The Cable Tow

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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
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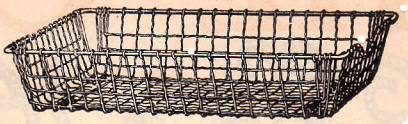
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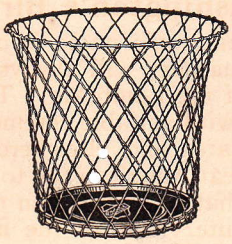
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THE CABLETOW

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.

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Vol. VII **FEBRUARY 1, 1930** **No. 9**

Editorial Section

Washington's Birthday

George Washington's name is one the association of which with Freemasonry will always be a source of pride to every wearer of the Lambskin. The anniversary of his birth is observed with suitable ceremonies in many Lodges in the United States and elsewhere in the world. The admirers of the great American are to be found everywhere. Even the people that he opposed on the field of battle paid him many a tribute. One of the finest is that of Lord Byron, who said of Washington:

Where may the wearied eye repose
When gazing on the Great;
Where neither guilty glory glows,
Nor despicable state?
Yes—one—the first—the last—the best—
The Cincinnatus of the West,
Whom envy dare not hate,
Bequeath the name of Washington,
To make men blush there was but one!

At Alexandria, Virginia, a memorial temple is being erected to the memory of Washington, the Mason, by the Masonic Fraternity which shall "express in durability and beauty the esteem of the Freemasons of the United States for him in whose memory it shall stand throughout the coming years." A temple of pink granite from the hills of New Hampshire that will rise to a height of 333 feet and will overlook a country eloquent with memories of Washington. Efforts are being made to complete the structure before the second centenary of Washington's birth, in 1932.

But the greatest, the most enduring monument to Washington is that which gratitude has erected to him in the hearts of his countrymen.

We Masons of the Philippine Islands should observe Washington's birthday much more than we are doing. Washington belongs to the world, to Masonry, not to America alone. His services to the cause of Liberty entitle him to the veneration and love of every lover of freedom, whether he be an American or a Filipino, a Mason or a non-Mason.—*L. F.*

Our Brother Benjamin Franklin

Brother Benjamin Franklin was initiated in St. John's Lodge in Philadelphia two hundred years ago. The exact date when he took the first step in Masonry is not of record; we only know that it was in the month of February of the year 1730. Franklin was then 24 years of age. Two years later, he was elected Junior Grand Warden, and two years after that, Grand Master of Masons of Pennsylvania. He was active masonically throughout life, in America as well as in England and France, and will ever be one of the most outstanding figures in the history of the world who have been members of our Fraternity.—*L. F.*

Is He Duly and Truly Prepared?

It is not sufficient that a candidate for admission to the mysteries of Freemasonry be a good man and true, coming under the tongue of good repute; but he must also be in a condition, financially and otherwise, to support the many duties and burdens which membership in the Masonic Order imposes upon a man. That Lodges are often careless in this respect and admit persons unable to do their duty as Masons once they are admitted, or apt to become burdens upon the Lodge and the Fraternity at large, is a well-known fact. A flagrant case of this kind was reported by the Secretary of the Board of Relief of Pasadena, California, as follows:

> I know of a Lodge which initiated a man with five children, who was receiving aid from the County Charities at the same time he was taking the degrees, and within a year the Lodge was called upon to care for his family.

The portals of our Institution must be carefully guarded, not only against the unworthy, but also against persons worthy in other respects but apt to develop into a liability rather than an asset to the Craft.—*L. F.*

A Rock in A Weary Land

Masonry is a place of peace and quiet to most of us. Within the precincts of the Lodge, the turmoil of everyday life, the wranglings of politics, the bitterness of religious controversies, come to us only as faint echoes from the outside world which can not disturb us in the calm and peaceful practice of the Royal Art and are incapable of shaking our love for and confidence in each other. A Masonic Lodge that is torn by strife and dissension has for the time being lost its Masonic character. The fire upon its altar is dead and must be kindled anew if the Lodge would live. But a Lodge in which the flame of Masonry burns bright and pure and in which the words that come from the East are not as a sounding brass or a tinkling cymbal, is a haven of refuge to the man weary of the storm and stress of life, of the pitiless, cold world outside, of the overwhelming materialism of our modern times. To preserve that peace and calm, religious and political discussions are barred from the floor of the Lodge and electioneering is prohibited. The sound of axe, hammer or tools of iron must not heard in our Temples. Thus regulated, the Lodge is indeed as a rock in a weary land.—*L. F.*

Opportunity

The man who sees his opportunity and does not allow it to slip by but makes full use of it is the man who succeeds. Many a man is so intent upon a course that he has mapped out for himself that he fails to see the opportunities for much better things that beckon to him from the right and left of the narrow path that he is determined to travel.

He only sees the aim that he has set for himself and often he fails to reach even that. Some time ago we read a story which illustrates this attitude of mind very well. An Irishman was out duck-hunting with a friend, and the latter noticed that though the Irishman brought his gun up several times, he did not fire. Finally he called out: "Pat, why didn't you shoot that time? You could not have missed getting some of them." Pat shook his head. "Begorra," he said, "ivery time I took aim at one of thim ducks anither wan would come right atween us."

In Masonry, we often miss our opportunities to improve ourselves, to help our Lodge and our Brethren, to add to the luster and glory of the Institution, to ward off approaching danger and evil. We allow our Brethren to slip from the path of righteousness where a simple hint, a word of advice from us might have prevented sin and sorrow. We permit young Masons to become indifferent when we could easily have fanned the enthusiasm that imbues the newly made Master Mason into a bright flame. We let members get behind with their dues until they drop out altogether. We stand by and see visiting Brethren sit alone or wander about on the floor of the Lodge like lost sheep. We hear of good openings and positions for others and do not crook a finger to inform Brethren to whom they would be a godsend.

The Mason worthy of the name is he who never ceases to keep his eyes open for opportunities to do good and further the cause of our Institution and of his Brethren in Masonry.—*L. F.*

Mourning in Portugal

From Lisbon comes the sad news of the death of Dr. Antonio José d'Almeida, Grand Master-elect of the Gran Oriente Lusitano Unido, ex-president of the Portuguese Republic, and renowned author, journalist, and orator. This illustrious Brother was unable to assume the office of Grand Master on account of the illness which carried him off. The notice of his death, which is dated November 4, 1929, does not state the date on which Bro. D'Almeida passed to the Celestial Grand Lodge.

We sympathize with our Brethren of the Gran Oriente Lusitano Unido in their bereavement and sorrow.—*L. F.*

Past Grand Masters Who Are Leaving

No less than four Past Grand Masters, to our knowledge, will be leaving us soon for a longer or shorter journey to foreign lands. Most Wor. Bro. Manuel L. Quezon intends to go to the United States as soon as his health will allow it, to aid in the efforts to secure independence for his country in which he has been taking such a prominent part in the past. Most Wor. Bro. Frederic H. Stevens is leaving on February 23rd, on the S. S. *Belgenland*, accompanied by Mrs. Stevens, for a visit to Europe and the United States. Most Wor. Bro. Joseph H. Schmidt will sail soon for the United States for a short business trip. And Most Wor. Bro. Seldon W. O'Brien is going to the homeland for a vacation and will join his family who have been there for some time now.

We wish all these Brethren *bon voyage*, a pleasant visit, success in their work, and a happy return to our shores.—*L. F.*

Most Wor. Bro. Seldon W. O'Brien

Most Wor. Bro. Seldon W. O'Brien has laid down the Grand Gavel after a year of active, efficient, and conscientious work. The keynote of his administration may be said to have been determination and fearlessness. Unhampered by that fear of criticism and loss of popularity, which are so liable to make an administration a virtual failure, he followed the dictates of his conscience and the suggestions of his keen, logical mind and performed, in some respects at least, the labor of a Hercules. The recommendations in his message are of the most constructive nature and show much study and care, representing, as they do, the best thought on the subject in America.

Most Wor. Bro. O'Brien's successor has reasons to be grateful to him for disposing during the year of so much disagreeable and hard work instead of merely "passing the buck."

The plaudits of his Brethren in Freemasonry, symbolized by the Past Grand Master's jewel bestowed upon him, will be Most Wor. Bro. O'Brien's reward for the splendid work done by him as Grand Master, second only to that most beautiful guerdon, the satisfaction of duty well performed.—*L. F.*

From One of Our Advertisers

The Botica Boie, one of our constant advertisers, has issued a "Centennial Memorial," an illustrated volume of over 100 pages, which is exceedingly interesting. It gives the history of the Botica Boie, now owned by the Philippine American Drug Company, from 1830 to 1930, and contains views, portraits and facsimiles of documents of importance and value for the history of the Islands. The text, in English and Spanish, portrays vividly the vicissitudes through which the successive owners and managers of the Botica Boie passed until that well-known establishment finally attained to its present state of prosperity. We wish the Botica Boie another century of success!

George Washington's Grand Master's Jewel

In a letter dated December 3, 1929, Bro. George Washington Vilain, of Manila Lodge No. 1, 1502 Walnut Hill Ave., Edgewater, Norfolk, Virginia, writes us that while he was visiting Owens Lodge No. 164, Most Wor. Bro. John T. Cochran, Grand Master of Masons of Virginia, after asking our Brother a good many questions about Masonry in the Philippines, showed him the Grand Master's Jewel which he was wearing. On the back of this jewel is the following inscription, which Bro. Vilain was allowed to copy:

> Original Jewel made in 1778 to be worn by GEORGE WASHINGTON as first Grand Master of Masons in Virginia. He declined the office being in Command of the Army. It was therefore first worn by GOV. JOHN BLAIR who was the first Grand Master.

Bro. Vilain, though he left the Islands over fifteen years ago, has never severed his connection with his Mother Lodge. He sends kind regards to all the Craft.

Boy Scouts Celebrate Twentieth Anniversary

Brother Lord Robert Baden-Powell, founder of the Boy Scouts, is deserving of the highest praise for starting a movement that is unique in the annals of the world's history. In the course of twenty years, the Boy Scouts have spread all over the world. They have put the phrase "Good Turn" into the English language with a specific and concrete meaning. They have developed and fostered a spirit of preparedness for the emergencies of life, of chivalry and helpfulness, that is truly admirable. The Scout Oath and the Code of Scout Laws have to many a youth been the basis for high ideals in life. The universality of the movement was vividly expressed by the World Scout Jamboree in England which was attended by some 60,000 boys from all parts of the world. To attend it, 1,300 American boys, the largest contingent of young boys which ever crossed the Atlantic, made the trip from the United States to England.

The Boy Scouts of America celebrate the twentieth anniversary of their incorporation during the days from February 7th to 13th of this year. More power to them!—*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 "Supremo 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."

VICENTE CARMONA, *Grand Master.*

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Vicente Carmona has appointed Wor. Bros. Paulino Perez (7), Burton F. Jinks (9), and Ambrosio Pablo (12), to act as Grand Lodge Committee for Visiting the Sick during the month of February, 1930.



Our Dead

He is gone, but in memory liveth,
He is dead, his example is here;
The sweetness and fragrance it giveth
Will linger for many a year.

—Anon.

Brother John William Vickers.
Late a member of Corregidor Lodge No. 3.
Died in Kennewick, Washington, December, 1929.

Brother Idefonso Bautista.
Member of Pilar Lodge No. 15.
Died on January 5, 1930.
Buried masonically at Imus, Cavite, January 12, 1930.

Brother John B. Weirich.
Member of Minerva Lodge No. 41.
Died January 2, 1930.
Buried in the Masonic Plot, Del Norte Cemetery.

Brother Carl Edmund Clark.
Member of Charleston Lodge No. 44.
Died at Agaña, Guam, M. I., April 26, 1929.

Brother Ciriaco Ramos.
Member of Mt. Mainam Lodge No. 49.
Died November 16, 1929.

Florentino Punsalan.
Member of Plaridel Lodge No. 74.
Died December 4, 1929.

Stated Meetings of Manila Lodges

February 1 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

February 3 (*First Monday*).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

February 4 (*First Tuesday*).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

February 5 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

February 6 (*First Thursday*).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius Mo. 93, Masonic Temple.

February 7 (*First Friday*).—St John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

February 8 (*Second Saturday*).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

February 10 (*Second Monday*).—Southern Cross No. 6, Masonic Temple.

February 11 (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.

February 12 (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.

February 13 (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

February 14 (*Second Friday*).—Dapitan No. 21, Plaridel Temple.

February 15 (*Third Saturday*).—Hagdang Bato No. 87, 527 Alvarado, Manila; High Twelve No. 82, Masonic Temple.

February 19 (*Third Wednesday*).—Sinukuan No. 16, Plaridel Temple.

February 20 (*Third Thursday*).—Solidaridad No. 23, Masonic Temple.

February 21 (*Third Friday*).—Modestia-Liwayway No. 81, Plaridel Temple.

March 1 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

March 3 (*First Monday*).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

March 4 (*First Tuesday*).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

March 5 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

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March 7 (*First Friday*).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

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 aud 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.)*

468.—Please tell me what is the purpose and use of the Master Mason's diplomas issued by our Grand Lodge? Should they be displayed in a public place, such as a store?

Answer.—Our Grand Lodge issues two kinds of Master Mason's diplomas or certificates, one is large and suitable for framing, and the other, known as "traveling certificate," is small. The principal purpose of these certificates is to serve as credentials when visiting other Lodges. At first, only the large diploma was issued in this Grand Jurisdiction and used by members traveling abroad where diplomas were required from visitors. Many of our traveling Brethren had an annotation of their visit made on the back of their diploma, as a remembrance. The large diploma being rather bulky and apt to tear in the folds, the traveling certificate was authorized, which has not the defects mentioned. An official receipt for dues is all that is required as credentials in many Grand Jurisdictions, but some also demand the production of a diploma. When framed, a Master Mason's diploma should only be placed where it cannot be construed as having been placed for the purpose of attracting business or patronage To display it in a store or restaurant is exceedingly poor taste and is liable to do the Mason so offending more harm than good.

469.—My Lodge postponed its installation of officers because there was not a Past Master present who might have acted as installing officer. Is it indispensable that the installing officer be a Past Master?

Answer.—The installing officer need not be a Past Master; all that is required is that he be a Master Mason

in good standing. It is customary, however, to select a Past Master for this important function.

470.—A member of my Lodge is threatening to join a secret order which is openly hostile to Masonry and to affiliate with which he must abjure Masonry. How can we prevent him?

Answer.—By whispering good counsel into his ear and convincing him of the folly of his proposed action. If that fails, let him go. Masonry will be well rid of him because he has never been a Mason at heart if he thus turns his back upon our Institution.

471.—The Boy Scouts are an organization my Lodge has always been in sympathy with. Some one has just proposed that we sponsor the local troop, of which many sons of Masons are members and which is doing fine work in the line of character-building. Is there any precedent for this?

Answer.—In many parts of the world, Masonic Lodges and Bodies have taken an active interests in the Boy Scouts and have sponsored troops. In Chile, for instance, nearly every Lodge has taken one or more troops of Boy Scouts and even "Girl Guides" under its protection. In the Philippine Islands, several Lodges have sponsored troops of Boy Scouts, among them being Lincoln Lodge No. 34, of Olongapo, and Bagong-Ilaw Lodge No. 79, of Noveleta.

472.—A man who holds what is termed a *plancha de quite* or demit issued to him by a Lodge under the jurisdiction of the *Gran Logia Española* contemplates affiliating with my Lodge and taking the degrees of Fellow Craft and Master Mason, he being only an Entered Apprentice. Is the Grand Lodge mentioned regular? Must we obtain the consent of the Lodge which issued the dimit, such consent being required by paragraph 168 of our Constitution? And what about the fees for the 2nd and 3rd degrees?

Answer.—Replying to your three questions in the same order: 1. The Gran Logia Española, of Barcelona, Spain, is regular and recognized as such by our Grand Lodge. 2. The Grand Lodge of California, on whose constitution ours is based, ruled in 1900 that "a dimit legally issued to an Entered Apprentice or Fellow Craft by a Lodge under a jurisdiction recognized as legitimate, may be accepted as the official consent of the Lodge issuing it." 3. You must charge for each of these degrees the fees prescribed by the By-Laws of your Lodge.

473.—What are the Symbolic, Capitular, and Cryptic degrees and what bodies confer these degrees? What are the Commandery degrees? I have never seen these things explained in the Cabletow and am sure a few notes on them would be welcome to many of the readers of our official review.

Answer.—We have always endeavored to confine our text to Symbolic or Blue Masonry, which is practised by the Grand Lodge of which the Cabletow is the official organ. To give our readers a general idea of the so-called "Higher Degrees," we publish hereunder a brief statement of American Freemasonry which we found in the Proceedings of the Grand Lodge of California and which answers the above question. It reads as follows:

The systems of Freemasonry practiced in the United States are generally known as the *York Rite* and the *Scottish Rite.* Properly speaking, they should be termed the American Rite and the Scottish Rite, for the one commonly called York is peculiar in its organized proceedings only to the United States.

The American Rite embraces the *Symbolic*, the *Capitular*, the *Cryptic* and the *Templar* degrees.

The Symbolic degrees are conferred in a *lodge* and are the Entered Apprentice, the Fellow Craft and the Master Mason. They are called Symbolic because their prominent mode of instruction is by symbols.

The Capitular degrees are conferred in a *Chapter* and are the Mark Master, the Past Master, the Most Excellent Master and the Royal Arch. The supplemental and honorary degrees of High Priesthood is conferred in a *Council* of High Priests upon those who have been regularly elected to preside over a Chapter of Royal Arch Masons. They are called Capitular because they are conferred in a Chapter, the word "Capitular" meaning "done in a Chapter."

The Cryptic degrees are conferred in a *Council.* They are the Royal Master, the Select Master and the Super-Excellent Master. They are called Cryptic because the word "crypt" means a secret vault or underground passage.

The Templar degrees are conferred in a *Commandery* and are the Red Cross, the Temple and the Malta. The name Knight Templar comes from the efforts of the Christian Knights to take the temple at Jerusalem from the Mohammedans.

The Scottish Rite embraces the degrees from the 4th to the 33rd, inclusive. In the Southern Jurisdiction of the United States (which includes all territory south of the Ohio River and west of the Mississippi River) the organization of the different bodies, and the degrees conferred by them are: *Lodge of Perfection*, 4° to 14°, inclusive; *Chapter Rose Croix*, 15° to 18°; *Council of Kadosh*, 19° to 30°; *Consistory*, 31° to 32°; *Supreme Council*, 33°.

In the Northern Jurisdiction (which includes all States north of the Ohio River and east of the Mississippi River); the degrees conferred are: *Lodge of Perfection*, 4° to 14°, inclusive; *Council Princes of Jerusalem*, 15° and 16°; *Chapter Rose Croix*, 17° and 18°; *Consistory*, 19° to 32° *Supreme Council*, 33°.

Masonic Fiction

SERGEANTS THREE

Masonic Story by Leo Fischer

(*Continuation*)

"There he is," he whispered, pointing to the crown of one of the gigantic trees by the side of the trail. "I knew he would be in his nest near the spring at this time of the day. Look up there, master; that is his shelter and he is in it now. He was peeping down at us when I looked up first."

Jasper and Dean looked eagerly in the direction of the pointing finger.

"That clump of something up in that narra tree is his lair?" Jasper asked. "And you actually saw him?"

"I did, master."

Jasper looked intently at the spot. Then, through his cupped hands, he shouted, at the top of his voice: "Frank, listen: this is Rupert and Dan. We have come to take you home. Come down, old fellow. Don't you know us?"

Through his field glasses, Dean saw something stir in the clump of leaves and branches. For a moment he thought he saw a hand part the leaves and a bushy head appear in the opening. But it was withdrawn immediately.

Again Jasper shouted, and again there was no answer. Then Jasper called out: "Dan, you are the rope expert and I am the better climber. Throw your lariat around that broken limb up there if you can, and I'll climb up. He may listen to me when he sees me. If we send up a Filipino, he will probably throw him down where he came from."

After some argument, Dan agreed. He soon had the rope where he wanted it, and with the aid of the lariat and a liana, Jasper started to ascend the smooth bole of the narra tree, the branches of which began about forty feet from the ground. Anxiously, Dan followed the progress of his friend. Suddenly there was a shout from the Filipinos.

"Señor! The *Tawong Gubat!* There he goes! There!"

Dean looked up.

From one of the lianas which ran like festoons from one tree to another, fifty or sixty feet above the ground, a strange, shaggy creature hung suspended by the arms. Using his arms and occasionally his legs, he moved rapidly towards the next tree, then Jasper saw him make a flying leap from one limb to another below, and a second later the green undergrowth had swallowed the creature.

Quickly, Jasper and the three Filipinos ran in the direction in which the *Tawong Gubat* had gone; but no trace of the fugitive was visible. Ticling shrugged his shoulders. "Gone," he said.

"Gone!" gasped Jasper, when he joined them a few minutes later. The heat was intense in the steaming forest. Jasper reached around to the back of his neck and brushed

off a land-leech. The disgusting creature was full of blood.

"Let us get away from here," he said. "The bushes are full of leeches. Ticling, try to pick up the trail; we shall wait for you at the place where we started. That is the direction in which the *Tawong Gubat* has disappeared."

Half an hour later, Ticling rejoined the Americans. He had found tracks, he said, but the *Tawong Gubat* had taken to the trees again. Jasper looked downcast.

"I don't think we shall ever catch him," he said, "I feel like chucking the whole thing and going down to Toribio's. I am aching to get my hands around his d—d throat!"

Dean shook his head. "That is stuff and nonsense, Rupert," he said. "Toribio will keep. We came up here to get Frank and we won't go back without him. Let us go up to the place where the men are waiting and have something to eat. There may be some new development in the afternoon, and we have all day to-morrow and the day after that, and the whole week, if necessary."

Jasper looked ashamed. "You are right, Dan," he admitted. "You are always right, old horse!"

A few minutes later, Marco came up the trail.

"I have heard the news," he said. "My advice is to have lunch and a rest. Your man Ticling is the best tracker; let him see in the meantime whether he can find new tracks."

The three friends gathered at the shelter put up for them, where a good lunch had been ready for them since noon. But they ate sparingly and the conversation lagged. They were smoking in silence when Ticling appeared at the edge of the small clearing.

The hunter reported that he had found new tracks and that the *Tawong Gubat* had probably remained in the vicinity. His intention was evidently to stay close to his old lair. Moreover, he would in all probability approach the camp that night in order to steal food. Why not go to the hut under the rubber tree now, so as to be comfortably installed when it became dark?

"I am sure he is watching us now," concluded Ticling, "and we might just as well go to the hut without delay."

Reluctantly, the two Americans and Marco walked up the trail towards the prospector's hut. The scouts they had sent out returned one by one, but none had seen the *Tawong Gubat*. The beaters had gathered about a big fire near the shack that was to house them for the night. After the fire had been reduced to a bed of glowing coals, a young pig, with a bamboo pole run through it lengthwise, was put to roast over them. Other culinary preparations were in progress while the beaters, squatting on the ground and smoking their *cigarrillos*, were patiently waiting for the call for chow.

Again the three Masons were sitting in silence, smoking and pondering over the events of the day.

Suddenly Dean turned to Jasper. "By the way, Rupert; have you brought that violin of yours as I asked you to do?"

"I have," replied Jasper, "but I tell you, Dan, I don't feel like playing. That was a queer idea of yours to make me take my violin on such an expedition."

"I had my reason," said Dean. "Do you remember how Frank would drop everything he was doing when you began playing that violin of yours in the quarters, and how he sat there, listening with rapt attention? I was thinking of the influence that music has always had on the insane, and if you play some of Frank's favorites now and he is in the neighborhood, it may attract him."

Jasper jumped up. "You are right, Dan," he said. Taking his violin box from one of the rude shelves in the hut, he opened it, then seizing the violin and the bow, he stepped outside. For a moment he stood in the waning light, looking out over the silent forest, then he set the violin under his chin and began to play "Annie Laurie". Clear and beautiful, the tones rang out through the still air.

Spell-bound, Dean and Marco were listening to Jasper's playing. The planter seemed inspired. When he had finished "Annie Laurie", he played another of Frank Lafitte's favorites. He felt that his music was drawing the madman nearer and nearer. He had just begun to play "Ben Bolt" when, suddenly, the silence that brooded over the forest was broken by a terrible scream, the cry of a human being in fear of death. It came from the bushes a short distance behind the hut.

Marco was the first to act. Seizing a bolo that lay handy, he rushed towards the place, guided by a second and third cry. It was not yet completely dark, and upon emerging from the bushes into a little clearing, Marco saw before him the shaggy body of the *Tawong Gubat*, caught in the coils of a huge python.

The Filipino knew that in order to crush its prey, the python always wraps its tail around some object so as to give its body leverage, and that to save an imprisoned companion, the native hunter always directs the first blow of his bolo against the tail of the python. With a swift downward stroke, Marco severed the tail of the monster from the rest of the body, and Ticling, who had also appeared on the scene with his trusty bolo, despatched the serpent with a few well-aimed blows.

Breathlessly, the three Masons bent over the being they had withdrawn from the coils of the python. Rendered almost unrecognizable by the growth of hair that covered most of his body, the scars which marred it, and the caked mud and plant juices which had probably served him as a protection against mosquitoes, leeches, and insects of all kinds, Lafitte looked scarcely like a human being.

Dean, Jasper, and Marco carried the body to the hut, where Dean examined it carefully. Jasper followed every expression of the doctor's face, every movement of his hands. By the light of the lantern he could plainly see that life was not extinct; but that Frank Lafitte was evidently in a desperate plight.

At last Dean spoke. "There is little hope for our friend," he said, "both arms and several ribs are broken and there are internal injuries; moreover, the python must have struck him a terrible blow on the head. While he is unconscious, let us wash him and make him look more like a human being."

With soap and water, scissors, and a razor, Dean and Jasper worked on the body. Two hours later Ticling, peeping into the hut, saw by the light of the lantern the two *Americanos* bending over the body of another *Americano*. The *Tawong Gubat* had disappeared!

At midnight, the injured man stirred. "Water," he moaned.

Gently, Jasper lifted Lafitte's head, while Dean set a canteen to his mouth. Lafitte drank, then he looked steadily into Dean's face, with eyes wide open. A ghost of a smile hovered over his pale features. "Dean, is that you?" he muttered, drowsily. "Thanks, old man." Then his eyes closed.

Jasper was besides himself with joy.

"He recognized you, Dan," he exclaimed.

Dean, after making the patient comfortable, turned to Jasper. "You had better get some sleep, Rupert," he said. "Our friend won't give us much trouble now; but as I said, I have little hope for his recovery. He is too badly mauled. That blow the python hit him probably put things right in his head. I have an idea that Frank's insanity was due to a blow on the head he got from that fiend Toribio, and the second blow must have undone the harm done by the first."

Dean stayed up with the sick man most of the night. Early the next morning, Marco set his men to work preparing a stretcher for Lafitte, in accordance with Dean's instructions.

"He cannot be moved now," Dean said, "and the stretcher will probably be used to convey his dead body to Mulawin; but we must not abandon hope altogether."

At daylight, Jasper sent a messenger to his wife, informing her briefly of what had happened and asking her to send additional supplies. Marco mounted his pony and rode to the Navarro *hacienda* to inform Brigida of the desperate condition of Lafitte.

Late in the afternoon Dean was sitting in the hut by the side of his patient. Lafitte's mind had been wandering; but now he had calmed down. At last he opened his eyes:

"Dan," he muttered, "tell me, what has become of Brigida?"

"She is well, Frank," answered Dan. "We have informed her of your accident." His experienced eye told him that the end was near.

Lafitte turned his head towards the door of the hut. There was a strange light in his eyes. "She is coming," he said, "thank God!"

Looking up, the doctor saw Brigida dismount from her pony in front of the hut. As she entered, Dean thought he had never seen her so beautiful. To the dying man she must have seemed like an apparition.

The Filipina silently knelt down beside the cot of the dying man and kissed him. The trembling hand of her lover caressed her hair and her face.

"I am going, *alma mía*," he whispered, "but I don't care; I have seen you once more, and Dan and Rupert. . ." His voice became indistinct, then his head sank to one side.

The young woman rose to her feet. She knew the signs of death. Rushing through the doorway of the cabin, she stood for a moment in front of it, tearing her hair, then shriek after shriek rent the air.

At the nipa hut, the *cargadores* crossed themselves. "*Patay na*" (he is dead), they muttered. Dean stepped outside and put his arm around the young woman.

"Enough, dear," he said, soothingly. "Frank would not want you to carry on that way. Go inside and pray; I am sure that is what he would have wanted you to do."

Brigida looked up at him. "You are a good man, Dan," she said, earnestly, taking the doctor's hand and kissing it, "and I shall do what you say. I have been trying to be a good Christian, but I am going to commit one sin, only one, because I loved Frank; then I, too, shall die." And she stepped inside the hut and knelt beside the dead man.

* * * * * * * * * * *

Early the next morning, Doña Brigida mounted her pony and rode down the moutain trail towards the Navarro plantation. An hour after her arrival there, Toribio Navarro was seen to leave his home on horseback, armed with his shotgun and with provisions for several days in his saddle-bags. There had been a dreadful scene between husband and wife, and the servants crossed themselves when they spoke of the frightful curses that the young woman had uttered against her lord and master.

At the funeral of Frank Lafitte, in the afternoon of the following day, Doña Brigida appeared dressed in deep mourning, as if she were the widow of the dead man. Padre Pedro, while he was unable to give the dead man a funeral with the rites of his Church, as he would have loved to do, did what he could. Lafitte had been known for his charity and his respect for religion and the natives refused to believe that he was not a *cristiano*.

After the body had been lowered into the grave and the funeral cortége had scattered, Jasper drew Ticling aside.

"Have you found out where he is?" he asked.

Ticling looked cautiously about him. When he was sure he would not be overheard, he whispered:

"He has been seen on the slope of Mount Samat, near the big landslide. He is scared to death and must be planning to hide until this thing has blown over. But he is a *Chino*; he knows nothing about life in the woods, and it will be easy to find him."

"Find him and take me to him," said Jasper. His eyes were flashing.

The Filipino did not answer for a moment or two, then he looked Jasper in the face.

"Master, you must not kill him," he whispered. "If you do, they will take you to court and the judge will send you to Bilibid. Let me do it for you, my master, and no one will know who killed him."

Jasper grasped the faithful fellow by the shoulder. "Get that out of your head, Ticling," he said. "I am going to punish that dog myself for what he has made my friend suffer. Damn the consequences! Put me on his trail and let me act. And keep your mouth shut whatever happens; I don't want you to get into trouble over this, *sabe?*"

Ticling looked approvingly at the *Americano*. He had never admired him more than at that moment.

"Very well, master" he answered. "When shall we start?"

"Early to-morrow morning. To-morrow is Sunday. My guests will be entertained all day by the *padre* and the *presidente*, and I have told everybody that I have to go to the lumber mill and shall be gone all day."

* * * * * * * * * * *

Rupert Jasper, erstwhile lieutenant in the imperial and royal Austrian army and sergeant in the U. S. Army, was crouching behind a bush, with his Krag carbine in the hollow of his left arm. He was waiting for Ticling to return and report the exact location of the camp of his enemy, and then he would make Toribio pay with his life for the fiendish tortures he had inflicted upon his friend.

Impatiently, Jasper peered through the bushes. The thin column of smoke that had betrayed Toribio's camp from a distance had disappeared long ago, but Ticling, who had a wonderful sense of direction, knew just where to go and had been sent ahead by Jasper as a scout.

At last Ticling reappeared, without a sound.

"Have you found him?" asked Jasper, eagerly.

"Yes, I have;" replied the Filipino, "but I found him dead."

"What? Dead?" exclaimed Jasper, furiously. "D—n you, Ticling, I told you not to meddle with my affairs. I—"

"No, master," protested the hunter. "He had been dead about half an hour when I found him. He is blue in the face, and his features are all twisted and his body is doubled up. He must have suffered the tortures of the damned. I am sure his wife did something with the provisions that he took along. You know, she is a descendant of *Bombays*, and they have poisons no one knows but they."

Jasper reflected a moment or two, then he said: "All right, Ticling, let us get back to where our ponies are and make tracks for that lumber mill. And, mind you, not a word about this to anybody."

Ticling nodded, and master and man went down the hillside to where they had left their horses.

As Jasper put the carbine in the boot, he frowned. He had expected to replace it with a foul barrel.

"It is better so," he muttered. "An honest bullet was too good for him. He died like the cur he was, poisoned by the woman whose life and happiness he had wrecked. But how every vestige of religion and the teachings of the Great Order are swept from a person's mind when primitive feelings andd passions run high! I am half glad that my hands are clean and half sorry that they are!"

Vaulting into the saddle, Jasper turned his horse's head in the direction of the trail that led to the sawmill.

THE END

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Pieces of Architecture

Charity

Lecture by Wor. Bro. Adolph A. Williamson, Cebu, P. I.

The subject of my talk this evening is that particular subject which—I believe—impresses itself upon the minds of Masons more strongly than any other as the favorite theme of Masonry. I need not recapitulate to you the emphasis laid upon Charity in the first great division of our work, wherein Charity is stressed as the most important round of that theological ladder which Jacob in his vision saw reaching from earth to heaven. Nor need I recall to your minds that duty laid upon us as indispensable, of flying to the relief of a worthy distressed Brother, his widow and orphans, for no Master Mason's Lodge is ever opened in this place without your hearing the admonition. Nor need I point out that, of the Scriptural selections Masonry makes use of in its ritual, one of the chief deals solely with Charity. I say I need not recall these to your minds, for they are familiar to you all; and not only these but many other instances will at once occur to you when the subject of my discourse is mentioned.

The lesson of Charity has been well taught and equally well received; for no Lodge is considered established until it has begun to participate actively in some form of charitable work. It is a common and a just ambition of every Lodge to maintain some charitable work peculiarly its own. And it is a fact worthy of remark that, although this moral obligation is laid on all Lodges and is conscientiously met by each and every one, no extra assessment can be levied for charitable purposes upon any Mason by any Lodge; for these are recognized as a proper charge upon its capital and ordinary revenue which (in the case of a distressed member) must be met though the whole be required to do it.

That this emphasis upon Charity is not lost upon the Craft is witnessed by its many charitable works. Our own Lodge has not neglected Charity. Its members subscribe to various forms of charitable work as a body: I may mention the assistance it has given to the local puericulture clinic; the Masonic Home and Dormitory Fund; and some have subscribed of their own free will and accord to the Masonic Hospital for Crippled Children at Manila, the "Temple of Babies' Smiles." This in addition to their private charitable gifts as individuals.

Now, I hope I shall say nothing that might be construed as being censorious of this kind of Charity. I believe in it; it is not only a fine thing, it is a necessary thing. But I would confess that I sometimes have a feeling that the thing can be overdone and has a tendency to run away with us. We ought to be discriminating in our Charity. When we dip into our Charity Fund for the benefit of some individual, we ought to expect—and should endeavor to collect—a return of at least fifty per cent. There are too many cases that are the result of indolence and carelessness rather than of a turn of chance which is misfortune. The Bolshevics of Russia have put into practice the old law, He who does not work shall not eat. I would hardly follow the methods of the Bolshevics, but there is a good deal of common sense and justice in it. There are many down-and-outers who are down and out just because they are too lazy to get up and get. They ought to be allowed to eat husks till they tire of them and begin to cultivate a little ambition. When we extend our Charity to our distressed brethren we want to make sure that they are worthy distressed before we open our purse-strings too wide; and except in very special cases we ought to extend aid merely as a loan. If there is no return of money we may be sure that we have made a mistake. (Of course, we cannot go so far as that in practice; but we should always remember that every bee-hive has its drones, and we should make the aim of our pragmatic Charity the assistance of workers rather than the support of drones.)

It would be interesting to keep a Charity Ledger, to know what loans of this nature were actually repaid, how the funds set aside for the purpose maintained themselves, and how the same money was used over and over again; went out to one man, came back, went out again to another, was returned, and so on. A fund used like that would be ennobled by its use; the gold would shine with the good deeds it had done.

It is easy to grow enthusiastic over the Charity of deeds; but it seems to me that the Charity in which Masonry wishes us to abound is of another kind, one with a longer radius that encloses the other within its circle. It is that kind of Charity which the Psalmist had in mind when he said:

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

"*Though I bestow all my goods to feed the poor... and have not charity...*"!

Charity, then, contrary to our usual belief, does not consist in the mere giving of alms to the poor, *or* to the needy, *or* to the distressed, *or* even to the worthy distressed. Charity—true Masonic Charity—is a state of mind. Or, rather, it is a welling up of the heart consequent upon the intellectual perception, or the dim realization, that everything that lives and breathes and has its being is but a part of the universal whole and is, therefore, my brother. If it has not that intellectual perception, or that dim realization, as its basis, then it is not Charity in the Masonic sense; and though I give all my goods to feed the poor and have not that kind of Charity, I am nothing. But if I have that intellectual perception, or even that dim realization, of the universal relationship, then I am linked to all men by an indissoluble chain of sincere affection. From this greater Charity flows the other as effect flows from cause. But only the first is worthy of that eulogy the Psalmist bestows upon it.

* * *

The great missionary-explorer, Livingstone, died in the belief that Africa had no Stone Age. We now know that it had. Over Africa, as over Europe and Asia and America, passed great migratory waves of peoples. They seem to have come down into Africa from the north; the place of their origin is still a place of darkness. We know that the Bushmen, perhaps the lowest form of humanity extant, once peopled Africa; a human form so low in the scale as not to have full power of speech, for some of the necessary throat muscles are lacking; their teeth do not decay and drop out but wear down like the horse's; they are the only remaining examples of steatopygia, storing reserves of fat in the buttocks as the camel stores similar reserves in the hump; and they retained the power of changing the color of the skin. The Bushmen were driven southward to the fringes of the continent by the invading Hottentots; and the Hottentot made the same retreat before the Bantu tribes that people the greater part of Africa today. But even before the Bushmen, Africa was peopled by an unknown race, traces of whom, in stone structures and ancient mine workings, remain. These peoples lived in the Stone Age of Africa. Among the implements made use of by them are certain stones, usually about the size of a baseball, having a hole drilled through the center. Through this hole a hardwood stick was thrust, and the stick, thus weighted, was used for digging. Now the strange thing to us about these digging-stones is that the same sort of digging-stone has been found in Europe, particularly Scotland; and, when placed side by side, there is hardly any perceptible difference between those found in Scotland and those which come from Africa.

The discovery of the papyri in the Fayum of Egypt has done more than anything else to bring back to us the

daily life of the ordinary people of those times, about the beginning of the Christian Era. From them we learn, not only that the Greek used in the New Testament was the common language of the early Christian Era and needs no theological interpretation, but also that many of the problems of our daily life were common problems then. We find letters dealing with financial matters, household and farm accounts; business transactions; taxes; marriage and divorce; love, hope, fear and faith. "Among these scraps of ancient papers picked up miscellaneously from many collections are monthly meat bills; wedding invitations; a marriage contract (A.D. 200), in which 'a white striped frock' and 'a white veil with purple border' and several pieces of jewelry are mentioned as part of the dowry; the watchman's contract, pledging himself to be honest and not let thieves enter the storeroom; a farce and mime from the second century, full of coarse wit, with the musical and stage directions in shorthand; a second century almanac, containing directions too gross to be quoted; a poll-tax register from the first century; a legal accusation against a husband affirming that he had 'applied fire to his foster daughters, having stripped them quite naked'; salutations in a private letter to Theonis' children, 'whom the evil eye shall not harm'; lease of a dining-room (A. D. 173), with explicit contract that the key must be given back and the room left 'free from dirt and filth';" etc. (Cobern's THE NEW ARCHEOLOGICAL DISCOVERIES, Funk & Wagnalls Co., page 644). In the record of transactions for the sale of a house to which two women were parties, "it is interesting to note that neither woman was able to write so that their sons signed the document instead; while in two contracts there is striking evidence that apartment houses and the corporate ownership of buildings were not unknown in the apostolic era." (Ibid., page 82.) Many of these old letters could, except as to style, have been written today.

The men of the Stone Age of Africa and those of the Stone Age of Scotland had this in common, that both were savages.

The people who covered with writing the papyri of the Fayum had this in common with us, that they—too—were civilized.

The concept of history I would here present for your consideration is this: that the men of every nation and the men of every Age form a unit. By the chains of circumstance they are inseparably bound together. The characteristics which divide them into nations yet which bind them together as representatives of an epoch are the characteristics of thousands and of millions; the soul of a race, the physiognomy of an Age, is single. And this despite an infinite number of variations.

Therefore, he who regards himself as separate from his compatriots, he who is not his brother's keeper but is a prey to envy, hatred, and malice, and rejoices in the misfortunes and unhappiness of others, is but a stumbling-block in his own path and worketh evil to his own confounding. But he who senses—even if he sees not clearly—the historic truth of unity, is not lacking in pity and help for those below him. For he knows that all must rise together. Nor is he touched with envy for those above him. For he understands the implications of the proverb, that the Rose, in adorning herself, adorns also the Garden.

* * *

From one point of view, Masonry has a materialistic, economic lesson. Worldly wealth is essential; we cannot do without it; and the history of society in all Ages teaches us that it is the duty of every man to emancipate himself and his dependents from economic slavery. And truly, if by material Charity we can reawaken in a man's heart that sturdy self-reliance and that virtuous self-esteem which enable him—as our English brethren phrase it—to receive his wages "without scruple and without diffidence," we shall have done a noble thing. But the economic lesson is secondary in life; for first is born the spirit that, without escape and whether it will or not, must travel upon the same level of time with us all. (And, by the same tokens, we also must travel with it.) Whence it came we know not; but in the mineral constituents of our bodies, in our plant-like organs that are single and asymmetrical, in the animalistic resolved dualities of design which compose so much of the ordered harmony of our physical form, we believe we have an indication which links us with the Great Spirit that breathed on the face of the waters. Man has ever delighted to speculate on the problems of his origins, his nature, and his destiny. The doctrine—or even theory—of evolution is ancient, known even to Moses, from whom so little truth was hid. By the number three, man symbolizes the threefold nature of his being: spirit, mind, and body. In the number five he sees not only the count of his digital extremities but also of those senses through which he takes cognizance of the world outside himself. In the number seven he sees the limits of his physical development, for the possession of seven cervical vertebrae is the hall-mark of the mammalian order to which man belongs, so universal in its application that there are but three known exceptions to the rule which gives the giraffe and the pig the same number of bones in the neck.

Yet with all our experience, with all our speculative faculties, we cannot tell where we are going. All we know is that the same end to physical life awaits us all. But we believe—and we have reason for our belief—that there is a life beyond the grave for which this life is a preparation. That is our hope and our faith. Misfortune and unhappiness trouble the mind and cause loss of faith and hope. To restore that peace of mind which faith and hope bring is the great end we have in view; and on this basis we form our friendships and establish our connections. And this is the object of all pragmatic Charity.

Its fruits are that virtue which is "the perpetual substitution of being for seeming," and that deathless valor which holds a man steady amid a falling world, like those Roman sentries at Pompeii whose charred remains were found at their appointed stations. Its *objective* is the generalization of those same individual qualities of virtue and valor which—many believe—have raised man from the dust and lifted him by slow degrees from Age to Age. As all must rise or fall together, so doth it behoove us to have in our hearts Charity towards all mankind. For verily, though we bestow all our goods to feed the poor, and though we give our bodies to be burned, and have not that kind of Charity, then—so far as mankind is concerned—we are nothing.

Beggars By The Parian Gate

Lean beggars by the Parian gate,
Your reached-out hands, emaciate,
Knotted and foul with grime and dust,
Impel to loathing and disgust;
Revolt my flesh—till I divine
They may be thus for me and mine.

Blind beggars by the Parian gate,
My seeing eyes abominate
The sightless sockets you upturn—
Till I, in their red depths, discern—
I know not by what occult sign—
Were they not thus, mine were not mine.

Weird beggars by the Parian gate,
Your questing cries, importunate,
My vagrant coins will serve to still—
No coin can hush, nor deed, nor will,
That mystic sense no thoughts define,
That you are thus for me and mine.

—*Bro. J. F. Loomer, P. M.,*
St. John's Lodge No. 9.

The Grand Lodge Communication

The Grand Lodge of F. & A. M. of the Philippine Islands held its 13th Annual Communication on January 28th and 29th and installed its officers for 1930 on January 30th.

Grand Lodge was opened by M. W. Bro. Seldon W. O'Brien on Tuesday, January 28th, at 4 p. m. The report of the Committee on Credentials showed the best initial attendance for many years, 343, against 240 in 1929. After the introduction of the Past Grand Masters, presentation of the Grand Representatives, and corporation meeting, Most Wor. Bro. O'Brien read his Annual Message, a business-like document. The record of the year as given by M. W. Bro. O'Brien, is one of much good, hard work, performed in a most efficient and conscientious manner. The recommendations, especially those concerning Grand Lodge charity, Lodge administration, life membership, and temples for provincial Lodges, show much study and thought. The message was applauded enthusiastically.

M. W. Bro. Newton C. Comfort, the veteran Grand Secretary, read both the Grand Treasurer's report and his own. A recess was then declared from 5.45 p. m. to 8 p. m.

The first part of the evening session on the 28th was devoted to the exemplification of the third degree by a picked team, the work of which was much applauded. Lack of time prevents our giving a proper account in this number. The degree work was followed by the Grand Oration, delivered by the Grand Orator, M. W. Bro. Rafael Palma, in the English language. It was a master-piece, as was to be expected, and received much applause. The session was suspended at 10:15 p. m.

At 4 p. m. on the 29th, labor was resumed. The routine business of the Grand Lodge was disposed of with a rapidity, smoothness, and relative unanimity unsurpassed by any previous communication that we remember. We shall only mention the most important business transacted on the 28th: A resolution was passed empowering the Grand Master to approve the petition of any Lodge that it be authorized to declare a vacation period not exceeding three consecutive months. The "attendance amendment" compelling members to attend Lodge by imposing the penalty of suspension for unexcused attendance of stated meetings for twelve consecutive months was repealed and par. 172 of the Grand Lodge Constitution restored as it was before the amendment. The life membership provision (par. 183) of the Constitution was amended as recommended by M. W. Bro. O'Brien in his Message. Edict No. 14 and all the dispensations issued by the Grand Master were approved. The reports of the Standing and Special Committees were received and approved. The recommendations of the Grand Master on Grand Lodge charity, Library, Temple loans, and Masonic education were approved. The salaries of the Grand Secretary and Assistant Grand Secretary were increased. The constitutional amendments will be inserted in the March issue of the CARLETON.

The election of officers was held in the evening of the 29th. It was a long drawn-out affair. The maximum number of votes cast was 340. Deputy Grand Master Antonio Gonzalez was elected Grand Master twice but declined the office both times. It was 1 o'clock when all the officers were elected.

The installation of the officers elect and appointed took place at the Masonic Temple on the Escolta at 8:30 p. m. on Thursday, January 30th. The ceremonies were witnessed by a large number of Brethren. Most Wor. Bro. Quintín Paredes installed and Most Wor. Bro. Francisco Delgado assisted him as Master of Ceremonies. Most Wor. Bro. Rafael Palma made the presentation of the Past Grand Master's jewel to Most Wor. Bro. Seldon W. O'Brien, the retiring Grand Master, who responded with words of appreciation to Bro. Palma's remarks. Addresses were also made by Most Wor. Bros. Teodoro M. Kalaw, Francisco Delgado, and Joseph H. Schmidt, and by the newly installed Grand Master, Most Wor. Bro. Vicente Carmona.

The new Grand Master, Most Wor. Bro. Vicente Carmona, is well known to the Brethren, having served the Grand Lodge for many years as Grand Treasurer. He is a member of Rizal Lodge No. 22 and is Under-Secretary of Finance of the Government of the Philippine Islands.

A tableau of the new Grand Officers follows:

GRAND LODGE OFFICERS FOR 1930

VICENTE CARMONA (22)	*Grand Master*
William W. Larkin (6)	*Deputy Grand Master*
Isidro Paredes (26)	*Senior Grand Warden*
Stanton Youngberg, Jr. (9)	*Junior Grand Warden*
E. del Rosario Tan Kiang (27)	*Grand Treasurer*
NEWTON C. COMFORT (3)	*Grand Secretary*
Manuel Camus (8)	*Senior Grand Lecturer*
Harvey A. Bordner (3)	*Junior Grand Lecturer*
Lawrence Benton (1)	*Grand Chaplain*
Rafael Palma (16)	*Grand Orator*
Ramón Mendoza (57)	*Assistant Grand Secretary*
Joaquín García (12)	*Grand Marshal*
Chas. S. Salmon (9)	*Grand Standard Bearer*
Nicolás Buendía (46)	*Grand Sword Bearer*
Irineo Vega (59)	*Grand Bible Bearer*
Henry D. Riley (2)	*Senior Grand Deacon*
Marciano Guevarra (22)	*Junior Grand Deacon*
Anthony Simkus (80)	*Senior Grand Steward*
Diego Locsin (18)	*Junior Grand Steward*
Andrés Filoteo (85)	*Grand Pursuivant*
José P. Paterno (57)	*Grand Organist*
Sabas de Guzman (89)	*Grand Tyler*

Bonding Lodge Officers

It is frequently argued that it is un-Masonic to bond Masonic officers. No greater mistake could possibly be made than to offer an argument of this sort. It is customary to bond officers of all business enterprises and the secretary and treasurer of a Masonic organization are no exception to the general rule. To require a bond from an officer is not to question his honesty, but is simply a straight business procedure which any reputable concern recognizes and practises. There should be no complaint where a lodge demands bonds from its treasurer and secretary.

—*Illinois Freemason.*

Masonry, Unchangeable

Masonry is ever the same—unchanged and unchangeable.

Do not try to improve Masonry by adding to it or subtracting from it. It has stood the test of ages, and is suited to every land, and to every state of civilized society, and needs no modification.

Reformers can find no work to do within the precincts of Masonry, for it is stable and immutable.

Masonry occupies a peculiar field of its own—separate and apart from all other institutions.—*Masonic Tribune.*

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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 Manila Lodge No. 1

The installation of the officers elected and appointed for 1930 took place on Tuesday evening, December 17th. Most Worshipful Seldon W. O'Brien, Grand Master of Masons of the Philippine Islands, made an official visitation to the Lodge on this occasion and kindly acted as installing officer. Worshipful Brother Amos G. Bellis, Past Master of Manila No. 1, was the Master of Ceremonies. After the installation ceremonies, the Third Degree of Masonry was conferred upon Brother Peter Albert Lyons by the newly installed officers, the first section of the degree having been conferred on the candidate earlier in the evening by the 1929 officers. Following the address to the Lodge of the "youngest Master Mason" one of the older members, Worshipful Brother Banks, presented to the retiring Master, Worshipful Brother Hausman, a Past Master jewel. Both presentation and response were made in that happy vein for which these brethren are noted. A most interesting address was given by the Grand Master following which the Lodge was closed and the brethren adjourned to the anteroom where a delicious banquet had been prepared under the direction of Mrs. Hedrick.

The newly installed officers of Manila Lodge are: Reuben J. Christman, *Master*; Bernard H. Brown, *Senior Warden*; Samuel Roy Hawthorne, *Junior Warden*; Emanuel Newman, *Treasurer*; August Schipull, P. M., *Secretary*; Charles S. Banks, P. M., *Keeper of the Archives*; John W. Smith, P. M., *Chaplain*; Guy O. Fort, *Marshal*; Stanley M. Mathes, *Senior Deacon*; Clifford B. Whiting, *Junior Deacon*; Richard M. Hall, *Senior Steward*; Richard B. DeMallie, *Junior Steward*; Judge Henry Oswald, *Tyler*.

From Cavite Lodge No. 2

A large number of members and visitors attended the installation of officers of Cavite Lodge No. 2, which was held on Saturday, January 18th, at the Cavite Masonic Temple. P. G. M. Joseph H. Schmidt did the installing, with P. M. Joachim W. Schilling assisting him as Master of Ceremonies. In his address, M. W. Bro. Schmidt brought out one of the outstanding features of the ceremony in the following words: "I see here shining examples of disinterested service. Wor. Bro. Cropper, your Treasurer, Wor. Bro. Riley, your Secretary, and Wor. Bro. Smith, your Chaplain, have all occupied the Oriental Chair and might have retired from active service as so many Past Masters do. But no, they see the need for willing hands and have decided to carry on the good work as officers of the Lodge over which they once presided, for another twelve months. . . . . It was my privilege to install Bro. Wagelie as Junior Warden last year and now he has consented to occupy the humble, but extremely important post of Tyler."

The newly installed officers of Cavite Lodge are as follows: *Edwin Webster Lawson*, Master; *Francis Victor Guittard*, Senior Warden; *William John Daugherty*, Junior Warden; *John Arthur Cropper, P.M.*, Treasurer; *Henry David Riley, P.M.*, Secretary; *Henry Elijah Smith, P.M.*, Chaplain; *George Ernest William, P.M.*, Marshal; *George William Wilson*, Senior Deacon; *Dewey Walley*, Junior Deacon; *Max Stanley Wielgosz*, Senior Steward; *Ray Wood Pickering*, Junior Steward; *Gunval Wagelie*, Tyler.

From Bagumbayan Lodge No. 4

On Thursday evening, January 9, 1930, the officers elect and appointed of Bagumbayan Lodge were installed by Wor. Bro. Conrado Benitez, assisted by Wor. Bro. Gervasio Eraña as Master of Ceremonies. The Scottish Rite Hall, in which the public installation ceremony was held, was full to its capacity. It was a select gathering. The installation was followed by a good speech by Wor. Bro. Herminio Talusan, the new Master. After it came the presentation of a Past Master's jewel to Wor. Bro. Francisco Santiago, the retiring Master, by Wor. Bro. Joaquin Pardo de Tavera, whose remarks, in a humorous vein, were well received. After a short speech by Wor. Bro. Santiago, Wor. Bro. Daniel Limbo presented the prizes to the Bagumbayan champions in the recent Bowling Tournament, but only one of them, Bro. Domingo T. Dikit, presented himself, it being suggested that the other Brother had "cold feet." An honorary membership diploma was then given to Most Wor. Bro. Teodoro M. Kalaw, P.G.M., by the Lodge, Wor. Bro. Leo Fischer making the presentation speech in Spanish and emphasizing the fact that Bro. Kalaw is the first and only honorary member of the Lodge. The recipient of this honor said a few brief words of thanks. Most Wor. Bro. Francisco Delgado, P.G.M., then made a speech, addressed chiefly to the non Masonic public present, which was much applauded.

Dancing and refreshments followed, which were greatly enjoyed by the large number of members and guests present.

No Lodge funds were used for the expense of this function.

The new officers of Bagumbayan Lodge are: Herminio Talusan, Master; Domingo T. Dikit, Sen. Warden; Rufino Martinez, Jun. Warden; José A. de Kastro, Secretary; Lino Chaves, Treasurer; Sisenando N. Ilagan, Chaplain; Floro A. Santos, Marshal; Antonio S. Fernando, Sen. Deacon; Antonio Viterbo, Jun. Deacon; Procopio F. Eleazar, Sen. Steward; Wenceslao Pascual, Jun. Steward, and José L. Cenoa, Tyler.

From Pilar Lodge No. 15, Imus, Cavite

On the evening of January 18th, the Officers elected and appointed of Pilar Lodge for the year 1930, were privately installed at the Pilar Masonic Temple at Imus with Wor. Bro. Faustino Mañago, P.M., Grand Lodge Chaplain and District Inspector, as Installing Officer, and Wor. Bro. Joseph Ramos, Master of Bagong-Ilaw Lodge No. 97, as Master of Ceremonies.

The officers installed were: Master, Meliton Darvin (re-elected); Senior Warden, Manuel de Leon; Junior Warden, Tiburcio Gayo; Treasurer, Mariano Dominguez (re-elected); Secretary, Marciano Sayoc (re-elected); Chaplain, W. R. Barnes; Marshal, Felino Goduco; Senior Deacon, Alfredo Saqui; Junior Deacon, Bernardino Samson; Senior Steward, José Sauler; Junior Steward, Guillermo Tullao; Organist, Esteban Dominguez; Tyler, Domingo Reyes.

After the installation, eloquent and instructive speeches were delivered by Wor. Bro. Joseph Ramos, Bro. Patricio del Rosario (Nilad Lodge No. 12), and Wor. Bro. Meliton Darvin.

From Silanganan Lodge No. 19, Pasig, Rizal

For ten years, Silanganan Lodge has not been honored by a visit of the officers of the Grand Lodge, but on Monday night, January 6, 1930, Most Worshipful Grand Master Seldon W. O'Brien, accompanied by Rt. Wor. Bro. Antonio Gonzalez, Wor. Bro. Ramón Mendoza, and many others honored the Lodge by his official visit. On this occasion, the Third Degree was conferred upon Bro. Felix Sanvictores by a team composed of the following members: 1ST SECTION: Wor. Bro. José M. Perez, *Master;* Bro. Elpidio L. Cruz, *S.W.;* Bro. David S. Santos, *J.W.;* Wor. Bro. Pedro Jabson, *Treas.;* Bro. Ramón Peralta, *Sec.;* Bro. Castor P. Cruz, *S.D.;* Bro. Perfecto Cruz, *J.D.;* Bros. Antonio Ponce and L. Quiogue, *Stewards;* Wor. Bro. Silvino Gallardo, *Chaplain;* Bro. Gregorio Catchalian *Marshal,* and Bro. Maximo Espiritu, *Tyler.* 2ND SECTION: Wor. Bro. José M. Perez, *K.S.;* Bro. Elpidio L. Cruz, *H.T.;* Bro. Castor P. Cruz, *S.D.;* Bro. Ramón Peralta, *Sec.;* Bros. Antonio Ponce, Tiburcio Quiogue, and G. Catchalian, *Men of Tyre;* Bros. Castor P. Cruz, Perfecto Cruz, and Maximo Espiritu, *Fellow Crafts.*

The charge was given by Wor. Bro. Silvino Gallardo. Short speeches were delivered by Wor. Bros. Honorio Musni, Silvino Gallardo, and José M. Perez.

Most Wor. Bro. Seldon W. O'Brien and Rt. Wor. Bro. Gonzalez delivered inspiring and encouraging speeches. All Brethren present will ever remember the valuable advice given by them.

Refreshments were served before final adjournment.

From Dapitan Lodge No. 21

The new officers of Dapitan Lodge were installed in the evening of January 4th at the Plaridel Temple. Most Wor. Bro. Francisco Delgado, Past Grand Master, acted as Installing Officer and Wor. Bro. Manuel A. Guieb, retiring Master, as Master of Ceremonies. The officers are: Macario M. Peralta, Master; Temistocles Elviña, Senior Warden; Felix Z. Ledda, Junior Warden; Tomas Tan Eng Chiu, Treasurer; Inocentes Villegas, Secretary (re-elected); Leon Almeda, Chaplain; Rafael Moreno, Marshal; José Serrano (re-appointed), Sen. Deacon; Edilberto Dayao, Junior Deacon; Manuel Lennon, Senior Steward; Roman Tesoro, Junior Steward; and Esteban Maglaya, Tyler. After the installation, Wor. Bro. Francisco J. Olizon, Past Master, presented a Past Master jewel to Wor. Bro. Guieb. Most Wor. Bro. Francisco Delgado delivered an instructive speech. The installation was followed by refreshments and a ball which lasted until the first hour in the morning.

From Pinagsabitan Lodge No. 26, Sta Cruz, Laguna

The officers elect and appointed to serve Pinagsabitan Lodge during the Masonic year 1930 were installed on the night of January 4, 1930, Wor. Bro. V. Rivera Sayo, P.M., acting as Installing Officer and Wor. Bro. Balbino Kabigting as Master of Ceremonies. The newly installed officers of the Lodge are: Master, Juan Calcetas; Senior Warden, Fermin D. Buan; Junior Warden, Zosimo Fernandez; Treasurer, Nicasio K. Galipot; Secretary, Marciano A. Diaz; Chaplain, Hilario Zalameda; Marshal, Narciso C. Tobias; Senior Deacon, Rustico de los Reyes; Junior Deacon, Marcial Valbuena; Senior Steward, Zosimo Abejero; Junior Steward, Victoriano Covar; Tyler, Pedro Q. Pabello.

An address was delivered by Wor. Bro. Juan Calcetas, the newly installed Worshipful Master. Many visiting Brethren from Malinao Lodge No. 25 and Martires del 96 Lodge were present; among them were Wor. Bro. Dalmacio Aquino, P.M., Inspector of the District, and Wor. Bro. Pablo Cornista, P.M.

From Sarangani Lodge No. 50, Davao

On January 11th, Sarangani Lodge held a special meeting for the

purpose of installing the new officers for 1930. At 7:30 p. m., after the lodge was opened, the public was allowed to enter the lodge hall, and the installation of the new officers began. Wor. Bros. Celestino Chaves and Feliciano Iñigo acted as installing officer and master of ceremonies, respectively. The following Brethren were installed: Victoriano de Guzman, *Master*; Pedro R. Santos, *Senior Warden*; Lim Juya, *Junior Warden*; Sergio Salvaleon, *Treasurer*; T. I. Alfelor, *Secretary*; Casimiro F. Arkoncel, *Chaplain*; José Madrazo, *Marshal*; Felipe F. Caburian, *Senior Deacon*; Hilarion Cabrera, *Junior Deacon*; José Viacrucis, *Senior Steward*; Eugenio Durante, *Junior Steward*, and Emilio Gillera, *Tyler*.

Songs by prominent ladies added to the solemnity of the occasion. Past Master jewels were then presented by Wor. Bro. Benito Natividad, Judge, Court of First Instance of the 27th Judicial District, to Wor. Bros. Bruno Gempesaw and Rafael S. Castillo; after which the newly installed Master delivered an eloquent speech. After the installation, dancing and refreshments were indulged in.

From Pangasinan Lodge No. 56 , Lingayen

At our stated meeting on the 11th of January, Wor. Bro. Bonifacio Tadiar, Inspector of the Grand Lodge for this District, had occasion to visit Pangasinan Lodge and witnessed the conferring of the E. A. degree on Bro. Marcelo Villanueva. Our Jr. Warden, Francisco Aquino, conferred the degree, assisted by Wor. Brothers Clark James and José W. Curameng in the West and South, respectively, and Bro. Daniel B. Velasco as Senior Deacon. The visiting official signified satisfaction with the work.

From Nueva Ecija No. 73, Quezon

With Wor. Bro. Sotero F. Cacdac, first Master of Palawan Lodge No. 99, acting as Installing Officer, the officers of Nueva Ecija Lodge No. 73 for 1930 were installed on the evening of January 11th, last. Wor. Bro. Mariano Ilano was Master of Ceremonies.

There were also present the two Grand District Inspectors for the Ninth District, Wor. Bros. Vicente Orosa and Marceliano Hidalgo; Wor. Bros. Julian Sogueco, Dr. Simplicio Ocampo, Fernando Busuego, and Dr. Vicente Lopez, from Cabanatuan, and Wor. Bros. Apolonio Fuertes and Enrique Locsin, from Muñoz, the home of Memorial Lodge. With only one exception, all Past Masters of Nueva Ecija Lodge were present.

After the installation ceremonies were over, Wor. Bro. Julian Sogueco, on behalf of the Brethren of Nueva Ecija Lodge, presented Wor. Bro. José V. Cruz, the outgoing Master, with a well-merited P. M. jewel.

The Grand Inspectors, Wor. Bro. Marceliano Hidalgo, in a reminiscent vein, and Wor. Bro. Vicente Orosa, in his always interesting way, gave the Brethren present food for Masonic thought.

Before closing, the new Master, Wor. Bro. Ricardo S. Nilo, thanked the visiting brethren for having honored Nueva Ecija Lodge by their presence. All the visiting Brethren had to travel more than twenty kilometers to get to the home of Nueva Ecija Lodge.

The tableau of Officers of Nueva Ecija for 1930 is follows:

Ricardo S. Nilo, P.M., *Master;* Pedro Medina, *Senior Warden;* Ponciano D. Rivera, *Junior Warden;* Martin Villasan, *Treasurer;* Emilio Cabrera, *Secretary;* Ruperto D. Joson, P.M., *Chaplain;* Jose V. Cruz, P.M., *Senior Deacon;* Felino Villasan, P.M., *Junior Deacon;* José Sacramento, P.M., *Marshal;* Sotero Garcia, *Senior Steward;* Godofredo Garcia, *Junior Steward* and Ildefonso Rivera, *Tyler*.

From Acacia Lodge No. 78, Iloilo

On January 3rd, last, Wor. Bro. William M. Garrett, Past Master of Dawson Lodge No. 15, F. & A. M., Washington, D.C., died at the Oriente Hotel, in the city of Iloilo, of cerebral hemorrhage. He had come to Iloilo on January 30, 1929, to visit his uncle, Mr. F. H. Garrett, auditor of the Visayan Stevedore Company. Upon the request of his uncle, Wor. Bro. Garrett was given a masonic funeral in full form by Iloilo Lodge No. 11 and Acacia Lodge No. 78, Acacia Lodge No. 78 presiding at the request of Iloilo Lodge No. 11, which is the senior Lodge. The funeral took place on January 5th, at 4.00 p. m., and the remains of Wor. Bro. Garrett now repose in a niche at the American cemetery of Iloilo. Wor. Bro. William Ludwig has written a letter to Dawson Lodge, notifying them of the death and funeral of Wor. Bro. Garrett and conveying the greetings and condolences of the two Lodges of the city of Iloilo to Dawson Lodge.

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From High Twelve Lodge No. 82

One of the best attended Masonic functions of the present "Installation Season" was the Public Installation of High Twelve Lodge No. 82 which was held in the Scottish Rite Hall of the Masonic Temple in the evening of Saturday, January 11th.

The Most Worshipful Grand Lodge of the Philippine Islands made an official visitation on this occasion. Right Wor. Deputy Grand Master, Bro. Antonio Gonzalez, and the other Grand Officers and Members of the Grand Lodge having been received in due form, Bro. Gonzalez installed the new Officers, assisted by Wor. Bro. Adriano Rivera, Past Master of this Lodge, as Master of Ceremonies. The present officers of the Lodge are: E. de la Cruz, Wor. Master; F. T. Manalo, S. Warden; R. Villatuya, J. Warden; E. Co Seteng, Treasurer; G. Cariaga, P.M., Secretary; C. Karganilla, Chaplain; H. Oliveros, Marshal; G. Zamuco, S. Deacon; P. Armeña, J. Deacon; J. Cunanan, S. Steward; A. de Mesa, J. Steward; Y. Umila, Organist; F. Advincula, Almoner; G. W. L. de Silva, Tyler.

After the ceremony, which was carried through in a very efficient and impressive manner, Wor. Bro. E. de la Cruz, the newly installed Master of the Lodge, delivered an inspiring address summarizing the activities of the Lodge and the progress made by it during the year just past.

Wor. Bro. G. Cariaga was then called to the East where Most Wor. Bro. Joseph H. Schmidt, P.G.M., on behalf of High Twelve Lodge, presented to him a Past Master's jewel and diploma, with words of praise for his splendid services. Rt. Wor. Bro. A. Gonzalez then presented Bro. Cariaga with a magnificent Past Master's Apron, as a token of the love of the members of the Lodge for their outgoing Master. In response Wor. Bro. Cariaga made a brief address, thanking his Brethren in the Lodge for their generous coöperation and support.

At the request of Wor. Bro. Cruz, Rt. Wor. Bro. W. W. Larkin, presented a diploma of Honorary Membership to Deputy Grand Master, Bro. A. Gonzalez, who responded in his usual attractive and winning manner.

The audience was also entertained by excellent piano concert pieces, by Pastor R. de Jesus and a violin solo by Teodoro Cariaga.

When the speeches were finished, dancing was indulged in and refreshments were served in the roof-garden. Excellent music was furnished by the 45th Infantry Band, P. S., under the direction of the Organist of the Lodge, Bro. Sergeant Y. Umila of Fort McKinley, and it was not until 1:30 a. m., that the gathering dispersed.

From Dagohoy Lodge No. 84, Tagbilaran

The officers elect and appointed for 1930 were installed on January 11th. Wor. Bro. Dr. Tirso Coronel, of Pinatubo 52, and Wor. Bro. Eugenio Yuvienco, of Mount Mainam 49, acted as installing officer and master of ceremonies, respectively. The new officers are men of influence and position. Wor. Bro. R. F. Tuason is provincial auditor, Bro. Frank Lombardo superintendent of the Insular Stock Farm in Bohol, and Bro. Emilio Buenaventura engineer in the Bureau of Public Works.

The Lodge is receiving much help from the district inspector, Wor. Bro. Tirso Coronel, and from Bro. Bernardo Palma, a member of Bagumbayan Lodge No. 4, who has recently been appointed chief clerk in the office of the district engineer.

From Muog Lodge No. 89, Parañaque, Rizal

On Monday, January 27th, Muog Lodge No. 89 convened at the Lodge Hall at Parañaque for the purpose of installing its officers for the year 1930. Wor. Bro. Chas. S. Banks (1) installed, with Wor. Bro. Lawrence Benton (1) acting as Master of Ceremonies. Remarks were made by the incoming Master, Wor. Bro. Teodorico Santos, and by the outgoing Master, Wor. Bro. James T. Lyons. The latter received from the Lodge a Past Master's jewel, which was presented, with suitable words, by M. W. Bro. Quintin Paredes, P.G.M., and a Past Master's diploma, which was handed to him by Wor. Bro. Lawrence Benton, the district inspector. After closing, refreshments were served.

The newly installed officers of Muog Lodge are: Teodorico Santos, *Worshipful Master;* Mauricio B. Jaberina, *Senior Warden;* Wm. E. Hatton, *Junior Warden;* Felipe Mapoy, *Treasurer;* Vicente Leogardo, *Secretary;* C. C. Escasio, *Chaplain;* Eulalio Monsod, P.M., *Marshal;* Agripino Pascual, *Senior Deacon;* Paul L. Golding, *Junior Deacon;* E. Laquindanum, *Senior Steward;* Lawrence W. Cott, *Junior Steward;* A. H. Lacuna, *Organist;* Sabas de Guzman, P.M., *Tyler*.

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From Mount Huraw Lodge No. 98, Catbalogan, Samar

To commemorate the 33rd anniversary of the execution of Dr. José Rizal, a necrological service was held in the high school auditorium in the evening of December 30, 1929, under the auspices of the Mount Huraw Lodge No. 98. In spite of the big crowd that attended, deep silence prevailed in the audience that the ceremonies and every word said would long stay in the memories of the hearers. The songs were furnished by the local choir of the United Evangelical Church.

Wor. Bro. Mariano, District Inspector, spoke in English, his subject being "Rizal as a Mason." Bro. Santos spoke in Spanish eulogizing the life and work of the hero. Bro. Fornillos recited the Last Farewell in Visayan.

For the first time in the history of Mount Huraw Lodge No. 98, the ceremony of installation of officers was made public this year. The 11th day of January on which it took place, was a fair day. The moonlight, together with the electric lights, made the inner court of the Samar High School resemble a carnival city in miniature. The ceremonies were attended by the biggest and most select crowd ever gathered in the place. Wor. Bro. Judge Mariano de la Rosa, P. M., Isarog Lodge No. 33, was the installing officer.

Wor. Bro. Lucero, P.M., addressed the audience in Visayan, explaining what Masonry is. Wor. Bro. Mariano, District Inspector, presented Past Master's jewels to Wor. Bros. Acuña and Gonzales, Past Masters of the Lodge.

The installation was followed by a reception and ball.

The officers for 1930 are: Luis Cervero, Master; Vicente C. Santos, Senior Warden; Gilberto C. Rosales, Junior Warden; I. Tan Tay In, Treasurer; Candido Fornillos, Secretary; Vicente R. Orgiles, Chaplain; F. Uy Pit Chin, Marshal; Gonzalo Villarin, Senior Deacon; I. Tan Sima, Junior Deacon; Vicente Oreo, Senior Steward; Eufracio Salazar, Junior Steward; José Montejo, Lecturer, and Francisco Mendiola, Tyler.

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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.*

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Manila No. 1.—Wor. Bro. August Schipull has been elected to honorary membership in St. John's Lodge No. 9, in recognition of his innumerable services to that Lodge as a visiting Brother.

Season's greetings, cards and letters have been received from a number of the brethren. A very interesting item is the correspondence with Brother Otto Holstein of Mexico City, Mexico, who received his first light in Masonry in Manila No. 1, then No. 342, has traveled far in his Masonic journeyings and now seeks to return to his first Lodge.

Other absent brethren heard from are the following: W. R. Black, Santa Barbara, Calif.; C. F. Codori, San Francisco; W. H. Howard, Collingwood, N. J.; Geo. N. Hurd, Los Angeles, Calif.; M. M. Karolchuck, Denver, Colorado; Bert Palmer, Lake Ballinger, Wash.; John Kellogg, Fort Bliss, Texas; G. C. Kinney, Fort Adams, R. I.; P. L. Machlan, Jolo.

Brother J. W. Morris writes from Hongkong inviting any of the brethren who pass that way to look him up at the Dollar offices.

Cavite No. 2.—The roster of Guantanamo Bay Chapter No. 100, National Sojourners, recently founded at the U. S. Naval Station of Guantanamo Bay, Cuba, contains the names of two members of Cavite Lodge No. 2, these being Wor. Bro. Mason E. Mitchell, Lt. (S.C.) U.S.N., and Bro. Alexander Riggin, Lt. (S.C.) U.S.N. (ret.), 220 S. 16th Ave, Hollywood, Fla. Wor. Bro. Mitchell is president of the Chapter, which has 27 members.

Corregidor No. 3.—Brother C. G. Arnold sends greetings from Los Angeles, California.

Brother Dr. P. R. Daugherty is now practicing his profession in New Your City.

From Chicago Brother E. E. Marsh sends kind regards to all the members who remember him.

Brother Carl O. Isakson writes that he is now in Mexico and expects to stay there for an indefinite period.

Hickory Lodge No. 343, F. & A. M., of Hickory, North Carolina, notify us that Brother Eddy S. Merritt visited that Lodge October 14, 1929.

John Griffith Owen, late from Pasadena, California, has returned to Manila again on December 30th.

Master Sergeant Charles E. Schmidt is now stationed at Fort Riley, Kansas.

Brother John William Vickers, who was made a Mason in Corregidor Lodge but who dimitted in 1916, died in Kennewick, Washington, late in September, 1929. He is survived by his widow and daughter Gladys. He was an engineer in the Bureau of Public Works up to 1915.

Best wishes for a happy and prosperous New Year comes from Brother Samuel H. Edwards, Oakland, California.

Bro. C. E. Piatt's honest and efficient services were recognized by his appointment as chief of police of the city of Manila, as which he is the successor of another member of this Lodge, Bro. John W. Green.

Bagumbayan No. 4.—Wor. Bro. Francisco Santiago, P. M. had the misfortune of losing his eldest daughter, twelve years of age, who died from pneumonia, complicated by heart trouble, on January 2nd, and was buried on January 4th. Only a few months ago, Bro. Santiago lost a brother, also from pneumonia.

Bro. Luis M. Alba arrived in Manila on December 28th, from the United States, and is back at Fort McKinley once more.

Bro. Louis Ottofy sends regards and good wishes from Oakland, Calif.

Wor. Bro. Rafael L. Garcia and wife send regards from Fort Benning, Ga.

M. W. Bro. C. W. Rosenstock spent a pleasant vacation in Baguio in January.

Bro. Wm. E. Fawcett is still at San Lazaro Hospital and would like to see a few of his Masonic Brethren drop in and pay him a visit. The captain is as courageous as ever, but his isolated condition palls on him occasionally.

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Wor. Bro. Charles Gallagher is at his old station at Brooklyn, N.Y., though he might be basking in the sunshine on his farm in Florida.

Southern Cross No. 6.—Wor. Bro. George C. Dankwerth has been appointed President of the Philippine Trust Company, and Fidelity and Surety Company of the Philippine Islands.

Bro. James Herdman was married on December 22, 1929.

Wor. Bro. John Frank Brown left the Philippine Islands on the S. S. *Cambra* for the United States on January 6th.

Bro. Justice E. Finley Johnson had the misfortune of losing his daughter, Mrs. A. D. Gibbs, who died in California in December. A further misfortune struck him when, on the eve of their departure for the United States, Mrs. Johnson fell and fractured one of her limbs, as a result of which she will be confined in the hospital for many weeks.

Letters have been received from Bro. Ray W. Berdeau, from South America, and from Bro. Glenn W. Caulkins.

Letters from Bros. Breunich, Diot, France, Scoon, Soule, and Wilson were received, wishing the members, each and every one, best wishes for the New Year.

Bro. T. R. Scoon, who is in Santa Barbara, and Bro. Lieut. R. H. Soule whose address is c/o Military Attaché, American Legation, Peking, both especially wish all who pass their way to look them up.

Cosmos No. 8.—Word has been received that Brother Arthur G. Moody, who has been spending an extended vacation in Europe, expects to return to Manila shortly after the first of the year.

Wor. Brother Arthur Gabler-Gumbert made an inspection of his hacienda in Samar, in December and January. This is an annual event with our Worshipful Brother, and on each trip he makes it his pleasant duty to visit the Masonic brethren at the various cities in the south, and to convey to them the fraternal greetings of Cosmos Lodge.

A Special Meeting of the Lodge was called at 5:30 p. m., on Friday, December 13th, for the purpose of conferring the First Degree of Masonry upon Cecil E. Walter. Bro. George A. Mayhew occupied the East during the ceremonies, and the lecture was given by Bro. Charles D. Boone. Bro. Thomas G. Henderson delivered the charge.

Brother Arnold E. Pfeiffer was confined in Saint Paul's Hospital last month with a severe case of stomach trouble. He is now very much improved, and was able to return home before the Christmas holidays.

We had the pleasure of greeting many of our out-of-town brethren last month, at our Special Meeting of the 18th. Brother Edward F. Jones came over from Mariveles, and as the work at that station has been completed he will possibly be detailed at one of the other camps of the Cadwallader Company in Camarines.

Brothers Bernard H. Berkenkotter and Paul A. Schwab, both from Rio Guinobatan, Masbate, arrived in time to attend the installation ceremonies, and to meet the many other members who had come in for this occasion.

Two of our persistent travellers, Brothers Otto O. Hanson and Henry Strauss, were also able to so arrange their schedules as to make a one night stop in the city and to attend the meeting. Bro. Strauss left again on December 21st for Legaspi, where he will enjoy the Christmas holidays with his family.

Brother Horatio Smith has accepted a position with the Laguna Power Company, as bookkeeper.

St. John's No. 9.—Bro. Leo Schnurmacher spent the holiday week in Baguio.

Wor. Bro. E. C. Ross has been appointed Captain of the Host of Luzon Chapter No. 1, R. A. M., for the coming year.

Wor. Bro. Stanton Youngberg has been appointed director of the Bureau of Animal Husbandry of the Philippine Government.

Bro. Allen R. Huber visited Culion during the latter part of December, and participated in the dedication of a union church there.

Bro. Boomer and family and Bro. David Innis and family are at home to their friends, in their new place of residence at No. 122 Valenzuela, Santa Mesa.

Bro. Kirby C. Fairchild, in company with friends, spent several days at the *Pines Hotel*, in Baguio, during December.

Wor Bro. C. S. Salmon and family spent the holiday week on his farm at Carranglar, N. E., returning December 31.

Bro. Charles G. Herdman officiated as best man at the marriage of his younger brother "Jimmie" to Miss Hawkinson, Saturday evening, Dec. 21, 1929, at Union Church.

Bro. Brook Cadwallader spent a few days in Manila in the latter part of December, preparatory to his departure to the States on vacation, on December 27, 1929.

Wor. Bro. T. R. Worthen was elected High Priest of Luzon Chapter No. 1, R. A. M., at the annual convocation of the chapter, held Dec. 11, 1929. "Tommy" is receiving the congratulations of his many friends on this Masonic honor.

Bro. M. V. Best is en route to Manila on the *Belgenland*, with a tourist party promoted by his company, *The American Express Co.*

Bro. L. Rothenhoefer formed as member of a quartet which furnished music in connection with the annual installation of officers by Mayon Chapter No. 1, O. E. S., on Friday evening, Dec. 20, 1929. Mrs. Boomer, wife of Wor. Bro. Boomer, was another member of the quartet.

Bro. Fred C. Cadwallader, accompanied by Mrs. Cadwallader and their eldest daughter, Mary, left for the United States on December 27, 1929. Bro. Cadwallader's health has not been good for some time and the voyage to the States is undertaken in the hope that a change of climate will prove beneficial to his health.

Bro. Murray Cook and wife passed through Manila the latter part of December on their way to the United States for a vacation. Bro. Cook has been in Davao for about nine months looking after the hemp business of an export firm. During their absence, mail will reach Bro. and Mrs. Cook if addressed to Box 1187, Manila, P. I.

M. W. Bro. Seldon W. O'Brien officiated as installing officer of Luzon Chapter No. 1, R. A. M., on Dec. 18, 1929, while Wor. Bro. Stanton Youngberg officiated as Master of Ceremonies. On the same evening, Wor. Bro. Youngberg officiated as installing officer for Oriental Council No. 1, Royal and Select Masters, and M. W. Bro. O'Brien officiated as Master of Ceremonies.

A card from the secretary of Pearl Harbor Lodge No. 598 announces that Bro. W. J. Volkman attended that Lodge November 22, 1929.

A card was received December 6, 1929, from Bro. E. D. Richards who is aboard the U. S. S. *Pope*, expressing his regret that his duties aboard prevent his attendance on the meetings of the Lodge as regularly as he would like.

A letter was received Dec. 9, 1929, from the Secretary of Columbian Lodge No. 7, of Columbus, Georgia, regarding the conferring by St. John's of the Third Degree upon Bro. Paul H. Streit, a Fellow-craft of that Lodge.

A letter was received Dec. 13, 1929, from Bro. William R. Hamme, expressing his appreciation of being elected to membership by affiliation of St. John's and inclosing dues for the balance of the year.

Christmas greetings have been received from Bro. Jas. A. Rigby, at Hongkong, from Bro. M. V. Best in New York, and from M. W. Seldon W. O'Brien, Grand Master of Masons of the Philippine Islands.

A letter was received December 20, 1929, from Bro. A. L. Ryan, expressing his regret that his work prevented him from attending the special meeting of that date and also interfered with his attendance upon the stated meetings of the Lodge frequently. Dr. Ryan's duties as President of the Union Theological Seminary and in connection with the Philippine Council of Religious Education, frequently call him out of town or to meetings and conferences on stated meeting nights.

Bros. David Innis and William R. Hamme are now members of St. John's by affiliation, having been elected at the December Stated Meeting. Bro. Innis is the son-in-law of Wor. Bro. J. F. Boomer.

Pilar No. 15.—Wor. Bro. Candido Sayoc, income tax examiner, returned to Aparri, Cagayan, after spending his Christmas and New Year at his home town, Imus, Cavite.

Bro. Fortunato Ejercito, court stenographer, formerly stationed at Lucena, Tayabas, was temporarily transferred to Cavite, Cavite.

Bro. Pastor Sapinoso, who was operated on for appendicitis at the Phil. General Hospital, has fully recovered.

Bro. Sinforoso G. Tan Song Tay, who went to China last year, is now in Legaspi, Albay.

Bro. Deogracias Esguerra has informed the Secretary that he had the pleasure of visiting Silver Gate Lodge No. 296, of San Diego, Ca-

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lifornia, and that he was cordially and fraternally received.

Bro. Ciriaco Karganilla, Internal Revenue Agent, sailed for Iloilo on January 22nd.

Silañganan No. 19.—Many Brethren attended Wor. Bro. Honorio Musni's birthday party on December 30th.

Bro. Juan P. Frisnedy is now acting general manager of the Cebu branch of the Cebu Portland Cement Co.

Wor. Bro. José M. Perez' wife was a patient at the Philippine General Hospital for a week or so, but has recovered since.

Bro. Vicente Victorio was on the sick list, being confined to his bed at his home in Welfareville for a week. He has fully recovered.

The son of Bro. David S. Santos was christened on New Year's Day, the celebration coinciding with the town fiesta of Marikina. Many guests were present at the christening dinner.

Dapitan No. 21.—Bro. Segundo Alano, veterinarian of the Bureau of Animal Husbandry, has been away in the provinces on official business.

Bro. Tomas Chua Chiac left for Iloilo and Negros Occidental on business.

Bro. Temistocles Elviña, our Senior Warden, was taken ill in his residence which caused his absence from our last stated meeting.

Though his business requires almost all his time, Wor. Bro. Manuel A. Guieb made a 100% attendance of the stated meetings of the Lodge last year.

Bro. Gonzalo Pagdanganan has severed his connection with the Manila Trading and Supply Company and is now connected with the Teal Motor Co.

A letter has just been received from Bro. Vicente Piñon advising that he has been transferred from the Office of the District Engineer of La Union to that of Pangasinan.

Advices have been received from Los Angeles Lodge and Southern California Lodge, to the effect that Bro. Agustin Gustilo has visited their Lodges.

Bro. Lorenzo C. Guzman was seriously ill in Christmas and New Year. He is now fully recovered.

Bro. Francisco Gavino, writing from Honolulu, extends his best wishes and fraternal greetings to all Brethren of the Lodge.

Bro. Teofilo Palma is sick in bed.

Bro. Mateo Parulan So has been sick for some time. He is now improving.

Bro. and Mrs. Gonzalo Pagdanganan gave a party at their residence last Saturday evening on occasion of the birthday of one of their children and the baptism of the other. Many Brethren of the Lodge were present.

Bro. Cruz Z. Valensuela, assistant manager of the Filipino Gun Store, Inc., has been appointed dean of the Collegiate Department of the National Institute.

Balintawak No. 28.—A child was born to Bro. and Mrs. Teofilo Olivares on December 3rd, last. Mother and baby are doing well.

Lincoln No. 34.—Bro. B. Supatan writes from Bremerton, Washington, that while the U. S. S. *Maryland* was in dry dock there, on December 13th, last, he attended a meeting of Upton Lodge No. 206 and saw two Fellow Crafts of that Lodge raised to the Degree of Master Mason.

Minerva No. 41.—Bro. Clarence Stacy writes from his home at Ary, Kentucky, that he is now retired from the U. S. Army and is enjoying a vacation at his own expense. He is much interested in the Masonic news from the Islands which he receives regularly through the medium of the *Cabletow.*

Makabugwas No. 47.—Bro. Joaquin L. Panis, our Junior Warden, recently passed the promotional examination for Civil Engineers held by the Bureau of Civil Service. He made a tour of inspection of the west coast of Leyte in January.

Bro. Francisco Tantuico, Internal Revenue Agent, has left for Cebu where he is assigned at present.

Bro. Benito Monthermoso, municipal treasurer of Carigara, now enjoying a well-earned accrued leave, is in Manila to get his eyes treated by an specialist. Brother Monthermoso has long complained of his diminishing eyesight.

Bro. Felipe Custodio is mourning the death of his father, aged 90 years. Brother Custodio left for Cavite on the S. S. *Jolo* to attend the funeral. The venerable old man has left to the Fraternity two worthy sons, Bro. Felipe Custodio and Worshipful Bro. Valeriano Custodio, P.M. of Bagong-Buhay Lodge No. 17.

Bro. Donato C. Rodriguez, income tax examiner, now stationed in Manila, has requested for a dimit as he intends to affiliate with one of the Manila lodges.

Wor. Bro. José F. Nano has named a Committee on Masonic Education composed of Wor. Bro. John J. Riehl, P.M., as Chairman, and Wor. Bro. Federico V. Larraga, P.M., and Bro. Dominador J. Gallardo as members.

Sarangani No. 50.—Bro. Sergio Salvaleon announced the arrival of an additional member of his family on December 13th, a robust baby girl.

The eldest son of Bro. José Elayda, Secretary of this Lodge, was in the Davao Mission Hospital in December, suffering from malaria.

After several months vacation in China, Bro. Lim Sui, merchant in Davao, returned in December.

Bro. Eugenio Durante had a narrow escape from being drowned when the boat of the government launch *Maric Clara* sank off Lapos Point on December 16th.

A joint Get-together Party was held by the members of this Lodge and the sojourning Masons at Tom's Kitchen on December 19th, in honor of Bro. Santiago de la Rosa (11), Wor. Bro. Benito Natividad, and Bros. Utoomall Naroomall and Lim Sui, the former having been recently appointed manager of the Philippine National Bank branch in Davao, and the latter having just arrived from an extended vacation in their respective countries, India and China. Wor. Bro. Benito Natividad has just returned from Cotabato.

Wor. Bro. Rafael S. Castillo and Bro. Lorenzo Manuel arrived on the S. S. *Luzon* after spending several months vacation in the City.

Mrs. Baldomera G. Caburian, wife of Bro. Felipe Caburian, was on the sick list in December.

Pangasinan No. 56.—On the morning of December 1st, last, the house of Wor. Bro. Clark James was invaded by friends, it being his birthday. The visitors were hospitably received. In the evening, a dance was held in honor of Wor. Bro. James in the provincial Girls' Dormitory; it was very well attended.

A daughter of Wor. Bro. R. M. Llorente was operated on for appendicitis in the Provincial Hospital at Dagupan on December 27th.

Bro. I. de Guzman's son Tomás was married on January 9th to Miss Dolores Pineda. The wedding took place at San Fernando, Pampanga, where Attorney Aurelio Pineda, the father of the bride, is living. Bro. de Guzman is assistant civil engineer of Isabela.

Bro. and Mrs. Sixto F. Tandoc lost their youngest child on January 14th, of acute indigestion.

Bro. Gregorio P. Domagas, S.W. of this Lodge, has recently been promoted. He is assistant agent of Internal Revenue District No. 3.

Isla de Luzon No. 57.—Wor. Bro. Ladislao José moved to 1227 Calle Arlegui, Quiapo, Tel. 18892.

Bro. Ramon Fernandez Lu Songhap left on December 2nd for his home town, Amoy, China, where he intends to spend his vacation until the middle of next year.

On December 5th, the Taal-Lemeriano Community of this City, of which Bro. Vicente Badillo is the president, gave a reception at the Philippine Columbian Club in honor of Wor. Bro. Antonio de las Alas, the Speaker pro-tempore, and honorary member of this Lodge.

Bro. O Lian Chuan has moved to 538 Calle Nueva, Binondo, Tel. 25378.

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101 ESCOLTA *TELEPHONE 2-18-01* *MANILA, P. I.*

Bro. Honorio Fajardo left Manila on December 7th for Masbate to install machinery in that town; he will be back before the end of this month.

Bro. Leonardo Fajardo was on the sick list in November.

Bros. Bruno P. Baguio, Juan G. Cortes, Primitivo Dalman, Bernabe Ejidang, Vicente Frias and José A. Varcas, who were connected with the U. S. transport *Grant*, are expected to arrive from the States on December 28th, on the U. S. transport *Cambrai*.

Bro. Tan Ton Sing, who left for Amoy, China, six months ago, is with us again.

Tamaraw No. 65.—Wor. Bro. Thomas I. Weeks, whose business interests keep him in Manila much of his time, is at Calapan for a few days but is planning to return to Manila soon to attend the Annual Communication of the Grand Lodge.

Wor. Bro. Antonio Luna, the inspector of Tamaraw Lodge, is in Manila on business. He intends to visit Lodges in the capital city in order to get new ideas which to introduce in our Lodge.

Bro. Manuel Cudiamat, municipal treasurer of Pinamalayan, was in Calapan in January on official business.

Bro. Pedro Rabulan, supervisor of hygiene and sanitation, has left for Lubang, via Manila, to make an inspection. He is with Bro. Abdon Javier, the acting division superintendent of schools, who is a member of Makiling Lodge.

Bro. Eduardo Medina has left for Manila to undergo an operation for appendicitis.

Bro. José Medina, municipal president of Baco, was in Calapan in January to attend the Municipal Presidents' Convention.

Bro. Arguelles, principal of the Bataan High School, announces the arrival at his home of a son.

Gonzaga No. 56.—Bro. Pagalilauan lost his wife on December 10th, last, and Wor. Bro. Victoriano Luna his mother-in-law, Doña Angela Vda. de Canillas, on December 21st. Mrs. Pagalilauan's funeral was attended by the members of the Lodge and sojourning Brethren and many other friends.

Bro. and Mrs. Agustin L. Palattao celebrated the 5th anniversary of their wedding by an all-day party in their home at Enrile on December 15th.

Miss Aurora Diño, daughter of Wor. Bro. Ceferino R. Diño, was elected Rizal Day queen in Tuguegarao.

Wor. Bro. Teodorico T. Taguinod, on a tour of inspection of the vocational schools of Cagayan and Isabela, attended the annual meeting of the Lodge on December 21st.

Wor. Bro. Teodorico T. Taguinod was designated to represent this Lodge at the Annual Communication of the Grand Lodge of the Philippine Islands. He left Tuguegarao on January 2nd.

A daughter was born to Bro. and Mrs. Pedro R. Perez on January 2nd.

Mr. Sisenando Gribialdy, father-in-law of Bro. Federico David, of Dagohoy Lodge No. 8, died on January 6th and was buried on the same day. Many Masons attended the funeral.

Laoag No. 71.—Wor. Bro. Domingo J. Samonte, provincial governor of Ilocos Norte, who was confined to bed for about one month, has fully recovered.

Bro. Baltazar C. Aguirre, secretary of the Lodge, was confined to bed for about one week by dysentery.

Bro. Julian Olivas, lieutenant, P. C., has been transferred from the Mountain Province to Aparri, Cagayan.

Bro. Buenaventura Ocampo, auxiliary judge of the Court of 1st Instance, Bulacan, sends fraternal greetings. He expects that the time is not far distant when he will be with us again. Bro. Ocampo was formerly provincial fiscal for Ilocos Norte, then fiscal of Bulacan, until recently he was appointed to the Bench.

Bro. Cayetano Ligot, Philippine Labor Commissioner to Hawaii, also sends fraternal greetings.

Bro. Lorenzo Aquino, an employee in the Bureau of Agriculture, is now temporarily detailed to Malolos, Bulacan, as livestock inspector. He expects to return to Ilocos Norte to resume his duties here.

Mrs. Alberto Suguitan, wife of our Worshipful Master, has been sick in bed for about two months but is fast improving.

Wor. Bro. Zoilo Tolentino, provincial treasurer of Ilocos Norte, is still in Manila on official business. He left this province about the end of December, 1929. He is expected to return soon.

Dagohoy No. 84.—Bro. Juan P. Lumain, on his recent visit to Tacloban, met a number of Brethren of Makabugwas Lodge there and conveyed to them the appreciation of Dagohoy Lodge of the fraternal attitude shown by the Leyte Masons in connection with the death and burial of Bro. Francisco Villamor, of Dagohoy Lodge.

After a long absence in Cagayan Province, Bro. Ceferino Villar has again visited Bohol. He is on his way to Manila to accept a position as bank examiner which has been offered him. In his case, the position has evidently looked for the man rather than the man for the position.

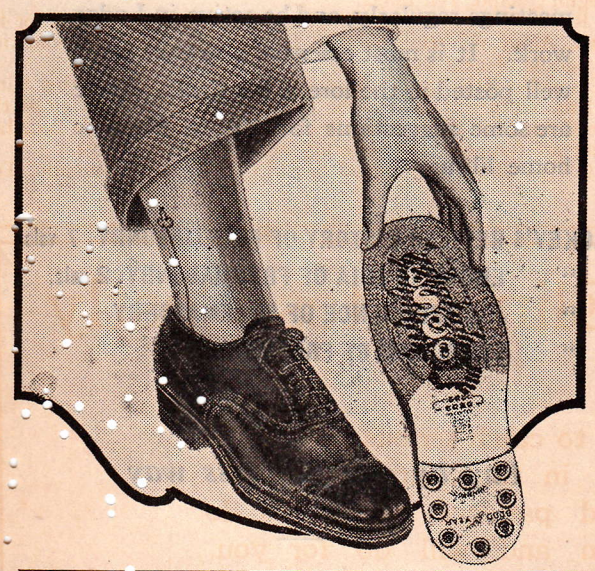
Wor. Bro. R. Santos, now provincial auditor of Cotabato, sends greetings from his present station.

High Twelve No. 82.—Of the sick, Wor. Bro. José L. Intal is reported as continuing to improve; Bro. Juan Fontanoza has fully recovered and left for Baguio on January 19th, on official business, which will keep him away from Manila until May, while the wife of Wor. Bro. Nemesio Reyes is well on the road to recovery and will leave for Tuao, Cagayan, with her whole family for a vacation, Wor. Bro. Reyes having taken 4½ months of accrued leave.

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Wor. Bro. Filomeno Galang visited Manila in December.

Bro. Rafael Quidilla left on December 21st for Sampaloc, where he will stay for an indefinite period of time in the performance of his duties as forest ranger.

Bro. Robert P. Villatuya has passed the promotional examination for civil engineers held by the Bureau of Civil Service.

Bro. Paciano Armeña and wife announce the birth of a son on December 21st, at the Philippine General Hospital.

Bro. Alejandro N. Evangelista has returned from the northern provinces which he toured as traveling representative of the Vacuum Oil Co.

Bro. Alejandro de Mesa, of the Bureau of Forestry, left on January 13th for Ambuklao, Mountain Province, on official business. He expects to return to Manila about June.

Bro. Cornelio Lacsamana left the city on January 18th; he is now agent of the Minerva Cigar Corporation for the provinces of Laguna, Batangas, Tayabas, and Camarines Norte and Sur.

Mount Huraw No. 98.—Bro. I. Tan Sima is announcing that by the first days of February he will be in a position to serve the public with ice as the engine of his ice plant is now being installed by the expert mechanic of the Elmco.

Bro. G. la Viña will soon engage in private business; he has tendered his resignation as agent of the Bureau of Internal Revenue.

Wor. Bro. Cervero, new master-elect, is making good in his fishing business. He recently purchased new nets.

Bro. Froilan is the owner of one of the most beautiful and modern buildings of Catbalogan, designed by himself.

Bro. Oreo has just arrived from a trip to Negros Occidental where he visited his daughter who is pharmacist in one of the big drug stores in that section of the country.

Bro. Uy Pit Chin has left for Manila on the S. S. *Visayas* No. 2 to look for improvements for the store of his uncle of which he is the manager.

Bros. Borja of Calbayog, Japzon of Oras, and Amores of Oquendo, are in the capital on official business.

Bro. Davantes, principal teacher of Wright, who was recently operated on for appendicitis, is sick again.

Bro. Sevilla, academic supervisor for Leyte, now in Tacloban, has recently purchased a big lot with a nice building.

Bro. Santos has been entrusted with the task of writing the history of Mount Huraw Lodge and has announced that any information tending to make the history of the Lodge more accurate is welcome.

Palawan No. 99.—Wor. Bro. Mitra, the Inspector of the 20th District, left for Manila on official business. Mrs. Mitra went with him on the *Corregidor*, via the southern islands of the Philippines, visiting Mindanao, Visayas, Sandacan, Borneo.

Bro. Valentin Macasaet, superintendent of the San Ramon Prison and Penal Farm who is with us, has been detailed since the 13th instant to act as superintendent of the Iwahig Penal Colony during the absence of Bro. Mitra.

Bro. Hilario M. Marquez is at present in his hometown, Maragondon, Cavite. According to information received, Bro. Marquez will soon be married. Bro. and Mrs. Marquez will take the first boat coming back to Puerto Princesa, their present station.

Bros. E. A. Torrecarion and B. V. Marcelo both report the birth of daughters.

Bro. Juan V. Paraiso of Mt. Kaladias Lodge No. 91, the present district engineer of Palawan, has made an inspection trip to the North.

Three of our active members have been recalled to the central office by the Director of Prisons, Manila. Bro. Pedro P. Guerrero and Doroteo Casillan have left for Manila and Bro. Castañeda will leave soon.

Bro. Gatchalian, district land officer, who has recently transferred his office to Puerto Princesa, has dimitted from his mother lodge, Isarog, No. 33, and is now a member of Palawan Lodge.

Bro. Perez is at present (January 20th) in town on official business.

Bro. Abordo has had his salary increased 15%, and has been selected one of the commencement speakers of the Palawan High School this year.

Bataan No. 104.—Bros. José F. Ditan and Marcelo de la Cruz, formerly of the Cadwallader-Gibson Lumber Co., are now connected with the Radio Corporation of the Philippine Islands and the Philippine Lumber Manufacturing Co., operating at Catabangan, Camarines Sur, respectively.

The Secretary is in receipt of a letter from Bro. Felipe Fuentes at Sipaco, Camarines Sur, sending greetings to the Brethren and saying that he is getting along all right.

Bro. Stanley S. Tongko sailed for the United States on December 30th. He gives his address as P. O. Box 1110, Los Angeles, California.

Bro. J. C. Hill, who is working for the Cadwallader-Gibson Lumber Co., at Sipaco, Camarines Sur, hiked for eight hours over mountain trails from Sipaco to Lagonoy and thence took land transportation to Limay, to be installed as Master of this Lodge.

Bro. Claro Amporias of Limay is now residing at Arayat, Pampanga.

Bro. Dr. Salvador Martinez sends dues and greetings.

Bro. Dr. Silvestre R. Ganzon celebrated his birthday at his beautiful new home. Most of the Brethren attended the party.

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Página Editorial

Tributo a Jorge Washington

El 22 de Febrero de 1732 nació en Virginia uno de los Masones más ilustres y célebres que haya habido, nuestro Hermano Jorge Washington. Se distinguió tanto en su brillante carrera como soldado y hombre de estado que su nombre se pronuncia con admiración y respeto no sólo en América sino en todo el mundo. Fué masón activo desde la edad de veinte años y no cabe duda de que las enseñanzas de la Masonería le infundieron el amor a la humanidad y el respeto al derecho de los pueblos que guiaba todos sus actos. Es de esperar que los Masones de Filipinas no dejen de rendir tributo a la memoria del distinguido patriota y masón cuyo natalicio se celebrará el día veintidos del mes en curso.—*L. F.*

Hace Quince Años

El día 10 de Febrero de 1915 se constituyó en Manila la Logia Bagumbayan No. 4, la primera Logia formada por la Gran Logia de las Islas Filipinas. El acto se verificó en el Templo Masónico en la Luneta, siendo Gran Maestre el Muy Ilustre Hmno. George R. Harvey. Ya no existe el edificio, pero muchos de los Hermanos que tomaron parte en aquel solemne acto se hallan aún entre los obreros más activos de la Masonería de Filipinas y la Logia Bagumbayan es una de las que dan más lustre a la Institución en estas Islas.

El 20 de Febrero de 1915 se verificó otra ceremonia solemne, cuando se dió comienzo a las excavaciones para el Templo Masónico de la Escolta mediante el acto simbólico que en inglés se llama "breaking the ground."

La existencia tanto de la Logia Bagumbayan como del Templo Masónico se debe a Masones de iniciativa, valor y constancia poco comunes porque no faltaban Hermanos que estaban convencidos de que dichas empresas iban a fracasar.

¿Habrá muchos que aún se acuerdan de las luchas y desmayos de hace quince años?—*L. F.*

El Senador Bingham

Nos enteramos de que el Senador Hiram Bingham, de Connecticut, cuyo nombre hemos leido con frecuencia en la prensa local como el del autor de un plan sobre la futura suerte política de Filipinas, es un conocido autor masónico. El Hmno. Bingham nació en Honolulu, Hawaii, el 19 de Noviembre de 1875.—*L. F.*

Bonita Parábola

Hace poco, leímos una parábola que encierre una enseñanza importante. Había muerto una duquesa la cual, al hallarse en el cielo, examinó con mucha curiosidad las moradas de los bienaventurados. Se fijó mucho en un hermoso palacio y preguntó de quién era. El ángel que la conducía contestó que el palacio había sido edificado para Juan Moreno. La duquesa abrió desmesuradamente los ojos. "¿Pero, cómo puede ser?" preguntó. "Juan Moreno en vida fué uno de mis terratenientes y ocupaba una choza miserable." El ángel replicó que él no estaba enterado de los antecedentes pero que en el cielo las cosas son diferentes de lo que son en el mundo de los hombres. Poco después, la dama vió una casita de las más modestas y se quedó estupefacta cuando el ángel le dijo que esta humilde choza había sido construida para ella. "Esto no es posible," dijo, "yo vivía en un palacio y . . ." El ángel sonrió. "Dispense Vd., se lo voy a explicar. En el cielo edificamos con el material que nos envía cada uno mientras está en el mundo de los hombres. Hemos hecho lo posible con el material que Vd. nos ha enviado."—*L. F.*

La Francmasonería Como Un Banco

La Francmasonería es como un banco: el que no pone dinero alguno no puede sacar nada. Hay individuos que no hacen más que satisfacer sus cotizaciones y que luego dicen que la Institución no les reporta ningún beneficio. No cabe duda de que el honor de ser Masón por sí solo vale más que el importe de todas las cotizaciones. El Masón que viaja halla por todas partes amigos y puertas abiertas donde encontraría extranjeros y puertas cerradas si no ostentase el título de Hijo de la Viuda. Y el Hermano que, quedándose en casa, asiste a las tenidas de su Logia y toma parte activa en la vida masónica, no tendrá nunca motivo de arrepentirse de sus sacrificios. Sabe que si le sobreviene alguna calamidad o si le calumnian, surgen por todas partes simpatizadores y defensores y no le falta ayuda y apoyo material y moral. Se da cuenta en sus momentos de angustia y descorazonamiento que sus Hermanos jamás lo abandonarán a su suerte a menos que fuese culpable de algún crimen imperdonable. Y en tiempo de prosperidad y sosiego, la satisfacción de poder contribuir al mejoramiento de la especie humana y al socorro de los necesitados y afligidos aumenta su bienestar y felicidad. Sus rentas espirituales crecen en la misma proporción que sus buenas obras y actividades.

El Masón que no conoce el magnífico compañerismo que impera en todo buen Taller no sabe lo que es la vida masónica. Limitarse a ostentar algún emblema y alejarse de toda actividad masónica no es ser Masón. El Obrero leal y entusiasta es el único que percibe el salario del Masón.—*L. F.*

El Silencio Reina En Mis Valles

Con referencia al artículo publicado en nuestro último número bajo el epígrafe que lleva el presente, nos envía desde Aparri un venerable y entusiasta Masón la plancha o pieza de arquitectura que copiamos a continuación. Al hacerlo, sólo deseamos explicar que lo que buscamos es artículos *originales* en castellano escritos por Hermanos de estos Valles, porque no nos gusta limitarnos a copiar lo que han publicado, periódicos masónicos de América Central y del Sur, Puerto Rico y otros países de habla española.

La plancha o pieza de arquitectura de nuestro amigo es como sigue:

TENDENCIA A MAYOR EFICACIA FRATERNAL

A mi siempre fervoroso pero quizás demasiado fraternal juicio y no obstante a lo paradójico de la inserción, razón sobradísima le asiste al autor del artículo "El Silencio Reina En Mis Valles," últimamente aparecido en la "Sección Hispana" del sin la menor duda asaz constructivo THE CABLETOW, órgano oficial de la Gran Logia de M. L. y A. de estas Islas Filipinas y de publicación establecida para norma e interés de todos los miembros de esta nuestra Jurisdicción.

Por mi parte, si bien no pretendo acertar con los motivos que hayan podido impulsar el tal articulito, creo poder asegurar sin embargo con algún fundamento, que no puede ni debe atribuirse el mismo a la existencia de una sistemática repudiación o crítica editoriales, en relación con el más o menos positivo e indicado hecho lamentado de una mejor

y más copiosa edición inglesa, en comparación o preferencia a la escasa y apenas dogmática e informativa edición hispana. Suponer esto último, ya que no una grave herejía masónica, constituiría cuando menos un deplorable contrasentido de los nuestros sublimes principios y propósitos, los cuales como no debemos ignorar en tanto nos informan y obligan a la más pura ecuanimidad y armonía fraternales. Yo, sinceramente no lo creo ni quiero suponerlo.

Lo que a mi modo de juzgar ocurre en esta de todos modos sensible controversia, es solamente una lamentable incomprensión entre unas y otras partes interesadas en el asunto. Como tengo manifestado al principio de esta mi fraterna intervención, tiene razón sobrada el articulista, puesto que según puede bien observarse en las mismas columnas del THE CABLETOW, persistentemente sin conseguirlo apenas, han estado sus editores clamando y hasta rogando la imperiosa necesidad del valioso apoyo y concurrencia de los "castellanistas" para la más profusa y adecuada colaboración, sobre todo informativa.

Por el contrario, no puede caber ni cabe reclamación alguna por parte de aquellos indicados castellanistas reclamantes. Precisa saber, que como yo mismo sobradamente y varias veces dolorido y aún mortificado, he tenido ocasión de observar la escasa devoción de parte de ciertos Masones al nuestro eficiente órgano oficial; ni siquiera para la mayor y más completa edición hispana.

En verdad, preciso es confesarlo; algunos apenas si lo leen, y aún peor, no lo prestan ni quieren prestar al mismo la debida y necesitada consideración a sus muy oportunos dictados y autorizados requerimientos para deberes morales y materiales con la Gran Logia; otros por fortuna los menos, se excusan de pagar la relativamente tan ínfima cuota impuesta "editorialmente". Así, pues, todos estos referidos, resultan sensiblemente pasivos y rehacios al reclamado mayor y más práctico progreso editorial.

Mas observando que tal vez estas más o menos veladas manifestaciones y defensas pudieran pecar de indiscretas o de falta de ecuanimidad y tolerancia, virtudes a las cuales masónicamente al menos, he rendido siempre el más escrupuloso culto, creo preciso dar por terminada esta mi actual publicación; pero no sin antes encarecer como lo encarezco muy fraternalmente a todos vosotros hermanos lectores, que consideréis y apreciéis estas líneas como solamente inspiradas por el vehemente deseo de una más extensa y eficaz colaboración hispana y a la vez que satisfaciendo la reclamada cooperación y justicia contribuir con *Salud, Fuerza y Unión* a la debida armonía que como tenemos preceptuado, es la base y sostén de todas las Sociedades y especialmente la nuestra Augusta Institución.

GERMINAL.

Noticias

De la Logia Biak-na-Bato No. 7

La ceremonia de instalación de los nuevos oficiales elegidos y nombrados tuvo lugar el 4 de Enero, cumpliéndose al pié de la letra el programa y quedando instalados los Hermanos siguientes:

Venerable Maestro, Felipe Temponko P.M.; *1er. Vigilante*, José Salumbides; *2.o Vigilante*, Bartolomé del Rosario; *Tesorero*, Pedro Hervas Sebastiá; *Secretario*, José Arpal P.M.; *Capellán*, Lino Gutierrez P.M.; *Maestro de Ceremonias*, Wenceslao Fajardo; *1.er Diácono*, Santiago de Dios; *2.o Diácono*, Luis de Antonio; *1.er Experto*, Miguel Espina Webb; *2.o Experto*, Plácido de Jesús; *Organista*, Remigio del Rosario; *Guarda Templo*, Emilio Loanzon.

Nuestro Ven. Her. Lino Gutierrez al hacer la presentación de la medalla de Past Master, pronunció un elocuente discurso, que al mismo tiempo que conmovió al Venerable saliente Paulino Perez, arrancó aplausos a la concurrencia. El Venerable Her. Perez contestó con otro en el que expresó su gratitud a todos sus hermanos de Logia, dándoles las gracias por la señalada distinción de que se le hacía objeto.

Siguió en el uso de la palabra el Venerable Maestro entrante Felipe Tempongko, quien condensó en tres pequeños párrafos un argumento muy *jugoso* cuyo final endosó graciosamente al orador que le seguía en el programa.

Este era el Muy Ilustre Gran Maestre Her. Seldon W. O'Brien quien improvisando un instructivo al par que sentimental discurso arrancó al final calurosos aplausos de todos los presentes.

Terminadas las ceremonias, todos los convidados pasaron al salón en donde se había preparado el *buffet lunch* con que los Hermanos de la Logia Biak-na-Bato obsequiaban a sus convidados.

La fiesta fué bastante animada, aunque sin el *aparejo* de los años anteriores, y merecen plácemes todos, sobre todo el maestro de banquetes.

De la Logia Iloilo No. 11

Acabamos de recibir el programa de la instalación de dignatarios y oficiales de la Logia Iloilo la cual debía celebrarse en el hermoso Templo Masónico de Iloilo el 17 de Enero, actuando de instalador el Ven. Hmno. Melecio R. Domingo y de maestro de ceremonias el Ven. Hmno. Ceferino Sevilla (ex-venerable de la Logia Makawiwili No. 55), y verificándose la entrega de la medalla de Past Master al venerable saliente, Hmno. Melecio R. Domingo, por el inspector del 5.o distrito masónico, Ven. Hmno. G. Gilhouser. Al pie del programa vemos las observaciones siguientes: "Refrescos—Baile. Se bailará el Rigodón de Honor por los Venerables Maestros activos y pasados." Los dignatarios y oficiales electos y nombrados para el año 1930 son los siguientes:

Venerable Maestro, Pablo Nava; *Primer Vigilante*, Santiago Bernardo; *Segundo Vigilante*, José L. Zerrudo; *Tesorero*, Venancio Lim; *Secretario*, Evelio Zaldivar, P.M.; *Capellán*, Eustaquio Perez; *M. de Ceremonias*, Timoteo Certeza; *Organista*, José H. Alivio, P.M.; *Primer Diácono*, José F. Jereos; *Segundo Diácono*, Constancio Simpas; *Primer Experto*, José M. Araneta; *Segundo Experto*, Agustín Singsuhai; *Guarda Templo*, Ludovico Bañas.

De la Logia Walana No. 13

La Logia Walana No. 13 se reunió en el Templo Masónico en la Escolta en la noche del sábado, 11 de Enero, para instalar sus nuevos dignatarios y oficiales. El Ven. Hmno. Rafael Araujo, P.M., hizo las veces de oficial instalador y el Ven. Hmno. Orestes Hermosura, maestro saliente, le ayudó como maestro de ceremonias. El nuevo presidente del Taller, Ven. Hmno. Ramon F. Samaniego, pronunció un buen discurso de toma posesión y acto seguido se entregó al Ven. Hmno. Orestes Hermosura un diploma y una joya de Past Master. Terminadas dichas ceremonias, la Logia procedió al despacho de sus asuntos de familia.

Los dignatarios y oficiales de la Logia Walana son los siguientes: Venerable Maestro, Ramon F. Samaniego; Primer Vigilante, Gregorio A. Vicente; Segundo Vigilante, Canuto S. Nadurata; Tesorero, Ricardo T. Grande; Secretario, Dionisio Alejandro; Capellán, Adolfo Castro; Maestro de Ceremonias, Luis Francisco; Primer Diácono, Eulogio Manlapit; Segundo Diácono, Dalmacio Alarilla; Primer Experto, Geronimo Genilo; Segundo Experto, Alfonso Maribojoc; Guarda Templo, Nemesio Fernando.

De la Logia Marble No. 58, Romblón

(14 de Enero). El Hmno. Felicísimo Capucao, agrimensor del Gobierno en Ligao, Albay, se halla actualmente en disfrute de vacaciones en Naga, Camarines Sur, para recobrar la salud un tanto quebrantada a causa de haber estado enfermo de malaria desde Octubre último.

El Hmno. Sotero Darío, supervisor de Escuelas de Looc, Romblón, vino a esta cabecera el 20 de Diciembre con su familia, encabezando a los atletas de su distrito escolar que vinieron a tomar parte en el intermunicipal meet que tuvo lugar aquí entonces.

El Hmno. José S. Perez se halla aquí desde el 7 de Enero viniendo de Iloilo y Capiz donde estuvo a atender personalmente gestiones en un negocio importante.

Los Hmnos. Alfredo Y. Perez y Juan R. Rovira, tesoreros municipales de Jones y Cajidiocan, respectivamente, se hallan también en esta cabecera desde hace días en cumplimiento de deberes oficiales.

De la Logia Mayon No. 61, Legaspi, Albay

La instalación de los nuevos oficiales de la Logia Mayon 61 para el presente año masónico, tuvo lugar en la noche del 18 de Enero. El Ven. Hermano L. D. Lockwood, inspector del distrito No. 11, actuó de oficial instalador, y de maestro de ceremonias, el Ven. Hermano José de Vera, Ex-Venerable de Bulusan 38.

Las ceremonias fueron precedidas por una cena bien servida, y fueron presenciadas por cuarenta hermanos entre visitadores y miembros. Mención especial merece la nutrida representación de Bulusan encabezada por su entusiasta Ven. Maestro Pedro Almonte. Por el mal tiempo, no pudieron asistir al acto los de la Logia Isarog 33.

Después de las ceremonias, hablaron los Venerables Hermanos Lazaro Tani, L. D. Lockwood, Pedro Almonte y Manuel M. Calleja. El primero saludó a todos los presentes y agradeció la confianza en él depositada al reelegirle Venerable. El segundo, entre las muchas cosas buenas de que se ocupó, conminó a todos los masones para que influyeran más en los trabajos de bienestar social. El tercero habló de la cooperación como garantía necesaria para que una labor de carácter colectivo sea un éxito. Y el último resumió algunos puntos tocados por los que le precedieron, y terminó esbozando la conveniencia de formular un programa regional para la construcción gradual de templos.

De la Logia Taga-Ilog No. 79

Nutrida concurrencia presenció las ceremonias de instalación de los oficiales nuevamente elegidos y nombrados para el presente año masónico. Actuó de oficial instalador el Ilustre Hermano Antonio Gonzalez, Gran Maestre Delegado, y de Maestro de Ceremonias el Venerable Hermano Mariano Gonzalez, Ex-Venerable Maestro de la Logia Nilad No. 12 e Inspector de la Logia Taga-Ilog No. 79. Pronunciaron elocuentes e instructivos discursos los Venerables Hermanos Engracio Abasolo, Antonio Gonzalez, Ramón Mendoza y Julian Gimenez.

Los Oficiales instalados son los siguientes Hermanos: Engracio Abasolo, Venerable Maestro; José Timbol, Primer Vigilante; P. C. C. Velasco, Seg. Vig.; Go KaWe, Tesorero; José Amón (P.M.), Secretario; Tomás Ferrer, Capellán; Mauricio Mercado, M. de Cer.; Restituto Carpio, Prim. Diácono; Romualdo Sator, Seg. Diá.; Antonino Maglaya, Prim. Exp.; Ong Sihan, Seg. Exp.; Cua Hiansi, Organista; y Gregorio Sanchez, Guarda-Templo.

Después de la instalación, se sirvieron refrescos y se rindió culto a Terpsicore.

De la Logia Luz Oceánica No. 85, M. L. y A.

La Logia Luz Oceánica No. 85 celebró la instalación privada de sus dignatarios y oficiales para 1930 en el Templo Masónico en la Escolta el viernes, 10 de Enero, empezando a las ocho de la noche. El Muy Ilustre Gran Maestre, Hmno. Seldon W. O'Brien, acompañado de los dignatarios y oficiales de la Gran Logia, hizo su visitación oficial en dicha ocasión. Actuó de oficial instalador el Ilustre Hmno. Isidro Paredes, Gran Segundo Vigilante, y de Maestro de Ceremonias el Ven. Hmno. Joaquin Garcia. Instalados las dignidades y oficiales, el Hmno. Chua Sy Quiat pronunció un discurso elocuente. Acto seguido, el Ven. Hmno. Mariano Gonzalez, de la Logia Nilad No. 12, presentó la medalla de ex-Venerable Maestro al Ven. Hmno. Chua Cho Ching, y el Ven. Hmno. Diego Locsin, de la Logia Araw No. 18, entregó diplomas de miembro honorario de la Logia Luz Oceánica al Il. Hmno. Isidro Paredes y al Ven. Hmno. Joaquin Garcia. El Muy Ilustre Gran Maestre, Hmno. Seldon W. O'Brien, pronunció un discurso elocuente e instructivo antes de cerrarse los trabajos. Se sirvió luego un excelente *lunch*.

Los nuevos dignatarios y oficiales de la Logia son los siguientes: *Ven. Maestro*, Chua Sy Quiat; *P. Vigilante*, José See Yok Peng; *S. Vigilante*, Ricardo Nepomuceno; *Tesorero*, Chua Ku; *Secretario*, Andrés Filoteo, P.M.; *Capellán*, E. L. Koh, P.M.; *M. Cerem.*, Abilio de Altonaga, P.M.; *Pri. Diac.*, Estanislao M. José, P.M.; *Seg. Diac.*, Chua Tia; *Pri. Exper.*, Joaquin Chua Ho; *Seg. Exper.*, Chua Chiu; *Organista*, Chua Yap; *G. Templo*, Chua Ah Lee.

Piezas de Arquitectura

El Venerable Maestro

La institución masónica está de tal modo constituída, que nada hay en su organización que pueda considerarse como innecesario o superflúo. Ni siquiera caben las sustituciones, pues la experiencia de siglos dedicados a la práctica fiel de las costumbres de los primitivos masones, ha demostrado que los fundamentos de la Institución están basados en un profundo conocimiento de la psicología humana, en su aspecto exterior o exótico, y en inmutables principios espirituales en su modalidad interna o esotérica.

Entre todos los puntos de reconocida responsabilidad dentro de la Masonería llamada Simbólica, ninguno tiene la importancia que apareja la del Venerable Maestro. De la pericia, integridad y prudencia del Venerable Maestro depende, casi siempre, el éxito bueno o malo de la Logia y la utilidad de ésta en la sociedad Masónica. Una Logia "debidamente" dirigida, no sólo es factor regular y armónico dentro de la organización masónica, sino que potencial y virtualmente es un elemento constructivo dentro de la sociedad profana donde radica. Estos efectos transcendentales indican, de modo imperativo, el cuidado, el tacto, el celo, la discreción y el tino que deben presidir en la selección de un Venerable Maestro.

"Llegar a ser el Venerable Maestro de su Logia", dice T. Fitz Henry Townsend, "es la aspiración legítima de todo hermano joven que siente interés por nuestra Sociedad". Y agrega el mismo autor, "La política muy discutible de nuestros actuales estatutos parece ser, abrir a cada uno, sucesivamente, el camino hacia la Veneratura, quizás, como una cosa natural. Pero mis jóvenes hermanos pueden estar seguros, que, aunque por deferencia de una costumbre que acaso ya sea tarde de abolir, llevemos a un masón descuidado e ignorante a la Veneratura, lo invistamos con el símbolo de la autoridad y nos dirigimos a él con formas exteriores de respeto, no podemos exigir para él la deferencia y consideración que seguramente han de tributarse al inteligente y experto. Aquél sería como la vistosa carátula del espolón de proa de un barco, que va a la avanzada y está riquísimamente decorado, pero que después de todo es una mera efigie, que no contribuye en forma alguna al gobierno de la embarcación." Y termina la misma autoridad citada con estas palabras: "En lo pequeño como en lo grande, Sabiduría es poder y la superioridad intelectual es la verdadera preeminencia".

Es el espíritu genuinamente fraternal que inspira la Masonería y que da totalidad a su personalidad social, delínea y conforta su estructura dentro de moldes puramente democráticos. Desde este punto de vista es tan legítima la aspiración de todo masón, llegar a ocupar el puesto de Venerable Maestro de su Logia, que es su puridad de verdad, y en su pureza de espíritu, esa ambición debe ser para todo masón un ideal. Un ideal noble y edificante; un deseo de progreso; un sentimiento de servicio; una aspiración de utilidad; una determinación al estudio, la observación y la reflección: una voluntad que se forma, y que se hace y que actúa; un espíritu de sacrificio; una conciencia en acción; un hombre que se revela.

Quizás si se tache de exagerada sublimidad el concepto que tenemos de la Veneratura. Es, tal vez, cuestión de temperamento, y acaso de respeto. Hay, sin embargo, sinceridad, pues consideramos que el Venerable tiene, aparte de aquellas prerrogativas estaturiales que lo conviertan en casi árbitro de su Logia, otras de índole esencial y moral, que lo constituyen en el Maestro, el Pastor, el Director, el Jefe, el Sacerdote, el Inspirador y el ejemplo de los maestros bajo su disciplina tanto moral, como legal.

Constitucionalmente hablando, todo masón que posee y llene cumplidamente los requisitos que la Ley masónica escrita exige, tiene derecho a ser considerado como un candidato para ocupar cualquiera de los puestos de la organización de gobierno, o administrativa de su Logia. Llenar sus exigencias es convertirse en hermano masón de derecho, *de jure*.

¿Es esta conformidad con la letra de ley escrita lo que da fisionomía, tono y personalidad a un masón? Si tal principio se aceptase, habría que admitir la perversión y hasta la eliminación del ideal masónico.

Mucho antes que apareciese la primera constitución escrita para la Masonería, ya la Orden existía, inspirada únicamente en un ideal de perfección y de crecimiento espiritual. Sin esta sublime aspiración del hombre, a mejorarse a sí mismo, a comprenderse a sí mismo, a acercarse a su Hacedor, por la única vía capaz de conducirlo a esa meta, la espiritual, no es posible, ni juicioso, concebir la existencia de las religiones con sus dogmas de fe y pautas de conducta, ni la necesidad de la Masonería (co-existente en espíritu con el hombre desde que éste se organizó en sociedad) con el severo Código de moral. El valor moral llamado "masón" no está en, ni se deriva de, la ley masónica. Tal valor está en el hombre, y sólo el mismo hombre puede sentirlo, desarrollarlo y revelarlo.

La existencia de la planta no está en la tierra, ni en la fiel observación de las reglas de cultivo, ni en las condiciones climatológicas. El gérmen de vida está en la simiente, en su interior latente, *in potentia*. Es el desarrollo de esa vida interior lo que la transforma en la bella planta, aunque aquellas condiciones determinan el ambiente y la oportunidad para la transformación. Así es el hombre: los códigos de conducta a que se someta no harán nunca de él un hombre, si su voluntad no está hecha a esa evolución, su espiritualidad no ha despertado a impulso de los latidos de su conciencia. Querer ser un hombre es ya serlo.

"¿Quién—preguntan muchos—ha alcanzado semejante grado de elevación moral?" "¿Cuántos son los masones que llenan exactamente la medida de estas exigencias?" "¿Cómo se puede esperar acierto en la elección de un Venerable Maestro, si no es posible ver signo exterior alguno de la espiritualidad de los masones, que permita hacer la selección del candidato con la sabiduría necesaria?"

El masón que conciba y haga esas interrogaciones, ya empieza a medir la magnitud de la responsabilidad que tiene para consigo mismo y para los demás. Los signos exteriores existen aunque sólo son perceptibles para unos pocos habituados a una profunda observación y comprensión de la psicología humana. Tales masones están en el deber de dar luces a sus hermanos, haciéndoseles aquellas observaciones que, sin rebasar los límites de la caridad y de la verdad, orientan a los menos expertos en la difícil misión de elegir un masón entre muchos, para el puesto de mayor responsabilidad en la Logia.

En cuanto a los signos interiores, existen en abundancia, y cada masón siente los propios, y si es de la madera de donde salen los Maestros, no se dejará vencer por la ambición, ni se dejará seducir por la invitación, ni permitirá ser arrastrado por la envidia y el rencor. Si cada masón atiende a los gritos de su conciencia, podrá eliminarse el peligro de una mala o equivocada elección de un Venerable Maestro.

La virtud es una fuerza positiva y los preceptos afirmativos con los que mejor armonizan con ella: Pero precisamente, por la incomprensible psicología humana, que no practica la virtud porque "ésta se sugiere persuasivamente," y meramente no comete malas acciones "porque éstas se prohiben amenazadoramente" caben los siguientes preceptos negativos.

No puede ni debe ser Venerable Maestro de una Logia, el que en su corazón no se sienta masón, antes que cualquiera otra cosa en el mundo, el masón indiscreto, el injusto, el inmoral y el disipado.

No puede ni debe ser Venerable Maestro el masón indiferente y falto de entusiasmo y de espíritu;

No puede ni debe ser Venerable Maestro, el indisciplinado, el intolerante, el inconforme, el irascible;

No puede ni debe ser Venerable Maestro, el envidioso, el apasionado, el rencoroso, el intrigante;

No puede ni debe ser Venerable Maestro, el que hace alarde y abusa de su inteligencia;

No puede ni debe ser Venerable Maestro, el muñidor de elecciones;

No puede ni debe ser Venerable Maestro, el que pide, suplica o en cualquier forma gestiona recibir esa gracia.

Difícil como parece la selección y elección de un Venerable Maestro, hay varias reglas sencillas, claras y fáciles de aplicar:

1. En humildad hay virtud.
2. En el desinterés hay mérito.
3. En el espíritu de la justicia engendra el de la confianza.
4. El espíritu de cooperación exige reciprocidad.
5. El deseo de progreso merece oportunidad.

Hay también una señal infalible:

El verdadero candidato para el sublime puesto de Venerable Maestro, es aquel masón que no pide el puesto; que no lo trabaja; que no lo insinúa; y que aspirando a esa exaltación como un ideal no se cree merecedor a ella.

¡Sentirse sin méritos para un puesto de distinción preeminente, es apreciar la dignidad del cargo, y empezar a ser acreedor al mismo!—González Ginorio (*De la revista "Carabobo"*)

Dormir

—¡Yo lo que tengo, amigo, es un profundo deseo de dormir! . . .

¿Sabes?: el Sueño es un estado de divinidad.

El que duerme es un dios . . .

Yo lo que tengo, amigo, es un gran deseo de dormir.

El sueño es en la vida el solo mundo
nuestro, pues la vigilia nos sumerge
en la ilusión común, en el oceáno
de la llamada REALIDAD. Despiertos
vemos todos lo mismo:
Vemos la tierra, el agua, el aire, el fuego,
las criaturas efímeras . . . Dormidos
cada uno está en su mundo,
en su exclusivo mundo,
hermético, cerrado a ajenos ojos,
a ajenas almas; cada mente hila
su propio ensueño (o su verdad: ¡quien sabe!)

Ni el sér más adorado
puede entrar con nosotros por la puerta
de nuestro sueño. Ni la esposa misma
que comparte tu lecho
y te oye dialogar con los fantasmas
que surcan por tu espíritu
mientras duermes, podría,
aun cuando lo ansiara,
traspasar los umbrales de ese mundo,
de TU MUNDO mirífico de sombras.
¡Oh! Bienaventurados los que duermen!
Para ellos se extingue cada noche
con todo su dolor, el universo
que diariamente crea nuestro espíritu.
Al apagar su luz se apaga el COSMOS.

El castigo mayor es la vigilia:
el insomnio es destierro
del mejor paraíso . . .

Nadie, ni el más feliz, restar querria
horas al sueño para ser dichoso.
Ni la mujer amada
vale lo que un dormir manso y sereno
en los brazos de aquel que nos sugiere
santas inspiraciones . . .

"El día es de los hombres; mas la noche de los dioses", decían los antiguos.

No turbes, pues, mi paz cont us discursos, amigo: mucho sabes;
pero mi sueño sabe más . . . ¡Aléjate!
No quiero gloria ni heredad ninguna:
yo lo que tengo, amigo, es un profundo
deseo de dormir . . .

—AMADO NERVO, *en Boletín Masónico, San Salvador, A. C.*

Por el Club Masónico de Manila

A TODOS LOS HERMANOS:

El Club Masónico de Manila, que es vuestro propio Club, ha entrado de lleno en otro año de vida y para que sus actividades se mantengan, como en años pasados, a la altura de las exigencias de un Club de esta clase, es necesario que vosotros prestéis vuestra fraternal ayuda, enviando a la Secretaría de este Club vuestra cuota correspondiente al presente año, cuyo tipo se deja a vuestra discreción, pues es bien sabido que el Club Masónico no fija ninguna cantidad determinada para sus miembros. Queremos prestaros en este Club aquel servicio que queráis exigirnos; pero para ello necesitamos un pequeño fondo con que afrontar las indispensables necesidades propias de un Club.

CLUB MASÓNICO DE MANILA.
Por JOAQUIN GARCIA.

La redacción del CABLETOW tiene mucho placer en insertar la precedente carta y recomendarla a la atención benévola de sus lectores. El Club Masónico es merecedor de la simpatía y del apoyo moral y material de todos los Hermanos y esperamos que la llamada del Ven. Hmno. Joaquín García halle acogida favorable y que el Club entre en una época de actividad y prosperidad sin precedentes en su historia.

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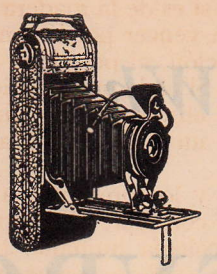
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