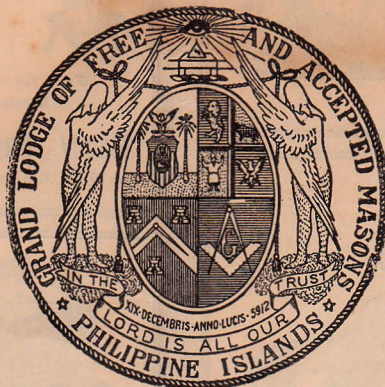


The Cable Tow

Vol. IX

Manila, P. I., March 1, 1932

No. 10



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

Masons of this Grand Jurisdiction, Attention!

This issue of the CABLETOW contains important official matter,
to wit:

Grand Lodge Circular No. 55, publishing legislation by Grand Lodge on the
following subjects (p. 185):

- (1) Regulations governing public appearance of Masons as such.
- (2) Resolution on furnishing of refreshments by candidates.
- (3) Recommendation concerning souvenir trowel.
- (4) Ruling on consolidation of Lodges.
- (5) Modification of Edict No. 5 (Navy personnel).

Grand Master's Circular Letter relative to Washington Bicentennial Celebra-
tion on March 19, 1932. (P. 186).

Grand Master's Announcement of Rizal Birthday Literary Contest. (P. 186).

Announcements regarding Southern Islands Cruise and Bicentennial Medal.
(P. 186).

Instructions to Secretaries. (P. 187).

Messages of Grand Master. (Pages 188-190, 199-200).

Articles by Grand Lecturers. (Pages 190-191, 200-201).

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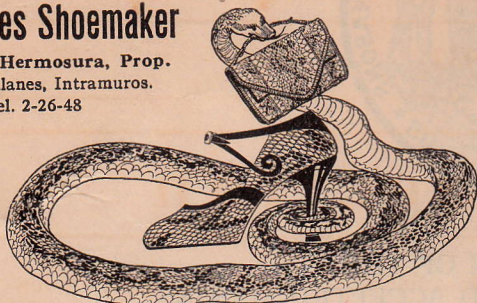
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Grand Lodge of the Philippine Islands

To all Regular, Ancient Free
and Accepted
MASONS, THROUGHOUT THE WORLD;
(GREETING)

We hereby certify that Brother

who has signed his name in the margin hereof, is a regular Master
Mason as appears to us by the Certificate of _____
Lodge No. _____ held under this jurisdiction. He is therefore recom-
mended to the friendship and hospitality of the Craft, whosoever dispersed.

This certificate shall not entitle the Brother to admission to any Lodge without due examination.
Given under our hands and the Seal of the Grand Lodge at the City of
Philippine Islands this _____ day of _____ A. D. 19 ____ AL 59 ____

Grand Secretary

Grand Master

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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. IX

March 1, 1932

No. 10

Editorial Section

Improvement Since Our First Number

There has been a remarkable improvement in the CABLETOW since its first number, published in June, 1923. In its eighteen pages, our last number, for instance, contains about six times as much matter of interest to our readers as the first number did. In the latter, the reading matter in English was repeated in Spanish in parallel columns, while now our Spanish section contains different text from the English portion of the paper. The "Personals" and "Lodge News" columns did not exist when we started publication; now they are important features and are that part of the paper which causes us most work and most trouble. The arrangement of our paper was for years a very poor one: editorials, personal and Lodge news, and other matter were scattered all over the pages and the advertisements encroached upon the text in a most unsightly manner. Indeed, so much stress was laid on the advertising feature that the literary part of the CABLETOW seemed to be of secondary importance. The ads began on the third page of each number and made the text look like mere fillers. Owing to the novelty of the paper, worthwhile contributions to its columns and cuts were easily obtained and the work of the editor was practically nil. Quite naturally, the volume of editorial work has increased enormously with the growth and development of the CABLETOW. Few Brethren realize how much study and work the Question and Answer Department, which has become so popular, and the Personals and Lodge News columns require of the editor, and how the amount of correspondence handled has increased. But we are not afraid of work and will strive to continue improving the official organ of our Grand Lodge.—L. F.

Centenary of Goethe's Death

"More light!" These were the dying words of one of the greatest poets the world ever knew, Johann Wolfgang von Goethe, who passed to the Great Beyond on March 22, 1832, after giving to the world masterpieces like "Faust," "Egmont," "Iphigenie auf Tauris," "Wilhelm Meister," and some of the most splendid poems ever written in the German tongue. Goethe was a Freemason and the influence

of Masonry is discernible in many of his writings. Masonic speeches, poems, and letters written by him are still preserved. He was for a number of years treasurer of Lodge Amalia, of Weimar, in which he first beheld the Light of Masonry in 1780. A century has passed since Goethe was called to the Celestial Lodge above; but he is survived by his works which will never die.—L. F.

Leave Them Outside

In Germany, army officers when in uniform always wore their swords. When visiting a Masonic Lodge in uniform, however, they invariably took off the sword and left it in the ante-room. This act was symbolic. By laying aside the implements of war they gave expression to the thought that upon entering a Lodge, a man must leave without the tiled door anything even remotely indicating discord and strife. That, indeed, is a thing we too often forget. We do not always close the Lodge door on personal prejudice and dislike, or rivalry in politics or business, on the contrary, we sometimes allow these to influence our actions within the Lodge. If the ballot-box were animate, it could tell many a story of rejections inspired by prejudice and jealousy, and the administration of more than one Master has been made a *via crucis* by personal ill-will that should have been left outside. If we cannot practise the tenets of Free masonry both in and out of the Lodge, as we should do, let us at least live up to them when we are in the Lodge. Let us leave the sword of strife and prejudice outside!—L. F.

The Banquet on February 16th

Elsewhere in this issue, our readers will find an account of a banquet given by our Most Wor. Grand Master, under the auspices of Luz Oceánica Lodge No. 85, to the members of the Grand Lodge, and two papers read on this occasion by Grand Lodge Officers. We cannot but congratulate our Grand Master on this initiative. The gathering to which we refer was not a mere knife and fork affair; but an occasion which fostered the enthusiasm and added to the store of Masonic knowledge of every one present, in addition to

forming or cementing friendships between many of those who attended. An unbroken series of the proposed monthly gatherings throughout the Masonic year would most assuredly do the Craft a world of good and we hope there will be no flagging of the enthusiasm kindled by the inspired remarks of our Grand Master at the first banquet of the series.—L. F.

Our New Masonic District Inspectors

In this number we publish, besides a considerable amount of official circulars and announcements, notes on the duties of a Masonic District Inspector prepared by the Junior Grand Lecturer, Wor. Bro. E. M. Master-son, and on the duties of the Grand Lecturer, compiled in Spanish by that officer, Wor. Bro. J. C. Balmaseda. We would recommend that our new Inspectors read what the two Brethren mentioned have to say, and we hope that all will acquit themselves well of the responsible mission entrusted to them. Misunderstandings have been caused in the past by a wrong conception of the duties, powers, and attributes of Masonic District Inspectors on the part of either the Inspector or the inspected, and we trust that the notes prepared by the two Grand Officers named will help to minimize the number of such incidents.—L. F.

Editorial Comment and Correspondence

Mount Lebanon Lodge No. 80 A Mother

Mount Lebanon Lodge No. 80 is the proud mother of a baby boy which it has named *The Cornerstone* and which is a neat little folder of eight pages, with the artistic seal of the Lodge adorning the title-page. A well-written introduction by Wor. Bro. S. N. Schechter, a message by Wor. Bro. Ricardo C. Santos, Master of the Lodge, admonishing the Brethren to strive to be better than themselves, an editorial page with a number of good paragraphs initialled W. M., which may mean either Worshipful Master or William Merz (probably the latter), a few remarks by the Brother last named on "What the Cedars Whisper," a Secretary's page, and official announcements and the usual lists of Lodge committees and officers make up the contents of the first number of this bright little bulletin of the Lodge headed this year by our active Brother Ricardo C. Santos. May the new paper have a long life and achieve its aims and purposes!

Leadership Needed

The *Illinois Freemason* has this to say of one of the crying needs of Freemasonry:

One of the greatest needs of Freemasonry today is that of leadership. Never in its history has there been such a call for men to take hold of Freemasonry, to guide its activities, and to direct its energies. One of the reasons why Masonry has been failing at the present time has been that too many men of small mental caliber have found themselves at the head of Masonic organizations. Not being successes themselves, it has been impossible for them to promote the fraternity. If Masonry is to succeed, greater care must be taken in the selection of those who are to carry on.

Has Freemasonry ceased to attract the strongest and best? Is it on the decline? We do not think so. There are still as good men in our ranks as there ever were; but it takes a combination of circumstances to bring such men to the fore and that situation does not exist at present. Freemasonry is not seriously threatened by any outside enemy, at least not in the United States and countries of the English speech, nor is it in imminent danger from any cause. It takes a great emergency to bring out great leaders. The present period, when the Craft is purging itself of unassimilated and poor material, while trying, is not a time of stress and strife. Freemasonry is doing much

better than many other societies and organizations who find themselves in a similar plight, due to the same causes. Let nature take its course and do not let us strain our eyes looking for a Moses, a Bonaparte, or a Mussolini to take charge and do something spectacular to save the situation. The good old ship of Freemasonry will right itself in due time. We are quite sure that the percentage of second-rate men placed in office by the votes of the Craft is not excessively high. That there are any, perhaps too many, is deplorable enough.

Punctuality

Punctuality in keeping engagements is one of the peculiarities of Columbian Masonry, says *Revista Masónica*, the organ of the Grand Lodge of the Republic of Columbia, published at Bogota. That is a proud boast which many a man in our Grand Jurisdiction wishes we could make for Philippine Masonry. Some of our "great men" think it is rather the thing to come late and then make an effective entrance, with everybody present and waiting for them. We have always preached punctuality in our columns, apparently with little success, and we are glad to learn that there is at least one country in the world where Masons shine by their punctuality in keeping engagements.

Royalty and Freemasonry

The *Freemason's Chronicle*, in its number of November 7th, last, gives an account of the annual meeting of the Provincial Grand Lodge of Surrey over which the Prince of Wales presided in person. In an editorial commenting upon this communication and the share which our royal Brother took in it, our London contemporary says, among other things:

It is in times of anxiety that the Order more closely binds its members. During the past few weeks there has been a feeling among Brethren that they required some sort of special lead. That lead has come from the Heir-Apparent of the British Crown, for the Prince of Wales, at the annual meeting of the Provincial Grand Lodge of Surrey simply "electrified" his Province with a wonderful lead, just as His Royal Highness has done in many other walks of life. He presided personally and conducted the whole of the duties of his office personally; he was happy and communicated much happiness; he wore his Past Master's jewel and his collarette qualifications of the three Royal Masonic Institutions. The Prince gave the lead to the whole of his Brother Freemasons—another very wonderful example of His Royal Highness' great interest, activity, and knowledge, gained by personal touch with the world and its peoples.

This is rather encouraging when one considers that elsewhere little tin gods of local renown sometimes act as if they conferred a favor upon the Masonic Fraternity by attending its meetings, or stay away alleging important reasons of state and business.

Clannishness Among Masons

Bro. Fuller Swift, of our Los Angeles contemporary *Freemasonry and Eastern Star*, exhorts Masons to stick together in the following brief but expressive item:

"TOGETHER, BRETHREN"

How well we know that bit of ritual! How glibly we recite it! But, alas, how constantly we neglect the import of the order! "Together, brethren," not only carries the message of co-operation, but it has a deeper meaning with reference to sticking together. Clannishness among Masons may not be as popular as it once was, but it is no less important.

It seems to take persecution and adversity to make Masons stick together. Prosperity and the lack of visible, relentless enemies do away with that cohesion which welds Masons into a sacred band of friends and brothers like the cement that unites the building into one common mass. Let us not forget that the sky is by no means clear and that our Order is beset by enemies from within and without. If we but stick together, no power on earth can break our ranks.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Antonio González has appointed Wor. Bros. John R. M. Mason (3), Ambrosio Pablo (12), and Ramon F. Samaniego (13), to act as Grand Lodge Committee for Visiting the Sick during the month of March, 1932.

[Grand Lodge Circular No. 55]

*To the Masters, Wardens and Brethren
of all Lodges in the Jurisdiction of the
Grand Lodge of the Philippine Islands.*

GREETINGS:—At the Twentieth Annual Communication of the Grand Lodge of F. & A. M. of the Philippine Islands, said Grand Lodge duly adopted, among other Resolutions, the following, which are hereby published for the information and guidance of all Lodges and Masons of this Grand Jurisdiction:

I

On recommendation of the Committee on Reports of the Grand Officers, the Regulations hereunder, submitted by a Committee of Past Grand Masters, were adopted:

REGULATIONS GOVERNING THE PUBLIC APPEARANCE OF MASONS AS SUCH IN THIS JURISDICTION

1. Lodges and Masons shall obey to the letter the provisions of paragraph 171 of the Constitution which reads as follows:

Sec. 10. No Lodge nor any Mason shall appear in Masonic clothing in any public procession, or at any public meeting or place, except for the burial of a brother, or for the performance of some other strictly Masonic duty or ceremony.

2. Masons may assemble, without dispensation, in Masonic clothing, to decorate the graves of deceased Brethren.

3. With reference to funerals, the following provision of paragraph 261 of the Constitution shall be strictly observed:

... No Lodge shall attend any funeral or take part in any funeral service or procession unless it is under the direction of the Grand Lodge, the Lodge itself or another Masonic Lodge. . . .

If a Mason is buried under the direction of any other society, the members of his Lodge and other Masons attending his funeral shall not wear Masonic clothing.

Unless a Lodge can make a creditable appearance at a funeral as far as the proper exemplification of the ritual and dress are concerned, it shall not attempt to undertake a Masonic funeral service. At all Masonic funerals, the ceremony must be carried through with the proper order, decorum, and dispatch. The white apron placed on the casket, the regalia of the officers, the aprons and dress in general of the Brethren participating, must be such that there cannot be any just criticism.

4. Public installations shall not be held unless they are put on in such a manner that the Fraternity in general will profit thereby. The dress of the officers must be suitable for the occasion and uniform, if possible. Regalia and aprons must be in irreproachable condition. The place selected for the public ceremony must be a fit one. The installation must be carried through in a dignified and impressive manner. Special care must be taken in the selection of the speakers and nothing must be said or done liable to give offense to any person, class of persons, or religion.

The entertainment following the ceremony, if any, must be such as not to bring discredit upon the Lodge or the Fraternity.

5. Picnics and excursions arranged by Lodges are not Masonic affairs, and banners and signs with the name of the Lodge or the emblems of Masonry must be avoided.

6. No Lodge or other Masonic body in this Jurisdiction shall enter any float, or be represented, in any parade, civic procession, pageant, or fair of any kind.

7. Lodges shall not attend divine service in a body in Masonic clothing, as is customary in certain Grand Jurisdictions where different conditions obtain as far as religion is concerned.

(See Proceedings, 1932, pp. 28 and 44.)

II

The following Resolution, submitted by the Committee on Jurisprudence, was adopted by the Grand Lodge:

BE IT RESOLVED, That it is hereby declared unlawful for any Lodge or a member to request or permit any candidate for the degrees to furnish refreshments or to provide the money for obtaining refreshments for the Lodge at any time during the period that he shall be receiving the degrees.

(See Proceedings, 1932, pp. 34 and 71.)

III

The following recommendation of the Committee on Reports of Grand Officers was adopted by the Grand Lodge:

We concur in the suggestion of the Grand Master that the Grand Lodge recommend to our Lodges that a souvenir trowel be presented to the candidate in the Third Degree, but that such presentation be optional.

(See Proceedings, 1932, pp. 34 and 44.)

IV

The following recommendation of the Committee on Jurisprudence was adopted by the Grand Lodge:

When two Lodges shall be consolidated and the Master of one of the Lodges shall become the Master of the consolidated Lodge, and the other Master is deprived of his office by such consolidation, we recommend that the other Master who has been elected be considered as having served a term as Master, and that, after the end of the year for which he was elected, he will be entitled to rank as a Past Master.

(See Proceedings, 1932, pp. 33 and 71.)

V

Likewise, the Grand Lodge adopted the recommendation of the Committee on Jurisprudence on Edict No. 5, which was as follows:

There is no doubt in the minds of your Committee on Jurisprudence that Edict No. 5 has operated to the disadvantage of individual Lodges, especially in Manila. It appears that many would-be applicants for the degrees of Masonry desire to make application in Manila or elsewhere than in Cavite. In order to make such an application to a Lodge in Manila it is necessary for the Lodge in Manila to apply to Cavite Lodge No. 2 for a waiver of jurisdiction, or to obtain from the Grand Master a dispensation to permit the Lodge in Manila to receive the application and confer the degrees. This dispensation costs Ten Pesos (P10.00). When the applicant finds that it will cost him P10.00 more to make application in Manila than in Cavite, he cannot understand, and he often decides not to make the application, and sometimes he applies to a Lodge under a foreign jurisdiction in Manila, and the local Lodge of this Grand Jurisdiction and this Grand Lodge both lose the would-be applicant.

It is the consensus of opinion in this Committee and among the brethren of the Lodges interested in this

question that the difficulties of Edict No. 5 can be overcome to a very considerable extent if the Grand Lodge will waive the dispensation fee in all such cases. We recommend that the Grand Lodge waive such dispensation fees in all cases of this character; it being understood that when a dispensation is issued in any such case no waiver by Cavite Lodge No. 2 is necessary.

(See Proceedings, pp. 60, 67 and 71.)

This Circular shall be read in each Lodge of this Grand Jurisdiction at the first Stated Meeting after its receipt.

Given at Manila, P. I., this 28th day of January, A. L.: 5932 (A. D. 1932).

ANTONIO GONZÁLEZ,
Grand Master.

Attest:

NEWTON C. COMFORT,
Grand Secretary.

[Grand Master's Circular Letter]

February 15, 1932.

*To the Members of this Grand Lodge
and all Master Masons.*

GREETING:

This year Masonic Bodies all over the world will celebrate the 200th Anniversary of the Birth of George Washington and it becomes the Masons in the Philippine Islands to also observe this Anniversary in a fitting manner. All thinking men are impressed with the fact that Washington was a man of such eminent character that he may justly be said to belong to no particular nation or people but to humanity as a whole. He was a zealous and sincere Mason and the principles which served him and the other master minds engaged in the foundation of the Great Republic under whose flag we are now living are known to be masonic.

The Congress of the United States created a commission to make the observance of this Anniversary as general as possible and all social organizations have been requested to coöperate and encourage the celebration of Washington's birthday in every town and hamlet under the American flag. It is, therefore, my desire that the Grand Lodge also take part in such an Anniversary celebration.

It has been thought advisable to hold this meeting during March in order not to interfere in any way with the celebrations already planned during February by our subordinate Lodges. Please, therefore, consider this an invitation to be present at a Grand Lodge celebration to be held on March 19, 1932, 8:30 p. m., Masonic Temple, Escolta, Manila. It is hoped that all Master Masons in Manila and vicinity will attend this Anniversary Celebration in honor of George Washington, the Man and Mason, who is held in such high esteem in every land and clime of our world.

Fraternally yours,

ANTONIO GONZÁLEZ,
Grand Master.

Announcement by the M. W. Grand Master Rizal Masonic Literary Contest

Manila, P. I., March 1, 1932.

*To all Brethren of the Jurisdiction of the
Grand Lodge of F. & A. M.
of the Philippine Islands.*

GREETINGS:—In order to observe in a worthy manner the anniversary of the birth of our Brother José Rizal on the 19th of June of this year and at the same time promote interest in Masonic study in our Jurisdiction, a literary contest for Masons is hereby announced, on the subject: MASONIC PRECEPTS IN RIZAL'S WRITINGS.

Every member in good standing of a regular Lodge under the jurisdiction of the Grand Lodge of the Philippine Islands

may participate in this contest, submitting a paper covering as completely as possible the Masonic precepts preached and spread by Rizal by means of his writings. In making quotations, the exact language used by Rizal must be used and the book or other document from which the matter quoted has been taken must be cited.

The paper may be written in any language or dialect spoken in the Philippine Islands, without limitation as to length, and must be received in the Grand Secretary's Office not later than 5 p. m. on May 31, 1932, with the signature and post-office address of the author and stating the Lodge to which he belongs.

There will be a First Prize and a Second Prize for the best and second best papers submitted, to be awarded by a jury of three competent Masons which will be appointed in due time.

Fraternally,

ANTONIO GONZALEZ,
Grand Master.

Masonic Southern Islands Cruise

During the second half of the month of April, a Masonic cruise through the southern portion of the beautiful Philippine Archipelago will take place in which any Master Mason in good standing may participate. Not less than twelve ports will be visited, among them Cebu, Iloilo, Romblon, Tacloban, various ports on the island of Negros, Zamboanga, and Jolo. The Most Wor. Grand Master and other Grand Lodge officers will be on board and Grand Lodge visitations will be made wherever there are Masonic Lodges established. The duration of the trip will be from 15 to 20 days and subsistence on board is included in the price of the ticket which is 100 pesos. This is about one third of what it would cost a person to visit the same number of ports under ordinary conditions. Members of families of Masons are also admitted as passengers. Arrangements have been made to charter a steamer. Prospective excursionists should address the Committee Grand Lodge Southern Islands Trip Visitations, P. O. Box No. 990, inclosing a check or money order for ₱100 for reservation.

Bicentennial Medals

The Grand Lodge, in planning its George Washington Bicentenary Celebration on the 19th of this month, has had the happy idea of striking a COMMEMORATIVE MEDAL in bronze. This medal is to be sold to the members of the Craft at the bare cost of manufacture and distribution, which will not be in excess of ₱1.00 each.

The obverse will contain a special design pertaining to the event and the reverse will have the seal of the Grand Lodge. The medal is to be 5 centimeters in diameter and about 3 millimeters in thickness and will be an imperishable souvenir, worthy to be in the hands of every Freemason in these Islands.

Subscriptions will be taken by and medals sent to the Secretary of your Lodge. Get in touch with him.

Addresses Wanted

The addresses of the following-named members of Dapitan Lodge No. 21 are wanted: (1) *Leopoldo Diokno*, formerly of the Bureau of Customs, Manila. (2) *Agustin Gustilo*, formerly of Los Angeles, Calif. (3) *Melecio Labalan*, formerly at Manila Heights Hospital, San Juan, Rizal. (4) *Tomás Tan Eng Chiu*, formerly 706 Juan Luna, Manila. (5) *Vicente Lozano*, formerly 432 Misericordia, Manila. Please communicate same to the Secretary, Manuel A. Guieb, P. O. Box 997, Manila, P. I.

The Secretary of Isla de Luzon Lodge No. 57 (Address: J. M. E. Leon, P. O. Box No. 1549, Manila, P. I.), asks for the addresses of two members of his Lodge whose names and old addresses are as follows: *Maximo M. de Ocampo*, The Inez Hotel, Kansas City, Mo., and *O Lian Chuan*, 538 Calle Nueva, Manila.

The Secretary of Lincoln Lodge No. 34 (Address: Miguel C. Rosete, P. O. Box 40, Olongapo, Zambales, P. I.) would like to have the addresses of the following-named members of his Lodge: (1) *Charles C. Loveland*, (2) *Edward N. Peterson*, (3) *Sam Freeman*, (4) *Moises de Guzman*, and (5) *Juan P. Nite*.

Committee on Masonic Manual

Most Wor. Grand Master Antonio González has appointed a Committee to prepare a Masonic Manual or Handbook; it consists of the following-named Brethren: Most Wor. Bro. Teodoro M. Kalaw, Chairman, and M. W. Bro. Newton C. Comfort, M. W. Bro. Seldon W. O'Brien, M. W. Bro. Geo. R. Harvey, M. W. Bro. Vicente Carmona, Wor. Bro. Leo Fischer, and Wor. Bro. Enrique V. Filamor, members.

Secretaries, Attention!

For the guidance of those of our Lodge Secretaries who are new in the office, and as a reminder to those who have been re-elected, we desire to call attention to the following points which we ask all to bear in mind in transactions concerning the CABLETOW:

1. Send changes of address and notices of names to be added or dropped, punctually, and send twice a year, or oftener, a copy of your mailing list, for checking purposes. The CABLETOW management is often blamed for the non-receipt of papers in cases in which the Secretary has not notified the office of changes of address, initiations, reinstatements, etc. In all cases, inform the CABLETOW office.

2. The CABLETOW management and Grand Lodge have nothing to do with individual accounts for subscription of the Lodge members. In fact, as far as these offices are concerned, there is no such a thing as a "subscription": there is merely a *contribution* for the support of the CABLETOW, ("CABLETOW Quota") paid to the Grand Lodge (since December 1, 1929) by each Lodge, at the rate of ₱1.20 for each Master Mason on the rolls of the Lodge on the date of the annual return. A Brother is entitled to the CABLETOW from the date of his initiation, and all initiations should, therefore, be reported *immediately*, with the address of the new Brother, to the CABLETOW Office. No charge is made for additions to the list of members entitled to the CABLETOW, received during the year, nor is any credit given for names dropped during the year; in other words, the only money transactions of the Lodges with the Grand Lodge office as regards the CABLETOW are the payment of the CABLETOW Quota jointly with the Grand Lodge dues, at the time the annual return of the Lodge is made.

3. A few of the Lodges still owe their quota for periods prior to December 1, 1929. Such indebtedness must be paid direct to the CABLETOW, as it was incurred under the old arrangement. If your Lodge still owes any such balance, see that provision for the payment or part payment thereof is made in the budget.

4. In sending material for the columns entitled "Personals" and "Lodge News," follow the instructions generally published at the head of each of those columns. Don't expect us to make any exception in your case; we must treat all alike and give everybody a square deal.

5. Space in the CABLETOW is expensive and we can for this reason not publish resolutions of condolence or thanks, etc., passed by the Lodges, circulars sent out by Masters of Lodges, etc. What is fit and proper material for Lodge

bulletins or circulars is not always suitable for a paper going to 6,500 readers in all parts of the world. The Editor is the judge of what is to be published and what is not to be published, but he will do the best he can, space and the existing rules permitting.

6. The archives of each Lodge should include a complete file of the CABLETOW. Progressive Lodges are having their CABLETOW bound. Be sure that at the end of the year you have a complete file of the paper to show that you have not neglected this obligation during your term of office. With each May number we now print an index for the CABLETOW year which makes it easy to find things.

Stated Meetings of Manila Lodges

- March 8 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.
- March 9 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.
- March 10 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
- March 11 (Second Friday).—Dapitan No. 21, Plaridel Temple.
- March 12 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
- March 16 (Third Wednesday).—Sinukuan No. 16, Plaridel Temple.
- March 17 (Third Thursday).—Solidaridad No. 23, Plaridel Temple.
- March 18 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.
- March 19 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.
- April 1 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.
- April 2 (First Saturday).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
- April 4 (First Monday).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
- April 5 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
- April 6 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
- April 7 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Meneius No. 93, Masonic Temple.
- April 8 (Second Friday).—Dapitan No. 21, Plaridel Temple.
- April 9 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
- April 11 (Second Monday).—Southern Cross No. 6, Masonic Temple.

Questions and Answers

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

516.—One of our Lodge members puts the initials "A. F. & A. M." behind the name and number of our Lodge when he signs the register upon visiting another Lodge. Is not "F. & A. M." correct? What does the letter "A" stand for?

Answer.—Of the forty-nine Grand Lodges in the United States, twenty-five use "A. F. & A. M.", twenty-two use "F. & A. M.", one puts it "F. A. A. M.", and one "A. F. M." Our Grand Lodge has chosen "F. & A. M.", these initials standing for "Free and Accepted Masons." The first "A" in "A. F. & A. M." stands for "Ancient" or "Antient" and is a relic of the Masonic scission of two centuries ago when the Masonic Lodges split into "Antients" and "Moderns." The breach was healed in 1813, when the United Grand Lodge of England was formed; but the initial "A" has remained to remind us of it.

517.—Lately I read in the monthly bulletin of one of our local Lodges the following item:

Hijos del Caribe Lodge No. 75 under the jurisdiction of the Grand Lodge of Prince Hall, New York City, and supposed to compose members of Spanish descent, likewise, sends us a copy of their social program

for the celebration of their first anniversary. We greatly thank them for this piece of a reminder and with a sincere wish for a success.

I do not find this Lodge in the List of Regular Lodges. Was the editor of the *Bulletin* correct in making this mention?

Answer.—Any tolerably well-informed Mason knows that the "Prince Hall" Masonry is irregular and the very name "Grand Lodge of Prince Hall, New York City," a title so unusual, as U. S. Grand Lodges only bear the name of the State, should have put the person who wrote that paragraph on the alert and he should have gone to the trouble of ascertaining whether the Lodge named was regular or irregular before wishing it success. To wish a clandestine Lodge success is certainly not Masonic!

518.—Has a Lodge the power to remit the dues of a member for the sole purpose of enabling him to vote at an election of officers?

Answer.—Paragraph 183 of the Constitution provides that—

No Lodge shall, by amendment to its by-laws, resolution or otherwise, remit the dues to its members or any of them for any stated period or in advance, but it may annually remit the accrued dues of those of its members who render special services for the Lodge or who are unable to pay them.

In paragraph 172 we find the following provisions concerning the case of a member in arrears for twelve months:

... unless at the next stated meeting either his dues be paid or sickness or inability to pay be shown as the cause of such refusal or neglect, he will be suspended from all the rights and privileges of Masonry. If neither of these things be done, he shall, at such stated meeting, be declared by the Master to be suspended, unless, for special reasons shown, the Lodge shall remit his dues or grant him further time for their payment....

In order to vote or hold office, dues must be paid as required by the Uniform Code of By-Laws (Calif. 1909, p. 123). A Brother in arrears for non-payment of dues who has been granted an extension of time, cannot vote or hold office (Calif. 1899, pp. 24, 274; 1894, pp. 539, 768). These are California decisions which will be helpful in interpreting our own provisions, par. 202, that

None but members in good standing, whose dues are paid, shall be entitled to vote at an election; and every voter shall be eligible to any office in the Lodge.

In view of these provisions, we believe that a Lodge may remit dues only in meritorious cases, for inability to pay or for services rendered, but not for the mere purpose of allowing a member to vote.

519.—Should the monthly circular from the Grand Secretary's Office (Form No. 14) be read in Lodge or merely filed, to be inspected by any member desiring to see it?

Answer.—The purpose of the circular issued by the Grand Secretary's Office on Form No. 14 is to inform the Craft of petitions for the degrees or affiliation and of suspensions, expulsions, restorations, deaths, etc., in order to keep undesirable material out of the Lodges and prevent Brethren from having Masonic intercourse with suspended or expelled members. The information contained in this circular is of great importance to the Craft and the same must, for this reason, be read in open Lodge and not merely posted or filed.

520.—A Past Master of my Lodge recently made the statement, in open Lodge, that the so-called higher degrees are not Masonry and that, more specifically, the Scottish Rite Bodies should be looked upon as a society or club not connected with Freemasonry. This statement has caused much resentment among the Scottish Rite members of the Lodge. What is your opinion?

Answer.—When a man has been initiated, passed, and

raised, he is a full-fledged Mason, with all the rights and privileges of a member of the Craft. However, there are other bodies which confer degrees that are an elaboration of Ancient Craft or Symbolic Masonry, and among these are the Scottish Rite Bodies which are recognized as legitimate Masonry and held in high esteem all the world over. Scottish Rite Masonry formerly conferred thirty-three degrees, including those of Entered Apprentice, Fellow Craft, and Master Mason; but by virtue of an agreement with the Symbolic Grand Lodges, it now confines its attention to the degrees from the 4th to the 33rd in most countries of the world and has relinquished all claims of control over Symbolic Lodges. In the United States and also in the Philippines, Scottish Rite titles are not recognized in Symbolic Masonry and there is strict separation and independence between Symbolic Masonry and the Scottish Rite; but there is, nevertheless, close coöperation between the two and Scottish Rite Masonry has always been considered as a valuable ally and auxiliary of Symbolic Masonry and as part of the system of our great Fraternity. The statement you refer to should not have been made.

Translations of M. W. Grand Master Antonio González' Messages for February and March



My Message

I

Washington, the Mason.

It is not only a desire to collaborate in the columns of our review that impels me to write, but a longing to enjoy

through its pages a few moments of spiritual communion with all Brethren of this Grand Jurisdiction during the twelve months of the present Masonic year.

I consider it my duty to address to the Craft of this Jurisdiction each month a brief message, as it is to their suffrage that I owe the representative position which I am now occupying in our Fraternity.

Upon assuming office as Grand Master of the Grand Lodge of the Philippine Islands, I send fraternal greetings to each and every Mason of this Grand Jurisdiction and ask them to be ever mindful that in their Grand Master as well as in the other officers of the Grand Lodge, they will always find Brethren ready and willing to render them that service which we all have vowed at the sacred altar of Masonry to render to our Brethren.

One Masonic year has passed into history and another has been ushered in which will be one of great achievements if we ourselves do not make it a failure. It is in our hands to prevent that contingency. But how? By being less speculative and theoretical, and more practical. Masonry is a fundamentally practical institution though we call it speculative. It was not founded to build up abstract systems of philosophy, morality or religion. The strength of its fabric renders it adaptable to the various conditions and needs of man. It sprang into being when the necessity was felt of uniting the whole human species into a society in which all would learn to tolerate and respect each other and render to each other that aid necessary for their constant perfection and happiness.

To accomplish this, our theoretical conceptions must pass from the field of speculation to that of practical realization. It is good to enrich our Masonic lore as new metaphysical values are being discovered, but we must remember that Masonry does not end there and that its mission consists in carrying its philosophical elucubrations into practice.

Perhaps we have committed the error of not being practical enough in doing that which we teach in our temples and it is time to make a change.

We must not consider our work finished upon closing the Lodge. It is in our homes, in our meetings outside the Lodge, in shop or office, in our places of recreation, in short, wherever we may be, that we must put into practice the lessons taught us in Masonry.

It must not be said that we hold aloof from the social or domestic problems by which we are beset. It must not be said that our voice is not heard on matters concerning the public interest that have a bearing on our Masonic work. It must not be said that we take little interest in the public weal. Was not our society founded to promote the public welfare and serve humanity?

Some one has raised a voice of warning against the indifference that they say exists in our ranks towards the concerns of the community. This indifference may be imaginary, yet the time is come for us to give unmistakable evidence that we are engaged in highly Masonic work the purpose of which is to cooperate with others in finding the best solution for the public problems or matters which vitally affect the life of the community.

We would not be worthy of the beautiful example of civic spirit and practical activity given by the illustrious men who went before us if we confined ourselves to mere routine work within the four walls of our temples. It would be Masonic self-destruction for us to limit our activities to the reduced space of our temples. Our field of endeavor is outside rather than inside the Lodge.

In this month we commemorate the bicentenary of the birth of an eminent Mason: GEORGE WASHINGTON.

Grand Commander Albert Pike, in his dissertations on the Master's Degree in "Morals and Dogma," says this:

"To seek to subjugate the will of others and take the soul captive,

because it is the exercise of the highest power, seems to be the highest object of human ambition. It is at the bottom of all proselyting and propagandism, from that of Mesmer to that of the Church of Rome and the French Republic. That was the apostolate alike of Joshua and of Mahomet. Masonry alone preaches Toleration, the right of man to abide by his own faith, the right of all States (peoples would be better) to govern themselves."

We said on a previous occasion that the great work of Masonry has been and will be to free man from all yokes. The subjugation of man by man, the subjugation of one people by another, has always been an evil which Masonry has endeavored to remedy. The eradication of that evil has been the great task, or rather the reason for being, of Masonry. This is why Masonry inculcates that sublime lesson in its dissertations. We call it sublime because it responds to the natural longings of the spirit of man.

Washington, as a Mason, could not forget that lesson, nor could any of the many Masons who founded the great Republic of the North forget it. And we commemorate the bicentenary of Washington's birth because his great work of redemption was an incarnation of our Masonic ideals.

Two centuries ago, two figures towered like imperishable pyramids in the life of the nations: Washington and Napoleon. History has judged both, and its verdict is one of unfading glory for the former and of terrible anathema for the latter.

The two became great under the aegis of diametrically opposed ideas. Washington was the apostle of Liberty. Napoleon was the incarnation of Tyranny. Washington was the Liberator. Napoleon subjugated nations. Washington put his genius at the service of the oppressed. Napoleon's was a monument to oppression. Washington's work was a proclamation of the right of men and peoples to complete liberty. Napoleon attempted to wrest from men and nations their inalienable right to life and liberty.

This is why we say that the work of Washington is an example of practical Masonry. Masonry has always been struggling against Oppression and Tyranny. Masonry has always been the champion of the oppressed. Masonry has always proclaimed Liberty as an inalienable right of men and peoples. Washington has merely put these Masonic precepts into execution. His work is the incarnation of our secular teachings. He himself is the incarnation of our ideals.

We therefore conclude this message by exhorting all to revere the memory of this eminent patriot and Mason, ever remembering that practical and watchful Masonry like his is the best safeguard of the common welfare, the best guaranty of the happiness of nations and individuals.

ANTONIO GONZALEZ, *Grand Master.*

My Message

II

Our Monthly Assemblies.

If our efforts are to be successful, if our energies are not to be expended in vain, if our work is to bear the fruit that we expect of it, there must greater cohesion between the several elements that make up our Fraternity.

It can not be denied that there are Brethren who worked shoulder to shoulder with us in the past and who now stay away from our gatherings. Others there are who are still in our midst but whose enthusiasm has died down and has given way to inertia and indifference. And still others are full of prejudices and suspicions, not to say vain apprehension.

This state of affairs must not continue. There must be some reaction. We must stop this dry rot which imperceptibly impairs the solidity of our Masonic structure. Let us all participate in the common task without mistrust, without antagonism, without dismay. Let us carry the

lukewarm and indifferent with us by dint of persuasion and sympathy. Masonry is not a proselyting institution; but once a man has become a Mason he must do his share in the work of the Craft.

Masonry is life and life is action. Like life, Masonry is a force in constant evolution. The term "Dormant Mason" does not exist in our dictionary because it is illogical. A Mason who is not active is dead and we have no use for dead men in our ranks.

We must know each other better and more intimately. A constant interchange of ideas and impressions between all Brethren; a sincere expression of their wishes; a frank exposition of their views; an attentive ear to the suggestions of any Craftsman who has such to make; willingness to consider their propositions, weigh their opinions and judge them justly and truly; the righting of their wrongs if any there be; sympathy in their difficulties and afflictions, and an affectionate hand clasp, though little enough, will suffice to clear up misunderstandings, bring about a more fraternal attitude, dispel vain apprehensions, and make us all regard each other with deeper interest and with true Masonic charity.

There must be no recriminations where there should be only peace and concord. There must be heard in our Temples only the beneficent voice of the Brother giving charitable advice to another. A word said in a moment of bad humor, an attitude taken in a state of excitement: all that must be forgotten. A good Mason will not even retain the memory of a wrong of which he considers himself to have been the victim. Much of our trouble is but a result of our own excessive susceptibility. It is in our power to smoothen out many difficulties, always remembering that being but mortals, we are naturally imperfect.

Joseph Fort Newton, in his work entitled "The Builders", asks himself this question:—When is a man a Mason? And he himself gives the answer, as follows:

When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man. When he knows how to sympathize with men in their sorrows, yea, even in their sins—knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old-forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. When he can look into a way-side puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin.

Bearing all this in mind, we have thought it a good idea to assemble the Brethren in a fraternal banquet at least once a month in order to keep in constant touch with their views. We want to become more closely acquainted with their difficulties, more familiar with their problems. We want to hear from their own lips suggestions which will necessarily be of value to the interests of the Fraternity. We are sure that even the most inactive will have some idea to propose which should be discussed not in a subordinate Lodge but before the Craft in general, in order that all may be benefited.

In these monthly gatherings we, whom the Brethren, by their votes, have entrusted with the government and administration of the common interests of the Craft, hope that all will frankly state their initiatives, be they great or small, inform us of their problems, and apprise us of their difficulties. It is our firm purpose to give to all Lodges and all Brethren such aid and assistance as they may require and as is within our power.

We want action to replace sluggishness. We want indifference to give way to enthusiasm. Let no one fear

to make a suggestion, humble though it may be. We know that apparently unimportant initiatives often grow into great achievements. The falling of an apple from a tree resulted in the discovery of the force of gravity. A man tried to find a shorter route to the Orient and discovered a New World.

Hence, my message this month will be in the form of an invitation, or rather an appeal, to all the Brethren of this Grand Jurisdiction to meet with us in these monthly banquets.

Let it not be said that any Brother holds aloof from a movement calculated to bring about solidarity and union in our ranks. Let no one spoil this work of mutual comprehension and understanding by taking an attitude of suicidal egoism.

Nothing is more beautiful than to bring closer together the different elements that compose the Craft. Many years ago a great poet and Mason, Goethe, expressed this idea in these verses:

To continue honoring humanity,
Let us in happy concord live
And be inseparably united.

ANTONIO GONZÁLEZ,
Grand Master.

NOTE.—The above are translations, by the Editor, of two Monthly Messages of Most Wor. Bro. Antonio González, Grand Master of F. & A. M. of the Philippine Islands. The original will be found in the Spanish Section of the February number and this number, respectively.

Pieces of Architecture

The Duties of a Grand Lodge Inspector

By WOR. BRO. E. M. MASTERTON, *Junior Grand Lecturer*

Article V, Part II, (Pars. 101-104) of the Grand Lodge Constitution defines very clearly the duties of Inspectors, but the wording of the law is subject to different interpretations. One Inspector may understand that he must be like a police officer, holding the various Lodge officers under suspicion until they can produce evidence that no anomalies exist; or like a military officer, requiring everyone to stand to attention and salute his rank.

The Inspector who seriously studies the Constitution will find, however, another interpretation, which is more correct. The law must be taken as a whole, not one phrase or paragraph alone. For instance we find in Section 1 (Par. 101) that "The Inspectors shall examine all Masters-elect in as much of the Constitution, Edicts and Regulations of the Grand Lodge as refers to the government of subordinate lodges, as well as in regard to their proficiency in the work and lectures, and shall withhold certificates from all who refuse or neglect to make themselves proficient."

From the above it may be presumed that the paragraph is a warrant for demanding immediate proficiency in officers-elect, and that the Inspector's only duty is to withhold certificates from such as cannot so qualify. But the fact is that Inspectors are required to instruct officers-elect, and give every assistance to see that they do qualify. This is plainly stated in Section 3 (Par. 103) which reads in part: "It shall be the duty of the Inspector—to instruct and qualify the officers of the Lodges of his district."

It is presumed that anyone who holds an appointment as Inspector is thoroughly conversant with the laws of our Institution, as well as the official ritual. Section 1, Article V, Part II (Par. 101) states that the "Grand Lecturer shall teach the ritual and esoteric work to the Inspec-

tors of the jurisdiction—and shall issue certificates to brethren who are proficient in the work and lectures adopted by the Grand Lodge, and are qualified to act as Inspectors.” Such being the case, the Inspector is responsible, in like manner, for the proficiency of the officers of the various Lodges in his District.

Section 3 (Par. 103) also requires the Inspector “to visit each Lodge in his District, whenever invited by any Lodge, or whenever he may deem it necessary for the faithful performance of his duty; to inspect the work and if necessary, correct the same in accordance with the work as adopted by the Grand Lodge; to examine the records and all the books of each Lodge, and the manner of transacting its business.”

It is the further duty of the Inspector to report to the Grand Lodge the general condition of each Lodge in his District, or special conditions which might arise requiring official action.

In all of this it is apparent that the Inspector is intended to be an instructor and advisor, using his best efforts to promote efficiency, member interest, and financial stability. To assist the officers in any difficulty which might arise; correct, in a constructive manner any mistakes which might occur in the ritualistic work, in the trend of Lodge activities, and in the accounting and expenditure of Lodge funds.

The Inspector should be at all times courteous in his attitude toward the officers and members of the Lodges, remembering that in harmony lies the strength and support of our Institution, and that he is in a position to secure that harmony, not only within the Lodge but between sister Lodges. He should make the interest of the Lodge his interest, and the prosperity, high standard of proficiency, and unimpeachable reputation of the Lodge his reward of service.

Past Grand Master Larkin's Address

By THE EDITOR

A most interesting document is the least one could say of the fine Annual Address, or Message, as we call it in this Jurisdiction, which Most Wor. Bro. William Wiley Larkin, as Grand Master, read to the Twentieth Annual Communication of the Grand Lodge of F. & A. M. at its opening session in the Masonic Temple on the Escolta, on January 26, 1932. The address will be published in the Grand Lodge Proceedings which will be out soon; but in the meantime we shall take up some of the outstanding points of it.

After the usual introduction and tribute to the dead, the Grand Master reports the constitution of Amity Lodge No. 106, of Shanghai, reproducing in this connection M. W.

Bro. Harvey's report which we published in our July number (Vol. IX, p. 31). Then, under "Further Developments in China," he relates how, shortly after receipt of a petition for a dispensation to open a Lodge in Nanking, China, he received cablegrams from the Grand Lodges of Massachusetts, England, Ireland, and Scotland, asking that before granting this dispensation, the representations made by the Grand Lodge of Massachusetts concerning Lodges in China be taken into consideration. These cablegrams are followed by the "representations" announced, in the form of a letter from the Grand Master of Massachusetts, worded as follows:

"September 9, 1931.

Mr. William Wiley Larkin, Grand Master,
Grand Lodge of Masons
in the Philippine Islands,
308 Masonic Temple, Manila, P. I.

Dear M. W. Brother Larkin:

In explanation of my cablegram, I wish to present the following points for your consideration.

Acting by the authority and in behalf of the Grand Masters of England and Ireland, as well as Massachusetts, I hope that you will realize that we do not wish to interfere in any way with the policies or acts of a Grand Jurisdiction with which we are at present in friendly relations. We are approaching this subject not from the selfish view-point of any group of Masons but upon the broad basis of the best interests of World-wide Masonry.

China is an open territory in which you have the indisputable right to establish Lodges as well as the other Grand Jurisdictions now represented in that country.

The question of establishing Lodges, with the intent of forming, in what appears to be the near future, a Sovereign Grand Lodge of the Chinese Republic (quoting from the address of the Grand Master on page 34 of the 1931 Proceedings) necessarily brings to the minds of those Grand Jurisdictions which have been established in China for nearly seventy years a question as to the effect that this step will have upon the Lodges under their control, as well as its effect upon the welfare of Masonry in general.

As you may know, I visited China in 1930 for the express purpose of interviewing a group of Masons (the majority of whom are now members of Amity Lodge) regarding a petition to the Grand Lodge of Massachusetts for a dispensation to form Chung Hua Lodge.

Individually they were a fine type of men, earnest and enthusiastic, but I felt compelled in justice to themselves as well as to ourselves to refuse to grant the dispensation.

In the midst of such changing and disturbing conditions as exist in China today a deep knowledge of the fundamentals of Masonry and experience in handling its affairs are necessary to keep pure and sound those principles to which we must adhere if Masonry is to endure.

Existing Lodges are finding difficulty in preventing innovations into the body of Masonry. Cool and experienced heads are needed at the helm. More than moral character and enthusiasm are needed to properly direct a movement with such far-reaching possibilities.

We thoroughly believe that the interests of all would be best served should each unit which you create be given time to prove their skill and ability in functioning as a part of an organization of four and one-half million men before additional Lodges are chartered.

In my trip around the world I saw Masonry in many different countries and realized the power that it can be in uniting men of every country, sect, and opinion. I also saw sad examples of Masonry being

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MANILA, P. I.

prostituted for securing ends entirely apart from the fundamental purposes of Masonry.

We are all—England, Ireland, the Philippines, and Massachusetts—interested in seeing only the highest type of Masonry exist in China.

Is it not better for us to labor together for that end, endeavoring through united effort and mutual understanding to establish Masonry on a firm foundation with our pleasant relations undisturbed, than to take steps that may prove harmful to the three thousand Masons now in China, members of friendly jurisdictions?

If it is your pleasure to have our coöperation in accomplishing this result, you may rest assured that the experience we have gained during our many years of contact with Masonry in China is at your disposal.

We earnestly hope that you will take this letter in the friendly spirit in which it is meant, and that nothing may occur to prevent our pleasant relations continuing for many years to come.

I shall appreciate an early reply.

Yours fraternally,

HERBERT W. DEAN,
Grand Master of Massachusetts.

Representing also

The Grand Master of England.
The Grand Master of Ireland."

This letter, with its veiled threats, was answered by Grand Master Larkin in the following terms:

"November 20, 1931.

Most Worshipful Brother Herbert W. Dean,
Grand Master, Grand Lodge of Massachusetts,
Boston, Massachusetts, U. S. A.

Most Worshipful Sir and Brother:—

After a careful consideration of your communication of September 9th last, stating the reasons why you, and with you the Grand Masters of England and Ireland, are opposed to the organization of further Lodges in China by the Grand Lodge of the Philippine Islands, I have decided to suspend action on the petition of certain Brethren for a Dispensation to form a Lodge under our Grand Jurisdiction in the city of Nanking. I wish it to be understood, however, that I am not convinced of the soundness of the grounds upon which your objection is based, and that I only take this action in deference to the wishes of my distinguished Brethren of Massachusetts, England, Scotland and Ireland, and do not desire it to be considered in any form or manner as binding upon our Grand Lodge and my successor in the Grand Master's chair.

Our Grand Lodge being the nearest to China, and our Brethren being animated by a pioneer spirit that is too often stunted or stifled in older Grand Bodies, we view with sympathy and pride the efforts of our Chinese Brethren to further the cause of Freemasonry in their country by organizing Lodges not ruled and governed by aliens and, in due course of time, founding a Grand Lodge of their own. We are not uninformed of conditions in the Far East in general and in China in particular; many of our Brethren have been, and some still are, residents of China, and a large percentage of our membership is Chinese. Practically all our leading members have observed and studied Masonry in many countries of the world, and we all have the interests of Masonry in general at heart. Our action in China is, therefore, not inspired by recklessness or ignorance.

As regards the present unsettled conditions in China, I must remind you that times of storm and stress have ever been periods of great activity in Freemasonry and that our Institution has done some of its finest work during such times. The pages of history, beginning with that of our own glorious United States, bear witness to that.

To be frank with you, there are two phrases in your letter which I do not consider as happily chosen. You refer to your Grand Lodge being 'at present' in friendly relations with ours, and then again you express the hope that 'nothing may occur to prevent our pleasant relations continuing for many years to come.' Need I add that I was not influenced by these phrases when I decided to suspend action on the petition of our Nanking Brethren, but that on the contrary, I took that course in spite of them?

Yours fraternally,

W. W. LARKIN,
Grand Master of F. & A. M. of the
Philippine Islands."

After reproducing his letter to the petitioners in Nanking, counselling patience and wishing them better luck in the future, M. W. Bro. Larkin submits the correspondence on this incident to the Grand Lodge, which, we might add, approved everything he had done in the matter.

The Standards of Recognition of Foreign Grand Jurisdictions and the Regulations governing Public Appearance of Masons, the adoption of which the Grand Master recommends, were adopted by the Grand Lodge. The latter will be published in the *Cabletow*, for the guidance of the Brethren.

In reporting official visitations made by him, M. W. Bro. Larkin has this to say:

Official visitations are at the same time one of the greatest pleasures and one of the greatest hardships that attach to the office of Grand Master in the Philippine Islands. The wholehearted hospitality and brotherly affection with which I have been received everywhere have warmed my heart towards my Brethren, while I remember with less pleasure the sleepless nights, long automobile trips over rough and rugged roads, distressing sea voyages, and interference with my business. It takes an iron constitution to withstand these hardships and a great deal of time to attend to these visitations, and as I have neither, I have been compelled to limit the number of visits to Lodges in the provinces.

Tributes are paid in the Message to the Grand Treasurer and Grand Lecturer, but especially to the Grand Secretary, M. W. Bro. Newton C. Comfort, the "Tower of Strength of so many Grand Masters". A fine tribute is also paid to the *Cabletow* and its editor. The Masonic Hospital for Crippled Children likewise comes in for much praise.

Matters heretofore not touched by Grand Masters in this Jurisdiction are discussed in the paragraphs headed "Lodge Bulletins" and "Books on Freemasonry for Public Libraries," which read as follows:

LODGE BULLETINS

A number of our Lodges publish monthly bulletins. Some of these are quite elaborate, being well edited and neatly printed or mimeographed. Such bulletins are to be encouraged if the Lodge can afford to publish them, because they help to maintain interest in the Lodge. However, great care must be taken in editing these bulletins. The names of petitioners for the degrees should not be published in them, because the bulletin is liable to fall into the hands of non-Masons, and in case of a candidate being rejected, the fact of his rejection is liable to become known through this medium. I had to give orders for the elimination from one of these bulletins of a recommendation published in it every month which was nothing more nor less than an injunction to solicit members for the Lodge. My attention has also been called to other irregularities in Lodge bulletins. It behooves the Master of the Lodge to see that the monthly bulletin is edited or looked over by an experienced and competent Brother before it goes to the press, and it is far better for a Lodge not to have any publication at all than one that is a discredit to it.

BOOKS ON FREEMASONRY FOR PUBLIC LIBRARIES

The fact has lately been brought to my attention that there are few, if any, good books on Freemasonry on the shelves of our public libraries. A non-Mason desiring to inform himself on the nature, aims, and history of our Fraternity is unable to obtain reliable literature on the subject. The data most liable to fall into his hands are those elaborated by enemies of Freemasonry. A few standard works on the Craft and its wonderful work for the uplift of humanity, donated to our public libraries for the purpose of circulation, would do a great deal towards offsetting the harm done to our cause by the dissemination of information derogatory to Freemasonry. These books would also be available to Masons desirous of improving their knowledge of matters Masonic. They would do their work silently, efficiently, year after year, and compared with the results, the outlay would be ridiculously small.

I recommend that the Committee on Education endeavor to obtain from our official Masonic libraries the donation to the National Library and other libraries of any duplicates they may have of standard works on Freemasonry suitable for this purpose, and that a small appropriation be made for the purchase of such books if the same cannot be obtained otherwise.

The necessity of insuring Lodge buildings and property is brought out in the following paragraph:

During the year, Lincoln Lodge No. 34, of Olongapo, lost its Temple in a disastrous fire which destroyed part of the little town. Unfortunately, our Brethren carried no insurance and the building and contents were a total loss. They submitted plans for the financing and construction of a new Temple; but these were not in keeping with the principles of sound economics and your Grand Master, much to his regret, found himself constrained to disapprove them.

Some of my predecessors have stressed the necessity of insuring Masonic property, and the soundness of their advice is illustrated by the sad experience of our Brethren in Olongapo on the one hand and on the other hand by the ability of Cavite Lodge No. 2 to rebuild its fine temple within six months after its destruction, because it carried insurance.

From "Suspensions for N. P. D." we shall quote the following:

Again we have to report a decrease in membership, due to the large number of suspensions for non-payment of the dues and the small number of petitions for the degrees. We are faced by the same problem as nearly all the Grand Jurisdictions of the United States. There, too, much poor material was taken into the Fraternity during the inflation

Grand Master and Luz Oceánica Lodge No. 85 as Hosts

With the Grand Master, Most Wor. Bro. Antonio González, and his own Lodge, Luz Oceánica No. 85, as hosts, some two hundred members of the Grand Lodge of the Philippine Islands sat down to a Masonic banquet in the assembly hall of the Plaridel Masonic Temple on Monday, February 15, 1932, at 7:45 p. m. and spent three most enjoyable and profitable hours together. Food good and plentiful was provided for the body and music by the Malate Orchestra for the ear; but the outstanding feature of the evening was the spiritual food to which the guests were treated. When, after the inner man had been well satisfied, Most Wor. Bro. Antonio González rose to address the Craft, there was not heard the sound of axe or hammer—we mean knife and fork—in the spacious hall, and after the first introductory words, the Brethren present knew that there was a treat in store for them.

In his elegant, eloquent Spanish, the Grand Master extended a hearty welcome to the assembled Craftsmen and explained the purposes of the gathering. This was not a mere banquet, he said, but the first of a series of monthly assemblies by means of which the Grand Lodge officers hoped to keep in touch with the desires of the Craft and the needs and wishes of the Lodges. The March banquet is to be given by the Deputy Grand Master, Rt. Wor. Bro. Stanton Youngberg, under the auspices of his Lodge, St. John's No. 9, and each of the ranking Grand Officers and his Lodge will get a chance to act as hosts at such an assembly during the present administration. Plans for the promotion of Masonic culture are under way, the Grand Master announced, chief among them the preparation of a Masonic Manual, work on which has already been begun by M. W. Bro. Teodoro M. Kalaw. A Masonic literary contest is to be held on June 19th, the anniversary of the birth of our great Brother José Rizal. Two months earlier, on March 19th, the George Washington Bicentennary will be observed by the Grand Lodge, with Wor. Bro. Joseph F. Boomer speaking on Washington, the Mason; Bro. José Abad Santos on Washington, the Statesman; Most Wor. Bro. Frederic H. Stevens on Washington, the Mason; Most Wor. Bro. Teodoro M. Kalaw on Washington, the Citizen, and Most Wor. Bro. George R. Harvey on Washington, the Soldier.

M. W. Bro. González further announced that plans were being perfected for a Masonic pilgrimage to the Southern Islands and Grand Lodge visits to the various Lodges located there; that arrangements were being made with Fernandez Hermanos, through Wor. Bro. Ricardo San Agustín, to charter a vessel for this trip; that Master Masons and members of their families could join and the expense was not expected to run higher than ₱100 per capita for the tour which would take approximately a fortnight, the latter half of April, and that Most Wor. Bros. Kalaw, Trinidad, and Carmona, and other Brethren, totalling 47, had already "signed on" for the trip and many more were expected and desired to book for it. The Grand Master's humorous and witty remarks about some of the participants kept those present roaring with laughter. The applause was most enthusiastic.

Wor. Bro. Leo Fischer, Editor of the CABLETOW, explained the history and purpose of the official organ of the Grand Lodge and asked for the support of those present in his work. He described how the CABLETOW has carried its fraternal message to the equatorial regions of various continents as well as to the frozen North, and that it was even read and appreciated by Masons with the Byrd Expedition amidst the snow and ice of the Antarctic regions, a few years ago. He spoke of the plan on foot to establish a Scottish Rite Department in the CABLETOW, to take the place of the *Far Eastern Freemason*, which may be discontinued, though this is by no means sure.

The Junior Grand Lecturer, Wor. Bro. E. M. Masterson, spoke briefly on the duties of the Grand Lodge Inspectors. His address will be found on page 190 of this issue.

The next speaker, Wor. Bro. J. C. Balmaseda, discussed the duties of the Grand Lecturer. His remarks were in Spanish and will be found on page 200 of this number.

Wor. Bros. Fischer, Masterson, and Balmaseda received a goodly share of applause for their efforts.

Wor. Bros. Joaquin Garcia and Juan O. Chioco also made a few remarks on the CABLETOW.

The newly appointed Masonic District Inspectors, who had been especially invited and a large number of whom had come, were then handed their commissions by Wor. Bro. Ramon Mendoza, Assistant Grand Secretary, and received each an ovation from the Brethren. Some had come long distances to attend this affair, Zambales, Laguna, and other provinces being represented.

The gathering broke up at about 10:30 p. m.

Lodge News

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

From Manila Lodge No. 1

One of the best attended Masonic functions at which we have ever been present was the Special Meeting held by Manila Lodge No. 1 on Wednesday, February 24, 1932, to commemorate the 200th Anniversary of the birth of our great Brother George Washington. The Riverside Hall of the Masonic Temple on the Escolta was crowded when Lodge was opened by Wor. Bro. Samuel R. Hawthorne, Master of Manila Lodge. Most Wor. Bro. Antonio Gonzalez was present, though not in his official capacity as Grand Master of Masons of the Philippine Islands, and a number of Past Grand Masters attended. Shortly after the opening, Far East Chapter No. 15, National Sojourners, marched into the hall in a body, headed by M. W. Bro. Joseph H. Schmidt, P.G.M., who is its president, and preceded by the "Spirit of '76," in colonial costume, with drums beating and the fife shrilling the familiar air of Yankee Doodle. This and the decoration of the hall, in which Old Glory predominated, prepared the audience for the patriotic program which followed.

The principal speakers were Wor. Bro. Edward Selph, whose theme was Washington the Man. Bro. C. H. Conrad, Jr., a general officer in active service, had very fittingly been chosen to speak of Washington the Soldier, and did full justice to his subject. M. W. Bro. F. H. Stevens, P. G. M., brought out many interesting facts showing the human side of the great patriot. Bro. George C. Butte, Acting Governor-General of the Philippine Islands, inspired by a song rendered by Mrs. Tonia Drew, spoke eloquently of the home that the Father of our Country loved so well and gave some attention to the subject assigned to him, Washington the Mason. Talks were also made by M. W. Bros. Vicente Carmona and H. Eugene Stafford. M. W. Bro. Antonio González made a brief, but eloquent speech in Spanish lauding George Washington. Between speakers, Antonia Drew, from the organ loft, rendered several songs, including "Carry me back to old Virginia," "Home," and the new composition "Washington" which is the work of George Cohan. She was applauded with great enthusiasm. Mrs. Sylvia Barnes Thomas accompanied her on the organ. During the opening and closing ceremonies, Bro. N. R. Baugh presided at the organ. After Lodge had been closed, the Brethren enjoyed the usual social half-hour and the tasty refreshments served by Mrs. F. E. Hedrick and her staff.

From Island Lodge No. 5, Corregidor

The officers of Island Lodge No. 5 for 1932 were installed Monday evening, January 25th. The following were installed: Joseph C. Kilbourne, Master; Lochridge L. Key, Senior Warden; Harry R. Mickel, Junior Warden; James W. Brennan, Treasurer; James M. Covington, P. M., Secretary; Troy Fields, P. M., Chaplain; Enrique R. Martinez, P. M., Marshal; George R. Wingate, P. M., Senior Deacon; Paul P. Phipps, Junior Deacon; Frederick W. Voss, Senior Steward; William J. Lutz, Junior Steward; and Samuel Weinstein, Tyler.

Most Worshipful Brother Joseph H. Schmidt, P. G. M., was the Installing Officer, and Worshipful Brother Fred M. Holmes, P. M., was the Master of Ceremonies; both are members of Cosmos Lodge No. 8.

From Cosmos Lodge No. 8, Manila

We copy the following from the well edited monthly bulletin of Cosmos Lodge (February issue), which will be of interest to our readers:

On the evening of Wednesday, January 20th, there was held a special meeting of the Lodge which was rather unique as a meeting, in that it was neither opened or closed, neither was it tiled. The occasion was an exhibition of original paintings by Brother Ernst Vollbehr, member of Zum Aufgehenden Licht an der Isar Lodge, Munche, Germany.

With the able assistance of Wor. Brother A. J. Gabler-Gumbert, who acted as interpreter, Brother Vollbehr showed a selection of original paintings of war scenes, made at the front under most trying conditions and with very limited time. His intimate stories in connection with the making of each picture were most interesting, while the pictures themselves were remarkably clear and correct as to proportion, coloring, and detail. There are very few artists who can produce a finished landscape painting in ten minutes, as Brother Vollbehr has done.

Other paintings exhibited were of places in Europe, Africa, the island of Sumatra, and the Philippines. On these pictures the artist was able to give a few extra minutes, and nearly every one recalled an incident in connection therewith. The paintings were remarkable productions, of a modernistic type; the stories were very interesting, and sometimes amusing, and the brethren who were so fortunate as to witness this exhibition were enthusiastic in their expressions of appreciation.

Brother Vollbehr is travelling around the world, making new pictures and giving lectures. He left for Baguio the day following our special meeting, to paint scenes among the mountain people, and expects to leave shortly for a tour through the United States.

From Dapitan Lodge No. 21, Manila

On January 23, 1932, the public installation of officers of Dapitan Lodge No. 21 was held at the Plaridel Temple. M. W. Grand Master Antonio Gonzalez, then Past Deputy Grand Master, acted as Installing Officer and Wor. Bro. Enrique Hernandez, Past Master of our Lodge, as Master of Ceremonies. M. W. Grand Master W. W. Larkin, accompanied by the officers and members of the Grand Lodge, made an official visitation. Wor. Bro. Macario M. Peralta, Past Master of our Lodge, presented the Past Master Jewel to Wor. Bro. Temistocles Elviña, the outgoing Master. The ceremonies were followed by a ball and refreshment.

The 1932 officers are: José Serrano, W.M.; Matias Wetack, S.W.; Ediberto M. Dayao, J.W.; Temistocles Elviña, P.M., Treasurer; Manuel A. Guieb, P.M., Secretary; Cipriano Tolentino, Chaplain; Manuel Lennon, Marshal; Onofre Zablan, Senior Deacon; Andrés Torio, Junior Deacon; Eladio Dimacali, Senior Steward; Antonio Bautista, Junior Steward; Petronilo Salazar, Organist; Meliton Samson, Tyler

From Lincoln Lodge No. 34, Olongapo, Zambales

On December 26, 1931, a special meeting was held by Lincoln Lodge No. 34, of Olongapo, Zambales, for the purpose of installing officers. The retiring Master, Wor. Bro. D. F. Bala, installed, assisted by Bro. V. E. Abad as Master of Ceremonies. The Brethren inducted into office were: Foo Ying, W. M.; W. de Aro, S. W.; P. Abille, J. W.; G. M. Cabling, Treas.; Miguel C. Rosete (P. M.), Sec.; F. J. Rojas, Chaplain; P. Battad, S. D.; D. R. Quevedo, J. D.; F. del Carmen, Marshal; Deo. Peñaflorida, S. S.; Lee Bee, J. S., and C. V. Bias, Tyler. Speeches were made by various Brethren, including Commander Harold Jones, U.S.N., Bro. P. Battad, Secretary M. C. Rosete, the retiring Master, D. F. Bala, and the newly installed Master, Foo Ying. Refreshments were served at the California Restaurant after the meeting.

At the Stated Meeting on February 6th, last, a P. M. diploma was presented by the Lodge to Wor. Bro. D. F. Bala, Wor. Bro. M. C. Rosete making the presentation.

The Lodge was represented by Wor. Bros. Foo Ying, M. C. Rosete, and D. F. Bala, and Bro. W. de Aro at the Grand Master's Banquet at the Plaridel Temple, Manila, on February 15th, last.

The reappointment of Wor. Bro. Eusebio G. Dimaano as inspector for the Tenth Masonic District was much appreciated by Lincoln Lodge.

The wives, daughters, and widows of Masons of this vicinity have for a number of years past been maintaining an organization known as the "Fraternidad de Mujeres". On February 22nd, last, this society held its installation of officers, followed by a picnic at Mrs. Ruperto Arquero's fishpond. All Masons were invited.

PALM BEACH HOTEL, BAR AND GARAGE
 Pulupandan, Occidental Negros

*Opened on September 1, 1931,
 this Hotel offers to its Patrons
 attractive, cool rooms, excellent
 table board, and good service.*

From Mabini Lodge No. 39, Aparri

On Friday evening, Jan. 8, 1932, Mabini Lodge No. 39 installed its officers for the present masonic year. The ceremony was performed within tiled doors. Wor. Bro. Henry Becker acted as installing officer and Bro. Felipe Battung as Master of Ceremonies. A banquet was served at the Canton Restaurant after labor. The new officers of the Lodge are: Nemesio Furagganan, P.M., W.M.; Cecilio N. Ascaño, S.W.; Lope Taguba, J.W.; Hermogenes Florentino, P.M., Treas.; Candido Valera, Sec.; Leopoldo Resurreccion, P.M., Chaplain; Valentin Aguinaldo, P.M., Marshal; Juan Daproza, S.D.; Blas Villanueva, J.D.; Ignacio Chua Pit, S.S.; Marcelino Buenavides, J.S.; Ignacio Reyes, Tyler.

From Minerva Lodge No. 41, Manila

On the 23rd of January, 1932, the installation of the Officers elected and appointed for the Masonic Year 1932 for this Lodge took place at the Plaridel Temple. Wor. Bro. Aurelio Corcuera, Inspector of the Grand Lodge, was the installing officer and Bro. Albert E. Tatton, Senior Warden of Cosmos Lodge No. 8, acted as Master of Ceremonies. The new officers are: Master, Wor. Bro. Karl D. Krebs; Senior Warden, Charles A. Barker; Junior Warden, John C. Hart; Treasurer, Tan C. Tee; Secretary, Wor. Bro. Juan Atayde; Marshal, Thomas Davis; Chaplain, William S. Abel; Senior Deacon, Philip Weinstein; Junior Deacon, Leo. F. Henry; Senior Steward, Nicolas Tordecillas; Junior Steward, Walter Parman; Tyler, J. Albert Morris.

From Malolos Lodge No. 46

Malolos Lodge No. 46 was honored by the official visitation of Most Worshipful Brother Antonio González, Grand Master, accompanied by members of the Grand Lodge on the occasion of the public installation of officers on February 6, 1932. Most Worshipful Brother Quintin Paredes, P. G. M., and Wor. Bro. Ramon Mendoza, Assistant Grand Secretary, acted as Installing Officer and Master of Ceremonies, respectively. The Officers installed were the following: Meliton Cruz, Master; Honorato Carlos, Senior Warden; Hermenegildo Pascual, Junior Warden; Ciriaco Calalang, Treasurer; Felipe Tanchanco, Secretary; Victorino Gatmaitan, Chaplain; José Tablan, Marshal; Balbino Baltazar, Senior Deacon; Isidro Wenceslao, Junior Deacon; Teodoro Sto. Domingo, Senior Steward; Esteban Samaniego, Junior Steward; Bartolome Agustin, Tyler. The Past Master's jewel was presented to Wor. Bro. Juan L. Reyes by Wor. Bro. Escolastico Gatmaitan, with fitting words, to which Wor. Bro. Reyes made a grateful reply. Wor. Bro. Cruz, the incoming Master, delivered a masterly address. Most Wor. Bro. González delivered an eloquent speech in Spanish, pleading for cooperation between the Grand Lodge and subordinate lodges. Refreshments were served after closing the Lodge, and dancing was indulged in until 2:00 a.m. This was the first official visitation of Most Wor. Bro. González since his induction into office, and there were many visiting Brethren from Manila Lodges. According to the Tyler's register, there were 69 visiting Brethren, representing 29 different Lodges, mostly from Manila.

From Union Lodge No. 70, San Fernando

The installation of officers of Union Lodge No. 70, of San Fernando, La Union, at which Wor. Bro. Bonifacio Tadiar acted as installing officer, was attended by the Past Masters of several other Lodges, among whom were Wor. Bro. Salustiano Vibar, P. M., Marble Lodge No. 58, Wor. Bro. Zoilo Tolentino, P. M., Laoag Lodge No. 11, and Dr. Tirzo Coronel, P. M. of Zambales Lodge No. 103. All took part in the program, giving instructive remarks and addresses. The meeting was well attended.

The officers installed were Leon C. Flor, W. M.; Luis Fe, S. W.; Gregorio Niduaza, J. W.; Matias S. Parlan, Treas.; Andres B. Rivera, Sec.; F. Florendo, Chapl.; F. Concepción, Marshal; G. Fidelity, S. D.; Gil Sanches, J. D.; A. Arrieta, S. S., R. Sabado, J. S.; E. Albayalde, Tyler. The P. M. Jewel was presented to Wor. Bro. A. Cariño by Wor. Bro. J. de Leon, P. M.

From Laoag Lodge No. 71, Laoag, Ilocos Norte

The officers of the Lodge for the ensuing masonic year were privately installed on January 22nd. The new officers are: Wor. Bro. Domingo J. Samonte, W. M.; Bro. Feliciano Llacar, S. W.; Bro. Luis Chavez, J. W.; Bro. Felicísimo Ruiz, Treas.; and Wor. Bro. Alberto Suguitan, P. M., Secretary.

THE PAROQUET RESTAURANT
 LOBBY, MASONIC TEMPLE

BREAKFAST LUNCHEON

HOME-MADE ICE CREAM
 TEA—SPECIAL COFFEE

From Makiling No. 72, Calamba

On January 9, 1932, Right Worshipful Bro. Stanton Youngberg, accompanied by Worshipful Bro. C. S. Salmon, P. M., St. John's Lodge No. 9, made an official visitation for the purpose of installing the officers of this Lodge. Brother Youngberg made a very interesting talk on the Origin of Masonry. Wor. Bro. C. S. Salmon presented a P. M. jewel to the Master, Bro. Juan O. Chioco. The other officers are as follows: Senior Warden, Roberto A. Ruiz; Junior Warden, John T. Farley; Treasurer, C. R. Jacinto; Secretary, C. Dalmacio, P. M.; Chaplain, Felix A. Javier; Marshal, Artemio L. Rocamora; Senior Deacon, Engracio L. Valmonte; Junior Deacon, Fernando Marquez; Senior Steward, Roman Cabrera; Junior Steward, Leoncio Gonzales; Tyler, Severino Laurena; Auditor, Bernardo Miclat. The installation ceremonies were attended by families of members.

From Muog Lodge No. 89, Parañaque, Rizal

The private installation of the officers of Muog Lodge No. 89 for the year 1932 was held at the Masonic Temple at Parañaque on January 5th, last. Wor. Bro. Edward M. Masterson, Past Master of Service Lodge No. 95, acting as Installing Officer and Wor. Bro. Pedro Lombos as Master of Ceremonies. After the ceremony, short speeches were delivered by the following Brethren: Wor. Bro. Julian Balmaseda, Wor. Bro. Ramón Mendoza, Wor. Bro. Edward M. Masterson, Bro. M. Miller, Wor. Bro. Joaquín García, and Right Wor. Bro. Antonio González, P. D. G. M. Refreshments were served.

The new officers are: William J. Walls, Master; Agripino Pascual, Senior Warden; Stanley K. Gaskyn, Junior Warden; Eusebio Laquindanum, Treasurer; M. B. Jaberina, P. M., Secretary; Paulino Marquez, Chaplain; Eulalio Monsod (P. M.), Marshal; Juan Lopez, Junior Deacon; Eusebio B. Beltran, Junior Deacon; José H. Santos, Senior Steward; Fausto Fronda (P. M.), Junior Steward, and Cipriano C. Escacio, Tyler.

From Keystone Lodge No. 100, Corregidor Island

On the evening of Thursday, January 21st, last, Keystone Lodge No. 100 installed its officers for the year 1932. Wor. Bro. James M. Covington acted as Installing Officer and Wor. Bro. Lonnie B. Wimberley as Master of Ceremonies. The following were duly installed: Amado Esleta, Worshipful Master; Juan Banaga, Senior Warden; Porfirio Tijing, Junior Warden; Macario Odiamar, Treasurer; Federico E. Palma, P. M., Secretary; Castor M. Viray, Chaplain; Modesto Mendoza, Marshal; Inocencio G. Sigua, Senior Deacon; Pablo L. Edrozo, Junior Deacon; Nicolas J. Padilla, Senior Steward; Marcelo Nisperos, Junior Steward; Aurelio Santos, Organist; Agustín Sanchez, Tyler.

After the installation ceremonies, a fine address was delivered by Wor. Bro. Amado Esleta. Wor. Bro. Federico E. Palma, the outgoing Master, was then called before the East, where Bro. George J. McMurray, of Willis Stewart Lodge No. 224, F. & A. M., Louisville, Ky., on behalf of the Lodge, presented him with a beautiful Past Master's jewel. Wor. Bro. Palma spoke feelingly of his gratitude to the Brethren. Addresses were also made by Wor. Bro. J. M. Covington, P. M., Bro. Joseph C. Kilbourne, Master-elect of Island Lodge No. 5, Wor. Bro. L. B. Wimberley, P. M., Wor. Bro. A. D. Rosario, P. M., Hiram Lodge No. 88 and Honorary Member of this Lodge, Wor. Bro. Cornelio M. Aguirre, P. M., and Bro. C. Karganilla, of High Twelve No. 82.

After labor, refreshments were served.

There were some 69 Brethren present of whom 32 were visitors.

From Zambales Lodge No. 103, Iba

The public installation of officers of Zambales Lodge No. 103 took place on January 9th. It was honored by the presence of Most Worshipful Bro. Teodoro M. Kalaw, Past Grand Master, as Representative of the Grand Master, accompanied by Grand Officers and other members of the Grand Lodge. Before the installation, Most Worshipful Bro. Kalaw and his party, and visiting Brethren from Lincoln, Pinatubo and Kalilayan Lodges, were offered a fraternal supper at the house of Governor Agustin N. Medina, the Master-elect. After supper, the party, accompanied by the visiting brethren and members of this Lodge, proceeded to the Provincial High School building where the installation of officers took place. Wor. Bro. Mariano Gonzalez acted as Installing Officer and Wor. Bro. Julian Balmaseda as Master of Ceremonies. Addresses were delivered by Most Worshipful Bro. Teodoro M. Kalaw, Bros. Mariano del Rosario and Julian Balmaseda, and the newly installed Master. After the installation, the Brethren repaired to the residence of the provincial commander, Captain Emeterio Rellosa, where refreshments and music awaited them. On the following morning, the party, accompanied by members of this Lodge, left for the island of Magalawa, where dancing, hunting and eats were indulged in at the hospitable home of Miss Patrocino Ruiz. The new officers of the Lodge are: Agustin N. Medina, Master; Placido Farin, Senior Warden; Tomas Achacoso, Junior Warden; Luis Ruanto, Treasurer; Ciriaco A. Labrador, Secretary; Eugenio Encarnación, P. M., Chaplain; Esteban Q. Amon, P. M., Senior Deacon; Juan R. Arbizo, Junior Deacon; Maximino G. Moreno, Senior Steward; Anastacio de Guzman, Junior Steward; Mateo E. Perez, Marshal, and Uy Chuy Leng, Tyler.

Personals

Manila No. 1.—Bro. and Mrs. D. L. Branch send regards from their home at 922-58 St., Oakland, Calif., and report all well with them.

Wor. Bro. Bernard H. Brown was much impressed with the hospitality of the Brethren of Magat Lodge No. 68 when he visited Bayombong, N. V., with Grand Master Larkin on December 26th, last.

Bro. Harry Wm. Gibson gave the Lodge an interesting account of his trip to the States and the Near East, including Palestine.

Bro. Fitchie W. Spoor sends greetings and advises the Lodge of his recent marriage.

The Secretary of Gulf Port Lodge No. 422, Gulf Port, Miss., reports that Bro. John W. Peairs visited their Lodge on December 3rd.

Greetings and dues have been received from the following Brethren living in the United States: Jesse R. Bowles, Ft. Sheridan, Ill.; John C. Howe, Sansome Street, San Francisco, Cal.; Geo. N. Hurd, 256 South Norton Avenue, Los Angeles, Calif.; John G. Kellogg, Finance Office, Ft. Bliss, Texas; Wm. Barker, U. S. S. *Pittsburgh*; John L. Drew, Letterman Gen. Hospital, San Francisco, Calif.; E. U. Gronkvist, P. O. Box 952, Buffalo, N. Y.; E. M. Peixotto, Ft. Francis E. Watten, Wyo.; John T. Golt, Los Angeles, Calif., and Geo W. Vilain, Norfolk, Va.

Cavite No. 2.—From the Pacific Coast of the U. S., the following new addresses are reported: James Peacock, 7324-15th Ave., N. W., Seattle, Wash.; C. M. Petit, U. S. S. *Relief*, c/o Postmaster, San Francisco, Cal.; J. A. Roberts, U. S. S. *Maryland*, San Francisco, Cal.; R. J. Smith, U. S. S. *Lexington*, San Pedro, Cal.; A. L. Phelps, U. S. S. *Alden*, San Diego, Cal.; D. A. Bradshaw, U. S. S. *Hulbert*, San Diego, Cal.; Raymond Hood, Naval Hospital, Mare Island, Cal.; and J. L. Highfill, U. S. S. *Saratoga*, San Pedro, Cal.

On the Atlantic Coast, we have A. C. Gladfelter, 4013 Roland Ave., Baltimore, Md.; E. K. Parker, 77 Christopher Street, New York City, N. Y.; F. R. Walker, U. S. S. *Vega*, c/o P. M., New York City, N. Y., and Chas. B. Brown, 707-3rd Ave., Asbury Park N. J.

Inland are John M. Stover, D. Ward, W. S. U. B. Hospital No. 80, Fort Lyon, Colo.; E. L. Bradshaw, 207 South Jennings Street, Anthony, Kas., and A. E. Stanley, U. S. Naval Hospital, Great Lakes, Ill.

In Manila, c/o Postmaster, we have B. H. Grubbs, U. S. S. *S-34*; C. Baker, U. S. S. *S-36*; E. S. Fleming, U. S. S. *S-38*; R. E. Zannoni, U. S. S. *S-39*; A. Aljain, U. S. S. *Canopus*; H. E. Simmerman and Arthur Jessie, U. S. S. *Beaver*; J. B. Williams and A. Franks, U. S. S. *Jason*; C. J. Bornhart, U. S. S. *Pope*; N. V. Rottler, U. S. S. *McLeash*; L. R. Washer, U. S. S. *Parrott*; R. E. Jones and E. R. Snowden, U. S. S. *Houston*. In Cavite there are H. D. Johnson (Cmdr. (D. C.) U. S. N.), Cañacao Hospital, Cavite; H. C. Presley, c/o Capt. of Yard Office, Cavite; S. E. Lee (Lieut. U. S. N.), c/o Service Club, Navy Yard, Cavite.

Quite a few of the Brethren have left with their ships for China to stand by and watch developments in the present trouble between China and Japan.

Corregidor No. 3.—Bro. Stephen H. Robinson sends regards and wishes for New Year from California. He has left New York City and has gone back to his old job. His address is Walker Mine, Spring Garden, Calif.

Bro. Frank S. Parker and Mrs. Parker returned to Manila on the S. S. *President Madison* on February 1st. Bro. and Mrs. Parker both look well from their short vacation.

Bro. H. Atherton Lee left Manila during the month of January as delegate to the International Sugar Convention to be held in Porto Rico.

Bro. William Howard and family left Manila for Hongkong late in January but expects to return not later than the 10th day of February.

Bro. Burries Fortenberry and Mrs. Fortenberry are leaving Manila on February 13th to settle down in Seattle.

The recent engagement is announced of Miss Hildur Olson, daughter of Bro. Charles G. Olson, to Mr. W. J. Rogers of Manila.

Bro. John A. Hull, (Major General, U. S. Army), at present on the Governor General's staff at Malacañang, was honored last week by the presentation of the Order of the Dragon of Annam. This presentation was made by Governor General Pierre Pasquier of Indo-China on his recent visit to Manila.

Bagumbayan No. 4.—Wor. Bro. Charles Gallagher sends dues and contributions to the Past Master's Jewel and Charity Funds from Brooklyn, N. Y., together with greetings to all the Brethren and good folks of Manila.

Bro. Eduardo Montenegro visited Manila on business in February, leaving again for Dumaguete on the 11th of the month. He has a law office at Cebu but makes his home at Dumaguete.

Wor. Bro. Leo Fischer has removed from 1141 Mabini to the Oriente Hotel with his eldest daughter. He expects Mrs. Fischer, who is at present in Los Angeles, Calif., to return to Manila in June.

Island No. 5.—Brother Howard O. Douglas is still convalescing in Letterman General Hospital, San Francisco, California. Brother Douglas is suffering from the effects of a severe attack of infantile paralysis contracted a year ago when he was on duty in the Philippines.

He has improved, but has not yet regained the use of his legs. Brethren residing in the vicinity of San Francisco are requested to call upon him.

Letters have been received from the following Brethren during the past month: Wor. Bro. John F. Connolly, P. M., Maxwell Field, Alabama; Brothers William O. Wolff, Manila, P. I.; Thomas Carpenter, Cavite, P. I.; John E. Robinson, Fort Sherman, Canal Zone; Benjamin J. King, Merch Field, California; William Reekers, Chilkoot Barracks, Alaska; Alex J. Connor, Fort MacArthur, California; Edwin B. Spiller, Fort Winfield Scott, California; Edmond P. Hall, Owensboro, Ky.; Joseph Weinstein, Fort MacArthur, California; Edward F. Lucey, Fort Meade, Maryland; Ernest L. Harrison, who was at the time ill in the Veterans' Hospital at Dayton, Ohio; Wor. Bro. Linton Y. Hartman, Fayetteville, Arkansas; Brothers Harold Morelock, Fort Worden, Washington; Nicolas B. Dalao, Binalbagan, Occidental Negros, P. I.; Frank F. Ligman, Fort Hancock, N. J.; Raphael Meyerson, Fort Worden, Washington; Louis J. Pollard, Fort McDowell, Calif.; J. A. Downey, March Field, Calif.

Worshipful Brother Samuel Rubin, P. M., has just received news of the death of his mother. He will sail for the United States in March.

Worshipful Brother Enrique R. Martinez, P. M., of this Lodge, who was seriously injured by a convict on December 8th, has almost entirely recovered from his injuries.

Southern Cross No. 6.—Wor. Bro. Omar Shuman, with a well trained team, put on the Third Degree with Bro. L. J. McKesson as candidate, at the January Stated Meeting.

At the March Stated Meeting, a Past Grand Master's apron is to be presented to M. W. Bro. W. W. Larkin.

A P. M. jewel has been secured and sent to Wor. Bro. Irving B. Brown, now in San Francisco.

Bro. W. Maxwell Thebaut lost his home and all his personal effects by fire on January 3rd, last. He was at the Army and Navy Club at the time and learned of the fire by the morning paper. Part of the loss was covered by insurance.

Mrs. Omar Shuman has been ill of late with heart trouble, but is much improved now.

Mrs. N. E. Mullen returned to Manila late in January.

Cosmos No. 8.—On December 24th, last, Wor. Bro. A. J. Gabler-Gumbert and Bro. Ernst Völlbehr, a noted German painter, flew by plane from Manila to Samar. Leaving at 6:30 a. m., they crossed the provinces of Laguna and Tayabas, flew over Daraga, skirted the coast of Sorsogon, and landed at Majaba Island, their destination, at 11 a. m. On the 29th, both these Brethren visited Mount Huraw Lodge No. 98, at Catbalogan, and witnessed the conferring of two third degrees.

Bro. Ludwig C. Wienke left on the last transport for the United States and Mrs. Wienke and the children sailed on January 15th to join him in San Francisco. Bro. Wienke expects to engage in farming in California.

Bro. Paul Grossmann has been promoted to technical sergeant, in charge of the 62nd service squadron of the Air Service, at Brook's Field, Texas.

Bro. Samuel C. Hunter writes from Fithian, Illinois, where he seems to like it.

Most Wor. Bro. Joseph H. Schmidt has been elected President of Far East Chapter No. 15, National Sojourners.

St. John's No. 9.—Bro. Alexander Bachrach was raised to the degree of M. M. on February 5th.

Bro. Marvin A. Rader's present address is 120 Euclid Ave., Stockton, Calif.

Bro. George Bray advises that he has been retired from the U. S. Army for disability and has bought a home at 511-9th Street, Pacific Grove, Calif.

Bro. Earl Wells, who has also been retired from the Army, is now residing at Kings Mountain, South Carolina.

Rt. Wor. Bro. Stanton Youngberg acted as installing officer and Bro. C. S. Salmon as master of ceremonies at the installation of officers of Makiling Lodge No. 72, at Calamba.

Rt. Wor. Bro. Youngberg, Wor. Bro. Gallin, and Wor. Bro. Salmon accompanied M. W. Bro. W. W. Larkin to Bayombong, N. V., on December 26th, to dedicate the new Masonic Hall of Magat Lodge No. 68.

Bro. E. S. D. Merchant spent two weeks' vacation at the Country Club in Baguio with his family, returning to Manila on January 5th.

Bro. Schedler recently made a business trip to La Union.

Bro. H. B. Smith has been ill at St. Luke's Hospital for some time.

Pilar No. 15.—Bro. Hipolito Garma, major, P. C., has been transferred from Tuguegarao to Bacolod, Occ. Negros.

Bro. Jacinto Legaspi was in the Philippine General Hospital with pneumonia in February.

Bro. Alfredo Saqui is the proud father of a boy born in January.

Silañagan No. 19.—Bro. Ramón Peralta, a pensionado of the School of Fine Arts of the University of the Philippines, has returned from Spain with two certificates in scenography.

Dues and greetings have been received from Bro. Filomeno Reynes, from San Francisco, Calif.

Bro. Lauro D. Dizon has been granted a dimit.

Dapitan No. 21.—Bro. Isidro Vejunco was raised to the Degree of M. M. on February 12th, last.

Isarog No. 33.—Bro. José Dy-Liacco Tiulay reports the birth of a son on February 9th, last.

Mabini No. 39.—Wor. Bros. Henry Becker and Richard C. Thrasher

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both attended the Annual Communication of the Grand Lodge in January.

Wor. Bro. Salvador Torra was unable to attend the Annual Communication, being ill at the time in the Spanish Hospital at San Pedro Makati.

Wor. Bro. O. G. Taylor and Bro. John B. Taylor, who are both connected with the Madar Sanatorium for Tuberculosis at Ajmer, Rajputana, India, send greetings and report that they are preparing for a vacation trip to the United States.

Bro. Peter Johnson, formerly of Lumarao, Zamboanga, gives his present address as P. O. Box 2917, Manila.

Wor. Bro. Nemesio Furagganan and Bro. Lope Taguba, municipal president and municipal treasurer, respectively, of Aparri, attended the annual conventions of municipal presidents and municipal treasurers at Tuguegarao and were both called upon to preside.

Bro. José Chan is back after a year's vacation in his old home in China. His health is somewhat improved.

Maguindanaw No. 40.—Victor Arana y Crisostomo, of Surigao, was initiated at a special communication held on February 1st, last, in the presence of 14 members and 4 visiting Brethren.

Dues and greetings have been received from the following-named Brethren: Sixto Sanches, Nueva Ecija; Anastacio Limbo, Malaybalay, Bukidnon, and Florencio P. Cruz. The Brother last named writes that the Masons in Kolambugan, who are mostly from Cebu Lodges, often meet to practice and exchange impressions.

Wor. Bro. Antonio T. Cosin, as a committee of one, is busy collecting back accounts for the Lodge.

Minerva No. 41.—Bro. Ronald H. Short writes from Langley Field, Virginia, that he has been promoted to master sergeant, effective in August, 1931.

Bro. Manuel Llorca, Jr., has lost his five months old son who died last January.

Charleston No. 44.—Bro. Frederick S. Warren reports his new address as 445 Midway Avenue, San Mateo, Calif.

Malolos No. 46.—Bro. Toribio Ortega, so the Secretary of Palawan Lodge No. 99 informs us, has returned to Puerto Princesa from Capiz to which place he accompanied the Palawan athletic team to compete against the teams of Capiz, Iloilo, Occidental Negros, and Antique.

Mt. Mainan No. 49.—Bro. Leonard Heberle, radioman in the 31st U. S. Infantry, has left for Shanghai, China, with his regiment. Mrs. Heberle is staying at Naic.

Wor. Bro. Matias S. Manalo reports the birth of a son.

Bro. Exequiel Achacoso is back at Iba, Zambales, after a visit to Manila, on business.

Letters with regards and good wishes have been received from Bro. Alfredo Javier, at San Diego, Calif., and Bro. Crisanto Mendoza, at Imus, Cavite.

Sarangani No. 50.—Wor. Bro. Feliciano Iñigo was designated by this Lodge to represent it at the Annual Communication of the Grand Lodge.

Bros. José Elayda and Eugenio Durante, of the provincial treasurer's office, were busily engaged in Mati in January, trying to locate funds lost by Bro. Nicanor Punsalan, deputy treasurer, while en route to Davao.

Bro. Victor C. Bustamante, of Mati, spent a few weeks in Davao in January, on official business.

Bro. Mauricio I. Lumanog, municipal treasurer of Santa Cruz, is slated for a traveling deputyship.

Isla de Luzon No. 57.—Bro. Max Ed Heane is at the Marine Hospital, San Francisco, Calif., suffering from dysentery and diabetes.

Bro. Nicanor Abelardo, of the Chicago Musical College, Chicago, has been awarded a silver medal by the Paris Exposition for Filipino compositions entered by him.

Bro. Feliciano Balingit is in Shanghai, China, with the 31st U. S. Infantry, now on duty in that city because of the Chinese-Japanese war.

Bro. Ramon Fernandez Lu Songhap is expected back from China, where he has been enjoying a vacation.

Labong No. 59.—Bro. Filomeno Santiago is mourning the death of his ten-year old son Romeo, who died on January 23rd, last. Many Brethren, headed by Wor. Master Ramon K. Habaluyas, attended the funeral the next afternoon.

Bro. Guillermo Romero reports an addition to his family.

Wor. Bro. Irineo C. de Vega, bishop of the Filipino Church, has removed to his new diocese, Malolos, Bulacan.

Bro. Bernardo Ignacio has been ill but has recovered.

Wor. Bro. Ramon Habaluyas' mother-in-law died at Jaen, Nueva Ecija, after a long illness. Bro. Habaluyas has removed to Jaen.

Tupas No. 62.—Bro. Noakes went to Manila in January to attend the Annual Communication of the Grand Lodge as representative of this Lodge.

Baguio No. 67.—Bro. Manuel Liwanag, formerly assistant superintendent of the Iwahig Penal Colony, has been transferred to the San Ramon Penal Farm as superintendent.

Union No. 70.—The wives of two Brethren were ill at the hospital in February: Mrs. Tadiar and Mrs. Arrieta.

The wife of Bro. Luis Fé died after many days of suffering, from a complication of ailments; her funeral was attended by many Brethren of this and other Lodges.

Bro. Basilio Dumo is rejoicing over the birth of a daughter.

Bro. M. S. Parlans' daughter Auring is suffering from bronchitis.

Bro. Pio P. Rosas, at present captain in command of the Constabulary

in Bontoc, has affiliated with this Lodge.

Laoag No. 71.—Bro. Alberto Suguitan announces the arrival at his home of a daughter, born on January 9th, and reports all well.

Bro. C. L. Pickett, who came to Laoag with the first missionaries, will leave for Manila early in March, to act as custodian of all the property of the Christian Mission in the Philippines. His work in the province will be taken over by Filipino missionaries.

Bro. Luis Chaves, J. W., who is a lieutenant in the Constabulary, has been ordered to the Batanes Islands.

Wor. Bro. Domingo J. Samonte made a business trip to Manila in February.

Bro. Arcadio de la Cruz writes from the Station Hospital, Ft. Sam Houston, Texas, and Bro. Julian Olivas from Iligan, Isabela, where he is provincial commander of the Constabulary.

Acacia No. 78.—Wor. Bro. William Campbell attended the Annual Communication of the Grand Lodge in January.

High-Twelve No. 82.—Bro. Juan Cunanan was re-elected as Junior Vice-Department Commander, Department V. A. P., United Spanish War Veterans, on February 22nd, last. He will have the privilege of serving under Most Wor. Bro. Frederic H. Stevens, P. G. M., who was elected Department Commander at the same convention.

Dagohoy No. 84.—A six-year old son of Bro. Anacleto M. Sevilla died on December 26, 1931, and was buried in the Presbyterian Cemetery at Tagbilaran.

Bro. Juan Causing, now in Calbayog, Samar, was promoted to first lieutenant, P. C., effective January 1, 1932.

Bro. José J. Malinit, who is stationed in Iba, Zambales, sends dues and greetings.

Bro. Rufino Garcia, district engineer of Cotabato, also sends regards.

Muog No. 89.—Bro. Thomas L. Wells is now stationed at Fort Lawton, Wash.

Bro. Robert E. Carver is in the theater of war in China with his organization, the Service Company of the 31st U. S. Infantry, now at Shanghai.

Ma-Bu-Ti No. 92.—Bro. and Mrs. Carlos F. Loza passed through Masbate on their way to Manila on business and to see the Carnival.

Wor. Bro. Andrés F. Navarro has returned from a business trip to Albay, his home province.

Bro. Andrés H. Teodoro has left for Manila on business. Mrs. Teodoro accompanied him, as she intended to undergo medical treatment in the capital city.

Wor. Bro. Enrique Legaspi also made a business trip to Manila.

Bro. Montano O. Iligan writes from Capiz, where he is now stationed as chief clerk of the provincial auditor's office.

Service No. 95.—Letters have been received from Brs. Harold L. Altfather, P.O. Box 122, Ft. Stockton, Texas; Jack Askins, U. S. Coast Guard Recruiting Office, Chicago, Ill.; John T. Ball, Co. C., 4th Inf., Ft. Missoula, Mont.; Alex. W. Bishop, Btry F., 60th C.A.C., Ft. Mills; Luther E. Crenshaw, U. S. S. West Virginia, San Pedro, Calif.; Edward H. Cull, Camrose Drive, Hollywood, Calif.; William W. Ferguson, Imp. Candy Co., Andrade, Calif.; Charles Gail, 31st Bomb. Sqdn., March Field, Calif.; Edward A. Greutman, U. S. S. Simpson, Shanghai, China; Wiley D. Griffith, Co. H, 3rd Inf., Ft. Snelling, Minn.; James K. Henize, Q.M.C., Ft. Slocum, N. Y.; William H. Jackson, U. S. S. California, San Pedro, Calif.; Lyman L. Littlejohn, 95th Pur. Sqdn., Rockwell Field, Calif.; Walter Martin, Co. C., 4th Inf., Ft. Missoula, Mont.; Tayler Neave, Box 97, King City, Calif.; Alfred T. Nelson, Co. E., 28th Inf., Ft. Niagara, N. Y.; Isadore Oricht, 64th Sqdn., A.C., March Field, Calif.; Earl G. Phillips, P. O. Box 555, Dillon, Mont.; Thomas Reed, Letterman Gen. Hosp., San Francisco, Calif.; Samuel Rabinovitz, 31st Bomb. Sqdn., March Field, Calif.; Benjamin Roth, 99th Obs. Sqdn., Mitchel Field, N.Y.; Gunni B. Secher, U. S. Naval Station, Samoa; Reginald W. Seeley, 11 Orchard St., Medford, Mass.; Percy G. Smith, 1st Sqdn. A.C., Mitchel Field, N. Y.; Tom Sutton, Co. E., 21st Inf., Schofield Barracks, T. H.; Peter Vanderpile, 113 Linden St., Passaic, N. J.; Samuel M. Walden, Co. B., 38th Inf., Ft. Sill, Okla.; Maxwell Weinstein, 15th Inf., Tientsin, China; Earl M. Corkran, Finance Office, Ft. Des Moines, Iowa. The Brethren sent their dues and best greetings and good wishes to the Lodge and their old friends.

Christmas cards were received from Bros. William D. Cartwright, 1st Div. Hq.'s, Ft. Hamilton, N. Y.; Frank A. Mitzner, Fitzsimmons Gen. Hosp., Denver, Colo.; Arthur L. Predmore, Box 77, Bowman, Calif.

Palawan No. 99.—Wor. Bro. Gregorio Solis and Bros. Zacarias B. Gatchalian and P. K. Seng were chosen by the Lodge to represent it at the Annual Communication of the Grand Lodge this year. Bro. Seng is leaving for a visit to his family in China.

Wor. Bro. Gaudencio Abordo has been presented with a P. M. jewel in recognition of his meritorious services as Master of this Lodge.

Keystone No. 100.—Bro. Narciso A. Villapando is the proud father of a baby boy born on November 29th, 1931.

Wor. Bro. Alejandro N. Dinglas has returned from a vacation of ten days which he spent in his home town, Ternate, Cavite.

Wor. Bro. Cornelio M. Aguirre's home was made happy by the birth of a son on February 9th, last.

Bro. Eugenio Gonzales' wife has fully recovered from her recent illness and his daughter is convalescent.

Elisha Ward Wilbur No. 101.—Wor. Bro. Luis R. Yango went to Manila in January to attend to business, be present at the Grand Lodge Annual Communication, and renew old friendships.

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 Maestro; Stanton Youngberg, Gran Maestro 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.

Página Editorial

Mi Mensaje

II

Nuestras reuniones mensuales.

Si nuestras empresas han de tener algún éxito, si nuestras energías no han de perderse en el vacío, si nuestra labor ha de producir el fruto que nos proponemos, se impone una más estrecha e íntima cohesión entre todos los elementos que integran nuestra fraternidad.

Es un hecho que existen elementos que antes llenaban nuestras filas y que hoy se mantienen alejados. Otros hay que aún permanecen pero con sus entusiasmos dormidos o como atacados de parálisis de indiferencia. Hay quienes son víctimas de prevenciones y suspicacias, por no decir de temores infundados.

No debe continuar este estado de cosas. Debemos reaccionar. Debemos matar esta carcoma que, inconscientemente y sin que nos apercebamos, va a minar la solidez de nuestra estructura masónica. Acudamos todos a la obra común, sin recelos, sin antagonismos, sin pereza. Arrastremos a los fríos e indiferentes con la fuerza de la persuasión y de la simpatía. La masonería no es labor de proselitismo; pero una vez masón se ha de llevar constantemente la aportación que nos corresponde a la obra común.

La masonería es vida y la vida es acción. La masonería, como la vida, es fuerza en constante evolución. *Masón durmiente* es una frase que no puede existir en nuestro léxico porque es un contrasentido. El masón que no es activo es un *muerto* y no queremos *cadáveres* en nuestras filas.

Debemos intimar más y conocernos mejor. Un cambio continuo de ideas e impresiones entre todos los hermanos; una sincera exposición de sus deseos; una franca manifestación de sus opiniones; escuchar con atención a las indicaciones y sugerencias de todos aquellos que nutren nuestras filas; acoger sus buenos propósitos, estudiar sus pareceres, analizarlos y darlos su verdadero valor; atender a sus agravios si algunos tuvieren; conocer sus dificultades y sus aflicciones; y hasta un cariñoso apretón de manos, todo esto, con ser tan poco, es lo bastante para que se disipen malas inteligencias, para que se depongan actitudes poco fraternales, para que desaparezcan vanos temores y para que todos nos miremos con profundo interés y con verdadera caridad de masones.

No queremos que haya recriminaciones donde no debe haber más que paz y concordia. No queremos que resuene en nuestros Templos más que la bienhechora voz del que pronuncia un consejo caritativo al hermano. Una palabra dicha en un momento de mal humor, un ademán impropio en un rato de perturbación mental, todo esto debe ser olvidado. Un buen masón no puede guardar en su pecho ni

siquiera el recuerdo del mal de que cree haber sido víctima. Muchos de nuestros contratiempos los creamos nosotros mismos por nuestra excesiva susceptibilidad. En las manos de todos está el suavizar muchas asperezas, recordando siempre nuestra natural imperfección como criaturas mortales.

José Fort Newton en su obra titulada "Los Arquitectos" se pregunta:—¿Cuándo se puede considerar que un hombre es MASÓN? Y él mismo nos da la contestación, diciendo:

"Cuando sepa que todos los hombres son tan nobles, tan viles, tan divinos, tan diabólicos, tan solitarios como él, y trate de conocerlos, perdonarlos y amarlos. Cuando sepa cómo simpatizar con las tristezas y hasta con los pecados de los hombres, conocedor de que todos combatimos rudamente contra terribles enemigos. Cuando haya aprendido hacer amigos y a conservarlos, y, sobre todo, a ser amigo de sí mismo. Cuando ame las flores, pueda cazar las aves por el poder del amor, y sienta vibrar en su corazón una antigua alegría al ver reír a los niños. Cuando pueda ser dichoso y conservar la serenidad de su alma en el tráfigo penoso de la vida. Cuando los árboles florecidos y el reflejo del sol en las aguas viajeras le subyuguen como el recuerdo de un ser muy amado y hace mucho tiempo muerto. Cuando ninguna voz de agonía llegue en vano a sus oídos y no se tienda ninguna mano hacia él que no reciba respuesta. Cuando sepa que son buenas todas las creencias que ayuden al hombre a asirse a lo divino y a ver mayestáticos significados en la vida. Cuando pueda asomarse a un charcal y ver algo allende el cieno; contemplar el rostro del hombre más vil, y ver algo allende el pecado."

Teniendo todo esto presente, hemos creído conveniente reunir a los hermanos en ágape fraternal siquiera una sola vez al mes para un constante cambio de impresiones con ellos. Queremos conocer de cerca sus dificultades y familiarizarnos con sus problemas. Queremos oír de sus propios labios sugerencias que necesariamente habrán de ser valiosas para los intereses de la fraternidad. Estamos seguros que aún los más remisos tienen algún que otro proyecto que deba explayarse no en una logia particular sino dentro de la comunidad en general para provecho de todos.

En estas reuniones mensuales, nosotros, los que por sufragio de los hermanos, tenemos el gobierno y la administración de los intereses comunes, esperamos que todos expongan francamente sus pequeñas o grandes iniciativas, nos hagan conocer sus problemas y nos pongan al corriente de sus dificultades. Es nuestro firme propósito prestar a todas las logias y a todos los hermanos la ayuda y el apoyo que necesiten y que estén al alcance de nuestros poderes y facultades.

Queremos que la pereza se convierta en acción y la indiferencia en entusiasmos. Nadie tema proponer la más humilde sugerencia. Sabemos que pequeñas iniciativas han dado lugar a grandes realizaciones. El desprendimiento de una manzana de su tronco originó el descubrimiento de la fuerza de gravedad. Alguien intentó buscar una ruta más corta para Oriente y descubrió un Nuevo Mundo.

En este mes mi mensaje ha de ser, pues, una invitación mejor, una apelación a todos los hermanos de esta Gran Jurisdicción para que se reúnan con nosotros en estos ágapes mensuales.

Que no se diga que en esta obra de acercamiento y solidaridad en nuestras filas alguien quiere mantenerse aislado; que nadie malogre esta obra de mutua comprensión e inteligencia encerrándose en un egoísmo suicida.

No hay nada más hermoso que una labor de compenetración entre los diferentes elementos que llenan nuestras columnas. Hace muchísimos años un gran poeta masón, Goethe, dijo esto mismo en aquellos versos que traducidos al castellano dicen:

Para seguir honrando a la humanidad,
dejad que, gozosamente acordes, vivamos
y permanezcamos indisolublemente unidos.

ANTONIO GONZÁLEZ,
Gran Maestro.

La Labor del Gran Instructor

Por el MUY VEN. HMNO. J. C. BALMASEDA, *Gran Instructor*

Se ha dicho con razón que la Masonería es una ciencia moral y progresiva, pero a la vez práctica. Por medio de signos y símbolos se enseña al novel artífice sus múltiples deberes que cumplir, así como sus derechos y prerogativas que ejercer, y estoy seguro que el entusiasmo que embarga nuestras almas servirá de gran aliciente para que por medio del trabajo moral a que nosotros estamos empeñados a realizar, consigamos al final de nuestra jornada en esta vida transitoria siquiera un pequeño asomo de perfección. Seamos, pues, progresivos, a la vez que prácticos.

Según las disposiciones de la Constitución el Gran Instructor tiene el deber de enseñar el ritual y el trabajo esotérico a los Inspectores de la jurisdicción. Enseñar el ritual presupone que el que enseña posee vasto conocimiento de todo lo que tiene relación a los trabajos esotéricos; pero como dije que debemos ser prácticos al propio tiempo, el sentido práctico nos sugiere que debemos interpretar liberalmente las disposiciones de la Constitución, y en el terreno de la práctica, el verbo "enseñar" puede traducirse en "estudiar"—al menos durante mi incumbencia. Estudiamos, pues, el ritual de nuestros trabajos con mayor diligencia y aplicación que lo que hasta ahora hemos estado haciendo, para que estemos capacitados de ayudar a los novicios masones en el manejo de las herramientas que se les confían en el grado en que están.

También es deber del Gran Instructor visitar los varios distritos de inspección y tener escuelas de instrucción donde sea conveniente, y no sólo ejemplificar el trabajo ritualístico adoptado, sino exigir conformidad con el mismo. En otras jurisdicciones el Gran Instructor subdivide el territorio en varios distritos y con la cooperación de los instructores auxiliares o de distrito celebra escuelas e institutos de instrucción en tales puntos donde haya mejor accesibilidad. Podremos abreviar este trabajo, exigiendo a los inspectores el cumplimiento del deber de visitar con frecuencia a las logias que están bajo su respectiva jurisdicción y reunir a los oficiales en tenidas blancas para instruirlos en los trabajos de ritual, corregir los defectos que han notado en sus visitas y adiestrar a los obreros en el manejo de las respectivas herramientas de su cargo.

Otro trabajo importante que la Constitución exige al Gran Instructor es el de rendir un informe a la reunión anual de la Gran Logia. Para que como Gran Instructor pueda yo cumplir fielmente con esta importante obligación, exigiré a todos los inspectores de esta jurisdicción que durante todo el mes de Diciembre de este año, me envíen cada uno un informe narrativo del estado en que se halla la logia o logias de su distrito. De este modo, y sólo de este modo, podrá

el Gran Instructor poner al tanto a la Gran Logia, cuando ésta se reúna el año venidero, sobre el estado de cada logia; de sus necesidades, y en general de las actividades realizadas dentro de la comunidad en que trabaja.

Otro deber no menos importante que los que yo he mencionado del Gran Instructor es el de convocar logias de instrucción para beneficio de los Inspectores. Yo tengo un plan de reunir a los Inspectores que residen en Manila y en sus cercanías una vez al mes en el Templo Plaridel, en un día en que el salón del "Blue Lodge" no esté ocupado, con el fin de ver la manera de formar uno o varios equipos modelos en la conferencia de los tres grados simbólicos. Propondré que estos equipos, una vez adiestrados en sus trabajos, visiten las logias cercanas y con la autorización de las logias visitadas confieran grados a los candidatos. Estas reuniones mensuales también darán lugar a cambios de impresiones y nos brindarán oportunidades de perfeccionar un programa acabado de trabajos que nos proponemos realizar durante el año. Yo esperaré un ciento por ciento de asistencia en estas reuniones de los Inspectores que reciban el aviso apropiado.

Terminado este breve esbozo de mis planes, quisiera llamar la atención de mis queridos hermanos hacia algunos trabajos que, a mi juicio, deben mejorarse. Yo me refiero, en primer lugar, a la forma en que algunas logias confieren la segunda sección del Tercer Grado. Parece que ha sido una práctica de algunas logias someter al candidato a lo que llaman en inglés "horse-play", que al fin y al cabo no produce en el ánimo del recipiendario más que un efecto contraproducente, que en vez de que el candidato aprecie en su justo valor la solemnidad que reviste, o al menos debe revestir la representación del drama místico de la muerte de uno de los Insignes Constructores del Templo, considera como una payasada la prueba a que se le ha sometido, sino un encuentro desigual entre dos pugilistas. Si esto fuese muy necesario, o si el someter al candidato a pruebas físicas fuese indispensable en nuestro rito, yo preferiría volver al antiguo sistema de someter al candidato antes de admitirle en el grado de aprendiz a ciertas pruebas físicas, que ver a un admitido y aceptado sometido a tratos bruscos y violentos. Tal vez, estas pruebas físicas tenían razón de ser en tiempos aquellos en que para ser masón, uno tendría que probar su valor, para que aun cuando cayese en manos de los "guardia civiles" o se le sometiese a prueba de agua, de azotes o de cepos, no confesaría los secretos de la Orden ni delataría a sus compañeros; pero los masones de hoy, creo yo, deben dejar por anticuada y desusada la costumbre de maltratar al candidato, con el único afán de pasar un buen rato a costa del prójimo, que precisamente se le confiere el que llamamos "grado sublime de maestro masón." No veo la sublimidad de nuestro arte en una comedia mal representada.

He observado en algunas logias, no exceptuando las que están en Manila, que los dignatarios no suelen ser rígidos en requerir que los hermanos que pasen o se exalten se sujeten al examen de rigor. Naturalmente, el resultado es que el hermano termina los tres grados sin tener siquiera la más ligera noción de sus principales obligaciones. Esto es lamentable.

Pero no siempre se puede culpar a los dignatarios de la logia o al venerable mismo, porque es bien sabido, y se ha tolerado bastante, que entre la comunidad masónica en Filipinas existe un buen número de hermanos que no saben ni el inglés ni el castellano, los únicos lenguajes en que se confieren los grados masónicos. Cuando digo que no saben, quiero decir, que no pueden inteligentemente retener de memoria ni la parte esencial del ritual, ni la significación de los símbolos. Aun a los que ya hablan un poco el castellano o el inglés, les cuesta trabajo aprender de memoria la obligación y la porción necesaria de las ceremonias en lenguaje que no usan en su vida cotidiana.

Ante esta tesitura, yo creo sinceramente que no violaría los Antiguos Límites y Ordenanzas de la Orden, ni la Constitución de la Gran Logia, si propusiera a la consideración de los hermanos si es factible o no el que se explique al candidato que no entienda bien ni el castellano ni el inglés, en el dialecto o lenguaje que posee la obligación que presta ante el altar y las instrucciones relativas a nuestras ceremonias de iniciación, de pase o de exaltación. Yo creo que si esto lo hemos de hacer, el que se haga masón no permanecerá en las tinieblas con respecto a nuestros misterios.

Me atrevo a sostener que el lenguaje es el más poderoso vehículo para la difusión de toda idea buena. Voy a citar como ejemplo la difusión del Protestantismo en las Islas Filipinas. La Biblia, la Gran Luz de la Vida y Código de nuestra fe, no se hubiera propagado en estas latitudes en un espacio de tiempo relativamente muy corto, si los primeros misioneros no la hubieran vertido en el lenguaje del pueblo. Tal vez hubiera sucedido lo que realmente sucedió en cuanto a la misa. Los creyentes, de tanto oír palabras en latín que no comprendían, terminaron en no apreciar la verdadera significación del Sacrificio de la misa. Dirán tal vez que esta es una innovación. Yo sostengo lo contrario. No cambiaremos ni una letra de nuestro ritual, pero sí haremos que el recipiendario comprenda bien los deberes que él, como masón, tendrá que cumplir, así no podrá alegar ignorancia de los preceptos que contienen nuestras ordenanzas.

También es para mí muy esencial que nuestros rituales de instalación y de servicios fúnebres se traduzcan en dialectos para que en los actos públicos que se celebran, el pueblo profano que no entiende ni el castellano ni el inglés contemple en su imaginación las bellezas de nuestro arte, y las instructivas enseñanzas que encierran nuestros rituales.

También he notado en algunas logias en provincias que hasta ahora no tienen ni *charts*, ni placas estereópticas que ayuden al *lecturer* en la explicación de los diferentes símbolos. Nuestras ceremonias pierden su verdadera transcendencia, a falta de dicho aparato. Yo creo que ya es tiempo que la Gran Logia provea, al costo más económico posible, a todas las logias de esta jurisdicción que trabajan en provincias de *charts* apropiados para dicho fin. Estos *charts* podrán con facilidad ser litografiados en Manila y ser vendidos después a las Logias que no los tienen aun, a un costo mínimo.

En algunas logias de esta jurisdicción, habéis probablemente notado, que el Secretario es el *totum* de la logia y hace las veces no solamente del Venerable sino hasta del Tesorero. Muchas veces es él quien hace los pagos y retiene en su poder fondos que deben ser guardados en maños del tesorero o en un banco a nombre de la logia. Yo creo que esta práctica es anómala y debe de prohibirse. Así también se debe de prohibir que los fondos de las logias estén depositados en un banco a nombre del tesorero como si fuesen sus fondos personales. Debe de exigirse por los Inspectores que dichos fondos se impongan en los bancos a nombre de la logia misma, con la advertencia de que el cheque que se expida contra dicho depósito esté firmado por el Venerable y el Tesorero, y si la logia tiene su propio auditor, el cheque debe llevar su refrendata.

Como observación final voy a citar el caso de muchas logias cuyas tenidas ordinarias son excesivamente poco concurridas. En las tenidas ordinarias es donde deben asistir muchos, porque en las mismas es donde se discuten los asuntos de familia y se hacen las transacciones ordinarias, en que todo miembro debe interesarse.

Solamente hay doce tenidas ordinarias durante el año, y yo creo que las logias deben pensar en algún plan para despertar el interés de sus miembros. Yo estoy seguro que todas las logias bajo esta jurisdicción contarán con por lo menos doce hermanos versados en nuestro arte, conocedores de nuestros dogmas, de nuestras filosofías, en fin de todos

los asuntos que afectan directamente al bien de la Fraternidad. Si cada logia hará que un hermano o dos preparen algún trabajo arquitectónico para leerlo en sus tenidas ordinarias, y así turnando los demás, designándoles un tema de los que abundan en nuestra vida masónica, creo que se curará la pereza de algunos miembros de asistir en las tenidas ordinarias y los más faltos se percatarán de que deben estar presentes para oír esas conferencias o discursos. Los que con menos frecuencia asisten en las tenidas ordinarias de su logia son los venerables pasados, aquellos que después de recibir su medalla de *past master* creen haber terminado su labor masónica. Naturalmente, los novicios en nuestro arte que aprenden del ejemplo de los demás no harán más que copiar el plano dejado en la plancha de trazar por los maestros faltos, en términos profanos, terminan en no asistir.

A propósito, he leído en nuestro CABLETOW una corta poesía titulado. "Se Quedaron en Casa" que dice:

"Esta noche hay tenida", dijo el hermano Andrés,
 "Pero a mí me parece que esta noche no iré,
 Iré el próximo martes si me siento mejor,
 Hoy estoy muy cansado y hace mucho calor."
 Se sentó, leyó "El Mundo". A Margarita llama,
 Y le pide café . . . lo toma . . . y a la cama.
 Y SE QUEDÓ EN CASA.

* * *

"Esta noche hay tenida," dice el hermano Antonio,
 "Pero esta noche hace un frío del demonio;
 En la logia hay hermanos que hablan sin contador
 Y a cosas baladíes le dan mucho valor;
 Quizás saldremos tarde, y eso de aguardar
 Hasta las diez y media no puedo soportar.
 No, no voy esta noche, porque de todos modos
 trabajarán sin mí; seguro que habrá quorum."
 Y SE QUEDÓ EN CASA.

* * *

Y unos y otros hermanos a la Logia faltaron;
 Y con varias razones sus faltas excusaron;
 Que si ellos puntualmente cotizaban, y en tanto
 No veían en la Logia muy grandes adelantos;
 Que si no había interés, si estaba decayendo
 El entusiasmo, entonces no faltaban no yendo.
 Y SE QUEDARON EN CASA.

* * *

Y los muy cumplidores y fieles oficiales,
 Y los pocos hermanos que quedaban leales
 A la labor masónica, tuvieron que llevar
 El peso del trabajo, lo hicieron sin chistar;
 Pero de estar tan solos en tiempo se enfriaron,
 Cansados y sin ánimo la logia abandonaron. . .
 Y SE QUEDARON EN CASA.

* * *

La Gran Logia ante esto les hace una visita
 Y con pesar de todos la Patente les quita. . . .
 TODO POR QUEDARSE EN CASA. . . .

Mi Juicio Sobre la Masonería

Por el HMNO. MELITÓN CRUZ, *Venerable Maestro de la Logia Malolos No 46.*

Sería harto difícil, si no imposible, hacer una definición categórica de la Masonería, porque su obra está en progreso constante e ininterrumpido. Sin embargo, en términos generales, se puede decir que la Masonería es una institución de fraternidad universal, una sociedad de hermanos que trabajan constantemente por la perfección del género humano, trabajo que tal vez resulte interminable, porque el hombre nunca llegará a ser perfecto en el verdadero sentido moral de esta palabra. La Masonería tiene la particularidad de estar compuesta de miembros de varias nacio-

nalidades, lo que constituye evidentemente la prueba más indiscutible y concluyente de su universalidad. Dentro de su seno, se encuentran hombres de diversas razas del Universo, hombres de diferentes credos políticos y hombres de distintas creencias religiosas. Dentro de nuestra institución no existe ni superioridad ni inferioridad de razas. Tanto un blanco como un moreno tienen derecho a ser elegido como Venerable Maestro de una Logia y recibir la misma consideración y los mismos privilegios, porque todos trabajan para el mismo fin, cual es la perfección humana y la fraternidad universal. Si alguna vez véis a algún blanco conceptuarse superior a un moreno dentro de esta institución, ese blanco no debe llevar el hermoso calificativo de masón y su nombre debe ser borrado de la lista de la Masonería. Como hermoso ejemplo de lo que digo, os puedo citar la práctica establecida en la elección de los Grandes Dignatarios de la Gran Logia de las Islas Filipinas. Americanos y filipinos están alternando continuamente en ocupar los altos puestos, sin lucha ni contienda por la raza a que cada uno pertenece. Cuando llega el turno de los filipinos, los americanos votan como un solo hombre por cualquier filipino que haya contraído méritos para ser elevado a cualquier cargo, y vice-versa, es decir que cuando llega el turno de los americanos los filipinos hacen lo mismo.

Es completamente errónea la creencia de algunos profanos de que la Masonería es una asociación antireligiosa, de que el masón es un hereje, un anticatólico o un ateo. Pues, nada más lejos de la verdad que esa creencia y suposición, porque es todo lo contrario. No admitimos en nuestro seno a los hombres que no profesan ninguna religión, ni a aquellos que no creen en la vida futura y en la existencia del Supremo Hacedor. Dentro de nuestra institución están los católicos, los protestantes, los mahometanos, los aglipayanos y demás sectas religiosas y todos viven en completa paz y armonía dentro de nuestra fraternidad. Aquí no hay disputa de religión, ni discusión política y todos gozan de la libertad de conciencia, libertad de pensamiento y tolerancia mutua de sus actos, siempre que éstos no pugnen con las reglas de la moral, ni violen las leyes del Estado.

Y este es el error que ha cometido el Gobierno Español durante su dominación en Filipinas. En aquel entonces bastaba ser masón para ser considerado como hereje y traidor, cuando no se puede encontrar más amor a Dios y lealtad al país que en el corazón de un verdadero masón. ¡Cuántos masones de entonces fueron perseguidos, encarcelados y fusilados por el mero hecho de ser masones! Se les perseguía porque se les consideraba como enemigos de la Iglesia y del Estado, cuando no predicaban más que la verdad, la libertad y la fraternidad. Marcelo H. del Pilar y José Rizal son los ejemplos más elocuentes de lo que digo. No necesito relatar aquí su historia. Vosotros bien sabéis que el primero fue perseguido hasta morir en el exilio y el último fusilado, simplemente porque predicaban la verdad, despertaban la conciencia popular para amar la libertad y enseñaban la unión y solidaridad de todos fraternizando sus ideales y sentimientos. Para llevar a cabo sus doctrinas, Rizal fundó la Liga Filipina y del Pilar dirigió la *Solidaridad*, cuyas raíces pronto se extendieron por todas partes culminando en la Revolución del 96. España pagó caro sus errores y perdió por completo su dominio en Filipinas. Tarde o temprano, la Verdad necesariamente tenía que triunfar sobre la falsedad, la rebelión sobre la opresión, la democracia sobre la aristocracia, la libertad sobre la esclavitud y el amor fraternal sobre el prejuicio y odio. Y no solamente eso, sino que el mismo pueblo español, reconociendo las ventajas y las virtudes de la democracia y de la verdadera libertad, destronó a su rey, echó abajo una de las más antiguas monarquías de Europa, proclamó en su lugar la República y adoptó una Constitución liberal, en donde se establece no sólo la libertad del pueblo, no sólo la separación de la Iglesia y del Estado, sino también el don más caro y

precioso del hombre que es la libertad individual, la libertad de conciencia, la libertad de pensamiento y la tolerancia de cultos, expulsando de su territorio las corporaciones religiosas que más se opusieron a la enseñanza y difusión de los dogmas y doctrinas masónicas, estableciendo en su lugar las bases sólidas de la democracia, las virtudes cívicas de ciudadanía y los mismos sanos principios por los cuales se ha fundado la Masonería.

Sin embargo, apesar de todas estas excelencias de la Francmasonería, no solicitamos de ninguno su ingreso en la Orden. Esperamos que ellos mismos lo soliciten y si se les encuentra dignos serán admitidos. Esta es otra peculiaridad de nuestra Institución: esperamos que llamen en nuestras puertas para darles entrada. No como las otras asociaciones que se valen de propaganda intensa y extensa para aumentar el número de sus miembros. No queremos convencer previamente a nadie. Queremos y admitimos solamente a los ya convencidos, si les encontramos dignos de ser admitidos dentro de la Fraternidad. Queremos que el hombre tenga libertad de pensar y libertad de obrar, siempre que sus actos no pugnen con las reglas de la moral, ni violen las leyes del Estado. Así es que cuando ya han ingresado en nuestra Orden les llamamos sencilla, pero orgullosamente *Masones Libres y Aceptados*.

Hay otra cosa más. Al solicitar el ingreso en nuestra Orden no debe uno esperar recibir algún beneficio material, ni ayuda pecuniaria, porque la Masonería no es una institución de beneficencia, no es un asilo de huérfanos, ni refugio de inválidos, sino una federación de obreros que trabajan constantemente en taller para exaltar al hombre al grado más sublime de patriotismo y abnegación, para practicar la virtud y la caridad, y para extender el cemento del amor fraternal que nos une a todos en una masa común, en donde no existe ni debe existir contienda alguna, salvo aquella noble contienda, o emulación de quien puede trabajar más y estar más en armonía con los demás, de tal manera que al final de la jornada podamos proclamar y convencer al mundo, de que un hombre al hacerse masón se ha hecho un hombre mejor.

Goethe

“Johann Wolfgang von Goethe, nacido el 28 de Agosto de 1749, ingresado a la Masonería el 25 de Junio de 1780, pasó al Eterno Oriente el 22 de Marzo de 1832.” Estas palabras se leían en una pirámide que se exhibió en la tenida de duelo celebrada por la Logia Amalia, de Weimar, el día de San Juan de 1832. Goethe fué una de las figuras más brillantes de la literatura del mundo y desde su fallecimiento hace un siglo, el pueblo alemán, tan rico en pensadores y poetas, no ha producido otro que llegue a su altura. Poeta, dramaturgo y filósofo eminente, Goethe fué Masón entusiasta y la influencia de la Masonería se ve en más de una de sus obras. Se conservan aun sus cartas, discursos y poesías masónicas que demuestran la admiración y el cariño que le inspiraba el Real Arte. No cabe duda de que las Logias alemanas observarán con grandes solemnidades el centenario de la muerte de tan célebre Masón.—L.F.

Nuestros Venerables Maestros

¿Qué es lo que constituye al Venerable Maestro eficiente en cuanto a sus deberes oficiales y administrativos?

Con harta frecuencia se califica de eficiente al Venerable de una Logia por el mero hecho de que conoce los trabajos ritualísticos palabra por palabra y asiste concienzudamente a todas las tenidas de su Taller, o por el gran número de grados que ha conferido.

Todas estas son condiciones admirables y necesarias para el desempeño debido del cargo más elevado en una Logia simbólica. Sin embargo, hay otras condiciones esenciales que deben adornar al Venerable si ha de merecer que se le clasifique entre los mejores. Debe mostrar dig-

nidad a la par que afabilidad en su trato con los Hermanos y debe comportarse de modo que inspire el respeto que se le debe al cargo que desempeña y a él personalmente. Los Hermanos tienen el derecho de mirar al Venerable como maestro y caudillo, y si posee los conocimientos masónicos convenientes, podrá preparar al candidato y a los Hermanos para que entiendan mejor la verdadera significación de la fraternidad ideal. Debe tener la capacidad de transmitir a los demás las grandes verdades éticas y fundamentales de la Masonería las cuales ejemplifican el pensamiento libre y los ideales humanitarios. Debe de tener la capacidad de crear entre los Hermanos un verdadero espíritu fraternal que mantenga viva y próspera a la Fraternidad, y de estimular su deseo de más luz masónica y de un horizonte intelectual más amplio.

El puesto que ha de ocupar la Francmasonería en estas Islas, alcanzando la meta a que aspiran sus ardientes sostenedores y aniquilando las barreras de la ignorancia y del fanatismo, como fuerza que es para el mejoramiento de la humanidad y la civilización, dependerá mucho de la inteligencia, eficiencia y acierto de nuestros Venerables Maestros.—L. F.

Washington y Lafayette

Por el Hmno. Antonio Otero, en "Acacia," San Juan, P. R.

El Ideal de Libertad que venía incubándose en Europa debido a la presión del estado despótico en que se desenvolvían sus diferentes naciones, necesitaba tierra nueva, bosques vírgenes, atmósfera despejada y limpia de toda vibración pasional. América del Norte, casi despoblada por el forzoso abandono de sus extinguidos moradores era el verdadero campo, no sólo para sembrar en él el árbol de la Libertad, cuyas ramas, pasado el tiempo, alcanzarán los puntos más lejanos del globo, sino el rincón del mundo elegido para la formación, más tarde, de una nueva raza, que como la aria, de la cual formamos parte, conducirá la humanidad a un futuro más evolucionado que el de nuestro estado actual.

La condición de Europa, que ya hemos citado, produjo el descontento y casi podemos decir dió lugar a la selección de un número de seres escogidos, que por distintas causas emigraron a América, buscando otros lares donde su acción moral y espiritual no encontrara el escollo que Europa les antepone.

Hubo entre otros unos mensajeros avanzados que se llamaron Cabot, Raleigh y otros, exploradores que hacia el 1500 dieron a Inglaterra el derecho de posesión de gran parte de Norte América. Los siguió en 1507, según dice la Historia, el valiente capitán Smith con una expedición de trabajadores, y a éste sucedieron aquellos hombres del Ideal, que partiendo de diversos puntos de Europa en sucesivos lustros, hicieron tierra en América guiados por figuras como William Penn, York, Adams y otros.

La fuerza que impulsaba toda esta legión de fundadores de pueblos, era esa misma fuerza que se agitaba en el corazón de los estados feudales de Europa, promoviendo la emigración de esos peregrinos, que una vez posesionados del terreno fértil, aunque dependientes de la imperiosa Inglaterra, empezaron como laboriosas abejas construyendo sus núcleos, que luego se llamaron colonias, para que, llegado el momento decisivo, resurgiera al mundo visible la palpación de esos corazones, que latiendo al unísono con todo un ambiente pletórico de libertad, se cumpliera la misión que en el plan evolutivo tenían que llevar.

El 4 de julio de 1776 fué el primer grito que ese ideal dió al mundo en defensa de los derechos del hombre.

No faltaba más a la ir.victa Francia que esta chispa, para encender el fuego, y que aquellos titanes que se llamaron Robespierre y Danton, terminaran la más grande y provechosa revolución de los tiempos modernos.

Las ondas que conducían los ideales de emancipación de la humanidad no estaban ni en América del Norte ni en

Francia; aquellas ondas, como las simples ondas hertzianas que llevan hoy las ideas de un pueblo a otro en un segundo, herían todo corazón identificado por su estado evolutivo con el empuje irresistible de una energía, que, partiendo de la mente de entidades superiores, había creado el más grande de los ideales humanos.

Todos sabemos el importante papel que desempeñó la Masonería en esta etapa del progreso del mundo, tanto en la revolución francesa como en la independencia de las trece colonias inglesas.

De ahí la figura de Washington, iniciado másón en la Logia No. 4 de Fredericksburg cuando apenas contaba 21 años en el 1752; exaltado a maestro dos años después, viósele actuar siempre como másón, lo mismo en su vida militar que en su vida política; allá en el año de 1788 tomó parte en una gran parada celebrada en honor de las víctimas de la guerra en la ciudad de Filadelfia, ostentando con amor y dignidad, las joyas de su grado.

Washington era, pues, la pieza más importante en el tablero de aquel juego, que no se jugaba sólo en América sino en el mundo entero; prueba de ello que viniera a unirse a él, otra importante pieza que se llamó el Marqués de Lafayette. Y preguntamos: ¿Es acaso la casualidad lo que reunió estos dos hombres? La ilusión diría sí: la realidad piensa que se cumplió la Ley.

Desde su infancia Washington reveló lo que iba a ser el hombre. Creció bajo la influencia de esas ondas de pensamientos revolucionarios y su estructura se había formado para ser un buen conductor de esa fuerza. Sus actos todos hasta el fin de su vida, dando ejemplo de honradez, valor, sinceridad, sencillez y patriotismo, fueron puestos al servicio de su sagrada misión, misión que hizo sentir verdaderamente ese gran día 4 de julio en que las tres primeras colonias dieron el grito de independencia uniéndoseles después las otras, hasta su último ejemplo que admira el mundo, renunciando el tercer término presidencial con su histórico Farewell Address, mereciendo lo que de él dice la posteridad: "El primero en la guerra, el primero en la paz y el primero en el corazón de sus conciudadanos".

Pero, ¿y Lafayette? De familia legendaria y noble, permítasenos afirmar que no fué un azar su venida al mundo; no, fué traído, para moverlo en el mismo tablero del gran juego; con un corazón que desde muy temprana edad, sin embargo de su aristocrático origen, latía al unísono con las huestes avanzadas de su época. Nació el año 1757 de noble estirpe; a los tres años quedó huérfano, heredando cuantiosas fortunas; casó a los 17, y tres años después partía hacia América para poner al servicio de las ideas de libertad: vida, honores y riquezas. Ocupó puesto de gran valer y tuvo hechos heroicos. Fué él en la batalla de Yorktown, quien al mando de sus tropas decidió la victoria de la guerra de la Independencia.—"Me rindo a Lafayette," dijo el general inglés Cornwallis, al entregar su espada. Y no fué mera casualidad tampoco la acción enérgica de este simpático y célebre personaje, venido de allende los mares para cooperar grandemente al triunfo de la revolución americana, sino la misma mano invisible que guiaba a ambos hombres; tan es así, que la Constitución Americana se firmó en Filadelfia en mayo de 1787, y la Bastilla en Francia se derrumbó el 14 de julio de 1789, para dar comienzo al desbordamiento del pueblo francés en su lucha gigantesca por la redención del mundo.

Dice la Biblia: "No se mueve la hoja de un árbol sin la voluntad de Dios", lo cual simbólicamente significa: que en el Universo todo obedece a una ley reguladora e inteligente. Por eso, las figuras de Lafayette y Washington no las unió la casualidad, como nos lo hace figurar la ilusión; la verdad, la realidad es que estaban ligadas en la acción por mano maestra como dos grandes constructores del gran templo universal, para existir eternamente adornando una página de la historia que hace honor a los hombres.

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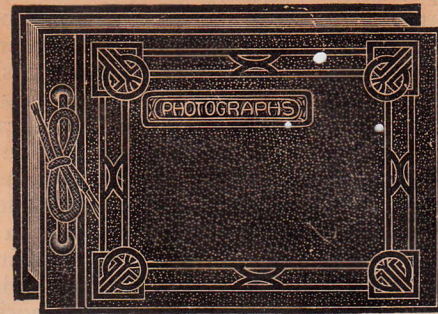
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