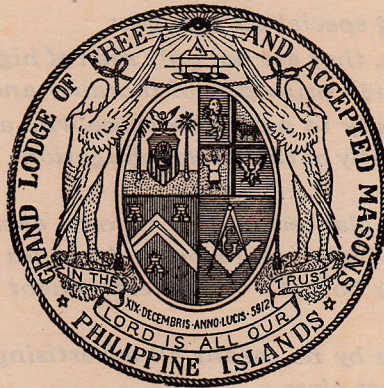


The Cable Tow

Vol. VIII

Manila, P. I., January 2, 1931

No. 8.



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

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS
OF THE CONSTITUENT LODGES OF
THIS JURISDICTION

Our Cabletow

Sometimes we hardly know it's there,
Our guiding cabletow;
If we go down the paths of right,
Its hold we never know;
But if we start the way that's wrong,
It has a sudden way that's strong,
And makes us heed its strength to lead
Down paths we ought to go.
And yet how good a thing to feel,
How fine a thing to know,
That when the baser actions seek
To wreck and overthrow,
When worldly appetites deprave,
Or lower passions would enslave,
We then can feel, like gripping steel,
Our guiding cabletow!

—George B. Staff in "The South
Australian Freemason."

A SUGGESTION TO ADVERTISERS

Manila, P. I., November 1, 1930.

Gentlemen:

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

The *CABLETOW* goes to 7,000 subscribers in the Islands, scattered from Aparri to Jolo; the rest of the 7,500 copies printed monthly goes to the United States and other countries.

The paper has the following special advantages:

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

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

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

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

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

Yours very truly,

THE MANAGING EDITOR OF "THE CABLETOW,"

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31, Tayuman — MANILA — P. O. Box 209

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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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 103 Lodges (29 in city of Manila), with approximately 6,650 Master Masons. It is the only sovereign Grand Lodge in Asia and is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of over 12 millions. The present elective Grand Officers are: Vicente Carmona, Grand Master; Wm. W. Larkin, Deputy Grand Master; Isidro Paredes, Senior Grand Warden; Stanton Youngberg, Junior Grand Warden; E. del Rosario Tan Kiang, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Manuel Camus, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

Vol. VII

JANUARY 2, 1931

No. 8

Editorial Section

A Happy New Year To All!

We wish our readers, one and all, a full measure of happiness and prosperity during the year nineteen hundred and thirty-one. We know the good and the evil that nineteen hundred and thirty has brought us, but no one can predict what the new year has in store for us. Perhaps it is better so. Like the soldier who goes into battle, we must face the new year with courage and the conviction that we shall be able to cope with the worst that it may throw into our path and that victory will crown our efforts in the end. Confidence and hope of success are the best equipment a man can take with him into the battle of life.

Our Lodges, we hope and trust, will do well this year under the guidance of their new officers. Owing to the prevailing crisis, a large number of members have had to be suspended for nonpayment of dues. Many of these will no doubt come back with the return of prosperity. Fortunately, our Masonic code provides that dues shall not accrue during suspension, which makes coming back easier for the member suspended for failure to keep up with his Lodge dues.

Again, a Happy New Year to all!—L. F.

The Grand Lodge Communication

On the fourth Tuesday of this month, the chosen delegates of the Lodges of the Philippine Islands will meet in annual communication to legislate for the Masons of this part of the world and elect Grand Lodge officers for the new Masonic year. We know of no matter of special moment to be taken up and decided at this communication, though it is not impossible that some such may arise in the course of the deliberations. Peace and harmony have blessed our Masonic intercourse during the year about to close, and it is with the same spirit that our Grand Lodge will meet, discuss its concerns, and transact its business.

To the delegates of the Lodges from East, West, South and North, we bid a hearty welcome and hope that the Great Architect of the Universe will guide them in their work for the best of Masonry and humanity.—L. F.

Meeting on the Level

Freemasonry is one of the most democratic institutions on earth and should be kept so. On the floor of the Lodge,

rich and poor, high and low, mighty and humble, meet and mingle on equal terms. The barriers that separate the Brethren outside of the Lodge are conspicuous by their absence.

Brother to Beggars and Fellow to Kings,
Companion of Princes—forget these things!
Fellow-Craftsmen, forget these things!

says our Brother Kipling.

The eminent statesman or soldier who is received into our mysteries does not honor the Craft but the Craft honors him by admitting him to membership. Masonry is greater than any man ever born. In our Lodges, the rich, high and mighty are just as proud to mingle with the poor, low and humble as these are to associate with them: they all esteem it a high privilege to militate in the ranks of Freemasonry.—L. F.

Petitions for Reinstatement

The path to the Lodge is to some Brethren what the trail to a water-hole we knew on the Texas prairie was to the four-footed denizens of that vicinity. So long as the grass was lush and rivulets and puddles were to be found everywhere, the narrow path leading to that water-hole was trodden by but few feet; but when the grass and leaves turned sere and yellow and rivulets and puddles dried up, it was again covered with a multitude of tracks, from the tiny foot-prints of the gopher to the marks that showed that coyote and wolf came to slake their thirst in the muddy water gathered at the bottom of the depression.

In time of prosperity, the members we have in mind give their Lodge a wide berth, merely maintaining their membership by the payment of their annual dues—if they do that much. But let adversity knock at the door in the form of unemployment or illness, and once more the feet are made to tread the path to the Lodge that had not known it for years. The payment of dues to place such a member in good standing again is usually the opening wedge for applications for relief which must necessarily come out of the pockets of the Brethren who carried on the work and bore the burdens of the Lodge while the member in distress enjoyed a prosperity which he failed to share with his Brethren in Freemasonry.

It is not a bad idea to look carefully into the motives

prompting petitions for reinstatement, because Masons of the type we allude to generally drop their membership when they think Masonry cannot be useful to them and turn to the Lodge again the moment they need its help.—*L. F.*

Why Do Masons Go To Lodge?

This is a question that many a Master must have asked himself when confronted by a poor attendance at the meetings. The question has been and is being answered in different ways. Some Masons attend Lodge regularly for one reason and others for another. Some do it from a sense of duty; they believe in performing what they have undertaken to do, and in supporting the officers, the Lodge, and the Institution by assiduous attendance of the meetings. Others are attracted by the degree work which has a certain fascination for them. Others attend Lodge to meet their friends. But the days when a man attended Lodge to be entertained are gone, and this is one of the chief reasons for the small attendance. The rapid means of transportation enable a person to take advantage of opportunities to enjoy himself which distance formerly placed out of his reach. The moving picture shows provide amusement and entertainment at a small price, and the radio furnishes these at a man's home if he is of the stay-at-home type. To meet and commune with kindred spirits is still one of the chief attractions of the Lodge, and the charge that some members attend meetings because of a free feed or smoke is, perhaps, much exaggerated. A "bite to eat" taken in congenial company is attractive to many men because of the company and not on account of the food which they could get better and more conveniently at home. Interest in the work and the congenial atmosphere—this is, to our mind, what makes a man attend Lodge. Create and maintain the two and you have the question of attendance solved.—*L. F.*

Brother W. W.

In every Lodge or other Masonic body there is to be found an individual to whom we involuntarily affix the designation of "Brother W. W." when we see his name. The initials stand for "Willing Worker." If there is any duty to be performed in which there is hard work and little glory, that duty is sure to be turned over to Brother W. W. With a resigned, almost tired smile he accepts the service thrust upon him, gives it his full and conscientious attention and turns out work that no master can find fault with. He is by no chance ever given any duty that is easy or will bring him into the lime-light. For such work there are always plenty of applicants and Brother W. W. is not even thought of. But for the job that nobody wants he is invariably summoned from his obscure corner, to which he returns quietly and contentedly after he has performed his task. He is a godsend to the Master of the Lodge who often uses him as a staff to lean upon. Here is to Brother W. W.—may his tribe increase!—*L. F.*

Disappointed

A Mason who, shortly after being received into the Fraternity, expresses his disappointment that he is not noticing any improvement in his business as a result of his new connections, shows that he has not caught the spirit of Masonry and that he was not fit material to begin with. Masonry and business must be kept strictly apart and the thought of material gain must be far from the mind of the applicant for our degrees. Nevertheless, in distributing our patronage, we must remember our Brethren in business. We must not patronize or buy thoughtlessly. When we buy from an outsider, perhaps an enemy of our Institution, a commodity that we might have purchased at the same or perhaps even a lower price from a Mason a few doors farther up the street, we do wrong. Let us remember this the next

time we buy anything. Our Brethren in business certainly are entitled to consideration, especially now that business is poor.—*L. F.*

Editorial Comment and Correspondence

Fear

Here is a good article which we found in the *Masonic Digest* for September:

Mankind's greatest enemy is fear. Fear lies on our hearts like a fiendish incubus, it enmeshes our spirits like a miasma from the swamps, it overshadows our lives like impending disaster. It is stupefying, paralyzing, souldestroying. From it spring inhibitions and represions that set us in prison-houses more direful than any Bastille.

Fear of losing one's job, fear of sickness, fear of accident to loved ones, fear of the devil, of sin, of hurting somebody's feelings, of committing a faux pas, of old age,—the objects of apprehension are innumerable. They crowd the day and populate the night. Like obscene ghosts they haunt us, bringing in their train gaunt disease and numbing misery.

He who strikes a fear from the human mind is humanity's redeemer. Salvation from fear comes only from the resolute facing of facts, the determined refusal to harbor any anxious forebodings, losing self-consciousness and undue self-sensitiveness in loving service of others, and a firm reliance upon the all-encircling goodness of God. Herein shall be found not only freedom from fear but exultation, exaltation and triumph.

Some time ago we wrote an article on "The Fear of Death" which seems to have made a hit with some of our contemporaries and in which we showed how a man overcame the fear of death by insuring his life. He then no longer dreaded leaving wife and children unprovided for and death which in itself had no terrors for him had lost its sting as far as he was concerned.

Ernst und Falk

Some of our readers are no doubt acquainted with Lessing's famous work "Ernst und Falk" in which the nature and tenets of Freemasonry are set forth in the form of a dialogue between two fictitious characters named Ernst and Falk. In a very clever article in the *Wiener Freimaurer-Zeitung*, Bro. Ernst Littmann, of Berlin, introduces the grandsons of these two characters who meet and sustain a dialogue like their ancestors did. But after an enthusiastic greeting, Falk finds out that Ernst is a Jew. Falk is greatly embarrassed because Ernst has just asked him to help him enter Masonry. Then follows this explanation:

Falk: I belong to a Christian Lodge and our by-laws exclude Jews from membership in the Lodge.

Ernst (after a pause): And such a thing exists? (Becoming agitated.) That prejudice which I encounter coldly repelling, coarsely offending, and vulgarly mocking me on the market and in the street, in lecture room and office, in church and club, blows its vile breath into the face of the stranger at the door of your quiet sanctuary? And you tell me that—you, Falk's grandson?

Falk: Not that, not that, my friend! Do not deem me capable of such a sentiment. I esteem your race; I do not exaggerate its shortcomings nor do I refuse to give it credit for its virtues. I recognize the great merits of your people for humanity and have many friends among them—but they must not become Masons.

After a long discussion of the question, the two finally separate with these words:

Falk: You speak in a way with which I am not unfamiliar. You will find Masons who will receive you with open arms.

Ernst: I shall go to them.

Falk: Then go. You will no longer want my guidance. What is truth? Let it suffice for us two to each recognize the honest purpose of the other. And now give me your hand. "The genuine ring most probably was lost."

Ernst (with a shudder): The ring! Lessing's ring (Controlling himself.) Here is my hand. Farewell!

The whole article is a clever arraignment of the so-called Christian Lodges of Germany in which Jews are not admitted to membership. It is well worth reading.

Blotting Out History

The Government of Italy has committed one of the rankest acts of ingratitude that we have heard of in the last few years. Not content with suppressing Freemasonry with ruthless hand, the Dictator, Mussolini, is now striving hard to wipe from the tablets of memory of the Italian people the glorious part that our Institution took in the liberation and unification of Italy. Posterity, the Duce has vowed, should and must not know that many of the men who made Italy, including Mazzini, Garibaldi, Sacchi, Crispi and others, were Masons. With the blind rage of the victors of old who destroyed conquered cities and then plowed up the ground and scattered salt in the furrows, he is now mutilating monuments and falsifying records in stone and brass that no more remembrance might be had among men of the vile Fraternity that did so much for Italy.

Here is what Bro. Jos. E. Morcombe, of the *Masonic World* of San Francisco, has to say regarding the latest outrage of Fascism to which we allude:

Another miracle has been wrought at Rome, one having a peculiar Masonic interest. Making the occurrence more than ordinarily miraculous, it is to be credited to the Italian dictator, rather than to any saint or devotee of Vatican City, living or dead. The evening sun of October 1 saw the statue of Garibaldi dominating the Leonine city, as it had since erection by a grateful people several decades ago. On the pedestal of that great memorial appeared the emblems of Masonry, carved there by those who knew what part the fraternity had in creating a strong nation from a hopeless congeries of petty states and principalities. That the great "Liberator" had been Grand Master and counted that honor as among his proudest distinctions, were matters well known to the people of United Italy. They had, in spite of Fascism, remained aware of the part played by Masons and Masonry in the "Resorgimento."

To disabuse these minds, willing to believe the known facts of history, a miracle was due, and was forthcoming. During the night-time of October 1 the Masonic symbols disappeared from the Garibaldi statue pedestal, and in their place were the insignia of Fascism. Not even faith was needed to accept the fact of change; it was evident to the most unobservant and convincing to the most skeptical. What the dictator can hope to gain from such absurd action is not apparent to normal minds. Apparently he hopes that when the fresh marks of the stonecutter's tools are somewhat dulled by time the Roman population may so far forget the facts as to believe that Giuseppe Garibaldi was one of the original Fascists. They may even, to the fond imagining of this perverter of history, come to hold the heroic Liberator was a former incarnation of Il Duce himself. But as has been proven times beyond number, historical events and personages live long in the memories of their fellows. Such memories may take on an added glamor with lengthened perspective of the years. But they resist, in the main, all forcible attempts at distortion. They shine more clearly because of efforts to obscure, deface or blot out.

The fact of Garibaldi's Grand Mastership was chiseled from the statue soon after Mussolini gained power in the Eternal City; now the sacrilege is complete. The whole thing is of a part or preparation for the national holiday, commemorative of the liberation and consummation of United Italy. Since 1870 the 20th of September, celebrated by the entire nation, has recalled that fateful day when Italian troops entered through breach at the Porta Pia and took over from a supine ecclesiastical government the capital of Italy. In every such public celebration place of honor was accorded Italian Masonry, in recognition of what their predecessors had done in the great work of emancipating a proud people. Now, however, the September date is not likely to stir happy memories at Vatican City, which the Lateran treaty allows to share in the sovereignty of Rome. For the deeds of September 20, 1870, meant the eclipse and passing of temporal power; the beginning of a sixty-year period of self-proclaimed imprisonment in the Vatican of the popes from Pius IX to Pius XI. So the holiday is changed to that date in February, marking signing of the treaty with the papacy. The birth of a nation, an event surely worthy of everlasting remembrance, gives way to celebration of an event of no great moment, and which may or may not remain as a lasting mark on the course of Italian history. Mussolini's miracle is likely to be accounted wonderful so long as his Black Shirts may be able to force belief or secure the acquiescence of silence.

We firmly believe that the Fascist régime has seen its best days and that Italy will ere long find herself free from this incubus. And we hope and trust that we shall yet see Italian Freemasonry rise from the ashes like a Phoenix and be restored to the place of honor that rightly belongs to our Institution in Italy.

The Constitution

Under the caption "An Important Book," *The Masonic Outlook* of New York has the following to say:

The Book of Constitutions! Dry, technical, old, forbidding, uninteresting, dull, heavy, long?
Not at all!

Stop in an anteroom before or after Lodge. Note what the men are arguing about. Half the time it is about the subjects so clearly stated and explained in the Book of Constitutions.

Observe the questions being asked by new Masons. The Book of Constitutions answers the great majority of them.

Jot down a list of the things every Lodge officer and other active worker needs to know. Again, it is nearly all in the Book of Constitutions.

Keep tab of the questions that arise during discussions in Lodge. Make a memorandum of the differences of opinion most likely to give rise to Lodge troubles. Set down a list of the rights, duties, and privileges of membership. Once again, you will find most of them in the Book of Constitutions.

Many Grand Jurisdictions require a newly-elected Worshipful Master immediately after his installation to read the Constitutions to his Lodge. It is a good custom. Every Worshipful Master ought to do it of his own free will and accord.

If a private individual were to issue the Book of Constitutions, here is the kind of publisher's blurb he would print on the jacket, and he would never write another so true:

"The most important Masonic book ever published in the State—and the most useful.

"Absolutely indispensable to every earnest Mason.

"Its language is alive. Its subject matter is vital.

"Kept up to date every year.

"A classic for two centuries.

"Easy to read. Its sixty-eight pages, four by six inches in size, printed on good book paper in clear type, can be read in two hours—and ought to be read thereafter every year of your life."

This is excellent advice. If you have not a copy of the Constitution, buy one. When a question of Masonic law is discussed, look up what the Constitution has to say on the subject. Do that a few times and you will begin to take an interest in Masonic law and want to know more about it. Unfortunately, few Brethren take such an interest, and the result is that altogether too frequently, our Lodges make bad blunders that could have been avoided had anybody known the provisions of the Constitution or taken the pains to consult that important document.

Qualified Officers

In an excellent address on Masonic Education published in the *Masonic Sun*, of Toronto, Canada, Wor. Bro. J. A. Evans said, among other things, the following:

The time has come when the term "officer" should really mean a man capable and willing to give instruction, the higher the office, the greater should be that capability and willingness. Officers should be chosen for their mental qualifications and not the "glad hand" facility. Popularity does not mean ability and herein lies the fundamental weakness of democracy—and masonry is a democracy.

No doubt most of the officers elected by the Lodges last month are well qualified for the office for which the Lodge chose each of them. A few, however, must have been elected on account of their popularity or social standing. To these we would say that having accepted the office, they must exert every effort to qualify for it. This they owe not only to the Lodge which, perhaps unwisely, elected them, but also to themselves. We have seen this feat performed quite often: In a few months—or even weeks—Brethren who by hook or by crook had passed the master's or warden's examination without being really fit for the office, acquired the knowledge, skill and poise they lacked, and did it so thoroughly and completely that it was a joy to see it. Hard work and constant application will turn the trick every time!

Fascist Persecution

From the *Bulletin* of the Scottish Rite News Service we clip the following item:

Domizio Torrigiani, former Grand Master of the Grand Orient in Italy, jurist and scholar of international fame, who, some months ago, was taken from Ustica, one of the Lipari Islands, to be treated for serious eye trouble at a clinic near Rome, has, by order of the Fascist Government, been returned to exile, this time to the Island of Ponza in the Tyrrhenian Sea between Formia and Naples, writes a correspondent to the *Brooklyn Daily Eagle*.

The experts in the clinic had made a report to the government wherein they stated that the over-wrought nervous condition of their patient made a cure difficult and of doubtful value. The misery and nervous trouble of Torrigiani has been attributed to the obtrusive vigilance of the carabinieri and members of the Mussolinian secret police.

No charge of any kind other than his connection with the Masonic Order has ever been preferred against Signor Torrigiani. It is said that the keepers on the island call Torrigiani "Il Cardinale Massone," the "Masonic Cardinal," and often single him out for demonstrations of hostility.

How long, oh Lord, how long?

Bro. Jos. E. Morcombe's Recovery

We rejoice to learn from the November number of the *Masonic World* of San Francisco that Bro. Jos. E. Morcombe, the editor of that monthly and one of the ablest and most prolific Masonic writers and journalists of our days, has recovered from a serious illness. We need men like Bro. Morcombe to lead us in thought and word and we hope that his years of usefulness to Masonry will be many after the narrow escape from death which he has had.

Reasons Enough

Under this caption, the *American Tyler-Keystone*, which like the editor of the *CABLETOW* believes that providence among Masons should be discouraged and stamped out, publishes the following article for which it gives credit to *The Field Club*:

The vice-president of an Ohio national bank recently applied for a life insurance policy for his sixteen-year-old son and gave the following reasons for wanting the insurance:

Because I believe every boy should start in life from his father's shoulders. I am trying to give all the benefit of my experience to the important things of life that I can, and life insurance is one of them.

Because I am a banker and realize somewhat better than the average man, I believe, the value of regular and systematic saving.

Because while helping to settle and adjust many estates, I have visited many bereft homes, have known many families suddenly deprived of the provider and protector. I know what life insurance has meant to many more.

Because I have matured one policy and know the sensation.

Because of the many dark places in my life that have been made so much brighter by the thought of the insurance I carry.

Because I can save my son considerable money by starting his insurance and carrying it for him for five years, while he is finishing high school and college, before he could take it out for himself.

Because I know that if he can only keep up these small payments, no matter what else may happen to me, to him or to his investments, he will have an estate some day.

Official Section

Notice of Annual Meeting of the Grand Lodge F. & A. M. of the Philippine Islands

Notice is hereby given that the annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Masonic Temple, Manila, P. I., on Tuesday, January 27, 1931, at 4 o'clock p. m., on said day for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

NEWTON C. COMFORT, *Secretary*.

Manila, P. I., Dec., 1, 1930

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Vicente Carmona has appointed Wor. Bros. August Schipull (1), Lino Gutierrez (7), and Ramon Samaniego (13) to act as Grand Lodge Committee for Visiting the Sick during the month of January, 1931.

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*.

Brethren Seeking Employment

151.—Filipino, 36 years of age, elementary-school graduate, occupations during last 18 years municipal teacher, clerk, postmaster, and deputy provincial and municipal treasurer, last salary ₱1,320 per annum, will accept employment as bookkeeper or assistant clerk, foreman, storekeeper, sales or consignment clerk or any other position in Manila or elsewhere, at moderate salary. Knows English and Spanish fairly well, also Ilocano and Pangasinan, and some Tagalog.

Any Brother having employment for this applicant or knowing of any is requested to kindly communicate with the Managing Editor of the *CABLETOW*, P. O. Box 990, Manila, or see the Assistant Grand Secretary, Wor. Bro. Ramon Mendoza, Room 524, Masonic Temple, Escolta.

Stated Meetings of Manila Lodges

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

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

January 3 (First Saturday).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

February 5 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

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

February 7 (First Saturday).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

February 9 (Second Monday).—Southern Cross No. 6, Masonic Temple.

February 10 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

February 11 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

February 12 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

February 13 (Second Friday).—Dapitan No. 21, Plaridel Temple.

Masonic Fiction

The Adventures of Dennis Manahan

A Masonic Story by Leo Fischer, Manila, P. I.

The story so far: "Isio" Manahan, a bright, sturdy lad of 14, is the son of Pedro Manahan, a Filipino fisherman, descendant of an Itneg chief, and his wife "Binday". The family is living in a hut on the beach in a village on Luzon Island (in 1882). An American clock peddler named Hiram Abberton breaks his leg near their house and is their guest for several months. He teaches Isio English. Abberton is a Mason and so is *comandante* Martinez, a Spaniard, provincial commander of the *Guardia Civil*. After leaving the Manahan home, the American is murdered and robbed by Andoy, a notorious bandit. Martinez lends his carbine to Manahan, his companion on many a hunt, and asks him to go to the mountains and return with Andoy's head. The fisherman leaves for the primeval forests in which the bandit is hiding with Charing, a girl recently kidnaped by him.

He kills the outlaw and rescues the girl. Upon his return to town, he buries the outlaw's severed head at the foot of Abberton's grave. Shortly after this, Isio's parents die of the cholera. Isio drifts into Manila and there ships on an American sailing vessel. Known henceforth as Dennis Manahan, the young Filipino is well liked by the crew and wins even the friendship of Frank Bellairs, who at first does not like him and whose life he saves in a tavern brawl at Macassar. He hears a great deal about the Masonic fraternity, of which the captain and Fred Falconer, who teaches him boxing, are members, and he makes up his mind to become a Mason himself.

When Dennis reaches his majority, he is quite well off, having accumulated a small fortune in the South Sea Island trade. He joins a Masonic Lodge in San Francisco. Shortly after that he meets Abberton's son and the latter's daughter, Bess, while hunting in the Sierra. He saves Abberton's ranch for him. While in a circus with the Abbertons, Dennis meets Socorro Liwanag, a young Filipina, in whose defence he thrashes the circus owner. A bullet meant for Dennis seriously wounds Bess, and Socorro stays with the Abbertons to nurse the young girl. Dennis marries Socorro.

A Cargo of Coffins

A heavy swell was running on the West coast of the island of Luzon. There had been fair weather for a few days but the swell, coupled with the appearance of heavy banks of clouds, made the seafaring men apprehensive of a typhoon.

A big Chinese junk, with the bluff lines, high stern, and lug sails characteristic of that kind of craft, was making its way along the coast, laboring heavily in the troubled sea. Her appearance in waters where a junk was an extremely rare guest in the year 1897 caused some comment. Early in the morning a Spanish gunboat had boarded the craft and the little Spanish officer had looked puzzled when he found that the cargo consisted of Chinese coffins, heavy, ponderous affairs. The lids of one or two were removed and the caskets were found empty. The Chinese master of the junk explained in good English that the coffins would later go back to China with the remains of soas of Han who had died in the Philippines and whose bones were to rest in the sacred soil of the Middle Kingdom.

The master of the junk had drawn a sigh of relief when, at last, the Spaniard had declared himself satisfied with the result of his search and had been rowed back to the little gunboat which, shortly after, was seen to head for the nearest port of refuge. If the Spaniards had opened the coffins in the lower tiers, they would have found, snugly packed and arranged, five hundred Mauser rifles and a number of cases of ammunition for the same. It was just such cargo that the Spaniards were looking for, because it was important that rifles and ammunition should be kept out of the hands of Aguinaldo's hosts which were at that time keeping the Dons busy near Manila and in the adjoining provinces.

In the little cabin in the stern of the junk, two men were discussing the situation.

"We have managed to escape this danger. Now let us see if we can beat the typhoon that is brewing. We must make that little inlet we are bound for before the storm breaks loose; if we don't, it will be Davy Jones' locker for us."

The speaker, a tall man of about thirty years, carefully put away the small bowl from which he had been drinking his tea, replacing it in the padded bamboo basket by his side, with the teapot. Next he drew from the leather belt about his middle a pouch of tobacco and a small brass pipe, unlike any used by the Chinese. He slowly stuffed and lighted the pipe, then, leaning back comfortably in the cushion behind his back, he took from a box by his side a much thumbed book and opened it.

The sailing master of the junk, a short, squat Chinaman, looked thoughtfully at the tall man who, though dressed in Chinese clothes, lacked most of the characteristics of the race.

"The weather looks bad," he said, in good English; "but I think we shall make it. By the way, what kind of a pipe is that you are using?"

"My grandfather's," replied the tall man. "He was a chief somewhere up in those mountains we sighted last night. God, it feels good to be close to the old island once more."

The Chinaman made a grimace. "I'd rather be back in Frisco, I would. As I have told you, I am sorry I left there two years ago and I take this risk only to get back there. I know ways of making money less risky than gun-running."

The Joy of Battle

"So do I, Sam Lee; but I want to help my country and you want money to get back to Frisco and go into business again. In a few months you will have your heart's desire and I shall be by the side of Aguinaldo, dictating terms of surrender to the Spaniards."

Sam Lee rose. "Don't count your chickens before they are hatched, as the Americans say. Perhaps you will be facing a firing squad long before that."

The tall man shrugged his shoulders. "That is quite possible, Sam Lee. In fact, I put my house in order when I left California."

"And Mrs. Manahan—what did she say?"

"I had a hard time keeping her from following me. She is a daughter of this country, you know."

Sam Lee shook his head. "I don't understand you people," he mused. "There you are, rich and happy, and you throw it all away because the people of these Islands are making a hopeless fight against their lords and masters. What is that to you, Captain?"

Dennis Manahan smiled. "You don't understand and you never will, Sam Lee. But, look at the glass—it is going down!"

The Chinaman turned to look at the barometer that hung on the wall of the cabin. His face clouded.

"You bet she is," he muttered. "If we don't make that inlet of yours soon, captain, the jig will be up for us and I'll never see old Frisco again. It looks as if a squall was coming right now."

Opening the door, Sam Lee stepped out on deck.

Dennis caught a glimpse of the sea and sky through the open door. "I am sure we won't make it," he murmured, gloomily. "I know how a typhoon acts on this coast! Hell will break loose presently and those guns will never reach their destination. It is a pity, too; five hundred modern rifles, with plenty of ammunition, and that attack from unexpected quarters which we worked out so carefully would have saved the day for our cause. And Socorro—"

For a few moments, Dennis sat in gloomy silence. He and Socorro had been married six years but there had not been any children. A fall which the young woman had had in the circus was the cause of it, the specialist whom she consulted said. Dennis had been very successful as president and chief capitalist of a fishing concern in California and the young couple had been living together happily until events in the Philippines had determined Dennis to

give part of his wealth, his efforts, and his life, if necessary, to the cause of liberty.

Socorro had taken Bess, now a young widow, into their home and was helping her to bring up her two small children. Abberton, who was doing well in business, was living near them. Socorro, would never lack affection.

A fierce gust of wind which made the junk heel over, and the noise of rain beating heavily against the side of the cabin interrupted Dennis' reflection. Jumping up, he reached for a suit of oilskins that was hanging on the wall. Quickly he drew it on, then, barefooted and bareheaded, he rushed outside. The old joy of battle with the elements had possession of him completely.

Dennis' Home-Coming

Father Isidro uncovered the body which four fishermen had brought up from the beach and deposited in the doorway of the convento. For a few moments he gazed at the still, livid face, then he said: "This is not a Chinaman. He looks to me like a Filipino. What makes you think he is a Chino?"

One of the fishermen scratched his head. "Well, padre," he said, "it was a Chinese junk that went to pieces on the rock we call the Hut, and on the beach we found several huge empty coffins which had floated ashore from the wreck. He wears Chinese clothes, you see."

"But he has no queue, and his eyes are not those of a Chinaman."

The priest looked puzzled. "What do you think, colonel?" he asked, turning to a lean, grizzled Spaniard who had come up limping, supporting himself on a cane.

The newcomer stooped over the body, examining it carefully. With an exclamation of amazement he turned to the priest. "Why, this is..."

"Do you know him?" asked the priest, astonished.

The old officer shook his head.

"He looks like some one I knew many years ago. He may be a Chinaman, one who has lived abroad and become a Christian. This would explain the absence of a queue. Well, padre, what are you going to do with the body?"

Father Isidro pondered a while. "I can't bury him among the faithful, because how do I know that he was a Christian? Most likely he was not of our faith. What would you do, colonel?"

The invalid meditated for a few moments. "I have it," he exclaimed. "Some fourteen years ago an American was murdered here and was buried outside the cemetery wall. He was a heretic, hence he could not be buried in consecrated soil. Since there are doubts about this man being Chinese, and as he may have been a Christian of some sort, I propose that we bury him by the side of that American."

"That is a good idea, colonel. I shall have a grave dug immediately and we can bury him in one of the coffins that have drifted ashore."

The spokesman among the fishermen who had brought the body to the convent did not seem to like this suggestion.

"Father, those coffins are very clumsy, heavy affairs," he objected, "and the cemetery is far from the beach where they are lying. They only drifted ashore because they were empty and sealed air-tight."

The colonel laughed.

"You are not weak children, are you?" he sneered. "You can't go fishing to-day with this weather, anyway. I have adopted this dead Chino or whatever he may be, and I am going to see that he is buried in style. Bestir yourselves, you lazy fellows! Take one of those coffins to the cemetery; the body will be taken there on the bier of the convento. I will make it worth your while. *Sigue, pronto!*"

That afternoon, while the weather had cleared up for the time being, Dennis' remains were laid to rest by the side of those of Hiram Abberton. Father Isidro was not

there, but Colonel Martinez threw flowers on the coffin as it splashed into the water at the bottom of the pit, and murmured "*Adiós para siempre, hermano, adiós, adiós.*"

The helpers rapidly filled in the grave and then looked expectantly at the old Spaniard who stood in silent meditation, leaning on his stick. Colonel Martinez woke with a start from his reflections. Reaching for his pocket-book, he paid the men who walked away rejoicing. Then the colonel cast a last look at the two graves.

"I am sure Dionisio Manahan will thank me in heaven—if there is such a place—for having him buried by the side of his old friend," he said. "That emblem he had tattooed on his arm shows that he, too, joined the great Fraternity. Father Isidro had better beware—some day when Masonry will no longer have to work under cover in these Islands we shall establish our masonic cemetery here."

And, chuckling, the old soldier hobbled towards his pony which was tied to the cemetery gate.

Pieces of Architecture

Of Masonic Sources

By Joseph Francis Boomer, P. M., St. John's Lodge No. 9, Manila, P. I.

Whoever joins a Masonic lodge under the spell of that desire which is said first to impel him to knock at its outer door, will soon thereafter want to know more about the history of Masonry. The light that is conferred on him at its altar begets at once a desire for more light upon the craft as an institution: when and where Masonry began and the part it has played in the affairs of men.

The first thing such an inquirer learns is that Masonry, like civilization, comes into historical view out of the mists of an inscrutable antiquity. Strangely enough, he finds that most if not all of the earliest records of civilization have been preserved to the world by Masonry and are identical with the records in which the institution of Masonry has made and preserved the earliest traces of its own existence. These are the records impressed upon stone.

Operative Masonry had passed its golden age and speculative Masonry had arisen before the oldest known documentary record of the institution was made.

Masonry's earliest documents are the Old Charges or Constitutions. These are 78 in number and cover a period of some four hundred years. Most of them have been discovered since 1860 and all of them show by their contents that they are copies of earlier lost documents. These Old Charges describe the Masonry of the later cathedral-building era which seems to have been at its zenith in the eleventh century.

All of these old charges have undergone errors and interpolations and alterations at the hands of copyists by whom they have been taken from earlier manuscripts. What is regarded as the oldest of these ancient texts is what is known as the Regius MS. For centuries it had been classified in the British archives as a "Poem of Moral Duties". Its true character was not discovered until 1839 when the antiquarian James Halliwell drew it to the attention of scholars as a record of Masonic tradition. The Regius MS is supposed to date back to 1390. It is plainly a transcription of earlier manuscripts and purports to record traditions derived from a period long antedating English history. According to this old manuscript, Masonry originated in ancient Egypt or in the early civilization of the Euphrates region, and was introduced into England in the reign of Athelstan (924-940), by whom, it is said, an assembly of Masons was convened which adopted uniform rules for the craft.

Significantly this old manuscript begins by suggesting that operative Masons first organized in order that they all might have work and "that they myght gete their lyyngs therby."

The *Cook MS* discovered in 1861 is second in point of age to only the *Regius Poem*. It is supposed to have been written in the early part of the 15th century, and is plainly a copy of older manuscripts with additions and interpolations of the traditions of the craft. Like the *Regius MS* this old charge traces the origin of Masonry to Egypt and deals with the origins and characteristics of the *seven sciences*, exalting *geometry* above all the rest. In thus attributing the origin of *geometry* to the Egyptians this *old constitution* agrees with the tradition widely disseminated that the Egyptians were compelled to invent geometry to use it in restoring the land boundaries obliterated by the annual inundations of the river Nile. This old *MS* tells how the Children of Israel learned the secrets of Masonry during their stay in Egypt and took them to Canaan; and it traces the order into Europe much as does the *Regius MS*.

Another old *MS* discovered in a library at Oxford in 1696, supposed to have been written in 1436, appears to be the exarmination of a Mason by King Henry VI of England. The title to this old document reads:

"Certain questions with answers to same concerning the mystery of masonry written by King Henry the Sixth and faithfully copied by me, John Laylande, antiquarian, by command of his highness."

Rendered into more modern English this old record reads as follows:

"What mote it be?—It is the knowledge of nature, and the power of its various operations; particularly the skill of reckoning, of weights and measures of constructing buildings and dwellings of all kinds, and the true manner of forming all things for the use of man.

Where did it begin?—It began with the first men of the East, who were before the first men of the West, and coming with it, it hath brought all comforts to the wild and comfortless.

Who brought it to the West?—The Phoenicians who, being great merchants, came first from the East into Phoenicia, for the convenience of commerce, both East and West by the Red and Mediterranean Seas.

How came it into England?—Pythagoras, a Grecian, traveled to acquire knowledge in Egypt and Syria, and in every other land where the Phoenicians had planted Masonry; and gaining admittance into all lodges of Masons, he learned much, and returned and dwelt in Grecia Magna, growing and becoming mighty wise and greatly renowned. Here he formed a great lodge at Crotona, and made many Masons, some of whom traveled into France, and there made many more, from whence, in process of time, the art passed to England."

Dr. Joseph Fort Newton, in his, *The Builders*, says: "However, it is more than a mere plausible inference that from the beginning architects were members of secret orders; for . . . not only the truths of religion and philosophy, but also the facts of science and the laws of art, were held as secrets to be known only to the few. This was so, apparently without exception, among all ancient peoples; so much so, indeed, that we may take it as certain that the Builders of old time were initiates. Of necessity, then, the arts of the craft were secrets jealously guarded, and the architects themselves, while they may have employed and trained ordinary workmen, were men of learning and influence."

Having in mind that Masonic tradition almost everywhere and at every period at which it is recorded, holds that ancient craft Masonry originated in Egypt, it is interesting and instructive to note some of the data outside of Masonic tradition, which corroborate it.

One cannot read the account Josephus gives of the building of King Solomon's Temple and of the correspondence between King Solomon and Hiram, King of Tyre, without being convinced that the association of the two monarchs in the building of the Temple was but an incident in a very natural and general association. The harmonious relations

existing at that time between the Hebrews and the Phoenicians had their roots in a civilization that had much in common at the time and even more in the matter of traditions. The religion of the Phoenicians at that period was a modified form of the religion of Egypt, with which the Hebrews were familiar. Not only Phoenicia, but Greece, Syria and Asia Minor as a whole was saturated with the cult of Osiris which was but a slightly changed form of the Dionysian cult of Egypt. It is only reasonable to conclude then that in the reign of Solomon, the Egyptian Mysteries into which Moses had been initiated and in which he was deeply learned, were a common possession of not only Phoenicia and the other Mediterranean peoples but also of the Hebrews.

It is well known that the Hebrews were not builders. Not only was the Temple of Solomon built by the Phoenicians, but his great palaces and public buildings were designed and built by Hiram's people, as well. Josephus himself says that the architecture of the Temple was Grecian in style.

It is a fact attested by history that at the time of the building of King Solomon's Temple, there existed a great secret order of architects and builders, throughout the entire Mediterranean region. These were known as the *Dionysian Artificers*. Their architectural lore was derived from the Mysteries of Ancient Egypt and their function during the Solomonic period and later was the building of temples, stadia and theaters throughout the Mediterranean lands. Undoubtedly the Temple of Solomon was built under the auspices of this great order of ancient craft Masons, for they may reasonably be so termed.

The great Greek geographer Strabo wrote of this order of builders in these words:

"Lebedos was the seat and assembly of the *Dionysian Artificers*, who inhabit Ionia, to the Hellespont; there they had annually their solemn meetings and festivities in honor of Bacchus."

Robertson in his history of Greece assert that they were a secret society having words and signs to distinguish their members. Eusebius writing in the early days of the Christian era says that the *Dionysian Artificers* used emblems and symbols taken from the art of building.

It is said that this order of builders entered Asia Minor and Phoenicia fifty years before the building of King Solomon's Temple. Strabo, the Greek, traces them through Syria and Persia into India. Rawlinson in his history of Phoenicia says that the people there had for ages possessed the builder's art, it having been brought in early days from Egypt. Sir C. Warren, in his studies of the ruins of Jerusalem, found stones with mason's marks in Phoenician letters. One need not rely on Masonic tradition alone to establish the fact that the time King Solomon's Temple was built there existed a craft Masonry which fulfills all the characteristics given our institution at that time by Masonic tradition.

Masonry in the Philippine Islands

(A Brief Sketch of it by Leo Fischer, P.M., Editor of "The Cabletow.")

Frequently Brethren visiting the United States or other countries are called upon to speak on Masonry in the Philippines and find themselves entirely destitute as far as information on the subject is concerned. To assist such Brethren, we wrote a brief article which was published by *The New Age Magazine* in September, 1927, and which has since then been a godsend to more than one Philippine Mason. We have been asked repeatedly to reproduce the article mentioned in *THE CABLETOW*, and we do so now, with only such changes as the developments of the last few years render necessary.

EARLY RECORDS

Having been unable to obtain authentic information regarding the existence in the Philippines of early Masonic lodges or of secret societies like those known among the races of Netherlands East India, we must conclude that Freemasonry left the Filipino race untouched until about half a century ago.

The earliest record of the presence of individual Masons in the Islands consists of documents concerning the trial by the Inquisition at Manila of two Irishmen, James O'Kennedy, a merchant, and Dr. Edward Wigat, a physician, who were arrested in 1756 on the charge of being Freemasons, in violation of a Spanish royal decree prohibiting Freemasonry. Being foreigners under the protection of mighty England, these brethren escaped with a reprimand.

The earliest record of Masonic work being done in the Islands dates back to 1762. In that year the British, having declared war against France and Spain, sent a fleet to the Philippine Islands with orders to capture and occupy Manila. It did not take this force long to reduce the city, but during the two years of their occupancy they were constantly harassed by large contingents of natives under Simeon Anda. Of course there was a number of Masons among the men of the British fleet and the 1,500 European troops that accompanied the expedition, and these, as tradition tells us, and letters in the archives of Seville corroborate, held Masonic meetings in the cathedral in the Walled City of Manila. No record of the field lodge that must have existed among the expeditionary force has come to our knowledge, but in the archives of Seville there are letters from the Archbishop of Manila, written soon after the evacuation of that city by the British forces, in which he complained bitterly that the British desecrated the cathedral by holding Masonic meetings within the building, and proposed that the holy edifice be burnt to the ground. This must have appeared an expensive proposition to the ecclesiastic superiors in Spain, and a more economic way of purifying the building seems to have been found, because the cathedral was left standing.

RESTRICTIVE MEASURES

On January 19, 1812, the Council of Regency of Spain and the Indies issued an order prohibiting Masonry in Spain and her possessions. No lodges existed then in the Islands, but we read that in 1829 a case of Masonic books was discovered on an incoming ship in Manila, and the examination of vessels for such prohibited literature was made stricter by regulations adopted in 1830.

The first lodge in the Philippine Islands was established in 1856 by two lieutenants of the Spanish Navy, José Malcampo y Monge and Casto Méndez Nuñez; it was called Primera Luz Filipina (First Light of the Philippines), had a charter from the Gran Oriente Lusitano, the Masonic Grand Power of Portugal, and worked at Cavite. The two officers who founded that lodge were at that time engaged in the suppression of piracy in the southern waters of the Archipelago, and their exploits during that long-drawn-out campaign read like a romance. Both rose to eminent positions later in life; Malcampo became admiral and captain-general of the Philippine Islands, and Méndez Nuñez, shortly before his death, was offered the post of squadron commander of the Spanish fleet.

The lodge these two brave Spaniards founded was composed of Spanish naval officers and government officials, and did not admit Filipinos.

Shortly after its foundation, the foreigners in Manila (mostly Germans) established a lodge under a charter from Hongkong. Contrary to the policy of the Spanish lodge, they favored the admission of prominent Filipinos. The secretary of that lodge, Jacobo Zobel y Zangronis, was presumably the first Filipino ever initiated into Masonry in the Islands.

BRITISH ADMIT FILIPINOS

The British thereupon established a lodge of their own, which worked at Nagtahan (Manila) and which likewise admitted distinguished Filipinos.

The Spaniards, seeing these foreign lodges admit natives of the Islands, and anxious to obtain the support of the wealthy Filipinos, there being at the time great need of funds for the relief of the many Mascons who were coming from Spain as political exiles, then founded at Pandacan (Manila) a lodge in which natives were admitted. Other new lodges followed soon.

In 1872, Masonry in the Islands received a setback. The Order was blamed for an uprising that occurred in Cavite, and a number of Masons were exiled. But, undismayed, the Spanish Masons organized a Departmental Grand Lodge in 1875, and Freemasonry became once more active. Then Malcampo, the founder of the first lodge, returned to the Islands as captain-general and, fearing that the Masons were meddling too much in politics, he adopted restrictive measures. Intrigues and dissensions between native, Spanish and foreign Masons ensued, and the decline of the lodges followed. The native element was finally forced out of the lodges.

In 1889, a new era dawned for the Craft in the Islands. Once more the lodges opened their doors to the Filipinos. Many of the brightest and most progressive young men of the country had seen the light of Masonry in Europe where they had gone to complete their studies, especially in Spain. Several lodges were founded by Filipinos in the latter country, where Masonry was then tolerated. These lodges and individual Masons, aided by their Spanish brethren, worked for reforms in the government of the Islands. This naturally made their members marked men in their own country, where the Spanish friars were the power behind the throne and where freedom of worship and thought was conspicuous by its absence.

The Masonic leaders in Spain, guided and directed by Miguel Morayta, their noble Grand Master, and including among their number splendid men, such as Del Pilar, Rizal, and Lopez Jaena, in addition to working for reforms for their country, busied themselves with the organization of Masonic lodges in the Philippines.

In 1890, one Pedro Serrano arrived in Manila and organized Nilad Lodge, under the Spanish Grand Orient, and during the following years other lodges sprang up in various parts of the Islands, some composed almost exclusively of Filipinos.

Then the friars became alarmed. The spread of Masonry meant for them a decrease in influence, power, and revenues. Once he had his eyes opened, the Filipino would no longer allow himself to be browbeaten and exploited by the priests, who were busy accumulating enormous wealth in the colony. In 1893, measures were taken to suppress Masonry in the Philippines.

LODGES OUTWIT FOES

The story of how the lodges continued to meet, and how they circumvented the vigilance of the Guardia Civil and other agents of the law and of the friars and their spies, is both interesting and amusing. Prominent natives would organize dances and entertainments in their homes, and while the young folks danced and made music in the spacious hall, the Masons would hold a meeting in a closely guarded room of the house. The lodge furniture was in most cases made in sections, ready to be taken apart and hidden at moment's notice. Masons in the ranks of the police and officialdom kept the brethren posted on proposed raids. The Guardia Civil, upon breaking into one of these improvised lodgerooms, would find a number of peaceful citizens engaged in an innocent card game, with nothing suspicious in evidence anywhere.

But in 1896 a terrible storm broke loose, which, for a time, swept Philippine Masonry out of existence. The "Kati-

panan," a seditious society aiming at the overthrow of the friar rule, which had borrowed the organization, secrecy, and general forms of Masonry, was discovered in Manila, and this discovery and the armed uprising of the natives which followed were the signal for a persecution of the Masons the history of which is one of countless arrests, torture, perversion of justice, and wanton killings.

The panic-stricken Spanish community, urged on by the friars, blamed the Masons for the uprising, as they identified the Katipunan with our Order. Wholesale arrests of Masons, trials which were a travesty of justice, preceded in many cases by torture, and the shooting of the innocent victims on the Luneta or some other public place were the characteristic features of the last months of 1896 and the early part of 1897.

RIZAL, THE MARTYR

On December 30, 1896, Dr. José Rizal, a young man of great talent, who was an enthusiastic Mason, died heroically at the hands of a firing squad on the field of Bagumbayan at Manila. On January 11, 1897, the same field drank the blood of eleven other Masons, one of whom had to be carried to the place of execution and shot lying down, because his limbs had been dislocated by the torture to which he had been subjected. Executions, murders, and torture all over the islands quenched Masonry in blood, and even after the insurrection against Spain had been terminated by the treaty of Biak-na-bato, the brethren dared not meet again.

Then came the Spanish-American War. On May 1, 1898, the American fleet under Commodore Dewey sailed into Manila Bay and destroyed the Spanish ships. Again the Filipinos rose in arms against the Spanish. With the downfall of the power of Spain and monastic tyranny, a new era dawned for Masonry in the Philippines. The old lodges reopened. Brother Emilio Aguinaldo, President of the short-lived Filipino Republic, gave official recognition and approbation to Masonry.

AMERICAN FIELD LODGE

About that time, American Masonry made its first entry into these islands in the shape of a field lodge of the North Dakota Volunteer Infantry Regiment. This body began to work on August 21, 1898, under a dispensation issued by the Grand Master of the Grand Lodge of North Dakota. Lieut. Col. W. C. Treumann was the Master of this lodge, which worked very satisfactorily for a while. On February 4, 1899, however, hostilities commenced between the American troops and the Filipino insurgents who had been fighting the Spanish shoulder to shoulder until the surrender of Manila, on August 13, 1898, and the members of the North Dakota Field Lodge were too busy on the firing line to do much Masonic work. One meeting, held on February 22, 1899, at the Catholic chapel at Culi-Culi, near Manila, was cut short when the insurgents attacked the American positions and the bullets began to rip through the iron roof of the building. A few months later, the regiment returned to the United States to be mustered out, the dispensation was surrendered, and the lodge went out of existence.

While the Filipinos were busy reorganizing their Masonry in 1900, the Masons in the American army of occupation founded what they called the Sojourners Club, the first meeting of which was held on April 2, 1900, and which gave several Masonic banquets and engaged in other activities of a fraternal character. It was thought at that time, in view of the facts that the Filipino people were practically all of the Roman Catholic religion and that the American population was of a floating character, that the field was not a favorable one for the organization of a Masonic lodge,

LODGE ORGANIZED

In 1901, however, upon the establishment of civil govern-

ment in the Islands, a number of American Masons determined to petition the Grand Lodge of California for a dispensation to open a lodge at Manila. On October 10, 1901, Manila Lodge No. 342, F. & A. M., was organized, with Brother Eugene E. Stafford, of New York, as its first Master. The success of this pioneer lodge was such that, two years after, Cavite Lodge No. 350 sprang into existence in the small town of Cavite, across the bay from Manila, and, finally, Corregidor Lodge No. 386 raised its columns at Manila.

These three lodges at first refused to recognize the lodge of the Spanish Grand Orient operating in the Philippine Islands; then, in 1904, the Grand Lodge of California removed the ban and the Masons of the American lodges fraternized with those of the Spanish lodges until the prohibition was renewed.

The American lodges refused to receive Filipino petitioners, though the Secretary of Manila Lodge No. 342, Manuel Camus, was a Filipino who had received his degrees in an English lodge in Singapore.

This brother, anxious to see American and Filipino Masons meet Masonically, applied to the Grand Lodge of Scotland for a warrant for a lodge in Manila, and thus the Lodge Perla del Oriente No. 1034, S. C., sprang into existence. Later, the Grand Lodge of Scotland also chartered a lodge at Cebu.

In 1912 the members of the three California lodges came to the conclusion that the time had come for the organization of a sovereign and independent Grand Lodge in the Philippine Islands, and on December 19, 1912, these three lodges organized the Grand Lodge of Free and Accepted Masons of the Philippine Islands. The two lodges of the Grand Lodge of Scotland, of which one returned its warrant a few years later, did not come in, and the Grand Lodge of Scotland recognized the new Grand Lodge on the condition that it respect the rights of the existing Scotch lodges. The lodges of the Spanish Grand Orient protested against the new Grand Lodge; but the great Masonic powers of the world, one after the other, granted the latter recognition. In 1914, a fourth lodge was added to those composing the Grand Lodge, when the latter granted a charter to Bagumbayan Lodge No. 4, which was organized for the purpose of giving Filipinos a participation in Masonic work under the new Grand Lodge. Other lodges soon followed.

NEW CHARTERS

Then, in 1917, came what in the Philippines is generally called the "Fusion": on February 14, the representatives of twenty-seven lodges under the Spanish Grand Orient signed an agreement under which they returned their charters to Spain and applied for charters under the Grand Lodge of the Philippine Islands. Later, a lodge working in Manila under the Portuguese Grand Orient likewise joined the Grand Lodge.

This changed the complexion of the Grand Lodge most radically by creating an overwhelmingly Filipino majority in that body, a majority trained in the Freemasonry of the Latin countries. But Grand Master William H. Taylor, under whose guidance the Grand Lodge so reconstituted made its first steps, found that the confidence placed by him and his associates in the Filipino Masons was not misplaced. The members of the lodges newly transferred tried their level best to live up to the principles of Freemasonry as they are practiced in the United States. Most of the lodges dropped the Spanish ritual and adopted the Philippine Grand Lodge (California) work. The "gentlemen's agreement," viz., that the Grand Master's chair be occupied alternately by an American and a Filipino, has been kept faithfully up to date.

REMARKABLE GROWTH

Thus the Grand Lodge of the Philippine Islands grew and prospered. Throughout the length and breadth of

the Archipelago, lodges raised their altars to the Ever-Living God and spread the cement of brotherly love and affection, until now lodges are to be found on thirteen of the islands of the Philippine group and on one of the Marianas, the territory covered extending from 6° to 19° N. and 118° to 126° E., as far as the Philippines are concerned. Guam, the seat of one of the lodges of the Grand Jurisdiction not in the Philippine group, lies 1,450 miles east of Manila. The *exclusive* territory of the Grand Lodge, the Philippine Archipelago, covers 17° of latitude and 10° of longitude and includes over 115,000 square miles of land, in about 3,100 islands, with eleven million inhabitants.

On October 28, 1930, Grand Master Vicente Carmona signed a dispensation for a Lodge in Shanghai, China, to be known as "Amity Lodge, U. D." Among the signers of the petition are the Minister of Foreign Affairs, Minister of Health, and Surgeon-General of the National Army of China.

The present number of lodges is 103, and of members, 7,000, in round figures. The Grand Lodge of the Philippine Islands is recognized by over one hundred regular Masonic powers. It is slowly but surely accumulating a Masonic Home, School, and Dormitory Fund, which amounts to approximately \$54,000 at present. It has an excellent official organ in *The Cabletow*, a monthly review of high standard.

There are two clandestine "Grand Lodges" of recent organization in the Philippine Islands. One, the "Gran Logia Soberana del Archipiélago Filipino," is composed of spurious lodges chartered by the Grand Orient of Spain since 1922, while the other, the "Gran Logia Nacional de Filipinas," was created by a so-called general assembly of Master Masons in 1924.

Scottish Rite Masonry is active and prosperous in the Philippine Islands. When, upon the ratification of the Treaty of Paris, the Supreme Council for the Southern Jurisdiction acquired jurisdiction over the territory of the Philippines, no immediate action was taken for the establishment of Scottish Rite Bodies. In 1908, a Scottish Rite Lyceum was founded, with Judge Charles Sumner Lobingier as Venerable Preceptor, and in 1910 Mt. Arayat Lodge of Perfection was organized at Manila. In 1911, Manu Chapter, R. C., Confucius Council, K. of K., and Gautama Consistory came into existence. This set of Bodies is now known as the Manila Bodies; but there exists in the Valley of Manila another set of Bodies, called the Philippine Bodies, founded in order to accommodate the large number of Filipino Masons who preferred to work in the Spanish tongue. These Bodies absorbed the Rose Croix Chapter and Council of Kadosh of the Spanish Grand Orient in 1917. In 1920 Lopez Jaena Lodge of Perfection was founded at Iloilo, and in 1923 Cebu Lodge of Perfection was organized at Cebu. To Cebu Lodge of Perfection, a Chapter, Council, and Consistory have been added, so that Cebu has now a full set of Scottish Rite Bodies, known as the Cebu Bodies. It is probable that a Lodge of Perfection will be organized at Zamboanga, on the Island of Mindanao. The Deputy of the Supreme Council is Ill. Bro. Frederic Harper Stevens, 33°. The Bodies of the Valley of Manila publish an official monthly journal, called *The Far Eastern Freemason*. The number of Perfect Elus in the Philippine Islands is over 1,100 at the present writing.

There are clandestine Scottish Rite Bodies, some under the Spanish Supreme Council and others under the so-called Supreme Council founded in 1924 by spurious Masons.

There are York Rite Bodies in the Valley of Manila. Besides the Royal Arch Chapter under the General Grand Chapter of the United States, there is also a Chapter under the Scotch Jurisdiction.

There is no Temple of the Mystic Shrine in the Philippines, but a number of ceremonials have been held in

Manila by delegations from Nile Temple, of Seattle, Islam Temple, of San Francisco, and Afifi Temple, of Tacoma. There is a Shrine Club known as "Bamboo Oasis," founded in 1902.

A Chapter of the Order of the Eastern Star, Mayon Chapter No. 1, under the jurisdiction of the General Grand Chapter of the Order, has been in existence in Manila since 1904. It is composed almost exclusively of Americans and has been and is doing splendid work.

The Red Cross of Constantine and the Royal Order of Scotland and a Mizrah Sanhedrin of Past High Priests also exist in Manila, but do not appear to be particularly active.

There are chapters of the National Sojourners Club in Manila and Camp Stotsenburg and a Camp of Heroes of '76 in Manila.

Among the Masonic temples in the Philippine Islands, the big Temple on the Escolta, the principal shopping street of Manila, is the finest. The Plaridel Masonic Temple, also in the city of Manila, occupies a building owned before the World War by the German Club. "King Solomon's Temple," in the native district of Tondo, has fallen into the hands of the spurious Masons. Masonic temples also exist in Cavite, Cebu, Cabanatuan, Bacoor, Aparri, and other towns of the Philippine Islands, and others are in project.

Freemasonry has many and intricate problems to solve and trying situations to face in the Philippine Islands. So far, the men at the helm have been men of energy and wide vision and have been successful in keeping the ship of Masonry clear of reefs and shoals. But the devoted Masons who have through all the years of the existence of the Grand Lodge of the Philippine Islands been following the trend of affairs with anxious eye, have times and times again stood aghast when destruction and disruption seemed imminent, only to thank the Great Architect of the Universe and feel renewed faith in the fine quality of the Masonry of the Masons of the Islands when the gale was weathered and the danger past.

Questions and Answers

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

490.—I have noticed that in recent years, many Grand Lodges have amended their constitutions so as to allow dual membership. Paragraph 250 of our Constitution reads as follows:

Sec. 4. No Mason shall be a member of more than one Lodge in this jurisdiction at the same time: *Provided, however,* That membership in a Lodge under dispensation shall not be considered as dual membership within the meaning of the prohibition herein.

This suggests the following questions to me: (1) Why is a member of a Lodge of the Philippine Jurisdiction prohibited from being at the same time a member of Perla del Oriente No. 1034, of Manila, which belongs to a foreign jurisdiction, Scotland? (2) Could a member of one of our local Lodges affiliate with Amity Lodge of Shanghai, after it has been chartered by our Grand Lodge, and at the same time retain membership in his Lodge in the Philippine Islands?

Answer.—On November 14, 1921, Most Wor. Grand Master E. E. Elser decided the interpretation of paragraph 250 of our Constitution, quoted by you, to be, that


no Master Mason can belong to more than one Lodge established within the Philippine Islands, the Philippine Islands being the jurisdiction of the Grand Lodge of the Philippine Islands.

This answers your questions in the following sense: (1) A member of a constituent Lodge of our Grand Lodge cannot at the same time be a member of Lodge Perla del Oriente No. 1031, because the latter is established in the Philippine islands. (2) A member of one of the Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands may at the same time hold membership in Amity Lodge of Shanghai, because the same is holden outside of the Philippine Islands.

Liechty were initiated; on November 20th, Bros. G. Gardner, J. W. Savage, J. C. McAhan, and E. J. Hall were passed; on December 4th, Bro. E. J. Holland was raised; on December 6th, Bro. Glenn Gardner was raised, and on December 10th, Messrs. R. E. Shoff, R. M. Frey, F. A. Lonsky, and M. D. Okavsen were initiated.

From Makabugwas Lodge No. 47, Tacloban

The *Bulletin* of this Lodge for December 1930 contains much interesting material, including the report of Wor. Bro. José F. Nano, which shows the Lodge to be unusually active and progressive. We read of periodical lectures, of appropriations for the Lodge library, of the upkeep of the Lodge cemetery, of the social activities of the "Goat Club," of a building fund drive, of a proposed Lodge history, etc. Bro. Dominador Gallardo's work on the Lodge *Bulletin* is very creditable and we look forward to good work on the Lodge history which is still in the making under his direction and care.



Our Dead

Death is the port where all may refuge find,
The end of labor, entry into rest;
Death hath the bounds of misery confin'd
Whose sanctuary shrouds affliction best.

—Anon.

Officers Elected by Our Lodges in December 1930

Since our readers will be curious to know who are the new officers in the several Lodges, we have from the reports so far received compiled the following list showing the elective officers of the Lodges for which this information is available:

Manila No. 1.—Bernard Herbert Brown, *W.M.* Samuel R. Hawthorne, *S.W.* Frank C. Bennett, *J.W.* Emanuel Newman, *Treasurer.* August Schipull, *Sec.*

Cavite No. 2.—Edwin W. Lawson, *W.M.* John L. Palmer, *S.W.* Harry F. Fennerty, *J.W.* Francis V. Guittard, *Treas.* Henry D. Riley, *Sec.*

Corregidor No. 3.—John R. H. Mason, *W.M.* Columbus N. Piatt, *S.W.* Fred G. Stewart, *J.W.* George P. Bradford, *Treas.* Newton C. Comfort, *Sec.*

Bagumbayan No. 4.—Domingo T. Dikit, *W.M.* Rufino Martinez, *S.W.* Antonio S. Fernando, *J.W.* Lino Chaves, *Treas.* José A. de Kastro, *Sec.*

Island No. 5.—Lonnie B. Wimberley, *W.M.* Alex J. Connor, *S.W.* Joseph C. Kilbourne, *J.W.* James W. Brennan, *Treas.* James M. Covington, *Sec.*

Southern Cross No. 6.—Irving B. Brown, *W.M.* James R. Herdman, *S.W.* Archibald J. Balls, *J.W.* Wm. W. Larkin, *Treas.* John R. McFie, Jr., *Sec.*

Biak-na-Bato No. 7.—José Salumbides, *W.M.* Bartolomé del Rosario, *S.W.* Pedro Hervas Sebastian, *J.W.* Luis de Antonio y Ruiz, *Treas.* Wenceslao Fajardo, *Sec.*

Cosmos No. 8.—Thomas G. Henderson, *W.M.* Charles D. Boone, *S.W.* Albert E. Tatton, *J.W.* William J. Ellis, *Treas.* Fred M. Holmes, *Sec.*

St. John's No. 9.—Eugene A. Rodier, *W.M.* John George, *S.W.* Louis F. Rothenhoefer, *J.W.* Stanton Youngberg, *Treas.* Charles S. Salmon, *Sec.*

Nilad No. 12.—Ignacio Aquino, *W.M.* Gregorio García, *S.W.* Sixto Tenmatay, *J.W.* Pablo Hernandez, *Treas.* Cirilo Asperilla, *Sec.*

Walana No. 13.—Canuto S. Nadurata, *W.M.* Eulogio Manlapit, *S.W.* Ricardo T. Grande, *J.W.* Daniel Pantangco, *Treas.* Dionisio Alejandro, *Sec.*

Dalisy No. 14.—Esteban Munarriz, *W.M.* Mateo D. Cipriano, *S.W.* Victorino Esguerra, *J.W.* Santiago Gatchalian, *Treas.* Domingo Santos, *Sec.*

Pilar No. 15.—Marciano Sayoc, *W.M.* Manuel de Leon, *S.W.* Tiburcio Gayo, *J.W.* Mariano Dominguez, *Treas.* Meliton Darvin, *Sec.*

Sinukuan No. 16.—Heraclio T. Mangay, *W.M.* Lorenzo Sunico, *S.W.* Felixberto Matibag, *J.W.* Juan Feliciano, *Treas.* Potenciano Herrera, *Sec.*

Bagong-Buhay No. 17.—Pedro R. Santos, *W.M.* Francisco Llamado, *S.W.* Francisco Advincula, *J.W.* José Mejillano, *Treas.* Manuel del Carmen, *Sec.*

Araw No. 18.—Augusto Piccio, *W.M.* Ong Tiong Chic, *S.W.* Anastacio Uy Mochay, *J.W.* C. B. Ong Chun, *Treas.* Francisco Sevilla, *Sec.*

Silanganan No. 19.—Castor P. Cruz, *W.M.* Elpidio L. Cruz, *S.W.* Leon Quioque, *J.W.* Pedro C. Jabson, *Treas.* David S. Santos, *Sec.*

Rizal No. 20.—Victor Oblesias, *W.M.* Marcos Malabanan, *S.W.* Simon Pasamba, *J.W.* Hipólito E. Valeña, *Treas.* Eustacio A. Escobar, *Sec.*

Dapitan No. 21.—Temistocles Elviña, *W.M.* Felix Z. Ledda, *S.W.* José Serrano, *J.W.* Eugenio Sevilla, *Treas.* Inocentes Villegas, *Sec.*

Rizal No. 22.—Angel S. Arguelles, *W.M.* Rufo M. San Juan, *S.W.* Luis Montilla, *J.W.* Mariano San Gabriel, *Treas.* José V. Mariño, *Sec.*

Solidaridad No. 23.—Ricardo San Agustin, *W.M.* Enrique Teótico, *S.W.* Juan A. del Rosario, *J.W.* Emilio Pestaño, *Treas.* David Baltazar, *Sec.*

Banahaw No. 24.—Victor M. Degracia, *W.M.* Vicente O. Orda, *S.W.* Ambrocio Velasco, *J.W.* Manuel Pica, *Treas.* Enrique D. Epino, *Sec.*

Malinaw No. 25.—Julio Alvero, *W.M.* Dania Magpantay, *S.W.* Eugenio Maghirang, *J.W.* Melanio Valdelion, *Treas.* Feliciano F. Exconde, *Sec.*

Brother Gervasio Banzon.

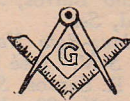
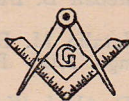
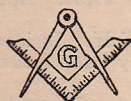
Member of Bataan Lodge No. 104.
Died in Balanga, Bataan, on October 25, 1930.
Buried on October 28, 1930.

Brother Pantaleon E. del Rosario.

Member of Maktan Lodge No. 30.
Died in Manila, November 25, 1930.

Brother Enrique C. Villanueva

Member of Nilad Lodge No. 12.
Died October 12, 1930.



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 Cavite Lodge No. 2

One of the busiest Lodges at this season of the year is Cavite Lodge No. 2 which the Editor visited on December 13th to see Bro. J. C. McAhan, a good friend of his, raised to the degree of Master Mason, and to renew acquaintance with the Cavite Brethren. The work in Cavite Lodge is done by a few tried and faithful Brethren who have acquired great proficiency in it. At the December stated meeting, the Lodge showed its appreciation of the excellent work done by Wor. Bro. Edward W. Lawson, the Master, by reelecting him. The faithful assistants of the Master include, besides the secretary, Wor. Bro. Henry D. Riley, Past Master Geo. E. Williams and Bros. Robinson and Albert R. Weibel, who are always on deck and ready to lend a hand. Owing to the floating nature of the membership of the Lodge, it is difficult to get up a team of workers and keep it together, and the "Faithful Few" have to bear the brunt of the work.

The Lodge had a gala night on December 6th, when the costumed team of Cosmos Lodge No. 8 came from Manila and put on the third degree. No less than 21 Grand Jurisdictions were represented by the visitors present that night. The first section was put on with Most Wor. Bro. Joseph H. Schmidt in the East, and in the second section the East was occupied by Wor. Bro. George A. Mayhew. That the work was excellent goes without saying.

Since the return of the Fleet, much degree work has been done. On November 4th, Bro. R. A. Welsh was raised, on November 17th, Messrs. Robert L. St. John, Paul B. Medford, Benj. A. Knisely, and Dave A.

Pinagsabitan No. 26.—Fermin D. Buan, *W.M.* Zósimo Fernandez, *S.W.* Angelo Angeles, *J.W.* Hilario Zalameda, *Treas.* Marciano A. Diaz, *Sec.*

Balong Buhay No. 27.—Arturo G. Cayetano, *W.M.* Mariano Sia, *S.W.* Gregorio S. Narvasa, *J.W.* Eugenio Dizon, *Treas.* Enrique A. Gaerlan, *Sec.*

Balintawak No. 28.—Marciano Príncipe, *W.M.* Victoriano Tañafra, *S.W.* Marcos Amido, *J.W.* Simeon Estrada, *Treas.* Eustacio Villafuerte, *Sec.*

Makian No. 30.—Henry Gasses, *W.M.* Sofronio Savellon, *S.W.* Vicente S. Ysidro, *J.W.* Go Chan, *Treas.* R. Ponce, *Sec.*

Ibarra No. 31.—Pedro J. Villanueva, *W.M.* Juan Cabuco, *S.W.* Demingo J. Villanueva, *J.W.* Anselmo O. Diaz, *Treas.* Roberto C. Cipriano, *Sec.*

Martires del 96 No. 32.—Dalmacio Monterola, *W.M.* Rufino Montañaño, *S.W.* Quintin Arbilo, *J.W.* Camilo Viridiano, *Treas.* Pablo Arceta, *Sec.*

Isarog No. 33.—Ernest Schaffner, *W.M.* Mariano Dy-Liacco, *S.W.* Rufino A. Serranzana, *J.W.* Dy Chincio, *Treas.* Paulo Eliasan, *Sec.*

Lincoln No. 34.—Doroteo F. Bala, *W.M.* Valeriano E. Abad, *S.W.* Foo Ying, *J.W.* Gabriel M. Cabling, *Treas.* Miguel C. Rosete, *Sec.*

Balanga No. 35.—Daniel Laurel, *W.M.* Marciano Evangelista, *S.W.* Celedonio Salvador, *J.W.* Liberato Evangelista, *Treas.* Perfecto Condes, *Sec.*

Kalilayan No. 37.—Federico M. Unson, *W.M.* Ariston Solis, *S.W.* Eligio Magallanes, *J.W.* M. S. Ginainati, *Treas.* Julian García, *Sec.*

Bulusan No. 38.—Pedro R. Almonte, *W.M.* Máximo Beriña, *S.W.* José Grajo, *J.W.* Chu Chiulay, *Treas.* José E. de Vera, *Sec.*

Mabini No. 39.—Valentin Aguinaldo, *W.M.* Cecilio N. Ascaño, *S.W.* Lope Taguba, *J.W.* Hermógenes Florentino, *Treas.* Cándido Valera, *Sec.*

Maguindananaw No. 40.—Máximo Suniel, *W.M.* José Quirólgico, *S.W.* Potenciano M. Aberin, *J.W.* Go Ana, *Treas.* Primo Santiago, *Sec.*

Minerva No. 41.—Karl D. Krebs, *W.M.* Charles A. Barker, *S.W.* Albert M. Easthagen, *J.W.* Tan C. Tee, *Treas.* Juan Atayde, *Sec.*

Noli Me Tangere No. 42.—Brígido Capili, *W.M.* Godofredo Ricafort, *S.W.* José Ma. Rivera, *J.W.* Filemon José, *Treas.* Dionisio San Agustín, *Sec.*

Tayabas No. 43.—Luis Pineda, *W.M.* Gaudencio Zaballa, *S.W.* José Velez Martinez, *J.W.* Simeon San Agustín, *Treas.* Victor Lafuente, *Sec.*

Charleston No. 44.—Charles E. Bennett, *W.M.* Willis V. Harris, *S.W.* William H. Notley, *J.W.* William G. Johnston, *Treas.* Robert C. Ginsob, *Sec.*

Mount Apo No. 45.—Marcelo Mendoza, *W.M.* James W. Strong, *S.W.* Arsenio Sebastian, *J.W.* Nicasio Valderrosa, *Treas.* C. E. Darlucio, *Sec.*

Malolos No. 46.—Juan L. Reyes, *W.M.* Meliton Cruz, *S.W.* Felix Tiongson, *J.W.* Honorato Carlos, *Treas.* Hermenegildo Pascual, *Sec.*

Makabugwas No. 47.—Mauro G. Rodriguez, *W.M.* Fidel Fernandez, *S.W.* Dominador J. Gallardo, *J.W.* Federico V. Larraga, *Treas.* Pío V. Advinula, *Sec.*

Pampanga No. 48.—Quirino Abad Santos, *W.M.* Lorenzo de Jesus, *S.W.* Atilano G. Mercado, *J.W.* Brígido I. Navarro, *Treas.* Basilio Castro, *Sec.*

Mt. Mainam No. 49.—Matías S. Manalo, *W.M.* Juan Hernandez, *S.W.* Leon D. Nazareno, *J.W.* Pedro V. Poblete, *Treas.* Alejandro Joco, *Sec.*

Sarangani No. 50.—Pedro R. Santos, *W.M.* Felipe Caburian, *S.W.* Bartolomé J. Cuadra, *J.W.* Hilarion Cabrera, *Treas.* Casimiro F. Arkoncel, *Sec.*

Pintong Balo No. 51.—Eugenio Padua, *W.M.* Simeon de Jesus, *S.W.* Florentino B. Bautista, *J.W.* Federico D. Suavillo, *Treas.* Honorio R. Cuevas, *Sec.*

Pinatubo No. 52.—Leon Afinir, *W.M.* Melanio Buenaventura, *S.W.* Raymundo Valente, *J.W.* Manuel Arkoncel, *Treas.* Apolonio Academia, *Sec.*

Cabanatuan No. 53.—Vicente Lopez, *W.M.* Antero Gempesaw, *S.W.* Policarpo Aromin, *J.W.* Fernando Busuego, *Treas.* Gregorio S. Catelo, *Sec.*

Filipinas No. 54.—Juan A. Herrera, *W.M.* Vicente Tolentino, *S.W.* Romualdo Vargas, *J.W.* Leandro Carrillo, *Treas.* Ramón Vera Cruz, *Sec.*

Pangasinan No. 56.—Emeterio de los Santos, *W.M.* Francisco Aquino, *S.W.* Pío U. Reyes, *J.W.* Inocencio de Guzman, *Treas.* Daniel Velasco, *Sec.*

Isla de Luzon No. 57.—Vicente Badillo, *W.M.* Ambrosio S. Telesforo, *S.W.* Hilario M. Soriano, *J.W.* Santiago Gochangco, *Treas.* José M. E. Leon, *Sec.*

Marble No. 58.—Filomeno Piczon, *W.M.* Manuel T. Albero, *S.W.* Sih Toc Ken, *J.W.* Uy Eng Sio, *Treas.* Bonifacio Marron, *Sec.*

Labong No. 59.—Angel C. Lázaro, *W.M.* Ramón Jabaluyas, *S.W.* Imigdio Buenaventura, *J.W.* Ismael Lopus, *Treas.* Irineo de Vega, *Sec.*

Isabela No. 60.—Catalino L. Guillermo, *W.M.* Alfonso Cagurangan, *S.W.* Apolonio A. Tiburcio, *J.W.* Juan Arellano, *Treas.* Manuel Alindaya, *Sec.*

Tupas No. 62.—H. de V. Booten, *W.M.* George Castro, *S.W.* R. M. Miller, *J.W.* D. A. Alfor, *Treas.* J. L. Schmitt, *Sec.*

Angalo No. 63.—Valente Burgos, *W.M.* Mariano Montemayor,

S.W. Isabelo Feraren, *J.W.* José Lahoz, *Treas.* Teodato Encarnación, *Sec.*

Tamaraw No. 65.—Sisenando Bugarin, *W.M.* Leoncio Casañas, *S.W.* José Medina, *J.W.* Pedro Rabulan, *Treas.* Luciano Gansico, *Sec.*

Baguio No. 67.—Harold C. Amos, *W.M.* Edilberto Madrid, *S.W.* Irvin O. Montgomery, *J.W.* Emil Speth, *Treas.* John Woodson, *Sec.*

Primera Luz Filipina No. 69.—Filemon de Dios, *W.M.* Estanislao M. Ignacio, *S.W.* Florentino Bautista, *J.W.* Amado Y. Evangelista, *Treas.* Pablo Samson, *Sec.*

Union No. 70.—Aquilino L. Cariño, *W.M.* Leon C. Flor, *S.W.* Luis Fe, *J.W.* Matías S. Parlan, *Treas.* Andrés B. Rivera, *Sec.*

Makiling No. 72.—Juan O. Chioco, *W.M.* Roberto A. Ruiz, *S.W.* Felix A. Javier, *J.W.* Severino Arambulo, *Treas.* Cesario Dalmacio, *Sec.*

Plaridel No. 74.—Pedro Pica, *W.M.* Espiridión Arguelles, *S.W.* Gregorio Orlanda, *J.W.* Fortunato Alcántara, *Treas.* Alejo Entienza, *Sec.*

Agno No. 75.—Emilio Naraval, *W.M.* Tomás D. Morfe, *S.W.* Benito Malicden, *J.W.* Anastacio N. Abad, *Treas.* Eusebio Medina, *Sec.*

Kasilawan No. 77.—Delfín C. Medel, *W.M.* Braulio M. Epino, *S.W.* Santiago Salvador, *J.W.* Alejandro E. Sison, *Treas.* Manuel M. Agbulos, *Sec.*

Acacia No. 78.—William Campbell, *W.M.* Lorenzo P. Porras, *S.W.* Alva J. Hill, *J.W.* Walter E. M. Saul, *Treas.* Fernando Ramírez, *Sec.*

Taga-Ilog No. 79.—José Timbol, *W.M.* P. C. C. Velasco, *S.W.* Restituto Carpio, *J.W.* Julian Gimenez, *Treas.* Clemente Bernabe, *Sec.*

Mount Lebanon No. 80.—Robert Key, *W.M.* Alfred Dowaliby, *S.W.* Walter Ruebe, *J.W.* Motel Goldstein, *Treas.* Samuel E. Awad, *Sec.*

Modestia-Liwayway No. 81.—Marcial Reyes, *W.M.* Pedro Nubla, *S.W.* Joaquin L. Romero, *J.W.* Melecio Abella, *Treas.* Tomás Alfonso, *Sec.*

Dagohoy No. 84.—Frank Lombardo, *W.M.* Vicente Tan Hockan, *S.W.* Vicente Largo, *J.W.* Jacinto K. Fortich, *Treas.* Bernardo Palma, *Sec.*

Luz Oceanica No. 85.—José See Yok Peng, *W.M.* Manuel Uy Tengpiao, *S.W.* Ricardo Nepomuceno, *J.W.* Cua Ku, *Treas.* Andrés Filoteo, *Sec.*

Abra No. 86.—Leon C. Bañez, *W.M.* Vivencio G. Casia, *S.W.* Cayetano Barros, *J.W.* Esteban B. Buenavista, *Treas.* Apolinario Caridad, *Sec.*

Hagdang-Bato No. 87.—Natalio M. Balboa, *W.M.* Jacinto Policarpio, *S.W.* José L. Domingo, *J.W.* Paulino Uy Lao, *Treas.* Alejandro R. Santos, *Sec.*

Hiram No. 88.—Hilarion D. Abad, *W.M.* Enrique Rimando, *S.W.* Juan Nabong, *J.W.* Modesto Flores, *Treas.* Euraquio Alambra, *Sec.*

Muog No. 89.—Mauricio B. Jaberina, *W.M.* Wm. J. Walls, *S.W.* Agripino Pascual, *J.W.* Felipe Mapoy, *Treas.* Eulalio Monsod, *Sec.*

Memorial No. 90.—Pedro S. del Pilar, *W.M.* Eugenio Ramos, *S.W.* Marcelino Hidalgo, *J.W.* Enrique L. Locsin, *Treas.* Francisco San Andrés, *Sec.*

Mabuti No. 92.—Sixto B. Ortiz, *W.M.* Andrés F. Navarro, *S.W.* Enrique Legaspi, *J.W.* Lee Lang, *Treas.* Ciriaco L. Latonero, *Sec.*

Mencius No. 93.—Lim Pe, *W.M.* Chan Lin Cuon, *S.W.* Manuel Govantes, *J.W.* Yam Tung Fai, *Treas.* Tieng Sing, *Sec.*

Benjamin Franklin No. 94.—Paul F. Whitacre, *W.M.* George Milne, *S.W.* Harold N. Wilson, *J.W.* R. C. Caldwell, *Treas.* F. C. Rutherford, *Sec.*

Service No. 95.—Bryan W. Pittman, *W.M.* George H. Roundy, *S.W.* William J. Bell, *J.W.* Edward M. Masterson, *Treas.* Carl G. Heilmann, *Sec.*

Isagani No. 96.—Silvino Isla, *W.M.* Sixto Guiang, *S.W.* Alfonso A. Pablo, *J.W.* Eugenio E. Villanos, *Treas.* Teodoro M. Lising, *Sec.*

Bagong Ilaw No. 97.—Ramón Zapanta, *W.M.* Federico Roa, *S.W.* Neville R. Baugh, *J.W.* Joseph Ramos, *Treas.* Bonifacio Bernal, *Sec.*

Mount Huraw No. 98.—Vicente R. Orgiles, *W.M.* Vicente C. Santos, *S.W.* Gilberto C. Rosales, *J.W.* Y. Tan Tay In, *Treas.* Cándido Fornillos, *Sec.*

Keystone No. 100.—Federico S. Palma, *W.M.* Amado Esleta, *S.W.* Juan Banaga, *J.W.* Macario Odiamar, *Treas.* Narciso A. Villapardo, *Sec.*

Elisha Ward Wilbur No. 101.—Luis R. Yangco, *W.M.* Frederick A. Stevenson, *S.W.* Antonio Martel, *J.W.* C. H. J. Penning, *Treas.* Felix O. Guantero, *Sec.*

Bud Daho No. 102.—William J. Real, *W.M.* Francisco R. Escudero, *S.W.* Simeon Obsequio, *J.W.* Agapito de los Reyes, *Treas.* Antonio F. Bana, *Sec.*

Zambales No. 103.—Eugenio Encarnación, *W.M.* Plácido Farin, *S.W.* Tomás Achacoso, *J.W.* Luis Ruanto, *Treas.* Ciriaco A. Labrador, *Sec.*

Bataan No. 104.—Laureano Escalada, *W.M.* Toribio Davila, *S.W.* Salvador Banzon, *J.W.* Amando Banzon, *Treas.* Lorenzo Pakingan, *Sec.*

Leonard Wood No. 105.—J. D. Cook, *W.M.* James L. Blackeney, *S.W.* Fred Sladky, *J.W.* Nicolás Garabato, *Treas.* Charles O. Sigler, *Sec.*

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. State news and items of exclusively local interest will not be published. Report births, serious illness, and deaths in immediate family of Masons, marriages, promotions, changes of station or occupation, honors, letters from absent Brethren with greetings, trips abroad, and similar news. Secretaries of Lodges publishing bulletins should send the latter to the CABLETOW immediately upon publication, or make an extra copy of the personals when preparing the bulletin for the printer and send it to the CABLETOW.—L.F. Editor.

Manila No. 1.—At the November Stated Meeting, Bro. John J. Riehl was re-elected to membership in Manila Lodge and Rev. Benson Heale Harvey was elected to receive the degrees. After the business meeting, Bro. Burton W. Guysi was passed to the degree of F. C.

Letters were received from Bros. Albert Hewitt, Z. C. Mitchell, John K. Judd, George A. Thrum, Major D. W. Shaffer (Watertown, N. Y.) Guy E. Carpender (Chicago), H. C. Denson (Los Angeles), and D. L. Branch (Oakland, Calif.)

Very welcome visitors to Manila during the month of December were Bro. and Mrs. John C. Howe, who have done quite a bit of traveling since they left here and intend to do a great deal more after sailing again early in January. They enjoy their home in Oakland but heard the East calling, nevertheless. Music lovers have been missing Bro. Howe especially on account of his virtuosity on the organ.

Bro. D. L. Branch and wife send Christmas greetings from Oakland, Calif., where both are doing well.

Corregidor No. 3.—According to a recent letter from the United States, Wor. Bro. Arthur J. Grant, P. M. of Corregidor No. 3 (demitted), has had a stroke of paralysis due to overwork. His friends hope that he has fully recovered since.

Wor. Bro. Charles A. Massell is united with his family now, Mrs. Massell and their daughter Betty having returned from the United States. Wor. Bro. Massell is with the Botocan plant of the Meralco now which keeps him out of the city.

Wor. Bro. John M. Aaron informs us that the "Temple Players" are busy with the play "Are you a Mason?" and expect to put it on soon.

Bagumbayan No. 4.—Wor. Bro. Joaquin Pardo de Tavera was on the sick list in November and December but is much better now.

Wor. Bro. F. Gonzalez-Sioco, who came from San Luis, Pampanga, to attend the stated meeting of the Lodge, reports that he lost his rice crop on account of the drought.

Bro. Wm. E. Fawcett is grateful for various Christmas remembrances received. He has been improving again lately. Our Brother gets practically no visitors and always appreciates a visit from Masonic Brethren.

As we go to press, we learn that Bro. Vicente Lim, major, P. S., is in the Philippine General Hospital with typhoid fever. The major is unusually vigorous and strong and his many friends hope for a quick recovery.

Bro. Luis Meneses was granted a demit at the December stated meeting of the Lodge.

Southern Cross No. 6.—Mrs. Irving B. Brown left for the United States on November 15th, for an extended visit.

Bro. Fred H. Noble and family are back in the Islands again.

Rt. Wor. Bro. Wm. W. Larkin is busy building a beautiful residence at Mariquina, in a picturesque and healthful location.

Cosmos No. 8.—Bro. Edward M. Gross was raised on November 19th by the special team which later, on December 6th, conferred the Third Degree in Cavite Lodge No. 2. Wor. Bros. J. W. Schilling and Frank Krueger were in the East in the first and second sections, respectively.

Bro. Joseph H. McDonald has returned from Batangas to Manila to stay.

Bro. Paul Grossmann has recovered from the nervous breakdown which necessitated his return to the U. S. and has been discharged from the Letterman General Hospital in San Francisco.

Bro. Charles P. Neuffer was taken sick in Dapa, Surigao, and reached Manila on November 17th, accompanied by Mrs. Neuffer, after travel by raft, launch, and steamer for over a week. He was treated at the Sternberg General Hospital and is well on the way to recovery.

Other Brethren on the sick list in November were William J. Ellis, with ear trouble; Martin Costello, with gastric disorder, and Fred A. Gathercole and Wesley B. Hall, with bad colds.

Bro. Wm. J. Ellis was married to Miss Evelyn Schulz on October 31st, having met the young lady while studying at the Northwestern University in Chicago.

Bro. Michael J. Hogan left for an extended trip on the S. S. *Coblentz*, on November 18th. Several of his intimate friends tendered him a despedida dinner at the Manila Hotel on November 12th.

Bro. Edward F. Jones was a visitor in Manila in November and so was Pr. Wm. F. Daland.

Bro. Thomas Weltenspiel has disposed of his business in Iloilo and has returned to Manila, to be permanently located here. He has com-



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pletely recovered from his sickness, which he contracted while in Fabrica, Occ. Negros.

The wife of Bro. W. J. Williams left for Australia on December 26th; on account of the recent death of her mother and eldest brother. Her dancing classes will be conducted during her absence by her talented daughter, Miss Billie Williams. Mrs. Williams has been appearing before the public since the age of 4 years and is said to be one of the best dancers in the city.

St. John's Lodge No. 9.—Messrs. William C. Ecku and Wm. K. Mowatt were elected at the November Stated Meeting to receive the degrees of Masonry in this Lodge. At the same meeting, Bro. Benton Holmes was raised, with Bro. E. A. Rodier in the East during both sections of the degree.

Bro. John Harrison Leask was raised to the Sublime Degree at a special meeting held in the afternoon of November 21st.

Letters have been received from Bro. Joseph M. Anderson (U. S. S. *Holland*, San Diego, Calif.), Bro. Murray Cook (Birmingham, Ala.), Bro. William Yost (133 East 35th Street, New York City), and Wor. Theo. C. Zschokke (Honolulu, Hawaii).

Bro. William A. Allen, of Iloilo, has requested that the Third Degree be conferred on him by Acacia Lodge No. 78.

Bro. E. J. Mora was married in Shanghai on November 24th to Mrs. Iberia Parker, of Manila.

Mrs. E. A. Rodier was ill at St. Paul's Hospital in November.

Iloilo No. 11.—Wor. Bro. Felipe Carbonilla took charge of the office of secretary of this Lodge upon the resignation of Wor. Bro. Evelio Zaldivar, at the November stated meeting. Wor. Bro. Zaldivar is leaving the city, having accepted the position of assistant manager of the Central Azucarera del Danao at Escalante, Occ. Negros.

Bro. Antonio Horrilleno, a charter member of this Lodge and present judge of the Court of First Instance of Zamboanga, and a number of past masters and other masonic dignitaries were guests at supper of Wor. Bro. Zaldivar after the November stated meeting.

Wor. Bro. Manuel C. Torres made an official visit to Kanlaon Lodge No. 64, in his capacity as masonic district inspector; he was favorably impressed with the work done by the Bacolod Lodge.

Wor. Bro. Engracio Padilla has returned from Manila where he had been attending the sessions of the House of Representatives of which he is a member.

Bro. Juan Gayamat, of Pasig, Rizal, sends dues and greetings.

Batang-Buhay No. 27.—Bro. Chua Han Tio's friends will be pleased to know that he has fully recovered from his recent illness.

Bro. Cham Ay Chia, late of Biak-na-Bato Lodge No. 7, has affiliated with Batong-Buhay Lodge.

Another recent acquisition is Bro. Justo Balete, who was initiated on November 19th.

Bro. Pedro G. Almazan is the youngest Master Mason of this Lodge, having been raised to the Sublime Degree on November 21st.

Isarog No. 33.—Bro. V. B. Bello has returned to the Islands after an absence of many years which he spent in the United States and a number of other countries. Bro. Bello has evidently not travelled with his eyes and ears closed, having learned and observed a great deal. The last country in which he made an extended sojourn was British North Borneo, where he stayed 3½ years. Bro. Bello is now on a 3-month vacation in his home town, Aringay, at the expiration of which he will go to the Province of Lanao for the Bureau of Public-Works.

Batangas No. 35.—Bro. Leon M. Arellano, of Batan, Batangas, reports the birth of a daughter.

Makabugwas No. 47.—Wor. Bro. Emiliano Araneta Diaz had to go to Manila to have his eyes treated.

A letter has been received from Bro. Irineo V. Austria.

Among Masonic visitors to Tacloban in November were Wor. Bro. Dr. Raymundo, of Labong Lodge, Dr. José Rosales, of Mount Huraw Lodge No. 98, and Bro. Victoriano Villafranca, of Batangas Lodge No. 35.

Mount Mainam No. 49.—Bro. Baltazar Yuvienco, now chief bandmaster of the U. S. S. *Saratoga*, writes from Premerton, Wash., that he has visited Wm. H. Upton Naval and Military Lodge No. 266, where he was received most cordially and fraternally and witnessed the raising of two Fellow Crafts of the Lodge.

Bro. R. C. Mangilit, who is with Gordon & Haleu, is at present employed in the construction of the New Washington Hotel on Calle Echague, Manila, his work in connection with the Peñaranda Irrigation System being completed.

Bro. L. Heberle gave a supper at his home on occasion of his being raised to the Sublime Degree on November 1st.

Sarangani No. 50.—Bro. Constancio S. Sasedor was raised on November 14th, Wor. Bro. Feliciano Inigo, Masonic district inspector, being present. Bro. F. Ronquillo was in the East in the first section and Bro. P. R. Santos in the second.

Bros. Bartolome Cuadra and Mauricio I. Lumanog were on the sick list during the first half of November.

Isla de Luzon No. 57.—Bros. Bruno P. Baguio, Simón C. Burdeos, Vicente Frias, Max Ed. Heane, Primitivo Dalman, José A. Varcas, and Juan G. Cortes sailed for San Francisco on December 20th on the U. S. A. transport *Grant*.

Bro. Nicanor Abelardo has composed a Masonic march for the entrance of the Grand Master which he has dedicated to Isla de Luzon Lodge and which was played for the first time at the installation of officers on December 18th.

Bro. Max Edward Heane received his 2nd and 3rd degrees while the transport *Grant* was in port in December.

The team of this Lodge for the Inter-Lodge Bowling Tournament is composed of the following Brethren: Vicente Badillo, manager; Ramon Mendoza, captain; René P. Deschamps, Feliciano Balingit, J. M. E. Leon, Teodoro Arnesto, Sisenan'o Palarca, and Ricardo S. Santos.

Bro. René P. Deschamps returned from a business trip to Iloilo and Cebu on December 13th.

Tamaraw No. 65.—Bro. Pedro Rabulan, in his capacity as supervisor of hygiene and sanitation for Mindoro, made a trip to Pinamalayan from November 13th to December 5th which brought him into contact with a number of Brethren. In Pinamalayan, where he had gone to look into and help fight a dysentery epidemic, he visited Bros. Gorgonio Jacob, Manuel Cudiamat, and Daniel Llave, who entertained him hospitably, and on his journey back to Calapan he met Bro. Doroteo Jacob, principal teacher of the Bongnabong elementary school, who was on his way, with 30 pupils, to attend an academic contest in Pinamalayan.

Baguio No. 67.—Bro. Richard W. Waters, who was initiated on November 17th, was to be passed and raised before the close of the year, according to the December *bulletin* of the Lodge.

Bro. Roots was passed on November 17th.

Bro. Dawkins' health has improved, but he is still under the doctor's care.

The wife of Bro. James Moses was in bed with rheumatism in November.

Bro. Floresca had a long siege at the hospital (Philippine General Hospital, Manila) with malaria which resulted in the loss of his hearing—temporarily, it is hoped.

Magat No. 68.—Bro. Luis C. Dangilan visited Manila during the latter part of November.

Bro. Rev. Ciriaco visited his Masonic friends in Solano, N. V., during the five days that he spent there attending the Southern Cagayan Valley Sunday School Convention.

Union No. 70.—Bro. Matias Parlan had to go to Manila to consult a physician. He is well now.

Other patients in hospitals were Wor. Bro. Salanga's only son and Bro. Orallo's wife, also Bro. Parlan's daughter Auring.

The most serious case, however, was that of Bro. Leon C. Flor, who had to be taken to the Mission Hospital at San Fernando for immediate operation for acute appendicitis. Fortunately, Bro. Flor recovered. He is convalescent and very grateful to the Brethren who visited him or sent messages, including Bros. Salanga, Nisce, Rilloraza, de Leon, Albayalde Gorospe, David, Orallo, Florendo, Cariño, and Weidman.

Agno No. 75.—Bro. Tomás Morfe is mourning the death of his wife, who left four children.

Attorneys Crispin Fernandez and Delfin Ramirez were initiated on November 15th. Rt. Wor. Bro. Isidro Paredes, Senior Grand Warden, was present and made a fine address. After labor, refreshments were served at the home of Wor. Bro. Anastacio N. Abad, W. M.

Bro. Gaudencio Tesoro, of Pinagsabitan Lodge No. 26, has affiliated with Agno Lodge No. 75.

Kasilawan No. 77.—Wor. Bro. José J. de Guzman has been commissioned a second lieutenant in the U. S. Army Officers Reserve Corps.

Bro. Godofredo Galindez, E. A., writes from Guimba, N. E., his present station. He expects to return to Manila early in January.

Bro. Ricardo H. Guzman sends greetings and dues from Rizal, N. E.

Bros. Braulio M. Epino and Santiago Salvador report additions to their families.

Bro. Dionisio Lintag writes that his children's illness prevented his attending meetings.

Mount Lebanon No. 80.—Owing to pressure of work in his business Bro. Walter Ruebe found it impossible to continue as secretary of the Lodge. Bro. Ruebe has added a new feature, the representation of the Manila Shell Art Works Co., to his business, the S. & R. Commercial Co., Inc., at 49 Plaza McKinley.

Wor. Bro. Samuel Awad, the retiring Master, has consented to act as secretary of Mount Lebanon Lodge during the ensuing year and the editor of the *CABLETOW* has an idea that he will be an excellent secretary.

Wor. Bro. Anthony Simkus has had another siege of illness at St. Luke's hospital.

High-Twelve No. 82.—Bro. Guillermo Ponce obtained the highest rating in the last examination for ranger-surveyor, in September.

Bro. Borrego's son died on December 4th.

Bro. Eduardo Co. Seteng arrived on the S. S. *President Garfield* on December 2nd, returning from a two-month tour of various countries of the Far East.

On November 30th, the High-Twelve Bowling Team and some officers of the Lodge motored to Cabanatuan. After playing three games, they enjoyed the dinner offered by the Brethren of Cabanatuan Lodge No. 52, and at 2 p. m. they started on their return journey to Manila.

Bros. Ponciano G. Bernarte, Albay, Joaquin Ang Too, Guimba, and Casiano Karganilla, Fort Mills, have been heard of lately.

Wor. Bro. Cilomeno Galang has left for the northern provinces, on business.

Bro. Dominador B. Ambrosio was raised on November 15th, Mr. Rafael Cabiling was initiated, and Bro. Chua Eng Chong was passed. The two Brethren last named are to be raised in December 20th.

Wor. Bro. E. de la Cruz reports the birth of a son on December 18th.

Letters have been received from Bros. Ponciano Bernarte, Ligao, Albay, and Vicente Maddela, Aparri.

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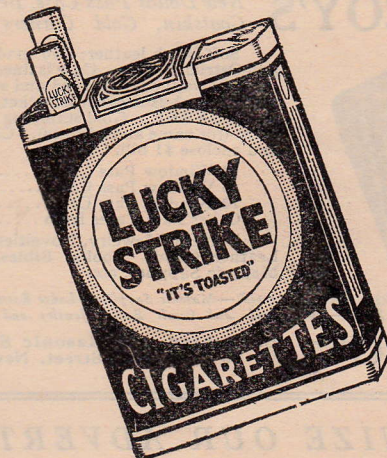
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Benjamin Franklin No. 94.—Dues and greetings were received from Bro. Harry A. Clark, Fort D. A. Russell, Marfa, Texas; Bro. C. F. Morse, Jefferson Barracks, Mo; Bro. Howard H. Bailey, Fort George G. Meade, Md.; Bro. Karl H. Sonne, and Bro. Richard F. Lussier, Fort Benning, Ga.

Bro. F. C. Rutherford has returned to the Islands from a sojourn of two years in the East Indies.

Bro. Arthur Homer Tanguay was passed to the degree of F. C. at the November Stated Meeting and raised on December 2nd.

Bro. and Mrs. Jas. W. Lucas, Jr., are the proud parents of a baby daughter born in St. Paul's Hospital on November 16th.

Bro. Wm. E. Lunsford has been in Sternberg Hospital, suffering from cancer of the stomach. He sailed on the December Transport for Letterman General Hospital at San Francisco.

Changes of address: Capt. Richard F. Lussier, Fort Benning, Georgia; Ensign Jas. W. Lucas, Jr., U. S. S. *Black Hawk*, Manila; F. C. Rutherford, 224 Alonzo, Manila; Lt. B. E. Nowland, Air Corps Training Center, Duncan Field, San Antonio, Texas.

Requests for dimits were received from two brothers, A. M. Wagner and Louis Figini. Bro. Wagner became a member of Benjamin Franklin Lodge through dual membership, retaining his membership in his mother Lodge in Cincinnati. As he has moved to Zamboanga and can no longer attend our meetings he requested his dimit. Bro. Figini has lived in San Francisco for ten years and wishes to take a more active part in Masonic work there. The dimits were granted at our November meeting.

Bagong-Ilaw No. 97.—Bro. Pedro V. Calo writes from Borongan, Samar, where he likes it very much and seems to have intentions to settle.

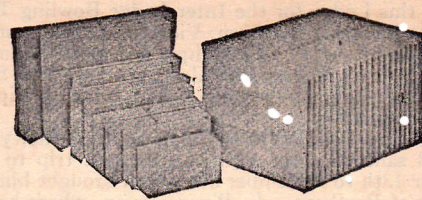
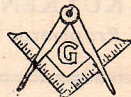
Bud Daho No. 102.—Bro. Pacifico Villanueva, now stationed at Waleo, Agusan, has recently been promoted to 1st lieutenant in the Constabulary.

Wor. Bro. Ubaldo D. Laya and Bro. William Real installed a radio apparatus in Batobato to connect Bongao with nearby stations.

Bro. Wm. Hollis is back from Baguio where he was stationed temporarily as district engineer.

Bro. Wm. J. Real went to Manila in November for a period of training as reserve officer in the U. S. Army.

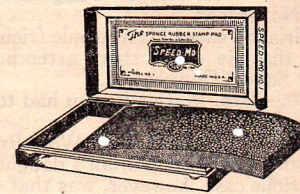
Bro. Alfonso Roque, assistant provincial treasurer, sustained serious injuries on November 19th in a truck accident.



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Sección Castellana

THE CABLETOW

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

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 102 Logias (29 en la ciudad de Manila) con 6,650 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios electivos son: Vicente Carmona, Gran Maestro; William W. Larkin, Gran Maestro delegado; Isidro Paredes, Primer Gran Vigilante; Stanton Youngberg, Segundo Gran Vigilante; E. del Rosario Tan Kiang, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

Página Editorial

Los Secretarios

Nos alegramos mucho de ver elegidos de nuevo tantos secretarios que han desempeñado el mismo cargo durante algunos años dando pruebas de eficiencia, celo y honradez. Siempre hemos venido sosteniendo que la secretaría es uno de los cargos más importantes en la Logia. Un buen secretario no sólo sirve de consejero al venerable maestro sino que para muchos miembros es él quien representa la Logia en vez del Hermano que ocupa la silla oriental. Un secretario antiguo y experimentado conoce más íntimamente a los miembros de la Logia que ningún otro. Está enterado de todos sus antecedentes masónicos, de sus paraderos y hasta de sus penas y dichas, porque las cartas se dirigen a él y él es a quien acuden los que tienen quejas o peticiones.

Todo lo que acabamos de manifestar explica porque tantos Masones se prestan a desempeñar el cargo de secretario por muchos años, no obstante ser pequeña o nula la retribución que se paga. Sabemos por experiencia que los trabajos de la secretaría suelen ser bastante duros y desabridos, pero que el trato directo e íntimo con los miembros de la Logia y la conciencia de la importancia de los servicios que se prestan tienen un encanto que hace olvidar todo lo molesto y cansado que tienen los trabajos cotidianos del secretario y que motiva la perpetuación en dicho cargo de tantos Hermanos hábiles y celosos.

La misma cosa sucede en la Gran Secretaría. Una vez probado el valer de algún Hermano en dicho puesto importantísimo, las Grandes Logias continúan eligiéndolo cada año. Hay pocas Grandes Logias americanas que no tengan su Gran Secretario *ad vitam* y los anuarios que publican contienen con frecuencia palabras de cariño y admiración para el Hermano que ocupa la Gran Secretaría.

Nadie hay más contento que el nuevo Gran Maestro o venerable, que vé a su lado, como secretario suyo, al Hermano concienzudo y hábil que tan buenos servicios prestara a sus antecesores.—L. F.

La Crisis

El profano que solicita su admisión en las filas de la Masonería con el fin de buscar ventajas materiales denuncia por este mismo hecho que no es digno de ser Masón. El comerciante quien se figura que si se hace Masón, los Masones todos acudirán a su establecimiento, está muy equivocado. La Masonería y los negocios son dos cosas muy distintas que precisa mantener separadas. Sin embargo, al hacer alguna compra o contratar los servicios de algún profesional o empleado, el Masón debe dar la preferencia a los Hermanos. No es justo ni razonable que haga ganar a algún profano quien es quizás enemigo de la Masonería, cuando hay Hermanos Masones a quienes podría favorecer bajo las mismas condiciones. En esta época de crisis, todo Masón se debe acordar de sus Hermanos al

hacer compras, porque los Masones deben ayudarse mutuamente.—L. F.

Las Suspensiones

Sentimos que haya tantas suspensiones por falta de pago de las cotizaciones. No cabe duda de que la crisis reinante ha motivado algunas de las mismas, pero la culpa la tienen también los dignatarios y otros miembros de la Logia que han permitido que los interesados incurran en morosidad en vez de obligar o persuadirlos a pagar. Lo más sensible del caso es que cuando al suspendido le sucede alguna desgracia, los miembros de su familia acuden a la beneficencia masónica y encuentran cerrada la puerta.

Nos consta que algunos Hermanos se quejan de tener que pagar cotizaciones de Logia muy módicas y que los mismos individuos forman parte de clubs que les cuestan tres o cuatro veces más. No pensarían en darse de baja en el club y dejan acumular las cotizaciones masónicas hasta que les resulta tan crecida la deuda que abandonan la idea de pagarla. Les parece que pueden pasarse de la Logia pero no del club. Empero, estamos convencidos que si luego los mismos Hermanos sufren reveses de fortuna, la primera cosa que se les ocurrirá será acudir a la Logia porque el club ya no sirve. Entonces la Masonería que ellos abandonaron cuando eran prósperos ya no les conocerá.

Los privilegios y beneficios de la Masonería son para los que saben cumplir con sus deberes.—L. F.

De Fuentes Extranjeras

Bajo las Dictaduras

Las Dictaduras, como toda situación de fuerza, terminan por romperse. El muelle salta. El vaso no puede resistir perpetuamente la presión del contenido, y se quiebra. Y ya se ve. Lenta, pero continuamente, una tras otra, se van liquidando las Dictaduras, y al caer, descúbranse la misma podre: concusiones, monopolios internacionales, chanchullos, defraudaciones, toda la cohorte del delito público y privado que vegeta en la clandestinidad de la dictadura y necesario para subsistencia del déspota.

Por otra parte, la humanidad no es perfecta. La vida es dura y por día se acentúa la dificultad de cubrir las atenciones cotidianas. Instintivamente se busca lo más fácil y lo menos peligroso, y a costa de huir de la cárcel, se hipoteca la conciencia, adentrándose en la orgía pública, en la que se consumen ideales, historias, consecuencias políticas..., porque nada tan disolvente, tan destructor, como la satisfacción del poder y las sinéciras del mando, en el que se fragua la prevaricación, la infidelidad, el co-

hecho, la malversación, el fraude . . . y cuanto constituye la cohorte de los gobiernos de fuerza.

Y es corriente, por cuantos se aprovecharon del momento justificar la situación, como recurso supremo para detener la subversión de principios morales y enfrenar los desmanes a la ley. Y nada más paradójico que el sistema, puesto que se pretende restaurar el derecho con el ejercicio y la pedagogía de la anarquía, constituida en norma de buen gobierno. Tampoco se reflexiona que en todo caso fueron los estados capitalistas las clases directoras de las naciones, los *trust* que manejan a los pueblos como *fundos* propios, y para dar expansión a sus negocios, los que desencadenaron la guerra, con un desprecio horrendo de la vida humana. Después vino lo que vino. La quiebra moral de los gobernados. La revelación de las causas de la internacional tragedia. La insensibilidad colectiva. Y el deseo de disfrutar y vivir los instantes, que los nuevos autores de otra conflagración lo dispongan. Y para ensamblar las piezas de la ley que la guerra desarticuló, se echa mano a la terapéutica dictatorial. ¡Habráse visto nada más extraño ni más péfido!

Naturalmente que el sistema se desacreditó. Lo desacreditaron sus beneficiarios. De tal modo se dieron a quedarse sin miramiento alguno con los caudales públicos, que por muchas suspensiones de garantías invocadas para encubrir los delitos públicos, no se evitó que la verdad trascendiese, y uno tras otro van sucumbiendo los regímenes de fuerza, y los dictadores ocupando las celdas de sus víctimas. España, Perú, Bolivia. . . No tardará Italia, Portugal, Yugoeslavia, Chile. . . Y sólo entonces recobrarán su normalidad los pueblos, que bien lo necesitan, aunque no sea más que por honor del siglo y en prestigio de la especie.—*Boletín Oficial de la Gran Logía Española.*

De Rabindranath Tagore

Upagupta, el discípulo de Buda, dormía echado en el suelo, bajo la muralla de la ciudad de Mathura. Todas las lámparas estaban ya apagadas, cerradas todas las puertas; y el cielo sucio de agosto escondía todas las estrellas.

De pronto, Upagupta sintió en su pecho unos pies que repicaban sus ajorcas. Se incorporó asustado, y la luz de la lámpara de una mujer alumbró sus ojos que perdaban.

Era la bailarina, estrellada de joyas, nublada con un manto azul pálido, borracha del vino de la juventud.

Bajó ella la lámpara, y vió la cara moza de Upagupta, de una austera belleza. Y le decía: "Perdóname si te he despertado; anda, vente conmigo a mi casa, que la tierra sucia no es lecho propio para tí."

Upagupta le respondió: "Mujer, sigue tu camino; ya iré en tu busca cuando sea tiempo."

De pronto la noche negra enseñó sus dientes en un relámpago, y el trueno gruñó desde un rincón del cielo. Y la mujer se puso a temblar espantada.

* * * * *

Los árboles del camino se rajaban, doloridos de tanta flor. En el aire caliente de primavera, venían de lo lejos alegres flautas. Todo el pueblo se había ido al campo, porque era la fiesta de las flores y en lo alto del cielo, la luna miraba las sombras del pueblo callado.

Upagupta iba por la calle solitaria. Sobre él, en las ramas del mango, los cucos en celo insistían en su lamento desvelado.

Pasó la puerta de la ciudad y se detuvo junto al torreón. Una mujer estaba a sus pies, echada a la sombra del muro. Tenía el cuerpo todo llagado de la peste negra, y la habían echado de la ciudad.

Upagupta se sentó a su lado, y teniéndole la cabeza en sus rodillas, le mojó con agua los labios y le untó con bálsamo su cuerpo emorinado.

—¿Quién eres, así, misericordioso?—le preguntó la mujer.

Llegó la hora en que debía visitarte, y aquí estoy contigo—contestó Upagupta.—*De "Ave Fénix", Torreón, México.*

¡Venid Al Templo!

En el misterio augusto, velados por la sombra que oculta a los protervos el brillo de su luz, a solas y en silencio, se agrupan los masones limando las cadenas de negra esclavitud.

El ruido del combate no llega hasta el recinto en que el Amor construye el Templo de la Paz: ni con dolientes ecos, la voz de las pasiones, ni el grito de la orgía, ni el hálito del Mal.

Aquí donde termina la arena del desierto, aquí, donde el oasis ofrece su quietud, perfumes y colores y mágica armonía se mezclan bajo el cielo intensamente azul.

Aquí, discurre leda la transparente linfa del río que se escapa del limpio manantial, aquí susurra en calma, rimando melodías la palma, cuyas frondas respeta el huracán.

Son firmes sus columnas, es recia la techumbre, la Luna en el Ocaso, sobre Levante, el Sol, estrellas por doquiera, la escuadra sobre el trono, el triángulo irradiando su espléndido fulgor.

El estandarte verde, que smaltan las abejas en torno a la colmena volando sin cesar, es égida gloriosa, a cuya sombra augusta en mieles transparentes se cuaja su panal.

Aquí donde se anida la libertad del Mundo, donde la ley es suave, amorosa y sutil, aquí tienen su albergue el sabio y el humilde y forma sus legiones la grey del Porvenir.

En cada hermano un bravo dispuesto a la pelea, por armas la palabra, por lema la Moral, la Unión como divisa, la Ciencia por escudo, por bélica cimera la Santa Caridad.

Y ante el altar sagrado, que guarda con respeto las luces que nos guían hacia el perdido Edén, compás y escuadra juntos, y entre verdor de acacias cual símbolo sublime, el Libro de la Fé.

Venid, los que al trabajo ponéis vuestros esfuerzos altivos y gozosos alzando la cerviz, venid, los que ya vistéis la luz maravillosa de la Verdad sublime, espléndida lucir.

Poniendo vuestros hombros al hombro del hermano, alegres y constantes en plácida labor, venid a este recinto, mirando a las estrellas del Ideal sublime eternamente en pos.

Venid con paso firme y el alma sosegada llevando por doquiera la práctica del Bien; dejando vuestra carga de cálidas pasiones cuando ponéis la planta, del templo en el dintel.

Venid, los que en la noche de vuestras almas puras rasgáis de las tinieblas el lóbrego capuz, con el fulgor amable del amoroso anhelo de hallar para los hombres asilo de Virtud.

Habrà para vosotros, perfume de azucenas, intensas melodías, reflejos de arrebol, azul de las esferas, zljófar de rocío y miel que las abejas quitaron de la flor.

Tras del luchar intenso de los primeros años, tras de la torva duda, que síguele después, habéis de hallar callado el tálamo tranquilo en que los años corran de plácida vejez.

En los postreros días, cuando la vida enseña el breve y misterioso enigma de su fin, al recibir la tierra vuestros despojos yertos, acacias y azucenas se volverán a abrir.

Y entonces, ante la cripta, cogidos de la mano, la frente sobre el pecho, en actitud de orar, hermanos en la lucha, de la cadena mística los recios eslabones, callados romperán.

¡Tocad a nuestras puertas! las hallaréis abiertas a todo el que nos traiga su limpio corazón . . . !

¡Venid, que os brindaremos tesoro inagotable . . . buscad, que aquí os daremos la Luz de nuestro Amor!

—*Ferrando G. y G. de Paralta, en "Ave Fenix."*

Vida Masónica

Se denomina vida masónica la interpretación práctica de los principios y enseñanzas de la Masonería.

Pudiera objetarse que las normas doctrinarias en consonancia con esa interpretación no son exclusivas de nuestra Orden, ya que también se encuentran en los sistemas religiosos y de ética conocidos hasta hoy, siendo, por tanto, la diferencia solamente de nombre; pero en el fondo no resulta así.

La Masonería es, ante todo y sobre todo, un código de moral práctica aplicado al vivir diario. Su actuación se desenvuelve de manera constante en el plano de las realidades positivas. Su lema es trabajo, labor.

En otras fraternidades, las abstracciones metafísicas ocupan un prominente lugar en la vida de los afiliados; desde luego, esto es de una vital importancia, porque los problemas del universo y el sér hieren las fibras más íntimas de la naturaleza humana, pero la Masonería, sin desconocer ni descuidar su estudio, lo que busca fundamentalmente es hacerlos asequibles, hasta donde se pueda, a las múltiples luchas del mundo en que vivimos, para depurarlas y ennoblecerlas, imprimiéndoles una orientación fraternal, que atraiga cuanto antes el reinado de la paz sobre la tierra.

En todos los mitos religiosos, el concepto que nos formamos de Dios se desenvuelve en un aspecto trinitario: Voluntad, Sabiduría, Amor. La psicología humana refleja asimismo, en esquema primario, esa manifestación primordial de la trinidad divina. Las escuelas espiritualistas también admiten los graduales desenvolvimientos de la Unidad suprema, en la multiplicidad, en la variedad, y según el tinte que cada religión y cada escuela aporta al caudal del conocimiento, así prepondera en ellas un aspecto determinado de nuestra concepción acerca de Dios. La Masonería, por consiguiente, aporta su matiz peculiar. Ella ve a Dios principalmente bajo el aspecto Voluntad. En la doctrina y el simbolismo masónicos, Dios actúa específicamente como creador, como constructor, es el Demiurgo, el Gran Arquitecto del Universo. De este modo, la virtud que caracteriza al masón es la virtud del Trabajo, y su evangelio, un evangelio de acción.

¿Qué escogemos idealmente para cooperar al progreso del mundo? Un oficio. ¿Cuáles son nuestros instrumentos de trabajo? Una regla, una escuadra y un compás. ¿En qué se ejercitan nuestras actividades? En desbastar, conturnear y pulir la piedra bruta. ¿A qué tendemos en nuestra obra? A construir el edificio del Amor universal, de tal modo que nuestra humilde labor arquitectónica corresponda en todos sus pormenores—orden, solidez, belleza, armonía—al Plan sublime del Gran Arquitecto.

Reduciendo la cuestión a términos sencillos, un masón es un constructor, un trabajador, así en lo material como en lo moral; de lo contrario, no es un verdadero masón; pero tiene que poner altruismo, desinterés, simpatía en aquello en que trabaja, porque si es laborioso exclusivamente para sí y los suyos, su egoísmo le repele internamente de la gran familia universal de que forma parte, aunque sea un celoso observante del ritualismo masónico. Los peores enemigos de la Masonería y el masón, son el ocio, la holganza, la pereza, y con esto, la flojedad en el propósito, la indisciplina y el afán de lucro.

La vida masónica requiere sobre todas las demás cosas una constante práctica de las virtudes cooperativas y sociales, porque todas ellas constituyen la argamasa con que unimos y solidificamos el material de nuestras buenas obras.

Y el trabajo interno en las Logias, lejos de ser decorativo, artificial, es una labor de esencial importancia, puesto que nos prepara cuidadosamente para ayudar a nuestros prójimos y a todo cuanto vive, en la más amplia medida de nuestra capacidad y nuestros medios.

Por algo se llama a las Logias TALLERES.

Porque cada logia es un verdadero taller donde se forja y moldea el carácter del masón—voliciones, emociones, pensamientos—para que sea un soldado del bien, para que sepa discernir lo que es bien de lo que es mal y aprenda a cumplir su deber, aun a costa de los mayores sacrificios.

—*Por el Hmno. Eugenio Astol, redactor de "Acacia", San Juan, Puerto Rico.*

El Masón

Mucho, y bueno, se ha escrito sobre el verdadero masón, pero pocos pensamientos parécenme encerrar concepto tan profundo como el que al respecto emitiera el que fué en vida nuestro hermano Lessing, quien pone en boca de uno de sus personajes las siguientes palabras: "Creo ser masón, no solamente porque haya sido iniciado por viejos hermanos en una logia regular, justa y perfecta, sino porque siento, y comprendo, y reconozco qué es, y por qué es la Masonería, dónde, y desde cuándo existe, quiénes la practican, y quiénes impiden su desarrollo: porque he deducido, después de profundas reflexiones, que la Orden Masónica no es hija del capricho ni del interés, sino algo indispensable, que hace y está fundado en el sér racional y en la sociedad civil." La Masonería está, pues, en efecto, en la naturaleza humana, y es por ello que ha existido siempre y existirá mientras haya hombres sobre el planeta. La esencia misma de la Masonería es sin embargo un secreto, de tal naturaleza, que aún los mismos que lo penetran y saben no pudieran expresarlo con palabras, lo mismo en el caso si fuera esto posible, de que alguien quisiera hacerlo.

Y es realmente así, queridos hermanos, porque existen en efecto verdades que, por juzgarlas cada cual según la situación en que se encuentren colocado, pueden ser falsamente interpretadas, siendo por esto mejor que permanezcan sentidas y calladas. Acordémonos que es sabio el que no dice lo que es mejor y prefiere guardarlo en silencio.

Por lo tanto la positiva labor de la Masonería no es, no ha de ser, de palabras sino de hechos que bien podemos reducir a tres:

—Someterse al plan universal decretado por el Ser Supremo. Escudriñar tal concierto para coadyuvar por nuestra parte a su armonía considerando a todos los hombres de cualquier clase, condición o color, como criatura de un mismo Dios, y, acreedores por lo tanto a los mismos derechos de vida. Trabajador constantemente en el propio conocimiento, procurando que el espíritu obtenga los mayores triunfos posibles en la perenne lucha que sostiene con la materia.

No se crea por un momento que sean las "tenidas", las festividades, los honores, ni aún los actos filantrópicos, el sublime fin de la Masonería. Su obra, Hermanos míos,

es tan grandiosa, tan perdurable que han de llegar días aunque lejanos todavía en que las generaciones que los vivan confiesen y proclamen que toda la felicidad social de que disfrutan emana exclusivamente de los masones. Yo me imagino que entonces lo que hoy llamamos buenas acciones ha de ser indispensable elemento de vida a la naturaleza humana.

Quien estudie reflexivamente los afanes del hombre actual verá a poco con claridad que el móvil de todos sus actos es el egoísmo y la consecución de riquezas. Quiere que su existencia se deslice ajena a toda contrariedad y privación, aspira a poseer los medios que le permitan satisfacer todos los deleites y caprichos de que se siente capaz, más aún cada día busca y crea nuevas fuentes en que bañar sus sentimientos y crear las capacidades de que se siente movido. Todo lo que se oponga a la realización de su egoísmo, provoca su mala voluntad, su odio, su ira, su desesperación y ve enemigos en quienes supone que son obstáculos para el logro de sus ansias. Parece como si quisiera poseerlo todo, gozarlo todo, dominarlo todo. "Todo para mí nada para los otros" es su divisa. De este modo pretende constituirse en centro regulador de todo lo que abarca su horizonte, desespera por regularlo todo en provecho de sus intereses, lo pequeño y cercano, como lo que es grande y está lejos. Por estas causas de tremendo Egoísmo, traza fronteras separatistas entre hombres y hombres, en las cuales florecen espontáneas: la Ambición, la Avaricia, el Orgullo, el Odio, la Envidia y el Dolor. Compañero inseparable del Egoísmo, es el Odio, en el corazón de hombre. El Odio engendra la vulgar curiosidad, la calumnia, la traición, la alegría por el mal ajeno, la venganza, el crimen! Horribles son los daños que estos dos vicios han hecho y hacen a la Humanidad.

El nobilísimo objetivo de la Masonería, es, pues, domoñar estos tremendos enemigos de la felicidad del Hombre. Y, cuando no pueda vencerlos del todo, arrancarlos del corazón de los humanos; impedir, por lo menos, que ellos culminen en las sociedades, en el planeta. Es por esto que la Masonería, institución universal, hermana a todos los hombres de cualquier latitud, idioma, color, condición y concepto religioso, que estudian, aprenden y ejercitan la dulce satisfacción que procura la bienaventurada Fraternidad.

Y, la Fraternidad Universal, brega por abolir la violencia, los recursos de fuerza bruta: porque los individuos se respeten y honren, porque los pueblos se acerquen; porque se extingan los odios de razas y religiones.

Así como el cantero conforma y talla la piedra bruta para que se acomode, cuadrada y justa en el edificio que se levanta, así debe el masón trabajar con constancia diaria, en unión de los que acariacen tan noble aspiración, por corregir sus debilidades y faltas, para alcanzar la mayor perfección humana.

La práctica de virtudes como el reconocimiento y respeto del Supremo Artífice, amor al prójimo, conciencia de responsabilidad por nuestros actos, y contribución a la dicha general, con pequeño sacrificio de parte de la propia,— deberes son de todo buen masón, quien debe además buscar la senda de la Sabiduría, cultivar la Belleza y llenarse de Fortaleza para afrontar todos los problemas y embates de la vida, en bien propio y en bien de los demás. De este modo apresuraremos el día de la coronación de nuestra Obra Sublime, haciendo que vengan convencidos a nosotros, los hombres que aún faltan, invitados con este significativo reclamo, que esculpíramos en las puertas de nuestros templos:

"Introitus, nam et hic dil sunt."

(Entrad, que aquí hay dioses).—J. GABRIEL PINO ROCA, D.G.M., Guayaquil (Ecuador).

—De "La Fraternidad," Panamá.

Una Gran Institución

El Asilo Masónico para viejos, viudas y huérfanos del Estado de Texas, en los Estados Unidos, tiene una historia muy interesante.

Fundado en 1908 con un capital de 21,000 dólares, en un terreno que cubría 35 áreas, en 1909 llegó a poseer un fondo de 25,000 dólares, y en 1911 de 78,000 dólares, alcanzando en los tiempos presentes un capital de medio millón de dólares y una propiedad avaluada en más de 400,000 dólares, haciendo un conjunto de cerca de un millón de dólares que el Gran Capítulo de Texas tiene para beneficio de los masones viejos, sus esposas, viudas y huérfanos.

Primera Piedra de Escuela Superior Masónica

Londres, Inglaterra.—La primera piedra de la nueva Escuela Superior de la Institución masónica real para niñas, fué colocada recientemente por el Gran Maestro de la Gran Logia de Inglaterra, el Duque de Connaught. Fué colocada ante una concurrencia aproximada de 3,000 masones y sus familias.

La aludida institución fué fundada en Marzo 25 de 1788, a iniciativa y con la energía e influencia del Caballero Bartholomew Ruspini, masón muy conocido de la época.

La nueva escuela superior será el cuarto albergue de la Institución en 150 años de existencia de ésta. El fondo de construcción fué inaugurado en 1923, y aunque aún faltan unas 100,000 libras esterlinas para completar la estructura, el apoyo decidido de los hermanos es tan estimulador, que el comité de la construcción resolvió seguir adelante la obra hasta terminarla.

De la Logia Isla de Luzon No. 57

Esta Logia celebró su tenida-instalación el día 18 de Diciembre de 1930, a las 8 p.m., en el Templo Masónico, Escolta. El Muy Ilustre Hermano Vicente Carmona, acompañado de los Grandes Dignatarios y Oficiales de la Gran Logia, hicieron acto de presencia en dicha ocasión. Actuó como oficial instalador el Ilustre Hermano Antonio Gonzalez, ex-Gran Maestre Delegado, y como maestro de ceremonias, el Venerable Hermano Ramon Mendoza, Venerable pasado de esta Logia. Los siguientes fueron instalados:

| | |
|---------------------------------|-----------------------|
| Her. Vicente Badillo..... | Venerable Maestro |
| Her. Ambrosio S. Telesforo..... | Primer Vigilante |
| Her. Hilario M. Soriano..... | Segundo Vigilante |
| Her. S. Gochangco..... | Tesorero |
| Her. José M. E. Leon..... | Secretario |
| Her. Leonardo Fajardo..... | Capellán |
| Her. Emilio de los Santos..... | Maestro de Ceremonias |
| Her. Ponciano Buenaventura..... | Primer Diácono |
| Her. Ricardo S. Santos..... | Segundo Diácono |
| Her. Feliciano Balingit..... | Primer Experto |
| Her. Teodoro Arnesto..... | Segundo Experto |
| Her. Antonino Buenaventura..... | Organista |
| Her. Vicente P. Flechero..... | Guarda Templo |

Hubo varias selecciones musicales por un cuarteto compuesto de Hermanos de esta Logia: Herm. Nicanor Abelardo, Antonio Buenaventura, Feliciano Balingit y Teodoro Arnesto.

Hicieron uso de la palabra el Venerable Maestro electo, Her. Vicente Badillo, y como broche final, el Muy Ilustre Hermano Vicente Carmona. Acto seguido, se entonó el himno Masónico, después de lo cual se cerraron los trabajos.

Se sirvió un tentempié en el pasillo del Templo.

Aviso de la Junta Anual de los Miembros de la Gran Logia de las Islas Filipinas

Por la presente se notifica que se celebrará la Junta Anual de los Miembros de la Gran Logia de M. L. y A. de las Islas Filipinas, como corporación, en el Templo Masónico, Manila, I. F., a las 4 p. m. del Martes, 27 de Enero de 1931 para elegir a cinco Directores y despachar los demás asuntos que puedan presentarse legalmente.

NEWTON C. COMFOPT, *Secretario*.
Manila, I. F., 1.º de Diciembre de 1930.

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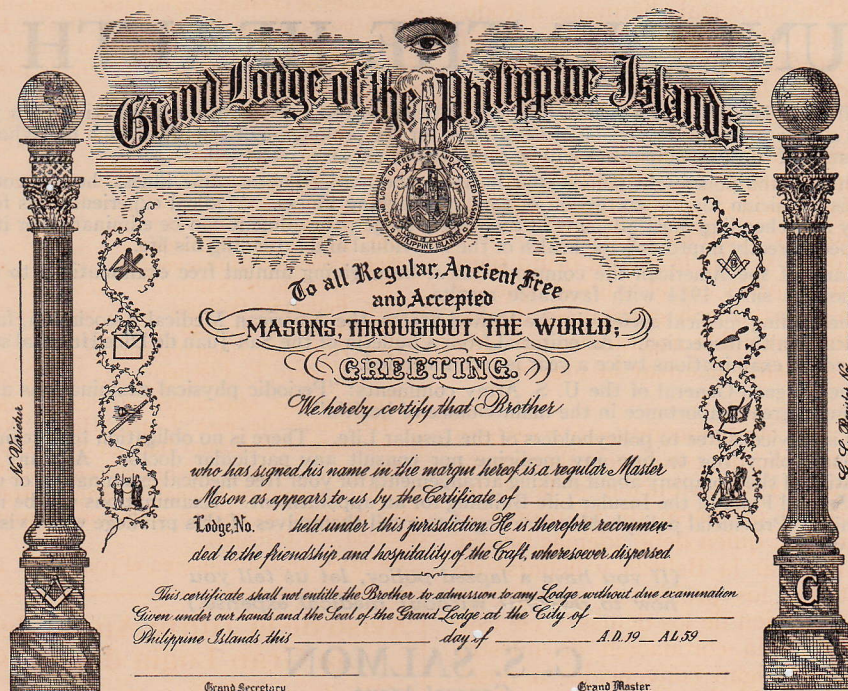
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C. S. SALMON
General Agent

2nd Floor,

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