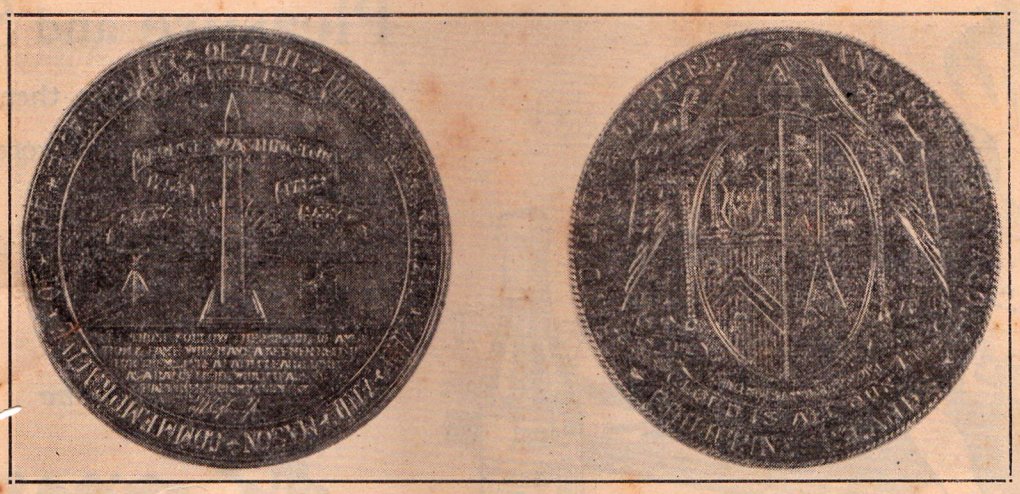
The Cable Tow

Vol. X Manila, P. I., June 1, 1932 No. 1

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

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



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THE CABLETOW

A Masonic Journal Published Monthly in English and Spanish by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the Interest of Its Constituent Lodges

Managing Editor: LEO FISCHER, P. M.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 104 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: Antonio González, Grand Master; Stanton Youngberg, Deputy Grand Master; Manuel Camus, Senior Grand Warden; Charles S. Banks, Junior Grand Warden; E. del Rosario Tan Kiang, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Julian C. Balmaseda, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

Vol. X **June 1, 1932** **No. 1**

Editorial Section

A New Mile-Stone

With this number, the CABLETOW begins the tenth year of its existence. Less pretentious than a good many other Masonic journals, the official organ of our Lodge has nevertheless made its mark in the press of the Craft. It has carried the message of Philippine Freemasonry to all parts of the world and has informed the Fraternity everywhere that in these Islands a small, but active band of Masons is doing good work as the only sovereign Grand Lodge of Asia. It has striven to maintain the several Lodges and individual Masons of this Grand Jurisdiction in contact with each other and with their Grand Lodge. If it has been successful in its work, this is due to the support and coöperation of the Lodges and Brethren, and this aid and assistance we bespeak for our publication for the tenth CABLETOW year ushered in by the present number.—*L. F.*

Past Master's Jewels

Now that economy seems to be the watchword, we desire to again touch upon a subject that has received attention in our columns before: that of the costly past master's jewel. There is no reason in the world why a past master's jewel should be an expensive affair of heavy gold studded with diamonds. Simplicity should be the keynote of the Craft. The intrinsic value of the medals and jewels bestowed by Lodges and Grand Lodges should be within reason, because Masonry is anything but show and ostentation. Their symbolic value is what counts. Of course, a past master's jewel should be artistic; but it can be that without being set with diamonds and without being of enormous proportions, like the horrors that some of our older past masters proudly display on special occasions. The expensive past master's jewel should go.—*L.F.*

Not Interested

We occasionally hear of a member of the Masonic Fraternity who takes so little interest in the concerns of the Craft and of his Lodge, and in his Brother Masons, that he does not even glance at the official organ or at the Proceedings of his Grand Lodge. Such a member might as well have stayed out of Masonry altogether. If he is too busy, or thinks he is too busy, to take an active interest in it, his Lodge and the Craft are better off without him. It makes us tired to hear some government official of the red-tape variety or some business man of the fussy type who is always in a hurry and never gets anywhere, tell us that he is too busy to bother with Masonry. We then think of the many really great men of the world who have cultivated and practised the Royal Art in the midst of their pressing occupations, and we feel like laughing. The best work in Freemasonry is done by really busy men who somehow find the time necessary to give to the Fraternity. The man who is "not interested" generally becomes so when he needs the aid of his Lodge or his Brethren.—*L. F.*

Dependable Men

More than brilliant men, more than influential and powerful men, more than men of wealth, Masonry needs dependable men. What is the good of the most brilliant Mason if his private life is such that he is not a credit to our Institution, of the influential and powerful one, if we do not know which way he will turn if Masonry should interfere with his plans and ambitions, of the wealthy Brother who will not part with any portion of the money he has accumulated when funds are needed for the relief of distress? We need good and true men who will stick to Masonry through thick and thin and will not abandon it like rats are said to desert a sinking ship, when the Fraternity has ceased to be useful to them or is being attacked by powerful enemies. Tests like the Morgan excitement in the United States a century ago and the Masonic persecutions in Latin Europe, Cuba, the Philippines, and other countries brought out the true, the dependable Masons whom no danger could drive from their post of duty and whose prayer was that of the Greek sailor immortalized by Seneca:

"Oh God, you may break me if you will, you may save me if you will, you may make me if you will; but whatever happens I will always keep my rudder true."

It is not for nothing that Masonry has chosen Fortitude as one of the Cardinal Virtues.—*L. F.*

The Powers of Darkness

These are trying times. We are not thinking so much of the financial depression, though it is bad enough. Have not depressions been always coming and going, the same as periods of prosperity, just as the seven lean cows of Pharao's dream followed the seven fat and well favored ones? The terrible, the alarming feature of the present situation seems to us the prevailing disrespect for the law of God and man, and the sway of criminal elements. Nothing is sacred to the gangster. For him, the innocence of childhood, the purity of womanhood, the service rendered to science, country or humanity, do not exist. There is not a spark of human compassion, of chivalry, of fairness in his warped, dwarfed soul. Disgustingly selfish and vile, he ranks below the wild beast in the scale of created beings. And yet the people do not rise and crush gangdom but allow it to cow them. But lately, in the United States, there was a reaction which shows the temper of the people, when the child of our Brother Lindbergh was taken from its crib and later slain by criminals who sought ransom. No such indignation swept the nation on previous occasions when the offspring of wealthy citizens were carried off. But when Lindbergh, whom his outstanding exploit and his great modesty had made the idol of the nation, was the victim of the criminal element, the whole country flared up in righteous wrath, demanding that such things cease. Our heartfelt sympathy goes out to our distinguished Brother and his wife, whose anguish and suffering have set millions of hearts throbbing with grief and fellow-feeling; but we hope that the sacrifice of the Lindbergh baby will serve the purpose of marshalling the forces of law and light against those of crime and darkness.—*L. F.*

The Days We Celebrate

Most Wor. Bro. Antonio Gonzalez, our Grand Master, has so thoroughly covered the subject of the two days which we Masons of the Philippines observe in June that it would be useless for us to go further into the matter. It is gratifying, indeed, when the Grand Master himself, by means of a message to the Masons of his Jurisdiction, reminds the Craft of matters of importance and interest to it. Our Grand Master's eloquent remarks on Rizal's Birthday and on the day of St. John the Baptist will, we are sure, make a deeper impression on our readers than anything written by a less authorized pen could have done. We recommend a careful reading of the Grand Master's Message for the month of June.—*L. F.*

The Jolo Disaster

In the night of April 29, 1932, a destructive storm caused great loss of life and property in Sulu, Cagayan Sulu, Pata, Patian, Tapul, and Tonquil, in the extreme South of the Archipelago. These islands have an estimated population of 140,000 people many of whom were left in great distress. All fruit trees were destroyed and approximately 50% of the corn and rice in the fields was damaged, and the native houses were practically all wrecked by the storm. In the town of Jolo, the buildings of a more substantial type were either destroyed or badly damaged. Telephone and electric lines were put out of commission and for some time the town was in total darkness.

The roof of the building used as a hall by Bud Daho Lodge No. 102, in Jolo, was partly carried away; but the Stated Meeting of the Lodge, on May 6th, was held in spite of the dilapidated condition of the building.

Considerable damage was done to the homes of Bros. José Magno, Vicente Magno, Felix Mendoza, Emil Escudero, Ubaldo D. Laya, Julian Pilares, W. J. Real, W. J. Hollis, Luciano Abia, and Guy Stratton (of Manila Lodge No. 1). Fortunately there was no loss of life among Masons; but Bro. W. S. Price, of Mt. Apo Lodge No. 45, received injuries which required hospitalization.

M. W. Grand Master Antonio González has sent to all Lodges in the Islands an appeal for assistance to relieve distress among the Jolo Masons, a copy of which will be found elsewhere in this issue and to which we trust a generous response will be made.

The Return of the 31st U. S. Infantry

We are much pleased with the news that the 31st U. S. Infantry will soon return to Manila, after spending a number of months in Shanghai on guard duty during the trouble between the Chinese and Japanese. There are a good many Masons in the regiment whom their Lodges will be happy to welcome back to Old Manila. Our Brethren in khaki have always shown themselves to be ardent Craftsmen and those of the 31st U. S. Infantry have been sadly missed in the Lodges in which they played such an active and prominent part.—*L. F.*

Editorial Comment and Correspondence

Why Women Were Excluded

Many theories have been advanced to explain the exclusion of the fair sex from Freemasonry. Thomas de Quincey, in writing on Rosicrucians and Freemasonry, offers these not particularly gallant and rather unjust remarks:

> For what reason women were excluded, I suppose it can hardly be necessary to say. The absurd spirit of curiosity, talkativeness, and levity, which so distinguish that unhappy sex, were obviously incompatible with the grave purposes of the Rosicrucians and Masons. Not to mention that the familiar intercourse, which co-membership in these societies brings along with it, would probably have led to some disorders in a promiscuous assemblage of both sexes, such as might have tainted the good fame or even threatened the existence of the order.

Bodies of Co-Masonry, that is, alleged Masonic Lodges which admit both men and women, exist in many parts of the world. In France and Belgium, *Le Droit Humain* has many followers. In England, Co-Masonry issues its proceedings and other pamphlets, liberally adorned with portraits of officers arrayed in regulation Masonic paraphernalia. The queerest feature of it is that titles such as "Right Worshipful Brother" are attached to the feminine names under these portraits!

Scrape Away Rubbish

Under the above caption, the *Masonic Tribune*, of Seattle, commenting on an article in the *Masonic Digest*, has this to say:

> The symbolism of the Rubbish of the Temple is missed by many Master Masons for the very reason that they themselves are so buried in the rubbish of everyday affairs, activities and carefully built-up goings and comings, that they have not the time to unearth from the ruins of the superflous the scintillating gems with which Masonry abounds.
>
> "How many of us take time to dig and delve into the hidden mysteries?" asks a writer in the *Masonic Digest*, in commenting on the Rubbish of the Temple. "How many, again, try to improve themselves by getting something more than the superficial and evident things of the craft? It is indeed a rare man who can find the effort necessary to get into the harness with a spade and dig out some of the mineral wealth of our Craft which will enable him to live the rest of his natural life with mental, moral and spiritual Manna to help wipe away the bitter taste of the will-o'-the-wisp materialistic substance which just eludes him, and makes his life miserable in its elusion."

The article quoted, full of mixed metaphors as it is, contains a fundamental idea that is good. Freemasonry offers more treasures to him who looks for them than most of our members realize. Lafontaine's fable of the treasure in the vineyard would afford a better comparison.

Radio Anesthesia

We copy the following from our esteemed contemporary, *The Masonic Digest*, of Los Angeles, California:

The radio that at one time promised to be one of the great educational, inspirational forces of our time has become, alas, simply one more thing to clutter up our lives, waste our hours and lull us into a state of semi-coma. The eternal jingle jangle of the radio! We know of houses where the accursed noise is turned on when the family get up and remains on, without intermission, until the family go to bed. One ingenious chap has rigged up a contrivance that operates to turn off the radio in fifteen minutes, so by setting the gadget when he retires he can be assured that not a single thought may be permitted to penetrate his mind before going to sleep.

You go to a friend's home to dinner and the wretched machine grinds out jazz, advertising, screeching soprano solos and inane wise-cracks while conversation dies and nerves are set on edge. You seek the distant solitudes and a nimny with an auto-radio bursts in upon your meditations, shatters your peace and profanes nature with raucous and ribald noises.

Very little that comes over the air is of any value. Under the pretense of being amused and entertained we submit to the most pitiful inanities and it has come to the pass where, during the occasional intermission, conversation revolves around the relative merits of the crooners, the announcers and the jokesters, which all goes to prove that the popular intelligence has not yet progressed beyond the kindergarten.

We agree with our Brother from start to finish. He has put his finger on one of the plague spot of modern civilization. Blasco Ibañez called the radio the curse of our century and he was not far from right, either! Things intended to be a blessing to humanity are often turned into a curse by their excessive or wrong use. Alcohol, tobacco, tea, coffee, narcotics, spices, scents, the novel, the theater, the cinematograph, all things intended to give zest to life, serve in too many cases to make a beast of the user, or wreck his digestion, his nerves, or his life, or corrupt his morals, or kill his individuality, disturb his rest, or "lull us into a state of semi-coma," as our Los Angeles colleague says. In Manila we have not been escaped the radio nuisance, either. In early every block of our city, radios are at work, grinding out at full blast jazz music and stuff that cannot compare with the radio entertainment furnished in Los Angeles and so severely criticised by our contemporary. Some day this insane practice will be curtailed; but by that time it will have done untold harm to the nerves and brains of a generation.

None of Us Are Satisfied

The above is the title of an editorial in which our good Bro. Joseph E. Morcombe, of the *Masonic World* (San Francisco) says some truths concerning dissatisfaction. We all realize that the man who is too easily satisfied is a hindrance to progress, great though his personal contentment may be, and that nevertheless, such a man is often more popular than the one who wants improvement and evolution and plays the part of the pike in a pond stocked with carps or of the policeman who keeps the traffic moving. Here is what our San Francisco colleague has to say on the subject:

"I am not satisfied with the way our Lodge is being run." This is the opening phrase of a lengthy indictment, as detailed in a letter which recently reached this editor. Just now we have no purpose to dilate upon more than the words quoted. My dear brother, if you are ever satisfied, with your business, your home, your family or your Lodge, it will be high time to sing your *nunc dimittis* and depart in peace to another and we hope a better and more perfect state of existence. John Fiske, was it not, who defined man as the only animal that is never satisfied. A little thought will indicate that it is only the matters in which we have a real interest, that we consider of importance in our lives, that arouse dissatisfaction. We ignore or are indifferent to a lot of things. Thus we save wear and tear upon the nerves, and sometimes ease the conscience. Of course one is never satisfied with his Lodge or any of the interests enumerated above. It is for that very reason that the right kind of a man will seek by real personal effort and the exerting of influence to bring about improvement in whatever he believes to be imperfect. We begin some piece of work with an ideal of the completed object; with hope that the finished product will come near to such perfection. What with ignorance, inexperience and poor tools we turn out at last a bungling job. It is the resulting dissatisfaction that causes the honest fellow to turn to again. With the added experience and remembrance of former faults in design or workmanship he manages to achieve a more passable result. Thank God, my brother, that you have been vouchsafed perception and knowledge to discover existing faults in your Lodge. But let your lack of satisfaction impel you to work for betterment. It is the law of life that man shall be forever denied satisfaction, and is therefore able to progress.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Antonio Gonzáles has oppointed Wor. Bros. Edward M. Masterson (95), Arturo C. Cayetano (27), and Clemente Bernabé (79), to act as Grand Lodge Committee for Visiting the Sick during the month of June, 1932.

Grand Lodge of Free and Accepted Masons of the Philippine Islands, Manila, P. I.

May 17, 1932.

To the Masters, Wardens and other Members of the Lodges of this Grand Jurisdiction.

DEAR BRETHREN:

You have no doubt all learned through the press and otherwise that on April 29th, last, a destructive storm swept over the Island of Sulu and left in its wake a scene of horror and desolation of which we are hardly able to form an adequate idea. Great losses of life and property are reported from the town of Jolo which, being the seat of our BUD DAHO Lodge No. 102, F. & A. M., is the southernmost outpost of Masonry in the Philippine Archipelago, and it is but natural that we should be concerned about the fate of our Brethren there. From the information in our possession we are happy to note that none of the Members of the Craft in the stricken area suffered death or serious injuries from the storm; but all, some more and some less, lost property. In these days of financial depression this in some cases means ruin. To relieve the distressed is one of our principal tenets, and when the victims of a calamity are Brother Masons, we are doubly anxious to do our duty in that respect.

Your Grand Master, therefore, appeals to your fraternal sentiments and asks your Lodge to contribute its share toward the relief of distress among the Masons of Jolo who have suffered material losses through the disaster to which we refer. Remittances should be made to the Grand Secretary, who will see that the funds are properly accounted for and sent on to Jolo, where a Special Committee will take charge of their equitable distribution among the sufferers.

I am certain that this appeal will not fall on deaf ears, and I urgently recommend that the action of your Lodge be generous and prompt.

Sincerely and fraternally,

ANTONIO GONZALEZ,
Grand Master.

Addresses Wanted

Wor. Bro. H. R. Cuevas, Secretary Pintong-Bato Lodge No. 51, P. O. Box 990, Manila, P. I., desires to know the present address of Bro. *Ambrosio G. Villa*, whose last address was U. S. S. *Raleigh*, c/o P. M., New York, U. S. A.

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Stated Meetings of Manila Lodges

June 13 (*Second Monday*).—Southern Cross No. 6, Masonic Temple.
June 14 (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.
June 15 (*Third Wednesday*).—Sinukuan No. 16, Plaridel Temple.
June 16 (*Third Thursday*).—Solidaridad No. 23, Plaridel Temple.
June 17 (*Third Friday*).—Modestia-Liwayway No. 81, Plaridel Temple.
June 18 (*Third Saturday*).—Hagdang Bato No. 87, Plaridel Temple; High-Twelve No. 82, Masonic Temple.
June 25 (*Fourth Saturday*).—Biak-Na-Bato No. 7, Masonic Temple.
July 1 (*First Friday*).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.
July 2 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
July 4 (*First Monday*).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
July 5 (*First Tuesday*).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
July 6 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
July 7 (*First Thursday*).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
July 8 (*Second Friday*).—Dapitan No. 21, Plaridel Temple.
July 9 (*Second Saturday*).—Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
July 11 (*Second Monday*).—Southern Cross No. 6, Masonic Temple.
July 12 (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.
July 13 (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.
July 14 (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

The Washington Medal

The Washington Bicentennial Medal struck by the Grand Lodge of Free and Accepted Masons of the Philippine Islands is attracting considerable attention. The design, which is the work of Rt. Wor. Bro. Charles S. Banks, our Junior Grand Warden, is very artistic. Ours is, as far as we know, the first Masonic medal ever struck in Asia. The first Masonic medal, so our learned Brother Dr. Albert G. Mackey informs us, seems to have been struck in 1733, to commemorate the establishment of a Lodge in Florence, Italy, by Lord Charles Sackville. Many Lodges in Europe have cabinets of medals, of which that of the Lodge Minerva of the Three Palms, in Leipzig, Saxony, is especially valuable. A number of Masonic museums in the United States also have such collections. The Washington Bicentennial Medal of our Grand Lodge will no doubt be very acceptable to these Lodges and museums, and some of the members of our Grand Lodge contemplate presenting medals to the foreign Grand Lodges of which they are Grand Representatives in the Philippines.

The medals may be obtained from the Office of the Grand Secretary, 524 Masonic Temple, Manila, at one peso (fifty cents, U. S. currency) each, which barely covers the cost of production.

The cut on the title page of this issue represents the obverse and reverse of the medal, which is 5 centimeters in diameter and 3 millimeters thick, weighs 57 grams, and is made of bronze. The medals were made by the McCullough Printing Company, a division of the Philippine Education Co., under the supervision of M. W. Bro. C. W. Rosenstock, P. G. M., and are splendidly executed.

Translation
of M. W. Grand Master Antonio González' Message for June

My Message

V

Two glorious Anniversaries.

This month we observe two glorious anniversaries: the nineteenth of June is the day on which our Brother José Rizal was born, and the twenty-fourth the day on which organized Speculative Masonry came into being.

These are glorious dates to us: the first is that of the birth of the Mason who incarnated the aspirations of his race, and the second marks the birth of the institution which represents the aspirations of humanity.

On June 24, 1717, speculative Masonry, that is, spiritual Masonry as we now know and practise it, was born as an organization.

According to most authors, there were in London at that time four Lodges who met in the taverns known as the "Goose and Gridiron Ale-house," the "Crown Ale-house," the "Apple-Tree Tavern," and the "Rummer and Grapes Tavern." These four Lodges met in London on St. John's Day, June 24, 1717, and formed a Grand Lodge, the first Grand Lodge known under our present system of Masonic organization. A Masonic publication, the *Revista Masónica de Chile*, informs us as follows on this subject:

"England was the country were the societies of masons flourished the most. We have seen that such also existed in other countries of Europe. But the institution had entered upon a period of decadence, due, no doubt, to the fact that the craftsmen were no longer able to exercise their trade as in the past, when Europe was passing through what we might term a period of architecture. The annual feasts had been discontinued and everything lay idle, as if the craftsmen were waiting for some new impulse to spring into activity. It came at last from St. Paul's Lodge in London which, in 1703, adopted the timely resolution to accept as members not only builders but any man of a different trade or occupation who might seek admission, provided he was accepted and initiated. This was adopted as a general policy, and thus men came into Masonry who, though unable to wield the working tools of the operative craftsman, were qualified to do work in the field of thought and speculation. Thus modern Masonry was founded as far as the individuals composing it are concerned.

"The four Lodges existing in England were: St. Paul's, the one at the Crown Ale-house, the one at the Apple-Tree Tavern, and the one at the Rummer and Grapes Tavern. In 1717, delegates from these Lodges met at the Apple-Tree Tavern, among them being Brothers King, Payne, Anderson, Lumley, Madden, Desaguliers, etc., to consider how to adapt the institution to the needs of the times. They formed a Grand Lodge composed of the four existing Lodges, and agreed to meet as such quarterly, with the oldest Master in the chair, till the Grand Master was elected.

"On June 24, 1717, St. John's Day, another meeting was held at which Brother Anthony Sayer was elected as Grand Master. It was then that the present symbolic and philosophical Masonic Order had its inception. The tradition and laws of the old Lodges were preserved and the terms used during the operative period were retained, but they were used in a metaphorical sense. Of the architectural teachings, only the emblematic figures remained."

The characteristic feature of that organization was that the Grand Lodge was formed not by individual Masons, but by Lodges as such, and this feature we still retain.

But the Masonic Institution is older than that. The event mentioned was but a transmutation or metamorphosis of operative masonry into spiritual or speculative Masonry as we know it.

According to Lenhoff, the Grand Lodge of 1717 was not a beginning but rather a reconstruction on new foundations. This author describes the formation of that first Grand Lodge, as shown in Anderson's Constitutions, in the following manner:

"The members met twice. The first time they met in the Apple-Tree Tavern, with the oldest master in the chair. At this meeting, a Grand Lodge pro tempore was formed and it was resolved to choose a Grand Master a year later, on the day of St. John the Baptist. At this second meeting, which was held in the Goose and Gridiron Ale-house, Anthony Sayer was elected Grand Master."

Another author, speaking of the origin of speculative Masonry, makes the following remarks:

"In our days it can no longer be maintained that Freemasonry was founded in the times of King Solomon or of the Jewish Patriarchs, just as it cannot be affirmed that its fundamental doctrines, the Fatherhood of God and the Immortality of the Soul, were the exclusive creed of one people or one religion. Those opinions could be advanced when there was no science of comparative religion; but modern researches have shown that these beliefs were universally known and professed by all the great nations of antiquity long before the Jewish nation had come into being or before Abraham had left the valley of the Euphrates. Neither can we accept that ancient Masonic tradition according to which all knowledge of the ancient mysteries and the internal form of present-day Masonry originated with the Tyrian craftsmen who built King Solomon's Temple. There is no proof that the Jews knew this inner form or that Masonry accepted it prior to 1717, when it was introduced into the Order by persons acquainted with the Ancient Mysteries. Masonry is, therefore, not a direct descendant of the Mysteries but was constructed after the pattern they had left. The reconstructors revived the Ancient Mysteries, making use of the symbols known in the primitive times, and with the myths and symbols derived from the Mysteries they built up the symoblism of Solomon's Temple."

St. John's Day, the twenty-fourth of June, is therefore a Masonic anniversary. By a happy coincidence, we observe during the same month another anniversary, that of the birth of our illustrious Brother José Rizal. We say a happy coincidence, because it is held by authorities on the subject that the principles and ideals of Masonry greatly influenced the mentality of this eminent patriot.

What he did for his country is a matter of common knowledge. The history of his great work is not a secret to any one. If we were to judge him by his writings alone we could say without fear of making a mistake that the anvil upon which his ideas were forged was the same on which those of Freemasonry were made. According to our Most Worshipful Brother Kalaw, the light of our Masonic principles shines in nearly all of Rizal's writings. For this reason we have seen fit to observe this anniversary by inviting all Masons of this Grand Jurisdiction to a literary contest which is to make the Masonic principles contained in José Rizal's writings common property.

Opening his "Noli" at random, we find that in one part he makes Elias utter these words:

"If I believed in miracles, I WOULD NOT BELIEVE IN GOD: I would believe in a deified man, I would believe that man really made God in his own image and likeness . . . ; BUT I BELIEVE IN HIM; I HAVE FELT HIS HAND MORE THAN ONCE."

The belief in God is the cornerstone of the Masonic edifice. Rizal maintains this truth when he makes Elias say what he does.

Another fundamental principle of our Order is respect for the constituted government. Rizal, being a believer in this principle, says through the mouth of another of his leading personages:

"I shall never lead the multitude in an attempt to obtain BY FORCE what the Government does not see fit to give. No! if I ever saw that armed multitude, I would side with the Government and fight the mob because to me it would not be my country. I seek its welfare, that is why I am building a school; I seek it by means of education, by progressive advancement; without light there is no path."

Here are two other paragraphs in which any Mason will immediately see the influence of our teachings:

"Can I not carry my idea into execution without having a shadow cast upon it? Can not the good make its way through everything, because TRUTH HAS NO NEED OF BORROWING CLOTHES FROM ERROR?"

"I have thought better and believe that to carry out my father's thought is preferable to weeping for him, is much better than AVENGING him. His tomb is sacred nature, and his enemies were the people and a priest. I FORGIVE the former because of its ignorance, and I respect the latter because of his cloth and because I desire RESPECT SHOWN FOR RELIGION, which has educated society."

We preach TOLERANCE and do not wish to ANTAGONIZE any one in his beliefs and opinions. Let us enjoy the poetry of the following quotation which breathes the same spirit as the paragraphs we have just quoted:

"Why shall we not imitate that fragile stem laden with roses and buds? asked the philosopher, pointing to a beautiful rosebush. The wind blows and shakes it, and it bows as if to conceal its precious burden. If the stem remained erect, it would break, the wind would scatter the flowers and the buds would perish. But the wind blows by and the stem again proudly raises its head with its treasure. Who would chide it for having bowed to necessity?"

But we shall not continue, as there would be no end.

Brotherly Love, Relief, Truth—which Mason does not know that by heart? And what was Rizal's work, what was the history of his whole life and even his tragic death, but the glorification of these sublime ideals?

Let this month be one to be forever remembered by us because during it an institution sprang into existence to be a blessing to humanity, and one of the great benefactors of humanity was born to become a glory to that institution.

ANTONIO GONZALEZ,
Grand Master.

Pieces of Architecture

A Historical Sketch of Freemasonry

By LEO FISCHER, F.P.S.

To write a history of Freemasonry is an arduous undertaking. In preparing the present sketch, we have read through a large number of works on Freemasonry, including the histories of Robert Freke Gould, Haywood & Craig, and W. G. Sibley, Newton's "The Builders," Haywood's "Symbolic Masonry," Tatsch's "Short Readings in Masonic History," and "Freemasonry in the Thirteen Colonies," Johnson's "The Beginnings of Freemasonry in America," Robbins' "Freemasonry in the English-speaking Countries," and others more. Considerable attention has been given to Freemasonry in the United States, but little reference has been made to the history of the Fraternity in the Philippine Islands, a brief sketch of which will be found in the January, 1931, number of THE CABLETOW.

THE ORIGIN OF FREEMASONRY

Many volumes have been written on the origin of Freemasonry and opinion is much divided on this subject. There is a number of theories, most of them maintained by respectable authorities, which differ widely from each other. It goes without saying that the words of our ritual according to which King Solomon was our first Most Excellent Grand Master and Freemasonry had its inception at the building of King Solomon's famous Temple, must not be taken literally.

Some Masonic authorities declare that Masonry is a direct descendant of the ancient Mysteries of India, Persia, Egypt, and other countries. Others claim that the first Masons were the Essenes, a Jewish sect, and that Jesus Christ was initiated into the same by John the Baptist. The theory that our ritual and organization were derived from those of the Druids has also a number of adherents. Still others assert that those soldier-monks of the days of the Crusades, the Templars, were the first Freemasons. Some Masonic authorities attribute the origin of Masonry to the Collegia or Artisans' Guilds of ancient Rome, the Comacine Masters, the Cathedral Builders of the Middle Ages, or the German *Steinmetzen*. Many refuse to consider anything prior to A.D. 1717, the date of the great revival. "Existing Lodges," Cunningham, (*Organization of the Mason's Craft*) says, "derive their status entirely from Grand Lodge (1717), and have no links of connection traceable with the bodies of operative masons who may have flourished in bygone times."

One theory that is gaining more and more adherents is the Phoenician theory, concerning which Bro. Charles Whitlock Moore, of Massachusetts, in 1856 made the following remarks:

"In the beginning of the fifteenth century, Henry VI of England asked our brethren of that day—'Where did Masonry begin?' and being told that it began in the East, his next inquiry was—'Who did bring it Westerly?'—and he received for answer, that it was brought Westerly by 'the Phoenicians.' These answers were predicated not on archaelogical investigations, for the archeology of Masonry had not been opened, but on the traditions of the Order, as they had been transmitted from generation to generation, and from a period running so far back along the stream of time that it had been lost in the mists and obscurity of the mythological ages. Recent investigations, guided by more certain lights and more extensive and clearer developments of historical truth, have shown that these brethren were not misled by their traditions, and that their answers indicated with remarkable precision, what the most learned of our brethren in this country and in Europe, at the present time believe to be the true origin of their institution.

"Freemasonry was originally a fraternity of practical builders—architects and artificers. This is conceded by all who are to any extent acquainted with its history or its traditions. The Phoenicians, whose capital cities were Tyre and Sidon, were the early patrons of that semi-religious mystic fraternity or society of builders, known in history as the 'Dyonisian Architects.' That this fraternity were employed by the Tyrians and Sidonians in the erection of costly temples to unknown Deities, in the building of rich and gorgeous palaces, and in strengthening and beautifying their cities, is universally admitted. That they were the 'cunning workmen' sent by Hiram, King of Tyre, to aid King Solomon in the erection of the Temple on Mount Moriah, is scarcely less certain. Their presence in that city at the time of the building of the Temple is the evidence of history; and Hiram, the widow's son, to whom Solomon intrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skilled architect and cunning and curious workman, was doubtless one of their number. Hence we are scarcely claiming too much for our Order, when we suppose that the Dyonisians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow-laborers a knowledge of the advantages of their fraternity, and invited them to a participation in its mysteries and privileges. The Jews were neither architects nor artificers. By Solomon's own admission, they were not even skilled enough in the art of building to cut and prepare the timber in the forests of Lebanon; and hence he was compelled to employ the Sidonians to do that work for him. 'The Tyrians,' says a learned foreign Brother, 'were celebrated artists; Solomon, therefore, unable to find builders of superior skill, for the execution of his plans, in his own dominions, engaged Tyrians, who with the assistance of the zealous Jews, who contented themselves in performing the inferior labor, finished that stupendous edifice.' And we are told on the authority of Josephus that 'the Temple at Jerusalem was built on the same plan, in the same style, and by the same architects, as the temples of Hercules and Astarte at Tyre.' They were doubtless all three built by one of the companies of 'Dyonisian Architects,' who at that time were numerous throughout Asia Minor, where they possessed the exclusive privilege of erecting temples, theatres, and other public buildings. Dyonisius arrived in Greece from Egypt about one thousand five hundred years before Christ, and there instituted, or introduced, the Dyonisian mysteries. The Ionic migration occurred about three hundred years afterwards, or one thousand two hundred years B.C.—the emigrants carrying with them from Greece to Asia Minor the mysteries of Dyonisius, before they had been corrupted by the Athenians. 'In a short time,' says Mr. Lawrie, 'the Asiatic colonies surpassed the mother country in prosperity and science. Sculpture in marble, and the Doric and Ionic Orders were the result of their ingenuity.' 'We know,' says a learned encyclopedist, 'that the Dyonisiacs of Ionia' (which place has, according to Herodotus, always been celebrated for the genius of its inhabitants), 'were a great corporation of architects and engineers, who undertook, and even monopolized, the building of temples, stadiums, and theatres, precisely as the fraternity of Masons are known to have, in the Middle Ages, monopolized the building of cathedrals and conventual churches. Indeed, the Dyonisiacs resembled the mystical fraternity, now called Freemasons, in many important particulars. They allowed no stranger to interfere in their employment; recognized each other by signs and tokens; they professed certain mysterious doctrines, under the tuition and tutelage of Bacchus; and they called all other men profane because not admitted to these mysteries.'

"The testimony of history is, that they supplied Ionia and the surrounding country, as far as the Hellespont, with theatrical apparatus, by contract. They also practised their art in Syria, Persia, and India; and about three hundred years before the birth of Christ, a considerable number of them were incorporated by command of the King of Pergamus, who assigned to them Teos as a settlement. It was this fraternity, whether called Greeks, Tyrians, or Phoenicians, who built the Temple at Jerusalem. That stupendous work, under God, was the result of their genius and scientific skill. And this being true, from them are we, a fraternity, lineally descended, or our antiquity is a myth, and our tradition a fable. Hence the answer of our English Brethren of the fifteenth century, to the inquiry of Henry VI, that Masonry was brought Westerly by the Phoenicians, indicated with great accuracy the probable origin of the Institution.

"They might also have said to him that long anterior to the advent of Christianity, the mountains of Judea and the plains of Syria, the deserts of India and the valley of the Nile, were cheered by its presence and enlivened by its song;—that more than a thousand years before the coming of the 'Son of Man,' a little company of 'cunning workmen,' from the neighboring city of Tyre, were assembled on the pleasant Mount Moriah, at the call of the wise King of Israel, and there erected out of their great skill a mighty edifice, whose splendid and unrivaled perfection, and whose grandeur and sublimity have been the admiration and theme of all succeeding ages. They might have said to him that this was the craft work of a fraternity to whose genius and discoveries, and to whose matchless skill and ability, the wisest of men in all ages have bowed with respect. They might also have said to him that, having finished that great work, and filled all Judea with temples and palaces and walled cities, having enriched and beautified Azor, Gozarra, and Palmyra, with the results of their genius, these 'cunning workmen' in after-times, passing through the Essenian associations, and finally issuing out of the mystic halls of the 'Collegia Artificium' of Rome, burst upon the 'dark ages' of the world like a bright star peering through a black cloud, and under the patronage of the Church, produced those splendid monuments of genius which set at defiance the highest attainment of modern art. And, if in addition to all this, they had said to him, that in the year A.D. 926, one of his predecessors on the throne of England had invited them from all parts of the continent, to meet him in general assembly at his royal city of York, the answer to his inquiry—'Who did bring it Westerly'—would have been complete."

The ROMAN COLLEGIA mentioned by Brother Moore are too interesting and important organizations to pass over in silence. They were unions or secret orders of tradesmen, and became so powerful that edicts were issued by imperial Rome abolishing them. Ways and means were found, however, of evading obedience to these laws, and among

the leading Collegia was that of the builders, or architects.

A Roman Collegium was organized somewhat like a modern Masonic Lodge. Its chief executive officer was the *magister*, or Master, assisted by two *decuriones*, or Wardens, each of which had his "column" to which he had to transmit the orders of the Master. Other officers were a secretary, a treasurer, a keeper of the archives, and a chaplain (*sacerdos*). Each collegium had its patron deity, and the initiation ceremonies seem to have been of a religious nature. The emblems of the Collegium of Architects and Builders, the square, compasses, and level, are found on many an ancient tomb in the domains over which ancient Rome exercised her sway. One of their Lodge rooms has come down to us almost intact, after lying buried for eighteen centuries under the ashes of Mount Vesuvius.

The COMACINE MASTERS, a guild of architects who, according to one theory, were the stock from which modern Freemasonry has descended, are said to have been descendants of the Roman Collegia of Architects. When the Roman Empire broke to pieces, this association of builders fled to a fortified island in Lake Como, and thanks to their efforts, the noble art of building did not die out during the barbaric times. When Italy, Germany, France, England and other European countries again awoke to a craving for classic art, bands of these builders wandered from place to place, erecting cathedrals and abbeys. It is said that they were called Freemasons because they were not bound to any given locality and were freed from servitude and taxes. These *Magistri Comacini* are first mentioned in an edict of the Lombard King Rotharis, who reigned during the seventh century of our era. They called their local units *loggia*, were organized much like present-day Masons, and used gloves and white aprons. Their emblems included many of those of Freemasonry.

These theories are all very interesting; but none of them has been fully established. There can be no doubt, however, that they put us on the track of the truth.

It is a historical and undisputed fact that the builders and stone-masons of the Middle Ages were organized more or less in the same manner as the guilds of other workmen. Among all these guilds, that of the masons seems to have stood out because of its association with the arts, of its symbolism and traditions, and of other special features, all of which attracted intellectual elements to its ranks. It became, therefore, customary among the "lodges" of Freemasons to admit a certain number of men of prominence and distinction not associated with the building trade, and these were called "accepted Masons." Towards the close of the 17th century, these "accepted," "theoretical" or "speculative" Masons began to put the "operative" Masons into the background. In 1716, Masons belonging to a few of the old Lodges in or near London got together and discussed how best to revive the Craft which was losing in strength and influence. It was then determined to have some central organization or "Grand Lodge."

(To be continued)

John The Baptist

"Among them that are born of women there hath not arisen a greater than John the Baptist," said Jesus of Nazareth of the one who later became a Patron Saint of Freemasonry.

John the Baptist was of priestly descent. His mother, Elisabeth, was a daughter of Aaron, while his father, Zacharias, was a priest of the course of Abija, and served in the temple at Jerusalem.

Born a few months before Jesus, John was raised in the hills and desert around Judah. His ministry was carried on in the manner of his youthful life in the desert. He showed renunciation and self denial throughout his entire life. His dress and habits were strikingly suggestive of Elijah, the old prophet.

Do good, be honest, refrain from extortion, be content with wages. These were the basic truths of his life and ministry.

He used earnestness approaching violence when he addressed Pharisees and Sadducees, startling them out of their casual complacency. He demanded righteousness, he sternly reproved sin.

Not only did he exhort the common people, but he sought out the rulers and hurled in their faces the penalties they would incur because of their sins.

And they did him to death.

Multitudes had long sought him that they might listen to his teachings and acknowledge his cause. He preached, day and night, the gospel of baptism of repentance. He demanded a renunciation of past life, a forgiving spirit, a cleansed heart and soul, and a devout loyalty to the kingdom of the Messiah.

Probably the outstanding event of his life came on a sunny day at the River Jordan when Jesus, with many others, came to John to be baptized.

Thus Jesus chose John that by being baptized of him he might identify Himself with His people in the formal dedication of His life to the work of the kingdom.

Nor did John's mighty power and influence end when Herod sent him a prisoner to Machaerus who put him to death. A score of years later, far distant in Ephesus, Paul found many disciples, among them Appolos, learned Alexandrian Jew, who lived and taught the gospel of baptism and repentance which John had preached until his death.

Jesus carried on the work of John, thus paying tribute to his Divine character and worth. No man ever received such praise of Jesus, who likened John to a shining light and more than a prophet.

In his ministry, John had gathered about him a number of ever-faithful disciples, who formed an inner circle of them who were to carry on. From these Jesus later chose his own disciples. Their training at the hands of John had included forms of prayer and frequent fastings. He had taught them much concerning the Messiah and His destiny.

From the first John assumed the rôle of Herald. He considered himself Divinely appointed. He knew his subordinate relation to the Messiah, and he knew, too, of the temporary character of his mission.

Worthy is he to serve as a Patron Saint to Freemasonry. Worthy the example of his life that we are privileged to follow.

Firm in his convictions, he feared not the high places, but preached alike to ruler and ruled. Aggressively he carried his ministry to the throne, even though it might, as it did, cost him his life.

We can, indeed, do well by dedicating ourselves to him and emulating his examples. Not all of us can carry the firebrands of a new conviction with evangelistic zeal to fields afar. Nor can we so live that a Jesus will come to be baptized of us.

We cannot seek a Herod to accuse of sins committed, subjecting ourselves to martyrdom as did all but one of the Apostles.

But we all can live the life recommended by Sainted John, the Baptist. A life of earnestness and devotion, a life that knows no high places, or low places, but keeps a steadfast tenor no matter what betide. A life that speaks for Christ.

The world is so much with us that we lose sight, oftimes, of these great spiritual giants such as John, the Baptist. We hear him praised from pulpits on the Holy day, but rarely otherwise.

Freemasonry, in all its wisdom, has chosen St. John, the Baptist, as one whose life is worthy of study and recognition. And the day of June 24 has been set aside for proper observance. Thus we enjoy the privilege of paying homage to this great Christian who moved a mighty world.

His voice still speaks, bidding us come down to the common level of mankind. Urging us to lead lives of honest toil and endeavor, content with wages accorded us.

One thought lingers. How this man of the desert, plainly garbed, fasting often and praying much, inspired from above even as we could be, waged his relentless war against sin until he shook the throne of the Emperor.

Josephus tells us that Herod feared John, the Baptist, and his message. Feared that this son of the desert would recruit such an army of Christians that they might be capable of overthrowing the throne. That it might be best to put such a powerful and influential leader out of the way before he reached his prime.

If the Bible had given us nothing more than the stories of Jesus and the Saints John, it would have been immeasurably precious. It has given us these and much more. A mighty army of sainted souls who have led nations from darkness to light, is portrayed within its pages.

And each of us will be richer in spirit, nobler in countenance, more Christian in word and action if we read the stories of the Saints John and other heroes of old as told in the Bible. They will inspire us to a life and to actions attuned to theirs.—*Masonic Beacon, Akron, Ohio.*

From Near and Far

The Grand Lodge Southern Islands Cruise

We are indebted to Wor. Brother Delfin C. Medel, of Kasilawan Lodge No. 77, for the following account of the voyage to and through the southern islands of the Philippine Archipelago, made by Most Worshipful Brother Antonio Gonzalez, Grand Master of Free and Accepted Masons of the Philippine Islands, and a number of other Masons and members of Masons' families, during the latter half of last April. The S. S. *Luzon*, of the Compañía Marítima, had been chartered to be the floating home of the Party for over a fortnight and proved to be a seaworthy and well-managed ship.

At 10 p. m. on **Thursday, April 14th,** the *Luzon* cast loose from her dock and made her way down the Pasig River, accompanied by shouts of *mabuhay* and *bon voyage* from the many friends who had come to see the Party off, A few hours later, the passengers beheld on the left the island of Corregidor, which, with its numerous lights. resembled a huge tree covered with myriads of fireflies, then, as the vessel emerged into the South China Sea, the excursionists sought their berths for a few hours' rest.

Dawn on the **15th of April** found the *Luzon* with the shores of Batangas Province on the port and the island of Mindoro on the starboard side. At 8:00 a. m. the ship dropped her anchor in the harbor of Calapan, the capital of Mindoro, only a few minutes after the gubernatorial yacht *Apo*, with our distinguished Brother Theodore Roosevelt, Governor-General of the Philippine Islands, on board, had anchored. The members of the party were conveyed ashore by the ship's boats and were met on the wharf by the Brethren of Tamaraw Lodge No. 65. Two trucks were used to take the party to the Lodge building, situated at a distance of two kilometers from the wharf, and the Masons remained there while the ladies went sightseeing.

At 9:30 a. m., the Grand Master and members of the Grand Lodge made the official visitation. An address of welcome was delivered by Wor. Bro. Sisenando Bugarin, Master of Tamaraw Lodge No. 65, which was answered by Most Worshipful Grand Master Antonio Gonzalez. Wor. Bro. Edward M. Masterson, Junior Grand Lecturer, and Wor. Bro. Felix Cajulis, P. M., Primera Luz Filipina Lodge No. 69, were requested by the Grand Master to address the Lodge on behalf of the Party. Wor. Bro. Antonio L. Luna, Grand Lodge Inspector for Tamaraw Lodge No. 65, reported on the condition of the Lodge and requested the Grand Lodge, through the Grand Master, to help them finance the construction of a new Lodge Building. Bro. Nicanor Mendoza, Junior Warden and Representative of Batong-Buhay Lodge No. 27, addressed the Lodge and conveyed the fraternal greetings of his Lodge to the Mindoro Brethren. Wor. Bro. Delfin C. Medel, P. M. and Representative of Kasilawan Lodge No. 77, also addressed the Lodge, conveyed the fraternal greetings of his Mother Lodge, and thanked the Brethren of Tamaraw Lodge No. 65 for their splendid display of brotherly love and affection.

Tamaraw Lodge No. 65 was named after the tamaraw, a species of wild carabao found only in the wilds of Mindoro. The Lodge owns its building, but is contemplating the erection of a new one. Lumber for this purpose is now ready.

Lodge was closed at 10:20 a. m., and the Brethren, after partaking of refreshments offered by the Mindoro Masons, repaired to Wor. Bro. Luna's residence and enjoyed songs and selections on the piano rendered by ladies of the Party and by daughters of local Masons.

At noon the *Luzon* resumed her voyage, heading for Romblon. As the ship was bowling along through azure, island-studded waters in the afternoon, the Grand Master called a meeting and appointed an executive committee composed of Wor. Bro. Amado V. Aldaba (46), Wor. Bro. Ramon Mendoza (57), and Bro. Irvin O. Montgomery (67), who were instructed to ascertain the plans and arrangements made by the Lodge to be visited.

A Social Committee composed of Bro. Captain Crispulo J. Onrubia (41), Wor. Bro. E. M. Masterson (95), Miss Maria Kalaw, Miss Lualhati Aldaba and other ladies of the Party was also created to prepare and conduct programs during leisure hours at sea. Bro. Pedro U. Ponce (46) was appointed Cruise Historian.

Upon their arrival at Romblon, at 8 o'clock that evening, the travelers were met at the wharf by Wor. Bro. Manuel T. Albero, present Master of Marble Lodge No. 58 and provincial governor of Romblon, accompanied by other Craftsmen, who took the Masons in the Party to the Lodge Hall. When the meeting was called, at 8:50 p. m., it was found that no quorum was present. This was due to the fact that the province is composed of several islands, with poor transportation facilities between the same, and that the cable happened to be out of order.

Wor. Bro. Manuel T. Albero delivered an address of welcome for Marble Lodge No. 58, while Wor. Bro. Fermin Samson (46) and Wor. Bro. José Velez Martinez (43) responded in the name of the Party. The Grand Master delivered closing remarks, and Wor. Bro. Aurelio D. Rosario (88) introduced the members of the Party, which was followed by the presentation of the badge of the Party to Wor. Bro. Albero. The meeting adjourned at 10:00 p. m. Refreshments were served after the meeting. Marble Lodge No. 58 was named after the marble that abounds in the Province of Romblon.

A dance was offered the Party by Governor Albero until the parting hour struck, at 10:30 p. m., and at 11:15 p. m., the good ship *Luzon* left Romblon, bound for Masbate.

On **April 16th,** while the Luzon was traveling between the islands of Masbate and Burias, the passengers were greatly entertained by the antics of a large school of porpoises.

Upon the arrival of the Party at Masbate, at 9:00 a. m., they were received by the local Masons who had turned out with a band of music. At 10:10 a. m., the official visitation of Masbate Lodge No. 92 was made. Addresses were delivered by M. W. Bro. Gonzalez, Wor. Bro. Esteban Munarriz (14), and Wor. Bro. Mariano Gonzalez (12). Wor. Bro. Aurelio D. Rosario (88) introduced the members

of the Party and presented Wor. Bro. Sixto B. Ortiz, Master of Ma-Bu-Ti Lodge, with the official badge of the Party. Lodge was closed at 11 a. m. Ma-Bu-Ti Lodge was so named after the first two letter of each of the three islands composing the Province of Masbate, namely, Masbate, Burias, and Ticao.

A dinner was served by the Masbate Brethren in the Masbate Chinese School. Among the ladies who entertained the Party were the Zurbito sisters. The dinner was followed by dancing. At 1 p. m. the *Luzon* left Masbate, bound for Catbalogan, Samar. Some discomfort was experienced at 5:30 p. m., when the steamer passed the turbulent stretch of sea near San Bernardino Strait. From 6:15 p. m. to 7:30 p. m., an entertainment was held on board. Misses Maria Kalaw, Lualhati Aldaba, and Claring Tan Kiang played on the piano and sang. Wor. Bro. Aurelio D. Rosario then began to introduce the members of the Party to each other, calling their names and making each of them rise so that the rest might know him or her. However, on motion of Bro. Delfin C. Medel (77), Wor. Bro. Rosario was asked to retire. Wor. Bro. Medel then informed the members of the Party of the great amount of work and personal sacrifice at the cost of which Wor. Bro. Rosario had made the Grand Lodge Southern Islands Cruise possible. It was declared to be the unanimous opinion of the gathering that the cruise was a great success and that a souvenir should be given to Bro. Rosario. The Grand Master appointed Wor. Bro. Medel to take up a subscription and purchase a suitable present for Wor. Bro. Rosario. The interrupted introduction of members of the Party was not resumed and three fourths had to remain unintroduced for the time being.

At 9:50 p. m. the *Luzon* arrived at Catbalogan. The members of the Party were taken ashore by the motor and rowboats of the ship while the ladies landed in a launch sent out by the Samar Masons. Two bands of music and a multitude of people numbering close to one thousand greeted the Party on the wharf, which was profusely decorated. A triumphal arch with the name of the local Lodge, the Square and Compasses, and the word "Welcome" was especially noticed. A walk of some 400 meters brought the Masons of the Party to the Lodge Building, while the ladies were escorted to the Constabulary Barracks. It was 10:45 p. m. when the official visitation took place. Besides the Grand Master, Wor. Bro. José Quisumbing, P.M. Hamtik Lodge No. 76 and Grand Lodge Inspector for Mt. Huraw Lodge No. 98, spoke. Bro. Pedro U. Ponce (46) and Wor. Bro. Miguel Bonifacio (29) spoke for the Grand Lodge Party. The Master of Mt. Huraw Lodge No. 98, Wor. Bro. Vicente Santos, delivered a fine address of welcome. Wor. Bro. Aurelio D. Rosario (88) introduced the Party, which was followed by the presentation to the Master of Mt. Huraw Lodge No. 98 of the Official Badge of the Party.

At 11:25 p. m. the Lodge was closed, and the Brethren repaired to the Constabulary Barracks for the Grand Ball. Native dances, among them the Dulay, Kuracha and Lawis-wis, were performed by the hosts. Miss Maria Kalaw participated in the Lawis-wis dance, which somewhat resembles the Rigodon. Refreshments were served, and the ball lasted until 1:20 a. m.

Back of the electrical sign of "Welcome" on the wharf was the word "Farewell" which the excursionists saw before embarking on the motor and rowboats that took them back to the *Luzon*. The Samar Masons and ladies bade all *bon voyage* on the wharf. At 2:20 A. M., the *Luzon* left Catbalogan astern and continued her journey, bound for Tacloban, Leyte.

On April 17th, at 5:30 a. m., the *Luzon* entered the beautiful San Juanico Strait, the passage between the islands of Samar and Leyte. Parts of this waterway are very narrow and steamers passing through it are required to take a pilot. In passing through this strait, rudder control trouble developed on the *Luzon*; but after stopping 45 minutes for repairs, she proceeded on her journey, arriving at Tacloban at 9:10 a. m.

As soon as the ship had tied up to the wharf, a committee from Makabugwas Lodge No. 47 came on board to welcome the Grand Master and others. Printed programs were distributed. A ladies' committee took charge of the members of the fair sex on board. There were some 25 automobiles and three motor trucks in waiting, and these conveyed the Party to the Lodge Hall which is about a kilometer distant from the water front.

The public reception began at 9:50 a. m., with the Master of Makabugwas Lodge No. 47, Wor. Bro. Fidel Fernandez, delivering a rousing speech of welcome in Spanish. M. W. Bro. Antonio Gonzalez replied with his usual eloquence, and a few remarks were made by Past Grand Master Teodoro M. Kalaw, another master of the Spanish language. Bro. Irvin O. Montgomery (67), speaking in English, said a few words in behalf of the Party. Wor. Bro. José E. de Vera (38), also spoke and recalled to the memory of those present the founder of Makabugwas Lodge, Wor. Bro. Aurelio Diokno, a Past Master of Bulusan Lodge No. 38. Those present stood in silence for a minute as a tribute to the memory of this departed Brother. After the usual introduction of the members of the Party by Wor. Bro. Aurelio D. Rosario (88), Wor. Bro. Fidel Fernandez, as Master of Makabugwas Lodge, was presented with the official badge of the Cruise. Lodge was closed at 10:30 a. m., after which the visitors went sight-seeing in Tacloban and vicinity, meeting again for luncheon at Wor. Bro. Federico V. Larraga's beautiful new residence, the finest house in Tacloban. Dancing was indulged in after lunch, then the visitors began to take leave from their Brethren of Makabugwas Lodge. The name of this Lodge, by the way, is a Visayan word meaning "Morning Star." It

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was 5:50 p. m. when the *Luzon* left Tacloban, bound for Cebu, by way of the Strait of San Juanico.

On **Monday, April 18th,** at 8:30 a. m., the steamer docked at Cebu, where the passengers were met by a reception committee headed by Wor. Bro. Savellon, Master of Mactan Lodge No. 30. Typewritten programs were distributed on board and automobiles were assigned to the members of the Grand Master's Party for sight-seeing. The local Masons wanted their visitors to see the city and vicinity before receiving the official visitation. Among the places of interest to which the visitors were taken were the Magellan cross, marking the spot where the first mass was held on Cebu Island; the famous image of the Holy Child of Cebu in the St. Augustine church; Calle Colon, said to be the oldest street in the Philippines; Lahug Heights with the buildings of the Junior College; the Leprosarium at Consolacion; public hospitals, cemeteries, and public buildings. Carcar, a town 39 kilometers from the city of Cebu, was also visited; this place boasts of the finest public swimming pool in the Philippines, constructed by the municipality at a cost of ₱16,000. On the way to Carcar, the Party passed the Talisay Sugar Central and the Cement Plant at Naga, where the famous Apo cement is manufactured. After lunch at Carcar, provided by the Cebu Masons, the excursionists returned to Cebu, and at 2:40 p. m. the *Luzon* left for Tagbilaran. The official visitation was postponed to April 25th, when the ship was scheduled to call at Cebu on her return trip.

At about 6:50 p. m., that same day (April 18th), the *Luzon* dropped anchor some two miles distant from the wharf of Tagbilaran, Bohol. The passengers embarked in the ship's motor boat and three rowboats and, with the former towing the latter, they were taken to the wharf. Two trucks then conveyed the Masons to the Lodge Hall, while the ladies proceeded to the house of Wor. Bro. Emilio Buenaventura, Jr., to be entertained there. It developed that the reception committee of Dagohoy Lodge No. 84 had expected the *Luzon* to land her passengers at Maribojoc, a town 12 kilometers distant from Tagbilaran, where the docking facilities are better, but the Grand Lodge Party did not know this.

The Grand Master and members of the Grand Lodge were received in official visitation at 9:20 p. m. Wor. Bro. Aurelio D. Rosario (88) made the usual introductions, and remarks were offered by Wor. Bro. José E. de Vera (38) and Wor. Bro. Valeriano Segura (30), Grand Lodge Inspector for Dagohoy Lodge, who had joined the Party at Cebu for the voyage to Zamboanga. The Tagbilaran Brethren had a candidate ready for initiation; but the Grand Master told them that it was not necessary for them to prove their well-known proficiency in the ritualistic work by an exemplification of degrees that evening. Among the members of Dagohoy Lodge who addressed the gathering were Felix N. Maceda, Wor. Bro. Frank Lombardo, and Bro. Bernardo Palma. Wor. Bro. José L. Guinto (48) and Wor. Bro. Fermin Samson (46) also made remarks. Lodge closed at 10:40 p. m.

Dagohoy Lodge owns its own Temple, a building costing about ₱8,300. It was named after the native chieftain who, in 1744, bravely led an army of 23,000 Bohol islanders against the Spanish oppressors. The Lodge has 46 members; but although these are scattered all over the island, practically all manage to be present at the meetings of the Lodge. The official organ of the Lodge, *The Compass*, which is issued monthly, with Bro. Bernardo Palma as editor, has acquired quite a reputation.

After enjoying a delicious buffet lunch, the members of the Cruise returned on board, and at 12:45 a. m. the *Luzon* weighed anchor and shaped her course for Dumaguete, the next port of call.

On **Tuesday, April 19th,** at 6:00 a.m., the steamer made fast to the fine wharf at Dumaguete, capital of the Province of Oriental Negros and seat of Mount Kaladias Lodge No. 91. A committee from this Lodge was on hand to receive the Grand Master and party, and at 8:00 a. m. all left in automobiles for the Bais Sugar Central, which is 35 kilometers distant from Dumaguete. The modern plant was viewed by the excursionists and everything about it was explained to them by their guides. After enjoying refreshments served at the Commissary of the Central, the Party returned to Dumaguete. Lodge opened there at 11:15 a. m. and the Grand Master and members of the Grand Lodge were received with due honors. Among the members of the Party who addressed the gathering were, besides the M. W. Grand Master, Wor. Bro. Ramon Mendoza (57), Wor. Bro. Delfin C. Medel (77), and M. W. Bro. Teodoro M. Kalaw (12). Wor. Bro. Juan G. Paraiso, Master of Mount Kaladias Lodge No. 91, delivered an address of welcome and was decorated with the official badge of the Cruise. As usual, Wor. Bro. Aurelio D. Rosario (88) introduced the members of the Party. Lodge having been closed at 12:15 p. m., the Brethren joined the ladies of the party at the Hotel La República where a splendid luncheon was provided by the local Masons.

Mount Kaladias Lodge No. 91 is housed in a building owned by it; it was named after a mountain in the vicinity of Dumaguete.

At 1:55 p. m. the *Luzon* cast loose from the wharf at Dumaguete to resume her voyage, the next port of call being Zamboanga.

On **Wednesday, April 20th,** at 6:30 a. m., the steamer arrived at Zamboanga, considered by many as the most beautiful city of the Philippine Islands. A committee was on hand as usual, composed of Masons and their ladies, and automobiles were ready to take the visitors through the city of Zamboanga and its picturesque vicinity. At 7:30 a. m. all left the pier. Among the places of interest viewed by the Party were: the San Ramon Penal Farm, 22 kilometers west of Zamboanga, where convicts cultivate farms and make furniture and other articles of hardwood; Cawacawa, a typical Moro village; the plant of the Philippine Cutch Company where dyes are made of the bark of the mangrove; a factory where dessicated coconut is made for exportation; the Pasonanca Park, 6 kilometers north of Zamboanga, with its beautiful gardens, swimming pool and cascade, and the hydro-electric plant nearby. The view on the mountains from there was greatly admired.

At 1:00 p. m. a buffet lunch was given at the Zamboanga Club, then some of the members of the Party danced, others went shopping, and still others went back on board for a rest.

At 8:45 p. m., the Grand Master and members of the Grand Lodge were officially received by Mount Apo Lodge No. 45. There was the usual introduction of the visitors by Wor. Bro. Aurelio D. Rosario (88) and the presentation of the official Cruise badge to Wor. Bro. James W. Strong, Master of Mount Apo Lodge No. 45. Addresses were made by Wor. Bro. E. M. Masterson (95), M. W. Bro. Teodoro M. Kalaw (12), and Wor. Bro. Juan S. Alano (45), the Brother last named being the Grand Lodge Inspector of Mount Apo Lodge. The M. W. Grand Master thanked the Zamboanga Brethren for their hospitality. Wor. Bro. James W. Strong and Bro. James W. Duckworth made a few remarks on behalf of the Masons of Zamboanga. Named after Mount Apo, the highest peak in the Philippine Islands, the Lodge at Zamboanga occupies a large and comfortable hall and is very active. Lodge closed at 10:00 p. m., and the Brethren returned on board after a short stroll through the city. The ship sailed at midnight.

One of the amusing features of the call at Zamboanga was that shortly after the arrival of the Party, some practical joker, perhaps a person not friendly to the Masonic Order, started a rumor to the effect that some fanatical

Moros were preparing to run amuck. Quite naturally, none of the visitors went about unchaperoned; but throughout the day none of the much-feared *juramentados* was encountered.

On **Thursday, April 21st,** at 1:15 p. m., the S. S. *Luzon* anchored at the mouth of the Cotabato River, which is too shallow to allow a ship of the size of the *Luzon* to ascend the stream to the town of Cotabato. The Party was met there by the provincial governor, Bro. Dionisio Gutierrez (45), the provincial treasurer, Bro. Lorenzo Palileo (45), Bro. Rufino Garcia (84), and the district auditor, Wor. Bro. Ricardo Santos (84), who came on the launch *Peggy*. The launch *Corcuera*, owned by the local agents of the Compañía Marítima, also came alongside. After an hour's journey on these launches (at 2:45 p. m.), the Party arrived at the wharf of the town of Cotabato, where a number of other Masonic sojourners met them. There is no Lodge in Cotabato; but the Craftsmen sojourning there have the intention to apply for a dispensation to form one. A Masonic gathering was held in the Yu Cinco building, a three-story structure in the center of the town. The opening address, by Bro. Lorenzo Palileo (45), was answered by Wor. Bro. Aurelio D. Rosario (88), who introduced the Party and presented the Cruise Badge to Bro. Palileo. The latter then introduced the sojourners at Cotabato, including 8 from Mount Apo No. 45, 2 from Dagohoy No. 84, 1 from Noli-me-tangere No. 42, 1 from Laoag No. 71, 1 from Walana No. 13, 1 from Sarangani No. 50, and 8 from other Lodges who were unable to be present. Most Wor. Bros. Antonio Gonzalez and Teodoro M. Kalaw made addresses and so did Wor. Bro. Ricardo Santos (84), who stressed the necessity of organizing a Lodge in Cotabato. Bro. Dionisio Gutierrez, the provincial governor, likewise made a few remarks and was decorated with the official badge of the Grand Lodge Southern Islands Cruise. Lodge closed at 4:20 p. m. The Brethren then went over to the house of Bro. Dionisio Gutierrez, where they joined the ladies of the Party and enjoyed a *merienda* composed of typical Moro dishes. Mr. Tabahur Taupan, Member of the House of Representatives for Cotabato, came to Bro. Gutierrez' residence in order to meet the Grand Master and those with him. After taking in the sights of the town, the members of the Party embarked at the wharf for the return trip to their steamer, which they reached at 7:20 p. m.

On **Friday, April 22nd,** the *Luzon* remained at her anchorage in the mouth of the Cotabato River, taking cargo, until 8:45 p. m., when she resumed her voyage, her destination this time being Jolo, capital of the Province of Sulu and seat of Bud Daho Lodge No 102.

On **Saturday, April 23rd,** at 4:45 p. m., the Party landed at Jolo, where the reception committee had provided transportation to take all to the Sultan's Palace (Darul Diambañgan), on the other side of the island, 16 kilometers distant. During this visit, many members of the Party obtained Sultan Jamalul Kiram's autograph as a souvenir of the occasion. At sunset all returned to Jolo, and at 7:10 p. m. the M. W. Grand Master and members of the Grand Lodge made their official visitation to Bud Daho Lodge No. 102.

After an address by the M. W. Grand Master, Wor. Bro. Aurelio D. Rosario (88) introduced the members of the Party. Wor. Bro. Francisco R. Escudero, Master of Bud Daho Lodge, welcomed the guests. Wor. Bro. Andrés Filoteo (85) and Bro. Santiago Salvador (77) spoke on behalf of the Party. Lodge closed at 8 p. m. and the members of the Party returned on board for dinner; but went on shore again at 9:30 p. m. to dance at the South Seas Club. Among the many ladies present there were several nieces of the Sultan who danced with the gentlemen of the Party. A few speeches were made, including an extemporaneous address by the M. W. Grand Master who discoursed on the teachings of Freemasonry. Wor. Bro. José E. de Vera (38) conveyed the greetings of the Bikol Region to Moroland. Dancing stopped at midnight, and at 12:40 a. m., the Party sailed for Zamboanga.

On **Sunday, April 24th,** the *Luzon* made a short stay at Zamboanga, from 9:35 a. m. to 1:35 p. m. At the suggestion of Bro. Delfin C. Medel (77), a change was made in the schedule and instead of proceeding directly to Dumaguete, the steamer called at Dapitan.

On **Monday, April 25th,** at 5:45 a. m., the *Luzon* anchored off the town of Dapitan, about half a kilometer from the shore. The passengers embarked in the motor boat and row boats of the steamer, and half an hour later they stepped on land at the mouth of the Dapitan River. Dapitan is famous as the place of exile of our martyred Brother Dr. José Rizal; otherwise it has little of interest to offer. The members of the Party viewed reverently the many relics of the stay of our great Brother. They visited the Relief Map of the Philippine Archipelago built by Rizal and his pupils on the plaza of the town, and the Rizal Park with the irrigation dam constructed by him and his pupils and other historical sites. Most Wor. Bro. Kalaw cited incidents of Rizal's life at Dapitan which made the pilgrimage to that place particularly interesting. The members of the Southern Islands Cruise, upon their return to the ship, which started for Dumaguete at 8:55 a. m., held a meeting at which it was resolved to erect a monument to commemorate the visit of the Grand Lodge Party. Most Wor. Bro. Teodoro M. Kalaw was designated a committee of one to consider ways and means, and it was resolved that each member contribute ₱2.00 as his share and secure a contribution of ₱10.00 from his Lodge for this purpose. The Grand Treasurer, Very Wor. Bro. Eduardo del Rosario Tan Kiang (27), was appointed to act as finance committee. Bro. Captain Crispulo J. Onrubia (41) offered to deliver the material for the monument and the brass plate on which the names of the members of the Party, with their Lodges, were to be engraved, at Dapitan.

From 1 p. m. to 3:20 p. m., the ship made a short stay at Dumaguete where Wor. Bro. Juan G. Paraiso (91) treated the ladies of the Party to ice cream, and at 10:15 p. m. the *Luzon* docked once more at Cebu. At 11 p. m. the Grand Master and members of the party were officially

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received at a public joint meeting of the two Cebu Lodges, Maktan No. 30 and Tupas No. 62. Most of the ladies went to see the Cebu Petit Carnival which had been extended a day in order that the members of the Grand Lodge Southern Islands Cruise might enjoy it. At the Joint Meeting, Wor. Bro. Aurelio D. Rosario (88) introduced the members of the Party. The speakers of the evening included Wor. Bro. Edward M. Masterson (95), Wor. Bro. Mariano Rodriguez (30), and Wor. Bro. Robert M. Miller, Master of Tupas Lodge No. 62. After an address by M. W. Bro. Antonio Gonzalez, Wor. Bro. Aurelio D. Rosario decorated the Masters of the Cebu Lodges, Wor. Bros. Sofronio Savellon (30) and Robert M. Miller (62) with the official Cruise Badge. Light refreshments were served, and at midnight the Lodge was closed. At Cebu, Wor. Bros. Sofronio Savellon and Valeriano Segura, Master and Secretary, respectively, of Maktan Lodge No. 30, joined the Grand Lodge Party; Wor. Bro. Segura went as far as Iloilo, while Wor. Bro. Segura accompanied it all the way back to Manila.

On **Tuesday, April 26th,** at 1:15 a. m., the *Luzon* left Cebu on her way to Pulupandan, Occidental Negros, where she arrived at 5:00 p. m. on the same day. A joint reception committee from Kanlaon Lodge No. 64, of Bacolod, and Elisha Ward Wilbur Lodge No. 101, of Victorias, met the travelers. The ladies were left at the Bacolod Country Club for a tea party, while the Masons were taken by automobile to Bacolod, the capital of the province, 29 kilometers from Pulupandan, to make the official visitation.

Lodge was opened at 6:50 p. m, the M. W. Grand Master and members of the Grand Lodge were received with the Grand Honors, and the Second Degree was conferred upon Bro. Wallace Cooper, an E. A. of Elisha Ward Wilbur Lodge No. 101, by a special team composed of Past Masters of Kanlaon Lodge No. 64 and Elisha Ward Wilbur Lodge No. 101. Wor. Bro. F. A. Stevenson (101) delivered an address of welcome, to which Wor. Bro. Aurelio D. Rosario (88) responded, explaining that the Party had arrived so much later than announced because of a clerical error in the itinerary. It was unfortunate that owing to this delay and error, the program of sight-seeing, *lechonada,* and bathing arranged for the visitors had to be abandoned. Wor. Bro. A. D. Rosario (88) introduced the members of the Grand Lodge Party and pinned the official badge of the Cruise on the breasts of Wor. Bro. F. A. Stevenson (101) and Bro. José B. Lopez. The latter is the S. W. of Kanlaon Lodge No. 64; the Master of the Lodge last named, Wor. Bro. Carlos Dreyfus, was in Manila at the time of the visitation. After Wor. Bro. Ricardo Nolan (64) had addressed the Lodge, at the request of Wor. Bro. Stevenson, the Grand Master said a few words of praise for the special team that had conferred the degree that evening. Wor. Bro. Juan G. Paraiso (91) and other Brethren from Oriental Negros had come by automobile all the way from Dumaguete to Bacolod, a distance of 310 kilometers, which was greatly appreciated by the Occidental Negros Masons.

Lodge having closed at 9:00 p. m., the Party went to the provincial capitol for a dance and buffet lunch. At 12:30 a. m., it started back for Pulupandan.

On **Wednesday, April 27th,** at 4:30 a. m., the *Luzon* left Pulupandan for Iloilo, where she docked three hours later, at 7:30 a. m. A joint committee of the two Iloilo Lodges, Iloilo No. 11 and Acacia No. 78, came on board. Printed programs were distributed and the visitors were taken sight-seeing in twenty automobiles placed at their disposal by the Iloilo Brethren. Some members had a swim in the pool of Nellie Garden, the residence of Bro. Vicente Lopez of Jaro, while the ladies were enjoying their luncheon at that beautiful place. The Masons were entertained at the Central Hotel.

In the afternoon, a joint meeting of Iloilo Lodge No. 11 and Acacia Lodge No. 78 was held in the beautiful Masonic Temple of Iloilo. The Grand Master and members of the Grand Lodge entered the hall at 2:20 p. m. and were received in due form. Wor. Bro. Aurelio D. Rosario (88) was requested by the M. W. Grand Master to make a few remarks and introduce the members of the party, which he did in his usual efficient manner. Wor. Bro. Rosario also presented official Grand Lodge Party badges to Wor. Bro. José L. Zerrudo (11) and Bro. Alva J. Hill (78). Wor. Bro. Daniel Laurel (35) was called upon by the M. W. Grand Master to address the gathering, and then M. W. Bro. Gonzalez himself delivered a fine speech. An account of the journeyings of the Grand Lodge Party was then given by Bro. Tirso Manabat (48). Wor. Bro. José L. Zerrudo (11) thanked the Grand Master and companions for making the cruise. Wor. Bro. Rito Islao (55), in his address, dwelt on the harm done by the introduction of party politics into Masonic Lodges, and the Grand Master, in response to his remarks, expressed his regrets at not being able to go to Capiz and visit Kakawiwili Lodge.

The meeting was under the able chairmanship of Bro. Alva J. Hill, S. W. of Acacia Lodge No. 78, the Master of which, Wor. Bro. Lorenzo P. Porras, was absent. At 3:40 p. m. the Lodge was closed, and at 5:00 p. m. the *Luzon* started on her return voyage to Manila. Towards seven o'clock in the evening when the ship was passing Tomonton point, the sea was rather rough. This occasion and the short spell of rough sea near the San Bernardino Strait, on the 16th, were the only two times on the entire voyage that anything approaching a rough sea was encountered.

The last of the entertainments held on board the S. S. *Luzon* was put on in the evening of **Thursday, April 28th,** when the ship was once more between Batangas and Mindoro. Wor. Bro. Delfin C. Medel, having been specially designated by the Grand Master, presented to Wor. Bro. Aurelio D. Rosario (88), in recognition of his untiring efforts, the souvenir gifts of the Party to that Brother, consisting of a set of beautiful trays of camagon (Philippine ebony), a Moro coat of arms made of camagon, and a beautiful Iloilo dress for Mrs. Rosario. Most Wor. Bro. Teodoro M. Kalaw presented to the captain, Bro. Crispulo J. Onrubia (41), a camagon cane inlaid with shells, also on behalf of the participants in the Southern Islands Cruise. The entertainment lasted until 11:00 p. m., at which time the steamer was entering Manila Bay.

On **Friday, April 29th,** at 2:00 a. m., the *Luzon* arrived in Manila, after a most delightful cruise. The participants in it cannot speak highly enough of the generous hospitality with which they were received everywhere by the Brethren and their ladies, and of the good time they had.

The Party was composed of the following-named Brethren: Agapito Alano (4), Karl F. Muller (8), Teodoro M. Kalaw (12), Mariano Gonzales (12), Esteban Munarriz (14), Roman Ronquillo (14), Lim Say Cheng (16), Antonio G. Perez (18), Ricardo San Agustin (23), Federico Thomas (23), Eduardo del Rosario Tan Kiang (27), Nicanor Mendoza (27), Miguel Bonifacio (29), Luis Litonjua (29), Daniel Laurel (35), José E. de Vera (38), Julian M. Quiat (42), José Velez Martinez (43), Amado V. Aldaba (46), Fermin Samson (46), Pedro U. Ponce (46), Santiago Rodriguez (46), Diego Tolentino (46), José Guinto Lampa (48), Roberto Toledo (48), Tirso Manabat (48), Gregorio S. Castelo (53), José B. Mendoza (53), Ramon Mendoza (57) Irvin Otto Montgomery (67), M. Dawkins (67), Felix Cajulis (69), John T. Farley (72), Delfin C. Medel (77), Santiago Salvador (77), Pedro Vergel de Dios (82), Antonio Gonzalez (85), Andrés Filoteo (85), Aurelio D. Rosario (88), Lim An (93), Edward M. Masterson (95), John S. Records (York No. 313, Ohio), Crispulo J. Onrubia (41), and Pedro Pascual (16). The two Brethren last named are the captain and chief engineer, respectively, of the S. S. *Luzon.*

Other persons who took part in the cruise were: Mesdames Antonio Gonzalez, Luisa Tan Kiang, Pura Villanueva de

Kalaw, Edith La Mountain, John S. Records, Elisea Reyes, José B. Mendoza, Cecilia de Leon, and Felicidad Lazaro de Thomas; Misses Maria Kalaw, Purita Kalaw, Evelina Kalaw, Beatriz Tan Kiang, Claring Tan Kiang, Rosa Reyes, Luisa Reyes, Felicula Reyes, Leonor Reyes, Angelica Crisostomo, Beatriz Crisostomo, Lourdes B. Gatmaitan, Jacinta de Leon, Lualhati Aldaba, Florenda Maddela, and Lucia Mendoza, and Messrs. Teodoro Kalaw Jr., Roberto Toledo Jr., Catalino Tiongson, Espiridion Reyes, Leon Lim Cahy Seng, Felino Katigbak, José M. Manguiat, Paquito Tan Kiang, Romeo Aguas, Enrique Aldaba and Homobono Aldaba.

Cagayan Valley Masons Meet

On May 1, 1932, the Masons of the Cagayan Valley held their Second Annual Assembly in the town of Aparri, under the auspices of Mabini Lodge No. 39. Some 40 Masons, representing 8 different Lodges, were present at this gathering which was a great success.

After luncheon had been served, the Brethren, with Wor. Bro. Valentin Aguinaldo acting as toastmaster, took up a number of matters of importance to Masonry in general and to the Masons of the Cagayan Valley in particular. Among the speakers were Wor. Bros. Nemesio Furagganan and Juan B. Pagulayan, and Bros. Cecilio N. Ascaño, Cornelio Balangue, A. Y. Luarca, José P. Mojica, D. Alcaras, and V. Rodriguez. Two important resolutions were passed, one providing for the publication of a Masonic Directory containing the names and addresses of all members of the four Lodges of the Cagayan Valley and of the immediate members of their families, as well as the names and addresses of members of other Lodges residing in the Cagayan Valley, and the other concerning a circulating library.

After adjournment, the Brethren took in the sights until 4 p. m. in the afternoon, when all returned to the Lodge hall for refreshments, after which they dispersed to their respective places of abode. The consensus of opinion is that this gathering, besides affording the Brethren who attended it an opportunity to discuss the concerns of the Craft, served greatly to strengthen the ties of friendship and brotherhood between them.

Weigh well what it is you promise; but once the promise and pledge are given, remember that he who is false to his obligation will be false to his family, his friends, his country, and his God.—*Morals and Dogma.*

Lodge News

From Maguindanao Lodge No. 40, Cagayan, Or. Misamis

In the evening of March 30, 1932, Maguindanao Lodge No. 40 assembled in its Temple at Cagayan, Or. Misamis, to bid good-by to Bro. José Suguitan, of Iloilo Lodge No. 11, who was soon to leave for his new station. Twenty-three Brethren were present. Addresses were made by Wor. Bro. Fernandez, Bro. Alfredo P. Shapit, and Bro. Antonio T. Cosin, extolling Bro. Suguitan's qualities and the services generously rendered by him to Maguindanao Lodge. Bro. Suguitan was deeply moved when he responded to these speeches. The meeting was followed by a banquet at the Cagayan Hotel, at which Mrs. Suguitan and other ladies were present.

From Kanlaon Lodge No. 64, Bacolod, Occidental Negros

At about 5:00 p. m. on the 26th of April, the S. S. *Luzon*, bearing the Most. Wor. Grand Master Antonio Gonzalez and party, landed at Pulupandan, where they were met by all Master Masons in the Province of Occidental Negros. Immediately after shaking hands they were taken to Bacolod where tea was prepared for the Ladies of the party at the Bacolod Golf Club, and the Masons were conducted to the Temple of Kanlaon Lodge and received with Grand Honors by the officers and members of Kanlaon Lodge No. 64 and Elisha Ward Wilbur Lodge No.101.

After the reception, the Second Degree was conferred on Bro. Wallace Cooper, an E. A. of Elisha Ward Wilbur Lodge No. 101, by a special team composed of Past Masters from Kanlaon and E. W. Wilbur Lodges, as follows: F. A. Stevenson, Master of Elisha Ward Wilbur Lodge No. 101, in the East; Manuel Garcia (64) in the West; Luis Yangco (101) in the South; Rodolfo Medel (64) as Treasurer; J. J. Muller (101), as Secretary; Ricardo Nolan (64), as Master of Ceremonies; Ildefonso

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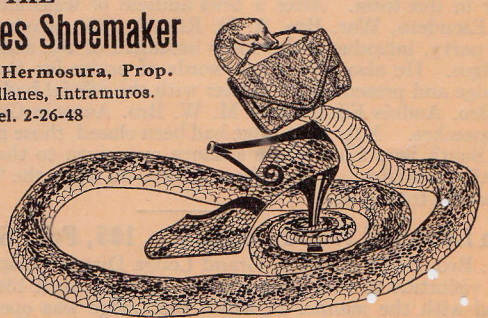
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Coscolluela (64), as Chaplain; Ernesto S. Salas (64), as Senior Deacon; Felix O. Guantero (101), as Jr. Deacon; Domingo G. Vallesteros (64), as Sen. Steward; Irineo Ferraris (64), as Jr. Steward, and Olimpio de la Rama (64), as Tyler.

The Working Tools were presented by Very Wor. E. M. Masterson (95).

After the degree work, Wor. Bro. Stevenson delivered a short talk for Elisha Ward Wilbur Lodge, and Wor. Bro. Ricardo Nolan spoke on behalf of Kanlaon Lodge, extending a hearty welcome to the party. Then Very Rev. Bro. A. D. Rosario introduced the members of the party, after which the M. W. Grand Master delivered a very impressive address. Lodge was closed and the party was taken to the Provincial Capitol and offered a dinner dansant which lasted until midnight. The visitors left for Iloilo in the morning of April 27th.

The Negros Masons regret that Most Wor. Teodoro Kalaw was not able to attend the ceremonies and entertainments, owing to ill health, and was obliged to stay on board the boat.

From Hamtik Lodge No. 76, San José, Antique

Rt. Wor. Deputy Grand Master Stanton Youngberg made an official visit to Hamtik Lodge No. 76 on April 20th, last, which came as a surprise. Wor. Bro. Joaquin Quisumbing, Master of the Lodge, had left for Occidental Negros on April 14th, and during his absence, a letter from the Grand Secretary announcing the visit of the Deputy Grand Master had been received by his family. Upon his arrival, Rt. Wor. Bro. Youngberg requested the presence of the Junior Warden and the Secretary at the Lodge and inspected the records and books. He recommended that the Secretary be especially active in collecting the dues of the members, in order that in due time, the Lodge may be able to carry out its plan of building a Temple on the lot which it now owns in the business section of the town. Rt. Wor. Bro. Youngberg regretted his inability to meet the other Brethren of the Lodge and to accept the hospitality of Wor. Bro. Mamerto Portillo, the provincial governor, as he had to return to Iloilo immediately.

From Ma-Bu-Ti Lodge No. 92, Masbate

Saturday, April 16, 1932, will ever be remembered as a red letter day in the history of Ma-Bu-Ti Lodge No. 92, because of the visit on that day of M. W. Grand Master Antonio Gonzalez, accompanied by a large party of Masons. The S. S. *Luzon*, which had been chartered by the Party for the cruise, docked at Heath's Wharf at 9:00 a. m. A reception committee headed by Wor. Bro. Sixto B. Ortiz, Master of the Lodge, met the visitors, with a band of music, and conducted them to the Lodge Hall, where the Grand Lodge Party was received with the Grand Honors. Speeches were made by M. W. Bro. Antonio Gonzalez and other members of the Party, to which Wor. Bro. Sixto B. Ortiz and Wor. Bro. C. L. Latonero responded in behalf of Ma-Bu-Ti Lodge. The latter explained the difficulties which the Lodge experienced because of the poor communications between the several islands making up its territory, owing to which but a small number of members were able to be present at the meeting. An informal luncheon was served at the Chinese School Building after the meeting, and at 12:30 p. m. the Grand Master and party returned on board the S. S. *Luzon* and left, accompanied by the good wishes of the Masbate Brethren and their families.

From Bud Daho Lodge No. 102, Jolo, Sulu

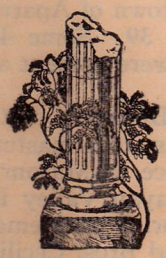
With twenty members present, Bud Daho Lodge No. 102 opened on the Third Degree at 4:20 p. m. on Saturday, April 23, 1932, for the purpose of receiving the official visit of M. W. Grand Master Antonio Gonzalez and officers and members of the Grand Lodge, who were expected to arrive on the S. S. *Luzon* at 5:00 p. m. that day. The Lodge was called from labor to refreshment, and when the gangplank of the steamer was lowered upon its arrival on schedule time, Wor. Master F. R. Escudero and the rest of the Jolo Masons boarded the ship to bid the Grand Master and party a fraternal welcome. A sight-seeing excursion was the first thing; it extended as far as Maimbung, where the party was entertained by Sultan Hadji Jamalul Kiram. At 7:00 p. m. Bud Daho Lodge resumed labor and received the M. W. Grand Master in due form. After a brief address of welcome by Wor. Bro. F. R. Escudero, Wor. Bro. A. D. Rosario (88), master of ceremonies of the party, introduced the forty members of the same, representing 28 Lodges. He also said a few words of praise for the hospitality of the Lodge and presented its Master with the official badge of the party. Wor. Bro. Andrés Filoteo and M. W. Bro. Antonio Gonzalez likewise made speeches. After the Lodge had been closed, those present repaired to the South Seas Club where a dance was given to the visitors which lasted till midnight. It was about 1:00 a. m. when the Grand Master's Party sailed from Jolo.

From Leonard Wood Lodge No. 105, Fort Stotsenburg

Wor. Bro. H. R. Andreas, Grand Lodge District Inspector, made an official visitation to this Lodge on the night of April 18th and was well satisfied with the manner in which the Lodge was opened and closed and its work conducted. He spoke highly of the splendid support which this small but active Lodge is and has been receiving from the National Sojourners whose degree team does excellent work. Wor. Bro. James L. Blakeney, the Master of the Lodge, thanked Wor. Bro. Andreas for his visit and for the inspiring short talk with which he favored the Lodge.

From Amity Lodge No. 106, Shanghai, China

The United States Army and Navy were strongly represented at a meeting held by Amity Lodge No. 106 in its hall at 23 Yuen Ming Yuen Road, Shanghai, on April 20, 1932, for the purpose of raising Bro. Arthur Allen Watson, a Fellow Craft of Service Lodge No. 95, of Manila, P. I. The degree was conferred by a special team headed by Wor. Bro. Robert Key, P. M. of Mt. Lebanon Lodge No. 80, of Manila, with Bros. Ratherman and Wm. J. Bell (95) in the West and South, respectively, and Bros. Morris Finkelstein (Cosmos No. 8), Chas. T. Grant (95), B. Mixor (80), Chas. F. Hatfield (95), E.W. Mannberg (80), Fred. Vogt (80), Albert Shuster (80), D. Geller (80), and Parros, assisting. The same special team also raised Bro. E. Newman Rose, a Fellow Craft of Amity Lodge, on the same evening. Some 35 of Amity Lodge's own members had turned out for the occasion, and half a dozen or more of visitors from the Massachusetts, New York, Missouri and other Grand Jurisdictions were present.



Our Dead

Thus star by star declines,
Till all are passed away;
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night,
They hide themselves in Heaven's own light.

—Selected

Brother Leland Stevens.
Member of Charleston Lodge No. 44, Agaña, Guam, M. I.
Accidentally killed near Shelton, Wash., September 3, 1931.
Buried masonically at Renton, Wash.

Brother Juan Fontanoza.
Member of High Twelve Lodge No. 82, Manila.
Died at Santa Ana, February 14, 1932.

Brother Rafael S. Acosta.
Member of Batangas Lodge No. 35, Batangas.
Died on April 18, 1932.
Buried under the auspices of Pampanga Lodge No. 48, San Fernando.

Brother Henry B. Smith.
Member of St. John's Lodge No. 9, Manila.
Died at sea, March 24, 1932.

Brother Alexander Bain Tyre.
Member of Corregidor Lodge No. 3, Manila.
Died on April 4, 1932.
Masonic services held over his ashes by Corregidor Lodge No. 3, on April 6, 1932.

Wor. Brother Federico Suavillo.
Past Master, Pintong-Bato Lodge No. 51, Bacoor.
Died on January 31, 1932.
Buried with Masonic honors, February 6, 1932.

Brother Salvador Lopez.
Member of Bagumbayan Lodge No. 4, Manila.
Died on May 10, 1932.
Buried under the auspices of his Lodge, on May 15, 1932.

Brother Manuel Falunan.
Member of Pinatubo Lodge No. 52, San Antonio, Zambales.
Died on April 28, 1932.
Buried at San Marcelino, Zambales, on April 29, 1932.

Personals

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

Manila No. 1.—George Armstrong Clegg was initiated at a special meeting held on April 5th, with Bro. Irvin S. Crum acting as W.M.

Wor. Bro. Walter William Weber has again become a member of his Mother Lodge.

Bro. James M. Barclay (Captain, U. S. A., Rtd.) is still at 2008 3rd Ave., Richmond, Va., with the Veterans' Bureau.

Bro. Chester H. Ober, 21 Park Lane, Glenbrook, Conn., Bro. Dr. George B. Angle, Ransom Hospital, Ransom, Pa., Bro. Col. Chas. C. Smith, P. O. Box 374, Oakland, Calif., Bro. Major Jos. C. Thomas, Helena, Mont., Bro. Geo. F. Reeves, with the Batangas Transportation Co., Batangas, Bro. John F. Armstrong, Central Carmen, Calatagan, Batangas, Bro. James Scott, Cebu, Bro. Capt. Jesse H. Mael, 546 Chester Ave., Ottumwa, Iowa, and Bro. Harry S. Ross, 4242 Sutro Ave., Los Angeles, Calif., sent dues and greetings.

Bro. W. F. Hale, of the Benguet Consolidated, Baguio, says he will be glad to welcome any "Old Timer" visiting Baguio.

Cavite No. 2.—Bro. J. D. Rorabaugh's address has changed from Naval Proving Ground, Dahlgren, Va., to U. S. Naval Station, Cavite, P. I.

Bro. Chapman writes from Pearl Harbor, T. H., that after May 20th, his address will be Lieut. S. G. Chapman, U. S. N., U. S. S. *Saratoga*, c/o Postmaster, San Francisco, Calif., and that after seeing the Olympic Games and getting his outfit ready for a long tour of the United States, he will retire from the service. He sends best regards to all.

At a special meeting held on May 14th, last, Lincoln Lodge No. 34, of Olongapo, conferred the Fellow Craft Degree on Bros. Alton Franks and E. R. Snowden, as a courtesy to Cavite Lodge No. 2. The work was done by a special team headed by Wor. Bro. A. Robinson, for Bro. Franks, while the Lincoln Lodge team took charge of Bro. Snowden.

Island No. 5.—Letters have been received from the following-named members of this Lodge: Frederick Childress, Mitchel Field, N. Y.; Henry F. Grimm, Fort Leavenworth, Kas.; Clarence J. Neudecker, St. Louis, Mo.; William H. McGinnis, Fort MacArthur, Calif.; Warren E. Allen, Fort H. G. Wright, N. Y.; Moses Goodman, Fort Shafter, Honolulu, H. T.; Walter R. Goodrich, Logan, Utah.

Bro. William J. Lutz was ill for a few days in March.

Southern Cross No. 6.—Bro. M. A. Hayes was raised to the degree of M. M. at the April Stated Meeting.

Bro. A. J. Balls, S. W., has returned to Manila after an extended vacation, looking healthy and full of pep.

Bro. R. E. Holmes, J. W., writes from Cebu that he does not yet know when he will return to Manila.

Bro. Harry Dean has left the Islands for good, as far as he knows, at least.

Wor. Bro. Theodore L. Hall had an attack of dengue last month.

Cosmos No. 8.—Bro. Robert C. Whiting sends greetings from Los Angeles, California.

Bro. Grossmann writes from San Antonio, Texas, that he finds his duties at the airport there very pleasant.

Bro. John Sinn is now enjoying a well-earned rest, having retired from the Army.

St. John's No. 9.—At a special meeting held on April 8th, Mr. Andrew B. Wauchope was initiated, the degree being conferred by Bro. V. Pelikan.

Bro. Cox was raised on April 15th, with Bro. David Innis in the East in both sections.

Letters with dues and greetings have been received from Bro. Harry W. Coonradt, c/o Mission Indian Agency, Riverside, California, and Bro. C. W. Squier, Mitchell, Indiana (where he has started a poultry farm). Bro. Andrew Kearney writes from Chicago, advising that he has been transferred to Manila and will sail on April 29th from New York.

Bro. Sidney S. Taylor and wife left on the S. S. *President Hoover* on April 9th, for a six-month vacation in the United States.

Wor. Bro. Joseph F. Boomer visited Bayombong, N.V., in April. While there, he helped Magat Lodge No. 68 confer the First Degree of Masonry.

Bro. Glenn Leonard has returned to Manila after spending two weeks in the Southern Islands.

Wor. Bro. B. F. Jinks took a short vacation in Baguio in April.

Iloilo No. 11.—Maguindanao Lodge No. 40, of Cagayan, Or. Misamis, reports that a grand send-off was given to Bro. José Suguitan, of Iloilo Lodge, when he left for Manila, having been transferred to the central office of the Bureau of Lands.

Nilad No. 12.—The family of Bro. Maximino C. Nobres left Manila on May 2nd for Baguio and La Union, for a vacation which is to extend over a month.

Walana No. 13.—The following new Manila addresses are reported: Apolonio Bamba, 1117 Antonio Rivera, Tondo; Ciriaco Gaspar, 1106 Felix Huertas, Sta. Cruz, and Maximo de Ocampo, 1086 Singalong, Manila.

The W.M. and several members of this Lodge attended the funeral of the wife of Bro. Juan Mercado who died on May 3rd.

Bro. Pascual de la Cruz also mourns the death of his wife which occurred on April 16th.

Wor. Bro. Orestes Hermosura and Bro. Daniel Pantangco returned on May 14th from their trip to Japan.

Bro. Joseph C. Badillo, master of the S. S. *Islas Filipinas*, has been transferred to the S. S. *Maktan*, of Fernandez Hnos. & Co.

Bro. Dalmacio Alarilla is back at his desk in the library room of the University of the Philippines after having been absent some time on leave.

Bro. Chung Quia Tao has left the hospital and is convalescing at his home.

Pilar No. 15.—Bro. Deogracias Esguerra has returned from an absence of several months in China.

Wor. Bro. Zosimo Topacio has been assigned to duty in Batangas Province as income tax examiner.

Bro. Manuel de Leon has left for China on the U.S.S. *Canopus.*

Letters with greetings have been received from Bro. José L. Dumlao, U.S.S. *Canopus;* Bro. Ciriaco Carganilla, Iloilo, and Bro. Justo P. Yabut, Baguio.

Batong-Buhay No. 27.—Bros. Eusebio Yap Chiong and Yu Eng Luan have gone to China for a short vacation.

Very Wor. Bro. Eduardo del Rosario Tan Kiang and Bro. Nicanor C. Mendoza accompanied the M. W. Grand Master on his trip south in April.

Bro. Tiu Pin's son died recently.

Mrs. Arturo G. Cayetano is the mother of a newborn baby girl.

Lincoln No. 34.—Chief radio man Truett Carey Lusk, of the Olongapo naval station, was initiated on April 8th. Bro. Lee Bee offered refreshments to the members present at the California Restaurant after Lodge had been closed.

Bro. Thomas E. Johnson is working in the Navy Yard at Olongapo, having recovered from his illness.

Bro. Pelagio Battad reports the birth of a son, Jesus, at the Camilla Simpson Hospital, and Bro. Sinforoso Quimzon also rejoices over the birth, on April 6th, of a son whom he has named Israel.

Mrs. Victoriana O. Rosete, wife of the Secretary of the Lodge, was seriously ill in April.

Mr. Juan Ramos was initiated at a special meeting held on May 12th, last.

Bro. Truett Carey Lusk was passed to the degree of Fellow Craft at the special meeting held on May 17th.

Maguindanao No. 40.—Greetings, in some cases accompanied by dues, have been received from Bros. Marcelino E. Calinawan, Tacloban, Leyte; Santiago J. Arcenio, Jolo, Sulu, and Pablo A. Dulanas, Zamboanga.

Wor. Bro. Apolinar Velez has donated to the Lodge a beautiful album with Masonic views and photographs, for the reading room.

Bro. Timoteo Quimpo went to Cebu on official business in April.

Bro. Anastasio Limbo is in Manila attending the vacation classes in the Philippine School of Arts and Trades.

Bro. Francisco Roska made an extensive inspection trip as provincial commander of the Constabulary in April.

Bro. Cipriano Queppet is at Dansalan, Lanao, as relief postmaster.

Charleston No. 44.—Sergeant Leland Stevens, U.S.M.C., who had been discharged from the Marine Corps at Bremerton, Washington, was accidentally killed on the highway near Shelton, Washington, on September 3, 1931. The deceased was buried with partial Masonic and full military honors in the cemetery at Renton, Washington; the Marines of the Puget Sound Navy Yard furnished the firing squad and bugler for the funeral.

Mount Mainam No. 49.—Wor. Bro. Sergio Balacano's father, municipal president Fulgencio Balacano of San Fernando, Masbate, died at his office from a heart attack on March 29th, last. Wor. Bro. Balacano will stay for two months at San Fernando to attend to his father's estate.

Bro. Daniel Arenas went to Isabela Province on a business trip in May.

Wor. Bro. Arcadio Alarcon, at present academic supervisor at Tuguegarao, is expected to arrive in Naic about the end of May.

Sarangani No. 50.—The Masons of Davao, on April 16th, last, tendered a banquet at Kwong Lee's Hotel to Bros. Santiago de la Rosa, Eugenio S. de Jesus, Felix Ronquillo, José Ignacio, Feliciano Iñigo, and Federico Opada. Bro. de la Rosa was leaving town, having been transferred to the central office of the Philippine National Bank as branch inspector. Bro. Ignacio has taken his place in Davao, as manager of the local bank. Bros. de Jesus and Ronquillo had also been transferred to Manila, the former to specialize in surgery and the latter as agent of the Standard Oil Company. Bros. Iñigo and Opada had just returned to Davao, the former after attending the Annual Communication of the Grand Lodge and the latter from an extended vacation in Samar.

Bro. Mauricio I. Lumaog has been appointed traveling deputy

treasurer to succeed Bro. Nicanor Punsalan.

Makawiwili No. 55.—Bro. Rufo Arcenas is recovering from an attack of paralysis.

Bro. Carlos Andaya's wife has had to go to Iloilo for medical treatment.

Bro. Jovito V. Engojo reports an addition to his family, a fine girl born in March.

Bro. Fred W. Meyer went to Iloilo on April 27th to meet the M.W. Grand Master and party and represent Makawiwili Lodge at the Grand Lodge visitation there.

Wor. Bro. José Altavas' son Rizal has graduated from the College of Medicine of the University of the Philippines.

Pangasinan No. 56.—Bro. Gregorio Gaerlan is mourning the death of his brother, a pharmacist of San Juan, who was murdered in the train on April 12th, last.

Wor. Bro. Clark James sailed for Europe and the United States on April 8th, on the S. S. *Sauerland.*

Mayon No. 61.—Wor. Bro. L. D. Lockwood, accompanied by his wife, made a round trip of the Southern Islands on the S.S. *Mayon,* sailing from Manila on April 6th, last.

Mr. Francisco S. Pacis was initiated at a special communication held on May 6th, last.

Kanlaon No. 64.—Wor. Bro. Carlos Dreyfus was a welcome caller at the CABLETOW office on April 21st. He had come to Manila with one of his sons who is suffering from an infected leg and is to receive the benefit of the science and skill of Bro. Dr. José Abuel, of the Masonic Hospital for Crippled Children.

Bro. Aurelio Ignacio went to Iloilo some time ago to have a cataract removed from his right eye by a specialist.

Mrs. Priscila P. Ignacio, wife of Bro. Ignacio, entered the provincial hospital of Occidental Negros for an operation after school had closed. Both she and Bro. Ignacio are recovering from their illness.

Bro. Perfecto L. Mendoza reports the birth of a son on April 5th, last.

Wor. Bro. Manuel Garcia's daughter and a daughter of Bro. Catalino G. Aurelio were operated on for appendicitis at the provincial hospital in Bacolod in April.

An eight-pound son was born to Bro. and Mrs. José B. Lopez at the Maternity Hospital in Bacolod on April 26th.

Tamaraw No. 65.—A daughter was born to Bro. and Mrs. Bruno R. Gundran at their home at Calapan on April 21st.

Union No. 70.—Bro. Anacleto N. Laudencia was married to Miss Aurelia D. Marzan on April 14th. Many Brethren attended the wedding at the home of the bride.

Wor. Bro. Bonifacio Tadiar and a son of Bro. F. Concepción were operated on for appendicitis at the Mission Hospital in April.

Bro. Eulalio P. Baltazar expects to take his doctor's degree soon in the United States.

Wor. Bro. L. R. Salanga and Bro. M. S. Parlan are taking special courses of study in Manila this summer, while Bros. Andrés B. Rivera and Juan V. Orencia are attending summer classes in Baguio.

Bro. Basilio Aromin is in bed with asthma and rheumatism.

Bro. Agaton Umanos has a new daughter.

Bro. Eusebio Albayalde's daughter Precilda and Bro. Juan V. Orencia's son Antonio were very ill in April and Bro. Leandro Flores' son José broke his arm.

Bro. Leoncio B. Martinez is the youngest E. A. and Bro. Melchor Dumo the youngest M.M. of this Lodge.

Among recent provincial high school graduates were children of Bros. F. Florendo, Lorenzo Cariño, Higino Buccat, Casiano Aquino, and G. E. Fideldía, while Wor. Bro. Justo de León's sons obtained the degrees of doctor of medicine and doctor of odontology, respectively.

Dues and greetings have been received from Bro. Timoteo L. Agcaoili, Piddig, Ilocos Norte.

Makawiwili No. 72.—Bro. E. L. Valmonte is vacationing in his home town, Gapan, Nueva Ecija, and Wor. Bro. Juan O. Chioco is attending to his interests in Lupao and Santo Domingo, also in Nueva Ecija.

Bro. John T. Farley reports having had an enjoyable trip through the Southern Islands with the M. W. Grand Master and his party in April.

Kasilawan No. 77.—Wor. Bro. Braulio M. Epino's mother-in-law passed away on April 22nd, last.

Dues and greetings have been received from Bro. Zacarias de Guzman, U.S.S. *Pennsylvania,* P. O. Box 18, San Pedro, California.

Wor. Bro. Sofronio Savellon, W.M. of Maktan Lodge No. 30 and formerly a member of Kasilawan Lodge, came up from Cebu with the Grand Master's party and visited the Lodge on May 3rd.

Bro. Arcadio de Mesa gives his new address as Calle Opalo, San Andrés Subdivision, where he is living in his new home, and Bro. Serapio Estabaya gives his as Gubat, Sorsogon, where he has gone to manage his hacienda.

Wor. Bro. José F. Fetalvero's wife and sister-in-law spent a pleasant vacation at Bauan, Batangas, in April.

Bro. José Atienza's daughter Aida was married to Dr. Benedicto Chavarria on May 1st, last.

Wor. Bro. Delfin C. Medel and Bro. Santiago Salvador report that they had a splendid time on the Grand Lodge Southern Islands Cruise.

Mount Lebanon No. 80.—A daughter arrived on April 13th as last addition to the family of Wor. Bro. Ricardo C. Santos.

Bro. Graves has recently written from the Presidio of San Francisco, Calif., and Bro. Gabriel from Tacloban, Leyte, sending greetings.

We learn that Wor. Bro. Robert Key, at present on duty in Shanghai, was highly praised by Wor. Bro. Hua-Chuen Mei, Master of Amity Lodge No. 106, of Shanghai, for the splendid manner in which he conferred the degree of M.M. upon Bro. Arthur Allen Watson, of Service Lodge No. 95, on April 20, 1932. Other members of Mt. Lebanon Lodge who assisted in the work were Bros. Mixor, Mannberg, Vogt, Parros, Shuster, and Geller. The meeting was held at the hall of Amity Lodge at 23 Yuen Ming Yuen Road, Shanghai, and was exceptionally well attended.

High-Twelve No. 82.—Bro. Juan Fontanoza died on February 14, 1932, at the home of Bro. Quintin Gellidon, Sta. Ana, Manila.

Bro. Casiano Karganilla, while in the Station Hospital at Fort Mills for five days with stomach trouble, had the visit of several Brethren of Keystone Lodge No. 100.

Bro. Irineo Lustana was also a patient at the Fort Mills hospital, but his complaint was malaria.

Muog No. 89.—Greetings and dues have been received from Frank E. Hobbs, William Beaumont General Hospital, El Paso, Texas, and James H. Warren, 2431-34 Ave., San Francisco, Calif.

Hagdang-Bato No. 87.—Bro. Ramon Bernal, J.W., has been appointed Red Cross dentist, with station at Ilagan, Isabela.

Bro. Ramon F. Dumlao, J.D., recently appointed attorney of the Philippine National Bank at Dagupan, was on May 8th married to Lourdes R. Coquia, a pharmacist of Dagupan.

Bro. José Carmona, S.D. is auditing the branch of the Philippine National Bank at Iloilo.

Bro. Rufino C. Manaloto has been appointed attorney of the Cebu branch of the Philippine National Bank.

Ma-bu-Ti No. 92.—Wor. Bro. Sixto B. Ortiz is in Manila with his family, on vacation.

Bro. Montano O. Iligan sends dues from Capiz where he is stationed as chief clerk of the provincial auditor.

Bro. Manuel Perez made a trip to Cebu in connection with his business on the island of Ticao.

Wor. Bro. and Mrs. Ciriaco L. Latonero celebrated the christening of their first child, a boy, by a dance at their home.

Benjamin Franklin No. 94.—Bro. S. Garmezy visited Negros, Iloilo, and Cebu in April.

Wor. Bro. Paul C. Whitacre and family enjoyed a short vacation in Baguio in April.

Bro. A. H. Tanguay sends greetings from 92 Weybosset Street, Providence, R.I., in which city he is with the Remington Rand Business Service, Inc.

Bro. F. Luttgens sends fraternal greetings from 102—16th Ave., San Mateo, Calif.

Wor. Bro. H. L. Noble, who is now Chaplain of Seneca Lodge, of the Grand Lodge of New York, writes an interesting letter and sends greetings to all the Brethren.

Bro. Howard H. Bailey, whose present address is the Kennedy-Warren, Washington, D.C., retired from active service after 31 years, on March 31st, last.

Bro. J. R. Conrad writes from 2120 Floyd Avenue, Richmond, Virginia, that he was unable to obtain work in Florida and is now selling automobiles in Richmond.

Service No. 95.—At the raising by Amity Lodge No. 106, of Shanghai, China, of Bro. Arthur Allen Watson, a Fellow Craft of Service Lodge, Bro. Wm. J. Bell sat in the South and other members of the Lodge assisted in the work. This meeting was held on April 20th, last, at the Amity Lodge Hall at 23 Yuen Ming Yuen Road, Shanghai.

Keystone No. 100.—Wor. Bro. Pacifico C. Sevilla writes, inclosing his dues, from Fort Monroe, Virginia, U.S.A.., saying that he is very busy with his duties in the Coast Artillery Officers' School. He will return to the Philippines by the August transport and sends fraternal greetings to the Brethren.

Bro. Marcelo Nisperos reports the birth of a son on April 28th.

The wife of Bro. Mariano Untalan presented her husband with a daughter on April 30th.

Bro. Agustin Sanchez and wife are rejoicing over the birth of a daughter on May 2nd.

Bro. Vicente Go Silk was a patient at the Chinese Hospital in Manila last month.

Bro. Paulino Jover's daughter Mary is sick in Manila.

The youngest son of Wor. Bro Amado Esleta is again sick, at Marangondon, Cavite.

Bud Daho No. 102.—Bro. Alfonso made a hurried trip to Manila to have his eyes treated.

Bro. Felix Mendoza was in Manila, attending summer classes, in April.

Bro. Henry Tan reports the birth of a daughter, and so does Bro. Julian Pilares.

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Sección Castellana

THE CABLETOW

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

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 104 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: Antonio González, Gran Maestre; Stanton Youngberg, Gran Maestre delegado; Manuel Camus, Primer Gran Vigilante; Charles S. Banks, 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.

Mensaje Mensual del Muy Il. Gran Maestre

Mi Mensaje

V

Dos aniversarios gloriosos

En este mes conmemoramos dos aniversarios gloriosos: el *19 de junio* que es el día en que nació nuestro Hermano José Rizal y el *24 de junio* que es el día en que nació la masonería especulativa como organización.

Para nosotros éstas son fechas luminosas, pues, así como la primera registra el nacimiento del masón representativo de las ansias de su raza la última registra el nacimiento de la institución representativa de las ansias de la humanidad.

El 24 de junio de 1717 la masonería especulativa, es decir, la espiritual, tal como nosotros la practicamos y conocemos ahora, nació como organización.

Según un autor, existían en Londres entonces cuatro logias que se reunían en las hospederías conocidas con el nombre de "La Oca y la Parrilla", "La Corona", "El Manzano" y "El Vaso y la Uva". Estas cuatro logias se congregaron en Londres en el día de San Juan, el 24 de junio de 1717, y formaron una Gran Logia, y ésta fue la primera Gran Logia conocida dentro de nuestro sistema actual de organización masónica. En una publicación masónica la *Revista Masónica de Chile* leemos lo siguiente a este propósito:

"Inglaterra fué el país en donde las sociedades de albañiles tomaron mayor auge. Ya se ha visto cómo existían además en otros países de Europa. Pero llegó un período de decadencia para la institución ocasionada, sin duda, por el hecho de que los obreros no podían ejercitar su oficio ya como antes, cuando la Europa pasaba por un período que podríamos denominar de arquitectura. Se suspendieron las fiestas anuales y todo quedó inactivo, como esperando un nuevo impulso generador de energía que felizmente vino al fin proveniente de una logia de Londres, la de San Pablo, que tan oportunamente tomó el acuerdo, en 1703, de aceptar en su seno, no sólo a los constructores, sino que a cualquier hombre que, desempeñando distinta profesión u oficio, quisiera llegar hasta ella, con el solo requisito de ser aprobado e iniciado. Se hizo general esta declaración y así pudieron llegar a la masonería hombres que, si bien no manejaban las herramientas del obrero, en cambio, podían laborar en el campo de las ideas y de la especulación. Quedó así fundada la masonería moderna, en lo que respecta a sus componentes.

"Las cuatro logias existentes en Inglaterra eran: la de San Pablo, la de la Taberna de la Corona, la de la Taberna del Manzano y la de la Taberna Al Romano. En 1717 se reunieron en la Taberna del Manzano representantes de estas logias, entre quienes se contaban los hermanos King, Payne, Anderson, Lumley, Madden, Desaguliers, etc., con el fin de estudiar la manera de amoldar la institución a las exigencias de la época. Constituyeron una gran logia, formada por las cuatro existentes y acordaron que ella se reuniría cada tres meses, bajo la presidencia del maestro más antiguo, hasta elegir al Gran Maestro.

"El día 24 de Junio de 1717, de San Juan Bautista, tuvo lugar la nueva reunión, que eligió gran Maestre al hermano Antonio Sayer. Desde ese momento existía la actual orden francmasónica, simbólica y filosófica. Se mantuvo la tradición y las leyes de las antiguas logias y en cuanto al lenguaje persistieron los términos de la época de la construcción, pero se emplearon en su sentido figurado. De la enseñanza de la arquitectura, sólo quedaron sus figuras emblemáticas."

Fué la característica de aquella organización que la Gran Logia se formó, no de individuos, o masones individualmente considerados, sino de logias, como grupos o cuerpos, y esta característica aún la conservamos.

No es que tan solo desde entonces surgiera la institución masónica, No. Más bien aquel acontecimiento fué una transmutación o metamórfosis de la masonería operativa en masonería espiritual o especulativa como la conocemos ahora.

Según Lennhoff, aquella Gran Logia de 1717 no fué un comienzo, sino que fué más bien una RECONSTRUCCIÓN sobre nuevos cimientos. Según este mismo autor, la formación de aquella primera Gran Logia, tal como aparece de las constituciones de Anderson, fué así:

"Los miembros se habían reunido dos veces. La primera en el MANZANO, bajo la presidencia del Venerable más antiguo. En esta reunión, la Gran Logia se instituyó provisionalmente y se acordó elegir al Gran Maestre el día de su aniversario, o sea, el día de San Juan Bautista. En esta segunda reunión, efectuada en la hospedería de LA OCA Y LA PARRILLA resultó elegido Sayer (Anthony Sayer) primer Gran Maestre."

Otro autor, hablando de los orígenes de la masonería especulativa, trae las siguientes atildadas observaciones:

"Hoy día no se puede ya sostener que la Francmasonería se fundó en tiempos del rey Salomón o de los Patriarcas judíos, como tampoco puede decirse que sus doctrinas fundamentales—la unidad de Dios y la Inmortalidad del alma—constituyeron la creencia exclusiva de un pueblo o de una religión. Esas opiniones se podían sostener cuando todavía no se conocía la ciencia de las religiones comparadas, pues, las investigaciones modernas prueban que estas creencias eran universalmente conocidas, profesándolas todas las grandes naciones de la antigüedad mucho tiempo antes de que naciera la nación judía o de que Abraham abandonase el valle de Eufrates. Tampoco se puede aceptar la antigua tradición masónica de que todos los conocimientos de los antiguos Misterios y la forma interior de la Masonería actual, proceden de los trabajadores de Tiro que construyeron el templo de Salomón. Actualmente no existen pruebas evidentes de que los judíos conocieron esta 'forma interior', ni de que la Masonería la aceptase antes de 1717, época en que fué introducida en la orden por quienes estaban al corriente de los Antiguos Misterios. Por lo tanto, la Masonería no desciende directamente de los Misterios, sino que más bien se ha construído en el molde que ellos dejaron. Los Reconstructores reavivaron los Misterios antiguos, valiéndose de los símbolos conocidos en los tiempos primitivos, y formaron, con los mitos y símbolos derivados de los Misterios, el simbolismo del Templo de Salomón."

Es, pues, para nosotros un aniversario masónico el día de San Juan que es el 24 de junio. Es una coincidencia feliz el que en este mismo mes conmemoremos otro aniversario: el del nacimiento de nuestro ilustre Hermano José Rizal. Y decimos coincidencia feliz porque es opinión autorizada que los principios e ideales masónicos influyeron mucho en la mentalidad de este insigne laborante.

Lo que él ha dado a su país es de conocimiento general. La epopeya de su gran obra no es un secreto para nadie. Si hemos de juzgarle por sus escritos podríamos decir sin temor a equivocarnos que el yunque donde se fundiera su ideario fué el mismo yunque donde se fundió el ideario masónico. Según nuestro M. I. Hermano Kalaw, en casi

todos los escritos de Rizal brilla la luz de nuestros principios masónicos. Fué por esto porque creímos oportuno conmemorar este aniversario abriendo un concurso entre todos los masones de esta jurisdicción para vulgarizar estos principios masónicos contenidos en las obras y escritos de José Rizal.

Abriendo así al azar las páginas de su NOLI nos encontramos con que en una parte pone en boca de Elías lo siguiente:

"Si creyese en milagros, NO CREERÍA EN DIOS; creería en un hombre deificado, creería que efectivamente el hombre había creado a Dios a su imagen y semejanza.....; PERO YO CREO EN ÉL; HE SENTIDO MÁS DE UNA VEZ SU MANO."

Pues bien, la piedra angular del edificio masónico es la creencia en Dios. Rizal sostiene esta verdad haciendo que Elías hable en aquella forma.

También es otro de los fundamentos de nuestra orden el respeto al Gobierno Constituido, y Rizal, sosteniendo esto mismo, pone en boca de otro de sus personajes lo siguiente:

"No seré yo nunca el que ha de guiar a la multitud a conseguir POR LA FUERZA lo que el Gobierno no cree oportuno, no! Y si yo viera alguna vez a esa multitud armada, me pondría del lado del Gobierno y la combatiría, pues, en esa turba no vería a mi país. Yo quiero su bien, por eso levanto una escuela; lo busco por medio de la instrucción, por el progresivo adelanto; sin luz no hay camino."

He aquí otros dos párrafos en donde cualquier masón podría adivinar enseguida el reflejo de nuestras enseñanzas:

"¿No podría yo llevar adelante mi idea sin que sobre ella se refleje una sombra? ¿No podría lo bueno hacerse paso al través de todo pues que LA VERDAD NO NECESITA PEDIR PRESTADO VESTIDOS AL ERROR?"

"He reflexionado mejor, y creo que realizar los pensamientos de mi padre vale más que llorarle, mucho más que VENGARLE. Su tumba es la sagrada naturaleza, y sus enemigos han sido el pueblo y un sacerdote; PERDONO al primero por su ignorancia y respeto al segundo por su carácter y porque quiero QUE SE RESPETE LA RELIGIÓN que educó a la sociedad."

Nosotros predicamos la TOLERANCIA y no queremos ANTAGONIZAR a nadie en sus creencias y opiniones. Saboreemos la poesía que encierra el siguiente recorte que es en su espíritu aquella misma predicación:

"¿Por qué no hemos de hacer lo que ese débil tallo, cargado de rosas y capullos? dijo el filósofo señalando un hermoso rosal. El viento sopla, le sacude, y él se inclina como ocultando su preciosa carga. Si el tallo se mantuviese recto, se rompería, el viento esparciría las flores y los capullos se malograrían. El viento pasa y el tallo vuelve a erguirse, orgulloso con su tesoro, ¿quién le acusará de haberse plegado ante la necesidad?"

Y no queremos seguir más, pues, nunca acabaríamos. Amor fraternal, socorro, verdad, ¿quién de entre los masones no se sabe esto de memoria? ¿Y qué fué la obra de Rizal, la epopeya de toda su vida y hasta su muerte trágica sino la glorificación de estos sublimes ideales?

Sea, pues, para nosotros este mes de eterno recuerdo porque en él una institución renació para beneficio de la humanidad y también uno de los grandes benefactores de la humanidad nació para gloria de esa misma institución.

ANTONIO GONZÁLEZ,
Gran Maestre.

De Fuentes Extranjeras

La Fiesta de San Juan

Durante la última semana del mes de Junio los francmasones de todo el mundo han celebrado la fiesta de San Juan y han dedicado sus pensamientos al elevado simbolismo que para ellos representa esta fiesta.

En sus discursos los varios oradores han expresado sus ideas y sus sentimientos sobre este simbolismo y los francmasones esparcidos sobre la superficie de la tierra han sentido más fuertemente que nunca, que están unidos por los lazos de la fraternidad y del amor.

La fiesta de San Juan data de un tiempo muy remoto. Sabemos que ya era celebrada en el siglo cuatro y que el concilio de Agle de 506 declaró esta fiesta como una de las principales de la Iglesia Cristiana.

En su origen la fiesta de San Juan fué una fiesta de la Iglesia y por esto no extraña que las sociedades de constructores que primitivamente fueron dirigidas por los monasterios la celebraran con todo entusiasmo.

Sin embargo, no es, como lo dicen algunos historiadores de la Orden, que San Juan Bautista fuera el patrono de los gremios de constructores de la edad media, que se originaron en las escuelas de construcción de los monasterios, y que, tan erróneamente son considerados por aquellos historiadores como los antecesores de nuestra Orden.

Vemos, pues, que el patrono de los "Steinmetzen" de Alemania (picapedreros) era el apóstol Santo Tomás y que el patrono de los albañiles era San Blas. En Escocia y en Inglaterra septentrional el patrono de los gremios de constructores era San Juan Evangelista, y en Inglaterra meridional lo era San Juan Bautista. En otras partes los "quatuor coronati" fueron venerados como patronos de los gremios referidos.

Más tarde, cuando en los gremios se ocultaron, por razones de seguridad, sociedades éticas y religiosas, generalmente indicadas somo "hermanos del Antiguo Evangelio", estas sociedades aceptaron, dentro de la protección del gremio, a San Juan Bautista como su patrono.

Por esto se ve que no se puede hablar de los gremios referidos, como de las Logias de San Juan.

Además, se debe observar que los Caballeros del Templo también reconocieron como su patrono a San Juan Bautista.

Sin embargo, no podemos concluir de esta coincidencia que existiera una relación entre la Orden referida y la de los Francmasones.

Sin entrar en un estudio de la persona histórica de San Juan Bautista, podemos prestar atención al elevado simbolismo que la biblia le asigna.

Este simbolismo se muestra claramente en las siguientes palabras:

"Y salió del desierto un hombre bien preparado enviado de Dios, cuyo nombre era Juan. Éste vino por testimonio, para que diese testimonio de la Luz, para que todos creyesen por él. No era él La Luz, sino que para que diese testimonio de la Luz".

El que viene para dar testimonio de la Luz no puede ser la Luz; y así el francmasón no puede ser el francmasón en verdad, porque sería entonces el ser humano ideal.

Por eso tienen de común todos los rituales, la pregunta al hermano 1.° Vigilante: "sois francmasón" y la contestación: "Todos mis hermanos me reconocen como tal", por lo cual se indica que, por su trabajo, el miembro de la Orden de los francmasones trata de aproximarse a ser francmasón en realidad; que trata de dar testimonio de la Luz.

Así la fiesta de San Juan simboliza la fiesta de la Luz y anima a los francmasones, que saben que existe la Luz, que durante su iniciación han pedido que se les muestre la Luz y que la han visto; y que tratan de hacerse más dignos de dar testimonio de ella.

La fiesta de San Juan simboliza la fiesta del amor, de la fraternidad; la fiesta de la Nueva Era.

Juan es la traducción de la palabra "OANNES" que significa: hombre-pez, y que indica el último signo del zodíaco, signo que termina un ciclo pero que contiene en sí los gérmenes del nuevo ciclo que va a nacer.

En Juan el Bautista se termina la dura y severa ley de Moisés y se anuncia la nueva era.

Al asceta severo y duro, San Juan Bautista, sigue el humilde Jesús, diciendo: "Amad a vuestros semejantes

como os amáis a vosotros mismos". A la doctrina del Dios sin perdón, de la venganza y del temor, sigue la del Dios del amor y de la gracia; y se trae a la humanidad el magno mensaje: "Paz en el mundo, benevolencia en la humanidad."

Y así, la francmasonería bajo el patronato de San Juan Bautista trae el mensaje del amor, de la fraternidad y de la igualdad en el mundo triste, obscuro e infeliz.

Pero el que ha elegido como su patrono a San Juan Bautista, el testigo de la Luz, y que quiere también dar testimonio de la Luz, no ha elegido el camino más fácil, la parte más liviana de la vida.

Porque lo decía San Juan: "El crecerá, pero yo disminuiré". El que da testimonio de la Luz debe sacrificarse por ella. Así la fiesta de San Juan nos recuerda al sacrificio; al deber del sacrificio, para que brille la Luz.

La labor del francmasón a veces parece ingrata; los que se dedican a ella lo saben; pero, por ingrata que parezca, no importa; porque el miembro de la Orden que entiende su deber, que lo siente en sí, se sacrificará y encontrará la fuerza de soportar aún la ingratitud y así su labor dará al fin los frutos de su perseverancia y de su amor.

Los pensamientos expresados son los que deben seguramente haber sentido en sus corazones, todos los miembros de la Orden que han celebrado la fiesta de San Juan.

Hagamos votos porque todo lo que hemos experimentado en nuestros corazones durante la celebración de la fiesta referida no haya sido en vano; que hayamos recibido más fuerza para continuar con más celo, con más energía y con más amor la tarea que hemos aceptado voluntariamente.

Trabajemos con entusiasmo y con ardor en nuestros talleres, estudiemos nuestros rituales, profundicemos el conocimiento de nuestros símbolos, y saldremos así, bien preparados al mundo profano dando en voz alta testimonio de la Luz que brilla para toda la humanidad, de la Luz que no somos nosotros, pero de la cual somos fieles testigos; de la luz del amor, de la fraternidad y del..... sacrificio.—*Revista Masónica de Chile.*

San Juan Bautista

Fuiste en el bello despertar de Oriente
Luz precursora de brillante día;
Que al expirar tu verbo refulgente
Otro verbo de amor su ala extendía.

Tu acento como cristalina fuente,
En la conciencia popular bullía,
Y rendiste ante el déspota insolente
Tu cabeza con noble bizarría.

¡Oh, Bautista inmortal!, tu eco sonoro
Relampagueando como un hilo de oro
Cerró el primer período de la historia;

Y triunfador te admiran en el templo
De la fraternidad, siendo tu ejemplo
Del Arte Real la inmarcesible gloria.

—*Modesto Cordero, en "Acacia" (San Juan, P. R.)*

Algo Sobre La Masonería

Desde los más remotos tiempos se ha combatido a la masonería de una manera falsa, sin argumentos, sin pruebas, sin fundamentos de ninguna categoría moral ni filosófica y sus detractores dicen, entre otras cosas, que la Masonería desconoce a Dios. Empiezan ellos por sostener el más grande de los absurdos y parten desde luego de una base falsa, porque nuestro principio fundamental y nuestra finalidad es Dios, a quien reconocemos y veneramos sinceramente. No puede ser masón el ateo, no podría serlo, porque sería la contradicción de nuestros principios y de nuestras normas que se justifican y hacen humanas, inspiradas en el más sagrado de los símbolos, que es Dios.

Se arguye que la Masonería ataca fieramente y en todas las formas a la religión católica y que ningún católico puede ser masón, sin quedar de hecho fuera de la iglesia. Tampoco es argumento ni arma que pueda hacernos daño. En nuestros templos, todos los masones tienen y pueden tener su idearium religioso y político y nunca investigamos el fuero interno de cada individuo. Todos somos uno en el servicio de la humanidad, todos vamos juntos en pos de la civilización, de la cultura del pueblo de que somos hijos, allí no tenemos categorías sociales, todos somos trabajadores en el gran templo del Universo.

Quien no conozca nuestros principios, el profano, no puede decir nada de nosotros que tenga fundamento y sus opiniones y conceptos en contra de nuestra institución serán siempre nulos, porque el que no sabe, está en las tinieblas. Ni a sus ojos, ni a su corazón ha llegado el rayo vivificante de la Masonería, que nos muestra el horizonte de la vida tal como es para los hombres que veneran los principios de Patria, Libertad y de Paz.

No debe ningún individuo aspirar a ser masón sin antes haber sentido en el corazón el fuego sagrado que lo anime, que le señale la finalidad de su deseo; sin antes haber despertado su conciencia para que le diga si posee las cualidades esenciales para poder ser masón perfecto y si su vida limpia le serviría de salvaguardia para franquear el sagrado portal de nuestra Institución.—*José Reyes en "Revista Masónica" (Bógota, Colombia).*

¿Para Qué Sirve la Masonería?

La Masonería sirve para enseñar al hombre el arte de la arquitectura para que él mismo construya su Templo particular dentro del cual ha de oficiar su alma en unión con el Gran Arquitecto del Universo. No sirve para otra cosa. Esta definición no es un simple enlace literario de palabras más o menos sonoras o misteriosas; ni una palabra está de sobra ni hace falta alguna otra. Si mis hermanos se toman el trabajo de examinar atentamente las definición encontrarán fundadas las siguientes deducciones:

La Masonería es individualista: sólo toma en cuenta al hombre individualmente, sólo tiene relaciones con el hombre individualmente, sólo se preocupa en hacer del hombre un arquitecto perfecto a imàgen y semejanza del Gran Arquitecto del Universo: no le preocupa en lo absoluto el aspecto social o colectivo de los hombres: no tiene panacea universal que ofrecer a la humanidad para sus dolencias; no tiene soluciones que ofrecer para los problemas y las crisis de los grupos humanos en cualquiera de sus aspectos: su única preocupación, su único amor, su único cuidado es el hombre individualmente considerado: ella no conoce el alma colectiva, para ella no tiene existencia real el alma colectiva.

La Masonería sabe que no puede enseñar a las masas sociales humanas el arte arquitectónico: la arquitectura está en un plano espiritual muy elevado, en donde se elaboran las estupendas creaciones del hombre, y las masas se encuentran en un ciclo mental y espiritual muy inferior, del cual no pueden salir sino por virtud de transformaciones lentas y progresivas, que requieren varios períodos de vida en la tierra.

En lugar de acometer estas empresas imposibles, de violar ciertas leyes evolutivas de la naturaleza, la Masonería aplica estas leyes atrayendo a su seno únicamente a los hombres que se encuentran en determinado período espiritual que admita la posibilidad de un desarrollo ulterior, y con estos hombres forma el pueblo masónico, de donde, por virtud de una selección natural espiritual, han de salir los conductores que la humanidad necesita para realizar

el supremo ideal masónico: "EL HOMBRE JUNTO AL HOMBRE, NUNCA EL HOMBRE CONTRA EL HOMBRE". Estos conductores obran siempre por su propia cuenta, nunca en representación de la Masonería, que nadie puede representar en el mundo profano: su conducta individual, familiar y social atrae la atención de los hombres y pronto se palpa por la generalidad que quien sabe gobernarse a sí mismo y gobernar a su familia, es capaz para gobernar entidades humanas de cualquier género y tamaño. Es en esta forma como la Masonería ejerce su influencia moral en el mundo profano: para esto es para lo que sirve la Masonería y nada más que para esto. Su secreto, que es imposible revelar, consiste en su procedimiento para hacer que el hombre obedezca este sapientísimo mandato: "NOSCE TE IPSUM"; lo demás "se le dará por añadidura". Si alguien puede mejorar el procedimiento, ese alguien es un superhombre, que necesariamente está fuera de la Masonería, porque en la Masonería no hay *supers;* los *supers* son invención y hechura del mundo profano.

La Masonería sabe que las enfermedades individuales y sociales, tanto físicas como mentales, son efectos de causas; son creaciones del individuo y de la sociedad, son resultados de contravenciones a leyes naturales, son cosechas de semillas que se han sembrado. En vez de acometer empresas absurdas, como lo serían tratar de corregir, modificar o suprimir los efectos, tratar de suprimir las sanciones naturales subsecuentes a toda contravención a las leyes naturales, tratar de que una semilla de viento deje de producir tempestades para dar mansas brisas acariciantes, la Msonería acomete la hercúlea tarea de suprimir la causa, de hacer que las creaciones sean constructivas y favorables al hombre, de hacer que se conozcan ciertas leyes naturales y sus sanciones para que no sean violadas, de hacer que se siembre la semilla del fruto que se desea cosechar, para todo lo cual la Masonería revela al hombre quién es él, de dónde toma la fuerza vital que le anima y cuál es su destino transitorio en la tierrra. Iluminado con estas revelaciones e identificado con el principio de que el hombre debe estar siempre junto al hombre y nunca contra el hombre, el nuevo arquitecto va al mundo profano a hacer obra constructiva, obra de armonía; nunca pondrá ni contribuirá a poner a un hombre contra otro, nunca organizará a un grupo para oponerlo a otro, nunca usará su fuerza para oprimir, mandará del mismo modo que ha aprendido a obedecer a su Maestro, en una palabra, será un ciudadano ideal de una democracia libre e ideal. Para esto es para lo que sirve la Masonería.

Las Masonería sabe que los llamados problemas, las llamadas crisis, individuales, sociales, económicas o políticas, son compensaciones de errores, torpezas y malicias que los hombres han cometido para su propio beneficio en detrimento de otros; por tanto, la Masonería no podría cometer el desacierto de pretender contrarrestar el efecto de la gran ley de compensación, y por consiguiente, no tiene soluciones que ofrecer para los problemas y las crisis, ni tiene papel alguno que representar en los conflictos provocados porque se pone al hombre contra el hombre. En lugar de acometer tan insensata empresa, la Masonería se propone prevenir los errores, enseñando al hombre a mirar hacia arriba y hacia adentro, para lo cual reanima el ojo interno atrofiado, porque los ojos que miran hacia afuera no pueden mirar hacia adentro. Para esto sirve la Masonería.

La Masonería sabe que las falacías sociales, económicas y políticas del mundo profano son el resultado de las falacías que lleva a cuestas el individuo, por tanto, en vez de lanzarse al mundo profano tratando de enderezar los entuertos sociales, económicos y políticos, sin que el individuo se descargue de la impedimenta, la Masonería toma al individuo, le enseña a manejar el martillo y el cincel para que se aligere poco a poco del peso que le abruma, hasta que pueda erguir la cabeza en actitud de clavar la mirada en el espacio infinito para recibir la luz que ha de guiarle durante su paso por la tierra. Esta es la obra de la Masonería.

La Masonería sabe que la tierra no es un punto que está fuera del concierto universal, con vida propia independiente y aislada de lo demás que constituye el Universo, sino que del mismo modo que está sujeta a las leyes de gravedad física, lo está igualmente a las de la gravitación espiritual; en lugar de sumarse a las instituciones del mundo profano, que dirigen la vida terrenal con los desastrosos resultados que conocemos, la Masonería se coloca arriba, en el punto de donde irradia la vida universal, para estudiar las leyes cósmicas y con su potente luz iluminar las conciencias de los hombres que andan dando palos de ciego n el mundo profano, acertando poquísimas veces y equivocándose casi siempre.

La Masonería sabe que el desenvolvimiento exclusivo y preponderante del intelecto reduce en razón inversa la eficiencia de la mente para comunicarse con la subconsciencia y con la Inteligencia Cósmica y hace imposible en el individuo el "NOSCE TE IPSUM" y por consiguiente la unión con el Gran Arquitecto del Universo, fin supremo del alma del hombre y corona inmarcesible del Maestro Masón. En lugar de contribuir a aumentar el acervo intelectual del hombre, que haría más difícil prepararle para su verdadera iniciación en el mundo masónico, la Masonería le advierte desde su primer paso que la cultura intelectual sólo alumbra el mundo objetivo, dejando en la obscuridad la mejor y más importante parte del hombre: ésta es la parte que la Masonería ilumina para que el hombre se conozca a sí mismo, se reforme a sí mismo, para poder cumplir una misión de trascendental importancia en el mundo profano.

La Masonería sabe que el lenguaje es un medio del todo ineficaz para comunicar a los impreparados las cosas del mundo espiritual; si el lenguaje mismo del mundo profano es un medio de comunicación muy imperfecto y es una de las causas principales de la confusión intelectual y de las malas inteligencias que provocan los antagonismos y conducen a la destrucción. ¿Qué podría decirse del lenguaje como medio de comunicación de impresiones suprasensibles que sólo llegan a la conciencia por medio de vibraciones de tan alta frecuencia como la que representa esta cifra, que parece fantástica, 35,184,372,088,822? Por esto la Masonería que sabe que la palabra hablada o escrita es un vehículo inerte para transmitir vibraciones de alta frecuencia, se reserva el secreto de su procedimiento para transformar la capacidad receptora del cerebro del hombre a un grado tal que le permita recibir aquellas vibraciones altísimas del mundo espiritual sin que el tremendo impacto lo destruya.

¡He aquí, queridos hermanos, para qué sirve la Masonería, excelsa Institución nuestra tan mal comprendida por unos y tan calumniada por otros!—*M. Garfias Salinas, en "CRONOS," México.*

"No Me Hable de Masones"

—"No me hable de masones. Es inútil, no puedo entrar en negocios con esa clase de gente. . . ."

Es lo que a diario se oye decir en los círculos de personas acaudaladas, muchas de las cuales no carecen de una cultura superior.

Desde tiempos inmemoriales vienen luchando las ideas provenientes del conocimiento científico de la naturaleza, con aquellas heredadas o transmitidas por las generaciones de ayer mediante la tradición que se inspira en errores y supersticiones.

Aún no es difícil en nuestros días oir sermones en las iglesias en que se describen con lujo de detalles las ceremonias o actos que, según los informantes, realizan los masones.

Y es que siempre se piensa en que se está hablando con la masa incapaz de discernir, crédula hasta la exageración y que vive de las impresiones fuertes que producen las palabras, por carecer del espíritu de análisis.

Los masones, en efecto, son seres extraordinarios, o por lo menos se esfuerzan por serlo, aquellos que han ingresado a la Orden llevados de un alto sentimiento fraternal.

Son seres extraordinarios, porque desde el momento en que se colocan frente al error, a la mentira y a la intolerancia pasan a ser personas combatidas que, necesariamente, deben poseer un carácter a toda prueba para luchar con las intransigencias del medio social en que viven, que es muy fácil mover tocando su parte afectiva que se deja marear fácilmente con el sofisma.

Herejes fueron los masones en los siglos pasados y continúan siéndolo, para los enemigos de la luz como lo fueron todas las personas que, desprendiéndose de las creencias vulgares, buscaron en las leyes del sistema solar y en la biología el ritmo de la vida. Herejes también fueron los que encerrados en sus laboratorios descubrieron los componentes del agua, del aire, etc., y los que no confiaron la curación de la viruela y otras enfermedades a los milagros, sino a la lucha contra los microbios enemigos de aquellos que el cuerpo del enfermo tenía en abundancia.

Pues bien, la tradición de la época del oscurantismo, a la cual se aferran ciertos elementos que ven un peligro en la luz de la ciencia, porque ellos solamente pueden vivir merced a las tinieblas, sigue viviendo esos días tristes de los endemoniados, como se llamaba a los epilépticos, y de los tormentos espirituales. Los odios, por creencias religiosas, aún persiguen a los muertos a quienes se niega el derecho a ser sepultados en los cementerios católicos y que son los únicos que generalmente se encuentran en los pueblos pequeños.

El masón, decíamos, fatalmente tiene que transformarse en un ser extraordinario para poder luchar contra todos los vicios y prejuicios con que la ignorancia y la superstición aún trata de amarrar al mundo. Debe luchar con sus amigos, sus allegados, sus vecinos y sus compañeros del trabajo para emanciparlos de esa esclavitud que encuentra en este ambiente el medio mejor preparado para desarrollarse. Esta lucha sin tregua, que procura indudablemente desazones al masón y a veces lo lleva hasta el sacrificio de su propia situación personal, libera espiritualmente a la masa y materialmente la aleja de los vicios, dando a los hombres algo de esa felicidad tan soñada que sólo se alcanza cuando se poseen todas las cualidades del masón.

Independizarse de la mentira, abrir su conciencia a la luz de la verdad, ser tolerantes y llevar la caridad material y espiritual, allí donde se necesite, para el bien de la humanidad, es cumplir en parte la misión que todo hombre de bien tiene sobre la tierra y que gravita como una sentida obligación para los masones.

Cuando las conciencias adormecidas por la vida muelle se sacudan un poco y hagan trabajar al cerebro para que produzca la chispa divina de la luz, recién verán que el horizonte de su vida es muy amplio y que ellos no alcanzan a verlo sino a muy corta distancia. Cuando esos hombres de cultura, que aún se demuestran recalcitrantes, entreguen algo de su alma, algo de su corazón a los demás, cumpliendo en parte las doctrinas que dicen profesar, cuando se sientan hermano del que tiene frío, hermano del que tiene hambre, hermano del que necesita justicia, y cuando vean que, para defender su dinero y su sitial heredado en la sociedad, no es necesario proclamar errores, generalmente no sentidos, entonces a estos hombres que hoy "no quieren negocios con los masones, ni desean saber nada sobre esta clase de gentes", serán los primeros en acudir pidiendo la luz de la iniciación, porque es el único camino que puede y debe seguir todo hombre de bien que desea servir a los demás y dejar tras de sí un recuerdo noble de su paso por la tierra.

Ser masón es ser un hombre digno, respetuoso de los demás, luchador incansable contra el error, apóstol de la tolerancia como base de la fraternidad y unión entre los hombres, estudioso y amante de la verdad por sobre todas las cosas.

Ser masón, es sentirse siempre dispuesto a hacer el bien aún a sus propios enemigos, por la sola satisfacción del bien por sí mismo.

La humanidad será feliz el día en que las masas puedan desprenderse del pesado fardo que la ignorancia, la mentira y la superstición aún mantienen sobre ellas. La masonería se esfuerza por alivianar este fardo y por eso es combatida. Por eso sus miembros son odiados por quienes aún pretenden hacer vivir a los hombres muchos siglos atrás, cuando la civilización y el credo religioso no aceptaban que la tierra se moviera, ni tampoco que fuera redonda.—*Hermano Hierofante en la Revista Masónica de Chile.*

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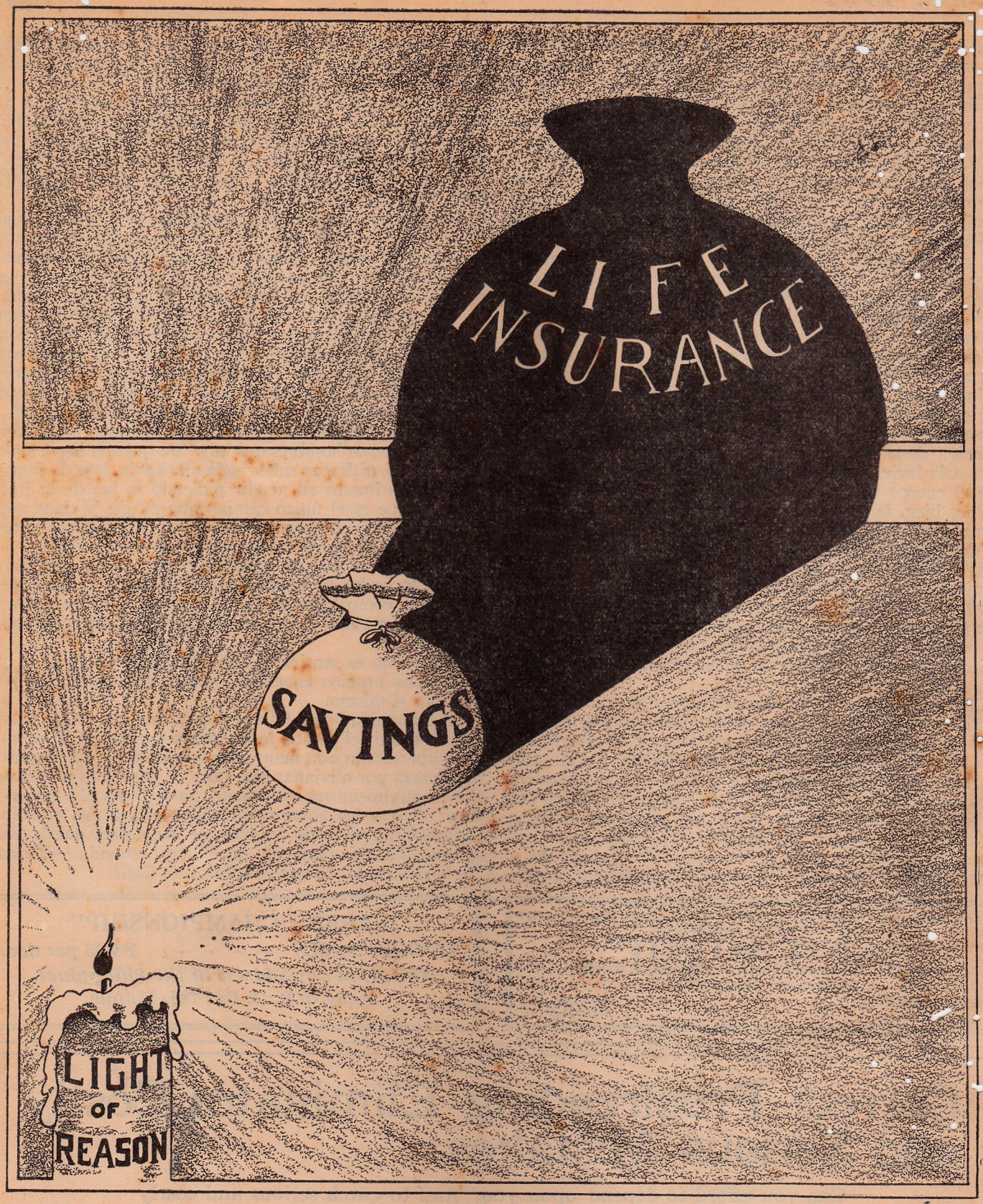
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