution is prevalent precisely among the cultured. The same as in the year before, we endeavored to meet the situation by a lecture explaining the nature and aims of our Institution, held before invited guests, this year by Bro. Luedtke. But the best way to overcome the prejudice against our Fraternity is by exemplifying outside of the Lodge what we have vowed to do in it. As Lessing says, centuries may pass before people will say: this is the work of Freemasonry."

We agree with our German Brother that there is no better weapon against the aspersions cast upon our Institution by its enemies than our practising outside of the Lodge the social and moral virtues inculcated in it.—*L. F.*

Soliciting

Anything that smacks of soliciting or condones, excuses or winks at soliciting, is anathema to us. A man must come into our Institution of his own free will and accord, without being solicited by friends. We were shocked beyond words to learn that a Lodge had offered prizes to the member contributing the most towards an increase

in the membership of that particular Lodge. We cannot approve, either, of the Master of a Lodge officially congratulating a Brother upon finding a "poor blind candidate." It is not done because it is not Masonic.—*L. F.*

Lodge Histories

There is no Lodge in the Philippine Islands which has not a number of its charter members still living and working actively. In some cases, the recollection of the events and men of the past is still fresh in the minds of these veterans; but that recollection is becoming less clearly defined and less reliable as the years roll by. Ere long, the founders of the older Lodges will have disappeared. The minute books may have been lost or destroyed by fire or flood. But the Lodge, having grown and prospered, desires to have its record perpetuated and charges an individual member or a committee with the task of compiling a history of the Lodge. The task of going through the books and records, if such exist, and still more the labor of reconstructing them, if they are lacking, is something appalling. Without any one familiar with the happenings and characters of the early days of the Lodge, the historian not only has hard work ahead of him, but the result is apt to be defective and unreliable.

Sooner or later, every Lodge will determine to have its record perpetuated and the story of its organization and growth from year to year made available to all its members. The sooner this is done, the better. Each Lodge should prepare a chronicle of the events worthy of being preserved to posterity before they are obscured by the veil of the past. It should, at least, lay a foundation on which years after, some well equipped, competent Craftsman may build up a history to be proud of. Though the original work be a humble year-book or a historical sketch in form of a pamphlet or article, that historian of the future will appreciate that pioneer work which helped him to understand and see things and gave him information that the minute books did not, could not, convey to him.

The appointment of a historian or committee on history in each Lodge is something that looks less important than it is. While the secretary is the logical man to do this work, that officer generally is, or thinks he is, too busy to bother with it.

No Lodge can possibly be so poor in material as not to contain at least one member competent to write an outline history and willing to give some of his time to this work. A copy of his production should in all cases be sent to the Grand Lodge, in order to be available in case the original is lost or destroyed. The older Lodges should have small histories compiled and printed. The amateur historian would do well to consult the Grand Secretary who can tell him where to find valuable suggestions as to the best system to adopt and the best way to go about it.

Let us have a history of each Lodge in the Islands!—*L. F.*

Warmth and Joy

A ray of sunshine after dark, gloomy weather brings warmth and joy to all living creatures who love the light. Even so, a cheerful smile or pleasant word brings warmth and joy to the human heart. Tell a man whom you meet that he is looking well and he will walk with a more buoyant step and feel better for it. Tell him that he is looking ill or pale or that he is getting old, and his imagination, stirred into activity by your thoughtless remark, may help to aggravate the ailment from which he is suffering or make him see and feel things that do not exist. They do not say without reason that fear kills more men than disease.

A Mason's greeting, his message to his fellow-man, ought to be one of cheer and encouragement, not one that will make the other man feel downcast and worried. He should make his Brother take a cheerful, courageous view of things. He should make him feel that his worries are groundless, that life is not so dark as it looks. The world adores a man who radiates good will, cheerfulness, and encouragement, while it has no love for the person who sees only the gloomy side of things and constantly predicts disaster and failure.—*L. F.*

Sacrifice

Thirty-three years ago a man risked a great deal if he embraced Masonry in these Islands. Many of our Brethren gave their lives to our cause or suffered torture and imprisonment for it. Pecuniary sacrifices were not counted in those days. Now it brings honor and advantages to be a member of our Fraternity. The sacrifices Masonry requires of a man are trifling. And yet there are members of Masonic Lodges who complain even of these small sacrifices, who desire to reap without sowing, who have not caught even a spark of the consuming flame that Masonry represented in the souls of the Martyrs of 1896.

The wind of adversity would quickly separate such chaff from the wheat! Even now, the discerning eye can make a fair guess as to who would stand the test and who would not. We are sure that any member of our Fraternity who looks with a cold and indifferent eye upon our charities has not that spirit of sacrifice, that spark of the divine which makes martyrs and heroes.—*L. F.*

Taking Stock

There are three kinds of Masons: Masons who are, Masons who try to be, and Masons who are not. The class last named, being composed of individuals who are either unfit, temperamentally or otherwise, to be Masons, or who have, for some reason, never been made to see the beauties of Freemasonry, is a drag to our Institution. Unfortunately, it is numerous, and its very presence in our midst keeps out a large quantity of good material.

From time to time, the Mason who is and the Mason who tries to be, remembering that constant progress on the road toward perfection is the motto of our Fraternity, should repair to the sanctum sanctorum and consider where, in the temple of his character, improvements are needed, either for strength or ornament. He should take stock of himself, find out in what direction he is expending too little time, effort, and money and in what direction too much, ascertain his weaknesses, and review his strength, his resources and his needs.

It appears to us that on such occasions, a conscientious Mason might ask himself the following questions which we jot down as they occur to us: How do I average as far as attendance, the payment of dues, and work on committees are concerned? Must I improve my knowledge of the ritual by attending Lodge and practice meetings and my acquaintance with the symbolism, history, and jurisprudence of Freemasonry by reading and other forms of study?

Am I doing my duty as regards the relief of distress, the visiting of the sick, and homage to the dead? Could I not do much better than I am doing in other respects, for instance, in patronizing my Brethren in business, making efforts to give or find employment for those out of work or to improve the lot of Brother Masons whenever an opportunity offers itself? How about social intercourse with my Brethren? What influence has Masonry on my character—am I guided by its precepts in my everyday life, in my dealings with others? Am I an asset to Freemasonry or a liability? What has Freemasonry done for me and what have I done for Freemasonry? Am I doing my best to keep the reputation of the Fraternity unsullied and to prevent undesirable elements from entering our Lodges or from gaining predominance in them?

An examination of our conscience as a Mason, made from time to time, is necessary if we desire to continue our work on the Invisible Temple in a determined and efficient manner.—*L. F.*

Official Section

Monthly Announcement of Organizations Barred to Masons

It is unlawful for Masons under the jurisdiction of the M. W. Grand Lodge of Free and Accepted Masons of the Philippine Islands to hold membership in or join any of the following associations and clandestine bodies:

The "Gran Logia Soberana del Archipiélago Filipino" and the "Gran Logia Nacional de Filipinas."

The "Supreme Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices.

The organizations calling themselves "Gran Masonería Filipina," "Gran Oriente Filipino," "Mártires de Filipinas" and "Gran Luz Masonería Filipina."

SELDON W. O'BRIEN, *Grand Master.*

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Seldon W. O'Brien has appointed Wor. Bros. Miguel Bonifacio (29), Wor. Bro. Thomas W. Wright (6), and José Arpal (7), to act as Grand Lodge Committee for Visiting the Sick during the month of August, 1929.

Addresses Wanted

Any Brother who knows the address of Bro. Celestino V. Cardona (last address, 504 Soler), is requested to kindly communicate the same to the secretary of his Lodge, Manuel M. Agbulos, P. O. Box 2206, Manila, P. I.

The addresses of the following-named members of Ibarra Lodge are wanted: James Adrian Hawke, Titus Lovell, Victorio Legaspi, and Celedonio Saldoval. Any Brother knowing any of them is requested to kindly inform The Secretary, Ibarra Lodge No. 31, Kawit, Cavite, P. I.

Stated Meetings of Manila Lodges

August 1 (First Thursday).—Isla de Luzon No. 57, MasonicTemple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

August 2 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

August 3 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

August 5 (First Monday).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

August 6 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

August 7 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

August 8 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

August 9 (Second Friday).—Dapitan No. 21, Plaridel Temple.

August 10 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

August 12 (Second Monday).—Southern Cross No. 6, Masonic Temple.

August 13 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

August 14 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

August 15 (Third Thursday).—Solidaridad No. 23, Masonic Temple.

August 16 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.

August 17 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado, Manila; High Twelve No. 82, Masonic Temple.

August 21 (Third Wednesday).—Sinukuan No. 16, Plaridel Temple.

September 2 (First Monday).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

September 3 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

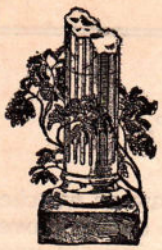
September 4 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

September 5 (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.

September 6 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

September 7 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

Our Dead



Not dead—oh, no, but borne beyond the shadows,
Into the full clear light;
Forever done with mist and cloud and tempest,
Where all is calm and bright.

—Anon.

Brother Pablo A. Reyes.
Member of Bagong Buhay Lodge No. 17, Cavite.
Died July 11, 1929.
Buried under the auspices of his Lodge, July 14, 1929.

Brother Enrique Lopez.
Member of Sarangani Lodge No. 50, Davao.
Died in China, June 30, 1929.

Brother O Hway Peck.
Charter Member of Mencius Lodge No. 93.
Died July 19, 1929.
Buried under the auspices of his Lodge, in the Chinese Cemetery, Manila, on July 21, 1929.

Brother Victorio Quimosing.
Member of Laoag Lodge No. 71.
Died April 8, 1929.

Book Review

Robert Burns and His Masonic Circle.—By Dudley Wright.—5×7½ in.—181 pages.—Price 5 shillings net.—Published by Cecil Palmer, 45 Chandos Street, Covent Garden, London.

This is another valuable contribution to Masonic literature by Bro. Dudley Wright, author of "Masonic Pioneers," "Woman and Freemasonry," "Ethics of Freemasonry," and other books. This time his subject is the bard of Caledonia, Robert Burns, that poet who, "in his writings, appeals to all because he is the Poet of Humanity. He wrote of man's virtues and failings, of loving-kindness and of vice. He possessed the supreme gift of understanding and of sympathy. He was a Humanitarian and a Reformer. He embodied all that was best in the study of man as man and of nature in all its aspects." Masonry had a strong appeal to Burns and this is brought out strongly in Bro. Dudley's book, which depicts not only the Masonic career of the Ayrshire ploughman but also discusses his Masonic associates, the majority of whom became famous in various ways, as well his brothers and descendants. Robert Burns loved the company of his fellow-men and enjoyed particularly the company of his Masonic Brethren. He was depute master of the Lodge St. James, of Tarbolton, Scotland, and his numerous Masonic poems show the great part that Masonry played in his life. Bro. Wright's book brings this out in a most interesting and sympathetic way and gives one the impression that it is a just and fair portrayal of the life and companions of a man whose one weakness so many writers have seen fit to exaggerate and accentuate, perhaps because, as Goethe says, the world loves to dim the luster of that which is brilliant and to pull into the dust the lofty and sublime.

Masonic Fiction

The Onyx Ring

A Masonic Story by Leo Fischer, P.M.

(Conclusion)

Lunch was a very enjoyable affair. Dawson watched the graceful, small figure of the young girl as she moved about the table with the coffee, which she insisted upon serving herself. The viscount saw him gazing at her and for a moment his face lost the happy look it had worn during the last hour or so and the expression became sad and then almost hard.

The business at the bank was arranged to everybody's satisfaction and a curt note to van Houten, declining his proffered assistance, forever shattered that worthy's hope of winning Yvonne.

Dawson left the house after having had tea with the d'Auzons, followed by the protestations of gratitude of the viscount.

When the young man had left, Yvonne resolutely faced her father.

"Father," she said, "there is one way in which you can repay Mr. Dawson, and that is by giving him your daughter's hand. We love each other and Mr. Dawson will soon make a formal demand for my hand. I hope you will abandon your objection to my marrying any person not of noble birth, father. Remember that we are living in the twentieth century, Dad, and—"

"Stop!" the viscount had raised his hand. His expression, usually one of kindness, almost weakness, had become hard and determined. With a sinking of the heart, the young girl saw that her father's obsession was stronger than his love for his daughter, whom he idolized; more powerful than his feeling of gratitude for the man who had saved her from dishonor and him from prison. With a moan, she sank into an arm chair and hid her face in her hands.

"Make no mistake about that, Yvonne," the old man said, almost fiercely. "I am the last d'Auzon and it is my duty to see that my blood mingles only with the best. I love you with all my heart; but if you marry that man or any other of whom I do not approve, out you go! No brother ever loved his sister more than I loved your Aunt Clementine, and yet, when she married a man beneath her, I tore that love out of my heart and did not even see her when she was on her deathbed! That is how it shall be with you if you marry against my will!"

For a while there was silence. Convulsive sobs shook the slender form on the arm-chair, while the father stood at the window, with his arms folded, biting his lips as the battle between his prejudice, which in him amounted to sheer madness, and his love for his daughter was raging in him. The girl was the first to break the silence.

"Father," she said, as she rose, dabbing her eyes with her handkerchief: "you will at least continue receiving Mr. Dawson and permit me to be a friend to him?"

"Most willingly." The answer came without hesitation. "But give him to understand that I do not approve of marriage between you two. That is all. You have always been a dutiful daughter, Yvonne, and if you were to fail me now it would break my heart."

* * * * * * * * * * *

Three weeks had passed. They had been eventful weeks. A terrible typhoon had swept the Philippine Islands, leaving death and destruction in its wake. Among the victims of the storm was Hendrick van Houten, who was drowned when his steam launch sank in the Rio Grande de Cagayan, near where John Dawson had had such a narrow escape.

The storm was followed by a number of rainy days which made the temperature much more pleasant than it had been for some time. It was no weather to go out driving and the d'Auzons, one evening, carried out their plan to visit John in his apartment and have a bottle of old Beaune with him. The young man's parlor was artistically furnished and adorned and Yvonne flitted from picture to picture, admiring and inquiring, while a sleepy-looking *muchacho* uncorked the bottle and filled the glasses.

Yvonne stopped in front of a picture of George Washington in Masonic regalia.

"I did not know Washington was a Mason, too!" she said. "But it seems to me that everybody whom I admire is a Mason—all my heroes of old, Franklin, Lafayette, Kosciusko, Garibaldi, Lord Roberts. And our ancestors, the d'Auzons, beginning with Louis d'Auzon of Avignon, my great-great-great-grandfather, were all members of that wonderful Fraternity. Father, won't you tell Mr. Dawson the story of Louis and Jean d'Auzon?"

The viscount had taken one of the glasses and raised it towards the light. "I know a good wine when I see it," he said. "Brother Dawson, if this Beaune is as good as it looks, I shall tell you the story of two of its countrymen, two brothers who practised the royal art in Avignon, the town of the popes, nearly two centuries ago."

The wine seemed to come up to the old aristocrat's expectations, because, leaning back in his chair, he began:

"Here is my story. During the first half of the 18th century there lived in the town of Avignon two brothers, Louis and Jean d'Auzon. Louis was my great-great-grandfather. He was quiet, studious, and naturally law-abiding, while Jean, an independent, indomitable spirit, was of a roving, adventure-loving disposition. Jean associated a great deal with the Scotch adventurers who in those days used to frequent Avignon, and he learned to speak English with considerable fluency. In 1737, a Masonic Lodge was established in Avignon; it was largely patronized by the aristocracy and the two brothers both received the Masonic light at its altar. Count de Villeneuve, a relative of the d'Auzons, was so delighted to see the two brothers take Masonry seriously that he had a skilful goldsmith make rings for them which were exactly alike. They were heavy gold rings, with a grapevine design running around them, set with an onyx on which were engraved, artistically arranged, the square, compasses, gavel, and trowel. But that was not all. The top part of the ring with the onyx was merely a cap which was screwed on, and by unscrewing it, another onyx was exposed which bore the coat of arms of the d'Auzons."

"What?" John Dawson spoke excitedly. "The ring is double? It consists of two parts, you say, the ring proper and the cap with the Masonic emblems? Is that why it is so big, almost too big to wear?"

"Was, not is, my friend," corrected the old man. "Louis' ring descended to me in direct line, but to my everlasting regret, I lost it in a shipwreck off Cape Guardafui twenty years ago. However, my ring was defective, and I shall tell you why."

"As you may know, Brother Dawson, in 1738, Pope Clement XII issued the bull *In Eminenti* condemning Freemasonry. That bull remained a dead letter in France except in Avignon, which was then a pontifical possession. St. John's Lodge had to 'go to sleep,' that is, close its doors for the time being, and cautious, law-abiding Louis removed the cap with the Masonic emblems from his ring, which latter he continued to wear as a seal ring, while Jean continued to wear his ring with the Masonic emblems in plain sight. This caused an estrangement between the two brothers, and when Jean found out that Louis was his successful competitor for the hand of the beautiful daughter of Marquis de Malijac—a Brother Mason, by the way—there was a violent quarrel between the two brothers as a result of which Jean went to Scotland. He was never

heard of again. Louis spent much money trying to trace him; but his efforts were unsuccessful. He only learned that Jean had become involved in political intrigues in Scotland and had either been killed or perished at sea in an attempt to escape arrest. A strange tale, is it not?"

Dawson, who had been listening to the viscount's story with growing attention, jumped up. He was evidently under the influence of an overpowering emotion.

"*Monsieur le Vicomte*" he exclaimed, stepping towards a small safe in the corner of the room, "I have the twin brother of the ring you lost, and as it has come down to me in a direct line from my great-great-grandfather, who went by the name of John Dawson, no doubt a corruption of Jean d'Auzon, and I am his last surviving male descendant by that name, the d'Auzon family will not end with you."

The hand of the young man as he worked the combination of the safe was almost as nervous as that of the old man when he took the ring which Dawson handed him. Drawing out his pocket-knife, an affair with a number of blades, the viscount began to work silently, intently, while the young man and the girl were watching him with bated breath, her feverish hand tightly clasped in his.

"It moves!" cried the old man jubilantly. A few turns and the cap came off. Under it appeared the coat of arms of the d'Auzons, beautifully engraved on an onyx.

Dropping the ring on the table, the viscount held out both arms towards his newly-found kinsman.

"I should have known it from the beginning," he said. "You have the characteristic profile of the family, just like Yvonne here. I shall make a silhouette of your two faces and show you the striking resemblance. *Mon Dieu, quel bonheur!* my grandchildren will be d'Auzons on both sides and the old stock will grow and bloom again!"

Overcome by emotion d'Auzon covered his face with both hands and remained in that position for a while. Yvonne, after a glance at the bent figure, quickly stepped to the other side of the table.

John Dawson did not have to be told what to do, and when the father looked up, he saw the young people locked in each other's arms, oblivious of his presence.

"Thank God!" he murmured, fervently. "That blessed onyx ring!"

Questions and Answers

(This Department has been conducted by the Managing Editor of the CABLETOW, *Wor. Bro. Leo Fischer, since July, 1923. The answers are based upon generally accepted Masonic jurisprudence and the Landmarks and usages of Masonry; but are not to be considered as official rulings of our Grand Lodge or Grand Master, unless the answer specifically states that fact.)*

453.—Was not the early Filipino Freemasonry, I mean, that of M. H. del Pilar, etc., rather atheistic? Did they insist upon a petitioner for the degrees expressing a belief in God?

Answer.—As reply to this question, I need only cite extracts from Bro. Antonio Luna's pamphlet of propaganda issued at the time that Nilad Lodge No. 144, of the Gran Oriente Español, began its activities in Manila. One of the paragraphs of this pamphlet reads as follows:

> Freemasonry does not require any of its members to abjure his religious principles, nor does it dare to inquire into his peculiar dogma. It suffices for it to know that the aspirant professes a religion and that he believes in God and His great works. The doors of Freemasonry will never open to receive an atheist who denies the existence of God.

The first sentence of the "Masonic Code" included in the pamphlet mentioned is as follows:

> Worship the Great Architect of the Universe, which is God.

454.—Is an Entered Apprentice or Fellow Craft entitled to wear a Masonic pin?

Answer.—An E.A. or F.C. not being subject to the cares and responsibilities of his Lodge nor entitled to its benefits and privileges, he is not entitled to the privilege of wearing an emblem which should be worn only by a full-fledged member of the Fraternity who is in good standing. Grand Master Street of Alabama, who decided that "An Entered Apprentice is a Mason and there is no impropriety in his wearing a pin," quite properly had his decision reversed by the Committee on Jurisprudence of his Grand Lodge.

455—Where and what is the "Hermon" mentioned in Psalm CXXXIII, which is used in our ritual?

Answer.—Hermon, the Arabic name of which is Jebel-esh-Sheikh, is a mountain in the Anti-Lebanon Range, 9,166 feet high, from the summit of which the snow rarely disappears entirely. There is an abundant precipitation of moisture during the night, hence the reference of the psalmist to the "dew of Hermon". In Christian tradition it is regarded as the scene of the transfiguration of Christ.

456.—Is it legal for another organization to hold its burial services over the body of a deceased Mason lying in state in the Masonic Temple, either before or after the Masonic services? Our Constitution contains in paragraph 261 the following provision: "No Lodge shall attend any funeral or take part in any funeral service or procession unless it is under the direction of the Grand Lodge, the Lodge itself or another Masonic Lodge."

Answer.—This matter was decided in California as follows: "Out of respect to the wishes of the deceased, and as a courtesy to another fraternal organization, the Master might properly request the other organization to render its service or a part of it, it being understood that the Masonic Lodge shall have charge of and conclude the service. (1916 Cal., p. 158.)" In our Grand Jurisdiction, there have been many cases where Veteran Organizations have held their service in the Masonic Hall before the Masonic rites were put on.

457.—How far back have Masonic Lodge minutes been preserved? I understand that in the old times, minutes were kept of all meetings but that during the various Masonic persecutions they were all destroyed. Which is the oldest on record?

Answer.—We read in J. Hugo Tatsch, "Short Readings in Masonic History," that "The honor of having the oldest Masonic lodge minutes belongs to Scotland, where the Lodge of Edinburgh, Mary's Chapel No. 1, has books beginning with the entry for Dec. 28, 1598. With the exception of the years 1604, '08, '10, '25, '27, '30, '44, '50, and 1668, the minutes of the lodge are complete from 1599 down to the present day.

Business

Business is business, but men are men,
Working and loving and dreaming;
Toiling with hammer, or brush, or pen,
Roistering, planning, and scheming.

Business is business, but he's a fool
Whose business has grown to smother
His faith in men and the golden rule,
His love for a friend and brother.

Business is business, but life is life,
Though we're all in the game to win it,
Let's rest sometimes from heat and strife
And try to be friends a minute.

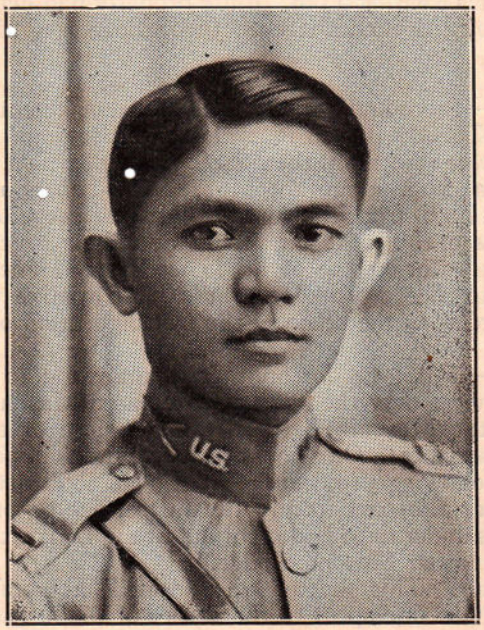
Let's seek to be comrades now and then,
And slip from our golden tether;
Business is business, but men are men,
And we're all good pals together.

—*National Mason.*

Pieces of Architecture

Masonry in the Army

Lecture delivered by Wor. Bro. Rafael L. Garcia before Bagumbayan Lodge No. 4, F. & A. M., Manila, P. I., March 9, 1927.



Wor. Bro. Rafael L. Garcia, Major, Philippine Scouts, U.S.A.

Masonry in the Army is a broad subject and an interesting one, full of incidents which make one feel that Masonry is not mere ritualistic work and that its teachings cannot be divorced from morality. It is a reminder to humanity that the extent of the world is the extent of Masonry; and the extent of Masonry is the limit of a Mason's charity not only in deed but in thought and word. Wherever Masons may be, there is true fellowship to be found, wherever Lodges are working, there are central sources of light and brotherly love. No wonder our Army brethren in the field have always craved, from time immemorial, the institution of Lodges in their Army units. Happily, this privilege has seldom been denied them, and in the armies in the field during the World War and the wars that preceded it, zealous Brethren have continued the search for truth, now in big cantonments and again right behind the trenches, in the face of the enemy.

It is a salient fact and one that attracted me most while reading the books, articles, and notes I have gathered on the subject, that in many countries the first Masonic Lodges were of military or semi-military character. At Calcutta, in India, military Lodges were established way back in 1730, at Madras in 1752, and at Bombay in 1758. These regimental Lodges were mostly confined to the Queen's troops as the number of officers in the Native Infantry were too few to establish permanent Masonic Lodges in the same. If the military Brethren were suddenly removed to a new station where no Lodge existed it was customary for them to apply to a regular Lodge for a dispensation and work under the same until a warrant arrived from England. This custom was a very old one and prevalent in other parts of the British Empire, at Halifax, Nova Scotia, St. Johns, Newfoundland, Quebec, etc., but it fell into disuse after 1840. There were Lodges composed only of commissioned officers, non-commissioned officers being admitted as serving Brethren. There were others however, in which the officers and common soldiers were on an equal footing, and we read of one instance in which private soldiers, being better informed, occupied the important positions in the Lodge while the officers, being less informed were content to fill the subordinate positions.

In France, Lodges in the beginning were of military character and the first Lodge, according to tradition, was founded in Paris by the Earl of Derwentwater, in 1725 and it is quite certain that prior to 1738 there existed in Paris one and in the Departments two regularly constituted Lodges, all of a military character. Marshall Destrees, the Comte de Saxe, and the Duc de Richelieu became Masons in 1737. The Grand Orient of France, with which we have lately severed fraternal communication and which was organized in 1773, sprang from the Regimental Lodge of Hainault Infantry called the Montmorenci Luxembourg Lodge, with the Duc de Chartres as Grand Master. When Silesia was occupied by the French in 1808, there was a Military Lodge attached to the Headquarters of the 6th Corps of the Grand Army. In 1811 there were 69 lodges in the French Army and there is ground to believe that Napoleon I was a Freemason and that his initiation took place at Malta in 1798.

In Germany, Field or Camp Lodges were merely auxiliary to the regular or stationary lodges. They only existed in time of war or when war was impending. One of the earliest was the "Parfaite Union" Lodge, founded by French prisoners of war at Magdeburg in 1761. Among the famous German Freemasons at the time were Francis, Duke of Lorraine, who was initiated in 1731, and Frederick, Crown Prince, afterwards King of Prussia, who was made a Mason in 1738. From the time of Frederick the Great, every King of Prussia except Frederick William IV and the late deposed Emperor have been Freemasons.

In Austria, Masonry never flourished, altho at one time enjoying the patronage of Emperor Francis who died in 1765.

The first Dutch Field Lodge was established at Maastricht in 1745. Twenty additional Field Lodges were established after that date.

In Poland, Masonry was introduced at a very early date and mainly fostered by military officers of rank. The

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JOSEPH H. SCHMIDT, Past Grand Master, Secretary.

WILLIAM W. LARKIN, Senior Grand Warden President.

gallant Prince Joseph Poniatowsky, created Marshal of France on the field of Leipsic by Napoleon, was drowned in the river Elster while covering the retreat of the French Army in 1813. A solemn "Funeral Lodge" was held in his honor at Warsaw the following year. In 1821, Polish Freemasonry was suppressed.

In Belgium, only four Field Lodges and two Garrison Lodges were established, the first in 1832 and the last in 1836 but all have passed out of existence.

In Spain, the first Lodge was established at Madrid in 1728 by Philip, Duke of Wharton; but in 1814 Ferdinand VII abolished the Institution and declared Freemasons to be guilty of treason and many Freemasons in both Spain and Portugal were imprisoned or put to death.

In Italy, many of the leading military and naval commanders were Masons. Eugene Beauharnais, Viceroy of Italy, was Grand Master of the Grand Orient "de la Division Militaire" at Milan in 1805. Giuseppe Garibaldi, Liberator of Italy, was a member of every Lodge in Italy and of several in England, France, and America.

It is claimed that Mexico owes her independence to Freemasonry. Many generals and presidents of the Mexican Republic were Masons, some of the most notable being the late General Porfirio Diaz, who was also head of the Craft in Mexico, and the three leading patriots who fought for the Mexican Independence, Hidalgo Costilla, a priest, Morelos, of Indian blood, and General Xavier Mina.

In the Philippines, the first Lodge that did Masonic work was a Field Lodge which came with the expedition headed by Admiral Cornish and General Draper in 1762 when Manila was captured by the British. Very Wor. Bro. Perkins, who is making further researches on this subject, has published an interesting monograph on his research work in this connection. This field Lodge which is said to have worked in the Islands during the short period of the British occupation met in the Cathedral in Intramuros, and correspondence found in the Archives of the Indies at Seville, Spain, shows that it was seriously proposed to purify the building so "desecrated" by burning it to the ground.

The next military Lodge of which we have any record here is one chartered by the Grand Lodge of North Dakota and attached to the First North Dakota, U. S. Infantry Volunteers, which came to the Islands in 1898. It worked in Manila and vicinity while the regiment was participating in the Spanish-American War and the Philippine Insurrection. It is a strange coincidence that in spite of the antagonistic attitude of the Catholics towards our Institution, we find our Brethren much inclined to utilize the Catholic places of worship as their temples. Our British Brethren used the Cathedral when they were here in 1762, and in 1899 the North Dakota Military Lodge held some of its meetings in the Culi-Culi Church. One time, on February 22, 1899, while they were conferring a degree, the Filipinos attacked the American positions and the work had to be put on hurriedly as the bullets began to crash thru the iron roof of the building.

The operation of this Field Lodge was beneficial to the Craft and gave much pleasure to the Brethren sojourning in the Islands.

It is interesting to note that during the World War, the same Grand Lodge of North Dakota issued a dispensation to North Dakota Military Lodge No. 2, with original jurisdiction to confer degrees. This Lodge was given that number because the North Dakota Military Lodge which operated in the Philippines during the early days was designated as No. 1.

Altho many of the Grand Bodies in the United States are opposed to granting dispensation to Military Lodges yet there were several Grand Lodges which favored the granting of dispensations to the same. These were, notably, the Grand Lodges of North Dakota, with the Lodges I have mentioned, Kentucky, which gave dispensations to a Lodge which operated in Cuba during the Spanish-American War, and to several Field Lodges attached to the regiments which went overseas during the World War, New York, which issued a warrant for "Sea and Field Lodge" No. 1, to sit thruout the world, and initiate, pass, or raise candidates without regard to age, simplify the ritual at will, to have no by-laws or dues and with a minimum entrance fee of twenty dollars, and several other State Grand Bodies.

It is not the general custom at the present period for Grand Lodges to authorize the working of lodges attached to military regiments in the field, but during the 18th and 19th centuries, as I have already mentioned, this custom prevailed to some extent, the Grand Lodge of Ireland leading them all, and no doubt to the advantage of the Fraternity in that period of the development of the Institution.

During the American Civil War many Field Lodges were established in both the Northern and Southern Armies. Over one hundred dispensations were issued. Among the numerous Masonic veterans of this war were General James A. Garfield and Major William McKinley, both becoming later Presidents of the United States, General Robert Anderson, of Fort Sumter fame, and General Albert Pike, the learned Mason. The latter had a valuable Masonic library at Little Rock, Arkansas, which would have been destroyed by the Federal troops but for the interposition of General Thomas H. Benton, Grand Master of Iowa, who made the house his headquarters, thus preserving not only the library but also the residence.

During the Revolutionary War, when the colonies were struggling for independence, the fact that their Commander-in-Chief, General George Washington, and most of his generals, were active and earnest Masons, brought this worthy Institution close to the hearts of the patriots fighting for liberty. Rt. Wor. R. A. Mansfield Hobbs said that Bro. Washington owed his appointment as Commander-in-Chief to the fact that he was a Mason. He said: "There were many possessing as much, if not more, military experience; his only fame was in the Braddock expedition. He was an Episcopalian, an aristocrat, a Southerner, a slave owner, cultured, and a man of wealth. These qualifications were undoubtedly obstacles in the eyes of the

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people of the North, Puritans and dissenters as they were. Yet he passed over the heads of their native generals. The political argument undoubtedly was that the appointment was made to insure the support of the Southern colonies, but the thought persists that being a Mason, known to the Masonic members of the Colonies, this made him acceptable to the leading patriots in both civil and military life—especially to those in the North so dissimilar were they to him in person and habit."

Among other Masons of Revolutionary fame was General Hugh Mercer who was killed in the battle of Princeton. He was greatly beloved by Washington who rode to within thirty yards of the British line to discover if he could rescue him. This intrepid act turned defeat into victory. At this battle, Bros. Washington and Benjamin Rush discovered Bro. William Leslie, a captain of the British 7th Regiment, mortally wounded. He was tenderly cared for by them and later, when he died, buried with military and Masonic honors. Frederick the Great, King of Prussia, the most prominent Freemason in Europe at this time and one of the world's greatest strategists, declared this campaign to have been the most brilliant of the century. In the Burgoyne Campaign, the following Masons distinguished themselves: General Philip Schuyler, in charge of the Northern Department; Samuel Kirkland, the founder of Hamilton College; Major General John Stark, the hero of Bennington, who said, "There, my lads, are the Hessians. Tonight our flag floats over yonder hill or Molly Stark lies a widow." In the battle of Fort Stanwix, Colonel Marinus Willett, a Mason, hoisted upon the ramparts a crude American flag, made after the design recently adopted by Congress. The red was taken from a flannel petticoat and the blue from the military coat of Captain Abraham Swartout, of King Solomon's Lodge of Poughkeepsie, N. Y., the first instance of the Stars and Stripes being flown in battle.

Bro. De Kalb commanded the reserves under Gates when defeated by Cornwallis at Camden. He fell with sixteen wounds, was made prisoner, and died a few days later. The Commander of the British was Francis Rawdon, Earl of Moira, a Mason. He caused De Kalb to be brought to his own tent, gave him every aid and assistance while living, and when dead furnished a military and Masonic funeral. Bro. Lafayette, on his return to America in 1825, laid the cornerstone of the monument to De Kalb which still stands at Camden.

General Nathaniel Greene, the only general with Washington at Boston who fought to the end of the Revolution, and of whom Cornwallis said, "he was as dangerous as Washington"; General Von Steuben, the drill master; Kosciusko, the engineer; Colonel Otho Williams, the Adjutant General; Generals Harry Lee and William Washington, in command of Dragoons; and General Daniel Morgan in command of the rangers and riflemen, who finally accomplished the surrender of Cornwallis and ended the Revolution, were all Masons. They all approved of Military Field Lodges attached to the Regiments in the field. General Washington countenanced the formation and encouraged the labors of Army Lodges and frequently visited them.

One of the objections of the Grand Lodges which oppose the chartering of Military or Field Lodges is that the records might be lost or destroyed and the unfortunate members thus deprived of membership without dimits or other records to show that they received the degrees of Masonry in a regularly chartered Masonic Lodge. A case in point is that of General Lafayette, who was undoubtedly a Mason when he came to America for the first time but it is recorded that when the Continental Army retired at Valley Forge in December 1777, he was again initiated in an Army Lodge with General Washington in the chair. No record of this can be found. One George Walton became a member of Solomon's Lodge No. 1, Savannah, Georgia, before the Revolution. The date could not be ascertained as the minutes of the Lodge for the period were destroyed by the British. The result was that when the Lodge was

OFFICIAL PRICE LIST

The following Official Price List of Blanks, Supplies, etc., for sale at the offices of the Grand Secretary and the CABLETOW, Room No. 524, Masonic Temple, Escolta, Manila, P. I., is hereby published for the information and guidance of all concerned.

Attention is invited to the fact that with regard to the sale of these documents and forms, paragraph 47 of our Grand Lodge Constitution provides that "In no case shall any of the foregoing documents be issued until the fees therefor shall have been paid to the Grand Secretary":

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Receipts for dues, per book of 200	₱5.00
Dimits, per book of 20	2.00
Receipts of Treasurer to Secretary, per book of 100	1.50
Orders on Treasurer, per book of 100	1.50
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Secretary's Cash Book, each	5.00
Cash Journal	20.00
Extra pages for Ledger and Cash Book, per sheet	0.05
Tyler's Register, each	20.00
Blank petitions (degrees or affiliation), each	0.03
Blank forms, reference of petition for degrees, each (English or Spanish)	0.06
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Proceedings, Grand Lodge, per copy (₱0.20 extra for postage)	2.00
Constitution, Grand Lodge, English or Spanish, per copy (₱0.20 extra postage)	2.00
Presentation Bibles, each	7.00
"La Masonería Filipina," by Teodoro M. Kalaw (₱0.20 extra for postage), each	3.00
"Derecho Parlamentario Filipino," by Teodoro M. Kalaw, per copy	1.00
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"Los Arquitectos (rústica) (₱.20 extra if sent by mail)	2.00
History of Bagumbayan Lodge No. 4	1.50

reconstituted in 1785, Bro. Walton, with Moses and Daniel Nuvis, who had been members since the organization of the Lodge in 1734, had to be remade Masons. Alexander Hamilton, General Greene, and Robert Treat Paine were undoubtedly Masons but there is no definite record to show the fact. It is not known when General John Sullivan was made a Mason, altho he was later Grand Master of New Hampshire. Had he not reached that exalted position there would doubtless be many who would reject his right to the honors of Masonic remembrance.

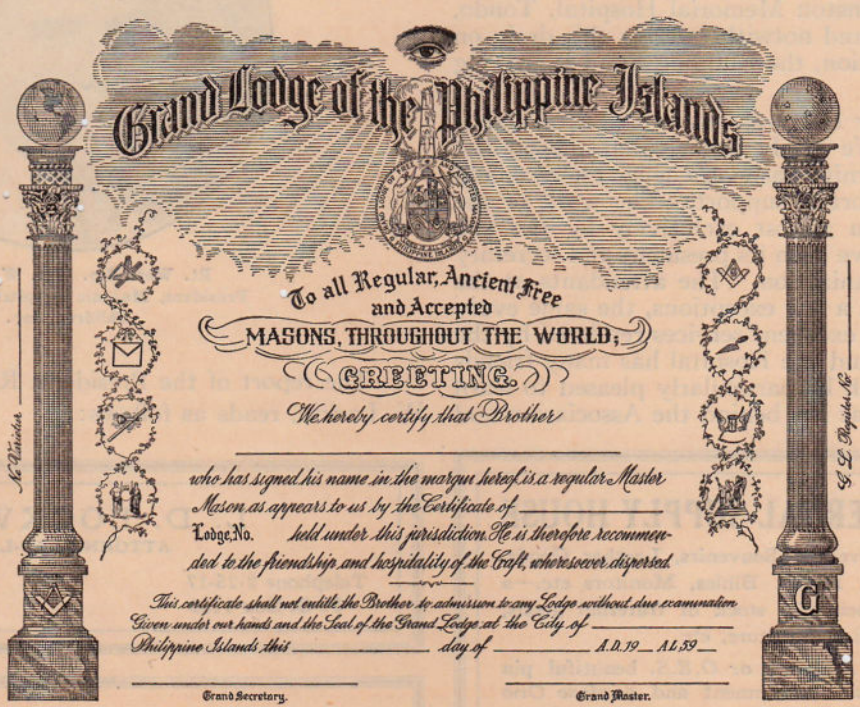
During the Revolution, the Bible and Lodge regalia belonging to the Masonic Lodge of the 46th Foot fell into the hands of the Colonials. They were immediately sent to Bro. George Washington, who returned them to the British regiment under a flag of truce, with a guard of honor.

Bro. Rodriguez of Cuba informs us that when the ten-year war of Cuban Independence broke out in 1863, Carlos Manuel de Cespedes, the leader of the movement, organized a Masonic Lodge called "La Independencia" at Guaimaro of which he was the Master and in which many generals of the Revolution were initiated. He relates that the paraphernalia of this Lodge were carried on a fine mule which was for this reason dubbed the "Mason". On one occasion, when the Cuban camp was surprised by the Spaniards and the packing was done hurriedly, part of the paraphernalia was lost and a section of one of the pillars with the letter "B" on it was found by the Spaniards and is still to be seen at the Artillery Museum at Madrid.

In 1894, during the second struggle of the Cubans for independence, a field lodge called "Luz del Sur" was organized, and in 1896 Lodge "Agramonte", with General Lino Perez as Master. When the Spaniards captured the camp a year later, they burned the huts with the exception of the one occupied by the Lodge. It appears that General Manrique de Lara, the officer in command of the Spanish forces, was a Mason, and when he saw the square and compasses on this hut, he ordered it spared.

Another objection is that Masonic and social relations among our Brethren in the field can be maintained by organizing Masonic Clubs which, at best, can only duplicate the work of the Y. M. C. A., the Red Cross, and other humanitarian organizations which invariably send branches with the different regiments and other Army units. Manila Lodge No. 1, formerly No. 342, under the Grand Lodge of California, was organized by members of the Sojourners Club, a society founded by members of the Fraternity sojourning in Manila, some time in 1900. The meetings of these "Sojourners" were purely of a social nature, altho the real object and desire of the members was to organize a Lodge. This was finally accomplished when the sojourners decided to petition the Grand Lodge of California for a charter which was granted and the officers installed in November 14, 1901. All the remaining members of the Sojourners Club becoming charter members of Manila Lodge, few if any activities were undertaken by the Sojourners Club after the formation of the Lodge. But the name of "Sojourners" was, at the suggestion of some "old-timer," adopted by the National Masonic Sojourners Club, an organization founded in 1917, membership in which is limited to regular Master Masons who hold or have held commissions in the U. S. Army or Navy, Coast and Geodetic Service, etc.

Many Grand Bodies consider Military Lodges as an anomaly in Masonry. They claim that the Grand Master or the Grand Lodge cannot effectively control the different lodges existing as they would in the midst of the most unsettled conditions imaginable. In the union of the two Grand Bodies of New York in 1782 a very serious element of weakness in this Grand Lodge lay in the fact that so many of its constituent lodges were Military Lodges attached to the British Army. When New York had to be evacuated



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by the British many of these Lodges and Brethren were taken away, among the latter being a number of Grand Lodge officers. The Grand Master William Walter, was one of these. Upon leaving for Nova Scotia he resigned the Grand Mastership in favor of William Cock, who in turn, had to be succeeded by the Hon. Robert R. Livingston, the State Chancellor.

That our Brethren derive good from these Field Lodges where conditions call for that harmony and brotherly love which only Masonic Lodges can inspire, we have not the slightest doubt. Drawn by the mystic tie of brotherhood, these Soldier Masons of many lands are bringing about that international bond of fraternal fellowship we have long sought. Many moments of relative happiness enjoyed by our Brethren while prisoners of war during the last world conflict would have been bitter memories were it not for the help extended and kind assistance rendered by Brethren among their captors. History is replete with such incidents.

Fifth Annual Meeting of the Masonic Hospital for Crippled Children, Inc.

On July 15, 1929, in the afternoon, the Masonic Temple on the Escolta was the scene of the Fifth Annual Meeting of the Masonic Hospital for Crippled Children, Inc. Five years have elapsed since, on July 29, 1924, a number of active Masons met in the same place and organized a corporation to build, equip, and maintain in the city of Manila a hospital for the reclamation of poor crippled children, regardless of race, nationality or religion. During those five years, a great deal has been accomplished. While the "Temple of Babies' Smiles" of which the organizers of the Association were dreaming has not yet materialized, a great deal of work has already been done by the Masonic Ward for Crippled Children, inaugurated by the Association in the Mary J. Johnston Memorial Hospital, Tondo, on September 27, 1925, and notwithstanding this drain on the funds of the corporation, the Building Fund is growing slowly, but surely.

The meeting on July 15th was not as well attended as it should have been. We firmly believe that the noblest work in which our Fraternity has ever engaged here should find more active and worthy support. The work of the Association is carried on almost exclusively by the two faithful Brethren who have been its president and secretary since the day of its organization. The attendants at the annual meeting are, with a few exceptions, the same every year. But no doubt the excellent services rendered by the officers are appreciated and the Hospital has many friends and admirers. These will be particularly pleased to learn of the successful year that lies behind the Association and will find in this report of the Fifth Annual Meeting an incentive to continued constancy and further effort in behalf of the Masonic Hospital.

The faithful services of the President, Secretary, and Treasurer of the Corporation were recognized by their fifth reelection to the office each had held for five years. The Board of Directors elected at this meeting is composed as follows:

Wm. W. Larkin (*President*)
Joseph H. Schmidt (*Secretary*)
Fred M. Holmes (*Treasurer*)
Frederic H. Stevens
Manuel Camus
Wm. Huse Chapman
Joaquin Garcia
C. G. Go Quiolay
Lawrence Benton

The reports of the officers were read, accepted and ordered filed. The acts of the outgoing Directors were confirmed and ratified. The incoming Directors were authorized to stage during their term of office a Pageant or other benefit like the one so successfully put over this year.

Owing to lack of space, we shall publish only the reports of the President and the Secretary, which give a good idea of the work done by the Masonic Hospital for Crippled Children during the year 1928–1929.



Rt. Wor. Bro. Wm. W. Larkin
President, Masonic Hospital for Crippled Children, Inc.

The report of the President, Right Wor. Bro. William W. Larkin, reads as follows:

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June 15, 1929

To the Members of the
Masonic Hospital for Crippled Children
Manila, P. I.

Fraternal Greetings:

Since we last gathered in this room, another year has been added to the labors of your officers and directors, on behalf of the crippled children of these fair Islands, but the time, labor, and money spent has resulted in much progress in the building up of our hospital funds, and in alleviating the suffering of our little wards.

The clamor and pleading of anxious and frantic parents for the admission of their unfortunate children has far exceeded the facilities of our limited ward, and the saddest duty which your officers have been called upon to perform has been in the turning down of applicants for admission to our always overcrowded ward.

We who come in close contact with so much suffering and sorrow can't understand the lukewarmness and lack of charity on the part of the great majority of those who claim the right to wear the square and compass. It seems inconceivable that thousands in our beloved Fraternity, whose principal tenet is charity, still refuse to contribute the small sum of ₱2.00 a year to a cause which should be dear to every Mason's heart. It seems strange that many boast of the good work the Hospital is doing, and yet refrain from becoming members of the Association. To carry on the work requires money, but only a negligible sum from each, if all members of the Fraternity which claims all the credit were to heed the cries of distress and appeals of suffering childhood. On the other hand, it is gratifying to know that there are others who are willing to carry the burden, and will continue to do so,

The Shriners Help

The Nobles of the Mystic Shrine, that organization which is doing big things in a big way for the Crippled Children in America, also extended a helping hand to our struggling little Hospital. The Illustrious Potentate of Islam Temple of San Francisco, California, Noble Philip A. Erbes, who, with a party of Shriners, visited Manila last September, handed the Grand Master a check for five hundred pesos for a life membership for his Temple, and the High Shereef of Bamboo Oasis, the local Shrine Club, helped the Hospital materially by an appeal to the membership of Bamboo Oasis which he sent out in September.

Sundry Donations

A number of generous donations were received during the year of which a few will be mentioned. The American Ladies of Fábrica (Occidental Negros) donated ₱615.00. Mayon Chapter No. 1, Order of the Eastern Star, sent a check for ₱260.00. The Manila Vat of the A.O.F.B. made two donations totalling ₱250.00. The Masonic Board of Relief gave ₱100.00.

As usual, our Brethren of the U. S. Navy are among the most ready and cheerful givers to our cause and always think of the little Cripples, even when they are assembled for a good time.

The Pageant of Joy

In October, 1928, a benefit for the Masonic Hospital was proposed to the Board of Directors which looked very promising. After considerable discussion and investigation, the plan was adopted. Without any risk or expense—except the salary of a cashier—on the part of the Masonic Hospital, the promoters of this plan, after an intensive ticket-selling campaign, put through the "Pageant of Joy, Frolic and Exposition," from March 16th to 24th, 1929. This fair was held on the Carnival Grounds in Manila and was a great success, despite the obstacles encountered.

Great credit is due to the Brethren who helped to accomplish this splendid result by their activity in selling tickets; but we must make special mention of the good work done by Very Wor. Bro. Manuel Camus, who ably guided the enterprise through the difficulties created by hostile elements.

As the net result of the campaign, our funds were increased by ₱38,160.73, as shown by the auditor's report attached hereto.

Masonic Ward

Since the opening of our ward, we have admitted eighty-five patients and in addition have treated quite a number of out-patients.

The following is a list of patients admitted during the year ended June 30, 1929:

LXV. Helen Torres, age five years, from Agaña, Guam. Admitted August 6, 1923, with tuberculosis of the hip joint.

LXVI. Lily Magbayad, age four years, from Rizal, Nueva Ecija. Admitted August 12, 1928, with Pott's disease.

LXVII. Ricardo Atencia, age one year, from Paco, Manila. Admitted August 14, 1928, with scabies and one foot, hand and one side of face deformed by paralysis.

LXVIII. Cesar Cabrera, age four years, from Batangas. Admitted September 13, 1928, with tuberculosis of the right ankle-bone. Discharged October 3, 1928.

LXIX. Virginia Estrella, age seven years, from Quiapo, Manila. Admitted September 17, 1928, with short tendon of the left foot. Discharged April 17, 1929.

LXX. Dario Bautista, age one year and seven months, from Tondo, Manila. Admitted September 22, 1928, with paralysis in right foot. Discharged October 13, 1928, with normal feet.

LXXI. Nemesio Orden, age seven years, from Tondo, Manila. Admitted November 2, 1928, with fracture of the femur. Discharged December 17, 1928.

LXXII. Consolación Adriatico, age six years, from Parañaque, Rizal. Admitted November 9, 1928, with harelip. Discharged November 29, 1928.

LXXIII. Arturo Santos, age six years, from Malabon, Rizal. Admitted November 24, 1928, with harelip. Discharged December 14, 1928.

LXXIV. Doroteo de Armas, age thirteen years, from Obando, Bulacan. Admitted January 9, 1929, with harelip. Discharged February 1, 1929.

LXXV. James Joseph Rice, age seven years, from Fábrica, Occ. Negros. Admitted December 11, 1928, with feeble-mindness. Transferred to Mandaloyon, January 17, 1929.

LXXVI. Tancredo Bilbao, age twelve years, from La Paz, Iloilo. Admitted January 21, 1929, with fractured thigh and false joint with hip. As his mother would not consent to an operation, he was discharged March 9, 1929, without an operation, tho much improved.

LXXVII. David Dayaram, a Hindu boy of twelve years, from Sta. Ana, Manila. Admitted January 31, 1929, with impacted fracture of the left hip with false joint already formed. Discharged February 15, 1929, to return to school.

LXXVIII. Adelina Gutierrez, age eight years, from Quiapo, Manila. Admitted February 9, 1929, a typical cretin. She is still being treated and is greatly improving.

LXXIX. Lauro V. Gloria, age eight years, from Tondo, Manila. Admitted February 13, 1929, with myelitis. Discharged May 25, 1929.

LXXX. Magnerico Ochoa, age eleven years, from Aparri, Cagayan. Admitted February 15, 1929, with tuberculosis of the right knee. Discharged, to enter school, on June 1, 1929.

LXXXI. Francisco Rodriguez, age fourteen years, from Malolos, Bulacan. Admitted March 15, 1929, with tuberculosis of the shoulder joint and an old fracture of the humerus. An operation was successful and he will soon be able to go home with two good arms.

LXXXII. Vicente de la Lana, age two years, from Candelaria, Zambales. Admitted April 8, 1929, with chief complaints of hunchback and afternoon fevers. He did not like his new surroundings and new faces and his father took him out on April 10, 1929.

LXXXIII. Bernardo Salazar, age two years and three months, from Fábrica, Occ. Negros. He was brought to Manila in March, 1929, but as there was not even a single bed in either our Ward or the general children's ward, arrangements were made for his admission to the Philippine General Hospital under the care of Dr. Abuel. He was transferred to the Masonic Ward on April 11, 1929. As he was suffering from congenital mental defects and was unable to walk, sit or talk, little could be done for him. His father telegraphed for his return and he was sent home on April 24, 1929.

LXXXIV. Fe Lopez, age four months, from Baguio, Mountain Province. Admitted June 2, 1929, with double harelip and cleft palate. As the child was too weak for an operation, she was returned to her home on June 19, 1929. She will be readmitted when she is a little stronger.

LXXXV. Mary Pugh, age eight years, from La Loma, Rizal. Admitted June 26, 1929, with Little's disease; is now being treated.

Other patients treated thru the Orthopedics Department were:

1. Edito Palileo, 7 years of age, of 1197 Dagupan, Tondo, from February 23, 1929, to March 21, 1929; operated on for harelip.
2. Juanita Marcos, age 10 years, of San Leonardo, Nueva Ecija, from March 14, 1929, to April 1, 1929, for simple harelip.
3. Florencia A. Camado, age 14 years, of Candelaria, Zambales, from March 21, 1929 to April 3, 1929, for harelip.
4. Marcelina Batol, of Tondo, Manila, from December, 1928, to June, 1929, for osteomylitis and sequestrum present in the left lower jawbone.
5. Regalada Dogma, age 7 years, of 1445 Juan Luna, Tondo, from January 17, 1929, to February 28, 1929, for a big intramuscular abcess of the thigh and supposed fracture of the thighbone.
6. George Robinson, age 6 years, of A. Mabini, Ermita; electrical treatment for infantile paralysis.

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7. Beatriz Galora, of Manila, Quartz lamp treatment for tuberculosis of the right shoulder joint.
8. Martin Schechter, of Herran, Manila, electrical treatment for the legs and feet.
9. Miss Young, of San Juan Heights, Rizal, for treatment in the form of Quartz lamp for lung trouble.
10. Dario Bautista, of Juan Luna, Manila, for treatment of legs with galvano-farradic current.
11. Rufina Bleza, of Cavinti, Laguna; quartz lamp treatment of an abdominal wound.
12. Conrado Campos, of Manila; galvano-farradic current treatment for paralytic legs.
13. Reynaldo Lectura, age 6 months, of Manila. Quartz lamp treatment for tuberculosis of the bone.
14. Charlie Hausamann, of Manila; galvano-farradic current for paralyzed finger.

Patients in the Ward at the Present Time:

1 Oscar Alfon, age 2 years, from Cebu, Cebu.
Juan Yuste, age 1 years, 6 months, was brought in by his mother from 32 Martires St., Cavite, Cavite, on February 17th, 1928.
3. Conrado Agoncillo, age 3 years old, from Rosario, Batangas.
4. Francisco Rodriguez, age fourteen years, from Malolos, Bulacan.
5. Adelina Gutierrez, age eight years, from Quiapo, Manila.
6. Mary Pugh, age eight years, from La Loma, Rizal.
7. Lily Magbayad, age four years, from Rizal, Nueva Ecija.
8. Helen Torres, age five years, from Agaña, Guam.

Finances

The Auditor's report shows in detail our financial position and operations for the past year, so I will only call your attention here to the fact that our Present Worth is ₱106,651.00, which is an increase over last year of ₱46,757.95, notwithstanding the fact that we have spent ₱9,117.66 in the maintenance and care of patients and ₱493.87 for stationery, postage, etc. Our assets consist of

Cash	₱ 43,312.23
Investments	62,075.00
Equipment	1,263.77
or a total of	₱106,651.00

Special Mention

The Most Worshipful Grand Master, the Officers of the Grand Lodge, and the Ancient and Accepted Scottish Rite, Valley of Manila, Orient of the Philippines, have been consistent and enthusiastic supporters of our Association, as evidenced by the many articles which have appeared in their respective publications, THE CABLETOW and *Far Eastern Freemason*. Most of these articles and editorials were written by our esteemed Wor. Bro. Leo Fischer, who deserves our gratitude and thanks for the valued service he has rendered to the Hospital.

We also wish to pay a special tribute to Dr. Abuel, and the Doctors and Nurses of Mary Johnston Hospital, who have done so much for the children who have been placed in their charge.

I close this report with gratitude and thanks for the loyal support which has been so freely given by sympathetic friends of little children, and I bespeak the same cooperation and support for the new directors whom you will elect today.

Fraternally submitted,

W. W. LARKIN,
President.

Most Wor. Bro. Joseph H. Schmidt, the Secretary of the Corporation, presented the following report which gives an idea of the numerical strength of the organization:

July 11th, 1929.

To the
President, Directors and Members
of the Masonic Hospital for Crippled Children.

Greetings:

In accordance with article six, section five, of the By-Laws of the Masonic Hospital for Crippled Children, I have the honor to make the following report of the work performed by me, as Secretary of this Association, during the period from July 1, 1928, to June 30, 1929:

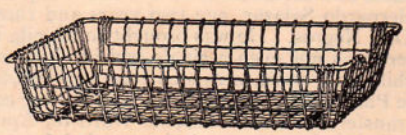
The Association had on June 30th, 1929, the following members:

2	Honorary
39	Life
20	Sustaining
1619	Regular
1680	Total Membership

On June 30th, 1928, our Association had 1558 members, and during the past 12 months, it gained 122 members, making a total of 1680 members.

The Secretary issued the following receipts during the past 12 months:

1 Life Membership ₱500.00
8 Sustaining Memberships at ₱100.00 each



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23 Regular Memberships at ₱12.00 each
89 Regular Memberships by Plaridel Temple Certificates
536 Dues receipts at ₱2.00 each
100 Donation receipts
168 Special receipts for Plaridel Temple Certificates

Donations of Plaridel Temple Agreement Certificates were in each case acknowledged by a personal letter. 376 letters were written.

Over three thousand letters were mailed by your Secretary during the past year, including campaign letters for the purpose of increasing our membership and requesting payment of dues.

The Secretary deeply regrets to report that during the past year we lost, by death, the following members:

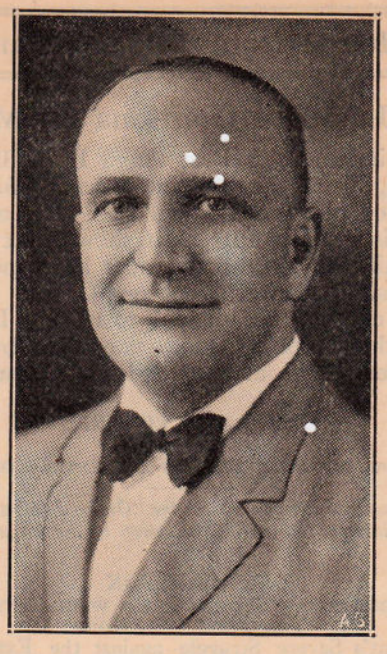
Sustaining....Bro. Harry Rosenberg
Regular.....Bro. W. H. Lambert, Lodge No. 1
Regular.....Bro. Vicente Frias, Lodge No. 27
Regular.....Bro. C. B. Guittard, Lodge No. 9
Regular.....Bro. Andrew J. Martin, Lodge No. 8
Regular.....Bro. C. M. Simmons, Lodge No. 1
Regular.....Bro. Bencio Patricio, Lodge No. 64
Regular.....Bro. Charles A. Darneille, Lodge No. 3
Regular.....Bro. Eusebio R. de Luzuriaga, Lodge No. 64
Regular.....Bro. Elmer P. Jones, Lodge No. 57
Regular.....Bro. Juan A. Garchitorena, Lodge No. 33
Regular.....Bro. Lao Yu Teck, Lodge No. 18
Regular.....Bro. Isabelo de Silva, Lodge No. 48
Regular.....Bro. Theobald Diehl, Lodge No. 9
Regular.....Bro. Gifford Jones, Lodge No. 78
Regular.....Bro. Juan E. Arasga, Lodge No. 69
Regular.....Bro. Samuel H. Rawls, Lodge No. 8
Regular.....Bro. Nicolas Leyva, Lodge No. 30
Regular.....Bro. H. E. Price, Lodge No. 6
Regular.....Mrs. M. A. Salas

I gratefully acknowledge the most valued support given the Masonic Hospital for Crippled Children by Messrs. Clark & Larkin who placed their staff of clerks at my disposal, keeping the accounts and records of the Association up to date.

The efficient work of Mr. Francisco Dalupan, Certified Public Accountant, in auditing the accounts of the Association and giving us a most comprehensive statement of the same, free of charge, is duly appreciated.

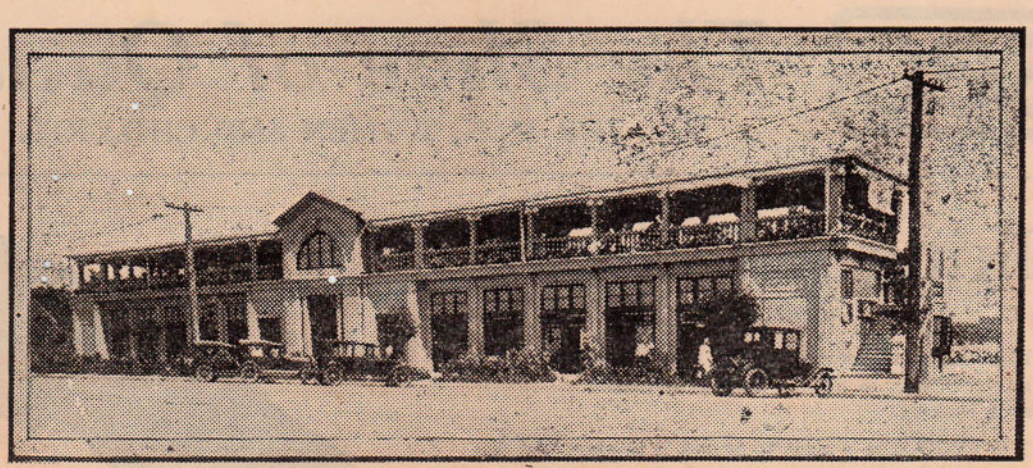
Yours fraternally,

JOSEPH H. SCHMIDT,
Secretary.



M. W. Bro. Joseph H. Schmidt
Secretary, Masonic Hospital for Crippled Children, Inc.

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Gathered from Various Sources

Some Japanese Opinions on Masonry

We are indebted to Bro. Hugo H. Miller of Baguio for a clipping from *The Japan Weekly Chronicle* (May 9, 1929) which our readers will find very amusing. We reproduce this jewel in full, as it shows that the Japanese police and military authorities must be in possession of a wealth of misinformation about our Order. No comment is necessary, except that it looks to us as if Ludendorf was the chief authority on Masonry consulted by the various officials quoted. The article reads as follows:

AWFUL DISCLOSURES

HOW JAPANESE READERS ARE ENTERTAINED

The following article appeared in the "Osaka Jiji" a couple of months ago. Its chief interest lies in its revelation of the ways of the Japanese Press:—

FURIIMEISON

A Mystic Cosmopolitan Secret Guild with Centres in Tokyo, Yokohama, and Kobe

The Government's Severe Struggle against the Extraordinary Persistence of the Freemasons

Discovery of Some of the Facts

The secret league of Freemasons, which is an object of worldwide suspicion together with the K.K.K. Assassins Association, working behind the World Revolution, is, on the one hand, a cruel direct-acting conspiracy of the World Revolution, and on the other a worldwide movement of a religious league, drawing back the human race to the age of Israel. It is also said to be an association for mutual aid and for the spiritual interpretation of the word Freemasons. Its true features being unknown, it is an object of fear to the human race.

Freemasonry is a great mystery, and even in Japan has a history of fifty years, and the Foreign Bureau of the Metropolitan Police Board has been searching through dark places to a dark end with no effect, but has now discovered the truth—that there are more than three hundred members, having centres in Tokyo, Yokohama, and Kobe; and the police, with the help of their confréres in Yokohama, Kobe, Osaka, Nagasaki, &c., have made great secret endeavours, with at least a partial success. Many Japanese and Chinese are said to have joined lately, including a Japanese political leader, which has made the authorities very nervous.

MIDNIGHT MEETINGS: GUARDIANS WITH DRAWN SWORDS

Members Obedience to Orders from an Unknown Source

We are informed that the usual meeting place is in Yamatehon-machi, Yokohama, Asahi-cho, in Tokyo, and Nakayamate-dori 2-chome in Kobe, the meeting-places having such false names as the So-and-so Club, or Marine Shan? Hall. There is a constant exchange of communications between the different halls, which are guarded by men with drawn swords, the discussions proceeding at dead of night, the electric lights being extinguished and only candle-light used; and though the members know not whence their orders come, they obey them absolutely.

A RELIGIOUS SOLEMNITY

The Spring Summons Already Dispatched

The general meeting in Japan takes once a year, in March, in Tokyo or Yokohama, and the summons for this year's meeting (at Yokohama) has already been dispatched. Etiquette and costumes at the meetings are solemn archaic and religious. The hall is guarded by armed men, and the members, sword in hand, stand in order under a banner. The Chief of the Temple enters first then the junior leaders. All members rise from their seats, and, according to archaic etiquette, they greet first the General Superintendent, and the rest in order according to their rank. The Superintendent makes a formal address, the Archbishop prays, and a hymn is sung, after which the chief clerk and others read the orders.

THE IMPORTANT PERSONNEL OF THE LEAGUE

The Archbishop and clergy are among the members. In the Nippon Freemason Grand League are twenty-six leading members: the Manager and Sub-Manager of the General Hall, the Grand Superintendent of the Upper Class, the Lower Superintendent, the Archbishop, the Superintendent of the Registry, the Chief Accountant, Manager of General Enterprises, Secretary, Master of Ceremonies, Leader of the Upper Class, the Lower Man, the Assistant Master of Ceremonies, the Sword Bearer, the Bannerman, the Custodian of Crests, the Grand Constable, the Man in Charge of General Jobs, honourable members, &c. The General Manager, the most important Freemason in Japan, is a merchant in Yokohama, the Sub-Manager is the Acting Manager of an Hotel in Kobe, and others belong to various commercial concerns, including oil companies, insurance companies, architects, electrical engineers, clergymen, and many men of the upper class.

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A journalist interviewed one of the "boys" employed at the Freemasons' Hall in Kobe, who said: "I am employed here only as a 'boy' and their meetings are only at night. Members come every evening and play cards or billiards. As I heard that there were secrets among these people I was interested, and did some detective work, but the private conferences were always held at unexpected times, and at such times I was always ordered to do some special work. During the conference I was strictly forbidden to go upstairs, and a couple of stern-looking armed men stood on the staircase, so that, having a timid nature, I could not venture up, and therefore know nothing of what passed at the conference. As far I know the meeting lasts about three hours, but please don't ask me any more, as I have not even mentioned these things to the police." So saying, the "boy," with a face pale as death, hung his head as though he were being threatened by a spirit.

Arriving in the Tenth Year of Meiji
Witnessed Remarkable Development

It was the tenth of Meiji (1864* according to the European calendar) when the Freemasons' Private Association was first installed in Japan. The English 20th Regiment landed at Yokohama and there was in it an officer belonging to the headquarters of the Freemasons' Association of Ireland, who, with the help of foreign residents who shared his views, formed the Japan Grand Lodge in Yokohama, under the control of the British Ancient Free and Accepted Grand Lodge. This was the first entry of Freemasonry into Japan. The Government was much astonished and tried to crush it, but as it was a powerful international society and our country was still but at the beginning of Meiji, it was tacitly allowed to exist. On account of the wide difference between the countries it remained, and as most of the foreigners were purely mercantile, nobody joined. The era changed from Meiji to Taisho, and, on account of the great war in Europe, the government ceased, but after the war ended, the Freemasonry movement in this country, taking advantage of the labour strikes and the disordered condition of the people's thoughts, has again developed. In the tenth year of Taisho, the secret members numbered a hundred, but they have greatly increased since, numbering at present:

Otentosama Lodge, Yokohama	65
Another lodge	69
Eastern Star Lodge, Tokyo	67
Kobe Lodge	30
Hyogo and Osaka Lodge	20
Eastern Star Lodge	14
Nagasaki Lodge	Unknown

*The tenth year of Meiji would be 1877, but that is as near as dates in Japanese newspapers generally get.

It is said that there are about ten members of the Kanyo Lodge, recently formed for the propagation of the movement in Korea.

NO CONSPIRACY
What the Foreign Section of the Hyogo Police says

"We have for many years had our eye on the Kobe league, and consider it unlikely that it is conspiratorial. It is a sort of religious body, acting in an extraordinary way, and using extraordinary words, incomprehensible to human beings. At their private conferences they dress like old samurai, and, after solemn ceremonies, they discuss their internal affairs. Even when one mixes with the secret members, they never conceal the fact of their membership but are quite frank about it. However, they never speak a word regarding what takes place. So long as they do not act illegally, we cannot go further than take special care in secret."

Individuals like Communists but the Body a Nebulous One

The Superintendent of the Ikeda Police Station, says that when Dr. Yoshino was chief of the Foreign Section of the Metropolitan Police Board, he solved the question thus: "It is not a question that we take seriously. However, we must regard it as important. The Russian Revolution is said to have begun with the Freemason. The Russian Communists seem to have adopted the system of the Freemason from 1 to 10. Furthermore, as the headquarters of the Freemason are in Moscow, it is said that they are connected with the Russian Third International."

LOOKED UPON AS A DANGER
Opinion of Dr. Kono

"I have heard that there is a Freemason' League in Japan, but I do not know where it is or what it is doing. The Germans have much interest in it, and they are studying it, but have never studied it. There are several opinions: one is that it is a Jewish conspiracy, and that it should be feared as the Russian Revolution originated from it. Many people dread it, but I think it is wrong to regard it as dangerous, though the Jewish nature likes private leagues and movements, in which the members are all under bond. I think it is an international movement whose principle is that its affairs should not be revealed. But I know that in England the authorities thought it a danger and tried hard to check it."

Dark Movement in England and America: Lodges and Propaganda
MOSTLY JEWS
The Problem of Secret Societies in Japan

(The *Jiji* followed up with this addition in its next issue:)

The Freemasons' secret league, concerning which we published an article yesterday, has been the subject of the attention not only of the

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civil authorities, but of the army as well, which has for a long time been endeavouring to break it down, believing that it is a destructive Jewish movement and a peril to the State. The military authorities have accordingly been continually watching it.

Major-General Shitendo, of the Nagoya Division, studied Freemasonry so sedulously when he was in Harbin that in Japan he is regarded as an authority on the subject. Freemasonry, in short, is generally regarded in Japan as an important matter. There are two systems at work in Japan, namely:

(1) Deistr-ide Grand Lodge of Japan; and

(2) Deistrick Grand Lodge of Japan.

The former is the headquarters of the English system under whose control are the Tokyo, Yokohama, Otentosama Rajinsan, Arupion in the Far East and other local Lodges. The latter is the headquarters of the Scottish system, under whose control are the Yoko East Star, Hyogo-Osaka, Nagasaki, and Keijo Kanyo Lodges. The English system is much more highly developed but they both work for the same end.

As for the membership in Japan, there is one Swiss and one German, and as for the system, though the English is the more developed, it is a mysterious thing that its membership is 70 per cent American. Americans of Jewish descent are now to be found all over the world. The authorities therefore fear that there may be a good many American Jews among the Freemasons in Japan.

(Thus far the *Jiji's* researches into the arcana of Freemasonry. The questioning of servants is very typical of the methods employed to find out anything. After all, it is very poor stuff. The will to invent is there, but the capacity for invention is extremely poor. Leo Taxil who kept up his "revelations" in the Paris press for years, did the job infinitely better.)

An Old Masonic Catechism

(*Masonic Tribune*)

The *Masonic Tribune* presents its readers an old Masonic manuscript translated from early Middle English into the language of the present day. In the original it contains many antiquated Old English words mixed with Anglo Saxon. It was written by Henry VI, King of England of the House of Lancaster, who reigned from 1422 to 1461. This manuscript was found among the records of an old monastery by John Leylande in the reign of Henry VIII.

It will be prized by Masonic students who delve in the lore of our fraternity. It is more than five hundred years old.

In order to understand the text, some explanations are necessary: the word Venetians is mistaken for Phoenicians, who were the earliest voyagers to the West, and who brought the arts from the East and extended civilization to the West.

Peter Gower was Pythagoras, a word that came through the French as Pitagore; hence, in English Peter Gower.

Groton is Crotona, a city of Grecia Magna, where Pythagoras established his school.

"Faculty of Abrac" is not translated. It seems to be an abbreviation of the word Abracadabra.

The translation is as follows with the title:

Certain Questions, with Answers to the same, concerning the Mystery of Masonry; Written by the Hand of King Henry, the Sixth of the Name, and faithfully copied by me, John Leylande, Antiquarian, by the command of his highness. They be as follows:

Q. What may it be?

A. It be the knowledge of nature, the understanding of the power that is therein, and its sundry operations; particularly, the knowledge of numbers, of weights and measures, and the true manner of forming all things for man's use, chiefly dwellings, and buildings of all kinds, and all other things that make good to man.

Q. Where did it begin?

A. It did begin with the first men in the east, which were before the first men of the west, and coming westerly, it hath brought with it all comforts to the savage and comfortless.

Q. Who did bring it westerly?

A. The Venetians, who, being great merchants, came first from the east in Venetia, for convenience of merchandizing, both east and west by the Red and Mediterranean seas.

Q. How came it into England?

A. Peter Gower, a Grecian, journeyed for knowledge in Egypt, and in Syria, and in every land where the Venetians had planted Masonry, and gaining entrance into all lodges of Masons, he learned much, and returned and dwelt in Grecia Magna, growing and becoming a powerful wiseacre, and greatly renowned, and there he framed a great lodge at Groton and made many Masons, some of whom did journey in France and made many Masons, wherefrom in process of time, the art passed into England.

Q. Do the Masons discover their arts unto others?

A. Peter Gower, when he journeyed to learn, was first made, and then taught; even so should all others being right. Nevertheless Masons hath always in every time from time to time communicated to mankind such of their secrets as generally might be useful; they have kept back such only as should be harmful, if they came into evil hands, or such as the power might not be helping without the teachings to be joined therewith in the lodge, or such as do bind the brethren more strongly together, by the profit and con-

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Masonic Visitors to Paris

The Masonic Bureau Overseas has been established for the guidance and aid of Masons, their wives and families who may be traveling abroad, and is a center where members of the Craft may meet and become informed how to cope with the many perplexing problems confronting the visitor to Paris. It will extend gratuitously courtesies such as adjusting passport and visa difficulties, arranging of Lodge engagements, shopping tours, hotel reservations, tickets and transportation, sightseeing trips, forwarding baggage, advice on miscellaneous matters, etc. It is at your disposition while you are in Paris.

The Masonic Bureau Overseas

15 Rue de la Paix

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veniency coming to the fraternity therefrom.

Q. What arts hath the Masons taught mankind?

A. The arts, agriculture, architecture, astronomy, geometry, numbers, music, poetry, chemistry, government, and religion.

Q. How cometh Masons more teachers than other men?

A. They themselves hath only in art of finding new arts, which arts the first Masons received from God; by the which they findeth what arts them pleaseth, and the true way of teaching the same. What other men do find out is only by chance, and therefore but little I think.

Q. What do Masons conceal and hide?

A. They conceal the art of finding new arts and that is for their own profit, and praise; they conceal the art of keeping secrets, that so the world may nothing conceal from them. They conceal the arts of wonder working, and of fore-saying things to come, that the same arts may not be used of the wicked to an evil end; they also conceal the art changes, the way of winning the facultye of Abrac, the knowledge of becoming good perfect without the help of fear and hope; and the universal language of Masonry.

Q. Will they teach me the same arts?

A. Ye shall be taught if ye be worthy and able to learn.

Q. Do all Masons know more than other men?

A. Not so. They only hold right, and opportunity more than other men to know, but many do fail in capacity, and many more do want industry, that is absolutely necessary for the gaining of all knowledge.

Q. Are Masons better men than others?

A. Some Masons are not so virtuous as some other men; but in the most part, they be more good than they would be if they were not Masons.

Q. Do Masons love each other greatly as is said?

A. Yea, verily, and it may not otherwise be; for good men and true knowing each other to be such, do always love the more as they be more good.

Here endeth the questions and answers.

Meeting and Parting "Out Our Way"

Like as a plank of driftwood
Tossed on the watery main,
Another plank encountered,
Meets—touches—parts again;
So tossed, and drifting ever,
On life's unresting sea,
Men meet, and greet, and sever,
Parting eternally.

The above lines from Sir Edwin Arnold's "Proverbial Wisdom," a collection of "fair speech and Sanskrit lore, and policy," taken from the Shlokas of the Hitopadesa, come to our minds when we attend a gathering in a Masonic Lodge in these Islands on a special occasion. In the anteroom we see two old friends meet.

"Well, well, Brother Smith! I have not seen you for two or three years! Where did we see each other last?"

"Two or three years? Why, I saw you last ten years ago up in Vladivostok."

Inside the Lodge, just before the gavel falls, another acquaintance is renewed.

"Say, Brother, have we not met before?"

"I can't remember, but you look familiar to me. My name is James, Oliver Frank James. I have only been here three weeks."

"I'll be darned! Oliver James' kid! The last time I saw you, you were flying a kite in your backyard in Omaha, and now you are a head taller than I am and a Brother Mason to boot! How is your old man?"

"My father—" the "Kid" swallows hard. Silence.

The other Brother is the first to speak. His voice sounds much softer.

"We were bunkies during the Insurrection, your dad and I, and we were initiated together, in old Manila No. 342, way back in 1902. He was a man, your father was! I hope you have taken after him, boy."

Every year, a large number of our brethren of the Army, after having sojourned in our midst for two years, bid us good-bye and return to the homeland. In the course of time, two, four, six, eight or ten years later, one or the other comes back to the Islands for another tour of duty, looks for old acquaintances, finds them or does not find them. If he finds them, what a reunion!

I remember once when a dear friend of mine came back after an absence of ten years or so, with a fine wife and two lovely children. The first evening we talked till long after midnight.

"How is A? What ever became of B? How about C? And where is D now? And do you remember E? I met him at Dallas, Texas, selling life insurance."

Back and forth went the conversation. Incidents of Lodge life, of Masonic excursions and banquets, of activities of all sorts were recalled. So it goes when Masons meet after having been separated for years!

He is gone again, that Brother, but so are countless others. One is in San Francisco, another in Panama, another in Honolulu, another in South America, but their portraits hang in the picture gallery of our memory. Some of these portraits are pretty well faded; so much time has passed since we knew those they represent, or their features never had a chance to become deeply impressed. But others are clear and distinct, and nothing could ever make them become pale and dim.

Other brethren we meet who have not gone beyond the seas. They merely live in other parts of the Islands or move in other circles. We may not see them for years, but when we meet, there is a flash from heart to heart, a hand-grasp that means something, and a few words of greeting that have a deep, a wonderful ring for the man who knows. Then another separation until some day, with a sigh of regret, we place a sprig of acacia upon his casket.

Such is life in old Manila!—*Leo Fischer, in the Bulletin of Cosmos Lodge No. 8.*

The Job

Whether the job be large or small,
Splendid or poorly paid;
Whether you come at another's call,
Master or not of your trade;
Merchant, mechanic, stenographer, clerk,
Labourer, salesman, tell—
If the work's worth doing—at all worth doing—
It's worth doing well!

Whether the job be large or small,
If it's the task for you,
Get in your stride or quit it all,
Struggle and strive to do!
Honest! be square! be not slip-shod nor slick;
Urgings to idle quell!
For a job worth doing—at all worth doing—
Is worth doing well!

Whether the hours be short or long,
Lowly or not the work;
Whether you're ruled by task or gong,
Boss of the job or clerk;
Whether you labour with joy or await
Clang of the quitting bell;
If the work's worth doing—at all worth doing—
It's worth doing well!

—*Edmund Leamy.*

LODGE NEWS

Only Lodge news of more than usual interest will be published in this section, such as Grand Lodge visitations, special meetings with interesting features, changes of meeting place or day, presentations, installations, etc. Secretaries or other Brethren submitting matter for this column should leave out all unnecessary details, long lists of names, etc., our space being limited. Such news letters will be "boiled down" and edited, as most communications have to be. Remember that the editor, though a busy man, does not mind going to a little trouble to make matter submitted publishable. But don't send accounts of mere degree work or other routine work or doings of little interest to readers not belonging to your Lodge.—L. F., Editor.

From Cosmos Lodge No. 8

At our Stated Meeting of June 5th, Wor. Bro. A. J. N. Gabler-Gumbert was presented with a Past Master's Diploma by Brother John W. Ratliff, his Masonic Son. During the years since he became a Master Mason, Brother Ratliff, as well as many more of the brethren, have had many occasions to appreciate Wor. Brother Gabler-Gumbert's unselfish devotion to, and practice of real Masonry. The following address given by Bro. Ratliff on this occasion appropriately voices the sentiments of all the brethren who have known our Wor. Brother, either in or out of the Lodge:

"My dear Worshipful Brother Gabler-Gumbert, no one here present tonight knows as well as I do how deserving you are of the title of Past Master. Your claim to that distinction does not consist in the bare fact of your having been installed and having held office as Master of Cosmos Lodge for one year. No, before, during and after that period of happy recollection for your Lodge, your many acts of charity and brotherly love, performed with a tact born of your goodness of heart and delicacy of feeling, made you a Past Master of the Royal Art, and as such, more than as the man who wielded the gavel of Cosmos Lodge for twelve months, your brethren love and admire you.

"Foremost among them in this respect am I, and ever must be. You, my Brother, not only raised me from a dead level to a living perpendicular, but I am indebted to you for favors which nothing in the world can, or will, efface from my grateful memory.

"I therefore ask you to accept this little memento of your service in the Oriental chair, as a token of brotherly love and affection from one who will always be proud of being the Masonic son of a man and a Mason like you."

Past Grand Masters' Night in St. John's Lodge No. 9

The special communication held by St. John's Lodge No. 9, of Manila, on July 19, 1929, will go down in the history of Philippine Masonry as one of the most remarkable Masonic functions ever held. On this occasion, the present Grand Master and no less than ten of the fifteen Past Grand Masters of the Grand Lodge of the Philippine Islands were present, and the third degree was conferred by nine Past Grand Masters in a most impressive and irreproachable manner. There were few vacant seats in the Riverside Hall of the Masonic Temple, which was the scene of this meeting, and we have never seen Masonic degree work watched and followed with greater attention and interest.

Lodge being opened, the Past Grand Masters, and after them the Grand Master and officers and members of the Grand Lodge, were introduced, received with the Grand Honors, and seated. The gavel was then turned over to M. W. Bro. Edwin E. Elser, P.G.M., who proceeded to confer the first section of the third degree upon Bro. William Douglas, a Fellow-Craft of St. John's Lodge who, as we are told, had passed a very satisfactory examination. The stations and places in this section were occupied as follows:

Master	M. W. Bro. E. E. Elser
Senior Warden	M. W. Bro. F. A. Delgado
Junior Warden	M. W. Bro. N. C. Comfort
Treasurer	M. W. Bro. H. Eugene Stafford
Secretary	M. W. Bro. Teodoro M. Kalaw
Senior Deacon	M. W. Bro. C. W. Rosenstock
Junior Deacon	M. W. Bro. Geo. R. Harvey
Senior Steward	M. W. Bro. Joseph H. Schmidt
Junior Steward	M. W. Bro. Rafael Palma

The first section having been put on in excellent style, the second section of the degree was exemplified with the same proficiency by a team of Past Grand Masters, composed as follows:

Master	M. W. Bro. Joseph H. Schmidt
Senior Warden	M. W. Bro. Rafael Palma
Junior Warden	M. W. Bro. H. Eugene Stafford
Secretary	M. W. Bro. Teodoro M. Kalaw
Senior Deacon	M. W. Bro. N. C. Comfort
Junior Deacon	M. W. Bro. Geo. R. Harvey
Craftsmen	M. W. Bro. N. C. Comfort
	M. W. Bro. Geo. R. Harvey
	M. W. Bro. E. E. Elser
Tyrians	M. W. Bro. F. A. Delgado
	M. W. Bro. Joseph H. Schmidt
	M. W. Bro. C. W. Rosenstock
Seafaring Man	M. W. Bro. N. C. Comfort
Wayfaring Man	M. W. Bro. Rafael Palma

M. W. Bro. Joseph H. Schmidt delivered the Lecture and M. W. Bro. N. C. Comfort the Charge. Wor. Bro. Joseph F. Boomer, Master of St. John's Lodge, congratulated the candidate, who was fortunate, indeed, to have the Sublime Degree conferred upon him by so distinguished a team.

After a few words by the newly-raised Master Mason, Bro. William Douglas, the Past Grand Masters were successively called upon by Wor. Bro. Boomer to say a few words. It was found that several of them had passed out through the West Gate; but the faithful seven who had remained, Most Wor. Bros. Harvey, Palma, Comfort, Rosenstock, Delgado, Schmidt, and Kalaw, each made a short address. M. W. Bro. Harvey spoke of the impressiveness of the work of the third degree and especially of the charge and congratulations, and asked the newly raised Master Mason to remember that a Mason is a picked and marked man, picked for his virtues and observed by his Brethren and enemies alike, wherefore he must always endeavor to walk and act as a just and upright Mason. Most Wor. Bro. Palma emphasized the teaching of Brotherly Love by Masonry. Most Wor. Bro. Comfort thanked St. John's Lodge, in behalf of the Past Grand Masters, for doing them the honor of conferring this degree. Most Wor. Bro. Rosenstock mentioned the fact that four years before he had raised Wor. Bro. Joseph F. Boomer, present Master of St. John's Lodge No. 9. Most Wor. Bro. Delgado spoke in an humorous vein; he, also, thanked the Lodge for giving the "Has Beens" a chance to refresh their memory. Most Wor. Bro. Schmidt addressed a few remarks to the newly raised Master Mason, saying, among other things, that Masons are well represented on the roll of honor of every nation, in all fields of human endeavor and achievement. Most Wor. Bro. Kalaw spoke in Spanish, extolling the practice of the Grand Lodge of Cuba to hand each newly-made Mason a booklet with the rudiments of a Masonic education.

Most Wor. Bro. Seldon W. O'Brien, present Grand Master, was called upon last, in accordance with the established custom. He praised the fine spirit of helpfulness and service shown by the Past Grand Masters who, though all busy men occupying positions of importance in business, the professions, and government, had assiduously attended the practice meetings thanks to which they had been able to interpret the degree of Master Mason in such a flawless manner. He said that functions of this kind tend to bring the Grand Lodge and subordinate Lodges closer together and told Bro. Douglas that his raising by no means represented the completion of his Masonic edifice, because he would have to continue working on that until he was summoned to the Grand Lodge above.

Lodge being closed at 11:30 p. m., the Brethren partook of the refreshments provided by the Lodge, and renewed acquaintances and

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exchanged impressions before they finally dispersed and returned to their respective places of abode.

From Malinaw Lodge No. 25, San Pablo, Laguna

St. John's Day was not forgotten by Malinaw Lodge No. 25, which, on June 25th, gave a St. John's Day banquet at the Masonic Temple at San Pablo, Laguna, attended by a large number of Masons, their families, and invited guests. The Executive Committee, consisting of the Wor. Master, Bro. Eusebio Diawatan, and Bros. Melecio Fule, Feliciano F. Exconde, Dalmacio Aquino, Inocencio F. Barleta, Florentino Gesmundo, and Florencio Dantik, worked hard to make this affair a successful one, which it was.

From Maktan Lodge No. 30, of Cebu

Saint John's Day was observed by Maktan Lodge No. 30, of the city of Cebu, by exercises in the evening of June 24th, beginning at 8:06 p. m. After opening the Lodge, visitors were received and the ceremonies were fittingly ushered in by a hymn by the Quartette (Misses Soledad Roble and Genoveva Alcordo and Messrs. Melanio Pestaño and Roman Tocmo) and a violin selection by Prof. T. Abellon. Then came the memorial services, followed by the procession and a selection on the piano by Prof. M. P. Velez. Mrs. M. P. Velez sang Mascagni's "Ave Maria," and Bro. Henry Gasser delivered an address. The ceremonies were closed by the hymn "Nearer my God to Thee," sung by the Quartette. Refreshments were served after this Saint John's Day observance, which was well attended.

From Isarog Lodge No. 33, Naga, Camarines Sur

The officers and members of Isarog Lodge gave a farewell dance at the Masonic Temple, Naga, Camarines Sur, on Sunday evening, June 2nd, in honor of Bro. Victor Oblefias, Senior Warden, who is going on an extended leave of absence. The dance was attended by the members of Isarog and other Lodges and prominent residents of the Province. Bro. Oblefias expects to be back with us next November.

Funds are being raised by the members of this Lodge for buying entertainment equipment, such as pool and billiard tables, chess, dominos, etc., for the use of the members of the Fraternity in this town.

Bros. Jose Dy Liacco Tiulay, Doroteo Federis and Paulo Elisan were appointed a committee on finance and chances are that the necessary funds will be raised in a short time.

From Bulusan Lodge No. 38, Sorsogon, P. I.

In the evening of June 22, 1929, almost all Masons in the Province of Sorsogon, with their ladies, gathered at a fraternal dinner at the Bicolandia Hotel, Sorsogon, Sorsogon. The dinner was given in honor of Wor. Bro. and Mrs. José Quisumbing, because of the promotion of Bro. Quisumbing from provincial fiscal of Sorsogon to Samar, a first-class province. The speakers of the evening were Bros. Cleto Arnedo and Vicente de Jesus, and Wor. Bros. José de Vera, Pedro R. Almonte and José Quisumbing. Wor. Bro. Bernabé Flores acted as toastmaster.

From Makabugwas Lodge No. 47, Tacloban, Leyte

On June 19th, last, Makabugwas Lodge celebrated both the 10th anniversary of the birth of the Lodge and the 68th anniversary of the birth of our great Brother, Dr. José Rizal, by a social gathering in the hall of the Leyte Cadastral Survey Building. The élite of Tacloban and neighboring towns were present on this occasion. Addresses were made by the following Brethren: Judge Luciano Ortiz (16) spoke in Spanish of what a Mason should be. Bro. Federico Larraga, the first member initiated by the Lodge, spoke of the history of the Lodge; and Bro. Joaquin Panis' theme was the life of Bro. José Rizal. Bro. Alberto Sta. Cruz acted as toastmaster.

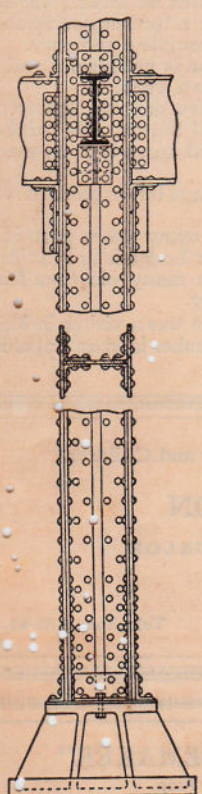
On June 24th, St. John's Day, the Lodge held memorial services in honor of Bro. Aurelio Diokno, P.M.; Bro. Benito Gallardo, P.M.; Bro Fernando Salas, P.M.; and Bro. Manuel Capili, and all other departed Brethren in general. The orators on this occasion were Bros. Luciano Ortiz and Dominador Gallardo.

From Laoag Lodge No. 71, Laoag, Ilocos Norte

In the evening of June 21st, the Masons of Laoag and neighboring

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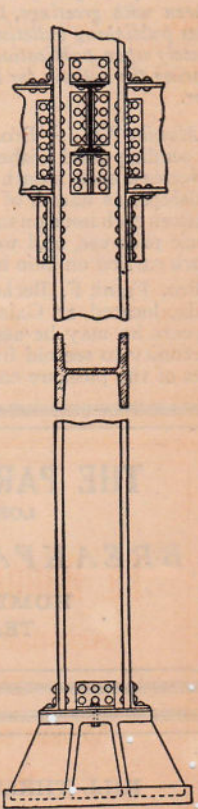
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New Handbook S-27 on Bethlehem Structural Shapes Sent on Request

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New Handbook S-19 on American Standard Structural and Shipbuilding Shapes Sent on Request



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towns gave a lauriat party to Bro. Alfonso Santos who, after serving 2-1/2 years as provincial fiscal in Ilocos Norte, is now leaving for his new station in Nueva Ecija. The Brethren present on this occasion were: Judge Bernardo de la Peña, Governor D. J. Samonte, Capt. Luis Quintero, Fiscal Alfonso Santos, Lieut. Antonio Bravo, Auditor Castor Silvestre, Bros. F. Domingo, Felicisimo Ruiz, Vicente Giron, Go Chu, Cu Peng, Que Chu, Agaton Pasion, Feliciano Llacar, Paul Leones, Esteban Mina, Fructuoso Roldan, Alberto Suguitan, Master of the Lodge.

High Twelve Lodge No. 82 Does Work for Isla de Luzon No. 57

High Twelve Lodge No. 82 conferred a lasting favor upon Isla de Luzon Lodge No. 57 by initiating, passing, and raising Bro. Maximo Manego de Ocampo, of the Lodge last named, on July 4th, 5th, and 13th, last. The degrees had to be conferred with such short intervals for the reason that Bro. Ocampo had to leave for the United States on July 20th. Wor. Bro. G. C. Cariaga, the Master of High-Twelve No. 82, and other officers were thanked by Isla de Luzon Lodge No. 57, through Wor. Bro. Ramon Mendoza, for this signal favor, after Bro. Ocampo had been raised, on July 13th. After closing Lodge on the date last named, the Brethren repaired to the Gas Kitchen, where excellent refreshments were served under the personal supervision of Bro. Sison.

From Bud Daho Lodge No. 102, Jolo, Sulu

Bud Daho Lodge did not forget the day of Saint John the Baptist this year. On June 24th, all Masons present in Jolo and members of their families gathered at the Lodge Hall in the evening, for dinner, prepared under the direction of Wor. Bro. Julian Pilares.

Personals

Items for publication in this column should be submitted not later than the 20th of the month. Secretaries sending personals for publication should omit congratulations, thanks, and matter suited for a Lodge bulletin, but not for a paper going to all the Masons of the Islands. Stale news and items of exclusively local interest will not be published. Report births, serious illness, and deaths in immediate family of Masons, marriages, promotions, changes of station or occupation, honors, letters from absent Brethren with greetings, trips abroad, and similar news. Secretaries of Lodges publishing bulletins should send the latter to the CABLETOW *immediately upon publication, or make an extra copy of the personals when preparing the bulletin for the printer and send it to the* CABLETOW.—*L. F. Editor.*

Manila No. 1.—Bro. Frank Alexander writes from San Francisco, Cal., sending good wishes to the Brethren, and particularly expressing his pleasure each month in reading over the CABLETOW, renewing old friendships, as names of almost forgotten days appear in its columns. He passes each issue on to friends, strangers to the Islands, but interested in their progress, and wonderingly surprised at the volume and scope of work carried on here by the Craft.

Bro. Frank F. Becker has been transferred to the University of Florida, located at Gainesville, Fa. He hopes that within the next few years he may be assigned to duty in the Philippines again, with opportunity to see old friends, and old associations. Bro. Becker also speaks of the pleasure each copy of the CABLETOW brings to him.

Bro. Kenneth S. Jones writes across the globe from La Villetta, Roquebrunne, Cape Martin (A.M.), France, sending greetings and the pleasant news that he is the proud father of a year old son.

Bro. J. W. Peairs has retired from the Army, and lives at Delta Farms, Louisiana.

Bro. R. L. Suratt, now in Chicago, sends best regards to the Lodge, expressing his longing to sit with us again, and the hope that his next tour of foreign duty will bring him back to the Islands.

Bro. Otto Wallfisch is still in San Francisco: he too has the warm feeling for the Philippines so frequently shown in letters to the Lodge, and is in hopes of paying us a visit within the next year or so.

Good wishes and regards to the members come from: Bro. R. E. Clarke, San Francisco; Bro. C. A. Leuthold, Chicago; Bro. G. W. Stohner, El Paso, Texas; Bro. H. E. Padley, Cavite; Bro. A. C. Williams, Manila, and Bro. F. D. Yost, Ilagan, Isabela.

Brother F. E. Hedrick is still confined to his bed, but is getting along nicely. He is always glad to see his friends during visiting hours at Sternberg General Hospital, Manila. (At home now!)

A letter has been received from Lt. Col. L. R. Stevens, District Commander, P. C., advising us that Bro. H. S. Peabody is in the Davao Hospital, out of danger, and shortly will be on his feet again. His injuries, fortunately, were not as serious as first reported.

Bro. Walter E. Wilson, whom the Old-Timers will remember as captain of the famous River and Harbor Police of Manila and a jolly good fellow, sends greetings from No. 60 A Wellington St., St. Kilda, S. 2, Melbourne, Australia. He hopes that any Brother straying down into that vicinity will call on him.

Corregidor No. 3.—Bro. Thomas Leonard underwent a major operation in St. Luke's Hospital some few days ago and from all reports is making fine progress and speaks already of his early return to his home in Paracale. We are all so glad to report the improvement in Brother Leonard's condition.

Bro. Thomas A. Fitzgerald sends greetings to all the members of the Lodge. He continues to reside in Legaspi, Albay.

Bro. Chas. C. Connolly of 200 Ferry Street, Easton, Pennsylvania, asks to be remembered to all of his friends in the Lodge.

Most Wor. Bro. Wm. H. Taylor reports himself again in California having returned from a trip to New York and London. He is now residing at 501 Edgewood Road, San Mateo, California.

Senior Warden Bro. Verne E. Miller writes from Ipoh, Federated Malay States, thanking the Lodge and the members for flowers and other favors sent to the vessel on his departure with Mrs. Miller from Manila. He said that they were having a most interesting trip and that Corregidor Lodge is often thought of and he should be glad to learn of its meetings.

Wor. Bro. Chas. A. Massell who was operated on several weeks ago returned to St. Luke's Hospital on July 5th for a further operation, the previous treatment not having resulted in a complete recovery. It is understood, however, that the further operation is not serious and that this Brother will be out of hospital again within a week.

Wor. Bro. George P. Bradford returned a few days ago from a combined business and pleasure trip to the United States. He brings his family with him but it is hoped that they will spare him on meeting nights.

Bro. Fabian Ream is in Manila for a few days but expects to return to the provinces before our meeting night.

Bro. Carl G. Clifford who has been for many years past in the United States and a Life Member of Corregidor Lodge is in Manila and may stay for some considerable time. His many old time friends expect to see him in Corregidor Lodge shortly.

Cosmos No. 8.—Bro. LeRoy W. Huntington was a visitor in Manila in June. He is engaged in clearing a tract of timber land at Capalonga, Camarines Sur, for the erection of a sawmill.

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Bros. Francis Seeckts, Amund P. Solberg, and August Jacobson send greetings from the backwoods of Camarines Sur.

Two other backwoodsmen, Bros. William F. Daland and Jesse W. Palmer, also from Camarines Sur, likewise visited Manila in June.

Bro. William J. Ellis, Jr., recently graduated from the Northwestern University, Illinois, is expected back in Manila in August.

Brother Paul A. Schwab was a visitor in Manila last month, having arrived from Rio Guinobatan on business. He returned to his home on June 15th, but expects to be in Manila again during the present month, and to leave for the United States on July 17th for a vacation.

At our Special Meeting of June 19th we had the pleasure of greeting our Brother Henry C. Garretson who had come up from Cebu on business. Brother Garretson has been away from Manila for some time, and the brethren enjoyed seeing him again in Lodge. He returned to Cebu on Saturday, June 22nd.

St. John's No. 9.—Bro. J. M. Anderson writes from Submarine Base, Pearl Harbor, T. H., sending dues for 1929, and announcing the arrival of another member of the family. Bro. Anderson also gives his new address as 1313, 9th Ave., Honolulu.

Bro. William Yost writes from the foreign department of Levison & Company, bankers, at 70 West Fortieth St., N. Y., informing the secretary that he will comply with the latter's request and look up and visit Wor. Bro. Kalleberg, in Brooklyn, and also Bros. Folsom and Zaphiro.

Bro. I. P. Short writes from 514 Central Bank Building, Oakland, Cal., inquiring about reinstatement, and telling of the death of his wife, on March 11, 1929. Bro. Short is employed by the Denver & Rio Grande Western R. R., with station at Oakland, Cal.

Bro. B. F. Jinks, our Senior Warden, was absent from Manila, at the time of our last stated meeting, on business for his firm.

Bro. E. A. Rodier, our Junior Warden, spent a part of June in Iloilo on business for the Bureau of Agriculture. For this reason he was unable to attend the June stated meeting.

Bro. Allen R. Huber, our Junior Steward, will change his address to 166 Gastambide, Manila, after July 8, 1929.

Most Wor. Bro. S. W. O'Brien reports that Bro. Frank J. Herrier has recently shown a decided improvement in health and that hopes are now held out of his complete recovery.

Bro. Ed. Seeley, with his cheerful smile, was among us for a few days while the steamer *Pierce* was in port. Most Wor. Bro. O'Brien "threw" a stag party for Ed, at his home on Taft Ave., Thursday evening, June 27, 1929.

Bro. Howard Cavender sailed for Hongkong on the steamer *Pierce*, June 28, last, going on business for the Dollar line. He expects to return within two weeks.

The Manila papers of June 8th, 1929, announce that Bro. Walter E. Hicks has formed a partnership with Alexander Bachrach, which has purchased the plant and lease of the Philippine Motors Corporation. The new firm will take over the agency of the Studebaker cars, doing business under the name of Manila Motor Co.

A report from Cleveland, Ohio, says that Bro. David Cauveren is in a very critical condition. It will be remembered that Bro. Cauveren left for the States some two months ago because of ill health. We hope that the report as received will prove to have been exaggerated. Bro. Cauveren's address is 1627, 78th St. E., Cleveland, O.

The brethren of St. John's will be glad to learn of the approaching marriage of Bro. Eugene A. Rodier, our genial Junior Warden. His bride-to-be hails from the State of Washington where the romance began while Bro. Rodier was a professor at Washington State College, a few years back. The future Mrs. Rodier will arrive on the good ship *President Jefferson* on July 22, 1929, and the wedding bells will ring shortly thereafter.

Pilar No. 15.—Bro. Honorato Satadpon, who was operated on for appendicitis in the latter part of June, is back at his office.

Bro. Jacinto Papa, of the U. S. S. *Trenton*, has written to the Secretary remitting his dues and asking to be remembered to the Brethren.

Bro. Eleu. Nave, 1st Lt., P. C., has advised the Secretary that he has sent his wife to the Phil. General Hospital for a major operation.

Bro. Dalmacio Quitorio, a member of the crew of the U. S. S. *Pope No. 225*, has recently arrived and will be with us for some time.

Malinaw No. 25.—Wor. Bro. Ricardo P. Ticzon, P. M., is at the San Lazaro Hospital, Manila, suffering from typhoid fever.

Bro. Leoncio Fontanilla is in mourning because of the death of his daughter Clarita.

Balintawak No. 28.—Bro. Catalino Cailipan having been appointed fiscal of the Province of Mindoro, the Infanta members of this Lodge gave him a despedida party on July 13th, shortly before the departure of Bro. Cailipan and family for his new station.

Isarog No. 33.—Wor. Bro. Mariano Dy Liacco received a vote of thanks from the Lodge for the improvements made by him in the Lodge room.

Bro. R. A. Serranzana, the Secretary, took his daughter Susana to Legaspi on June 9th, to the Saint Agnes Academy, where she is taking the fourth year high school course.

Wor. Bro. Mariano Dy Liacco had an accident some time ago on the Naga-Agus road, where his car ran into a ditch. He sustained bruises in the face and had two ribs dislocated.

Bro. Angel Ursua (72), who is now residing at Libmanan, C. S., in the contract business, made a flying trip to Sipocot the other day to see the Sipocot-Basud interprovincial road now under construction.

Bro. Porfirio T. Badiong (40), of the Bureau of Posts, inspected the offices of Ragay, Lupi, Sipocot, and Libmanan in June.

Bulusan No. 38.—Bro. Hermenegildo Encina's son Nonito, 5 years of age, died on June 29th, last, in Sorsogon. He was buried at Gubat, his father's home town, on June 30th, the funeral being attended by many Masons, headed by Wor. Bro. Pedro R. Almonte, W. M. of Bulusan Lodge.

Charleston No. 44.—Bro. A. R. Donaghu, of the Marines, has left China and his present address is 137 North Pickering Ave., Whittier, Calif.

Mount Apo No. 45.—Bro. Manuel Blanco, fiscal of Zamboanga, has been promoted to Iloilo. Bro. Blanco left Zamboanga, accompanied by Mrs. Blanco and children, to assume his new post, on July 22nd.

Bro. Amado Dumlao was presented by Mrs. Dumlao with a baby boy on June 20th.

Bro. Boon Leong arrived, on June 15th, after a long vacation in China.

Bro. N. Valderroza, our present Master, returned on July 5th, from atwo weeks inspection trip in the northern districts.

Bro. A. Horrilleno, of Iloilo No. 11, Judge of the Court of First Instance, returned on the S. *S. Cebu* after holding a long session of court up north.

Mount Mainam No. 49.—Brother Gregorio Bernabe has been released from the General Hospital. He is now in Corregidor, Cavite, recovering his health.

Bro. Guillermo Pelinas, of the Hawaiian Elec. Co. at Honolulu, T. H., sends his best regards to all his Brethren. He is getting on well and often attends Lodge at Honolulu.

Sarangani No. 50.—Wor. Bro. Juan M. Ramos, Master of this Lodge, left on the S. S. *Luzon* for Manila to visit his family there.

After a month's inspection trip in the municipal districts of Camansa, Monkayo, Saug, Kapalong and Tagum, Bro. José Elayda, Secretary of this Lodge and chief clerk and deputy in the office of the provincial treasurer of Davao, returned to his desk.

Bro. Mariano Alcantara returned to Davao after a short sojourn in Cebu where he had received degrees in the Rite.

Wor. Bro. Bruno Gempesaw, Past Master, municipal president of Davao, had the misfortune of losing his youngest daughter who died in Davao Mission Hospital on June 20th.

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Wor. Bros. Alfredo Zamora and Benito Natividad, both Past Masters, returned to Davao a few days ago, after over a month's stay in the municipalities on the East Coast of this Province. Bro. Zamora, as provincial treasurer, made an extended inspection trip, while Bro. Natividad, as Judge of the Court of First Instance of the 27th Judicial District, held sessions in Baganga.

A letter has been received reporting that Bro. Enrique Lopez, a prominent hacendero of Mati, well known for his many philanthropic acts, died in China on June 30th, last.

Bro. L. Stevens, colonel, Philippine Constabulary, of Zamboanga, and Bro. Pacifico M. Sobrecarey, municipal president of Caraga, were entertained at a banquet by the members of this Lodge and sojourning Masons of Davao on July 8th. Bro. Stevens was in Davao on inspection and Bro. Sobrecarey had come to Davao to attend the municipal presidents convention.

Pintong-Bato No. 51.—Bro. Jesus Bautista writes from Chefoo, China, under June 28th, that he has been ordered to proceed to the United States on the U. S. S. *Hubber*, No. 342. Bro. Bautista regrets to have to leave his wife and seven children in the Islands but says that such things are to be expected in the service.

Bro. José S. Tan, of San Luis, Pampanga, made a visit to Manila, on business, in July.

Bro. Alfredo Suavillo, captain of the M. S. *Naga*, is now at Hondagua, Tayabas, his new station.

Bro. Tito G. Edurise gives his new address as c/o Receiving Ship, San Francisco, Calif.

Filipinas No. 54.—Bro. Leon F. Pelaez, provincial governor of Marinduque, visited Manila in the early part of July for the purpose of attending to official business and being present at the arrival of the new Governor-General on July 8th.

Makawiwili No. 55.—Bro. Januario Dalisay, municipal president of Navas, and wife are (May 31st) at the Mission Hospital at Iloilo for an operation.

Bros. Diosdado Delfin, Mauro Tumbukon, and Julio Orillos were in Capiz at the end of May, on official business.

Bro. Salvador Villaruz (16) is now stationed in Capiz.

Bro. G. Ramirez, who has been transferred to the Province of Pampanga as treasurer, had a despedida banquet offered to him by Bro. Lee Liong on June 16th and was presented with a past master's diploma by the Lodge on that occasion. A picnic and dance were dedicated to him by the Lodge on June 23rd, and the employees of the provincial treasury gave a ball in his honor just before he left. Wor. Bro. Ramirez' successor, Bro. Ildefonso D. Jimenez, arrived in Capiz on June 24th, and Wor. Bro. Ramirez and his family left on the 29th.

Bro. Juan de las Virges (7) is in Capiz for medical treatment.

Isla de Luzon No. 57.—Bro. Nicanor Abelardo returned to Cebu after attending the School of Instruction given under the auspices of the Most Worshipful Grand Lodge.

Mrs. Hilario M. Soriano is recovering from a long illness.

Bro. Honorio Fajardo mourns the death of his mother-in-law.

Bro. Vicente Badillo is in charge of a transportation company in Batangas.

Bro. Hilario M. Soriano, now working with the Rizal Cement Company, returned home on July 13th with "trancazo".

Bros. Felisberto Z. Soriano, Cayetano Gutierrez, Ramon Mendoza, J. M. E. Leon, Ladislao José, Santiago Gochangco, Vicente Flechero, Leonardo Fajardo, and Maximo M. de Ocampo went to San Roque, Cavite, to attend the funeral services held in memory of Wor. Bro. Pablo A. Reyes, Past Master of Bagong Buhay No. 17, which took place on July 14th.

Bro. Maximo M. de Ocampo left on July 20th for the U. S. to assume his duties at the Presbyterian Hospital. His address is 2741 Warren Boulevard, Chicago, Illinois.

Marble No. 58.—Wor. Bro. Salustiano Vibar, P. M., has been transferred from Bangued, Abra, to San Fernando, La Union, as superintendent of schools.

Bros. Domingo J. del Callar and Amando Bulaong are in mourning, each having lost his father-in-law by death during the first days of July.

Kasilawan No. 77.—Wor. Bro. José J. de Guzman celebrated his birthday at his residence, 37 Calle N. Valenzuela, San Juan, on July 4th. A number of friends and Brethren were invited.

The widow of the late Bro. L. de Guzman has given birth to a daughter. Both mother and baby are doing fine.

Bro. Ariston Macapugay made a trip to Manila on the 2nd instant to visit his family. Bro. Macapugay is connected with Macondray & Company with station in the provinces of Central Luzon, being a travelling salesman of that firm.

Bro. Mariano I. Guzman, of the Bureau of Labor, is now in Cagayan Province in the interest of his Bureau.

Bro. Gerardo G. Armonio arrived in Manila from Baguio where he was detailed by the Y. M. C. A. during Summer Vacation.

Acacia No. 78.—Bro. Arthur W. Hill writes that he has arrived safely in his home town and has found his family well. He sends greetings to all his Masonic friends and gives his new address as Arthur W. Hill, 81 Union Ave., Mariners Harbor, Staten Island, N. Y.

Bro. Hugo V. Cunanan sends greetings from Cebu, where he is stationed as lieutenant in the Constabulary and attends Lodge meetings regularly.

Bro. Proceso Domagas sends greetings from Lingayen, Pangasinan.

A daughter was born at the Mission Hospital, Iloilo, to Bro. and Mrs. José J. Jara, Jr. Bro. Jara, our Senior Warden, reports everything as satisfactory as can be.

High-Twelve No. 82.—Rev. Wor. Bro. José L. Intal was in the City from July 8th to 11th, buying the necessary books for the use of the pupils of the private school which he has opened in his parish, Barrio Andres Bonifacio, San José, Nueva Ecija.

Bro. Severino Karganilla mourns the death of his father which occurred at 9:00 p. m., July 14th. The interment took place at the Cementerio del Norte in the afternoon of July 16th.

Bro. Juan Zambrano, who was formerly with a sugar central in Bogo, Cebu, has transferred to the firm Theo. H. Davies & Co., Ltd., Perez-Samanillo Building, Escolta, Manila.

Bro. Vicente Caguioa writes that he has successfully finished his forestry course in the Forest School of Yale University, New Haven, Conn. He is now at Detroit, Michigan, working for the Chrysler Corporation.

Isagani No. 96.—At the July stated meeting of Isagani Lodge No. 96, a resolution was passed welcoming Worshipful Bro. Benito Pangilingan, Past Master of Union Lodge No. 70, who has been transferred to Tarlac as division superintendent of schools. Preparations are being made for a banquet and reception to be given to Bro. Pangilingan by the members of Isagani Lodge.

Bro. Rafael Sarmiento, until recently division academic supervisor for Nueva Ecija, has been transferred to the division of Batangas.

Bagong Ilaw No. 97.—Bro. Maximo Santiaguel was the host at a party held in his residence in Noveleta on June 16. The occasion was the christening of his youngest son.

Bro. Antonio Reyes resigned as municipal president of Noveleta, Cavite, last month.

Bro. Federico Roa resumed his duties in the University of the Philippines after a pleasant vacation in his home province, Misamis.

Bro. Pedro V. Calo returned to his post at the Catbalogan High School, Samar, last month, after a two-week vacation in the city.

Keystone No. 100.—Bros. Alejandro Timban and Eugenio Gonzales report additions to their families—girls this time.

Bro. and Mrs. Primitivo A. Villapando are mourning the death of their 2-year old son, which occurred on July 6th at their home on Corregidor.

Reported as sick at their respective homes are Bro. N. R. Crisostomo and two children of Wor. Bro. C. M. Aguirre, P. M.

Bro. D. M. Untalan, of the Corregidor Post Office, has been assigned to the Post Office of Cavite, P. I., for temporary duty.

Bro. Rosend Baron has been granted a 3-month furlough and is visiting with his parents at Iloilo.

Bud Daho No. 102.—On account of the recent promotion of Bro. Fiscal Pablo Rivera (37) from Sulu to Negros Occidental, a banquet was given in his honor by his many friends on the 19th of June, at the South Seas Club.

Letters of greetings were received from Bro. Lieut. Pacifico Villanueva, from Butuan, Agusan, and Bro. Cipriano Jularbal, who is enjoying his vacation leave and taking the Scottish Rite degrees in Cebu.

Bro. R. Poster and Mrs. Poster, principal and teacher of the Sulu Provincial High School, respectively, and Bro. George R. Stewart, supervising teacher for Tawi-Tawi District, Sulu, were among the arrivals on S.S. *Sirius* from Zamboanga.

Bro. Lieut. E. A. Fawcett (4) is sojourning with his family in Jolo, where Mrs. Fawcett is undergoing dental and medical treatment.

Bros. Felix G. Mendoza, supervising teacher; Arturo Villanueva, Justice of the Peace (S.W.), and Alfonso Roque, chief clerk in the provincial treasurer's office, were the happiest people among us during the month of June, when their respective wives presented them with healthy babies.

Bro. Lieut. Julio F. Barbajera, after enjoying his well-earned vacation leave in Jolo, returned to duty and left with his family for Camp Seit Lake, Sulu, his present station.

The oldest in age, but the youngest Mason among the members of this Lodge is Bro. William J. Hollis, district engineer, who recently took his Apprentice degree.

Bro. Gregorio Manalo, lieutenant in the Constabulary, came through Jolo on his way to Manila, accompanied by Mrs. Manalo.

Lieut. Rafael B. Alcala has been transferred as assistant provincial commander to the Province of Zamboanga.

Bro. Benigno Viray, general manager of the Land Transportation Co. in Jolo, Zamboanga, and Cotabato, is making an inspection trip for his company.

Bro. Arturo Villanueva (S.W.) has left for Negros where his mother is seriously ill.

Zambales No. 103.—Bro. Juan Arbizo, the only bachelor of this Lodge, has recently been married to Miss Alberta C. Mendoza of Palauig, Zambales.

Bro. Potenciano Alop in particular and Zambales Lodge in general are mourning the death of the father of Bro. Alop.

Bro. Gabino Tabuñar, until recently division superintendent of schools for Antique, has recently been made President of the National University.

Bro. José M. Trinidad, of the Bureau of Non-Christian Tribes, while spending his vacation with his family in Iba, had one of his sons christened. Senator Teofilo Sison acted as sponsor. Brother Trinidad gave a supper, followed by a dance.

Bro. Gabriel Selgado, academic supervisor of Zambales, is back after spending his vacation in his home town.

Seccion Castellana

Página Editorial

Columnas Truncadas

Todos los meses registramos en la sección de nuestra revista que va encabezada por una columna truncada el fallecimiento de Hermanos que, durante una estación, han trabajado con nosotros en el Templo Invisible y a quienes el Gran Arquitecto ha citado a comparecencia ante su Trono.

Al leer estos nombres, acude a nuestro pensamiento la idea de que en alguna parte de estas Islas, o quizás en algún pueblo o aldea del otro lado de los mares, una viuda y huérfanos o una anciana madre lloran la muerte de estos Hermanos que han abandonado el mundo. Y no podemos menos de pensar que, además de la amargura de la separación, puede haber hondas preocupaciones acerca del futuro, porque el proveedor del pan ha partido y todo se presenta sombrío para aquellos a quienes éste sustentaba.

¿Cuáles habrán sido los últimos pensamientos de nuestros Hermanos difuntos que dejaron a su familia desprovistas de los medios de subsistencia? El paso hacia lo Ignoto debe haber sido una penosa prueba ante la idea de que aquellos seres queridos que quedaban en la tierra habían de sufrir, por culpa suya, las amarguras y las humillaciones de la miseria.

Prevenir estas frecuentes situaciones es el objeto de la campaña que en favor del seguro de vida hemos venido sosteniendo desde hace algún tiempo en estas columnas, y para la cual pedimos el apoyo de nuestros Hemanos, con el fin de proteger a las familias de los Masones y a las Logias.

—*L. F.*

Historias de las Logias

Con cada uno de los antiguos miembros de la Masonería sobre cuyo ataúd estamos llamados a colocar una ramita de acacia, desaparece otro eslabón de la cadena del pasado, y otro testigo de los acontecimientos que forman la historia masónica ha enmudecido para siempre. De entre los que quedan, muchos hallan que sus recuerdos de lo que ocurrió cuando eran jóvenes en la Masonería se van obscureciendo, y para otros, los incidentes y las impresiones que se han ido sucediendo, lo mismo que una bruma o miraje, tienden a falsear o desfigurar su recuerdo de las escenas y de los actores de tiempos lejanos, convirtiéndolos en testigos poco dignos de crédito.

Feliz es, ciertamente, la Logia que cuente con un Hermano suficientemente interesado en coleccionar documentos y recortes y llevar notas relativas a los asuntos que no se han expuesto circunstanciadamente en las actas, o que no constan absolutamente en ellas, y más afortunada es todavía la Logia entre cuyos miembros exista un Hermano competente y deseoso de escribir la historia de esa Logia, o siquiera una narración de sus memorias.

Algunas Logias, siguiendo el ejemplo de otras sociedades, han nombrado un cronista. En vista de la libertad que nuestras leyes permiten a las Logias en lo que toca al nombramiento de oficiales, creemos que el cargo de cronista podría muy bien incluirse entre los puestos que se cubren anualmente por nombramiento hecho por el Maestro entrante.

Cuanto más pronto se comience en esto, mejor será y más completos serán los cimientos sobre los cuales los futuros cronistas de la Logia puedan perfeccionar una historia que perpetúe los triunfos de las Logias de estas Islas, muchas de las cuales tienen archivos con los cuales se pueden formar historias interesantes que sirvan de inspiración a las otras.—*L. F.*

Nuevos Miembros a Toda Costa

Nada hay más funesto a la prosperidad y prestigio de una Logia Masónica que proceder como si necesitase tener nuevos miembros a toda costa. El suprimir las barreras, el recibir en nuestro Templo material inepto, equivale a inocular en la Masonería los gérmenes de la decadencia. El hombre a cuyos defectos y aún vicios cerramos nuestros ojos, admitiéndole aún contra nuestro buen juicio, no tardará mucho en ser una vergüenza para nosotros. La persona que, no obstante tener esposa e hijos que de él dependen para su sustento, no ha hecho ninguna provisión para ellos para después de su muerte, está llamada a ser, tarde o temprano, un gravamen para la Logia, con su viuda y huérfanos que mantener. Es igualmente desastroso admitir a un hombre enfermizo o habitualmente cesante. Una Logia compuesta de miembros cuidadosamente escogidos, lo cual es resultado de un concienzudo trabajo de aplomación, no está tan expuesta a fracasar, aunque sea corto el número de sus miembros, y haya en ella poco material nuevo, como la Logia que confiere los grados a numerosos candidatos, pero cuyos comités investigadores están dispuestos a aprobar cualquier solicitante que cuente con los cuartos necesarios para pagar los derechos.

Debemos mantener con empeño una norma de alta moral y un historial honroso en nuestro nuevo material, lo mismo que en lo concerniente a las condiciones que estén destinadas a impedir que los miembros o las personas que de ellos dependen para su sustento lleguen a ser luego una carga para la Logia o para la Orden.—*L. F.*

"¡Conócete a Tí Mismo!"

¡Eres masón! Y sin embargo dudas;
No tienes consistencia ni optimismo.
En el fragor de las contiendas rudas
descuella tu ominoso pesimismo.

¡Eres pequeño! Todo te amilana;
En todo, obstáculos encontrar pretendes.
¿No sabes que mañana tras mañana
el mismo sol con hermosura esplende?

¿Acaso tú del sacrificio sabes?
¿Acaso tú conoces el dolor?
Si eres masón, en tu columna cabes,
y el sacrificio te dará valor.

Mas, si no sabes defender los fueros
que tú juraste defender un día;
si son los tuyos entusiasmos hueros
faltos de fe, de luz y de energía,
entonces, ¿a qué tanto criticar?
Recuerda bien que en nuestro simbolismo,
existe aquella frase magistral:
"¡Conócete a tí mismo!"

—*Felipe Aponte en "Acacia."*

PIEZAS DE ARQUITECTURA

Revista Fraternal

La Revista de los Procedimientos de nuestras Grandes Logias hermanas contiene muchas gemas que deben ponerse al alcance de aquellos de nuestros hermanos que prefieren la lengua de Cervantes a la de Shakespeare, y en vista de que, por razones de economía, nuestra Gran Logia ya no publica sus Anuarios en los dos idiomas, y sí sólo en inglés, traduciremos, para el beneficio de nuestros hermanos de habla española, algunas de las partes de la Revista Fraternal que con tanto acierto ha redactado nuestro Gran Secretario, el Ilmo. Hmno. Newton C. Comfort. Comenzaremos por el "Informe del Comité de Correspondencia Extranjera", escrito por el Hmno. Comfort, en el que aparece un resumen de los sucesos y de las tendencias del mundo masónico, según constan en los Anuarios estudiados por nuestro ilustrado hermano:

"*Hermanos de la Gran Logia:*

"Otro año trae a la mesa redonda nuevos volúmenes que tenemos el deber de estudiar para dar a los hermanos de Filipinas algo de su contenido, demostrando de ese modo los progresos de la Orden, sus hechos, sus triunfos y fracasos y demás cosas, todo lo cual, considerado en conjunto, forma la historia de un año.

"En las Grandes Logias, fuera de los planes de educación y beneficencia, solamente notamos los asuntos ordinarios, y de ello nos alegramos, porque da a entender la estabilidad del organismo, y hace resaltar el hecho de que en sus planes y en su administración, se ha logrado plenamente la seguridad debida.

"Hemos hecho extractos de los volúmenes de tal suerte, que se puedan oir las voces de otros; que las palabras de los caudillos os sean transmitidas de manera que las solicitudes y ruegos, lo mismo que los mensajes de inspiración y las nobles emociones, puedan conducirse al través de la distancia en su forma primitiva para que os sean útiles y sirvan de aliento; también para vuestro conocimiento, y, así lo esperamos, para vuestra elevación espiritual y masónica.

"Las Conferencias de los Jefes de las Grandes Logias son atrayentes, siendo una de las notables la celebrada entre los principales Oficiales de las Grandes Logias de Inglaterra, Irlanda y Escocia. Las Grandes Logias Mejicanas celebraron una asamblea de los Estados, fundada en planes análogos a los de las conferencias efectuadas por las Logias centroamericanas en Puerto Rico. La conferencia de los Grandes Maestres en los Estados Unidos estuvo muy concurrida.

"La suspensión por morosidad en el pago de las cuotas parece ser un problema que quedó sin resolver y de que se tomó nota y se comentó en casi todas las Grandes Obediencias. No se propuso ningún plan nuevo para prevenirlo, pareciendo que el único plan considerado generalmente de verdadero valor es el que se refiere al mérito personal.

"Casi todos los Grandes Maestres han recomendado la educación como remedio de los fracasos aparentes habidos dentro del organismo y entre los individuos que lo componen, y para asegurar la lealtad y obediencia de cada individuo. Se afirma frecuentemente que se debe enseñar al nuevo Hermano el significado, los principios, las obras, fines y designios de la Institución, en cuanto comienza su vida fraternal, como medio de despertar un entusiasmo que no se desvanezca.

"Las obras de beneficencia aparecen en todas sus formas. Los hospicios, orfanatos, hospitales, institutos, fondos de socorro para estudiantes, colegiaturas, templos y dotaciones de todas clases para el auxilio de los necesitados, los jóvenes, los ancianos, los de edad madura, todos tienen algún lugar en alguno de los esfuerzos dedicados al servicio del género humano. El plan de ayuda individual se está abriendo paso de día en día, si no por otro motivo, siquiera por el hecho de que por medio de ese plan se puede prestar el doble o el triple de la ayuda y el auxilio que se presta mediante el hospicio o el asilo. Los asilos u hospicios son costosos y gravosos en muchas de las Grandes Obediencias. En otras, parecen constituir la obra más meritoria de la Orden Masónica, siendo grandes las cantidades que los Hermanos han legado en sus testamentos para la dotación perpetua de hospicios y orfanatos. Asimismo, se han recibido muchos legados cuyas rentas se destinan a fines de beneficencia. Todas las obras de esta índole nos merecen elogios, y esperamos que nosotros, los Masones de Filipinas, podremos aumentar nuestro Fondo de Asilo, o el Fondo de Servicio, que es el título que debe llevar esta fundación, a fin de que nosotros también podamos ser de gran utilidad para nuestros hermanos y para los seres que nos son queridos.

"Los dos monumentos verdaderamente grandes y sublimes que está erigiendo la Orden han atraído profundo interés. Nos faltan adjetivos con que poder dar una idea de la grandiosidad de estos monumentos. En Alexandria, Virginia, a la vista de Washington, la capital de la nación, se está construyendo el monumento denominado George Washington National Memorial, erigido a la memoria de Washington el Masón, a un costo de muchos millones de dólares. En Londres se está erigiendo el 'Masonic Peace Memorial', consagrado a perpetuar el recuerdo de los Masones que perdieron su vida en la guerra. Dícese que estos monumentos superan a todo lo que se ha intentado hasta ahora en lo que toca a monumentos, y cuando estén terminados, podrán figurar al lado de las siete maravillas del mundo y servirán para evocar de un modo imperecedero la solidaridad y el mérito del Espíritu de la Francmasonería y, al mismo tiempo, para honrar a aquellos cuya memoria quedará así inmortalizada. A la verdad, esta es la Masonería en acción."

En el examen del volúmen de la Gran Logia de Arizona, 1928, hallamos los siguientes párrafos de un discurso sobre la Masonería y el Gobierno, pronunciado por el Hmno. James Raymond Malett, y que se refiere a la labor realizada por nuestra Institución en pro de las escuelas públicas:

"No existen datos que demuestren hasta qué punto nuestras escuelas públicas de hoy son el fruto de esfuerzos masónicos. Aquí también trabajan muchas influencias; pero, como de ordinario, encontramos el efecto de la Masonería en los esfuerzos de los Masones. Hallamos a Washington llamando la atención, en su discurso de despedida, acerca de la necesidad de promover los 'establecimientos dedicados a la difusión general de los conocimientos', con el fin de ilustrar la conciencia pública. Hallamos en su testamento un legado para la educación. Hemos leído quejas contra Franklin y los Francmasones, fundadas en el hecho de que 'las personas que son fomentadoras de las escuelas gratuitas son Grandes Maestres y Vigilantes entre los Masones, sus verdaderas columnas.' Y hallamos a la Gran Logia del Estado de Nueva York y a su Gran Maestre, Dewitt Clinton, aplicando sin rebozo sus fondos y su influencia en favor de la educación en todo el Estado, y el resultado de esto es que dicho Estado fué uno de los primeros en adoptar un plan de escuelas públicas gratuitas.

"A mi juicio, la Masonería no excluye las materias de gobierno y educación; por el contrario, estas materias son de vital interés para los Masones. Nuestras Organizaciones Masónicas no deben intervenir, directa ni indirectamente, en la política. Tal intervención suscitaría conflictos en nuestras propias filas y quebrantaría la esencia misma de la Masonería; el derecho de toda persona a pensar por sí mismo y a seguir los dictados de su conciencia. Además, la Masonería comprende que desde el principio de la historia, la adquisición de poder por cualquier institución,

por muy nobles que sean sus fines, la conducen, tarde o temprano, a la intolerancia y a la arbitrariedad, y por eso la Masonería, por sus organismos, se abstiene de toda acción que conduzca al poder.

"La Masonería se contenta con enseñar, apelar a la razón del hombre, y en tanto cuanto pueda, llegar a ser un guía desinteresado del hombre en su marcha hacia el progreso. Por ese medio, los Masones, como individuos, son inducidos a interesarse y demostrar interés en la ciudadanía, esa clase de ciudadanía que busca el mejoramiento de todo el género humano. Como Masones y como ciudadanos, podemos disentir respecto a los pasos que se han de dar, y ningún Organismo Masónico intentará decir a un Masón que un camino es mejor que el otro. La filosofía de nuestra Orden mira exclusivamente a los resultados que se han de lograr. Busca y enseña la 'Verdad'. No se puede expresar mejor el verdadero interés que tiene la Masonería en las escuelas y en el gobierno que citando una parte de la resolución que acompaña el legado del Rito Escocés a la Universidad de George Washington: 'Establecer una escuela de gobierno destinada a abarcar la esfera de acción de los principios de libertad humana y los derechos del hombre, enunciados en la Constitución de los Estados Unidos, y a perpetuarlos".

En el capítulo que se refiere a Inglaterra, hallamos una alusión al Monumento a la Paz que puede interesar a nuestros lectores. Dice así:

"La gran obra que embarga el tiempo, los recursos y la atención de la Gran Logia de Inglaterra ahora consiste en la erección del Monumento a la Paz y la recaudación del Fondo Masónico de un millón para el Monumento. Este magnífico edificio que está destinado a ser un Templo Masónico, pero que se denominará Monumento a la Paz, en honor de los Masones que perdieron la vida en la Gran Guerra, se levantará en el lugar que en la calle Great Queen ocupó el antiguo Templo Masónico que fué como uno de los mojones de la Masonería británica por espacio de medio siglo. Además, la Gran Logia ha logrado comprar algunas fincas contiguas, habiéndose ya convenido con las autoridades civiles el establecimiento de un parque adyacente a este edificio conmemorativo. Se espera que el edificio y su equipo costarán, por lo menos, ₱12,000,000."

Del discurso del Gran Maestro de Iowa tomamos los siguientes párrafos que se podrían titular "Asilo Masónico *vs.* el Sistema de Asignaciones":

"Ha sido también la opinión de esta Gran Logia que un sistema de asignaciones con cargo al Gran Fondo de Beneficencia es más beneficioso y económico, y al mismo tiempo, más satisfactorio para los necesitados, que el plan de sostener la Gran Logia un asilo. Otras Grandes Obediencias han adoptado el sistema de asignaciones. Por ejemplo, la Gran Logia de Nueva York, que durante setenta y cinco años estuvo sosteniendo un asilo, ha adoptado recientemente el sistema de las dotaciones con el fin de conceder muchos socorros que el asilo no podía prestar. Los encargados de esta labor han ensalzado en los términos más entusiastas la eficacia, satisfacción y economía del sistema de asignaciones.

"Nuestra Gran Logia ha establecido recientemente un sanatorio para asistir a enfermos postrados en cama a los cuales no se les podía cuidar en otra forma. El Gran Fondo de Beneficencia, o sea el sistema de asignaciones, combinado con el sanatorio para enfermos asistidos por enfermeras, y ayudado por la cooperación de las Logias, permite a esta Gran Logia prestar una asistencia que puede equipararse con la de cualquier otra Gran Logia, y a un costo que puede y debe conservarse dentro de las disposiciones vigentes de nuestra ley."

Del capítulo titulado "Maryland" tomamos las siguientes palabras de consejo pronunciadas por el Gran Maestre:

"Cada Logia debe administrar sus asuntos de tal manera que no se vea precisada a contar con el dinero recibido en concepto de derechos de iniciación para sufragar sus gastos.

"Se debe ejercer suma vigilancia para guardar nuestros Portales. No se debe inducir a ningún hombre por medio de razonamientos a ingresar en la Masonería. Se debe encarecer a los Comités el cumplimiento de su deber y explicarles cómo deben conducirse cuando sean nombrados. Ningún verdadero Masón acoge y transmite un frívolo rumor sin haber confirmado previamente la verdad de lo que se dice, y en lo que respecta a nuestra Orden, por esta sola causa se han engendrado un sin fin de molestias, por el empeño de ciertos individuos en revelar todo lo que saben, pues aquel que dice todo lo que sabe suele frecuentemente decir más de lo que sabe. Sea vuestro grito de combate 'Cooperación'. Si ocurriese alguna cosa que no os fuera familiar, o con la cual no estéis conformes, lo más cómodo es reprimirse y buscar la verdad del hecho, antes de lanzarlo a los cuatro vientos.

"Nuestras censuras deben ser para nosotros mismos, nuestra labor debe ser para la Orden, y el resultado de esto será una unión que traerá la mayor gloria de Dios."

Los párrafos siguientes de la Gran Oración pronunciada en 1928 en la Gran Logia de Minnesota podrían titularse "La Libertad *vs.* La Eficacia Nacional":

"En algunos países que bordean el mar Mediterráneo se han operado en estos últimos años transformaciones capaces de causar profunda aprensión. En Italia y en España, especialmente, ha desaparecido toda vislumbre de gobierno constitucional representativo, y en su lugar se ha establecido la dictadura personal. Pero ¿a qué hablar de esto a los Masones americanos? A la verdad, Roma dista mucho de Minnesota y el temperamento anglosajón no está dispuesto a someterse. Tal es el primer pensamiento que acude a nuestra mente; mas, cuando vemos a hombres eminentes en el mundo mercantil e industrial de América retornar a nuestro lado y oímos de sus labios alabanzas a Mussolini por su eficacia material; cuando comprendemos que semejante dictadura solamente puede establecerse después de haber probado los ciudadanos su estólida incapacidad de hacer frente a sus responsabilidades, es cuando caemos en la cuenta de que no es cuestión de temperamento de raza ni de ambiente local, sino fidelidad a los ideales y un deseo de sacrificarse para impedir que esos ideales perezcan.

"Nosotros, los que hemos pronunciado solemnes votos de cumplir nuestras obligaciones, recordamos que estas obligaciones, lo mismo que las de nuestra ciudadanía, están fundados en el principio básico de la libertad dentro de la ley. Cada lucha con que se ha marcado nuestro desarrollo como nación, cada llamamiento que hemos dirigido al mundo que nos circunda han tenido por objetivo o fin la libertad.

"Ahora bien: indudablemente, si lo que se busca es la eficacia en el gobierno, y nada más, el desideratum sería una monarquía benévola y absoluta.

"Pero es el caso que la Orden Masónica nunca podrá ser acusada de trocar la libertad por la eficacia nacional. Nosotros rechazamos los métodos de Mussolini, no porque sus manos se hayan manchado en sangre de nuestros Hermanos de Italia (aunque esto sería suficiente para condenar a nuestros ojos su objeto), sino porque es culpable de haber asesinado la libertad en nombre de la prosperidad nacional."

El Gran Orador de Nebraska ha dicho lo que sigue acerca de las reformas en la Masonería:

"Porque la Masonería haya alcanzado una posición envidiable, no tenemos motivos para estar satisfechos de sus triunfos ni para descansar sobre sus laureles. Lo que la Logia es hoy, es casi tal cual la hicieron nuestros predecesores; lo que será en lo futuro, depende en gran manera de nosotros. 'Nuestro constante afán debe ser mantener inmaculada la reputación de la Orden'. Sobre cada verdadero Masón recae una obligación de alto servicio que no puede eludir sin quebrantar la fe de una excelsa comisión.

En ninguna época de la historia universal ha habido mayor necesidad de propagar el espíritu de amor fraternal. Estando como están los Masones esparcidos por todo el mundo, ocupan una posición estratégica para moldear el porvenir. La reunión de la Gran Logia, celebrada anualmente para considerar los asuntos que son de interés para la Orden, es de efectos trascendentales e influye en el fomento del bienestar. Cuando regresemos a nuestros respectivos hogares dentro del Estado, después de estos tres días de dura labor, oiremos los llamamientos de la actividad. La Escritura nos habla de Nehemías, el joven hebreo que emprendió la reconstrucción de los ruinosos muros de la ciudad de Jerusalén. A aquellos que se alistaron a su servicio les ordenó: 'que cada hombre reedifique la parte del muro que esté frente a su tienda.' En el templo de la Masonería existen muchos muros derruidos. Indudablemente, todos podemos encontrarlos a la puerta de nuestra tienda. Durante el año que viene, que cada Hermano reedifique el trozo de muro que le corresponde, y, asumiendo la responsabilidad que recae sobre nosotros como miembros de la Orden Fraternal más grande del mundo, practiquemos asiduamente las nobles máximas de nuestra profesión. Que el amor fraternal, la caridad y la verdad sean los principios que gobiernen nuestra existencia; que la discordia se desvanezca del Taller de la Logia, y que la unión y la fraternidad sean nuestra consigna que nos conduzca a duradera felicidad."

De Plumas Extranjeras

El Maestro Secreto

El secreto de la Masonería no está, propiamente hablando, en sus palabras, signos y tocamientos secretos, sino en el conocimiento y práctica de sus sublimes enseñanzas. Por eso sabiamente la liturgia nos dice que el secreto de la masonería es inviolable por su propia naturaleza, porque el masón que lo conoce le ha sido preciso frecuentar las Logias instruídas, observar, comparar y estudiar mucho para llegar a conocerlo. Y una vez llegado a ese descubrimiento lo guardará aquel H.·. para sí y no lo comunicará ni aún a aquel en quién pudiera tener más confianza, porque toda vez que no ha sido capaz de hacer ese descubrimiento, es también incapaz de sacar provecho del secreto si oralmente lo conociese.

El que no tiene conocimientos musicales de nada le servirá tener en sus manos un divino Stradivarius; el que no ha hecho los estudios necesarios de nada le servirá un título de médico o de abogado; el que no supiera leer aunque fuera dueño de una selecta biblioteca no sería por ello menos ignorante. Así, también, de nada le servirá al M.·. M.·., sin los conocimientos correspondientes, la vana ostentación de bandas y collarines vistosos y de ricas y costosas joyas, o el simple conocimiento de palabras y signos secretos. Los grandes hombres de la masonería, los que por su talento, por su labor o por sus virtudes grabaron su nombre en la historia de la Institución y en la historia de la humanidad, con carácteres de luz, fueron aquellos que mejor supieron compenetrar y sentir las grandes y sublimes enseñanzas de la masonería. Valiéndonos de una figura podríamos decir que, en lo alto de una cumbre que se eleva por sobre las miserias, las bajas pasiones, los egoismos y las injusticias del mundo, se yergue severo, altivo, nítido, hermético y majestuoso el Templo de la masonería. Aquellos que en el sendero de la vida descubren esta cumbre y suben hasta ella, les es dado contemplar la belleza y majestuosidad del Templo, la blancura de sus mármoles y su suntuosa arquitectura, aspirar el delicado perfume de sus rosales y extasiarse con sus divinas armonías. Pero para entrar a este augusto santuario y conocer el misterio de su hermetismo, es preciso estar debidamente preparado, es necesario encender con nuestro propio fuego el simbólico candelabro de siete luces y poseer la llave del Maestro Secreto.

¿Y quién es el Maestro Secreto?—El que nos enseña a distinguir el bien del mal, lo justo de lo injusto y nos inspira el sentimiento y el deseo de poseer todas las perfecciones: *la conciencia.*

Y si la conciencia, moralmente hablando, es el maestro secreto que nos enseña como debemos obrar, el que nos hace distinguir el bien del mal, tenemos el deber ineludible de conservarla simpre pura, limpia y sin mancha.

Cuando el hombre dominado por egoismos, por fanatismos o por sus vicios ya no escucha la *voz* de su conciencia, cuando la luz divina se opaca en él para siempre, es ya un hombre perdido, es ya un miserable, es un hombre *sin conciencia.* Y el hombre sin conciencia es arrastrado por el oleaje de la vida hacia los bajos fondos donde yace la escoria humana, como el navío, sin timón ni guía, es arrastrado por la tormenta y estrellado en las rocas.—*Manuel Cáceres Novelo, en "Partenón", Mérida, México.*

Cortesías en la Logia

La Masonería ha desarrollado sus propias reglas de cortesía que los Masones observan en su conducta en la Logia y en la sala de pasos perdidos. El dejar de observarlas no constituye delito masónico, pero sí una falta contra la urbanidad masónica.

Al conferirsele al candidato los diferentes grados, se le enseñan cuidadosamente las cosas principales que el hombre debe saber para ser Masón. Sin embargo, se le dice poco sobre las reglas de cortesía que debe observar dentro del recinto de la Logia, porque se supone que las aprenderá asistiendo a las tenidas. Si su Logia o las otras que pudiese visitar funcionan como deben hacerlo, no tardará mucho en enterarse de estos detalles. Esto no obstante no es espectáculo raro ver a un Masón antiguo atravesar el salón de la Logia pasando entre el altar y el Oriente.

Los Masones no deben atravesar la Logia pasando entre el altar y el Oriente. Esta es una regla cuya infracción no se castiga y la cual está basada en el respeto que se debe a la Veneratura, porque las Grandes Luces y la Carta constitutiva de la Logia, son requisito esencial para la regularidad de las tenidas, y como el sitio en que se encuentran es el altar y el encargado de su custodia es el Venerable Maestro, no se debe impedir por un solo instante que dicho dignatario las vea con toda claridad.

Los Hermanos bien informados no ocupan sitios en el Oriente sin ser invitados. Dentro de la Logia, todos los Hermanos son iguales y los dignatarios son los servidores de sus Hermanos y no sus superiores. Se puede considerar, pues, que todo Hermano puede ocupar cualquier asiento que quiera. Sin embargo, la Masonería exige de sus dignatarios servicios largos y los ex-Venerables son Masones que han trabajado por mucho tiempo y con abnegación por su Logia. Para mostrar nuestro aprecio de dichos servicios, hemos adoptado la hermosa costumbre de invitar a los Venerables y ex-Venerables a ocupar asientos en el Oriente donde acostumbran o acostumbraban sentarse, y conviene siempre dar al Venerable una oportunidad para brindar esta cortesía.

Los Hermanos formales no penetrarán jamás en el recinto de la Logia sin mandíl o poniéndose el mandíl.

El Venerable Maestro ocupa el cargo más elevado que la Logia pueda conferir y si hemos de observar las tradiciones de nuestra Institución, menester es que se trate con el respeto debido a dicha dignidad. Por lo tanto, al saludarle en el altar o en el momento de levantarnos para dirigirle la palabra debemos saludarle convenientemente y no como si cumpliésemos con una mera formalidad.

Ningún Masón debe permanecer sentado al dirigir la palabra a la Veneratura o a algún otro Hermano dentro de la Logia. Esto no se refiere a la conversación en los ratos de descanso de la Logia, sino a los debates en las tenidas ordinarias.

Es ilegal entrar en la Logia o salir de la misma mientras se está votando. Es falta de cortesía salir durante un discurso o conferencia, excepto en los diferentes períodos naturales al terminar una sección y empezar la siguiente.

Es falta de cortesía masónica negarse a examinar a un visitador, ocupar un puesto en los trabajos del grado o hacer las veces de compañero en una exaltación.

La urbanidad y la reverencia mandan que guardemos silencio y prestemos atención durante los trabajos. Los dignatarios y otros Hermanos ocupados en los trabajos ritualísticos no pueden trabajar bien si se les estorba charlando, y la falta de reverencia produce mala impresión en el candidato.

Al hablar, el Masón se pone en pie y dirige la palabra al Venerable Maestro.

Es preciso que se obedezca siempre y con prontitud al mallete. El Venerable Maestro es jefe supremo de la Logia y sus decisiones son definitivas en lo que respecta a la Logia. Los Hermanos que creyeren que ha obrado ilegalmente o con falta de equidad o justicia pueden apelar ante la Gran Logia.

No es obligación, pero sí un deber de cortesía avisar de antemano al Venerable si uno tiene la intención de presentar alguna proposición o iniciar un debate sobre cierto tema, porque es posible que el Venerable Maestro ya tenga formado un plan respecto a la tenida y que dicha proposición o debate no le convengan. Puesto que el Venerable tiene la facultad de negarse a aceptar cualquiera proposición, etc., es mejor anticipar la posibilidad de una negativa aparentemente arbitraria.

Estas cortesías masónicas están basadas en la Regla de Oro y asisten materialmente en el uso masónico de la trulla.—*Traducción de una conferencia de la "Masonic Service Association," publicada por el "Boletín Masónico," San Salvador, A. C.*

Análisis y Evitación del Fanatismo

Para mí, fanatismo es el empeño obstinado, ciego y brutal que quiere a todo trance imponerse violentamente a los demás, obligándoles a sentir, pensar y obrar con arreglo a patrones determinados. El fanatismo no admite más criterio, más bondades, más bellezas, más verdades, más justicias, más morales, más vidas ni más actos que los suyos. Con agresiva y extremada osadía sostiene que, fuera de su dogma cerrado, no hay existencia ni salvación ni bien posibles. El fanatismo se considera siempre infalible, intangible, irrevocable e insuperable.

Según esto, el fanático, aunque tenga cierto barniz superficialísimo de erudición, nunca deja de ser torpe, necio, inculto, pendenciero, injusto, cruel y tiránico. Si se propone predicar, insulta; si pretende educar, golpea; si trata de instruir, humilla; si procura construir, entenebrece; si presume libertar, oprime; si aspira a oprimir, liberta; si quiere demostrar amor a sus semejantes, los encarcela, los persigue, los hiere, los quema vivos, los atormenta y asesina de mil maneras. No consiente en discutir ni en que nadie discuta en presencia suya. Sólo entiende de obediencia y sumisiones incondicionales. Se considera superior al superhombre más culminante y es un bruto consumado. Todas sus razones se reducen a las fuerzas de sus puños. El fanático es el más grande de los absurdos vivientes, la mayor de las paradojas hecha carne.

Mientras haya fanatismos en el Mundo, todos los progresos resultarán apariencias rimbombantes y engañosas, y la Humanidad verá siempre remota la tan buscada felicidad.

El fanatismo es totalmente incompatible con la amistad, con la generosidad, con la magnanimidad, con la cultura, con la tolerancia, con el estudio, con la ciencia, con el arte, con la paz, con la libertad, con el respeto al prójimo, con el amor en cualquiera de sus modalidades.

Todos los fanatismos son honda y universalmente perjudiciales, pero ninguno tanto como el religioso, verdadero generador de los demás. A poco que se rasgue en la corteza de los otros, se le descubre a él. En el fondo, no existe más fanatismo que el religioso, siendo en cambio, muchas y diversas las formas con que se reviste. El fanatismo religioso es la causa; todos los restantes son efectos.

El fanatismo religioso es el que más ha ensangrentado y ensangrienta la tierra; porque el patriotismo belicoso y la política, que perduran a cimiento de fanatismo, no son otra cosa que religiones laícas, dogmas impositivos y violadores, superficialmente trasmutados, como las mangas de una chaqueta vueltas del revés.

El fanatismo originario, el religioso, el de arriba, el negro, produce los fanatismos clerical, militarista, gubernamental, judicial, burgués, pedagógico, moral, artístico, científico, etc.; y todos estos a su vez determinan el fanatismo herético, el de abajo, el rojo, el de los miserables, el de los explotados, el de los hambrientos, el de los desválidos.

Por eso no debe sorprender que, en pueblos educados en la escuela del fanatismo, surjan por doquier fanáticos de todos matices. "Quien siembra vientos recoge tempestades", expresa con pura e inflexible lógica un viejo refrán español.

Por eso se evidencia que, a pesar y a través de los ejecutores materiales del hecho, sean quienes fueren los autores reales del asesinato del general y senador Rafael Uribe Uribe, han sido los frailes y los curas de todos los tiempos, contumaces sembradores del fanatismo, invariables odiadores de todo el que no les presta acatamiento ilimitado y explícito.

Por eso, para el intelecto pensador que gusta de investigar hasta descubrir el punto inicial de las cosas, ciertos sucesos de la contextura del crimen que nos ocupa, son fenómenos inevitables, fatalmente elaborados, que ocurrieron porque tenían que ocurrir sin remedio; y que pueden repetirse, sobre todo, en naciones como Colombia y España, que se dejan dominar por el clericalismo, hasta el extremo de consentirle influir en la vida pública y apoderarse de la conciencia de las generaciones, por medio de la educación y de la instrucción, convertidas en monopolio suyo.

Por eso en Inglaterra, el más liberal país del Mundo, donde se goza de libertad para todas las ideas, no son ni serán posibles tamaños acaecimientos, lamentables pero matemáticos.

Por eso las libertades más diáfanas, de imprenta y de reunión y de asociación, han de ser el sustentáculo principal e ineludible de toda comunidad nacional, que quiera estar segura de vivir en paz, interiormente al menos.

Por eso es más humano evitar los males de la violencia, desarmando y atrofiando a esta, al permitir ser de cierto libres todos los pensamientos, que obstinarse con sistemática obseción en curar citados males, fomentándolos con severas y vengativas leyes de represión y de excepción.

Por eso, al juzgar determinados actos sociales, si se anhela atinar en el juicio, hay necesidad de recurrir a la serena y razonadora calma del filósofo, mucho más que a los arrebatos y caliginosos lirismos del sentimentalista.

Por eso se descubre con espléndida luminosidad que la violencia está siendo, desde el inicio de la existencia del hombre, una maléfica pelota en incesante movimiento, que no cesará de dar vueltas y más vueltas por cima de la cabeza de los seres racionales, en tanto que un grupo de estos, realizando un esfuerzo sublime de la voluntad omnipotente y dando ejemplo de grandeza y de sabiduría y de amor axiomáticos, no se decida a no devolver la mortífera pelota,

aunque la haya sido arrojada por los grupos semejantes del frente, de la espalda y de los lados.

Por eso los pueblos que conservan aún la contraproducente y bárbara pena de muerte no consiguen más que sostener el mal y acrecerle, aunque otra cosa crean o aparenten creer.

Por eso el mundo andará desconcertado, mientras subsista en él un solo fanatismo.

Por eso los fanatismos de unos colores serán exacerbados, en lugar de ser amenguados y destruidos, cuando para combatirlos se haga empleo de los fanatismos de otros colores.

Por eso urge ya cambiar, no los colores de las armas, sino las armas mismas.

Por eso el más certero y liberal y juicioso modo de contrarrestar y vencer a los asesinos, es refrenar las ebulliciones de la pasión que nos arrastra al sistema del Talión, y tomar la firme resolución de no asesinarlos a ellos, digan los sectarios lo que digan y suceda lo que sucediere.

Y por eso los fanatismos, todos los fanatismos, no podrán ser exterminados más que a golpes de cultura y de tolerancia, flores distintas de una sola e indivisible simiente, que equivalen siempre a comprensión, disculpa, piedad, amor.—*J. M. Blazquez de Pedro, en el "Diario de Panama."*

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De la Logia Malolos No. 46

Los hermanos de la Logia Malolos No. 46, residentes en Malolos, dieron una reunión fraternal el 7 de Julio de este año, en el Templo Plaridel en Malolos, consistente en una comida por la siesta precedida y seguida de baile, a la que concurrieron muchos hermanos de la misma Logia y muchas chicas de la localidad. El baile comenzó a las 10 de la mañana y duró hasta las 6 de la tarde, en que todos salieron muy satisfechos de la amabilidad con que los hermanos de Malolos habían tratado a sus huespedes, entre los cuales se encontraban el Hmno. Maddela, de la Logia Magat, de Bayombong, Nueva Vizcaya, el Dr. Fernando, de la Logia Cosmos, de Manila, el Hmno. Sarmiento, de la Logia Tamaraw, de Mindoro, y el Hmno. Salvador, de la Logia Cabanatuan, Nueva Ecija.

Esta reunión es la continuación de la serie de funciones que está dando mensualmente la Logia Malolos No. 46 desde que asumió la Veneratura el Hermano Fermin Samson, de Baliuag, y que causa una animación general entre los Hermanos de esta Logia, reinando siempre entre los comensales la más franca cordialidad y mutua confianza.

La siguiente reunión se hará en Bulacan, Bulacan, el 18 de Agosto próximo, y esta vez la dará el Ex-Venerable Hermano Jacinto Molina en su pesquería en dicho municipio, en la que se espera habrá una nutrida representación del bello sexo, pues, también habrá baile como la vez anterior, aparte de que según informes fidedignos, el Hermano Molina extenderá invitaciones a hermanos de otras Logias en Manila.

De la Logia Gonzaga No. 66

En la noche del día 4 de Junio, los miembros de esta Logia ayudados por otros hermanos de otras Logias, residentes en Tuguegarao, obsequiaron con una recepción seguido de baile, en el amplio salón del edificio del Gobierno Provincial de Cagayán, gracias a la cortesía y amabilidad del Gobernador Proceso E. Sebastian que cedió galantemente el local, al Hermano Gerónimo Paredes, recientemente asignado a este Distrito como Juez de Primera Instancia de Catastro y su distinguida Señora. A dicha reunión social, asistieron no solamente los diferentes elementos oficiales del Gobierno Insular, Provincial y Municipal de esta cabecera, sino también la crema de la sociedad local. La animación no decayó hasta el desfile que fué a muy avanzadas horas de la noche. Los huéspedes de honor salieron muy agradecidos y satisfechos, así cómo los numerosos invitados de ambos sexos.

El Hermano Lorenzo de León, Primer Vigilante de esta Logia, ha sido ascendido a Delegado Administrativo del Tesorero Provincial de Cagayán y por este motivo dió un *Jopiat Party* a sus compañeros de oficina.

"LOS ARQUITECTOS"

HISTORIA Y ESTUDIO DE LA MASONERÍA

Traducción de la célebre obra "The Builders," por Dr. Joseph Fort Newton

Uno de los mejores libros masónicos publicados en la época moderna es "The Builders," obra justamente célebre del Dr. José Fort Newton. Hasta muy recientemente tuvimos que lamentar el hecho de no existir una traducción castellana de dicho libro, pero hoy ya la tenemos, hecha por el Hmno. Salvador Valera Aparicio, el cual ha sabido hacer justicia a la obra de que se trata.

De la obra "The Builders" ya se han publicado más de cuarenta ediciones y la misma ya existe traducida en muchas diferentes lenguas. Su valor ha sido reconocido en esta Gran Jurisdicción desde los principios; hace dos décadas, la Logia Corregidor solía entregar un ejemplar de dicha obra a todo miembro suyo al ser exaltado al sublime grado de Maestro Masón.

La versión castellana de "The Builders" se titula "Los Arquitectos, Historia y Estudio de la Masonería" y lleva como pié de imprenta Barcelona, 1928. Es un tomo de 338 páginas, cuyas dimensiones son aproximadamente 13 por 20 centímetros. La letra es muy clara y la impresión excelente. Los ejemplares, primorosamente encuadernados en tela y oro, se venden en la oficina de esta revista, en la Gran Secretaría, al precio de ₱2.50. Los ejemplares en rústica se venden en ₱2.00. ₱.20 más si se envía por correo.

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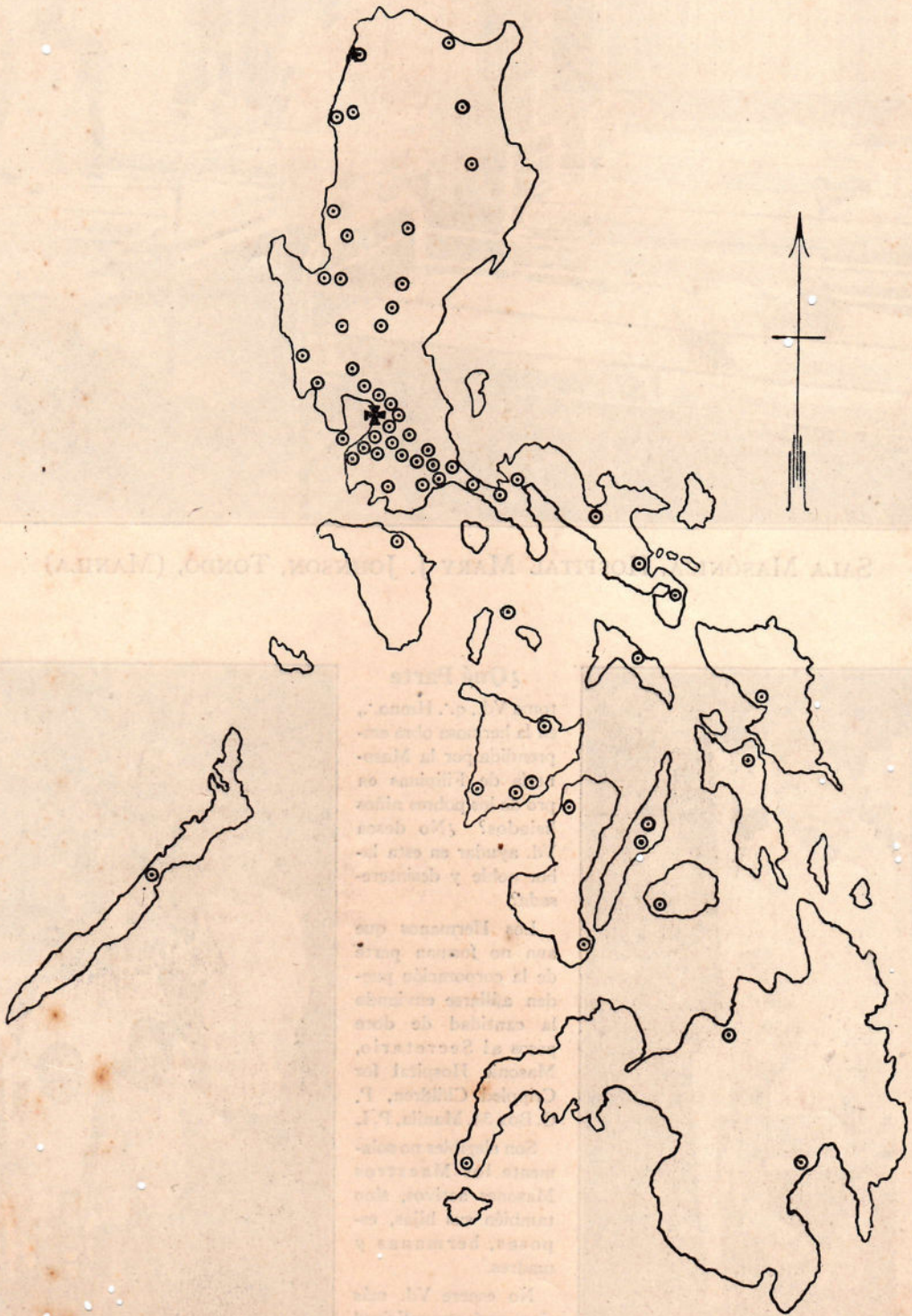
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