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OF THE PHILIPPINE ISLANDS

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THE CABLETOW

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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: Wm. W. Larkin, Grand Master; Isidro Paredes, Deputy Grand Master; Stanton Youngberg, Senior Grand Warden; Manuel Camus, Junior Grand Warden; E. del Rosario Tan Kiang, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Harvey A. Bordner, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

Vol. VIII **FEBRUARY 2, 1931** **No. 9**

Editorial Section

The Work of Eighteen Years

Eighteen years have passed since three Lodges holding charters under the Grand Lodge of California met in the city of Manila and formed the Grand Lodge of Free and Accepted Masons of the Philippine Islands. In these eighteen years, the Grand Body formed in 1912 has developed into a Grand Lodge recognized by the regular Masonic Grand Bodies of the whole world, with 103 Lodges and nearly 7,000 members. It has overcome the mistrust and hostility of elements at first opposed to it and has won them over to its side. It has held its own against clandestinism. It has solved weighty problems, built temples, both visible and invisible, founded charities that have been and are doing admirable work, and has exercised an influence upon society greater than the average Mason realizes.

The Grand Lodge that existed eighteen years ago is not to be compared to the Grand Lodge that met during the last days of January 1931, in numbers, composition, representation, and established strength and fame, but its founders possessed a full measure of that seriousness of purpose, that pioneer spirit, that enthusiasm, and that faith which overcome all obstacles and achieve brilliant success where less determined and enterprising spirits see nothing but failure and defeat ahead. All honor to the pioneers of 1912!

Social Unrest

We hear a great deal of social unrest these days which has burst into flames recently in a manner causing widespread alarm. Whether agrarian troubles or religious fanaticism are at the bottom of the bloody scenes that have been enacted in Pangasinan, it seems to us that it is such situations that a generalization of Masonry would prevent. Our Institution has always been an ardent champion of the public school, but the school alone cannot accomplish the task of creating light where there is darkness. The ignorant man must be made to see that oppression and injustice are to be fought with weapons other than steel, bullets, and torch, and the minds of the masses must be trained to independent thinking so that the fervent eloquence of same mad apostle of fanaticism and violence will not sweep them off their feet and blind them to the dire consequences of sedition and bloodshed. Masonry preaches and practises peace, good will, and tolerance and insists upon justice and fair dealing, and where its teachings can be made to prevail, the hydra of militant fanaticism and mob violence will never raise its head. So long as our Lodges are nothing but small outposts, their influence will be proportionately small; but with the time Freemasonry will grow in numbers and strength and will do what other institutions have failed to accomplish.—*L. F.*

George Washington Belongs to the World

There are men whose character and achievements place them on such an eminence that they are far above and beyond the lines of division and separation which have been drawn between classes, nations and races. They belong to humanity as a whole. One of the great figures that tower high above human divisions and prejudices is that of George Washington. We have seen him held up as a model to the German child in the readers used in the primary grades in the schools of the Fatherland. We have heard of his portrait adorning the walls of class rooms in Japan, and of Japanese children being urged to emulate him. It is not Washington the American, but Washington the man whom foreign peoples have thus adopted as a hero, a model. To claim Washington for America is excusable, because he made America and it was in serving the American cause that he developed and exerted his wonderful qualities and talents. But to claim him persistently for the Anglo-Saxon race is, in our humble judgment, not in keeping with the principles of true Americanism nor with those of Masonry. With these strictures we publish in this issue of the CABLETOW an otherwise excellent article on Washington contributed by an eminent Brother in the United States.—*L. F.*

Responsibility

The world would not progress to amount to anything if there were not a goodly percentage of men and women willing to take upon themselves responsibility. The woods are full of persons, however, to whom responsibility is anathema and who make up the world's quota of leaners and never by any chance become lifters. The man willing to assume

responsibility is the man who wins, the man who leads, the man whom you can trust, the man who is a staunch friend, a loyal employee, and a good employer. Such a man was Moses who led the Israelites out of Egypt and continued in his leadership of a people largely made up of pusillanimous, ungrateful individuals with the souls of slaves until he had moulded them into a strong, self-reliant race or nation. It was then, only, that Jehovah removed Moses from their midst.

The man afraid of responsibility will not marry because he is afraid of the responsibility involved, nor does he care to have children, for the same reason. He will make no endeavor to rise from the ranks. If he attains to a position of leadership, he will dodge responsibility and walk along the safe and beaten path of routine and precedent. Nothing original, no initiative of his own, no strong, independent action can be expected of him. True, he usually lays down his command without having made powerful enemies, without having failed in what he undertook, without having had any friction or serious trouble. But upon close analysis we find him to be a nonentity, a failure, an obstacle to progress. Standing still is retrograding, and from fear of responsibility he has stood still. Faced by an emergency, he has, perhaps, sacrificed his supporters. Confronted by evils and corruption, he has compromised and whitewashed. He has closed his eyes to the bad that was pointed out to him, and has represented small merits and attainments in others as achievements and qualities beyond the ordinary, in order to make friends and profit by the reflected glory.

Masonry needs men who are willing to assume responsibility; men who refuse to be bound by time-worn precedents, men of independent judgment and strength of character. Such men may not be popular when at last they lay down their working tools, but they will leave living, outstanding marks of their labors in behalf of the Institution and humanity behind them, and thousands will be glad to follow the trail that they have blazed and cleared of obstructions.—*L. F.*

The Crippled Children Benefit

Mrs. Carmen Kleinman, known to many of the Brethren as Chuchi Macleod, daughter of our late Brother John T. Macleod, and her pupils will give a dancing recital for the benefit of the Masonic Hospital for Crippled Children at the Manila Grand Opera House on February 27, 1931. This means that a great treat is in store for all lovers of the Terpsichorean art and of things beautiful in general. It also means that if every Brother Mason in Manila and vicinity does his duty, there will be a considerable increase in the Masonic Hospital Fund.

To our Brethren who are not familiar with the wonderful work that is being carried on by the association known as the Masonic Hospital for Crippled Children, Inc., we would advise a visit to the Masonic Ward for Crippled Children at the Mary J. Johnston Memorial Hospital at 101 Calle Quesada, Tondo. There they will at all times find six poor crippled children being reclaimed for a happier, useful life by modern orthopaedic methods and tender care and attention. They may also learn that there is a big waiting list and that in the 5½ years of its existence, a large number of poor little unfortunates have been received, treated and discharged, most of them cured or relieved. They may meet our good Brother Dr. José Abuel, a model of efficiency, patience and kindness, applying the knowledge gained by him in bloodless surgery in various parts of the world. They will be deeply touched to see how in spite of their defects and sufferings, plaster-casts and crutches, the little beneficiaries of Masonic charity are living like a happy little family in the ward renovated, equipped, beautified and maintained by the Association.

We hope our Brethren will attend the function made possible by the generous coöperation of Mrs. Kleinman and her small band of talented pupils with the hard-working, devoted Brethren at the head of the Association. We also hope that many will visit the Masonic Ward for Crippled Children. There is no doubt in our mind that the result of such a visit will be a more active participation in the outstanding charity of the Craft in these Islands, the Masonic Hospital for Crippled Children.—*L. F.*

Dynamite and Shrapnel

Certain elements in Europe have declared war to the knife against Freemasonry. General Ludendorff continues his campaign of defamation but is discredited and little attention is paid to him. You simply cannot fool the people all the time, and the Germans seem to have come to the conclusion that the erstwhile brilliant military leader is "not all there." The spoken and printed word, vitriolic and scathing though they can be made, are not sufficient for the enemies of the Craft in Rumania. On November 14, 1930, a few minutes after the Brethren had dispersed after a special, well-attended meeting, presided over by the Grand Master, in the beautiful temple on the Strada Campineanu in Bucharest, a violent explosion occurred which shattered a portion of the building, fortunately without loss of life. It was found that a dynamite bomb and a 75 millimeter shrapnel shell had been placed in a corner of the building, but that the dynamite bomb had failed to burst. An artillery officer, the editor and manager of an anti-masonic and anti-semitic newspaper, two students, and the secretary of the press section of the prime minister's office have been arrested. The latter is considered as leader in the plot.

The Bucharest outrage proves to our mind that it is not safe to allow the enemies of our Institution to vociferate and incite to violence because sooner or later some blind fanatic will act upon the suggestion so persistently dinned into his ears and the result will be havoc and murder.—*L. F.*

Editorial Comment and Correspondence

Miscellaneous Correspondence

Brother E. E. Diot, of Southern Cross Lodge No. 6, gives his new address as 5124 Ruggles Street, Seattle, Wash., and compliments us on our editorials, expressing his opinion "that the CABLETOW is one of the finest masonic publications anywhere to be found."

The clandestine Gran Logia Unida of Barcino, Spain, sends us another "boletín de información", dated September 15, 1930, which convinces us more and more that the sooner that misguided aggregation of men who, by their action, have placed themselves without the pale of legitimate Masonry, dissolves, the better it will be for our Institution.

We have had another letter from our good Brother Lieut. S. G. Chapman (Cavite Lodge No. 2), of Pearl Harbor, T. H., with newspaper clippings regarding the dedication of the Shrine Hospital for Crippled Children in Honolulu, on November 27th, last. Bro. Chapman presented the storm flag at the ceremonies, on behalf of King Kalakaua Camp of Heroes of '76, of which he is the commander. The new hospital building is in the heart of the city of Honolulu, on six acres of ground, and was the private home of an old Honolulu family who left it to Aloha Temple for the purpose. Some 75,000 dollars were spent in enlarging, improving, and equipping the place until it is now the last word in hospitals. Bro. Chapman is busy in all branches of masonic work and makes things hum wherever he sets his foot.

Bro. R. A. Villar, of Pawican, San José, Mindoro, asks for missing copies of the CABLETOW and makes a few very complimentary remarks about its contents which we appreciate highly.

Rear Admiral Richard Byrd, U. S. N.

Under the above title, Bro. Gilbert Patten Brown publishes an interesting article in the *Virginia Masonic Herald.* (November 1930) from which we see, among other things, that Bro. Byrd, the famous flier and South Pole explorer, spent some time in the Philippines, visiting Bro. Adam C. Carson, then judge in Albay Province, as a boy. The boy who made an 11,000-mile voyage around the world alone and had all kinds of experiences at 13, "when kids of his age were swiping cookies from the pantry shelf," has run true to form. Bro. Brown's concluding paragraph is as follows:

> And now we have him—the youngest rear admiral in the world. The outcome of an adventurous life—the Jack London of the United States Navy, brethren, shipmates and compatriots, one and all arise at their time and stand at attention with an American author and salute this master navigator, master explorer and Master Mason—Richard E. Byrd.

Danger in Sincerity

Under the above caption, *Freemasonry and Eastern Star*, of Los Angeles, the oldest Masonic publication in the Southwest, publishes the following article:

> Sincerity is commendable. We admire the man or Mason who is truly sincere. Yet, a sincere man may cause a lot of trouble because he too often magnifies his opinion into what he regards as a principle. A hen is sincere when it runs across the road in front of an automobile, endangering both its own life and the lives of the occupants of the car.
>
> We happen to know a Masonic Lodge where once peace and harmony prevailed and progress was its never varying program. A question concerning the welfare of the Lodge came up for discussion. A group of really good men who were sincere in their opinions, magnified their opinions into what they regarded as principles, and trouble resulted. They contended to the point where hard feelings took the place of the fine spirit of fellowship which once maintained. Now the Lodge is split wide open. Harmony has fled their ranks. Progression has given place to retrogression.
>
> Brother, beware of your sincerity. Remember that St. Paul persecuted the saints "in all sincerity." Simply because a brother is sincere is no sign that he is right.

More harm is done by Brethren whose intentions are excellent but who lack judgment and discretion, than one would think. There is greater danger in a sincere fool than in an outright knave.

A Letter to Solomon

In the Masonic journal just quoted, *Freemasonry and Eastern Star* (November, 1930), we find a very good "Letter to Solomon" by Dr. Fuller Swift who draws a parallel between modern conditions and ideas and those of King Solomon's days. He says a few rather bitter truths, such as the following:

> We Masons of today know more than you ever dreamed of knowing. Where we fall down is in our not applying our knowledge as you did. If we would use what we know, we would be a greater power in the world for good than you were in all Jewry for either good or bad. How you must look on in disgust at our inactivities. We understand social science as you never did. Yet, as Masons, we contribute a few dollars each year to those in need. Our Boards of Relief, at the best, fall far short of their high and mighty mission. There are some Masons who even refuse to contribute to the Community Chest when they know better. We talk Masonry by the yard and walk it by the inch. If we were as wise in proportion to our knowledge as you were, there is nothing in the nature of good we could not accomplish.

The article is a strange mixture of remarks in a light vein, comment and criticism, and instructive paragraphs and is well worth reading.

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THE CABLETOW

Official Section

Grand Lodge Committe for Visiting the Sick

Most Wor. Grand Master W. W. Larkin has appointed Wor. Bros. Francisco Santiago (4), Perfecto Feliciano (16), and Joseph F. Boomer (9) to act as Grand Lodge Committee for Visiting the Sick during the month of February, 1931.



Our Dead

Ah, if our souls but poise and swing
Like the compass in its brazen ring,
Ever level and ever true
To the toil and the task we do,
We shall sail securely and safely reach
The Fortunate Isles, on whose shining beach
The sights we see, and the sounds we hear,
Will be those of joy and not of fear.

—Anon.

Brother Arnold E. Bartlett.
Member of Magat Lodge No. 68, Bayombong, Nueva Vizcaya.
Died at Tagbilaran, Bohol, on January 10, 1931.
Buried under the auspices of Dagohoy Lodge No. 84 in the Protestant Cemetery, Tagbilaran, on January 11, 1931.

Brother Catalino Navarro.
Member of Biak-na-Bato Lodge No. 7.
Died at Manila, December 30, 1930.

Brother Livingston MacPherson.
Member of Southern Cross Lodge No. 6.
Died at Batavia, Java, on November 28, 1930.
Remains were cremated at Manila and sent to his home in the United States.

Brother Sulpicio Bachini.
Member of Isarog Lodge No. 33, Naga, Camarines Sur.
Killed in the performance of his duty at Tayug, Pangasinan, on January 11, 1931.
Buried with Masonic honors at Camiling, Tarlac, on January 18, 1931.

The Death of Wor. Bro. Dr. W. R. L. Best

A well-known Philippine Mason passed away when Dr. W. R. L. Best died at San Martin, Cal., on December 19, 1930. Dr. Best came to the Philippines with the U. S. Army in 1903 as a veterinary surgeon and left in 1929 for his home near Toronto, Canada, being in poor health. He was with the Bureau of Agriculture for about fourteen years, was manager of the plantation of the Agusan Coconut Company in Bukidnon for several years, salesman for various firms, manager of the Luneta Hotel and of the Hotel Pines in Baguio, and in charge of the lumbering concession of Bro. H. J. Heald at Paete, Laguna.

Wor. Bro. Best was ever an active Mason; he was a member of St. John's Lodge No. 9, of Manila, by affiliation. His sons, Edgar and Merton, are both members of local Lodges. The widow is residing at San Martin, Cal.

Pieces of Architecture

George Washington the Immortal

(MASON—SOLDIER—STATESMAN—SCIENTIST)

By Professor Allen Bernhardt Watrous, Ph.D., New York City, N. Y.

The rational world will never tire in hearing of the many virtues of one who was of English blood and ancestry—George Washington—born in "Ye King's Colony of Virginia", in what is now the State of Virginia of the United States of America, on February 22, 1732. His life was a most eventful one. Many works have been written on this tall, round-shouldered, musical, stuttering and freckle-faced gentleman farmer and military leader of the patriot forces in the war in America of 1775-1783. The latest work on this unique American is by Captain Thomas G. Frothingham, United States Army Reserve, published by the well-known firm Houghton-Miffin Co. So well grounded is Washington in the hearts of Americans, that every year in the United States is, in a sense, a George Washington year. Yet, 1932, distinct from its predecessors, promises to be a full 12-month commemoration of America's debt to its first President. During this period the country as a whole will unite in formal acts of homage to its greatest political benefactor, its wisest advocate of republican principles, its most far-seeing supporter of an independent self-governing people.

Already much has been done to prepare for this general celebration of the second centennial of Washington's birth. The most lasting of these movements toward the spiritual revival, the spiritual resurrection even, of Washington lies, naturally, in the body of new literature growing up so sturdily around his name. Certainly it is no new thing for writers to expend themselves upon this high theme. But within the past few years facilities for wider and deeper estimates of historic figures have grown greatly in behalf of those conclusions about the past upon which the present must lean for confirmation and the future for direction. Scholars are more probing in research. Interpreters are more expert, sounder in their returns. These are, nowadays, bringing greatness out of the past in a significance, in an aliveness, never before possible. One, reading, must constantly remind himself, however, that the nature of the writer himself, apart from his equipment, has much to do with the quality and value of the outcome. For an author, like God, creates man in his own image. To this basic fact may be assigned some of the flippant irrelevance that, recently, in one or two cases has attended the study of even Washington. A rather futile gesture toward "making Washington human" and so on. However, such work is so outweighed as to make it negligible.

Thomas G. Frothingham, captain, U. S. Army Reserve, yes. Brother, in short, has produced five volumes of important military history. Four of these point, respectively, upon one or another critical aspect of the World War. The most widely known within this group is, doubtless, the authoritative and clearly dramatic record of the Battle of Jutland.

"Washington: Commander in Chief" is the most recent of this writer's work. An opportune appearance. Unlike other studies of the great American, this one views Washington exclusively through the medium of his military career and its sequence of world service to the cause of individual political freedom supporting an ideal of national unity.

Two short introductory chapters recast the already familiar features of boyhood and youth. These serve as well to give definite pointing upon the professional career of Washington—soldier, leader, commander in chief. In outline this story is known to every American schoolboy. Indeed, some say, "Why another history of Washington? It is even now as well conned as the Lord's Prayer or the Decalogue." Yet, here is so new an approach to the old theme as to give the effect of originality, of something new in the procedure of the great pioneer in American nationalism. This striking effect is due to certain exclusions imposed by the author, to certain deep stresses of the professional life of the great soldier.

Capt. Frothingham makes of Washington an object lesson in the American military school. From General Edward Braddock's defeat in the French and Indian campaigns to the West and North, on through the Revolution itself, this boy and man are cited to set the lessons of modern warfare in the New World. To these lessons is brought the accepted technique of organized campaign, strategy, attack, retreat, renewal of combat and so on and so on to the ultimate of this instrument of civilization for the settlement of national debts—real debts and unreal debts. From such summary one would think this a book, a text book, for military schools. And such it might be, probably will be. Certainly upon it the author has expended his wide knowledge of the professional content of the art of war. Set within this involved special complexity and measured by it is George Washington, commander in chief.

Specialized in treatment as the subject so clearly is, this book, nevertheless, steps confidently out toward the general reader. Moves into such wider zone by reason of the author's firm seizure of the basic fact that under the professional—doctor, lawyer, preacher, fighter—there is the man himself, his true quality and power coming to the surface upon demand. That beneath every situation of special import, both in the pursuits of peace and in the conduct of war, there is ever a substratum, an intangible, deeper than these externals and, therefore, influential in shaping and directing these. So it is here. This study, largely professional and technical, rests upon a deep foundation of understanding. And to these fundamental matters the author pays such due as to animate war even with profound currents of life, to inspire leaders with their own manhood, with something finer than the lust of victory. With Washington, clearly, there is the vision of ultimate human freedom. With him a patriotism that involves courage and endurance, that involves also compassion and fair-dealing with the defeated. It is by this broadly intelligent and sympathetic grasp of the human intangibles of war itself that this writer imparts to a special study of military purposes and procedures a most illuminating story, not only of "Washington: Commander in Chief," but of George Washington, our fellow countryman, a great man and a finely human one as well.

A Brother Mason, General Richard Henry Lee, termed his compatriot "The Father of his Country."

General Washington was an Episcopalian in religion and was buried on December 18, 1799, by the Episcopalian ritual and the rites of Freemasonry, he having died four days before that date. He was initiated on November 4, 1752; passed January 3, 1753, and raised to the degree of Master Mason on August 4, 1753, in Fredericksburg Lodge No. 4, of Fredericksburg, Virginia, and remained a member until the time of his death. This old Lodge had two charters, one from the Grand Lodge of Scotland and the other from the authority of Major Henry Price of Boston, Mass.

He was an honorary member of many Masonic bodies in his day in the New World. He was the first American President to be Master of a Lodge, also the first President to march in a Masonic procession.

The other American Presidents known to have been Masons were Thomas Jefferson, Andrew Jackson, James Monroe, James Knox Polk, James Buchanan, Andrew Johnson, James Abram Garfield, William McKinley, Theodore Roosevelt, William Howard Taft, and Warren Gamaliel Harding. The American Masonic Vice-Presidents were Thomas Jefferson, Elbridge Gerry, Aaron Burr, George Mifflin Dallas, Schuyler Colfax, James Corbell

Breckinridge, Andrew Johnson, Charles Warren Fairbanks, Garret Augustus Hobart, Richard Mentor Johnson, William Rufus King, Thomas Riley Marshall, Theodore Roosevelt, Daniel D. Tompkins, and Adlai Ewing Stevenson.

George Washington the Immortal is loved by Mason and Anglo-Saxon the world over. He left no descendant. His Masonry like his religion was as pure as the dew of Heaven. He was sworn in as President of his country over a Bible brought to him for that purpose from a Masonic Lodge by his Brethren in Freemasonry.

Modesty became him well. While he was yet in the dress of commander-in-chief of the armies, a move was put forth to form the then thirteen American Grand Lodges into one Grand Lodge for the Continent of North America and to elect him Grand Master, and this honor he refused.

There were ten Lodges working in the American Continental Armies from 1775 to 1783 and at their meetings he was a frequent and most welcome visitor.

The death of General Washington shocked the entire world. No foreign country mourned him to the extent that England did. His honesty of purpose had touched the universal heart. From the pages of records dimmed with age of Royal Lodge of Faith and Friendship No. 270, Berkeley, Gloucestershire, England, under the date of September 2, 1805, do we read—

That a portrait of our late worthy Brother George Washington, President of the United States and Grand Master of *Freemasons* of that country, be purchased and hung up in the Lodge room.

Another Masonic body under the flag of old England that took notice of the death of the great American military leader and President was Barton Lodge No. 10, of old Hamilton, Canada, the record of which under the date of December 12, 1800, reads as follows:

Read a letter from the Grand Secretary informing this Lodge of communication received from the Grand Lodge of Pennsylvania, announcing the death of the Right Worshipful Grand Master Washington, and requesting this Lodge to go in mourning at their public and private meetings for six months, including their first meeting, in consequence of which Brother Aikman moved seconded by Brother J. Showers, that a piece of black ribbon should be purchased for that purpose. The motion being put was carried. Brother John Lottridge agreed to furnish the Lodge with the ribbon.

Miss Mary Ball, who married John Washington and became the mother of the first President of the Republic of the United States of America, like her husband was of "ye good blood of England." The leader of the American Armies was brave also in domestic life in that he married a widow. Mrs. Martha Dandridge too was of English ancestors; her pioneer forefathers like the Washingtons were among the founders of the "King's Colony of Virginia by ye river James."

So it is that George Washington the Immortal is so universally loved: his many virtues are worthy of emulation.

Benjamin Franklin the Mason

By Edmund W. Schedler, Manila, P. I.

Every American schoolboy knows a host of legends that surround the colonial figure of Benjamin Franklin. The stories of the lightning, the kite and the key, how Franklin walked into Philadelphia with his laundry stuffed in his pockets, of his invention of the stove, of his work as Postmaster of the Colonies, of his benevolent criticisms during the strenuous days when the Constitution was framed, all are intimately taught to the American youth.

The average man, and more differentially speaking, the average Mason, doubtless does not know the part that the Masonic lodge played in the life of the man, Benjamin Franklin. Very few know that when Franklin returned from England in disgrace, practically all else was lost to him except Masonry, which had comforted him, supported him, and on which he relied, in the darkest moments of his long and interesting career.

This influence of Masonry upon Franklin is brought out very clearly in a most entertaining biography by Bernard Fay, a Frenchman who has alternately taught in American universities and in the French schools of higher learning. Mr. Fay as a Frenchman, is doubly endowed to relate of Patriarch Franklin, because the French were captivated by the sweet charm of Franklin's simplicity during the many years he resided in France. All of this you can read with great pleasure and edification in Mr. Fay's biography of Franklin.

At an early age Franklin was apprenticed to his brother who ran a small newspaper and did job printing, in Boston. The Franklin family were all of a pugnacious nature, strong and independent-minded. Benjamin and his brother, James, came to blows once too often, and Benjamin ran away and made for Philadelphia, where he secured a job as a journeyman printer. After various experiences there, he was sent to England where he worked at several print-shops after which he returned to Philadelphia and managed with the aid of his friends, to set up his own business. Franklin's schedule was to get up at 5 o'clock in the morning, take two hours for breakfast and to make up his accounts, then to his store, which was also a semi-general merchandise establishment, two hours off at noon for lunch and study, work until six, and then foregather with his friends at the various taverns, or attend a meeting of his club, the "Junto", a society of artisans he had organized for social and intellectual purposes. Under Franklin's leadership this club became a potent entity in Philadelphia.

He worked hard and long at his business, took a keen interest in business affairs and was the progressive young businessman of the type so much admired today. Franklin felt that he needed the Masonic affiliation to complete his connection, both material and intellectual, within the city. The Masonic Lodge had within it only the established people of the town, the larger merchants and wealthy professional people. These looked down with disdain upon middle-class Franklin and his cohorts. Then, contrary to the custom now, the custom of the Lodge was to invite candidates to affiliate. Without an invitation it was impossible to belong.

Masonry was rapidly spreading over the United States. Philadelphia had its lodge in 1727, Boston in 1733, Georgia in 1734, South Carolina in 1735. In Europe, Paris had its lodge in 1725, Florence in 1733, Hamburg in 1737, Berlin in 1740, St. Petersburg in 1771.

Franklin, with his uncanny sense of anticipating the future, desired intensely to join the Masonic Lodge. He wished to be an active participant in carrying a new creed to a new people.

After thinking it over, he decided the only way he could get into the society was to force his way in. As the owner and editor of a newspaper, he possessed a very powerful tool. With this tool, he had great play upon the enemies of Masonry which were, the government, because of the secrecy of Masonry; women, because they were excluded and not allowed to participate; and the masses, because they were excluded from membership. For a while Franklin quoted articles from the English papers which were amicably inclined to Masonry, but this did not seem to get him anywhere, so he decided to show the steel behind his fur. On December 8, 1730, he published a report in the *Pennsylvania Gazette*, which claimed to reveal all Masonic secrets. Among other things in the article was the following:

By the Death of a Gentleman who was one of the Brotherhood of FREEMASON, there has lately happen'd a Discovery of abundance of their secret Signs and Wonders, with the mysterious Manner of their Admission into that Fraternity. The following is a true copy of a manuscript which the Deceased had written for the benefit of his own private Remembrance... Their Great Secret is THAT THEY HAVE NO SECRET AT ALL; and when once a man is entered he is himself obliged, se defendendo, to carry on the Jest with as solemn a Face as the rest. We shall not use many Words to persuade the Public that the following Piece is genuine; it carries all the Marks of Truth in itself;

we would only refer the Reader to the Conduct of the Brotherhood upon this occasion; if they ridicule it or look very grave upon it, or if they are very angry; and endeavor to decry it, he maybe satisfied it is the real truth.

The order discreetly refused to participate in the newspaper incriminations, but shortly Franklin was invited to belong. He accepted. Subsequently there appeared in his paper favorable comment and notice about Masonic activities at home and abroad. Mr. Fay, the biographer, states that above all, Franklin was faithful to the spirit of Masonry, as it was then described: "It tends to promote FRIENDSHIP, SOCIETY, MUTUAL ASSISTANCE, and GOOD FELLOWSHIP."

As a staunch supporter of the society, he took up an active interest in all of its work, and even proposed that the society unite with the other organizations in Philadelphia for philanthropic and public good endeavors. His connection with the lodge secured him an opening to much lucrative business which he handled in a manner highly satisfactory for all concerned. He gave no cause for regret when he was entrusted with a task. Possibly of more value to him was the fact that his affiliation gave him news. In those days there was no telegraph, no radio, no sure means of transportation or mail. News was carried by word of mouth, mostly thru the medium of travelers. The interlodge visits of the Masons provided a rich storehouse of news for Franklin and his gazette.

In 1734 Franklin published the Constitution of the Freemasons in pamphlet form. In it, he said:

All the preferment among Masons is grounded upon real Worth and Personal Merit only.

He firmly believed in this. A review of all the activities undertaken by Franklin does not show that he ever slighted any undertaking to which he set his hand.

Freemasonry came into bad days all over the world in 1736-1738, particularly affecting Franklin and the Philadelphia lodge. There were a number of hoodlum societies which pretended to be Masons. They practised jokes and had a ritual which, in many instances, was positively obscene in nature and in execution. One of these practical jokes entangled Franklin in this manner.

A druggist's boy, Daniel Reeves by name, apparently a moron, aspired to become a Mason thinking that membership would provide him with what he required to help him along in the world. The druggist and his friends, taking advantage of the boy's imbecility, concocted a notorious first degree for the youth, which they executed to the great delight of all those assembled and with the complete bliss of the boy. To cap the climax, in the "degree" they had the youth swear to a most preposterous oath. The joke was so good that the fun-makers passed the merriment around to their friends and the druggist went to Franklin and in high humor told Franklin about the oath. Franklin laughed and told some of his friends the story, in turn. None of the perpetrators of this joke were Masons.

So far, so good. It was decided to give the youth the "second degree". The same farce but only in a different routine was carried out. The young man was led blindfolded into a dark cellar and then to terrify him, they took off the blindfold while one of the party, dressed as the devil, grimaced and danced in front of the blue flames of a burning bowl of rum. The young man did not show the proper awe or fear, so to scare him, or possibly through ackwardness, the burning rum was thrown at the boy, deluging him. The persecutors attempted to extinguish his clothes, partly succeeding, but not enough to save the boy's life as he died in a few days.

The Masons quickly disowned any connection with the sordid affair and none of the thinking people associated them with the event. Franklin's newspaper competitor attacked him venomously and Franklin was obliged to defend himself even to the extent of securing affidavits from the better known citizens, certifying to his probity, and freedom from such hooliganism. The attack against him was so severe that his mother wrote him as the Bostor people were thrilled by the story. His reply to his mother is so indicative of his sincerity, his humbleness, and his faith in the order, that we shall quote a part of it:

As to the Freemason, I know no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has, I must confess, on that account some reason to be displeased with it, but for anything else, I must entreat her to suspend her judgment until she is better informed, unless she will believe me, when I assure her that they are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners.

Mr. Fay makes a diagnosis of Masonry, its theory, and what it was supposed to represent, in the years 1736-1738, that will well merit every Mason's attention:

The kings saw, grouped in these associations, the influential and ordinarily dissatisfied elements which they could not control: the ambitious lords, the avid intellectuals, and the grumbling bourgeois. The clergy say that they were often attacked by the Masons, who were always attempting to replace them, as they were jealous of the clergy's political influence. The Mason took the priest's place as a professor of morals, and the lodge took the place of the church. But Masonry was human and not divine, it was a layman's philosophy and not inspired dogma.

Masonry had its own history, seasoned to taste, its own dogmas and moral principles, which closely resembled those of Christianity and were usually derived from them, but which were sufficiently different to be oriented towards man and earth, instead of God and eternity. In general, Masonry was a human, utilitarian and rationalistic application of Christian ideas and discipline. Some considered it a direct and logical extension of Christianity. Others thought it a disloyal and blasphemous extension of the Christian belief. The clergy were inclined to the latter attitude, for the success of Masonry signified the end of their social rôle.

Besides serving as an inspiration to Franklin, Masonry also served to console him. Franklin was sent to England to represent the colonists in their quarrels with the Penn family, proprietors of the Colonies, and to also arbitrate with the Crown. For twenty years he labored with varying success to avert the pending split of the Colonies and the mother country. The situation at all times was one to try the temper and physique of a superhuman man and a review of the work that Franklin did in those twenty years, leads one to believe that he must be classified with the superhumans. He managed to keep his health and to retain a number of his friends. He had established a chain of printing shops in the colonies, which rendered him a sufficient income even tho he was twenty years from his business. His work in England has so many phases that it is unnecessary to mention it; suffice it to say that as a climax, in 1755, Franklin was grossly insulted by the Crown's Ministers and practically disowned by the Colonies, so that he had to flee furtively from London in a small ship, the *Pennsylvania Packet*, taking with him only a few papers, his little grandson, William Temple, a host of memories, and practically nothing in the way of tangible achievement.

At this tragic period in his life, Masonry stood by him steadfastly. Mr. Fay says:

Six months had passed since Franklin had lost all his illusions and almost all his faith. Masonry alone had not been a deception; in his worst moments it had befriended him, and its maxims had been a guide. He still counted on it.

After the Colonies made their break for liberty, they soon decided they must have representation on the Continent to secure men, money and help from the enemies of England. Only one man could fill the bill. At the age of 69, Franklin prepared to go to France to work for the cause of his countrymen. Of the great work he did in France for the Colonies, one should read the inspired passages of the biography.

He took up his residence in Passy, a suburb of Paris, and from this ménage, he carried on his many years of activity on behalf of the war-ridden colonies. He cultivated his Masonic affiliation, rather it should be said the

Masonic order cultivated Franklin because he was Dr. Franklin, the most eminent scientist in Europe, if not the whole world. What he said and what he did was gossip of the hour. His simple manners, directness of thought and speech, courteous attitude, and clear thinking commanded the love and admiration of the French. So it was a feather in the cap of the members of the Nine Sisters Lodge when in 1779 they elected Franklin as Grand Master. He served them successfully till 1781. During his régime many famous men were taken into the Order, among them being the privateer, John Paul Jones, the first to make a name on the sea for the Americans.

While in France, Franklin was besieged for letters of recommendation for people to carry into the New World. He had many applicants for the position of general in the Continental Army. Many of the people wanted to be governors, one man wrote to Franklin and offered to be King of the Colonies. He said he would not bother about going to America to molest the Colonies but would be their King and remain in France and the Colonies could send to him a competence adequate for a king and his court. As further evidence of his kingly disposition towards the Americans, he would make all generals, counts, the subordinate officers, dukes, and make Franklin a prince of the royal blood.

To most of the requests for a recommendation, Franklin had a form letter which went something like this:

> The bearer of this, who is going to America, presses me to give him a letter of recommendation, though I know nothing of him, not even his name. This may seem extraordinary, but I assure you it is not uncommon here. Sometimes, indeed, one unknown person brings you another equally unknown to recommend him; and sometimes they recommend one another! As to this Gentleman, I must refer you to himself for his character and merits, with which he is certainly better acquainted than I can possibly be. I recommend him however to those civilities, which every stranger, of whom one knows no harm, has a right to; and I request you will do him all the good offices, and show him all the favor, that on further acquaintance you shall find him to deserve.

The source of the Masonic information regarding Franklin is adequately given in the bibliography, tho unless one is a student, after glancing over the bibliography, it will be well and good to accept as authentic the information regarding Franklin as set forth by biographer Fay. Mr. Fay in the first sentence of the bibliography states, "every statement in this work is based upon a document, and generally upon several of them."

To me, this is ample proof that we have in Franklin one of the most lovable and admirable Masonic characters of all time.

Of The Entry of Masonry Into Europe

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

From valid data outside of Masonic tradition as well as from Masonic tradition itself we learn that a craft Masonry that looked to Egypt for its origin, existed in the Asiatic basin of the Mediterranean, in the Greek Islands and probably on the Grecian peninsula at the time of the building of King Solomon's temple.

Considering the important place held by the builder's craft among all nations of antiquity as well as in modern civilization, it is not to be supposed that, as an institution, it would perish, in Egypt, for example, with the downfall of the Egyptian dynasties, or in Greece with the subjugation of Greece by Rome, or in Rome with the dissolution of the empire before the swarming of the Teutons. It has been said that, "two arts have altered the face of the earth and given shape to the life and thought of man, Agriculture and Architecture."

When the young Grecian visited decaying Egypt he studied not her language, her political system, her military art nor any remnant of her ancient grandeur so much as her architectural remains. Nothing could be more natural than that. Through four thousand years, at least, men have made pilgrimages to Egypt to see her wonders of the builder's craft. We all remember the classic apology of Kipling for the poet who learned his art from still older poets:

> "When 'omer smote his bloomin' lyre,
> 'E'd 'eard men sing by land and sea,
> And what 'e thought 'e might require
> 'E went and took the same as me".

The same apology might be invoked in defense of the builders of all new peoples down the ages. Greece went to Egypt for what she thought she "might require" and found there the builder's art closely guarded by the secret order of *Dionysian Artificers*. The Grecian builders were initiated into the Egyptian mysteries which included the architectural science that had produced the classic piles of Egypt, plus the moral and religious philosophy symbolized to the builder by the working tools and motives of his art. The Grecian initiates and the Egyptian immigrants left their impress upon the architecture of Greece and followed her armies and her scholars wherever her civilization predominated, in a day when the world was Greek. But Greece was not the only neighbor of Egypt to which the *Dionysian Artificers* penetrated by both migration and initiates. They journeyed to Asia Minor and were present at the building of King Solomon's temple; they founded a fraternity center at Tyre and made the builders of Phoenicia famous; they entered Europe by way of Constantinople as well as by way of Greece. Through Greece they penetrated to Rome so early that the date of their arrival is not recorded. Under the name of *Collegia* the craft Masons who built the pyramids perpetuated themselves through initiates and permeated throughout the Roman Empire. Of the date of the advent of the builders in Rome, J. F. Fort says, succintly:

"Some trace it to the very founding of the city, while others go no further back than King Numa, the friend of Pythagoras. By any account they were of great antiquity, and their influence in Roman history was far-reaching. They followed the Roman legions to remote places, building cities, bridges, and temples, and it was but natural that Mithra, the patron god of soldiers, should have influenced their orders. Of this an example may be seen in the remains of the ancient Roman villa at Morton, on the Isle of Wight."

The *Collegia*, or colleges of architects, as the name might be freely translated, appear to have been secret Lodges, organized along the lines of all Masonic Lodges, ancient and modern. Their emblems were the simple tools of the builder's trade. Here again the data of history and of archaeology come to the support of Masonic tradition. Upon tombs and sarcophagi still preserved, the square, the compasses, the cube, the plummet and the level may be seen carved; all testifying to the emblematic uses of these working tools of the builder in those old days. More important than any other piece of evidence, in this connection, is the ancient lodge room or *Collegium* uncovered in the ruins of Pompeii in 1878.

Modern freemasonry is traced by various related written remains back as far as the cathedral-building period. Between that period and the Rome of the early Christian era, lie the Dark Ages which followed the break-up of Rome. It is easy to trace the history of the *Collegia* to the date of their expulsion from Rome by Diocletian. There a hiatus in their history intervenes. It is interesting to note that there is a corresponding gap between the classic architecture of Rome and that of the cathedral builders, who arose with the renaissance of learning in Europe. The resemblance between the *Collegia* and the Masonic Lodges that emerged from the cathedral building era is so close that Masonic historians have long sought the connecting link by which to trace the latter to the former.

Leader Scott, in her work, *The Cathedral Builders—The Story of a Great Masonic Guild*, seems to find that link in the *Comacine Masters*. These were a guild of architects, possibly a fragment of the *Collegia*, dispersed by Diocletian, who, on the fall of Rome, took refuge in Comacina, a fortified island in Lake Como, in Italy, "and there kept alive the traditions of classic art during the Dark Ages." From them the various forms of Italian architecture are supposed to have been derived; and they are said to have carried, by their later migrations, these forms and the knowledge and practice of the builder's art, to western Europe. Of the *Comacine Masters* this writer, as quoted by Fort, says:

"We may admit that they were the link between the classic *Collegia* and all other art and trade guilds of the Middle Ages. They were Freemasons because they were builders of a privileged class, absolved from taxes and servitude, and free to travel about in times of feudal bondage."

Spain: Why There Was No Fusion

By Leo Fischer, P. M.

We have informed the readers of *The Cabletow* of the organization in Spain of a manifestly irregular "United Grand Lodge" as a result of the failure of the plan to consolidate the Grande Oriente Español and the Gran Logia Española. The following paragraphs which we translate from the Message read by Grand Master Francisco Esteva, of the Gran Logia Española, at the Communication of the latter at Madrid, Spain, will serve to enlighten our readers further:

I shall now broach a subject, dear Brethren, which must be considered of the highest importance for Spanish Freemasonry in general and for the life of our Gran Logia Española in particular and which for this reason merits our special attention.

There are in Spain two Symbolic Grand Bodies: the Federal Symbolic Grand Council of the Grande Oriente Español and the Gran Logia Española. Their reconciliation took place in Brussels, in the year 1924, by virtue of an agreement they signed and which made it possible for the Grande Oriente Español to be admitted as a member of the International Masonic Association. I need not state the history of this incident at length, because you are fully informed of it as well as of the circumstances which resulted in the signing of the agreement; neither shall I discuss the events of the past, my intention being to confine myself to the present, with the gaze fixed upon the future.

The Gran Logia Española is an essentially symbolic power and is as such sovereign and independent in Symbolic Masonry. It does not allow any power to interfere with its functioning other than that emanating from the Grand Lodge Communication (Gran Asamblea), the only authority that can lay down the course to be pursued, in accordance with the Constitution by which it is governed.

Our position is the same as that of any of the other Grand Lodges now in existence in the world. Our Grand Lodge works in the three symbolic degrees and the members of our Lodges, upon having been raised to the degree of Master Mason, are qualified to take the higher degrees of the Scottish Rite, which is entirely optional with them. If they see fit to do so, they may, therefore, apply to the bodies under the "Supreme Council of the Thirty-Third Degree for Spain and Dependencies," by virtue of an agreement signed between the higher bodies of the Gran Logia Española with said Supreme Council in the year 1924. In the year last mentioned, the Gran Logia Española removed from its Constitution and General Regulations all reference to any degrees higher than the third and confined itself strictly to Symbolic Masonry, from which it has not departed, nor can it ever do so, for the reason that, being a Grand Lodge, its scope of action is not and can not be any other than that covered by the three symbolic degrees.

The Gran Logia Española has won the respect and esteem of the international Masonic Powers. It has exchanged Grand Representatives with the majority of these. The Grand Master who is now addressing you hopes and trusts that through the negotiations now under way and with the support we receive from prominent Masonic Powers, we shall ere long secure the recognition of those which are the most particular about establishing fraternal relations. Once the Gran Logia Española has obtained their recognition, it will be able to state with great satisfaction that it maintains fraternal relations with all Masonic Powers about the regularity of which there cannot be the least doubt.

Why has our Grand Lodge been able to obtain all these proofs of friendship and consideration? In the first place by the seriousness with which it has proceeded in all its acts; then, because it has never lost an opportunity to convey the expressions of its feelings to the Masonic Powers of countries where important events occurred, regardless of whether or not there had been an exchange of Grand Representatives, and, finally, because our Constitution expressly provides that our Grand Lodge shall never invade the territory of any other Masonic Power but shall confine its action to its own jurisdictional territory.

I have deemed it necessary to make these previous remarks in order to meet opinions which I respect, of course, and which have found expression in propositions of a fusion or union of the two Symbolic Powers at present existing in Spain.

Not in a spirit of vainglory, but with the sincerity necessary in such cases, I tell you, my Brethren, that I am the father of the understanding at present existing between the two Bodies, initiated by the Brussels agreement. Circumstances being propitious, I have always followed the impulse of my conscience and my Masonic sentiments and have drawn on all my efforts, all my activity, and all my enthusiasm to have that harmony continue.

But, has our attitude found the response which it merited on the part of the other party to the agreement? The pact sealing our friendship was broken and rescinded by the Federal Symbolic Grand Council of the Grande Oriente Español, and this action was confirmed by the Communication of that Grand Orient held subsequent to the consummation of that act (in spite of our repeated expressions of regret). Subsequently, the Gran Logia Española, at the instance of the last General Communication of the Grand Orient, and notwithstanding what had happened, agreed to the appointment of a committee which was to interview a similar committee appointed by the Grand Orient. You will see the result of this action in the document drawn up and signed by the representatives of both Bodies, in consequence of the several meetings held by them, which will be submitted to you later, for consideration.

However, dear Brethren, while it is true that the two Symbolic Grand Powers profess the same Ancient and Accepted Scottish Rite, is the basic principle not a different one? have they not different characteristics? Our Grand Lodge, being a Grand Lodge, has a well-defined and limited field of action, while that of the Federal Symbolic Grand Council whatever one may say, has all the prejudices of a Grand Orient.

Although I need not tell you what you all know, yet I invite your attention to the essential difference, which is that Grand Orients have been exercising jurisdiction over the bodies from the first to the thirty-third, while the power of Grand Lodges is vested in the General Assembly of Master Masons. Observe, likewise, that although the majority of the Grand Orients have modified their procedure by segregating the jurisdiction of Symbolic Masonry, as the Grande Oriente Español has done when it created its Regional Grand Lodges and established its jurisdiction over Symbolic Masonry by the creation of the Federal Symbolic Grand Council, this has not been actually accomplished, because Symbolic Masonry in it is not completely separated from the Higher Degrees. This is shown by its recent constitution and by the invocation used by its Lodges upon opening and closing, which is done under the auspices of the Supreme Council of the 33rd Degree for Spain and its Dependencies, while it should be done in the name of the respective Grand Lodge of the Federal Symbolic Grand Council of the Grande Oriente Español.

Symbolic Grand Bodies, my dear Brethren, can not be subordinate to any Body, however worthy of respect, if it is outside of its jurisdiction and if its origin is not under the laws passed by the legislative assemblies of the Symbolic Grand Lodge concerned. It is quite clear that inasmuch as these laws can only refer to the administration of the three Symbolic Degrees, the authority of the Grand Lodge is confined to Symbolic Masonry and has nothing to do with powers that have not emanated from its constitution.

The Gran Logia Española has been in existence as a national power for ten years. During that period of time, notwithstanding the adversities and difficulties that it has encountered, it has succeeded in uniting under its auspices fifty Lodges and in sponsoring the Most Wor. Grand Lodge of the Canary Islands. As far as foreign relations are concerned, it has succeeded in securing recognition from 45 Grand Powers, and as regards domestic relations, it has since 1924 been living in peace with the other Masonic Grand Power existing in this country. That being so—and I need not prove it is so, because you are perfectly aware of the fact yourselves—what object is sought now by the proposed fusion of the two national Grand Powers?

True, the arguments adduced, based on the sentimental one of wanting Symbolic Masonry in Spain solidly united under the same governing body, would not doubt poll the majority of the votes of the members of both Grand Jurisdictions. However, if we commence to consider real facts and, without digging up things of the past (History, my Brethren, is a guide for the government of not only nations, but also of organizations like ours), we shall arrive at the conviction that instead of being a blessing, the proposed consolidation would be the worst thing that could happen, because before long differences would arise which would result in further struggles, and these we must avoid at any cost.

The two Symbolic Grand Powers operating in our country must, if possible, strengthen the fraternal ties of friendship which unite them. There must be real understanding between them as regards the defence of the principles that we sustain. We must together influence the spirit of our country in order that laws may be enacted establishing all the reforms needed to remove undue interference of the Church with the State, this being the only way in which we can clear the path so that future generations may not encounter the same obstacles which now prevent us from advancing.

Understanding, yes; all that is necessary to make us go into action in solid and united ranks, using all available elements. But no fusion or consolidation, because that would be harmful to both Bodies. Let us each maintain our present positions; let us strengthen them and

give all our faith, all our enthusiasm to the work of redeeming our country. Let us conquer the positions that are not yet ours and thus establish a true chain of union throughout the territory of Spain. Let us endeavor to create Triangles and Lodges even in the smallest towns. Let there not be a town or village where Masonry has no affiliates. If we succeed in that, dear Brethren, the forces of reaction will encounter in all places and at all times that bulwark which is necessary to check their onward march and to defeat them when, finally, that collision ensues which is sure to come sooner or later if we wish to behold in Spain the brilliant light of democracy. The nine thousand towns of Spain offer a wide field for fruitful Masonic work by the two Grand Powers, without either of them interfering with the other and without any possibility of confusion of any kind.

Most Wor. Bro. Esteva's arguments are good. Water and oil won't mix. The proposed union would have been a mésalliance. The Grande Oriente Español is a Grand Orient of the old type and its Symbolic Grand Body is not sovereign and independent but is plainly under the control and jurisdiction of the Supreme Council of the 33rd Degree for Spain and its Dependencies. The Grande Oriente Español succeeded in breaking into the International Masonic Association by means of the Brussels Agreement of 1924 which it treats as a scrap of paper now that it has served its purpose, just as the Supreme Council of the 33rd Degree for Spain and its Dependencies obtained a seat in the Lausanne Conference in 1922 through an agreement which it did not keep. The Gran Logia Española, on the other hand, has always been square and above board in its actions and has not the inherent defects of organization of the Grande Oriente Español nor its deplorable reputation as an invader of territory for the purpose of gain.

We are glad that the proposed fusion did not materialize, because the Gran Logia Española could only have lost by it.

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.)*

491.—Among the organizations barred to Masons mentioned on page 112 of the November issue of the CABLETOW there appears the "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices. On the same page, in an article entitled "Amateur Theatricals," you say that the "Temple Players" are sponsored by the "Manila Scottish Rite Bodies." The Scottish Rite Bodies last mentioned are presumably not those barred to Masons; but I would like to have you explain how the irregular organization called Scottish Rite Bodies can be distinguished from the regular one?

Answer.—The term "Scottish Rite Bodies" used in the order above mentioned is not a proper name but the generic designation, as you would use the word "Lodges," for instance. The term "Manila Scottish Rite Bodies" refers to the regular Scottish Rite Bodies working in this city under that name, under the auspices of the Supreme Council of the Southern Jurisdiction of the United States. There is another set of regular Scottish Rite Bodies, known as the "Philippine Bodies," working under the same jurisdiction in this city. The "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices, however, are spurious and clandestine and not recognized by any regular Masonic power.

492.—Having read in the CABLETOW and other Masonic journals that there is in Spain an irregular and clandestine body styling itself "Gran Logia Unida," I ask you to please give us a few precise data, among them the names of the Lodges composing this new body, in order that we may not inadvertently receive visitors from such Lodges and that our traveling Brethren may not visit them.

Answer.—The so-called "Gran Logia Unida" of Spain was formed by the "Gran Logia Regional del Nordeste de España" (of the Grande Oriente Español) and several Lodges of the Gran Logia Española. The names of the latter are Cosmos (Barcelona), Inmortalidad (Barcelona), Autonomia (La Linea), Lixus (Larache, Morocco), Cabo Espartel (Alcazarquivir, Morocco), and Helios (Morocco). The names of the Lodges taken over from the Grande Oriente Español are Lealtad, Fenix, Liberación, Hansa, Minerva and Pitágoras, all of Barcelona. The Grand Master is Manuel Ximenez, the president of the council, Antonio Montaner, and the Grand Secretary, José Olivart Sapera. Further information concerning this irregular body may be obtained by writing to Bro. Luis Gertsch, Calle Diputación 172, Barcelona, Spain, who is Grand Secretary of the regular Gran Logia Española.

493.—A member of one of the local clandestine Lodges desires to join my Lodge. We know, of course, that he cannot join by affiliation but must be healed. How must he proceed?

Answer.—Degrees obtained in a clandestine body do not exist as far as we are concerned. To us, this person is a profane and must be treated as such. Consequently, if he desires to be made a Mason, he must petition for the degrees and receive them the same as if he had never received the alleged masonic work in the irregular body. For the satisfaction of the committee of investigation and the Lodge, he should be made to sign a statement, on his honor, oath or affirmation, that he has severed all connections with clandestine Masonry forever.

494.—I am secretary of my Lodge this year and as the Constitution and By-Laws do not go into details, I would like to have you inform me: (1) what should the minutes of a meeting contain; (2) to whose inspection are my books open; and (3) when must funds received by me be turned over to the treasurer?

Answer.—The California Blue Book contains the following approved decisions of the Grand Lodge of California which are the only Philippine jurisprudence we can find on the subject:

(1) The minutes must furnish a complete history of the transactions of the Lodge. Every action must appear, and where the Constitution or Regulations require a prescribed course to be pursued the minutes must show that such course has been followed, not by stating a mere conclusion, but by a plain statement of the facts whence the conclusion follows. (1881 Cal., p. 204.)

The records should show that bills have been referred to the auditing committee. (1887 Cal., p. 189.)

(2) The following are held to be offenses: * * *

150k. Allowing a person not a member of the Lodge to see his books. (1871 Cal., p. 163.) But it is not a Masonic offense to allow his books to be inspected by a Master Mason in good standing other than a member of his Lodge. (1914 Cal., pp. 24, 129.)

(3) 150g. He should pay over to the Treasurer the funds coming to him as fast as they are received. (1893 Cal., p. 511.)

December Visits by Rt. Wor. Bro. Youngberg

Rt. Wor. Junior Grand Warden Stanton Youngberg visited some of the outlying Lodges in December in behalf of the Most Wor. Grand Master. On December 18th, he visited Magat Lodge No. 68, of Bayombong, Nueva Vizcaya, where he witnessed an exemplification of the work of the Second Degree. On December 26th, Bulusan Lodge No. 38, of Sorsogon, received a call and Rt. Wor. Bro. Youngberg was the guest of the Lodge at luncheon at the Nilo Hotel. In the evening of the same day came the turn of Mayon Lodge No. 61, Legaspi, Albay, which gave a dinner to the distinguished visitor at the Legaspi Hotel. Rt. Wor. Bro. Youngberg is favorably impressed with what he saw and heard on occasion of these visits.

PATRONIZE OUR ADVERTISERS!

The Grand Lodge Communication, Jan. 27th-29th

The Annual Communication of the Grand Lodge

Another Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands has come and gone. Another eminent Brother occupies the Grand East and there are a few new faces among the personnel of the Grand Lodge. Much good work has been accomplished during the days that the Grand Lodge was in session and many friendships have been renewed or formed. In due time, our active Grand Secretary will publish the proceedings of this assembly of our legislative body; but in the meantime we shall endeavor to give our Brethren a summary of the transactions of the Communication.

Grand Lodge was opened on Tuesday, January 27th, at 4:00 p. m., in the Riverside Hall of the Masonic Temple on the Escolta, Manila, by the Deputy Grand Master, Right Wor. Bro. W. W. Larkin. Most Wor. Bro. Vicente Carmona, Grand Master, and the Past Grand Masters were then introduced. After presentation of the report of the Committee on Credentials, the hall was thrown open to any Master Mason desiring to witness the sessions of the Grand Lodge. The recess for the transaction of the business of the corporation was followed by the usual reception of the Grand Representatives of Sister Grand Lodges, in whose behalf M.W. Bro. George R. Harvey responded to the greeting extended to them by the Most Wor. Grand Master.

Most Worshipful Brother Vicente Carmona then rose to read his Annual Message in the English language to which the Brethren listened with marked attention.

In his message, Most Wor. Bro. Carmona has words of praise for the Masonic Hospital for Crippled Children, the CABLETOW, the Grand Secretary's office, and the several Brethren connected with these offices. He sees in Amity Lodge, U. D., the possible corner-stone of a Grand Lodge of China. He praises the system of Lodge budgets and monthly reports by the Lodges established on recommendation of his predecessor, Most Wor. Bro. S. W. O'Brien, which is working out very satisfactorily. He recommends that the number of suspensions be reduced by greater activity in the collection of the dues. He speaks of the work done for relief, for Masonic education, for Masonic libraries, and for the proper housing of the Lodges. He recommends the adoption of rules regulating the public appearances of Masons as such at funerals, public installations, etc. He recommends participation in the observance of the 200th anniversary of George Washington and touches upon the 200th anniversary of organized Masonry in the United States. He recommends strict obedience to the ancient precept that decorum and respectful conduct shall always obtain within the precincts of our Lodges. He commends inter-lodge visitations and various other Lodge welfare features. He devotes one chapter to that important officer of the Lodge, the secretary, recommending his prompt removal if found unsatisfactory. The Message is an excellent document, well worthy of being read with close attention.

Other Grand Lodge Officers then read their reports, these being the Grand Treasurer, Grand Secretary, and Senior and Junior Grand Lecturers.

Messages of sympathy were sent to M.W. Bro. Manuel L. Quezon, P. G. M., and Rt. Wor. Bro. Isidro Paredes, Senior Grand Warden, whom illness prevented from being present.

At 6:15 p. m. labor was suspended. At 8:10 p. m. the Grand Lodge met again and listened to a splendid Grand Oration in Spanish by Most Wor. Bro. Rafael Palma, Grand Orator, which we hope to be able to publish in our next number. Next came a fine report by the Committee on Necrology. On recommendation of the Committee on Charters, a charter was granted to Amity Lodge No. 106, of Shanghai, China. There was prolonged applause. Very Wor. Bro. E. del Rosario Tan Kiang, delegate of Amity Lodge, spoke at length on the significance of the new Lodge. A donation of ₱1,000 for the Masonic Hospital for Crippled Children was made and greeted with applause. Far East Chapter No. 15, National Sojourners, quietly filed into the hall in a body and helped to swell the number of visitors present.

On January 28th, the afternoon session was a long one, from 4:30 p. m. to 8:17 p. m. A number of committee reports were received. The Committees on Jurisprudence, Finance, and Grievances made able reports that were full of meat and resulted in lengthy debates. There was no amendment to the Constitution.

At 9:30 p. m. the Grand Lodge began to vote for officers for the ensuing year. There were eleven Past Grand Masters in the East. The Grand Master Elect did not delay in making appointments, so that we are able to give hereunder the tableau of Grand Lodge officers for the year 1930-1931:

William W. Larkin (6)	*Grand Master*
Isidro Paredes (26)	*Deputy Grand Master*
Stanton Youngberg (9)	*Senior Grand Warden*
Manuel Camus (8)	*Junior Grand Warden*
E. del Rosario Tan Kiang (27)	*Grand Treasurer*
Newton C. Comfort (3)	*Grand Secretary*
Harvey A. Boruner (3)	*Senior Grand Lecturer*
Escolastico Gatmaitan (46)	*Junior Grand Lecturer*
Verne E. Miller (3)	*Grand Chaplain*
Teodoro M. Kalaw (12)	*Grand Orator*
Ramon Mendoza (57)	*Asst. Grand Secretary*
Joaquin Garcia (12)	*Grand Marshal*
George E. Williams (2)	*Grand Standard Bearer*
Diego Locsin (18)	*Grand Sword Bearer*
Herbert C. Booten (62)	*Grand Bible Bearer*
Louis M. Hausman (1)	*Senior Grand Deacon*
José A. de Kastro (4)	*Junior Grand Deacon*
Teodorico A. Jimenez (31)	*Senior Grand Steward*
Domingo T. Dikit (4)	*Junior Grand Steward*
Ricardo San Agustín (23)	*Grand Pursuivant*
Adriano Rivera (13)	*Grand Organist*
Joseph Ramos (97)	*Grand Tiler*

These officers were installed on the evening of January 29th by M. W. Bro. Joseph H. Schmidt, with M. W. Bro. Quintin Paredes acting as Master of Ceremonies, and Wor. Bro. Fred M. Holmes as Chaplain. The P.G.M. Jewel was presented by M. W. Bro. Teodoro M. Kalaw.



MOST WOR. BRO. W. W. LARKIN

The New Grand Master

Our new Grand Master hardly needs any introduction. He has climbed the ladder of Masonic preferment rung by rung and the purple of the Fraternity has not rested upon more deserving shoulders. Quietly, unostentatiously, and constantly, our Brother has done splendid Masonic work, in and out of the Lodge, giving most generously of his thought, time and money. His work for the Masonic Hospital alone entitles him to the gratitude, love and esteem of the Craft. Most Wor. Bro. William Wiley Larkin was born in Morristown, Tenn., on May 27, 1880, and educated in his native State. He served with the 6th U. S. Volunteers during the Porto Rican campaign in 1898. Since his arrival in the Philippines in 1903, he has been active as an expert accountant, first in various government offices and, since 1911, as chartered public accountant. Most Wor. Bro. Larkin has been married since 1913 and is father of a daughter and a son. He is a past master of Southern Cross Lodge No. 6. We refrain from mentioning the numerous other titles and honors which have been bestowed on him by Masonic and other bodies and groups, as it would take too much space to enumerate them. Suffice it to say that our new Grand Master is well equipped for the office and that we trust that his administration will be a most successful one.

A Few Data Selected at Random

We see from the Grand Secretary's report that there are now ₱112,022.29 in the Masonic Home Fund. Of this sum, ₱23,800.00 is invested in the Masonic Cemetery plot on the Del Norte Cemetery, Manila, in which the additional sum of ₱18,960.00 of the General Funds of the Grand Lodge is invested.

We further see that for degree fees accruing to said fund, the sum of ₱4,024.00 was received, and that payments of the Home Fund Quota aggregated ₱536.00, and interest on Home Fund investments ₱2,964.00.

The Grand Secretary reports receipts from all sources for the year totalling ₱41,082.02, and disbursements aggregating ₱28,094.22.

For furniture and books for the Grand Lodge Library, the sum of ₱272.95 was expended. There are quite a few books in this library and it is to be hoped that our Brethren anxious to improve themselves in Masonic lore will take advantage of it.

The sum of ₱1,410.00 was received during the year for payments on cemetery lots sold.

Three Lodges amended their life membership regulations as a result of the action taken by the Grand Lodge last year. Only one took advantage of the vacation period enacted by the Grand Lodge last year.

The only nomination for Grand Representative made this year was that of Ricardo San Agustín who was appointed Grand Representative of the Gran Logia Española, of Barcelona, Spain.

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. 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 Bagumbayan Lodge No. 4

On January 14th, at the Masonic Temple on the Escolta, Bagumbayan Lodge No. 4 installed officers for 1931, Most Wor. Bro. Francisco A. Delgado doing the installing and Wor. Bro. Conrado Benitez acting as Master of Ceremonies. Most Wor. Grand Master Carmona and Rt. Wor. Deputy Grand Master Larkin occupied seats of honor in the East after being received with the Grand Honors. Both made excellent addresses. Most Wor. Bro. Carmona's remarks were original and witty; he compared an installation of officers with an annual inventory and drew a parallel between Masonry and double-entry bookkeeping. He himself, Rt. Wor. Bro. Larkin, the newly installed Master, Wor. Bro. Dikit, and several other Brethren present being expert accountants, the speech was particularly à propos. Wor. Bro. Leo Fischer presented the past master's jewel to Wor. Bro. Herminio Talusan. Bro. Pastor, of Renovación Lodge No. 10, of Palma de Mallorca, Spain, was introduced by Most Wor. Bro. Francisco A. Delgado as a victim of persecution and addressed the gathering at length. He described the situation of Masonry in Spain from which country he had been compelled to flee, in rapid, vibrant words, keeping the members who could understand him spell-bound. After the Lodge had closed, refreshments were served on the roof garden. There was a large attendance of members and of visitors from other Lodges.

From Cosmos Lodge No. 8

Cosmos Lodge No. 8 held its installation of officers privately on December 17th, the officers being inducted into office by Rt. Wor. Bro. W. W. Larkin, with Wor. Bro. Joachim W. Schilling acting as Master of Ceremonies. Wor. Bro. George A. Mayhew, the outgoing Master, was given a fine P. M. jewel, Wor. Bro. Fred M. Holmes making the presentation. Addresses were made by Wor. Bro. Thomas G. Henderson (the newly installed Master), Rt. Wor. Bro. Larkin, and Most Wor. Bro. Joseph H. Schmidt. Refreshments were served after the closing of the Lodge.

From St. John's Lodge No. 9

With Most Wor. Bro. Seldon W. O'Brien as installing officer and Rt. Wor. Bro. Stanton Youngberg as master of ceremonies, the installation of officers of St. John's Lodge took place at the Masonic Temple on the Escolta, Manila, on Friday, January 2nd. The new officers of the Lodge are: Eugene Alfred Rodier, W.M.; John George, S.W.; Louis Frohman Rothenhoefer, J.W.; Stanton Youngberg, Treas.; Charles Schofield Salmon, Sec.; Joseph Francis Boomer, Chaplain; Thomas de Roy Worthen, Mar.; David Innis, S.D.; Allen Reed Huber, J.D; Charles Plaskett Jarman, S.S.; Benton Holmes, J.S., and Samuel H. Deebel, Tyler.

From Nilad Lodge No. 12

The public installation of the new officers of Nilad Lodge No. 12 took place at the Plaridel Temple, Manila, on December 30th, last, with a musical program, dancing and refreshments. The installing officer was Rt. Wor. Bro. Antonio Gonzalez and the master of ceremonies Wor. Bro. Mariano Gonzalez. The P.M. jewel was presented to Wor. Bro. Ambrosio Pablo, the retiring master, by Wor. Bro. Modesto Castillo, P.M. of Batangas Lodge No. 35. The new officers of the Lodge are Ignacio Aquino, W.M.; Gregorio Garcia, S.W.; Sixto Tenmatay, J.W.; Pablo Hernandez, Treas.; Cirilo Asperilla, Sec.; Joaquin Pleno, Chaplain; Francisco Guerra, Mar.; Patricio del Rosario, S.D.; Licerio Lapuz, J.D.; Alejandro R. Torres, S.S.; Nicolas S. Cruz, J.S.; Cayetano F. Jacobe, Org., and Antonio Simbulan, Tyler.

From Walana Lodge No. 13

No one less than Most Wor. Grand Master Vicente Carmona, assisted by Wor. Bro. Ramon Mendoza, Asst. Grand Secretary, installed the officers of Walana Lodge No. 13 on January 10, 1931. The ceremonies took place at the Masonic Temple, Escolta, and were followed by a dance and buffet lunch. A P.M. jewel and diploma were given to the outgoing Master, Wor. Bro. Ramon Samaniego, the presentation being made by Wor. Bro. Rafael Araujo. The tableau of officers for 1931 is as follows: Canuto S. Nadurata, W.M.; Eulogio S. Manlapit, S.W.; Ricardo T. Grande, J.W.; Daniel Pantangco, Treas.; Dionisio F. Alejandro, Sec.; Adolfo Castro, Chaplain; Geronimo Genilo, S.D.; Eustaquio Vallecer, J.D.; Alejandro Chaves, Mar.; José Nicasio, S.S.; Miguel Bilano de los Santos, J.S., and Nemesio Fernando, Tyler.

From Pilar Lodge No. 15, Imus, Cavite

On the night of December 27th, 1930, the installation of the new officers for 1931 of Pilar Lodge No. 15 took place at the Pilar Masonic Temple at Imus, Cavite. Deputy Grand Master William W. Larkin and members of the Grand Lodge were officially received and installation immediately followed. Right. Wor. Bro. William W. Larkin acted as Installing Officer and Wor. Bro. Thomas G. Henderson, Master of Cosmos Lodge No. 8 as Master of Ceremonies.

The following officers were publicly installed: W.M., Marciano Sayoc; S.W., Manuel de Leon; J.W., Tiburcio Gayo; Treasurer, M. Dominguez; Secretary, Meliton Darvin; Chaplain, W. R. Barnes; Marshal, Jacinto Papa; S.D., Alfredo Saqui; J.D., Bernardino Samson; S.S., Felino Goduco; J.S., José Sauler; Organist, E. Dominguez; Tyler Domingo Reyes.

After the installation the following short program was rendered: Speech in Tagalog by Wor. Bro. Zosimo Topacio; Presentation of Paster Master's Jewel to Wor. Bro. Meliton Darvin by Wor. Bro. Ramon Mendoza; Vocal Solo by Mrs. N. Francisco; Remarks by Wor. Bro. Marciano Sayoc; Duet by Mrs. N. Francisco and Mr. A. P. Montesa; address by Right Wor. Bro. William W. Larkin, Deputy Grand Master, after which all were invited to dancing and refreshment.

From Araw Lodge 18

The officers elect and appointed to serve Araw Lodge No. 18 in 1931 were installed on Monday, December 29, 1930, by Rt. Wor. Bro. Antonio Gonzalez, assisted by Wor. Bro. Joaquin Garcia, at the Masonic Temple on the Escolta. Most Wor. Bro. Vicente Carmona, Grand Master, and officers and members of the Grand Lodge were present on official visitation. The ceremonies were public and were followed by dancing. A P.M. jewel, apron, and diploma were given by the Lodge to Wor. Bro. Diego Locsin, the outgoing Master, Most Wor. Bro. Vicente Carmona making the presentation. The Lodge also had Wor. Bro. Mariano Gonzalez present an honorary membership certificate to Wor. Bro. Fred M. Holmes. The new officers of the Lodge are Augusto Piccio, W.M.; Ong Tiong Chie, S.W.; Anastacio Uy Mochay, J.W.; C. B. Ong Chun, Treas.; Francisco Sevilla, Sec.; Antonio G. Perez, Chaplain; Chua Kim Sing, Marshal; Doroteo Villafria, S.D.; Choa Pio, J.D.; Yu Yek Huy, S.S.; Yu Kiatmin, J.S.; Chan Kee, Org.; Cu Uy Gam, Lecturer; Ty Huy Guan, Orator; Marcos A. Vera, Pursuivant; Domingo Yu Chu, Almoner; Tiu Kong Cho, Bible-Bearer, and Primitivo Ocampo, Tyler.

From Batong-Buhay Lodge No. 27

Batong-Buhay Lodge No. 27 was honored by the official visitation of M.W. Bro. Vicente Carmona, Grand Master, accompanied by other

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members of the Grand Lodge, on occasion of the installation of the new officers held publicly on January 5, 1931. R.W. Bro. Antonio Gonzalez and Wor. Bro. Mariano Gonzalez, both honorary members of this Lodge, acted as installing officer and master of ceremonies, respectively.

The officers installed were the following: Arturo G. Cayetano, W.M.; Mariano Sia, S.W.; Gregorio S. Narvasa, J.W.; Eugenio Dizon, Treasurer; Enrique Ant. Gaerlan, Secretary; Pedro P. Servillas, Master of Ceremonies; Nicanor C. Mendoza, S.D.; Francisco Z. Reyes, J.D.; Juan Ang Unchi, S.S.; Pedro Reyes, J.S.; José Medina, Organist; Severino Mateo, Tyler.

A Past Master's jewel was presented by M.W. Bro. Teodoro M. Kalaw, (P.G.M.), an honorary member of this Lodge, to Very W. Bro. Eduardo del Rosario Tan Kiang. Wor. Bro. Arturo G. Cayetano, incoming master, delivered a stirring address. The Grand Master's address closed the first part of the program.

A musical selection featured the evening program.

A ball and refreshments enjoyed by everybody followed. The function was attended by members of several lodges in Manila and by a big crowd of ladies and invited guests and was a complete success.

From Balintawak Lodge No. 28, Gumaca, Tayabas

On January 10, 1931, Balintawak Lodge No. 28 was honored by the presence of the District Inspector, Wor. Bro. Alfredo Bautista, P. M. Banahaw No. 24, and other well-known Brethren. The Spanish team headed by Wor. Bro. Eustacio Villafuerte conferred the First degree upon Mr. Uy Lai, and the English team headed by Wor. Bro. Victoriano A. Tañafranca, conferred the Third degree upon Bro. Manuel Concepción. After labor the brethren enjoyed a splendid dinner offered by the newly initiated and raised Brethren, at the house of the widow of the late Bro. Felipe Almeida.

Labor being resumed, the following were publicly installed: Bro. Marciano Principe, Master; Wor. Bro. V. A. Tañafranca, S.W.; Bro. Marcos Amido, J.W.; Simeon Estrada, Treas.; Wor. Bro. E. Villafuerte, Sec.; Bro. Carlos Capisonda, Chap.; Bro. Gabriel Viduya, Mar.; Bro. Romualdo Libranda, S.D.; Bro. Gregorio Valencerina, J.D.; Bro. Mariano Enriquez, S.S.; Bro. Lim Hap, J.S.; and Bro. Teofilo Olivera, Tyler. Wor. Bro. José Gonzalez (M. 72), acted as installing officer and Wor. Bro. J. Manalo (P. M. 72), as master of ceremonies. Wor Bro. Alfredo Bautista presented a past master's Diploma to Wor. Bro. Arsenio Natividad. Addresses were delivered by the newly installed Master and Bro. J. Gonzalez, who was much applauded by the audience. Ball and refreshment was the last number.

From Makabugwas Lodge No. 47, Tacloban, Leyte

December 20, 1930, was a red letter day on the masonic calendar of Makabugwas Lodge No. 47. At 8:00 P. M. sharp, the Lodge was duly opened and Wor. Bro. José F. Nano proceeded to install the elected and appointed officers who were introduced by Wor. Bro. Adolfo Aldaba, Master of Ceremonies, P.M. of Dagohoy Lodge No. 84. It was an affair "en familia".

The Master promised to use all his efforts to maintain the high standard of Makabugwas, and informed the Brethren that all his prayers were for the good of the Craft. The following were installed: Mauro Rodriguez, W.M; Fidel Fernandez, S.W; Dominador Gallardo, J.W; Federico Larraga, Treas.; Pio Advincula, Sec.; Wayne Gray, Chaplain; Charles Anderson, Marshal; Donato Pesado, S.D; Humberto Piccio, J.D; José Mendoza, SS.; Benedicto Cunanan, J.S; Gregorio Mariano, Tyler.

Refreshments were served after the Lodge was closed, and the members and visiting brethren had occasion to indulge in an hour of fraternal contact and delightful communion with each other.

From Sarangani Lodge No. 50, Davao

In the election of officers of the Lodge, the following were elected: W.M.; Dr. Pedro R. Santos; Senior Warden, Felipe F. Caburian; Junior Warden, Bartolome J. Cuadra; Treasurer, Hilarion Cabrera; Secretary, Casimiro F. Arkoncel. The following were appointed: Chaplain, Eugenio Durante; Marshal, Roman Joaquin; Senior Deacon, José Viacrucis; Junior Deacon, Emilio Gillera; Senior Steward, Mauricio I. Lumanog; Junior Steward, Te Chioco; Tyler, Constancio Sasedor; Almoner, Lim Sui.

The public installation of officers which was held on December 29, 1930, in the spacious hall of the Auad Building, was attended by visiting brethren and the cream of profane society. Wor. Bro. Feliciano Iñigo, our District Inspector, was the installing officer, and Wor. Bro. Juan M. Ramos was Master of Ceremonies. Wor. Bro. Judge Benito Natividad, who has just completed a world tour, Wor. Bro. Felix Ronquillo, of Acacia Lodge No. 78, the new Master, Wor. Bro. Dr. Pedro R. Santos, and the Senior Warden, Bro. Felipe F. Caburian, delivered eloquent pieces of architecture. Wor. Bro. Feliciano Iñigo was presented with a Past Master's Jewel by Wor. Bro. Natividad.

After the ceremonies, refreshments were served and dancing indulged, in.

From Pintong-Bato Lodge No. 51, Bacoor, Cavite

On the evening of Saturday, December 27, 1930, the Masonic Temple of Bacoor, Cavite, was the scene of a brilliant Masonic ceremony, the public installation of the new officers of Pintong-Bato Lodge No. 51, which was followed by a dance and buffet lunch. Most Wor. Bro. Vicente Carmona, Grand Master, and officers and members of the Grand Lodge were present in official visitation. The Grand Master himself did the installing, being assisted by Wor. Bro. Felix Cajulis, Grand Lodge Inspector. Wor. Bro. Honorio R. Cuevas was presented by the Lodge with a fine P.M. jewel, Wor. Bro. Higino de Guia making the presentation. Remarks were made by M.W. Bro. Vicente Carmona, Wor. Bro. Felix Cajulis, and Wor. Bro. Eugenio Padua. The Lodge officers for 1931 are: Eugenio Padua, W.M.; Simeon de Jesus, S.W.; Florentino B. Bautista, J.W.; Federico D. Suavillo, Treas.; Honorio R. Cuevas, Sec.; Clemente Legam, Chaplain; Marcelo Perez, S.D.; Epifanio Malinis, J.D.; Teopisto C. Batungbacal, Marshal; Tirso Bautista, S.S.; Sotero Bautista, J.S.; José Arcellana, Organist, and Tomas Eusebio, Tyler.

From Makawiwili Lodge No. 55, Capiz

Makawiwili Lodge No. 55 met on January 17, 1931, for the purpose of installing the officers elect and appointed for the year 1931, namely, Salvador Villarruz, W.M.; Felix G. Martirez, S.W.; Rufo Arcenas, J.W.; Gregorio Orosco, Treas.; Carlos Quimpo, Sec.; Ricardo Alba, Chaplain; Leopoldo Azarraga, Mar.; Restituto Santillana, S.D.; Kiong Chong Eng, J.D.; Yu Tik Tiong, S.S.; Adolfo Morales, J.S.; Fortunato Acuña, Organist, and José M. Becares, Tyler.

These officers having been installed by Wor. Bro. Guillermo J. Jimenez, with Bro. Montano Iligan (92) acting as Master of Ceremonies, the Lodge listened to remarks by the newly installed Master. A fine P.M. jewel was then presented to Wor. Bro. Ceferino Sevilla, the retiring Master, by Wor. Bro. Leonardo Garduño, of Sinukuan Lodge No. 16. Refreshments were served after the Lodge had been closed.

From Angalo Lodge No. 63, F. & A. M., Vigan, Ilocos Sur

The officers-elect, Bros. Valente Burgos, Wor. Master, Mariano R. Montemayor, Senior Warden, I. Feraren, Junior Warden, José Lahoz, Treasurer and T. Encarnación, Secretary, and those appointed, Bros. Fructuoso Roldan as Chaplain, A. Filler, Marshal, Grac. P. Pada, Senior Deacon, Fructuoso Ibe, Junior Deacon, F. Aurellado, Senior Steward, Chan Teh, Junior Steward and Gaudencio Lahoz, Tyler, of Angalo Lodge No. 63, F. & A. M., were publicly installed at the Lodge Hall at Vigan, Ilocos Sur, on January 10, 1931, at 8:00 o'clock P.M., with Wor. Bro. Bas. S. Santiago, of La Union Lodge No. 70, acting as installing officer and Wor. Bro. Miguel I. Aguinaldo as master of ceremonies. Addresses were made by Wor. Bro. Valente Burgos, the newly installed master, and by Rt. Wor. Bro. Felix Martinez, Inspector, 16th District. The ceremonies were public and were followed by a buffet lunch and dance which prominent ladies of the province attended.

From Kasilawan Lodge No. 77

The installation of the officers for 1931 took place on Tuesday evening, December 23rd, when Most Worshipful Brother Vicente Carmona, Grand Master of Masons of the Philippine Islands, made an official visitation to the Lodge. Wor. Bro. José F. Fetalvero, outgoing Master, acted as Installing Officer and Wor. Brother José J. de Guzman as Master of Ceremonies.

The tableau of officers for 1931 is follows: Delfin C. Medel, Master; Braulio M. Epino, Senior Warden; Santiago S. Salvador, Junior Warden; Alejandro E. Sison, Treasurer; Manuel M. Agbulos, Secretary; José Atienza, Chaplain; Baldomero Torres, Marshal; Juan S. Velasquez, Senior Deacon; Olegario D. Arriola, Junior Deacon; Honorio M. Saycon, Senior Steward; Francisco Ancheta, Junior Steward, and Vicente Rodriguez, Tyler.

The installation of officers was followed by a good speech by Wor. Bro. Delfin C. Medel, the new Master. After it came the presentation of a Past Master's jewel and a Past Master's diploma to Wor. Bro. José F. Fetalvero, the retiring Master, by Wor. Bro. José A. de Kastro, Past Master of Bagumbayan Lodge No. 4 and Grand Lodge Inspector. In response Wor. Bro. Fetalvero made a brief address, thanking the brethren for their generous coöperation and support. Honorary membership diplomas were then given to Most Wor. Bro. Quintin Paredes, P. G. M., and Wor. Bro. Aurelio D. Rosario, Past Master of Hiram Lodge No. 88. Most Wor. Bro. Seldon W. O'Brien, P. G. M., made the presentation in a very eloquent manner. The recipients of this honor said a few words of thanks. A most interesting address was given by the Grand Master following which the Lodge was closed and the brethren adjourned to the roof garden of the Temple where refreshments were served.

From Taga-Ilog Lodge No. 79

The new officers of Taga-Ilog Lodge No. 79 were installed on Saturday, January 3rd, in the Masonic Temple, Escolta, Manila. Rt. Wor. Bro. Antonio Gonzalez acted as Installing Officer and Wor. Bro. J. Amon as Master of Ceremonies. The following Brethren will serve Taga-Ilog Lodge during the Masonic year 1931: José Timbol, Worshipful Master; Pio C. C. Velasco, Senior Warden; Restituto Carpio, Junior Warden; Bro. Julian Gimenez, P.M., Treasurer; Bro. Clemente Bernabe, P.M., Secretary; Tomas Ferrer, Chaplain; Agripino Aguilar, Marshal; Ambrocio Perlado, Senior Deacon; Romualdo Sator, Junior Deacon; Mauricio Mercado, Senior Steward; A. Maceglat, Junior Steward; Rufino Peralta, Organist; and Gregorio Sanchez, Tyler. Rt. Bro. Antonio Gonzalez, on behalf of the Lodge, presented the retiring

Master, Wor. Bro. Engracio Abasolo, with a P.M. jewel and diploma, praising his excellent work done during the year just past.

Interested speeches were delivered by the Wor. Bro. J. Timbol and the outgoing Master, Wor. E. Abasolo, also by Wor. Bro. Balmaceda, Inspector of this Lodge, and particularly by the Rt. Wor. Bro. Stanton Youngberg who delivered an extensive address on Masonry. Refreshments were served after the ceremonies.

From High-Twelve Lodge No. 82

The Officers elected and appointed of High-Twelve Lodge No. 82, were installed by Wor. Bro. Gregorio Cariaga, assisted by Wor. Bro. José L. Intal as Master of Ceremonies. The Scottish Rite Hall, in which the Public Installation ceremony was held, was full to its capacity.

Most. Wor. Grand Master, Vicente Carmona, Officers and Members of the Grand Lodge made an official visitation on this occasion. The present officers of the Lodge are: Fidel T. Manalo, Wor. Master; Roberto P. Villatuya, S. Warden; Jesus Alvarez, J. Warden; Ong Siong Ya, Treasurer; Eugenio de la Cruz, P.M., Secretary; Casiano Kargonilla, Chaplain; Prisco Evangelista, Marshal; Paciano Armeña, S. Deacon; Pedro F. de Jesus, J. Deacon; Calixto Santos, Almoner; Eugenio Tadle, S. Steward; Hugo P. Lim, J. Steward; Ysabelo Umila, Organist; G. W. Lewis de Silva, Tyler. The installation was followed by a good speech by Wor. Bro. Fidel T. Manalo, the new Master. Rt. Wor. Bro. Antonio Gonzalez presented a Past Master's jewel, Very Wor. Bro. E. del Rosario Tan Kiang, a Past Master's Apron, and Wor. Bro. Ramon Mendoza, a Past Master's Diploma to Wor. Bro. Eugenio de la Cruz, the retiring Master.

The visitors were entertained by a vocal solo by Miss Genoveva Legaspi, and a violin solo by Master Teodoro Cariaga, accompanied by Master Pastor de Jesus at the piano.

Dancing was indulged in and refreshments were served in the roof-garden. The music was furnished by the 45th Infantry Band, P.S., of Fort Wm. Mc.Kinley, under the leadership of the Organist of this Lodge, Bro. Sergeant Y. Umila.

From Dagohoy Lodge No. 84, Tagbilaran, Bohol

The installation of the officers of Dagohoy Lodge No. 84 for the year 1931 was held at the building of the Lodge in Tagbilaran, Bohol, on January 10, 1931. It was public and many prominent persons from the various towns of the province were present. Wor. Bro. H. de V. Booten, of Tupas Lodge No. 62, was the installing officer and Bro. Gaspar Suguitan of Isabela Lodge No. 60 the master of ceremonies. After addresses by the Worshipful Master installed and the outgoing Master, past-masters' jewels, offered by the Brethren, were presented by Wor. Bro. Booten to Wor. Bros. German Yap, Juan P. Lumain, and Roman F. Tuazon. Then the installing officer read telegraphic greetings and congratulations from District Inspector Wor. Bro. Tirzo Coronel. From the Lodge Building all present proceeded to Fortich where a sumptuous supper was offered by Wor. Bro. Frank Lombardo to celebrate of his election as Master and his twenty-fifth year in the Philippines.

From Hagdang-Bato Lodge No. 87

The Plaridel Temple was the scene, on January 9th, of the public installation of officers of Hagdang Bato Lodge No. 87. After the solemn reception of Most Wor. Bro. Vicente Carmona, Grand Master, and other officers and members of the Grand Lodge, Rt. Wor. Bro. Stanton Youngberg, assisted by Wor. Bro. Mariano Gonzalez, P.M. of Nilad Lodge No. 12, installed the officers elect and appointed. Most Wor. Bro. Francisco A. Delgado, on behalf of Hagdang Bato Lodge, presented a P.M. jewel to the retiring Master, Wor. Bro. Lim Tiaw Ping. There were speeches by Wor. Bro. Natalio M. Balboa, the newly installed Master, and by Most Wor. Bro. Vicente Carmona. The new officers of the Lodge are: Natalio M. Balboa, W.M.; Jacinto Policarpio, S.W.; José L. Domingo, J.W.; Paulino Uy Lao, Treas.; Alejandro R. Santos, Sec.; José C. Carpio, Chaplain; Lim Kiu, Marshal; Ramon Bernal, S.D.; Lo Guiok Chit, J.D.; Zoilo M. Galang, S.S.; Tan Tiong Suy J.S. and Ramon Chuah Suy, Tyler.

The Lodge Roster of Hagdang-Bato Lodge shows 36 members.

From Leonard Wood Lodge No. 105, Fort Stotsenburg

Leonard Wood Lodge held its election of officers on December 15, 1930, and on Saturday, December 20th, the officers elect and appointed were installed by Most Wor. Bro. Christian W. Rosenstock, P. G. M., assisted by Bro. James B. Haley, as Master of Ceremonies. The new officers are: W.M., John D. Cook; S.W., James L. Blakeney; J.W., Fred Sladky; Treas., Nicolas Garabato; Sec., Chas. O. Sigler; Chaplain, Julian Quiambao; Marshal, Antonio Concepción; S.D., Ruperto Monte; J.D., Cipriano Masiclat; S.S., Benigno Calantaun; J.S., José Montalban; Tyler, Anastico Quinto.

The Lodge has had a most successful year; it has not only worked very hard but has built a complete new Lodge room with new lighting fixtures and furniture. The members are very proud of the new hall and feel sure that they have a Lodge room comparable to any in the province.

On December 22, 1930, the Fort Stotsenburg Chapter of the National Sojourners, presided over by Wor. Bro. Harry Andreas, of Southern Cross Lodge No. 6, conferred the 3rd Degree on Bro. John I. Hinds, a F. C. of this Lodge.

Personals

Manila No. 1.—Bro. Guy Strattan, of Jolo, Sulu, has received from his brother William, a former member of Manila Lodge No. 1 now located at Fort Riley, Kansas, the sad news of the death of his mother who passed away at Walton, Kansas, in November, and of his brother-in-law Charles Marshall, who died a few days later.

Communications have been received from Bro. Jesse R. Bowles, Fort Sheridan, Ill.; Bro. John L. Drew, Letterman Hospital, San Francisco, Cal.; T. P. Moyer, 1838 So. Orange Drive, Los Angeles, Cal.; John G. Kellogg, Fort Bliss, Texas; Frank O. Maxwell, 200 Roosevelt Bldg., Los Angeles, Cal.; Eustace M. Peixotto, Fort Francis Warre., Wyo.; J. F. McCullough, S.S. *Ambridge*, c/o 39 Broadway, New York, and Irving Goldman, 331 Fourth Ave., New York, N. Y. All these Brethren send greetings to the Craft of the activities of which the Lodge *Bulletin* and the CABLETOW keep them informed.

Bro. Albert Jessen Foyt was married to Miss Willamet Gregg in the chapel of the Cathedral of St. Mary and St. John on December 25, 1930, Wor. Bro. John A. Murphy giving the bride away. The happy couple left for a brief honeymoon in China.

Cavite No. 2.—Bro. S. G. Chapman, lieutenant, U. S. N., Pearl Harbor, T. H., spent about a month in the hospital in September and October, suffering from stomach trouble, but is up and about again. He is giving much of his time to Masonry and is now busy preparing a film to be shown at Masonic entertainments.

Bros. C. W. Feiss, U. S. S. *Nevada*, San Pedro, Cal., and Horace Larn, Marine Barracks, Box 256, Parris Island, S. C., have missed getting on the CABLETOW list but will hereafter receive their paper regularly.

New addresses of members in foreign lands are those of Bro. P. C. Cobet, Ph. M. 2nd class, U. S. N., Field Hospital, 2nd Brigade, U. S. M. C., Managua, Nicaragua; Bro. F. L. McLemore, American Legation Guard, Peiping, China, and Bro. A. N. Miller, U. S. S. *Panay*, Ichang, China.

From San Diego, there is news from Bros. O. R. LaMaster, U. S. S. *Twiggs*, No. 127; L. M. Gorman, U. S. S. *Kingfisher*, and I. R. Poclington, 3658 Cherokee Ave.

From Washington, D. C., letters have been received from Bro. W. P. Richards, Captain, U. S. M. C., c/o Headquarters, U. S. M. C..

Corregidor No. 3.—Bro. Seward Wm. Hulse informs the CABLETOW that he has changed his address from 2118 Passyunk Ave., Philadelphia, to Quarters 97-B, Sheridan, Ill., at which place he has been stationed since July 8, 1930. He says that he expects to return to Manila on his next tour of foreign service; but that it may be 3 or 4 years more, as he returned from Hawaii only a year and a half ago.

Letters with greetings have been received from Bro. George M. Rothaug, Alameda, Calif.; Wor. Bro. Homer W. Newman, Los Angeles; Bro. B. L. Carroll, Salt Lake City, and Bro. Capt. Orville V. Jackson, Scuylkill Arsenal, Philadelphia.

Bro. Walter J. Bayles, temporarily in Seattle, asks to be remembered. He is in poor health.

Bro. Judge R. C. Round sends greetings; he was in Santo Domingo during the terrible cyclone which devastated the country.

Bagumbayan No. 4.—Wor. Bro. Leo Fischer has received news of the death of his mother, which occurred on December 20, 1930, at Doebeln. Mrs. Fischer was over 87 years of age; she was the widow of a high official in the service of the Railroads of the Kingdom of Saxony who died in 1892.

Bro. Vicente Lim left the hospital on January 15th; the major had typhoid fever and is well on the way to recovery.

Bro. Eduardo Montenegro came from Negros in January to report for active duty as reserve officer and as such take part in the maneuvers on Corregidor Island. He reports his family well and happy in Dumaguete but business rather dull.

The Lodge on January 17th, listened to the reading of an interesting letter from Bro. Antonio Viterbo who wrote from Capiz.

At the January stated meeting, a demit was granted to Bro. William D. Hopson, who desires to join a Lodge at Perth, South Australia, where he is now residing. He is connected with the General Motors (Australia) Proprietary Limited.

Wor. Bro. Herminio Talusan is the proud father of a boy born on January 3rd, last.

The press reports the wife of Bro. Camilo Osias, Resident Commissioner in the United States, to be dangerously ill with pneumonia at Washington, D. C. Mrs. Osias had just returned to the federal capital from a visit to the Philippine Islands.

Island No. 5.—Wor. Bro. Ernest A. Reichardt writes from Watervine, Kansas, where he has been residing since he retired from the service.

Southern Cross No. 6.—Letters have been received from Bro. W. Z. Smith, Wor. Bro. T. S. Holt, Bro. Chas. B. Breunich, and Bro. R. G. France.

Bro. Livingston MacPherson died at Batavia on November 28, 1930. His body was forwarded to Manila for cremation and the ashes have been sent to his home in the United States. The Lodge has requested the Lodge at Bro. MacPherson's home town to hold Masonic services there, if requested by his relatives.

Bro. Donald P. Maclean's father-in-law has passed away, and Bro. Edgar A. L. Best has lost his father, Dr. W. R. L. Best, formerly of this Lodge, who died at San Martin, Calif., on December 19, 1930.

The wife of Wor. Bro. George C. Dankwerth, president of the Philippine Trust Company, has recovered from her illness.

Bro. N. E. Mullen, president of the Peoples Bank and Trust Co., has been elected vice-president for the Philippine Islands of the American Bankers' Association.

Bros. R. E. McGrath, F. E. Shafer, and H. W. Dean returned to the Philippine Islands during the month of December.

Biak-na-Bato No. 7.—On December 30, 1930, Bro. Catalino Navarro departed this life after a long and trying illness, surrounded by the members of his family.

Cosmos No. 8.—Bro. LeRoy F. Huntington remembers the Lodge on his extensive travels. In October he was in the Holy Land, and recent greetings from him came from Switzerland and Berlin.

Bro. and Mrs. Herald F. Stout announce the birth of Herald F. Stout, Jr., at New York City, on October 23, 1930.

Bro. Charles P. Neuffer was still in the Sternberg General Hospital, Manila, when the January *Bulletin* of Cosmos Lodge was printed.

Bro. and Mrs. Paul Grossmann made the 2,900-mile trip from San Francisco to Lawton, Oklahoma, by auto. Bro. Grossmann, who is now stationed at Fort Sill, Okla., with the 88th Observation Squadron, has completely recovered his health.

Bro. Francis Seeckts has taken up a homestead near Orion, Bataan, and spends all his spare time improving his property.

Bro. Ludwig C. Wienke writes from Cebu.

Bro. Clinton F. Carlson, who has been with the P. C. C. in Iloilo since October, 1928, expects to make his first visit to Manila in February.

Bro. William Nelson Ray has been granted a demit.

St. John's No. 9.—Letters with dues and greetings have been received from Bros. E. S. Turner and Harry Weinrabe.

Bro. Fred McClain writes that he intends to quit the sea; he gives his new address as c/o J. S. McClain, Fremont, Iowa.

Bro. Charles Salmon received a pleasant surprise when the Lodge presented him with a beautiful watch on Christmas, in recognition of his faithful and efficient services as secretary.

It is understood that Wor. Bro. W. F. Gallin, a past master of this Lodge (demitted) will return to the Islands in February.

Bro. Merton Best sends regards.

A nine-and-a-half pound son and heir was born to Bro. R. N. Cadwallader on December 24th, at St. Paul's Hospital.

Bro. E. S. Turner, wife and daughter sailed on the *President Polk* for a vacation in Europe and the United States.

Bro. William A. Allen, a F. C. of this Lodge, was raised by Acacia Lodge No. 78, of Iloilo, on December 23rd.

Dr. and Mrs. Stanton Youngberg spent their Christmas holidays in Southern Luzon, while Wor. Bro. Floyd Jinks and wife and Bro. Louis F. Rothenhoefer and family spent theirs in Baguio.

Iloilo No. 11.—Bro. Mariano Yogore was raised to the sublime degree of M. M. on December 19th, last, in the presence of Wor. Bro. Thomas N. Powell, inspector for the 5th Masonic District, who visited the Lodge on that occasion.

Bros. Sixto B. Ortiz and Ricardo Lazaro have been granted demits.

Pilar No. 15.—Bro. Asisclo Castañeda has been in the Manila Heights Hospital since December 15, 1930.

Bro. See Liang sailed for China about two months ago for a short vacation.

Bro. Jacinto Papa, formerly of the U. S. S. *Trenton*, has retired from the Navy and is now living permanently in Imus, Cavite.

Wor. Bro. Marciano Sayoc has been elected president of the "Ang Kaliwanagan" society in Imus, Cavite. He had charge of the Rizal Day celebration on December 30th and 31st, which was very successful.

Bro. Major H. Garma sent dues from Tuguegarao and advised the brethren that he was faring well.

Bro. Esteban Dominguez is now working in the Cavite Navy Yard.

Bro. Felino Goduco has been elected a member of the board of directors of the Imus Electric Co.

Bro. Dalmacio Quitorio married a lady from his home town two months ago.

Bro. Honorato Saradpon left the Met. Water District some months ago and is now working in his own business.

Bro. José Sauler has been elected a member of the board of directors of the Tagapagampon Rice Mill, Inc., of Imus, Cavite.

Araw No. 18.—A demit has been granted to Bro. Tan Hin Wing.

Rizal No. 22.—Bro. Antonio Palileo has been granted a demit.

Solidaridad No. 23.—Bro. Modesto Joaquin and Wor. Bro. Fabian T. Rigodon have been granted demits.

Batong-Buhay No. 27.—Bro. Leoncio Pangilinan's wife died recently.

Bro. Lao Kien Hun's father and son have died in China.

Bros. Serafin Torres and Hao Chiong Kao have left for a vacation in China.

Bros. Wong Guam Lam and Wong Lam have removed to 404 Santo Cristo, Manila.

Minerva No. 41.—Wor. Bro. Thomas Talmadge has been granted a demit.

Charleston No. 44.—Bros. Carl O. Ostrom and John Slezak are with the 4th Marines, M. C. E. F., Shanghai.

Bro. Clem I. Myer's new address is c/o Elks Club, No. 496, Pensacola, Fla.

Bro. Major S. P. Budd, U. S. M. C., is with the Eastern Recruiting Division, Headquarters District of New York, 18 East 23rd St., New York.

Bro. Carl Clifford's new address is 5503 Avenue "M", Brooklyn, N. Y.

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Bro. Hugh Shippey is with Reed, Adler & Co., 1001 Farmers and Merchants Bank Bldg., Long Beach, Calif.

Makabugwas No. 47.—Wor. Bro. Federico V. Larraga inaugurated his new home, the most beautiful building in town, on December 21st, last.

Wor. Bro. Federico Larraga and Bro. Fidel Fernandez were speakers when "Boys' Week" was celebrated for the first time in Tacloban in December. They spoke on commerce and citizenship, respectively.

Bro. and Mrs. José Martinez sent greetings from 1009 North 50th Street, Seattle, Wash.

Pampanga No. 48.—A demit has been granted to Bro. Gregorio Solis.

Mt. Mainam No. 49.—Bro. B. Yuvienco, U. S. S. *Saratoga*, Bremerton, Wash., sends greetings.

Bro. Guillermo Pelinas, until recently with the Hawaiian Electric Co., has been offered a position as electrician by the Federal Government on Corregidor Island.

Bros. Exequiel Achacoso and Felipe Asuncion, chief draftsman and civil engineer, respectively, at the Botocan Plant of the Manila Electric Company, will be transferred to the Manila office.

Bro. Emilio Pilapil has gone back to Pulupandan after a short stay at Naic, his home town.

Wor. Bro. Eugenio Yuvienco spent his Christmas vacation with his family at Naic and returned to Tagbilaran on January 3rd.

Bro. G. Nazareno's wife is ill.

Sarangani No. 50.—Wor. Bro. Celestino Chaves is in Manila on business.

Wor. Bro. Alfredo Zamora has been appointed provincial governor of Davao, and Bro. José Elayda is acting provincial treasurer in the place of Bro. Zamora. Bro. Sergio Salvaleon is now filling Bro. José Elayda's place, having been designated as acting assistant provincial treasurer.

Pintong-Bato No. 51.—Bro. Tirso Bautista gave a dinner to several Brethren on December 18th, in the Panciteria Asia, on occasion of his 33rd birthday.

Makawiwili No. 55.—Visitors at Capiz during December were Wor. Bros. Rito Islao and Manuel Roxas, past masters of this Lodge.

Bro. Ramon A. Arnaldo has lost his father, Mr. Manuel Arnaldo, who died on December 26, 1930, and was buried in the Masonic Cemetery on December 29th.

Bro. Frederick W. Meyer sends greetings from America.

Isla de Luzon No. 57.—Bro. Honorio Fajardo writes from Bacolod, Negros Occidental, that he is in that City to introduce the "talkies" in Negros.

Bro. Antonio Buenaventura enjoyed his Christmas and New Year with his home folks in Bulacan.

Bro. Ambrosio S. Telesforo spent his Christmas and New Year in Sta. Cruz, Laguna.

The stork called at the home of the Donor family in Olongapo.

Bro. José M. E. Leon left for Cabanatuan, Nueva Ecija, on January 20th on official business.

Bro. Feliciano Balingit is still suffering from a sore foot.

Bro. Maximo M. de Ocampo writes that he has left Chicago and wants to be remembered to his Lodge brethren.

Bro. Nicanor Abelardo is scheduled to sail for the U. S. A., to take a post graduate course in music, in April 1931.

Marble No. 58.—Bros. Adriano N. Rios, Cayetano Mayuga and José S. Perez visited the town of Romblon during the latter half of December, on business.

Bro. Sebastian de Irigoras has lost his wife who died at Romblon on November 23, 1930. The same misfortune happened to Bro. Pedro Raqueño, whose wife died in childbirth on the 26th of the same month at Albay.

Baguio No. 67.—Bro. Feliciano Nivera informs the Lodge of his transfer from Kiangan, Ifugao, to Kapangan, Benguet.

Bro. Ernest R. Raynor, of Camp John Hay, became a member of Baguio Lodge by affiliation on January 12th.

Magat No. 68.—Bro. Arnold E. Bartlett met with a fatal accident on January 9th while returning from Tubigon to Tagbilaran in his sedan. The theory is that he dozed off while traveling at high speed. The car was wrecked against a coconut tree and was burning when persons who had arrived on the scene pulled the unconscious man out of it. Our Brother did not regain consciousness and passed away, despite all efforts made to save him, at the Presbyterian Mission Hospital, at 9:45 a. m. on January 10th. He was buried under the auspices of Dagohoy Lodge No. 84, on January 11, 1931, at the protestant cemetery at Tagbilaran. Bro. Bartlett was division superintendent of schools of Bohol and was well liked.

Makiling No. 72.—Bro. Angel Ursua is at Libmanan, Camarines Sur, doing construction work for the Government.

Bro. and Mrs. Arambulo were hosts to a number of friends on occasion of the christening of their infant son. Bros. José Dimayuga and Arsenio Bonifacio were sponsors.

Bro. A. L. Rocamora entertained a number of Brethren on occasion of the town fiesta at Tanauan, Batangas.

Agno No. 75.—Bro. Lieutenant José Polotan, P. C., distinguished himself in the fight against the Colorums at Tayug, Pangasinan, on January 11th, in which he was wounded but fortunately not seriously.

Taga-Ilog No. 79.—The following Brethren entertained a number of Brethren and friends during the months of December and January: Bro. Pelagio P. Hermosura gave a party and dance at his residence, 127

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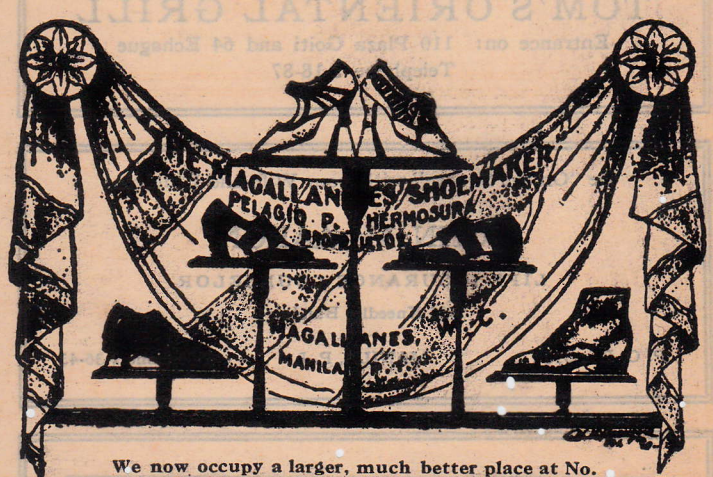
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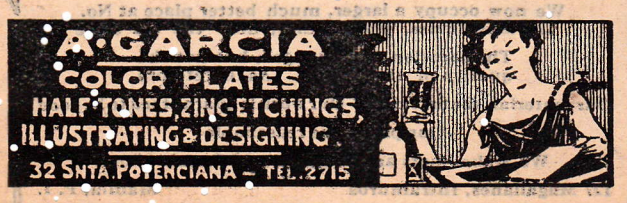
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Magallanes, on December 31st; Wor. Bro. José Timbol and wife entertained at No. 100 Duque de Alba on January 9th, on occasion of the Quiapo Nazarene fiesta, and Wor. Bro. and Mrs. Julian Gimenez and Bro. and Mrs. Romualdo Sator entertained on January 18th, on occasion of the Tondo fiesta.

Bro. Gregorio Sanches lost his son Clemente by death on January 7th.

Wor. Bro. José Timbol reports the arrival of a new son.

Bro. Pio C. C. Velasco will soon leave for a vacation in China; Bro. On Kanghay has just left for the same country, on business, and Bro. Antonio Ranjo has left for the United States after severing his connection with the Secret Service.

Wor. Bro. Engracio Abasolo has been promoted to chief clerk of the office of the city fiscal.

Removals reported to the Secretary are: Bro. Hassmal Bulchand from San Fernando, Pampanga, to 792 Tabora, Tondo; Bro. Restituto Carpio to 1462 Pennsylvania, Malate; Bro. Cua Gay from 119 Padre Herrera to 752 Magdalena, Tondo, and Bro. Rufino Peralta to 1822 Mangahan, Sta. Cruz.

The orphaned daughters of Bro. Alfredo Ratia have written letters thanking the Lodge for remembering them at Christmas and otherwise.

Bro. Pedro Tangco is back in Manila after several months' absence in the provinces, on business.

High-Twelve No. 82.—Bro. Vicente Caguioa has arrived on board the s.s *President McKinley* after five years' stay in the United States.

Brothers José B. Logan, from Echague, Isabela, and Pedro Vergel de Dios, Quingua, Bulacan, came to Manila to attend the installation of officers of this Lodge.

Letters have been received from Brothers Florentino Taqueban, Mauricio Lazo, Ponciano Bernarte, Gregorio Zamuco and Guillermo Ponce, sending regards to all the brethren.

Bro. Dalmacio Reyes is now in Manila from San Vicente, Castilla, Sorsogon, where he was sent for a year by the Bureau of Forestry.

After the election held on Dec. 20th, the newly elected officers of this Lodge gave a blow-out at the Everlasting, Malabon, Rizal.

Abra No. 86.—Bro. E. B. Buenavista, treasurer of this Lodge, speaks highly of the treatment which his son José is receiving in the Masonic Hospital for Crippled Children where he has been since September, 1930. José is progressing nicely and receives excellent care from the nurses, and it is hoped that he will soon be discharged from the ward, cured of the internal defects in the legs from which he was suffering.

Bro. Ricardo Castro has been granted a demit as he desires to affiliate with Bagumbayan Lodge No. 4.

All the elective officers of this Lodge have been re-elected; they are: Leon C. Bañez, W.M.; Vivencio G. Casia, S.W.; Cayetano Barros, J.W.; Esteban B. Buenavista, Treas., and Apolinario Caridad, Sec.

Ma-Bu-Ti No. 92.—Bro. Estanislao R. Lopez writes from Romblon where he is stationed as division superintendent of schools.

Wor. Bro. Enrique made a business trip to Manila in December.

Mr. Lazaro Yumul was initiated on December 13th, last.

Wor. Bro. Pedro R. Almonte lost his wife on December 8th; she died of a nervous breakdown. Bro. Juan Sibulo made the trip from Ticao to Sorsogon to attend the funeral.

Wor. Bro. Andrés F. Navarro has returned from Manila with his wife, who has fully recovered her health.

Benjamin Franklin No. 94.—Bro. Arthur Homer Tanguay was raised on December 2nd.

On December 20th, four members of the Lodge sailed for the United States: Bros. Wm. E. Lunsford, Edward E. Nuemann, and Preston B. Moyer left on the transport and Bro. V. S. Giles on the *President* line.

Bros. Roy I. Bodine and Seth O. Craft have applied for demits.

Greetings have been received from Bros. Wm. C. Conner (Clinton, Illinois) Wm. F. Wunch (Aurora, Illinois), and Oscar E. Danneger, (Washington, D. C.). Bro. Danneger expects to visit the Philippines in 1932.

Service No. 95.—Late States addresses reported to the Secretary are: Frank H. Ghormley, U. S. S. *Receiving Ship*, New York City; Hector V. Leroux, U. S. S. *Pinola*, c/o P. M., San Diego, Cal.; Alfred T. Nelson, Co. C, 16th Inf., Fort Jay, N. Y.; Earl F. Jolin, P. O. Box 46, Haas, Wn.; Sam Rabinovitz, A. C., 47th School Squadron, Riverside, Calif.; G. L. Shinpaugh, Finance Office, Fort Douglass, Utah, and Peter Vanderpile, 113 Linden St., Passaic, N. J.

Bro. J. Oricht is at Clark Field, Pampanga, P. I., and Bro. Lloyd Trammell is with the 28th Bomb. Squadron at Nichols Field, P. I.

Bro. Eugene A. Sauligny has been granted a demit.

Bataan No. 104.—Bro. Gervasio Banzon, who died on October 25th, was closely followed by his father, who died on November 17th.

Conrado, the 10-year old son of Bro. L. Pakingan, was successfully operated on for acute appendicitis at the San Juan de Dios Hospital on November 26th.

Letters have been received from the following Brethren: Dr. Salvador Martinez, Tuguegarao; Cecilio M. Bituin, San José, Antique; José A. Cruz, Aparri; Marcelo de la Cruz, Catabangan, C. S. and Leoncio Blanas, Sipaco, C. S.

Perla del Oriente No. 1034, S. C.—Bro. I. L. Bridenstine is farming at Marienthal, Kansas.

Bro. Isaac A. Stanfield and Guy M. Willey are both out of the hospital.

Wor. Bro. Francisco Aguado has had a stroke of paralysis at Washington, D. C.

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 103 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 principales son: William W. Larkin, Gran Maestre; Isidro Paredes, Gran Maestre delegado; Stanton Youngberg, Primer Gran Vigilante; Manuel Camus, 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

La Sección Castellana

La sección castellana del CABLETOW está abierta a cualquier artículo con tal que sea original y bien escrito. Salta a la vista que no podemos insertar nada que haya sido copiado de algún libro o de alguna revista y que se presenta como obra propia, porque el CABLETOW va a todas partes del mundo y el plagiario tiene muchas probabilidades de ser descubierto y expuesto al ridículo. Parece increible que haya Masones plagiarios, pero más de una vez hemos recibido piezas de arquitectura copiadas en parte o en su totalidad de algún autor que conocíamos. Si se rechaza algún manuscrito se hace muy a pesar nuestro y jamás sin motivo ni sin examen concienzudo y mucha reflexión. Empezando con el número de Marzo, dedicaremos dos páginas más al castellano y sentimos no poder hacer más porque la cantidad votada por la Gran Logia para la impresión del CABLETOW no nos permite aumentar el número de páginas. Las dos más que damos a la sección castellana las tuvimos que robar a la inglesa. El número de Masones en Filipinas que no poseen el inglés es pequeño y va disminuyendo rápidamente, pero incluye Hermanos de mucha valía y largos servicios en las filas de nuestra Orden, lo que justifica la publicación de una sección castellana en las revistas de la Masonería en estas Islas.—*L. F.*



MOST WOR. BRO. VICENTE CARMONA
Past Grand Master

El Muy Ilustre Hermano Vicente Carmona

Felicitamos al Muy Ilustre Hermano Vicente Carmona por el éxito de su administración como Gran Maestre durante el año masónico que acaba de fenecer. No obstante las multiples atenciones del cargo importante que desempeña en el gobierno y que es nada menos que el de Secretario de Hacienda, ha dedicado mucho tiempo al servicio de la Masonería, sin contar desvelos y sacrificios. Ha dejado el cargo contando con mucho más amigos y admiradores que al empuñar las riendas del gobierno de la Gran Logia. Ha gobernado con dulzura y energía a la vez y su administración forma un recuerdo muy grato para los gobernados. Merece bien el descanso, pero estamos seguro de que siempre ha de estar pronto a cooperar con sus sucesores y prestar servicio a nuestra querida institución siempre que fuese necesario.—*L. F.*

El Mensaje del Muy Ilustre Gran Maestre Carmona

En el mensaje oficial que leyó ante la Gran Logia de las Islas Filipinas reunida en asamblea anual el Mártes, 27 de Enero de este año, el Muy Ilustre Hmno. Vicente Carmona, en dicha fecha Gran Maestre de Masones de estas Islas, tuvo palabras de encomio para el Hospital de Niños Lisiados, la Gran Secretaría, el CABLETOW y los Hermanos que le ayudaron en el desempeño de su cargo durante el año. Saluda a la Logia Amity, de Shanghai, como piedra angular de la futura Gran Logia de China. Alaba el sistema de budget de las Logias y de los informes mensuales de las mismas introducido por recomendación de su antecesor, el Muy Ilustre Hmno. S. W. O'Brien, a quien felicita por su iniciativa. Recomienda que se disminuya el crecido número de suspensiones por falta de pago mediante una actividad mayor en la recaudación de las cotizaciones. Da cuenta de lo que se ha hecho en esta Gran Jurisdicción con respecto a la beneficencia, la instrucción masónica, las bibliotecas masónicas y la provisión de templos adecuados para los Talleres. Recomienda que se adopten reglas para la apariencia pública de los Masones en los entierros, instalaciones públicas de dignatarios, etc. Habla de la participación de la Masonería filipina en la celebración del bicentenario del nacimiento de nuestro esclarecido Hermano Jorge Washington y del bicentenario de la Masonería americana. Encarece la observancia estricta y concienzuda del antiguo precepto sobre el decoro en el recinto de la Logia. Dice algunas palabras en favor de las visitas entre las Logias y otros medios conducentes al estrechamiento del vínculo fraternal. Dedica todo un capítulo de su mensaje al secretario, como dignatario importantísimo de la Logia y sugiere que no se permita la continuación en la secretaría de ningún Hermano falto de las condiciones necesarias para la misma. El mensaje del Muy Ilustre Hmno. Carmona es un documento interesantísimo y vale la pena leerlo.—*L. F.*

La Logia "Amity" de Shanghai

Al firmar, hace pocos meses, la dispensa que autoriza a ciertos Hermanos residentes en China para formar en los Valles de Shanghai una nueva Logia masónica bajo los

auspicios de la Serenísima Gran Logia de las Islas Filipinas, el Muy Ilustre Hmno. Vicente Carmona, en dicha fecha Gran Maestre de Masones, escribió otra página interesante y brillante en la historia de la Masonería en Filipinas.

Los Hermanos de Shanghai no son solamente personas de viso en la sociedad de dicha ciudad y de la república china, sino lo que más nos importa, son Masones entusiastas y activos. Ya han conferido grados y reunido fondos para dar vida a la nueva agrupación, y no cabe duda de que ésta ha de constituir un elemento importantísimo en la vida masónica de China. La trascendencia de este acontecimiento la expresó elocuentemente el Muy Ven. Hmno. Eduardo del Rosario Tan Kiang, Gran Tesorero de nuestra Gran Logia, al presentar a ésta, el 27 de Enero pasado, la petición de la Logia "Amity" solicitando se la conceda la carta constitutiva correspondiente. Dijo lo que sigue:

Muy Ilustre Gran Maestre, Miembros de la Gran Logia de las Islas Filipinas:

Quiero despojarme de mis arreos y atavíos de Gran Tesorero de esta Gran Logia y reintegrarme a las últimas filas de esta legión de hermanos que son el hermoso florón de la organización masónica en las Islas Filipinas y desde allí hasta lo más alto ser el portavoz de los deseos de un puñado de hermanos que, de allende los mares, os saludan y abrazan fraternalmente, enviándoos, al través de los espacios, su mensaje de buena voluntad y solidaridad masónicas de los hombres y de los pueblos, en tierras de Oriente y de Occidente.

El eco de su voz se refleja en este augusto recinto y sus entusiasmos de apóstoles se reflejan en nuestros pechos fraternos.

En esta magna reunión de la Gran Logia de las Islas Filipinas, nuestra enseña masónica, aquella enseña que flota en todos los climas, en todos los ambientes, vuelve a enarbolarse para que sus repliegues se hinchen con la buena nueva de que un astro más aparece en el firmamento del mundo masónico.

En SHANGHAI se levanta y desde allí esparce sus esplendentes, ardorosos, refulgentes y benignos rayos sobre la constelación masónica del Oriente.

Del seno de esta Gran Jurisdicción ha surgido, de aquí tomó carne de vida, y nosotros, los miembros de esta Gran Logia, fuímos los que insuflamos en su organización el espíritu de nuestros grandes ideales. Es nuestra hija, es parte de nuestro ser, carne de nuestra carne, alma de nuestra alma. Pedazos de nuestra vida la alimentan y sus ansias, que se enfocan en este momento en las deliberaciones de esta augusta asamblea, son nuestras propias ansias.

EX ORIENTE LUX! La LUZ que ilumina al mundo nace de ORIENTE. Desde la noche de nuestros tiempos esta es su misión ORIENTE ha de iluminar, como antes de siglos de letargo, ha estado iluminando al mundo con los dorados reflejos de su esplendorosa LUZ que tan temprano se asoma por su horizonte!

Los sabios informan que el origen de las ciencias y de las artes está en el Oriente. Las sólidas raíces que ahora dan savia de vida al progreso y civilización del mundo están adentradas en tierras del ORIENTE.

Los pueblos de ORIENTE, pues, tienen un hermoso legado. Y de este legado la MASONERÍA de ORIENTE, que es parte de la MASONERÍA UNIVERSAL, se servirá para cumplir con su noble misión de procurar el mayor grado de felicidad y bienestar para los pueblos y los individuos.

Fué por esto porque aquel puñado de hermanos de mi propia nacionalidad, hermanos esforzados y entusiastas como nosotros, han levantado columnas en SHANGHAI formando la LOGIA "AMITY", ahora bajo dispensa.

Nuestro Muy Ilustre Gran Maestre sabiamente la ha dispensado la autorización necesaria para que pueda laborar como LOGIA durante el receso de nuestra reunión. Y al concederle esta autorización ha escrito para la historia de la MASONERÍA en ORIENTE su página más brillante.

Será un timbre de gloria para esta Gran Jurisdicción el contar permanentemente entre sus logias subordinadas a la logia "AMITY", ahora bajo dispensa. Ella será el porta-estandarte de nuestros sacrosantos ideales en los valles de SHANGHAI. Sobre la CHINA hincará el pendón de la FRANCMASONERÍA, y en sus montes y en sus llanos, y en sus ríos y en sus mares, se respirará el evangelio de amor y de mutua comprensión entre todos los hombres.

Me levanto, hermanos de la Gran Logia, con la noble misión de asegurar aquí la firme adhesión de la logia "AMITY", ahora bajo dispensa, a los principios de nuestra Institución, cuya genuina representación en estos valles es la GRAN LOGIA DE LAS ISLAS FILIPINAS.

Es ya hora de que aquellos hermanos tengan su carta constitutiva. Con ella entrarán de lleno en su difícil labor de masones. Me levanto para rogar de vosotros se le otorgue esta carta constitutiva porque así lo demandan nuestros intereses y porque los intereses de la fraternidad masónica allá al otro lado del mar de la China, así lo urgen.

Recibid, hermanos de la Gran Logia, estas breves palabras como la suprema apelación que para mayor gloria de la fraternidad os hace el último de vuestros hermanos.

Gracias.

Felicitamos a los Hermanos de Shanghai y deseamos a la nueva Logia, cuya carta dispensa continuará en vigor hasta la fecha de su constitución definitiva como "Amity Lodge No. 106", una vida larga, próspera y útil.—*L. F.*

De Fuentes Extranjeras

Si Una Espina Me Hiere . . . .

Si una espina me hiere, me aparto de la espina
. . . . pero no la aborrezco!

Cuando la mezquindad
envidiosa en mí clava los dardos de su inquina,
esquívase en silencio mi planta, y se encamina
hacia más puro ambiente de amor y caridad.

¡Rencores! ¡De qué sirven! ¡Qué logran los rencores!
Ni restañan heridas, ni corrigen el mal.
Mi rosal tiene tiempo para dar flores
y no prodiga savias en pinchos punzadores;
si pasa mi enemigo cerca de mi rosal.

Se llevará las rosas de más sutil esencia.
y si notare en ellas algún rojo vivaz.
¡será el de aquella sangre que su malevolencia
ayer, vertió, al herirme con encono y violencia
y que el rosal devuelve, troncada en flor de paz!

—Amado Nervo, *en "Ave Fénix," Torreón, México.*

Simbolismo

Podría adoptarse, tocante a la Masonería, la misma división ternaria atañedera al hombre: cuerpo, alma y espíritu.

El cuerpo es el templo, el local de cada logia.

El alma es el simbolismo masónico.

El espíritu, sus principios, su filosofía.

Así como alma y espíritu—dos conceptos que muchos confunden—son esencialmente inseparables, pues la primera manifiesta al segundo, imponiéndole un sello propio, inconfundible, en el concierto de las cosas creadas, de igual manera el simbolismo y la filosofía masónicas están o deben estar fundamentalmente unidos, porque el primero imprime a la segunda su carácter genuino, original, entre las instituciones fraternales existentes en el mundo.

Ninguna da tanto relieve al lenguaje de los símbolos, como el más adecuado para encubrir el sentido de enseñanza que no deben estar en los medios del vulgo; para moldear una representación gráfica del hombre y el universo; para estimular la comprensión y el cultivo de la belleza, poniéndola al servicio del amor y la justicia, de la verdad y el bien.

Un símbolo no es una imagen que en un momento dado pueda hacerse de una cosa cualquiera, con una significación caprichosa y arbitraria.

Un símbolo es siempre el velo de una verdad profunda, de trascendencia universal y antigua; constituye parte integrante de una doctrina o de un sistema; tiene, naturalmente, el prestigio de una tradición, como tal, legada de unas generaciones a otras, y su significación se eleva sobre las vulgares concepciones de la vida material.

La razón es obvia: el vivir cotidiano y aún los estudios y empeños para mejorar las condiciones ambientales no necesitan en ninguna forma del lenguaje simbólico por el hecho de ser fácilmente asequibles a la inteligencia, que ha sido adaptada por el Creador, para moverse en lo específico, en lo concreto; pero no pasa así, cuando tratamos de dar expresión a conceptos abstractos, a verdades espiri-

tuales, de modo que puedan emplearse como normas de moral; en tal caso, el lenguaje humano resulta impotente para expresar con la posible aproximación el sentido de tales ideaciones, y lo que ordinariamente no puede mostrarse con palabras, como que se revela de mejor manera a nuestra mente por medio de una imagen; sobre todo, cuando esa imagen, por lo mismo que es antigua y universal, nos da hecho, explicado, acabado, lo que en otra forma hubiera requerido laboriosas edificaciones de raciocinio, en el area mental de cada observador.

Esto no quiere decir que se nos ahorre el pensar; todo lo contrario, porque el símbolo nos mueve a pensar, adoptando como punto de partida una base cierta y segura, consagrada por la experiencia de los siglos, y poco a poco despierta en nosotros la facultad intuitiva, la misión directa de las divinas leyes que dirigen y regulan nuestro destino.

La Masonería debe principalmente al lenguaje simbólico de que se reviste, su vitalidad extraordinaria, su fortaleza inconmovible, su extensión universal, porque, superando todas las diferencias etnológicas y todas las estructuras idiomáticas, se dirige con una voz única y siempre la misma a todos los pueblos y razas haciéndoles ver en cada hombre un hermano.—*De "Acacia," Puerto Rico.*

Por Que Soy Masón

Vivimos en pleno siglo XX. Todo es luz y progreso. La masonería puede enorgullecerse de esto. Una parte grande de esta gloria le pertenece. Bastante que ha venido luchando para ello. Bendita Institución, ¡cuánto vales y significas ante los ojos de los necesitados! ¡Cuánto te veneran los oprimidos y desamparados! ¡Cuántas lágrimas has mitigado, y a cuántos corazones has vuelto la alegría! Si toda la humanidad te entendiera y conociera, y les fuera dable penetrar en tus secretos y augustos misterios, ¡cuán diferente te juzgarán! La masonería, esa gran asociación, constituída por hombres de todos los credos e ideas, persigue muy altas y nobles finalidades. Sus filas la engrosan hombres de todas las religiones e ideas políticas. A esto no se opone ella. En religión, ella deja que cada uno piense como quiera, y tenga la suya. A la política la mira con repugnancia porque conoce bien lo dañinas que resultan estas luchas partidaristas a la familia masónica. Por eso es que ella quiere que los vicios en todos los órdenes de la sociedad profana, se alejen cada día más del seno de nuestras logias. La verdadera fraternidad masónica, el espíritu esencial de nuestra Institución así lo exige. Todos debemos ser uno solo, con un solo pensamiento y una sola voluntad, para proceder en todo aquello que se relacione con nuestras logias y nuestros Hermanos.

No es buen masón aquel que trata de confundir las ideas religiosas y políticas con los preceptos y estatutos masónicos, y arrastra estas ideas hasta el seno de nuestras logias y asambleas, donde debe de existir un solo pensamiento, donde no debe de flotar nada más que una sola idea: el pensamiento y la idea de laborar cada día con más ahinco y entusiasmo por el engrandecimiento de nuestra amada y noble Institución, y por el progreso social, moral y económico de nuestra Patria. La masonería, mil veces calumniada y vilipendiada, se esfuerza y lucha por hacer de este mundo un sitio mejor. Más digno de vivirlo el género humano. Por eso es que los hombres de todo el Universo corren cada día en mayor cantidad a incorporarse en sus filas. Esta es la razón porqué esta Institución es cada día más poderosa. No existe otra asociación que sustente tan divinos preceptos y persiga tan altas y nobles finalidades para la familia universal como la Masonería. Lo demuestra el hecho de que en sus filas y columnas hay hombres de todas las razas, idiomas, costumbres y religiones. Ella anhela unir espiritualmente a los hombres de buena voluntad de toda la tierra, para que de este modo exista mejor compenetración y armonía entre ellos. Pero como desgraciadamente, todavía existen espíritus refractarios, y hombres egoistas y sectarios, conseguir esto, le costará todavía muchos contratiempos y trabajo.

Porque amo la libertad y la igualdad, y sé que mi Institución lucha por estos principios regeneradores, por eso soy Masón.

Porque anhelo que no existan oprimidos ni opresores, y que la verdadera paz y fraternidad reine sobre el Universo entero, y sé que este es uno de los fines que persigue mi Institución, por eso soy Masón.

Porque aborrezco el fanatismo, la maldad y el vicio, y sé que mi Institución los combate y ataca, por eso soy Masón.

La Masonería, en sus grandes batallas por su existencia, sólo ha sumado en sus haberes, dolor, abnegación y sacrificios. El sosiego y tranquilidad nunca han existido para ella. Toda su existencia ha sido una lucha titánica, siempre luchando contra fuerzas mucho más poderosas que ella. Pero cuando sus detractores y enemigos la han creído muerta y desaparecida, han quedado sorprendidos y atónitos al verla reaparecer más pujante y poderosa. Y es que instituciones como la Masonería no pueden desaparecer, porque el mundo y la humanidad necesitan de su protección. Ella es para la humanidad como un centinela bienhechor que vela por su felicidad y tranquilidad.—*Antonio Fernández Lago en "Acacia," Puerto Rico.*

Oyendo Al Maestro

Callen los labios, descanse el pensamiento, enmudezca la razón. Que todo el ser logre una serenidad, una quietud, un reposo, que permita oir, que deje escuchar la voz del Maestro; la muda voz del interno Maestro. . .

Que desaparezcan las ansiedades, los temores, las preocupaciones que de ordinario forman la parte substancial de la vida; que terminen los impulsos físicos, los egoístas deseos, los motivos de cuidado y de exaltación, para que la quietud, la serenidad, el sosiego y las dulces aguas de la paz, bañen la naturaleza corporal y pueda despertar el espíritu.

Porque tan sólo así podrá hablar y podrá hacerse oír el Maestro; porque tan sólo así reconoceremos que estamos unidos y amados por El.

Se ha hecho el silencio y el Maestro habla. Habla primero con insinuaciones, con sencillas interrogaciones, con bondadosas preguntas; habla con voz un poco queda y dificultosa, porque todavía no se han dormido por completo los instintos pasionales, los tigres que azuzan el pensamiento, los egoísmos y las dudas que quieren estorbar su educadora y nobilísima labor. . . Pero a medida que la atención aumenta, que el alma se aviva, que el corazón se abre a los anhelos de una purificadora vida espiritual, el Maestro se deja oir con claridad y precisión matemática, con la persuasiva y poderosa elocuencia de quien está poseído por el Amor de la Verdad y goza con el divino placer de enseñarla.

Y la verdad brota de sus mudos labios con unción de santidad, con aromas de pureza, con dulzuras de sabor divino, llenando la vida con sus ruegos y sus clamores, con sus prevenciones y enseñanzas que pretenden aclarar las dudas de la mente, que quieren borrar las huellas de los desengaños que desean capacitar a la conciencia para juzgar por ella misma los frutos y las consecuencias de los viejos errores, la inutilidad de los remordimientos, la conveniencia de entregarse al servicio de la Humanidad en brazos del Amor. . . .

Porque el Maestro, al abrir sus labios, al modular sus palabras, al formular sus enseñanzas, normas y consejos, lo primero que observa es si el corazón está capacitado para el gran Amor y necesita ayuda y consuelo; si el alma está deseosa de paz, y el espíritu está abierto a todos los estímulos de la vida superior, de la vida fraternal, de la vida de acción y de servicio. . . .

Y es cuando en el corazón no hay penas, ni en el alma hay cuidados ni ambiciones, ni en el espíritu inquietudes de orden personal, inferior y material, cuando el Maestro habla sin temor y sin cesar, dando enseñanzas y lecciones inolvidables, consejos y advertencias que nunca volverá

a repetir, amonestaciones que no sería prudente desdeñar; es en tal situación de ánimo cuando El nos acompaña e inspira, elevándonos por sobre los planos inferiores de la vida, hacia esa cumbre del Ideal, en que algún día hemos de ver brillar los destellos de la eterna gloria.

¿De qué habla el Maestro? El Maestro gusta hablar de paz, de fraternidad, de felicidad, de amor; el Maestro gusta sugerir ideas de paz, de amor y de fraternidad, porque en ellas está la clave secreta de la Verdad y el gran misterio tras cuyo descubrimiento giran todas las facultades intelectuales de la vida humana, en su constante búsqueda de paz, progreso y felicidad humana.

La paz—dice el Maestro,—es la copa donde la mano divina de la Naturaleza quiere brindar a la Humanidad todo el elixir de la vida, que es la esencia misma del amor; el amor, dice el Maestro, es a su vez el manantial inagotable en donde el alma humana puede saciar todas sus ansias de ventura y felicidad terrena; la felicidad terrena agrega el Maestro, es simplemente un deseo instintivo que impulsa al pensamiento humano a elevarse a otras regiones donde también imperan las leyes de la eterna Vida, invitando al alma humana a escanciar en su seno las delicias de una vida que nace y se desenvuelve por el amor y dentro del amor.

El Maestro varía los temas, cambia el orden de los capítulos, altera el significado externo de las cosas, pero nunca deja de hablar de paz, de amor y de fraternidad humana; nunca deja de hacerlo, porque en esta santa trinidad de sentimientos están comprendidos todas cuantas interrogaciones, dudas, aspectos filosóficos y científicos señale el intelecto humano en su anhelo incesante de conocimiento y perfección. El Maestro, habla, habla siempre a todos y a cada uno de nosotros, cuando siente que la paz de los deseos y el sosiego de las pasiones dan lugar a que florezca en los corazones humanos la roja flor del amor, signo evidente y visible de que también la conciencia se va capacitando para desarrollar dentro de sí misma la gestación heróica de la fraternidad en toda su magnífica floración y hermosura.

El Maestro habla cuando se aquietan las pasiones, se duermen los deseos, se inunda de paz el alma y se deja únicamente que siga el ritmo sagrado de la vida, al compás de los más puros sentimientos, el vivo y palpitante corazón. El corazón que es el despierto vigilante encargado de anunciarnos su aproximación y su presencia.—*Zacarías Gómez D., en "Acacia" (Montevideo, Uruguay.)*

Los Deberes del Maestro, Ser Maestro de Sí Mismo

Llamados a asociarnos a la Gran Obra de la Construcción Universal, debemos ante todo entrar en posesión de la herramienta necesaria. Este instrumento de trabajo es nuestro organismo, construido en vista de la tarea que nos incumbe.

Es un edificio cuyas piedras constitutivas son células vivientes; pero este conjunto posee su autonomía fisiológica y la inteligencia soberana no gobierna nunca al animal de una manera absoluta. Sofocada por el instinto al principio de la vida, ella no se afirma sino poco a poco con la edad de la razón; después entra en lucha con las pasiones, para no predominar sino tardíamente cuando éstas se han calmado.

Hacerse Maestro de sí mismo, corresponde, pues, en gran parte al programa de la vida. Tomamos posesión poco a poco de nuestros órganos y de nuestras facultades, sin llegar muy a menudo, a realizar todas las posibilidades. Ahora la iniciación nos enseña bajo este aspecto a sobrepasar la medida común; lo que distingue al iniciado es que él se posesiona mejor y más completamente que el vulgo humano. Pero la tarea es árdua; así mismo, las exigencias son proporcionadas al grado de iniciación alcanzado.

Poniéndose al orden, el Aprendiz da a entender simbólicamente que se domina en materia cerebral. Puesta en escuadra bajo el mentón, su mano preserva la cabeza de toda agitación que suba del pecho, donde hierven las pasiones. El joven Iniciado juzga con calma, imparcialmente, como buscador sincero y desinteresado de la verdad.

Pero no es suficiente asegurarse una laudable serenidad especulativa. Si nos aplicamos a formarnos ideas lo mas justas posibles, no es por diletantismo, por el placer de la argumentación, o por complacernos estérilmente en una mentalidad superior. Si queremos ver claro es a fin de obrar con discernimiento; la *acción* es nuestro fin y no la especulación. No es el cerebro el que estimula nuestra actividad, porque ésta dimana del sentimiento, cuyo organismo simbólico es el corazón. Pertenece, pues, al *Compañero* que es el realizador por excelencia, sobrepasar al Aprendiz en el dominio de sí mismo. A la disciplina cerebral, él agrega la de la sentimentalidad; somete las fuerzas que hacen obrar a la inteligencia; las coordina sin debilitarlas y las aplica con discernimiento. Sus pasiones le sirven, puesto que ha sabido dominarlas.

El *Maestro* acaba de someter lo que debe obedecer. Su maestría se extiende hasta los instintos que arrastran a la bestia humana. No los suprime porque son necesarios; pero los subyuga como lo da a entender la actitud característica del tercer grado. De la garganta la mano es llevada sobre el corazón y finalmente sobre el vientre, sitio de los apetitos que el Iniciado reduce al silencio.

Bajo pretexto de la soberanía absoluta de la inteligencia, ciertas escuelas pretenden someter el organismo a un régimen de tiranía extraña al programa de la Iniciación verdadera. Sábiamente ponderada en todas cosas, ésta no cae en ninguna exageración; desdeña en particular la acrobacia psico-fisiológica de los fakires, derviches y otros ascetas que se traduce por efectos insólitos, buenos para conocer, pero no para buscar. El real Iniciado no piensa en maravillar a nadie, no se preocupa sino de la tarea que le incumbe y es únicamente en vista de poder cumplirla plenamente, que hace de la maestría su instrumento de acción.

En sí mismo, este instrumento no representa sino un interés secundario. Mantenerlo en perfecto estado no es el objetivo del adepto que se consagra a la Gran Obra. El arte de evitar la decrepitud y de envejecer en pleno vigor de espíritu no es la última palabra de la Iniciación, a menos que el elixir de larga vida no sea una quimera. Una sabia higiene física y mental prolonga la vida individual; hay viejos que poseen el secreto de rejuvenecer muy naturalmente, sin recurrir a ninguna diablura. Las leyendas como la de Fausto, son muy instructivas para el Iniciado, hábil en desprender el espíritu aprisionado en la letra muerta. El mantenimiento de la salud física, favorece desde luego el perfeccionamiento moral. No le está, sin embargo, subordinado porque puede suceder en casos excepcionales que el cuerpo debe ser sacrificado a una causa superior. El buen jinete cuida su caballo y mide el esfuerzo que le exige; pero, ante una necesidad de órden superior, cesa de preocuparse de la bestia.—*Oswald Wirth en la "Revista Masónica de Chile".*

La Disciplina

La disciplina en nuestra Institución es una condición indispensable; es la disciplina la base fundamental para formar un sólo frente a los fementidos, a los hipócritas, a los ambiciosos, a los tiranos. Es la disciplina nuestro mayor freno para acallar nuestros caprichos y venganzas; es la disciplina el factor decisivo para domeñar el yo coturbador que quiere "ver siempre la paja en el ojo ajeno sin ver la viga en el propio". Cuando nos falta la disciplina espiritual se nos endurece el corazón y la soberbia se enseñorea del alma, envenenando nuestro cuerpo, y nos alejamos de nuestro Divino Maestro Jesús: "AMAOS LOS UNOS A LOS OTROS". Si queremos progresar moralmente, disciplinemos nuestras actividades espirituales y seremos felices.—*Francisco C. Rodriguez, P.G.M., "El Potosí".*



SEÑORA CARMEN KLEINMAN

El 27 de Febrero de 1931

No se olviden los Hermanos del 27 de Febrero de 1931, porque en dicha fecha tendrá lugar en el Manila Grand Opera House una grandiosa exhibición coreográfica a beneficio del Hospital Masónico para Niños Lisiados. El programa lo formarán hermosas composiciones de la Sra. Carmen Kleinman y diferentes bailes clásicos ejecutados por dicha señora y sus talentosas alumnas. La Sra. de Kleinman es profesora de baile de la Academia de Música de Manila. Se captó las simpatías del público cosmopolita de esta capital como Chuchi Macleod en muchísimas funciones benéficas celebradas en Manila en los años pasados. Entre los números más notables del programa del 27, figuran, "Capricho Vienés", número clásico de la famosa obra maestra de Kreisler; "Fiesta Rústica", un *ballet* en el que participarán quince niñas; "En la Oceanía"; "Ensueño"; "Novelette"; "The Tap", y bailes populares filipinos.

No cabe duda de que el Hospital Masónico para Niños Lisiados tiene la simpatía de todos los Masones de esta tierra filipina. De dicha institución dice el Muy Ilustre Gran Maestre Vicente Carmona lo que sigue en el Mensaje que leyó ante la Gran Logia el 27 del mes de Enero pasado:

* * * Esta corporación, formada en 1924, mantiene desde hace más de cinco años una sala masónica para niños lisiados en uno de los hospitales de Manila, con resultados magníficos. Está acumulando poco a poco un fondo para la construcción, equipo y explotación de un hospital propio. Sus gestores desempeñan su cometido con desinterés, celo y eficiencia admirables. Recomendamos dicha institución a la consideración y generosidad de nuestros Hermanos porque la conceptuamos la empresa más noble que haya acometido la Masonería de Filipinas.

El Presidente del Hospital acaba de ser elegido como Gran Maestre de Masones Libres y Aceptados de las Islas Filipinas, y nuestra Gran Logia dió prueba de su simpatía para con el Hospital cuando, en su última reunión, votó la cantidad de mil pesos como donación para el mismo.

La función del día 27 de Febrero será una de las más brillantes del año y nos incumbe a los Masones hacer que sea también un brillante éxito económico. Nos da una ocasión magnífica de hacer el bien y divertirnos al mismo tiempo, y también debemos dar prueba de nuestro aprecio y gratitud a la Sra. de Kleinman y sus simpáticas alumnas por el servicio que tan desinteresadamente prestan a nuestro hospital.

Respeto a la Ley

Por sobre las leyes convencionales, hay una ley ideal escrita en el corazón de los hombres de bien. Es a esta regla soberana que el iniciado debe someterse sin reserva.

En cuanto a las leyes positivas, cuan imperfectas que ellas sean, no por eso son menos respetables. Ellas constituyen el elemento fundamental de toda civilización, ellas garantizán contra lo arbitrario, aseguran el orden y se imponen como sanción necesaria del pacto social.—*Revista Masónica de Chile.*

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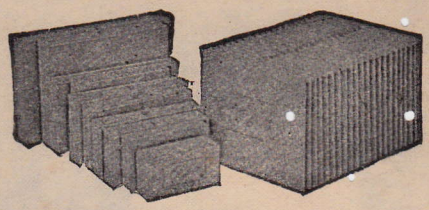
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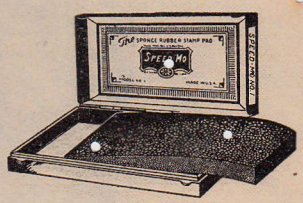
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