# The Cable Tow

Vol. IX Manila, P. I., May 3, 1932 No. 12

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

## La Antorcha

Estaba yo en la sombra, no veía
el sendero de bien que anhelaba
para huir de la farsa que rodeaba
lo divino y lo humano; pero un día
con gran sorpresa oí que me llamaba
una voz fraternal, que parecía
el eco de mi amarga rebeldía
perdida en mil senderos que ignoraba.
Y entonces tuve luz en mi camino,
y fuerza para ahogar mi desatino,
que aun humillaba mi orgullo y mi razón;
y una noche de acierto en mi existencia,
por encontrar el bien me hice Masón.

—*José Luis Díaz, en*
*"Acacia," San Juan, P. R.*

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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.

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to THE CABLETOW their subscriptions being paid by their respective Lodges. Subscription price for others: ₱3.00 ($1.50) Per Annum.

Entered as Second-Class Matter at the Post-Office of Manila, P. I.

*Address all communications to THE CABLETOW, P. O. Box 990, Manila, P. I. Office, 524 Masonic Temple, Escolta, Manila, Phone 2-15-06*

## 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 May 3, 1932 No. 12

# Editorial Section

### Father and Son

We are glad and proud to have a son of our great Brother, President Theodore Roosevelt, as Governor-General of the Philippine Islands. The connection of our late Brother Roosevelt with our great Fraternity is remembered with special pride by us because he took Masonry seriously, as he did everything. To him the Lodge was "the one place in the United States where the idea of our government was realized as far as it is humanly possible for mankind to realize a lofty ideal." He was happy to meet in Lodge "the plain, hard-working men—men who work with their hands—and meet them on a footing of genuine equality, not false equality, depending on each man to be a decent man and fair dealing Mason." He firmly believed that "Masonry should make and must make each man who conscientiously and understandingly takes up his obligation the best type of American citizenship, because Masonry teaches him his obligations to his fellows in a practical fashion."

That was the father. The son, our present Governor-General, has taken the same vows as his father, in the same Lodge, Matinecock Lodge No. 806, of Oyster Bay, New York. In his inaugural address on the Luneta, on February 29, 1932, he asked us to judge him later, by his deeds, and not by his words on that occasion. That we shall do; but we must say that, being a member of the Craft and a son of his father, Brother Roosevelt comes well recommended and we have no doubt that he will live up to our expectations to the fullest extent.—*L. F.*

### Our May Number

This is the last number of Volume IX of the CABLETOW and is the 108th issue of our publication. Looking over our previous volumes, our Brethren will no doubt note constant improvement. We hope to keep on improving and trust that our Brethren will give us their support and will put up with our shortcomings. Remember that we are doing our best. For the sake of economy, we have not added extra pages for the index which we publish with this number, but give our readers the usual number of pages. We wish to add that the preparation of an index is a long and weary task; but that we have been making one year after year in order that our Brethren may find it easy to look up things in the CABLETOW. Lodges are required to have a complete collection of the CABLETOW, according to the edict recently issued by our M. W. Grand Master, and quite a few Brethren preserve their copies of the paper, some in bound form and some otherwise, and all will no doubt be glad to have an index in the May number, the last of the volume.

### Labor Day

The first day of May has been set aside by the Philippine Government as a holiday to honor labor. A century ago such an idea would have been unheard of in most parts of the world. But Masons have for centuries past paid their tribute to labor; indeed, Masonry is a glorification of honest labor. That modern ideas are to prevail even in Spain, where so much medievalism was allowed to continue under the rule of the Church and the Bourbons, appears from the provisions of the constitution of the new Spanish Republic, a "democratic republic of workers of all classes organized in a régime of liberty and justice." Labor is declared a social obligation safeguarded by law and is protected by the State to an extent hitherto unheard of in Spain. A country where capital and labor work hand in hand is fortunate indeed, and this condition Masonry has always striven to bring about.—*L. F.*

### Conference of Grand Masters

On the tenth of this month, the Annual Conference of Grand Masters of Masons in the United States will take place in Washington, D.C. This important gathering of leaders of Masonry in the great Republic will discuss, among other subjects, those of Masonic Relief (cost and methods of operation of Masonic Homes, and cost and methods of outside relief), of Educational Programs, and of Service and Employment. All these are matters of great importance and the proceedings of the Conference will be very interesting to the Masons of the Philippines. Our Grand Lodge has accumulated the nucleus of a Masonic Home Fund but will most probably be compelled to adopt

the outside relief method in the end. We have adopted educational programs and plans but have not carried any into effect. And we have made attempts to solve the unemployment situation but have not been particularly happy or successful in that respect, either. The resolutions of the Washington Conference may contain valuable suggestions for us.—*L. F.*

## General Assemblies of Master Masons

General Assemblies of Master Masons are a good thing. Our Most Worshipful Grand Master has emphasized this fact in his March Message and is to be congratulated on his initiative. It is to be regretted that the attendance at the April Assembly was so small; but we are sure that with some effort on the part of sponsors and organizers, these assemblies should be well attended. We would suggest that there be greater punctuality and that the discussions be not drawn out unduly, also, that the Brother with a grievance or an axe to grind be kept down. A man does not like to be kept three hours listening to debates "about it and about", nor does he care to listen to attacks and criticism. The gatherings initiated by Most Wor. Bro. Gonzalez can and should be made instruments for great good.—*L. F.*

## Protection for Petitioners

Petitioners for the degrees of Masonry are entitled to consideration and protection and the fact of their having petitioned should not be published except as provided by Masonic law and usage. To publish the names of petitioners for the degrees in a way that they may become known to outsiders is prohibited. The Grand Lodge of California has three rulings on this subject:

1. No Masonic precedent is violated by sending out a printed folder, but that the names of applicants for the degrees should not be published therein. (1897, p. 239.)
2. Nor should the names of such applicants be printed on postal cards, notices, folders or cards. (1913, pp. 76, 162.)
3. Nor should the bulletin board on which such names are posted be exposed to view except during the meetings of the Masonic Lodges using the hall. (1897, p. 239.)

The attention of Lodges publishing bulletins and meeting notices is especially invited to these prohibitions. The reason for the exclusion of the names of petitioners from Lodge bulletins and notices is obvious. The bulletins and notices mentioned are not considered as confidential and often fall into the hands of non-Masons. The fact of a man having petitioned for the degrees may thus become known to outsiders, who, by deduction or by questioning ignorant or careless Masons, may also learn of the rejection of the person concerned in case his petition does not prosper. It should be a matter of pride to every Lodge and every Mason that the Craft shows consideration for and keeps faith with even the men whom it has refused admission.—*L. F.*

## In Behalf of the Masonic Hospital

There is no doubt that the world has become better, and that this improvement is continuing. In the Middle Ages, the earth still belonged to the strong and mighty and the mailed fist prevailed. The weak and poor were ground underfoot and received scant consideration. One born with the handicap of poverty could not hope to rise high in life. But most to be pitied were those born with mental or physical defects. The former were abused and ill-treated, or chained up like wild beasts if they became violent, and the fate of the latter was equally sad. There was then no thought of any amelioration in the condition of a child born a cripple: it simply had to go through life as a cripple, despised, abused, and neglected.

With the more recent progress in surgery, however, a better era dawned for the crippled child. The rich who had the misfortune of having offspring so afflicted took advantage of the tremendous advance made in orthopedics and many a child was saved from the unenviable lot of the cripple. But the treatment was too costly for the poor, who could not afford to have their crippled children reclaimed for a useful existence and had to suffer them to grow up to be burdens to themselves and society or live unhappily and miserably under the burden and handicap of their physical defects.

This situation did not fail to attract the attention of our Fraternity. The task of relieving it seemed enormous, almost hopeless, but a handful of courageous Masons took it up, and thus the Shrine Hospital for Crippled Children was born. In the United States and Canada, and in Honolulu, Shrine Hospitals for Crippled Children are now in operation and are doing untold good. Many millions of dollars are expended annually for their maintenance. No discrimination is made with reference to race, religion or nationality; it is sufficient that the applicant for admission be poor, below a certain age, and curable.

With the limited means at its disposal, Masonry in the Philippines has not yet been able to build and equip a Hospital for Crippled Children of its own; but in 1924, public-spirited, high-minded members of the Masonic Fraternity organized with this purpose in view, and since 1925, the corporation founded by them, the Masonic Hospital for Crippled Children, Inc., has been operating a Masonic Ward for Crippled Children at the Mary J. Johnston Memorial Hospital in Tondo, Manila, and is, at the same time, slowly accumulating a building fund.

Every Master Mason in good standing, and every Master Mason's wife, daughter, sister, mother or widow is eligible to membership in the Masonic Hospital for Crippled Children. The entrance fee (₱10) and the annual dues (₱2) have been placed very low in order that every Craftsman in the Islands can afford to be a member and, perhaps, take out memberships for his wife, daughters, etc. The percentage of Masons who have done so is, however, not at all what it should be. The small band of Masons who, by their dues and donations, keep up the Ward for Crippled Children is to be highly commended for their zeal and philanthropy, and it is to be hoped that more members of our Fraternity will follow their noble and disinterested example. The Masonic Hospital for Crippled Children is worthy of the support of every Mason in the Philippine Islands.—*L. F.*

## Mother's Day

God thought to give the sweetest gift
In His almighty power,
To earth, and deeply pondering
What it should be, one hour,
In fondest joy and love of heart,
Outweighing every other,
He moved the gates of heaven apart
And gave to earth a mother.

—*G. Newell Lovejoy.*

## Memorial Day

Cover them over with beautiful flowers,
Deck them with garlands, those brothers of ours,
Lying so silently night and day,
Sleeping the years of their manhood away;
Give them the meed they have won in the past,
Give them the honors their future forecast;
Give them the chaplet they won in the strife,
Give them the laurels they won with their life.
Cover them over, yes, cover them over,
Parent and husband, brother and lover;
Crown in your hearts those dead heroes of ours,
Cover them over with beautiful flowers.

—*E. F. Stewart, in Virginia Masonic Journal.*

# Editorial Comment and Correspondence

## Pinagsabitan Lodge Bulletin

Pinagsabitan Lodge No. 26, of Santa Cruz, Laguna, has resuscitated its official bulletin in the form of a quarterly publication. The issue for the first quarter of 1932 is a booklet of forty-two pages containing reading-matter in English, Spanish, and Tagalog, and a roster of active members. There is a message from Past Master Balbino Kabigting and another from Wor. Master Z. Fernandez, a brief account of the Lodge activities by Secretary Julio Sulit, auditor's and treasurer's reports, personal news, and a few short articles. Bulletins like the one gotten out by Pinagsabitan Lodge are of special value to the historian, in addition to assisting greatly in maintaining interest in the Lodge and its concerns among the membership. The editor of the *Cabletow* will be much pleased to assist the Pinagsabitan Lodge Bulletin with advice, "fillers," etc., if desired.

## Makiling Lodge Directory

The "Directory" published by Makiling Lodge No. 72, of Calamba, in commemoration of the tenth anniversary of the constitution of the Lodge, has come to our desk and we find it very well edited and printed. Bound in blue, this neat volume of 60 pages, the date of which is December, 1931, contains a preface by Wor. Bro. Juan O. Chioco, Master of the Lodge, a message by M. W. Bro. W. W. Larkin, as Grand Master, lists of officers for 1931 and 1932, an account (in Spanish) of the organization of the Lodge by Asst. Grand Secretary Ramon Mendoza, a number of addresses and reports by Lodge officers, articles by Rt. Wor. Bro. Manuel Camus, M. W. Bro. Rafael Palma, and Wor. Bro. Austin Craig, biographical sketches of all the members, various statistical tables, and the by-laws of the Lodge, also pictures of M. W. Bro. Larkin and Wor. Bro. Chioco and a group photograph of the English team of 1931.

## Brother Galang Preparing New Book

Bro. Zoilo M. Galang, of Hagdang-Bato Lodge No. 87, has in the course of preparation a new book, which is to contain the biographies and portraits of men and women who have made good in the Philippines. It will be entitled "Leaders of the Philippines" and will come out as a de luxe volume, typographically irreproachable and bound in leather. Brother Galang's skill with the pen and his wide experience in the publishing line give assurance that the new book will be a success.

## The Holy Writings

In the March number of *The Cornerstone*, the monthly bulletin of Mt. Lebanon Lodge No. 80, Manila, Wor. Bro. William Merz pays the following tribute to the Bible:

As you travel along the banks of the most historical, romantic, and picturesque of rivers in the whole world, the Rhine, and stop to visit some of the medieval castles of which there are many between Mainz and Coblenz, you find Bibles chained to stone pillars in the Armor Halls or to stone walls up in the watch towers. In the Middle Ages, when the sword was mightier than the pen, the possession of a Bible meant a rare privilege. The heavy chains which still hold them to their silent guardians are evidence of the fact that the Book of Books was indeed a treasure in those days. In the fifteenth century, and not very far from these strongholds of feudal lords and princes, the most important invention of all times was made by Johann H. Gensfleisch, better known under the name of Johann Gutenberg. His invention of Printing with movable type revolutionized the world and, although it likewise immortalized the name of the Master Craftsman, let us not forget that Johann Gutenberg immediately set out to print the first Bible as a token of gratitude to the Almighty and Omniscient Father of the Universe by whose Will he had been chosen and under whose Guidance he had been led to this accomplishment, the greatest and noblest contribution to civilization.

Every regular Lodge is furnished with a Holy Bible. Thousands of members of our Freternity keep a Bible in their homes and read it regularly, for who would, in the absence of a better book, doubt the wisdom of the Bible? There is not riddle in all the realms of human existence that the Bible will not solve and it stands to-day the most valuable agency for the advancement of mankind.

## The Newly-Made Mason

Under the caption "An Important Duty," our esteemed contemporary *Square and Compasses*, of New Orleans, says in its issue for December, 1931:

There is one duty that the average lodge member seems to overlook, and that is proper consideration for the newly-made member. It is too often the custom when an applicant has become a full-fledged member that a wet blanket in the form of inattention is allowed to fall upon him. He is allowed to grope about in the dark, when a kindly spirit might have aroused his interest, and started him on a real career of Masonic worth.

Because of lukewarmness and inattention on the part of lodge members many an otherwise good Mason has been started on a career of staying at home. A little courtesy and a little advice is not wasted at any time, and especially is this the case with newly-made Masons.

This is excellent advice and is in line with what we ourselves have said on previous occasions. There is indeed too much neglect of the Brother who has just been received into the Fraternity and waits to be formed and perfected, instructed and encouraged. He is a Master Mason in name only: the mastery must be gained by ardent study and practice and many never attain to it.

## Unjustified Criticism

Occasionally some Brother representing an outside charity or other enterprise gets huffy when the Lodge or Grand Lodge does not extend financial assistance to the cause he has espoused and says hard things about Masonry. We have heard most unreasonable and unjust remarks made by Masons concerning such matters, always by Brethren ignorant of the Masonic law on the subject and of the working of Masonry. Adverse criticism of Masonry regarding the way in which it takes care of distressed Masons and the widows and orphans of Masons, coming from Masons as well as from profane, is always due to the same cause. A recent editorial in *The New Age*, entitled "Masonic Charity," discusses this matter at length, and we consider it worth while to reproduce it in full, as follows:

In making comparative values the thought, no doubt, has occurred in the popular mind that the Masonic Institution might make greater efforts to care for its needy members and their dependents.

As a matter of fact, Masonry *does* do everything humanly possible to alleviate distress, feed and clothe the hungry and needy, care for the widow and orphan. There are, however, two features attending this humanitarian work that cause Masonry to differentiate sharply from ordinary charity; first, Masonry does not believe in announcing its humanitarian deeds in stentorian tone from the housetops, nor do members of the Order rush to the various newspaper offices with full-column accounts of their own generosity; second, Masonic charity is not limited to any one class or creed, and assuredly not to Masons themselves, neither are there any "strings" attached to its many and varied gifts.

For instance, let us briefly consider a few of the avenues of Masonic beneficence. Take for example the Scottish Rite and Shrine Hospitals in the United States for crippled children. There the best care and surroundings are afforded the little sufferers, no matter their race or creed. Consider the many Scottish Rite almoners' funds, which are constantly being dispensed among needy people of every religion and color, with no questions being asked or promises elicited.

Again, Masonry cares for its own as evidenced by the many Masonic and Eastern Star Homes for the aged and infirm, the Masonic Orphanages where children are not only cared for but are taught useful trades, that they may be given a fair chance in life's battle.

Masonry does much and says little. Deeds, not professions; actual, tangible benefits, not illusory promises, mark the eleemosynary work of the Craft. Why this great work is so little known among people generally may be explained by the fact that the Masonic Institution quietly and unostentatiously carries on its work without the aid of "sound effects" or the spotlight's glare—features that have become so popular in this day of advertising and loud speakers.

# Official Section

## Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Antonio González has appointed Wor. Bros. Samuel R. Hawthorne (1), Leoncio L. Espino (16), and Juan A. del Rosario (23), to act as Grand Lodge Committee for Visiting the Sick during the month of May, 1932.

## Address Wanted

Please communicate to Federico E. Palma, Secretary, Keystone Lodge No. 100, Corregidor, Cavite, P. I., the present address of *Florencio Reyes* who is said to be somewhere in Cavite. He is a merchant by profession and resided formerly at Corregidor.

## Countersign!

Secretaries should insist upon Brethren countersigning their receipt for dues the moment they receive it. Receipts for dues which the Brother to whom they were made out forgot to sign are liable to fall into the hands of crooks and be used for the purpose of obtaining relief or loans. Clandestine Masons may obtain admission into regular Lodges with them and "do their stuff" there. A successful fraud is always a great source of harm to Masonry; the amount lost by the Lodge or Brother concerned does not represent half of it!—*L. F.*

## The George Washington Bicentennial Medal

On February 15, 1932, M. W. Grand Master Antonio González appointed Rt. Wor. Bro. Charles S. Banks, Junior Grand Warden, a committee of one to design and have made three hundred medals commemorative of the George Washington Bicentennial Celebration to be held by the Grand Lodge of the Philippine Islands on March 19th. On the date last mentioned, Rt. Wor. Bro. Banks, with eloquent words, handed to the Most Wor. Grand Master the first of these medals, prepared by the Philippine Education Company, Inc., under the supervision of M. W. Bro. C. W. Rosenstock. The design of this medal is the work of Rt. Wor. Bro. Banks himself and is very artistic. The obverse was engraved by Maximo M. Sanchez and the reverse by Elias Bernabe. The medal is 5 centimeters in diameter and 3 millimeters thick, weighs 57 grams, and is made of bronze. It will form a most attractive souvenir of the celebration.

The custom of striking medals to commemorate historical events is widely spread in Europe and thousands of different Masonic medals have been struck in the several countries there. Our medal will no doubt be in great demand among collectors of Masonic medals, of which there are many in the world, and will be a very acceptable present to Masonic friends, to Lodges and Grand Lodges, and to museums, Masonic as well as profane, in Europe as well as in other countries. It is, to our knowledge, the first serious commemorative medal ever designed and executed by Masons in the Philippines and, perhaps, in Asia, and is of high artistic value.

Subscriptions will be taken by and medals sent to the Secretaries of Lodges, or the medals may be purchased at the Grand Secretary's office. The price, ₱1.00, just about covers the cost of manufacture and distribution of the medal.

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# Translation

**of M. W. Grand Master Antonio González' Message for May**

## My Message

IV

*Assemblies of Master Masons.*

After our first monthly gathering last March, a number of enthusiastic Masons belonging to Lodges in the Province of Rizal approached me with the request that I suggest to them the best procedure for having all the Brethren there get together for a periodical exchange of views, for the purpose of promoting interest in Masonry in that section. I suggested the holding of assemblies of Master Masons, on various dates, in various places in the Province of Rizal. The Brethren received this suggestion with great enthusiasm and resolved to hold an assembly during one of the coming months.

Some years ago, Most Worshipful Brother Teodoro M. Kalaw initiated a series of such Assemblies of Master Masons, and if I remember correctly, two were held in Manila and one in the Province of Laguna. Most Worshipful Brother Kalaw overcame all difficulties and obstacles in the way of enterprises of this kind, and those Master Masons' Assemblies were a success. Masons from Manila and the provinces met and did their part to achieve the purposes pursued by these gatherings, namely, the fraternal discussion by all of important problems concerning or liable to concern the institution, and the strengthening of the fraternal tie between the Brethren, to whom these assemblies afforded an opportunity to become better acquainted with each other. Those gatherings were real Masonic events.

Encouraged by this example, we deem it advisable for the Brethren of the several Lodges in each locality, section or province to hold periodically small Assemblies of Master Masons, and we have suggested this idea to our Brethren of Cavite, Laguna, Tayabas, and other provinces. They have received this suggestion with enthusiasm, and some have already prepared plans and programs. This impels us to say a few words on these Master Masons' Assemblies in our message for the present month.

The interests of the Fraternity are the interests of each and all of its members. From the youngest Master Mason to the oldest, from the lowest to the highest in our ranks, all, absolutely all, must as a duty look out for the collective interests. For this reason all are, on the other hand, entitled to participate in deliberations affecting or liable to affect those interests or the Masonic life of the community.

Our system of organization is not an aristocracy. We know no other aristocracy than that of the men who vie with each other to serve the common interest at all times. Our system of organization is fundamentally democratic. The will of the Masonic people must always prevail.

In order that this will may be known, the Masonic people must make itself heard. While it is true that in all democracies there are directing elements, these merely guide but never decide. The final decision always lies with the Masonic people. Its will is necessarily sovereign.

The officers at the helm of the government of Masonry may and must be directing elements in our Masonic world; but in order to govern well and wisely, they must be thoroughly acquainted with the needs, the problems, and the desires of the Masonic people.

Hence it is necessary for the Masonic people to make itself heard, and there is no more propitious occasion for the Masonic people to speak than these small assemblies of Master Masons. I say small assemblies, because in order to secure greater efficiency, these gatherings must be limited to certain provinces, or localities, sections.

It is materially impossible for us to know beforehand, in all their extent, all the desires or needs of the Lodges or the Brethren. The distances that separate us are too great for that.

It is also clear and logical that what may be proper and suitable for a Masonic community in the North of Luzon may be otherwise for a Masonic community in the Visayas, and vice versa.

Each case must be decided according to local conditions and circumstances. We have in the jurisdictional territory of the Grand Lodge of the Philippine Islands several thousand Masons scattered throughout the Archipelago and it is difficult, if not materially impossible, to decide all cases according to the same standard.

We sincerely desire our Brethren, one and all, to be satisfied not only with their Lodges, not only with the Brethren living in the same locality as they do, but also with the officers of their Grand Lodge. They have a right to be dissatisfied if not even an attempt is made to hear them.

But it is materially impossible to bring all the Brethren together in Manila. Even the Annual Communications of our Grand Lodge are not attended by delegates from all our Lodges. Many would like to send representatives but meet with great difficulties.

Nothing is better, for these reasons, than to hold in each province, locality, or section periodical general assemblies of Master Masons, which may be either bi-monthly, or quarterly, or semi-annual gatherings.

The Brethren should meet under the auspices of two, three or more Lodges and should elect a chairman and a secretary. Once organized, they can pass such resolutions, plans, or recommendations as they may see fit. Committees can be appointed in case there is important work that requires study. These committees can consider the proposition or propositions submitted to them more thoroughly and report the same back to the assembly. The latter can then take final action upon the proposition and order its resolution forwarded to the Grand Secretary's office, for action by the Grand Master.

Masonic lectures could also be delivered in those assemblies, for the benefit of those present.

We hereby ask the Masters of our subordinate Lodges and the Inspectors to initiate the proposed movement in their provinces or districts, so that the Brethren of this jurisdiction may meet periodically in small Master Masons' Assemblies.

This will facilitate our work and make us acquainted, thoroughly and in detail, with the needs, problems and desires of our Brethren.

ANTONIO GONZÁLEZ, *Grand Master.*

NOTE:—The original text of this Message will be found in the Spanish Section of this issue, the above being a translation by the Editor.

# Pieces of Architecture

## Solomon and His Temple in Freemasonry

By LEO FISCHER, P.M.

The year of the birth of Solomon, King of Israel, cannot be fixed with precision; we will only say that he lived 1,000 years before the Christian era.

Solomon (the name signifies "peaceful" in the Hebrew language), was the second son of David, King of Israel, by his wife, Batsheba. He was much younger than the other sons of David and was the favorite son of his father. But it was not for this reason alone that David made him heir to his throne, in preference to his elder brothers: Solomon, from his early youth, had shown marked ability and traits of character that gave great promise. He ascended the throne when but eighteen years of age, and the record of his forty years as king of Israel proved that David had been wise in making his choice.

Solomon profited by what his father had wrought during his reign, one of many wars and much bloodshed. David had fought and toiled hard and left Solomon to reap the fruits of his struggles and labors. Solomon strengthened the fortifications and maintained the armies existing when he assumed the government; but peace prevailed throughout his reign and the youthful monarch was able to establish trade with the rest of the known world and to foster the industries and arts of peace. In his realm, order was maintained, the rights of the people were respected and protected, and justice was administered strictly and impartially. Fabulous sums were spent on magnificent buildings, chief among them the famous Temple and royal residence, and the expenses of Solomon's harem, consisting of 700 wives and 300 concubines, must have been enormous. But it was the great development of commerce under Solomon's reign that had created much of the wealth he spent so lavishly, and the common masses of his country, born and bred to forced labor, were pleased and proud to watch the results of their work rise to the sky, beautiful and magnificent, instead of seeing them consumed by the flames or carried away by the enemy as in the past.

Solomon was a patron not only of architecture, but also of literature, music, philosophy and other arts and sciences. His fame as a philosopher and a poet was great: he was considered the wisest of all men. It is a fact, however, that he was a sensuous man, that he allowed his wives to lead him from the straight path and worship strange gods, and that to maintain the luxurious royal household, he ground the people down and created that discontent which, under his son, brought about revolt and, subsequently, the destruction of the Hebrew nation by Assyria and Babylon.

In the Bible, we find accounts of Solomon's reign in the First Book of Kings (Chapters 2 to 11) and the Second Book of Chronicles (Chapters 1 to 9). From these portions of the Holy Writings are taken the descriptions of Solomon's Temple and the frequent references to events and persons in connection therewith so frequently encountered in the ritualistic work of Freemasonry. Among other sources of information we will only cite the famous work "Antiquities of the Jews" written by Flavius Josephus, the great Jewish historian (37-95 A.D.).

The Temple at Jerusalem became the glory of the Jewish race. In it centered the faith, the pride, the hopes, the nationalis n of that much suffering and much tried people. The legends and traditions that grew up around it were numerous and most varied, but we are chiefly concerned with those that connect it with Freemasonry, and which have reference to the construction of the first Temple of Jerusalem or Solomon's Temple.

When Solomon determined to build the Temple for which David, his father, had already reserved the site, on Mount Moriah, he had to look for builders and workers in brass, metals, stone, and wood elsewhere, because the Hebrews had been a pastoral people and, being engaged in constant warfare, had not cultivated the arts. He did not have far to go. Among the Phoenicians, who were the nearest neighbors of the Jews, the people of Tyre and Sidon were noted for their skill in architecture and the arts and industries connected with it. The messages exchanged between King Solomon and Hiram, King of Tyre, are quoted in the Bible and in Josephus, "Antiquities." The King of Tyre, anxious to continue the friendship that had existed between him and Solomon's father, King David of Israel, furnished labor, both skilled and otherwise, in abundance, in exchange for wheat and oil, which the Tyrians had to import, as they inhabited an island and of which Solomon's subjects produced great quantities.

Masonic tradition informs us that the Hebrews and Phoenicians who participated in the building of the Temple were Masons and that King Solomon was our first Most

Excellent Grand Master. All that, of course, is a mere legend and must not be taken literally. However, there is no doubt that secret societies existed among the Phoenician architects and builders who were sent to Jerusalem by Hiram of Tyre. Many of the builders of Sidon and Tyre, Mackey says, as members of a mystic operative society, the fraternity of Dyonisian artificers, had long monopolized the profession of building in Asia Minor. That Phoenician vorkmen were employed in the building of the Temple, has been corroborated by the finding of masons' marks in Phoenician characters on the foundation stones of the first structure on Mount Moriah, which was Solomon's temple. For several temples have stood on that historical site, now occupied by the Mosque of Omar. The first was King Solomon's Temple, the only one with which Masonry is concerned. It was seven years in building and was completed, according to the best authorities, about the year 1105 B. C. It stood for 419 years, being destroyed by Nebuchadnezar (Nabuchodonosor), King of Babylon, in 586 B. C. Noted for its fine workmanship and the extreme richness of its decoration, it would have challenged the admiration of man for many centuries more had it not been destroyed by the hand of the Babylonian monarch of whose horrible end the Bible gives such a vivid account. In 537 B. C., after the return of the Jews from the Babylonian captivity, Zorobabel reconstructed the temple, or rather, he erected on and out of the ruins of Solomon's proud edifice a temple so modest in proportions, workmanship, and furnishings that those who had seen the former temple wept bitterly. This second structure stood till 19 B. C., when King Herod destroyed it to replace it by one as splendid as Solomon's Temple, if not still more magnificent. "A host of priests—one account says—became masons and carpenters and themselves took charge of tearing down and rebuilding the sanctuary, which task was accomplished in eighteen months." Nearly 1,000 workmen were employed on the other buildings. After eight years' labor (10 B. C.) the new edifice was opened for service. But this monument which in its vast proportions and magnificence rivalled the most beautiful buildings of antiquity and far surpassed even that of Solomon, was completed only in A. D. 62 or 64. The life of this new structure was of very short duration: in A. D. 70, the Jews under John of Giscala used it as a fort in their fight against the Romans, and on the 10th of August of that year, one of Titus' soldiers set fire to one of the buildings and the entire Temple was destroyed. This event marked the destruction of the organized Jewish priesthood and ushered in the dispersion of the race.

Solomon's Temple stood on Mount Moriah, which stretches from north to south and is a steep rocky hill in the eastern part of Jerusalem, with the Tyropean Valley to the west and the Kidron Valley to the east. These two deep valleys are joined at their southern extremity. It was but a narrow ridge when it was still the threshing floor of Ornan, the Jebusite; but King Solomon, in order that the place might accommodate the Temple and royal palace, had a platform made by raising sustaining walls of carefully-hewn beautiful stones measuring eight or ten cubits and, according to some accounts, by filling up adjoining valleys to the level of the top of the hill.

The underground quarries from which the stones for the Temple were taken are known as King Solomon's quarries and are one of the principal points of interest to Masonic tourists visiting Jerusalem. Their existence had been forgotten until they were rediscovered by an American missionary, who accidentally found an entrance by way of a hole under the city wall. The stone is dolomite, a white limestone composed of carbonate of lime and carbonate of magnesium, soft and easily worked when freshly quarried, but upon exposure to the air, it soon hardens. The presence of a thick layer of chips on the floor of these old quarries shows that, as the accounts tell us, the stones for the Temple were prepared in the quarries. The site of the Temple is now occupied by two Mohammedan mosques and it is believed that the "sacred rock" in the center of one of these, the Mosque of Omar, was the foundation of the altar of holocausts of the ancient Temple.

The Temple of Solomon has always played an important part in Masonry. Until the study of Masonry was undertaken seriously and intelligently, the Craft firmly believed that the construction of that edifice marked the beginning of Masonry and that King Solomon and the two Hirams presided Lodges there in substantially the same fashion as is done today, using a ritual much like our own. Now any one voicing such a belief would be laughed at. The symbolic nature of that which we are told in the Masonic degrees about the events connected with the building of the Temple is recognized by everybody and everywhere. "The spiritualizing of the Temple—Mackey says—is the first, the most prominent, and the most pervading of all symbols of Freemasonry. It is that which most emphatically gives it its religious character. Take from Freemasonry its dependence on the Temple; leave out of its ritual all reference to that sacred edifice, and to the legends and traditions connected with it, and the system itself would at once decay and die or at best remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged".

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## Of Masonic Literature

*By Wor. Bro. Joseph F. Boomer, Manila, P. I.*

In the few paragraphs which our space affords there is no room for a study of the voluminous writings on Masonry, even if there were available in the Philippine Islands, the material necessary for such a study. A few observations on such materials as may be readily found is all that is attempted.

Like all other literature, that of Masonry should be read in the light of some knowledge of the period in which it was produced and of the critical training and judgment of the writer. Wor. Bro. Vibert in his interesting little book, "Freemasonry Before the Existence of Grand Lodges", remarks:

> "Masonry has, in the past, been much discredited by the amazing pretensions put forward on its behalf, at first in all good faith by early writers, and the framers of the Old Charges, and later by people of more knowledge and education, who must, if not wilfully blind, have been childishly credulous."

It is well to remember that the writers on many subjects other than Masonry, who wrought before the development of the modern critical or scientific method of approach, seem to us today to have been "childishly credulous." It is not long since the scientific method was first applied to the writing of history and a serious effort made to separate fact from fiction. Masonry is by no means alone in having suffered by reason of the undiscriminating credulity of its historians.

Again, if one begins an inquiry into the nature and antiquity of Masonry by a study of its literature, he is confronted, at once, with the discouraging fact that Masonry is an institution whose principles and tenets as well as the essential facts of its being, in its earlier stages, at least, were perpetuated only by word of mouth and without the making or leaving of any documentary remains. Given that fact one is able to appreciate the limited material available to one who would study scientifically that period of the history of the Craft. Since the organization of the first Grand Lodge there has been a fairly abundant amount of material with which to construct a reasonably exact and scientific story of our fraternity from that day.

The Old Charges constitute what might be termed the legendary literature of Masonry. They do not, in most

cases, purport to be the first attempts at writing down the traditions of the Craft, but contain in most, if not every instance, evidence of being copies and elaborations of earlier records which have been lost. In them no attempt at discrimination is made in matter relating to the origin or antiquity of the institution. Whatever was passing current as oral tradition; the Masonic legend with all of its accretions, and amplifications from whatever source, was written down much as a primitive people, on the development of writing, records its folk-tales and mythology in the form in which they have passed immemorially by word of mouth.

With the Revival of 1717, when the Grand Lodge of England was instituted, there sprung up a considerable body of Masonic literature written, for the most part by able men, during the first succeeding century, but written in the manner of the age of credulity, without discrimination. The writers of this body of literature had for their sources a considerable portion of the Old Charges, such Masonic tradition as was then current, but not reduced to writing, of which there seems to have been a considerable volume, and their own imaginations unhampered by any great amount of critical ability or method, where historical matter was concerned. A writer in the Encyclopedia of Freemasonry, edited by Dr. Mackey and others, says, of some of the most prolific Masonic authors of this period.

"The early history of Masonry, as written by Anderson, Preston, Smith, Calcott and writers of that generation, was little more than a collection of fables, so absurd as to excite the smile of every reader, or bare statements of incidents without any authority to substantiate their genuineness."

Dr. Anderson, William Preston and Dr. Oliver were the principal Masonic writers of that great Revival period of the Craft in England. Lionel Vibert, quoted above, says of the history of Masonry as portrayed by the three authors mentioned:

"If we accept the ritual as our guide we must suppose the Craft to be derived in unbroken descent from three Fellow Crafts of Hiram's day. Our Old Charges date the earliest English Freemasonry at some time prior to Athelstan, and the Craft itself is made coeval with Nimrod and Nineveh. But even this is not sufficient for writers such as Dr. Anderson, Preston and Dr. Oliver. They indeed personify the three degrees of Masonic credulity. Dr. Anderson drafted the earliest constitutions from the Old Charges; and his fertile pen is responsible for many remarkable occurrences in the history of English Masonry, and the addition to our ranks of great personages. Preston in his *Illustrations of Masonry*, not content with having the Druids as brothers, went on to say: 'From the commencement of the world we may trace the Foundations of Freemasonry', and Dr. Oliver, who wrote on our antiquities, goes one better still; for his words are: 'Ancient Masonic traditions say, and I think justly, that our science existed before the creation of this globe, and was diffused amidst the various systems in space.'"

It must not be inferred, however, that because these writers were uncritical in their treatment of the history of the Craft, that they made no contribution to our institution. On the contrary, Dr. Anderson's treatment of the activities of the Craft during the early days of the great Revival has preserved invaluable historical material for reconstructing the events of the period. William Preston formulated rituals and lectures which, in modified forms, and through imitations furnished the rehabilitated Craft with a code of procedure that gave it new vitality and that today, after nearly two hundred years, constitutes a great part of the work carried out in English and American Lodges. Dr. Oliver, in spite of the credulity displayed in his antiquarian writings, made a contribution to Masonic philosophy surpassed by few.

Dean Pound of Harvard says of him:

"Except for Krause, nothing so well worth while has been pointed out for Masonry as the end which Oliver found for us."

For critical and discriminating writing on Masonic history one must turn to the modern writers such as Gould, Hughan, Rylands, Speth, Woodford and others some of the works of whom are available in the Philippines. Lionel Vibert, a Past Master of *Quatuor Coronati Lodge*, has written a little volume based on the more extensive works of the modern writers mentioned, which gives in small compass the conclusions reached by them on the early history of Masonry with some account of their critical treatment of the material examined.

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## Samuel Johnson and Air Navigation

*By Professor Gilbert Patten Brown, Ph.D., Ll.D.*

Samuel Johnson, like Alexander Pope, James Boswell, Edward Gibbon, and other Englishmen of note in his time was a philosopher and an essayist of rare parts. He was born at Litchfield, England, on September 18, 1709, son of Michael Johnson and Sarah (Ford) Johnson. In old Dundee Lodge of London, in 1767, he was made a Master Mason in "ancient, due and ample form." He married the "fat widow Porter." She was rather "sloppy" around the house, but Samuel loved her just the same.

He talked and wrote upon many subjects; he was the greatest bookmaker of his time and generation.

Now that much of the civilized world is given to air navigation it is fitting that we know a little of the early idea of the balloon and the airship in general. As early as 1777 Gen. George Washington, just a few days before the battle of Brandywine, Pa., U. S. A., endeavored to send a balloon up to observe the position of the enemy, but failed in the project. His ideas were apt to the times, saying the least of it. In a rare collection of noteworthy autographs which has just been brought to these United States of America are two original letters by Dr. Samuel Johnson, the famour English lexicographer, on the subject of aeronautics, it was announced in New York City by Thomas F. Madigan, dealer in autographs.

The letters, which relate particularly to the first balloon ascensions, were written by Dr. Johnson to his friend and correspondent, Mrs. Hester Thrale, in 1783 and 1784. The balloon had been invented in 1783 by the brothers Montgolfier and the several successful flights made by the Montgolfiers and others had created a sensation.

That the balloon ascensions had interested Dr. Johnson is apparent from his letters, which also tell of the construction in England of a flying machine, "disdaining the help of fumes and vapours," built of wire and iron and for which a subscription of £800 had been raised. According to Mr. Madigan, letters of such early date on the subject of aeronautics, especially written by notable persons, are extremely rare. The letters follow:

London, December 13, 1783.

Dear Madam,

I think it long since I wrote, and sometimes venture to hope that you think it long, too. The intermission has been filled with spasms, opiates, sleepless nights, and heavy days. These vellications of my breast shorten my breath; whether they will much shorten my life I know not, but I have been for some time past very comfortless. My friends here ever continue kind, and much notice is taken of me.

I had two pretty letters from Susy and Sophy, to which I will send answers, for they are two dear girls. You must all guess again at my friend.

I dined about a fortnight ago with three old friends, we had not met together for thirty years, and one of us thought the others grown very old. In the thirty years two of our set have died; our meeting may be supposed to be somewhat tender. I boasted that I had passed the day with three friends, and that no mention had been made among any of us of the air balloon, which has taken full possession, with a very good claim of every philosophical mind and mouth. Do you not wish for the flying coach?

Take care of your own health, compose your mind, and you have yet strength of body to be well.

I am, Madam,
Yours &c.,
SAM. JOHNSON.

Here is shown Dr. Johnson's friendly spirit and the following letter showed that he took opium in illness,—"as many a worthy brother and fellow hath done before."

London, Jan. 12, 1784.

Dear Madam,

If, as you observe, my former letter was written with trepidation,

there is little reason, except the habit of enduring, why this should show more steadiness. I am confined to the house. I do not know that any things grow better; my physicians direct me to combat the hard weather with opium. I cannot well support its turbulence, and yet cannot forbear it, for its immediate effect is ease, having kept me waking all the night, it forces sleep upon me in the day, and recompenses a night of tediousness with a day of uselessness. My legs and my thighs grow very tumid; in the mean time my appetite is good, and if my physicians do not flatter me, death is (not) rushing upon me. But this is in the hand of God . . . . .

You observe, Madam, that the balloon engages all mankind, and it is indeed a wonderful and unexpected addition to human knowledge; but we have a daring projecter, who, disdaining the help of fumes and vapours, is making better than Daedalean wings, with which he will master the balloon and its companions as an eagle masters a goose. It is very seriously true that a subscription of eight hundred pounds has been raised for the wire and workmanship of iron wings, one pair of which, and I think a tail, are now shown in the Haymarket, and they are making another pair at Birmingham. The whole is said to weigh two hundred pounds—no specious preparation for flying, but there are those who expect to see him in the sky. When I can leave the house, I will tell you more.

I had the same old friends to dine with me on Wednesday, and may say that since I lost sight of you, I have had one pleasant day.

I am, Madam,
Yours, &c.,
SAM. JOHNSON.

Pray send me a direction to Sir—Musgrave in Ireland.

He died loved and lamented on December 13, 1784, 22 years after the death of Mrs. Johnson.

His ashes lie in London—in Westminster Abbey at that. They add glory to that shrine, too. Professor Hales said of him—"Johnson will live for ever." Dr. Goldsmith said "Johnson, to be sure, has a rough manner, but no man alive has a better heart; he has nothing of the bear but his skin."

Samuel Johnson no longer belongs to the English-speaking world, he is now the property of the Universe. His life is a vital part of humanity itself. His virtues outweighed his wrongs. His soul is embalmed in the glories of great men; and his name is recorded on the sacred tablets of destiny. Freemasonry, too, is the richer from the fact that he once lived and was a member of the ancient and time-honored brotherhood.

Englewood Cliffs, New Jersey, U. S. A.

## Book Reviews

*Introduction to Freemasonry*. By Carl H. Claudy. The Temple Publishers, Washington, D. C. 5½×8 in. 182 pages. Price, neatly bound in blue, $2.00.

In simple, clear language, the author instructs the Entered Apprentice, Fellow Craft, and Master Mason in the work which each has received and which requires more extensive explanation and elucidation than is afforded by the catechism. The need of such literature was felt for many years until Newton's "The Builders," Street's "The Three Steps," Haywood's "Symbolic Masonry," and other works of this description appeared. "Introduction to Freemasonry" is not inferior to any of these and has a charm all of its own. It was originally published in three smaller volumes for presentation to Entered Apprentices, Fellow Crafts, and newly raised Master Masons. In this form, Bro. Claudy's work is being presented to all Masons newly initiated, passed, and raised in the Grand Jurisdictions of New Jersey and Massachusetts, one volume after each degree. How welcome this book would have been to the present reviewer had it, or the corresponding part of it, been handed to him when he received the several degrees of Freemasonry thirty years ago! We can realize of what value it must be to those to whom it is presented at a period when they know little of Masonry and are anxious to learn all about it!

*The Facts about George Washington as a Freemason*.—By Major J. Hugo Tatsch, Fin-Res. Macoy Publishing and Masonic Supply Company, 35 W. 32nd Street. New York, N. Y. 9×6 in., 100 pages, 4 illustrations. Price, postpaid, $1.25 (paper) or $1.75 (cloth.)

"Brother Tatsch's new book will be a splendid addition to any Masonic library and we are sure that the first edition of his work will not last long, in spite of the depression." This was the concluding sentence of our review of "The Facts about George Washington as a Freemason" in our issue for November, 1931. We were good prophets, because the book referred to has been such a success that a third edition, with six pages additional text and a few slight changes, is now presented to the reading public. The first edition was sold out before publication, and the second was exhausted in January, thirteen Grand Lodges having adopted the book for use in their respective Lodges and several other Grand Lodges having recommended its use. It is one of the few Masonic books which have found their way into the general booktrade, as hotel newsstands, recognizing its general appeal to Masons and non-Masons alike, have ordered copies for sale to local patrons. Brother Tatsch being very careful and conscientious in his work, our Brethren can depend on the correctness of the information contained in this book.

# Miscellanea

## The History of Philippine Masonry

The history of Philippine Masonry is something to be proud of. Few Masons of the present generation are familiar with the struggles and sacrifices of the Craftsmen who labored so valiantly prior to the advent of America in these Islands. Unfortunately, no real history of Freemasonry in the Philippine Archipelago has as yet been written in the English language; but there is a scholarly work in Spanish from the able pen of our Most Wor. Past Grand Master Teodoro M. Kalaw, which gives a vivid idea of the activities of Masonry in these Islands in the past. Fortunately, the edition is not yet exhausted and Brethren desiring to secure a copy may obtain one at the Grand Secretary's Office for the small sum of three pesos. We can recommend M. W. Bro. Kalaw's *Historia de la Masonería Filipina* as most instructive and edifying reading.—*L. F.*

## French Schools During the War

The numerous members of the Craft in the Philippines who are engaged in educational pursuits will be interested in what an editorial which appeared in *The New York Times* on January 17, 1932, has to say of the work of the French schools during the World War. The information is based on the data gathered in 1917 by an American schoolman who made an exhaustive investigation in order to see at first hand how the French were caring for the education of their children in time of greatest stress. He found that the Minister of Public Instruction, who was then M. Viviani, had published an order that unless the military authorities forbade "the schools must everywhere be kept open." Thus the "scholastic front" followed everywhere the very line of the trenches, being never more than ten kilometers distant, often less than two.

In Nancy the American visitor, seeing the broken walls of an elementary school, inquired as to the fate of the children and was told by the rector of the university that the master of the school, when the shells began to fall near the school building, timed the interval between the first shells, got his children in line, and in a later interval marched them to a cellar with stout walls seventy paces away and continued the session. The next shell penetrated the school building and wrecked it completely.

In that time France made every possible provision, in her economy, for the present defense, but she did not for one moment forget the future defense. She even opened schools in caves and occasionally provided teachers and

pupils with gas masks. Hundreds of children fleeing from the territory occupied by the enemy were being taught in barracks by the women teachers who had fled with them. So did France refuse to let the child's heritage be taken away from it, even in the face of cannon and bomb. When men teachers were called to the military front by thousands their mothers, sisters or daughters came to assist on the scholastic front. Nowhere was the schooling discontinued.

This, the *Times* believes, should serve as a lesson and an example to the United States in these days when communities under far less stress, with no peril at their doors or unusual bereavements in their homes, are closing schools, shortening terms or considering steps that will deprive the children of that which we owe them of our own heritage.

## Why Not Taboo Late Hours?

Following his installation, the new Grand Master of a Richmond Lodge announced to the Brethren that during his term of office there were to be no late hours for his Lodge, that he expected, barring unforeseen circumstances, to close his Lodge not later than 10 o'clock. With the year half gone, he has kept that promise, and his Lodge has grown in popularity and attendance.

It is a fine idea. If all Lodges were to adopt the plan, Masonic meetings would be more largely attended, and, what is more to the point, the seats would not be half emptied before the work of the evening was concluded. It is not always possible to close at a stated early stated hour, but it is reasonable to believe that with a little careful planning on the part of the Master and his officers, and with the elimination of needless delays—which include unnecessary introductions and unnecessary unprofitable words, words, words, on the part of some whose voices are sweet music to their own ears—it can be done.

With the Lodge work thus speeded up, there will be nothing lost that cannot be well spared, and the work will be doubly attractive. Dragging, sloppy work and late hours do Masonry no good.—*The Virginia Masonic Herald.*

# From Near and Far

## Grand Master Gonzalez' Trip North

Taking advantage of March 24th and 25th (Holy Thursday and Friday) being official holidays, M. W. Grand Master Antonio Gonzalez, accompanied by a number of members of the Grand Lodge, made official visitations to Isagani Lodge No. 96, at Moncada, Tarlac, on the 23rd, and to Baguio Lodge No. 67, at Baguio, on the 24th. Among the Grand Lodge members who accompanied him were Grand Treasurer E. del Rosario Tan-Kiang, Senior Grand Lecturer Julian C. Balmaseda, Junior Grand Lecturer Edward M. Masterson, Senior Grand Steward Adriano Rivera, Junior Grand Steward Delfin C. Medel, and Wor. Bros. Nicanor Mendoza, Patricio del Rosario, Castor P. Cruz, Joaquin García, Raymundo V. Samala, Abdon Llorente, Andrés Filoteo, Francisco Santiago, Miguel Bonifacio, and others more.

It was about 3:30 p. m. on the 23rd when the Most Worshipful Grand Master and seventeen members of the Grand Lodge were received by Isagani Lodge No. 96, of Moncada, with the honors due them. All members of the party were called upon to speak and made suitable remarks, besides bringing greetings from their Lodges. Among the most interesting speeches was that of Wor. Bro. Abdon Llorente (22), who related an incident that occurred while he was serving as Philippine commercial attaché on the Pacific Coast of the United States. At that time, a disorderly mob had fired upon a building occupied by Filipino laborers employed in a California ranch and one of the bullets had killed a Filipino named Fermin Tovera. Bro. Llorente went to the civil authorities and asked for special protection for the Filipinos employed as laborers in that section. He was wearing a square and compass, and this fact secured him prompter and more thorough attention than anything else could have done, the mayor and chief of police of the town both being Masons.

From Moncada, the party motored on to Baguio, after having enjoyed the hospitality of the Moncada Masons at a splendid *merienda* at Bro. Ovillo's home.

Arriving at Baguio about midnight, they found the hotels all crowded with vacationists. Some found accommodations with friends and others secured rooms in apartments.

On the 24th, Baguio Lodge No. 67 held a special meeting for the purpose of receiving the Grand Master and party, which, with the addition of Brethren sojourning in Baguio, had now grown to 39. The Lodges represented were 1, 4, 8, 9, 12, 16, 19, 27, 29, 31, 41, 51, 52, 63, 68, 80, 82, 85, 94, 95, and 100, and Perla del Oriente No. 1034. The Most Wor. Grand Master, in the chair, introduced the speakers, Wor. Bros. Andrés Filoteo, Aurelio D. Rosario, Edward M. Masterson, Francisco Santiago, Emmanuel A. Baja, and Julian C. Balmaseda. Past Grand Master H. Eugene Stafford related his experiences in the early days of his stay in the Islands. Bro. Machan, of Baguio Lodge, spoke about the activities of Masonry in the United States, including the Order of DeMolay and the Order of the Eastern Star in his remarks. Wor. Bros. John Woodson, H. C. Amos, Casiano Rivera, and Edilberto Madrid, all of Baguio Lodge No. 67, spoke on various Masonic topics. The Brother last named is Master of the Lodge in Baguio, where fraternal relations between American and Filipino Masons are so cordial that "no contention has ever existed except that noble contention or rather emulation as to who best worked and best agreed."

A fraternal banquet was tendered to the Grand Master's party in a hotel near the Lodge Building.

## The April General Assembly

The third general assembly of Masons held under the auspices of the various Grand Lodge officers convened at the Plaridel Temple at noon on April 10, 1932.

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IT WILL PAY YOU!

Following a splendid dinner, served by the Banahaw Restaurant, Right Wor. Bro. Manuel Camus, Senior Grand Warden, as chairman of the assembly, introduced Rt. Wor. Bro. Banks, Junior Grand Warden, who delivered a well-prepared talk on the Grand Lodge Constitution. He cited the charges given each Master-elect to which their assent must be freely given before they can be installed in office. Particular reference was made to the charge wherein the Master-elect promises to study the Grand Constitution and "to cause its contents to be read in the Lodge".

The speaker called attention to the fact that the promise made by each Master-elect is more observed in the breach than in the fulfillment. Further, as no one would expect to become a lawyer, a doctor, an engineer without careful study and thorough training for such profession, neither can we become adepts in Freemasonry without a thorough knowledge of what is required of a Mason. The fact was stressed that the Constitution of the Grand Lodge of the Philippine Islands is the fundamental law of this jurisdiction and that to be a good Mason it is incumbent upon each and every member to be thoroughly conversant with that law which should govern our conduct as Masons. That it is in the Constitution that we will learn what is required of us. Therefore, if we would progress and become good Masons, we must study the law by which we are governed. In Masonry as in any other branch of human endeavor we must either advance or retrograde; there is no standing still. We must study faithfully and become good Masons or else we shall fall back and become bad Masons. Although each Brother is given a copy of the Constitution as well as the Lodge By-Laws, too often the Constitution is put away and forgotten. Masters and those who later may become Masters of Lodges were urged to see to it that their promises are lived up to and that the Constitution is read in Lodge.

It is to be regretted that the attendance was so small as the subject discussed so ably by our Junior Grand Warden is of great importance to each and every Brother and was worthy of a larger audience.

Following the talk of Rt. Wor. Bro. Banks, brief remarks were made by the M. W. Grand Master, Rt. Wor. Bro. Camus, Wor. Bros. Rosario, García, and Ramos.

## Oldest Mason of Jurisdiction Dies

We copy from the monthly bulletin of Corregidor Lodge No. 3 the following item:

Brother Alexander Bain Tyre—our own Brother Tyre—is no more! His spirit returned to God who gave it, on April the fourth, nineteen hundred and thirty-two, after a few weeks of illness and some suffering which he bore heroically. Death came to him as a kind messenger, indeed!

Our Brother died surrounded by those nearest and dearest to him, beloved and esteemed like few men in the community of which he had been a respected and useful member for a generation. His upright character and sterling qualities had won him the respect, and his kindliness and loyalty to his friends, the love of those who knew him. He was an exemplary Mason and had been with the Fraternity over forty-six years when the Great Architect called him to his reward. Quietly and unassumingly he practised the tenets of Freemasonry for almost half a century, keeping his white Lambskin Apron unspotted and allowing little to be known of his many good deeds.

The gap left by Brother Tyre's death will never be wholly filled and the grief of those who knew and loved him will never cease entirely, though Time, the great physician, will partially heal the wound. But so will the good he did live forever, and our Lodge and Masonry are better for his sojourn in our midst.

Corregidor Lodge mourns not for him who has entered into Eternal rest, but for his sorrowing widow, daughters, and son, and other members of his family. To them it extends its sympathy and condolence, with the prayer that He who removed our Brother from their midst may give them strength and fortitude in their great grief and bereavement.

Brother Tyre was no doubt the oldest Mason in this Grand Jurisdiction. He was made a Mason in Scotland and affiliated with Corregidor Lodge in 1911. He took part in the historical events of 1898, being an officer on board the S. S. *Zafiro* which piloted Dewey's fleet into Manila Bay. The funeral services held over his ashes on Wednesday afternoon, April 6th, last, were exceptionally well attended. Rev. John P. Jockinsen, a member of the Lodge, delivered a splendid sermon.

Wor. Bro. J. M. Aaron, a Past Master and present Secretary of the Lodge, is a son-in-law of our departed Brother.

## The March King Dead

John Philip Sousa, composer of the "Stars and Stripes forever," the "Manhattan Beach March," and other famous marches died on March 6, 1932, at Reading, Pa. The funeral was held at the Marine Barracks in Washington, where his body lay in state from 3 p. m. on March 9th to the same hour on March 10th, and from where a full military funeral with a Navy cortege consisting of the Marine Band, a naval firing squad, and a company each of bluejackets and marines, was conducted. Services at the grave in Congressional Cemetery were conducted by Hiram Lodge No. 10, of which Brother Sousa was a member. Brother Sousa was in his seventy-eighth year when he died, having been born in Washington, D. C., on November 6, 1854. The Marine Band was the first band of which Sousa had been the leader.

## Active Peace Work by Masons

Through the efforts of the Group for Active Peace Work of the Universal Freemasons League, an appeal signed by numerous Masons has been presented to the Disarmament Conference of the League of Nations held at Geneva, Switzerland, last February. This appeal is worded as follows:

To the
Disarmament Conference of the
League of Nations,
Geneva.

True to its principles of promoting fraternal relations throughout the world;

Convinced that War, solemnly condemned by the League of Nation as an instrument of policy, is a brutal crime against civilization, which not only fails to settle disputes between nations but ever gives rise to new causes of dispute;

Mindful of the sufferings of the last Great War which cost millions of men their lives, destroyed an incalculable amount not only of material but also of spiritual value, and brought all civilization into jeopardy for years to come;

Conscious with a deep sense of responsibility of its great mission to strive untiringly in the cause of fellowship the world over in the real interest of the welfare of mankind:

FREEMASONRY

considers it its sacred duty to lay before the statesmen of the civilized world assembled in conference over the problem of disarmament the following statement of what Freemasons unanimously and urgently desire:

That you should use every means in your power to put an end to the barbarous state of affairs resulting from enormous forces being maintained armed to the teeth thus fostering suspicion between nations, and consuming resources large and fruitful enough to ensure general prosperity and welfare.

To this end a reduction of armaments of land, sea and air forces, and the suppression of private manufacture of arms and war material are indispensable. Only in this way can the Kellog Pact be effective.

Should present circumstances make an immediate complete disarmament impracticable, it is all the more necessary to arrive now at an agreement to reduce armed forces and war material to a lower level than at the outbreak of the Great War, and to proceed with further reduction on an increasing scale every year under the strict control of the League of Nations.

At the same time private manufacture of arms and war material, and private trading in such, must be absolutely forbidden and made impossible, while an international defence force taking its orders only from the League of Nations should be built up for maintaining public order throughout the world.

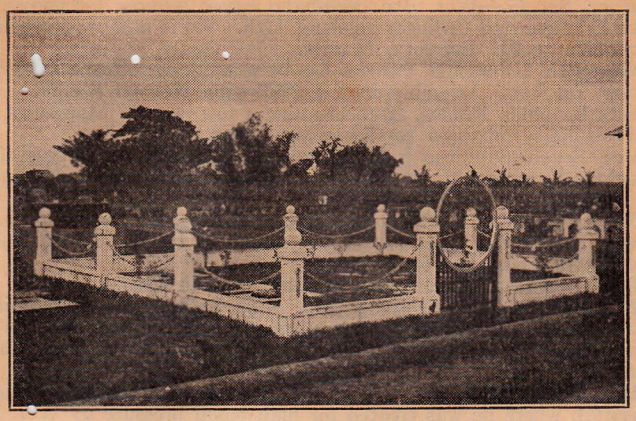
The future of civilized mankind is at stake, and we appeal with confidence to the conscience of those Statesmen responsible for decisions on which the fate of the people depends.

The eyes of the people everywhere are on you. Do not leave the conference table without having taken the first decisive and effective step to ensure real and honest disarmament.

The hopes and expectations of the world are centered on you. Spare the people from the fearful disillusionment that the future holds no prospect but of violence and despair.

May you be given strength to do your duty.

# Lodge News



Masonic Plot, Cemetery, Bacolod

## From Kanlaon Lodge No. 64, Bacolod, Occ. Negros

Kanlaon Lodge No. 64 has its own cemetery plot in the municipal cemetery of Bacolod, as shown in the above cut, and several dead Masons have already been laid to rest in the same. The last was Bro. Albert F. Thomas, who was buried on November 1, 1931. This funeral will be remembered as an especially solemn one; besides the usual Masonic rites and prayers, there were songs by the Ma-ao Sugar Central Chorus and the Bacolod High School Glee Club, and a solo by Miss May Coggin. An eulogy was delivered by Wor. Bro. Stevenson. There was a numerous attendance, including several Brethren from Elisha Ward Wilbur Lodge No. 101, at Victorias.

## From Keystone Lodge No. 100, Corregidor

On March 26th, last, Keystone Lodge No. 100, on Corregidor Island, celebrated the 6th anniversary of its constitution at the Bottomside Post Exchange Restaurant. Bro. N. A. Villapando acted as toastmaster and Wor. Bro. Amado Esleta spoke of the significance of the day. A diploma was presented to Bro. Julius Jacobs, of Pt. Furmin Lodge No. 558, San Pedro, California, Wor. Bro. C. M. Aguirre making the presentation. Wives and friends of Masons attended the celebration, dancing was indulged in, and refreshments were served.

## From Bataan Lodge No. 104, Balanga

Bataan Lodge No. 104 had a very enjoyable picnic on April 4th, last. The affair was under the management of Wor. Bro. Pakingan. The party started from Balanga at 7 a. m. and had the distinction of being the first to use a truck on the Limay-Lamao road. Wor. Bro. Padolina, the superintendent of the Lamao Experimental Station, did all he could to make the visitors comfortable and entertain them. Among the picnickers were Wor. Bros. Pakingan, Escalada, and Alcid, Bros. Garcia, Morelos, Jorge, the Banzon brothers, A. Banzon, Juinio, Fernnando, Paguio, David, Bundok, Soriano, Simpao, Geronimo, Villafranca, Ganzon, and Mrs. Pakingan and family.

# Personals

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

*Manila No. 1.*—Bro. Major Frank Brezina is still on duty in Shanghai, China.

Bro. Charles E. Nathorst has, at his own request, been retired as Chief of the Philippine Constabulary.

Bro. Joseph N. Wolfson has probably the distinction of being the oldest Mason in the Philippine Islands. He was made a Mason in Louisiana in 1884.

*Cavite No. 2.*—On the Pacific Coast we have the following new addresses: J. A. Dodson, U. S. S. *Concord*, L. R. Atkinson, U. S. S. *Henderson*, M. R. Roberts, E. Div, U. S. S. *Cincinnati*, and L. R. Ware, U. S. S. *Jason*, all c/o Postmaster, San Francisco, Cal.; W. M. Hubbell, U. S. S. *Maryland*, and G. L. Van Slyke, U. S. S. *California*, both c/o Postmaster, San Pedro, Calif., and Peter Martinelli, U. S. S. *Bonita*, and G. L. Robinson, R. R. D. Marine Base, both at San Diego, Calif.

Bro. J. C. McAhan is on the U. S. S. *S-47* at Pearl Harbor, T.H., and Bro. Samuel Collins is at the same station, on the U. S. S. *S-22*.

On the Atlantic side there are Bro. P. C. Cobet, Norfolk Naval Hospital, Portsmouth, Va.; E. T. Hammond, U. S. S. *Reina Mercedes*, Annapolis, Md.; F. R. Brown, 139-14-222 Street, Laurelton, L.I., N.Y.; and C. E. Johnson, U. S. S. *Babbitt*, c/o Postmaster, New York City, N.Y.

From Ohio we have heard from D. B. Little, Argonne Hotel, 12th Street, Toledo, O.; E. C. Vlna, 3547 E. 36-Street, Cleveland, O., and H. H. Fennerty, c/o J. E. Fennerty, Cor. Defiance Ave. and North Main St., Findlay, O.

Bro. (Staff Sgt.) Harry Meyers is at France Field, Panama, C. Z.

Bro. E. M. Moore is on the U. S. S. *S-36*, Bro. Ralph Turner on the U. S. S. *Smith Thompson*, Bro. C. S. Roberts on the U. S. S. *Truxton*, Bro. A. V. Pieler on the U. S. S. *Stewart*, and Bro. G. D. Adams on the U. S. S. *Bulmer*, all c/o Postmaster, Manila, P. I.

*Corregidor No. 3.*—M. W. Bro. Comfort is taking it easy now and there has been considerable improvement in the condition of his health.

Most Wor. Bro. George R. Harvey and wife sailed for the homeland on the S. S. *President Hoover* on April 9th. Mrs. Harvey has been in poor health lately and it is hoped the voyage and change of climate will do her good.

The engagement has been announced of Bro. Robert N. Miller to Louise Larkin, the charming daughter of Past Grand Master W. W. Larkin.

*Bagumbayan No. 4.*—Wor. Bro. José C. Velo, now with the Lawyers' Cooperative Publishing Company, has returned from a trip to Ilocos and may now stay in or near Manila for a while.

Wor. Bro. Major Manuel L. García has been ordered to return to the Philippine Islands and will arrive in August on the U. S. A. T. *Republic*, after several years' absence in the United States where he has been perfecting his military education.

Bro. Enrique T. Sobrepeñas is on vacation in La Union Province. He will soon leave for Germany to represent the evangelical churches here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at a convention to be held in Herrnhut, Saxony, from June 27th to July 4th, of this year.

Bro. Salvador Lopez is suffering from tuberculosis of the lungs.

Bro. Wm. E. Fawcett reports an improvement in his condition.

Bro. Agapito Admana left on the S. S. *Luzon* on April 14th with the Grand Master's party, for a Masonic tour of the Southern Islands. The Lodge has requested and authorized Bro. Admana to represent it during the visitations of Lodges.

M. W. Bro. C. W. Rosenstock had a pleasant vacation at Camp John Hay in April.

*Island No. 5.*—A letter has been received from Brother Samuel C. Vestal, colonel, Coast Artillery Corps, who is on duty with the Department of Military Science, Massachusetts Institute of Technology, at Cambridge, Mass. Bro. Vestal writes that he has a very pleasant recollection of Corregidor and the people there, and wishes to be remembered to them, one and all.

*Southern Cross No. 6.*—Bro. Michael A. Hayes was raised on April 11th.

Bro. A. P. Drakeford and family, Bro. Lee Stevens, and Bro. R. P. Flood and family sailed for the United States on the S. S. *President Hoover*, on April 9th, for a vacation.

Bro. Wm. M. Thebaut has also left for a vacation, to be gone six months.

Bro. R. E. Holmes is still in the provinces and the members hope he will be back in time to be installed as Junior Warden before his term expires.

Mr. John C. Robb is scheduled to receive his First Degree at the May Stated Meeting of the Lodge.

Bro. Herbert Bruggisser reports the birth of a son. The new Helvetian will go through the world under the name of Andreas Martin.

Bro. E. Finley Johnson has left the Islands, having retired as associate justice of the Supreme Court of the Philippines.

*Biak-na-Bato No. 7.*—Bro. Col. Juan Dominguez is now chief of the Secret Service of the City of Manila.

*Cosmos No. 8.*—Bro. Clinton F. Carlson came up from Iloilo on April 3rd, married Miss Romero, of Manila, on April 9th, and sailed on the same day on the S. S. *President Hoover* for a brief honeymoon in the United States.

At the March Stated meeting, Mr. Dean E. Shaffer was initiated and Bro. Carl M. Hasselmann was inducted into membership by affiliation.

Bro. William C. Clark has returned to duty after a short stay at St. Luke's Hospital, due to injuries resulting from a fall at the Botocan Power Plant.

Bro. Claude S. Morton writes from Venezuela, where he is with the Lago Petroleum Company at Maracaibo, that the climate is doing him good.

Bro. Jacques Schlittler sends greetings from Zamboanga, Bro. Karl F. Muller from Canlubang, and Bro. Charles C. Jensen from Iloilo.

Visitors to Manila in March were Bros. Edward E. Christensen, from Davao, and Bro. Otto O. Hanson, from the Southern Islands.

Bro. John Nevins returned to Manila on March 15th, after a visit to Europe and America. He spent part of his vacation in the hospital and is glad to be back in Old Manila.

Bro. Robert Hill has come back to Manila from Shanghai. He expects to return there as soon as conditions are more settled in China.

Most Wor. Bro. Joseph H. Schmidt and Right Wor. Bro. Manuel Camus have been awarded the "Silver Carabao" by the Philippine Council, Boy Scouts of America, in recognition of distinguished service to boyhood.

*St. John's No. 9.*—Bro. Harry F. Kern has become a life member of this Lodge.

Bro. William Yost writes from New York City that he may be back in the Orient in the near future.

Bro. Henry B. Smith left for the United States on the S. S. *President Coolidge* on March 25th.

Bro. Blaisdell left on March 17th for a six-months' vacation in the States.

Mrs. B. F. Jinks and son, Terence, left on the S. S. *Kota Gede* on March 25th, for a three months' visit to Mrs. Jinks' parents in Los Angeles.

Bro. and Mrs. Schedler, recently married, were given a tea party by Wor. Bro. and Mrs. Salmon on March 20th.

Mrs. Hazel Youngberg, wife of Rt. Wor. Bro. Stanton Youngberg, was ill in St. Luke's Hospital in March.

Bro. Bernard Thomas Cox, who is awaiting his Third Degree, will arrive in Manila on April 13th, on the *Silver Walnut*.

*Nilad No. 12.*—Dorcas Salvación, daughter of Bro. Maximino C. Nebres, was suffering from a severe attack of bronchitis in March and was under treatment, first at her home and then, from March 14th to 28th, at the Mary Chiles Christian Hospital.

*Walana No. 13.*—Mrs. Leopoldo R. Echevarria is convalescing at her home at Pasig, having undergone a major operation in December.

Bro. Chung Quia Tao was at the Chinese Hospital with influenza in February.

Wor. Bro. Felix Valencia was re-elected as treasurer of "El Ahorro Insular" in March.

Wor. Bro. Ciriaco Gaspar entertained his friends on March 27th, the occasion being the wedding of his eldest daughter.

Bro. Leocadio Hizon, formerly of Minerva Lodge No. 41, has joined this Lodge by affiliation.

Bro. Agripino Farol's mother is ill with typhoid fever at the Philippine General Hospital.

Wor. Bro. Orestes Hermosura and Bro. Daniel Pantangco left on the S. S. *Empress of Russia* on March 18th, for a business and recreation trip to Japan.

*Pilar No. 15.*—Wor. Bro. Marciano Sayoc severed his connection with Erlanger and Galinger on April 11th. He is now working in his law office at 247 Espeleta, Manila.

Wor. Bro. Lorenzo B. Paredes has been assigned to teach in the Vacation Teachers' Assembly in the Philippine Normal School.

Bro. Leopoldo Ramos, after spending a few days in Manila on official business, returned to Tacloban, Leyte.

Bro. Severo Sapinoso is to be congratulated on the success of his daughter Encarnación, who has recently been conferred the degree of B. S. E. by our State University.

*Silanganan No. 19.*—Wor. Bro. Castor P. Cruz accompanied M. W. Grand Master González on his visitations to Isagani Lodge No. 96 and Baguio Lodge No. 67.

Bro. Gregorio Gatchalian was on the sick list in April.

*Pinagsabitan No. 26.*—Wor. Bro. Julio Sulit has been appointed Grand Lodge inspector of Malinaw Lodge No. 25. In addition to this he is Secretary and Editor of the Quarterly Bulletin of Pinagsabitan Lodge.

Bro. Geronimo Sainz spent a few weeks in the Laguna Provincial Hospital, where he was treated for high blood pressure by Wor. Bro. Dr. Roman Kamatoy.

Bro. Dr. Benjamin Ruiz has had his period of training as reserve officer of the U. S. Army.

Bro. Marciano A. Diaz has unexpectedly lost his son by death.

Bro. Severino Fuentes is the proud father of a baby boy.

Wor. Bro. Vicente Reventar's daughter and son recently graduated from the Santa Cruz Elementary School and Laguna High School, respectively, and Dr. Augusto Arenas' son Cesar graduated from the Santa Cruz Elementary School. Wor. Bro. Juan Calcetas' daughter received the High School diploma and Wor. Bro. F. D. Buan's son the elementary certificate.

*Balintawak No. 28.*—Bro. Pio Sartin's youngest son was baptized on March 26th, last.

Bro. Ramon Matriano is attending the summer course in Manila.

Bro. Pedro Luna has applied for retirement from the Bureau of Education.

Bro. Ñg Sam sends dues and regards from Alabat, Tayabas.

*Zapote No. 29.*—Bro. Alfonso Roque, assistant provincial treasurer of Sulu, spent his leave of absence in Butuan, where he attended to private business.

*Bulusan No. 38.*—Bro. José E. de Vera, P. M. and Secretary of Bulusan Lodge, dropped in at the Grand Secretary's and *Cabletow* offices on April 13th, while visiting Manila.

*Minerva No. 41.*—Albert I. Easthagen, son of Bro. Albert M. Easthagen, married Miss Wilma Crew at New York, on February 12th. The young man is in the insurance business.

Bro. Guy Emerson Morse, of the Torpedo Shop of the Cavite Naval Station, is the youngest Mason in this Lodge.

Wor. Bro. Karl D. Krebs has changed his address to P. O. Box No. 898, Manila.

*Sarangani No. 50.*—Bro. Constancio S. Sasedor reports the birth of a daughter.

Wor. Bro. Alfredo Zamora has gone to Manila on business. During his absence, Bro. José Elayda is in charge of the office of provincial treasurer.

Bro. Federico Opada is back with the Columbian Rope Co. after a few months in his home town in Samar. He was a passenger on the S. S. *Cotabato* which ran aground somewhere near Divinubo Island, on January 27th.

Bro. Bartolome J. Cuadra visited Manila in March.

Wor. Bro. Felipe F. Caburian is contemplating the publication of a monthly bulletin of the Lodge.

Bro. Sergio Salvaleon made an extended official inspection trip through the east coast municipalities of Davao in March.

*Isla de Luzon No. 57.*—Bro. Nicanor Abelardo has been congratulated by Professors Daniel Gregory Mason, noted American composer, and MacDowell, professor of music at Columbia University, as possessing "vigor and individuality of style."

Wor. Bro. Ramon Mendoza has removed to his new home in the Balintawak Subdivision. He sailed on April 14th on the S. S. *Luzon* with the Grand Master's party, bound for the Southern Isles.

Bro. Antonio G. Roxas is ill at the Sternberg General Hospital.

Bro. Honorio Fajardo has left the Lyric Film Exchange and is now with the Savoy Theatre.

Bro. José M. E. Leon went to Pampanga on business, on April 19th.

*Mayon No. 61.*—Bro. Eduardo G. Macabeo was raised to the sublime degree of Master Mason on March 19th, last.

*Tamaraw No. 65.*—Entered Apprentices of this Lodge, recently initiated, are Bros. Antonio F. Ascaño (principal Mindoro High School, Calapan), and David Calina (surveyor, Aparri, Cagayan).

Bro. José Agutaya is stationed at Lucena, Tayabas, as public land inspector.

Bro. Doroteo Jacob reports his new address as Pinamalayan, Mindoro.

*Gonzaga No. 66.*—Bro. Marcelo Adduru, Representative for the First District of Cagayan, is much in demand as a public speaker. He left Tuguegarao on March 14th to deliver the commencement address to the graduates of the Forest School in Los Baños and managed to be back in time to address the graduating class of the Cagayan High School in Tuguegarao.

*Baguio No. 67.*—Bro. Montgomery made the trip to the Southern Islands with the M. W. Grand Master during the latter half of April.

Wor. Bro. Edilberto Madrid made several trips to La Union in connection with his duties as administrative officer of the Bureau of Forestry but was back in Baguio in time to receive the M. W. Grand Master on occasion of the Grand Lodge visitation on March 24th.

*Makiling No. 72.*—Bro. Andrés Taccas has fully recovered from the "flu."

The Lodge has leased the house of Mrs. and Bro. Felix A. Javier for use as a Lodge Hall.

Bro. E. L. Valmonte is recovering from his illness.

Bro. Lorenzo Garcia was initiated on April 2nd by the Spanish degree team headed by Wor. Bro. Juan Muñoz.

Bro. John T. Farley is making the Southern Islands trip with M. W. Grand Master González, on the S. S. *Luzon*.

Wor. Bro. Juan O. Chioco has been appointed inspector of Pinagsabitan Lodge No. 26.

*Kasilawan No. 77.*—Wor. Bro. Delfin C. Medel and Bro. Santiago Salvador participated in the M. W. Grand Master's tour of the Southern Islands during the latter half of April.

Bro. Leopoldo Boquiran, who is now permanently stationed at Davao as customs appraiser, recently made a trip to Lingayen for the purpose of taking his family from there to Davao.

Bro. Elias Ibañez, surveyor of the Bureau of Lands at Zamboanga, has been transferred to Manila.

Bro. Quintin San Miguel went south on the S. S. *Mayon* on April 30th, on business of the Dollar Line.

Wor Bro. Braulio M. Epino camped with the Y.M.C.A. at Los Baños in the early part of April.

Bro. Ricardo H. Guzman sends dues from Bongabon, Nueva Ecija.

Wor. Bro. José de Guzman, wife, and daughter spent a pleasant vacation in the mountains from April 7th to 17th.

*Taga-Ilog No. 79.*—Bro. Vicente Santes is confined in San Lazaro Hospital as he was found to be suffering from leprosy.

Bro. Anselmo Masiglat reports the arrival of a daughter, born on March 19th, at the Maternity Hospital.

Wor. Bro. José Timbol is enjoying a vacation of three months.

Wor. Bro. Clemente Bernabe, one of the founders and inspector of Camarines Norte Lodge, U. D., will attend the constitution of said Lodge, which will probably take place in May.

Bro. Ong Sihan and family have left for a short vacation in China.

Bros. Arsenio R. Matias, Rufino Peralta, Engracio Abasolo, Amador B. Macaraig, and Pelagio Hermosura were on the sick list in March.

*Mt. Lebanon No. 80.*—The marriage is announced of Bro. Jerome M. Goldberg and Miss Estelle Scheinblum, on February 7, 1932, in New York City. Bro. Goldberg's address is 1361-E. 13th St., Brooklyn, N. Y.

Bro. Jack Kovitz writes from the U. S. Naval Training Station, Great Lakes, Illinois.

Brethren on duty with the 31st Infantry in Shanghai, China, for which place they sailed on February 1st, last, are David Geller, Robert Key, Erick W. Mannberg, B. Mixor, P. Rotherman, Albert Shuster, and F. Vogt.

Bros. William Ponyman, Ben Peterson, and Charles Stewart sailed for the United States on the U. S. A. T. *Grant*, on March 3rd, last.

*High-Twelve No. 82.*—Bro. Felipe E. Advincula's mother died at Corregidor on February 24th and was buried the next day.

Bro. and Mrs. José Alegre are the proud parents of a baby boy.

Bro. and Mrs. Emilio Marquez have lost their only daughter who died on March 26th, last, of broncho-pneumonia.

A daughter was born to Wor. Bro. and Mrs. Roberto Villatuya on March 26th.

*Dagohoy No. 84.*—Mr. Ignacio Molina was initiated in this Lodge on March 5th, last.

Bro. Rufino Garcia, district engineer of Cotabato, has been granted a dimit.

Wor. Bro. Major Eulalio Tañedo has been transferred from Batangas to Bontoc.

Wor. Bro. Alfonso Lecaros has been appointed Grand Lodge inspector for Maguindanao Lodge No. 40, Cagayan, Or. Mis.

*Abra No. 86.*—Lt. Manuel G. Castro of the Philippine Constabulary, stationed at Bangued, was initiated on March 19th, last, with Wor. Bro. Victoriano A. Benitez (17) and Bro. Mauricio Lazo (82) assisting the regular officers.

*Muog No. 89.*—Letters with dues and greetings have reached the Lodge from the following Brethren: Wor. Bro. James T. Lyons, Station Hospital, Fort Omaha, Neb.; Bro. Lawrence W. Cott, Fort Sam Houston, Texas, and Bro. William E. Hatton, Station Hospital, Plattsburg Barracks, Plattsburg, N. Y.

*Ma-Bu-Ti No. 92.*—Wor. Bro. Sixto B. Ortiz and family have left for Manila, on business and vacation.

Bro. Montano O. Iligan, at present chief clerk of the auditor's office at Capiz, was one of the few who passed the examination for C. P. A. in Manila.

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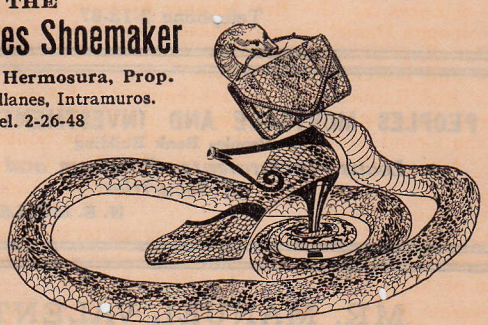

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Wor. Bro Andrés F. Navarro visited Albay, his home province, in April, on business in connection with his electric plant.

*Benjamin Franklin No. 94.*—Bro. C. F. Morse, recently transferred from Jefferson Barracks, Mo., to Fort Benning, Ga., sends greetings and dues.

Bro. B. E. Nowland, whose new address is Randolf Field, Texas, also sends dues and regards.

Bro. R. T. Fitzsimmons has left for Europe and the United States; he expects to be gone eight months.

*Service No. 95.*—Bro. Chester A. Thomas gives his new address as U. S. S. *Relief*, c/o P. M., San Francisco, Calif.

Bro. Joseph Montana writes that he is now with the 46th School Sqdn. at Randolph Field, Texas.

New addresses on the U. S. S. *Black Hawk* (c/o P. M., Manila, P. I.) are those of Bros. Ben Frank Matthey, Raymond F. Moses, Felix Lewis, and Clyde D. Sneed, and on the U. S. S. *Avocet* (c/o P. M., Manila, P. I.), Bros. William M. Tennison, Charles E. Reynolds, and Virgil Higgins.

Bro. Arthus Allen Watson and Kenneth C. Creswell are both with the 31st U. S. Infantry in Shanghai, China.

Bros. C. P. Young and Thomas Conway are stationed at Nichols Field , P. I., the former with the 66th Service Sqdn. and the latter with the Hq., Det., 4th Comp. Gr.

Bro. George W. Quigley is on the U. S. S. *Bulmer*, Bro. John R. Berry on the U. S. S. *Boie* (215), Bro. Albert McKee on the U. S. S. *Peary*, Bro. Llewellyn T. Stevens on the U. S. S. *Jason*, Bro. Clifford L. Griffith on the U. S. S. *Parrott*, Bro. Byron E. Clark on the U. S. S. *S-38*, Bro. Willmer Elliott on the U. S. S. *Isabel*, all c/o P. M., Manila, P. I. Bro. Herbert M. Pritchard gives his address as U. S. S. *Yarnall* (143), c/o P. M.,New York.

*Bagong-Ilaw No. 97.*—Wor. Bro. and Mrs. Joseph Ramos are the proud parents of a sixth son, born at St. Luke's Hospital, February 1st, 1932.

Bro. Neville R. Baugh has been granted a dimit.

Bro. Emiliano A. Baja is mourning the death of his father. Many brethren attended the funeral.

Wor. Bro. Miguel G. Luna, Past Master of this Lodge and at present Treasurer, is the valedictorian of the 1932-1933 graduating class of the National Law College, University of Manila. He hails from Noveleta, Cavite. Wor. Bro. Luna has had the misfortune of losing his only son, who died on April 8th and whose funeral was attended by a number of Brethren of Bagong-Ilaw and other Lodges.

Bro. Emiliano A. Baja was married on April 9th to Miss Leonila Encarnación of San Juan, Kawit, Cavite. The wedding took place at the home of Bro. José A. Alvarez.

*Palawan No. 99.*—Bro. Tan Geok Poey is acting as Secretary of the Lodge, owing to the transfer of Bro. Gatchalian to Dagupan.

Mrs. Isabel V. Abordo, wife of Wor. Bro. Gaudencio E. Abordo, has returned to the province after a month's vacation in Manila.

Bro. Frederick Fexer is back from a business trip to Manila.

Bro. P. D. Dollosa, cashier and chief clerk of the Iwahig Penal Colony, expects to be called to duty in the Bureau of Prisons in Manila. He is at present enjoying a well-earned leave.

Wor. Bro. Gregorio Solis made an inspection trip to Aborlan in April.

Bro. Arcadio Arzaga, of Brooke's Point, is vacationing in Cuyo, and Bro. José Dahuit, principal of the Iwahig Elementary School, is visiting his parents in Coron.

*Keystone No. 100.*—Bro. Victor Cabacab was passed on March 4th, last.

Wor. Bro. Amado Esleta's youngest son and Bro. Vicente Magtira's wife have both been ill but have recovered.

Bro. Castor Viray reports the birth of a son, on March 22nd, last.

Bro. Macario Odiamar lost his infant son on March 24th, last.

Bro. Juan Banaga and family have left for a vacation of two months which they will spend in Camiling, Tarlac.

Bro. Porfirio Tijing has returned from a visit to Silay, Occ. Negros, his home town, where he has left his family for a long vacation.

Bro. Modesto Mendoza and family have gone to Santa Maria, Bulacan, for a short stay.

*Elisha Ward Wilbur No. 101.*—Bro. Alexander O. Baigrie had an attack of dengue a short time ago but is now golfing as actively as ever.

Bro. C. J. H. Penning was a recent visitor to Negros from Manila and appeared to be in good health and spirits.

*Bud Daho No. 102.*—Wor. Bro. Ubaldo D. Laya, Wor. Bro. Julian Pilares, and Bro. W. J. Hollis made a trip to Siasi late in March, on official business.

Bro. José Magno was in Siasi in April in connection with his duties as customs secret service agent.

Mrs. Vicente Magno has been operated on for appendicitis at the Sulu Public Hospital.

Letters with dues and greetings have been received from Bros. José Ma. Pares (Talisay, Cebu) and José Ma. Burdeos (Butuan, Agusan).

*Bataan No. 104.*—Bro. Juan S. Paguio reports the birth of a fine daughter, with mother and child doing well.

Bro. Cecilio Bituin was married on April 9th; he and his bride are spending their honeymoon in Manila.

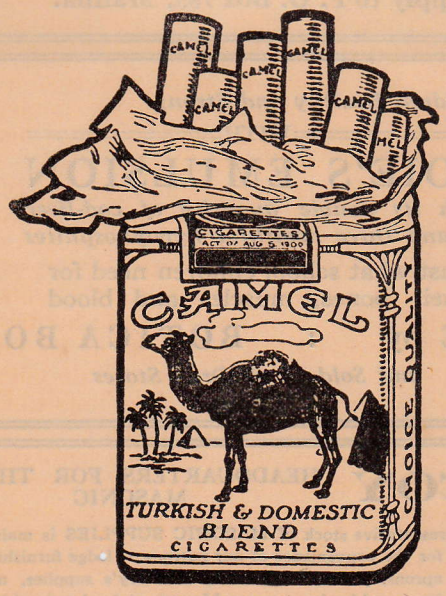
Bros. Amando Banzon and Mariano Bundok had an accident on their way home from an inspection of the Bataan-Zambales highway. Bro. Banzon broke his arm while Bro. Bundok sustained injuries in the face.

Lazaro J. Dizon, supervising teacher of the Bagac district, was initiated on April 3rd, last.

Bro. Angel Simpao is attending summer classes in the National University; Wor. Bro. Escalada is teaching in the Baguio Normal School; Bro. Toribio David is attending the Philippine School of Arts and Trades, and Bro. Juan S. Paguio is enjoying his vacation with his family at Balanga.

*Camarines Norte, U. D.*—Bro. Andrés C. Marquez was passed to the degree of Fellow Craft on March 30th, last.


*Smoke A Fresh Cigarette*

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# THE CABLETOW

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

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 104 Logias (29 en la ciudad de Manila) con 6,650 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios principales son: Antonio González, Gran Maestre; Stanton Youngberg, Gran Maestre delegado; Manuel Camus, Primer Gran Vigilante; Charles S. Banks, Segundo Gran Vigilante; E. del Rosario Tan Kiang, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

## Mensaje Mensual del Muy Il. Gran Maestre

### Mi Mensaje

### IV

*Asambleas de Maestros Masones.*

Después de nuestra primera cena mensual, allá por el pasado mes de febrero, un grupo de entusiastas hermanos de logias de la provincia de Rizal se nos acercó pidiéndonos que les sugiriéramos la mejor manera de reunir a todos los hermanos para un periódico cambio de impresiones con miras a promover el interés por la institución en aquellos valles. Entonces sugerimos la celebración de asambleas de maestros masones en diferentes sitios y en diferentes fechas en la provincia de Rizal. Los hermanos acogieron esta sugestión con entusiasmos y acordaron celebrar una asamblea en uno de los próximos meses del corriente año.

No hace muchos años, nuestro M. I. Hermano Teodoro M. Kalaw inició estas reuniones o asambleas de maestros masones y, si no recordamos mal, celebramos dos en Manila y una en la provincia de La Laguna. Sabiendo el Muy Ilustre Hermano Kalaw capear las dificultades y accidentes que toda empresa de este género trae consigo, aquellas asambleas o reuniones de maestros masones fueron un verdadero éxito. Masones de Manila y de provincias se reunían y contribuían con su presencia a la realización de los hermosos fines que se perseguían que eran la discusión fraternal entre todos de importantes problemas que afectaban o podían afectar a la institución y estrechar más fuertemente los lazos fraternales entre todos los hermanos, brindándoles al propio tiempo una ocasión propicia para conocerse mejor. Aquellas asambleas fueron verdaderos acontecimientos masónicos.

Aguijoneados por este mismo ejemplo creímos oportuno que los hermanos de las diferentes logias en cada localidad, región o provincia se reunan periódicamente en pequeñas asambleas de maestros masones y propusimos esta idea a los hermanos de Cavite, de Laguna, de Tayabas y de otras provincias. Todos han acogido con entusiasmo esta sugestión y algunos ya tienen preparados sus correspondientes programas.

Esto nos mueve a que en nuestro mensaje del presente mes hablemos, siquiera someramente, de estas asambleas de maestros masones.

Los intereses de la fraternidad son los intereses de todos y cada uno de sus miembros. Desde el más joven maestro masón al más viejo, desde el último al primero en nuestras filas, todos, absolutamente todos, tienen la ineludible obligación de mirar y velar por los intereses comunes o colectivos. Por tanto, reciprocamente, todos tienen también el derecho de participar en aquellas deliberaciones en que juegan esos intereses o que afectan o puedan afectar a esos intereses o a la vida masónica de la colectividad.

Nuestro sistema de organización no es aristocrático. No conocemos más aristocracia que la de aquellos que viven en constante emulación para el mejor servicio de los intereses comunes. Nuestro sistema de organización es básica y fundamentalmente democrático. La voluntad del pueblo masónico es la que siempre ha de prevalecer.

Pues, bien, para conocer esa voluntad es necesario que el pueblo masónico se deje oir. Bien es verdad que en todas las democracias existen siempre elementos directores; pero estos elementos directores no hacen otra cosa que encauzar, nunca decidir. La última decisión es siempre la del pueblo masónico. Su voluntad es, por necesidad, soberana.

Los oficiales que tienen en sus manos las riendas de la administración pueden ser, y deben ser, elementos directores en nuestro mundo masónico; pero, para dirigir bien y con acierto, los oficiales necesitan conocer en toda su extensión las necesidades, los problemas, los deseos del pueblo masónico.

Es menester, pues, que ese pueblo masónico hable. Y ninguna ocasión más propicia para que el pueblo masónico hable como la que se le ofrece en estas pequeñas asambleas de maestros masones. Y decimos pequeñas asambleas, porque las mismas deben reducirse para su mayor eficacia a ciertas provincias, localidades o regiones.

Es materialmente imposible para nosotros saber de antemano y conocer en toda su extensión los problemas, los deseos o las necesidades de las logias o de los hermanos. Nos separan millas de distancia.

También aparece claro y lógico que lo que es o pueda ser propio o conveniente para una comunidad masónica en una región del Norte de Luzón, no lo sea para una comunidad masónica en Visayas, o vice-versa.

Cada caso deberá ser resuelto según las circunstancias de cada localidad. Somos varios miles de hermanos masones en la jurisdicción de la Gran Logia de las Islas Filipinas esparcidos por todo lo largo y ancho de nuestro Archipiélago y es humanamente difícil, sino imposible, resolver todos los casos bajo un mismo patrón.

Es nuestro sincero deseo que todos los hermanos estén satisfechos no solo de su logia, no solo de los hermanos que con ellos conviven en sus pequeñas localidades, sino también de los oficiales de su Gran Logia. Es justo que ellos no se muestren satisfechos si no se hace algo siquiera para oirlos.

Pero es materialmente imposible reunir a todos los hermanos en Manila. Aún en nuestra reunión anual de la Gran Logia no todas las logias envían su representación. Sabemos que muchas querrían enviar; pero se encuentran con grandes dificultades.

No hay nada mejor, pues, que celebrar en cada provincia, o en cada localidad, o en cada región, periódicamente, esto es, cada dos, tres o seis meses, o una vez al año, una

asamblea general de maestros masones.

Deben reunirse los hermanos bajo los auspicios de dos, tres o más logias y elegir un presidente y secretario. Organizada ya así la asamblea, los presentes pueden proponer las resoluciones, los planes, las sugestiones que deseen. Si hubiese trabajos importantes que necesitasen de algún estudio, sería conveniente la organización y formación de comités. Estos comités estudiarían más detenidamente la proposición o proposiciones y después informarían a la asamblea. Ésta podría después tomar el acuerdo definitivo y este acuerdo se habría de enviar a la Gran Secretaría para la acción del Gran Maestre.

Tambien en dichas asambleas se podrían leer conferencias masónicas para beneficio de todos los presentes.

Por este mensaje rogamos a los Venerables Maestros de nuestras logias subordinadas y a los Inspectores inicien este movimiento en sus provincias o localidades respectivas para que todos los hermanos de esta jurisdicción se reunan periódicamente en pequeñas asambleas de maestros masones.

De este modo nuestra labor se facilitaría en gran parte y podríamos conocer a fondo y en sus detalles las necesidades, los problemas y los deseos de nuestros hermanos.

ANTONIO GONZÁLEZ, *Gran Maestre.*

# De Fuentes Extranjeras

## La Logia

Por EDUARDO LOPEZ MIRANDA, (*en el Boletín Oficial del Supremo Consejo de Cuba.*)

Ya es la hora, son las doce,
la sesión va a comenzar,
Maestros a trabajar
con vuestro entusiasmo y goce
para que el mundo repose
libre de negros breñales
sin tantos vicios fatales,
y de prejuicios exenta,
pues hoy por hoy se lamenta
del mal de todos los males.

Están listos a principiar
y en solemne simbolismo
llenos de mudo optimismo
empiezan a desfilar
los que al mundo han de salvar
de tan infausto destino;
metalizada hasta el sino
la humana grey de ahora,
en que el honor se evapora,
y en que se vive sin tino.

Lentos, solemnes, confiados
y con paso funeral
marchan en pos del umbral
debidamente ataviados,
y ya al atrio llegados
se detienen un instante
donde un grave Vigilante
y con solemne ademán
les indica a donde irán.
Se sientan pecho anhelante.

El Maestro al penetrar
en el solemne recinto
que al profano un laberinto
le sería para entrar,
y tras la puerta cerrar
por el Guarda, con afán
saluda en leve ademán
y los hermanos en pleno
levántanse pecho lleno
como mejor muestra que dan.

Ante el signo poderoso
que Verdad y Unión derrama
sobre el ancho panorama
de este mundo veleidoso;
con su poder asombroso
y su nombre secular
empiézase a trabajar
con un empeño afanoso
por la Orden, el coloso
para en la justa triunfar.

Que de hombres de gran juicio,
cuantos valores actuales,
cuantos grandes generales
del saber, humano oficio;
que préstanse al sacrificio
con sublime gallardía,
y en fraternal armonía,
con gesto espontáneo y puro
como el que lucha, seguro
de vencer en la porfía.

Comiénzase a trabajar
de armonía, en un ambiente
y con paz, siempre creciente
todo se llega a allanar,
pues, procédese a llamar
a óptimas voluntades
para conjurar maldades
que con sus dardos tritura,
que nos sume en la amargura
y en ignotas soledades.

Pues enseña al ignorante
y al hipócrita delata
y combate, mas no mata
al ambicioso bergante;
es gala para el galante
y para el bueno, bondad;
para el malo no es maldad
porque tal se desconoce
ni hay nada que no se roce
con principios de igualdad.

Bajo el mazo y el cincel
la bruta piedra modelan
y la pulen y troquelan
con la escuadra y el nivel;
las bellezas en tropel
salen y son percibidas
las nuevas líneas henchidas
de belleza y elegancia
pletóricas de arrogancia,
a paciencia conseguidas.

Y que la piedra, al igual
las almas y corazones
de los felices masones
van en pos del ideal;
con su poder desigual
la justicia cobra aliento
¡ay! qué dulce estremecimiento
en nuestra alma se opera
cuando de nos se apodera
la luz del entendimiento.

La hora vuelve a sonar
para el cierre de labores
y del mundo, los dolores
van a volver a palpar.
Oid al Maestro hablar
en todo quedo, muy quedo
cual si le infundiese miedo
rozar un tema tan grave.
Del capitán de una nave
es excelente remedo.

—Hermanos: os vais a sumir
del mundo, en sus torbellinos
y en sus arteros destinos
os iréis a reunir.
Vuestro feliz porvenir
depende de vuestra unión;
proceded con discreción,
al fanático esquivad,
huid de toda maldad
y actuad con moderación.

Termina el Maestro dando
mención del más puro anhelo
que la justicia del cielo
puso en labios que, rogando
por el mundo pregonando
una ley con frenesí;
eran Jesús y Martí
con de elegidos, su sello;
"... a nadie hagas aquello
que no quieras para tí."

## Mujeres Francmasones

En su número de Junio pasado el *Hamburger Logenblatt* publica en extracto una traducción de un artículo del *Masonic Digest* de Los Angeles titulado "Mujeres como Francmasones".

Los landmarks y toda la institución masónica no permiten la iniciación de mujeres en la Orden de los Francmasones. Sin embargo, en el transcurso de los siglos se han producido casos en los cuales se han iniciado mujeres.

* * *

El primer caso es el de la señora Elisabeth St. Leger, después señora de Aldworth.

Los datos históricos sobre este caso son algo confusos.

Parece que su padre, el Vizconde Denaraille, celebraba reuniones de su Logia No. 95 de Cork (Irlanda) en su castillo; y que su hija la señorita Elisabeth tenía la costumbre de escuchar a la puerta de la pieza que servía de templo; y que, de este modo, aprendió el ritual del primero y del segundo grado. Pero, una vez la descubrieron escuchando; y los hermanos en la necesidad de obligarla al silencio, encontraron que la manera más sencilla, era la de iniciarla.

Se dice que Mrs. Aldworth fué muy buen masón y muy conocida por su gran caridad. Habría encabezado procesiones de francmasones durante representaciones en los teatros de Dublin y Cork, en favor de un orfelinato masónico. Murió en 1810, y según las informaciones de sus contemporáneos, fué enterrada con honores masónicos.

El segundo caso mencionado es el de Helene Barkoczy, que, como única descendiente de la casa de los Condes Barkoczy, obtuvo los derechos de la línea masculina. En 1860 se casó con el Conde de Hadik y cuando, once años más tarde, murió su padre, encontró entre los bienes heredados, una biblioteca masónica completa, que estudió con mucho celo. En 1875, logró ser iniciada en la Logia Egyenloscy del Gran Oriente de Hungría; pero cuando ese Gran Oriente supo su iniciación, procedió disciplinariamente en contra de la Logia referida y la Condesa de Hadik tuvo que retirarse.

* * *

El artículo del *Hamburg Logenblatt* se refiere en seguida al caso de Madame de Xaintrailles que fué iniciada en la Logia "Les Frères Artistes" de París. Sobre este caso faltan, según el *Hamburger Logenblatt*, muchos datos. Sin embargo, encontramos en el libro del h.·. Albert Lantoine "Hiram Couronné d' épines" (Edición numerada, primera parte, páginas 96-97) algunos detalles interesantes.

La iniciación de Madame Xaintrailles se efectuó en Francia en la época en que floreció la triste institución llamada la masonería de adopción.

La dama referida, esposa del General de Xaintrailles, fué su edecán; y Napoléon I, en aquellos tiempos Primer Cónsul, la nombró, por méritos militares, Jefe de Escuadrón.

Damos en seguida su historia masónica, a la cual se refiere también el periódico masónico *l' Univers Maconnique* de 1837. (No nos atrevemos a asegurar que los datos de los cuales disponemos, merezcan toda confianza).

La Logia "Les Frères Artistes", presidida por el V.·. M.·. Cuvelier, resolvió celebrar una logia de adopción y citó a Madame de Xaintrailles para ser iniciada.

Era la costumbre que una Logia de adopción fuese precedida por una reunión de los hermanos de una Logia de francmasones.

Madame de Xaintrailles, que como militar respetó la hora militar, llegó puntualmente a la hora citada; pero los hermanos de "Les Frères Artistes" apenas habían comenzado sus trabajos cuando ella se hizo anunciar. (Se ve que la costumbre de comenzar los trabajos con atraso considerable no es nueva.)

Se informó al V.·. M.·. que en el vestíbulo exterior se encontraba un militar de alto rango en uniforme de gala. El H.·. Cuvelier pidió el diploma del visitante. Madame de Xaintrailles preguntada por este documento, creyó que se referían a su certificado de jefe de escuadrón y lo entregó al h.·. Experto. Este, sin leer el documento, lo entregó por su parte al Venerable Maestro que lo leyó. Grande fué la sorpresa de los hermanos.

El Venerable, ex-militar, autor dramático y francmasón entusiasta, propuso inmediatamente al taller iniciar en la Logia masculina a Madame de Xaintrailles, de la cual había oído hablar tan entusiastamente y que admiraba como militar. Larga y bastante calurosa fué la discusión que se siguió; pero al fin el Venerable en una muy elocuente improvisación, en la cual dijo entre otras cosas que, cuando el jefe de Estado había encontrado motivos suficientes en la conducta militar de Madame de Xaintrailles para permitirla disimular su sexo, no se podía castigar a la Logia porque seguía el ejemplo de Napoleón, obtuvo el permiso de sus hermanos para iniciar a Madame de Xaintrailles. Se resolvió que la Logia defendería enérgicamente su causa ante el Gran Oriente.

La decisión de la Logia fué comunicada a Madame de Xaintrailles y le preguntaron si estaba dispuesta a someterse a las pruebas de la Francmasonería; a lo cual contestó afirmativamente. Dijo: "Soy hombre para mi país; también seré hombre para mis hermanos".

La iniciación se efectuó; y, terminada que fué, se abrió la sesión de la Logia de Adopción, en la cual Madame de Xaintrailles fué anunciada como aprendíz francmasón y tomó colocación en la columna de los hombres.

El último caso a que se refiere el *Hamburger Logenblatt* es el del Chevalier d'Eon, que fué iniciada en la Logia No. 376, que, en aquellos tiempos, trabajaba en Francia bajo la Obediencia de la Gran Logia de Inglaterra; y que en 1769 recibió su grado de Maestro.

El Chevalier d'Eon fué diplomático de Luis XV. Sin embargo, los rumores de que el "chevalier" era mujer fueron más y más insistentes; y en 1777 ella tuvo que confesar ante los tribunales su verdadero sexo. Como consecuencia, el Rey de Francia le ordenó vestirse en el futuro según su sexo de mujer.

Parece que desde este momento nunca visitó más una Logia.—*De la "Revista Masónica de Chile".*

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## Serenidad

¡Feliz aquel que en medio de la adversidad, sabe conservar la serenidad de espíritu, bella virtud que sólo se conquista después de luchas dolorosas y que es la coronación de otras virtudes, la cima en la cual brilla la blanca luz de la paz interior y cuya ascensión realizaremos venciendo muchos obstáculos!

¡Cuán distante nos aparece esa luz para los que vivimos, luchamos y sufrimos en el llano!

¡Cuán densas las brumas del desaliento, cuando creyendo haber vencido, la inquietud y la angustia, un hecho, una circunstancia, a veces nimia, nos sumerge de nuevo en una onda de amargura y todo lo que creíamos conquistado, se desvanece y la luz que brillara en la cima se aleja, se aleja, y ya no es luz, ya no es faro en un casi imperceptible punto humano, que tememos se sumerja para siempre en las sombras!

Pero, no, nada se pierde ni en el Universo físico ni en el Universo moral de nuestras almas; el esfuerzo consciente, el dolor es siempre fecundo, fecundo como la amorosa madre tierra; así como ésta, en época invernal, envuelta en blanco sudario, permanece sólo aparentemente inactiva, así en las almas que sufren y luchan, se realiza también un proceso de germinación oculta y después de muchos desalientos, se rasgan las brumas y aquella luz distante, deja de serlo, está cerca de nosotros, en nosotros; es la serenidad, la bella, la dulce, la ansiada serenidad.

Conquistada por el dominio sobre nosotros mismos, por la aceptación de la adversidad que no hemos podido vencer,

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## ANUNCIO IMPORTANTE

### Constitución de la Logia Camarines Norte No. 107

La constitución de la Logia Camarines Norte No. 107, en Daet, Camarines Norte, se llevará a cabo el día Miércoles, 25 de Mayo de 1932, a las siete de la noche, en el High School de la citada provincia, con admisión del público. El Muy Ilustre Gran Maestre, Hmno. Antonio González, asistido por el Ven. Hmno. Aurelio D. Rosario como Maestro de Ceremonias, instalará los dignatarios y oficiales de la Logia.

Quedan invitados todos los Hermanos Masones, pudiendo los de Manila hacer el viaje de ida y vuelta de conformidad con el siguiente itinerario: Salida de la estación de Paco, Manila, el Lunes, 23 de Mayo, a las 12 del día, en el Bikol Express, y a las 5:00, llegada a Hondagua, donde los viajeros se embarcarán en el M.S. *Alabat*, para salir a las 10:00 de la noche. Llegada a Mercedes, Daet, el día siguiente, 24 de Mayo, por la noche. Salida del M.S. *Alabat* de Daet, el día 26, a las 5 de la mañana, para llegar a Hondagua el día siguiente, 27, y luego al tren que llegará en Manila a las 5 de la tarde del mismo día.

## Serenidad

(*Continued from page 241*)

por la tolerancia hacia los que como nosotros también sufren y buscan su sendero.

Entonces la amargura se disipará de nuestras almas, trocándose en amor, la congoja se transmutará en santa emoción y si hay lágrimas en nuestros ojos, serán de ternura hacia los que quedaron en el llano y la sonrisa que asome a nuestros labios no será de tristeza, sino de bella esperanza. Seremos entonces fuertes, porque habremos llegado a ser buenos, fuertes contra el destino mismo, fuertes contra la adversidad, pues desde la cima de la serenidad sabremos ver más lejos y mejor.—*María Blech en Revista Constancia, Buenos Aires.*

## Masones

*Aprendices*

Abriéndose las puertas del Santuario
entran, con pasos lentos, vacilantes,
los noveles obreros que constantes,
labran la piedra, en Arte legendario.

Proletarios del Templo Majestuoso
han de entonar, tal vez, en corto día,
el augusto cantar de la armonía
por la senda del sabio y del virtuoso.

Ellos son Aprendices.—La Belleza
circunda su sentir fraterno y puro
en un marco de luz, que es la Firmeza.

¡Y ungidos por la Ciencia en pretorianos,
llegarán a escalar puerto seguro
dando vida de amor a sus hermanos!

*Compañeros*

Dando formas gloriosas al Valor
trabajan sin cesar la Inteligencia,
esculpiendo en sus almas con Prudencia
el magnífico Templo del Amor.

El sano burilar de sus pasiones
da flores de exquisita Rectitud,
elocuente homenaje a la Virtud,
que abrillanta sus nobles corazones.

Ellos son Compañeros.—Burilando
Un eterno querer, en todo el mundo,
fragancias de cariño van sembrando.

¡Y llegado al final resplandeciente
cual aurora de luz, de lo profundo,
surge viva su Estrella Refulgente!

*Maestros*

De Hiram son el recuerdo.—Su memoria
renuévase en la unción del simbolismo,
floreciendo en piadoso misticismo
la teúrgica leyenda de su historia.

Elevan la Virtud en Ciencia arcana
y ungidos de un ideal de amor inmenso,
al mundo dan su palpitar intenso
en acciones de gloria sobrehumana.

Cruzados del ideal.—Sin más blasón
que escudara en su pecho el combatir,
la ignorancia, el embuste y la ambición.

¡Y en esta magna lucha sin igual,
prenden luces de vida en el latir
de la Santa Cadena Universal!

—*Pedro L. Bersetche, Montevideo, Uruguay.*