# The Cable Tow

Vol. X Manila, P. I., July 1, 1932 No. 2

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

## WORTH WHILE

*By* ANDREW HILL

NOT what you get,
But what you give,
Not what you say,
But how you live;
Giving the world
The love its needs
Living a life
Of noble deeds.
Not whence you came
But whither bound,
Not what you have
But whether found
Strong for the right—
The good—the true.
These are the things
Worth while to you.

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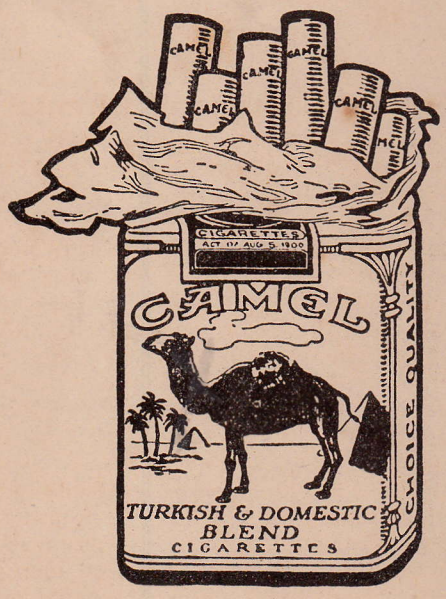
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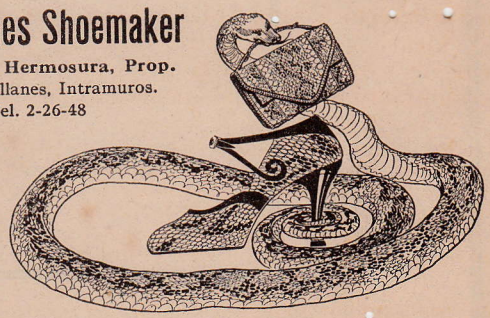
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# THE CABLETOW

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

*Managing Editor:* LEO FISCHER, P. M.

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## THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 104 Lodges (29 in city of Manila), with approximately 6,650 Master Masons. It is the only sovereign Grand Lodge in Asia and is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of over 12 millions. The present elective Grand Officers are: Antonio González, Grand Master; Stanton Youngberg, Deputy Grand Master; Manuel Camus, Senior Grand Warden; Charles S. Banks, Junior Grand Warden; E. del Rosario Tan Kiang, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Julian C. Balmaseda, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

**Vol. X** **July 1, 1932** **No. 2**

# Editorial Section

## The Masonic Hospital

Elsewhere in this issue our readers will find a notice of the annual meeting, on July 18th, of the Masonic Hospital for Crippled Children, Inc. We hope that there will be a good attendance at this meeting which, as usual, will be a short and interesting one. We venture to express the hope that some of our local Masons who are not yet members of the Association will qualify to attend that meeting by joining the small but enthusiastic band of Craftsmen who are carrying on this noble work. To those who have hitherto withheld their support from the Masonic Hospital we would say, with one of our Past Grand Masters: Masonry is not a school in which morality and altruism are taught in high-flown language, and lessons in charity are imparted, to be forgotten and disregarded as if they had been written on sand. The Masonry of heart and hand is the only one that deserves the name: that which deals only in precepts and not in examples is not Masonry. Go and practise that which you preach, even though it cost you a sacrifice to do so. Be loyal to the Order to which you deem it a great honor to belong and help it to bring to a successful conclusion a noble task which it has set for itself. In other words, be a Mason!—*L. F.*

## Precept and Example

"Seeing is believing" is a trite saying which we see exemplified wherever we may turn. Man takes little on faith. The evidence of his eyes means infinitely more to him than that of his ears. Brother Edgar Guest has expressed this idea admirably in one of his poems, in the following words:

"I'd rather see a sermon than to hear one any day,
I'd rather one should walk with me than merely tell the way;
The eye's a better pupil and more willing than the ear.
Fine counsel is confusing, but example's always clear,
And the best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs."

"I can soon learn how to do it if you'll let me see it done,
I can watch your hands in action, but your tongue too fast may run,
And the lectures you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do,
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live."

It is inspiring to hear the Master of the Lodge discourse on the cardinal virtues and the principal tenets of Freemasonry; but it is far more inspiring to see him practise those virtues and exemplify those tenets in everyday life. Every Mason should be an exponent of the principles and teachings of our Fraternity in that manner. The most eloquent words addressed to the receptive ear or consigned to the printed page are not half so convincing as the sermon preached by the man who lives up to his Masonic obligation. The most talented Masonic orator does harm to the cause of Masonry instead of good, is a liability to the Fraternity instead of an asset, if his conduct belies his speech. We need teachers by precept and example, or by example alone, but not those who offer us the precept without the example.—*L.F.*

## The Special Committee Circular

Our Grand Master's circular of June 1, 1932, which our readers will find in the Official Section, will no doubt be well received by the Craft, especially by our Brethren in the provinces. It fills a long-felt want. The Special Committee which it creates, if our Brethren in need of its services will only take advantage of the same and if its members will do their duty, is bound to be a valuable factor in our fraternal life. One particularly wide-awake and observing Past Master writes us from Leyte that the provincial Brethren are indeed grateful to our Grand Master for his thoughtfulness. He then proceeds to describe a visit he made to Manila. Attracted by the articles in the CABLETOW concerning the Masonic Club, he shaped his course towards the Plaridel Temple and entered. "To my disappointment, however—he says—I found that the Club was not as it was depicted to be. There was nobody to greet a brother there; a stare from the men playing billiard and cards was all I got . . ." The new Committee will no doubt see that Brethren from the provinces will find a hospitable reception at the Masonic Club upon making themselves known, because that organization, with some improvement along the lines suggested, can be converted into an agency for great good and can greatly facilitate the work of the Special Committee by becoming its ally and collaborator.—*L. F.*

## The Washington Memorial

We are pleased to be able to publish in this issue an account of the dedication of the Washington National Masonic Memorial, on May 12th, last, by one who was present. The author is none other than our good Brother Gilbert Patten Brown, of Englewood Cliffs, New Jersey, to whom we are much beholden for this fine contribution to our columns. Our Brethren have had frequent occasions to read articles from the able pen of Brother Brown who, though a most prolific writer, is never too busy to think of his Brethren in these far-off Islands. Many thanks, Brother Brown!—*L. F.*

## For the Masonic Manual

The brief history of Freemasonry by Wor. Bro. Leo Fischer and the brief history of Masonry in the Philippines by Most Wor. Bro. Teodoro M. Kalaw, of which we publish installments in this issue of our paper, are both to form part of the Masonic Manual to be published by the Grand Lodge. The authors of these articles would, therefore, welcome any constructive criticism of their work in order that all necessary corrections may be made before the pieces of architecture mentioned are embodied in the Manual. The Masonic Manual Committee appointed by M. W. Bro. Antonio González has been hard at work and the result of their labors promises to come up to our M. W. Grand Master's expectations.—*L. F.*

# Editorial Comment and Correspondence

## Masonic Medals

We are indebted to Bro. Gilbert S. Perez, one of the foremost numismatists of the Philippines, for the following notes on Masonic medals contained in a letter to the Editor dated June 21st, last:

In striking a commemorative medal of George Washington, the Grand Lodge of the Philippines has made a valuable addition to two of the most interesting series of coins and medals. Numismatists who are interested in the medals of George Washington and those who are interested in masonic medals will both welcome this little medallic monument.

The field of masonic medals is very large, and the number of books and catalogues devoted entirely to masonic medals and coins is indeed very extensive. These masonic coins may be divided into two main groups—one which includes those which have a direct bearing on the history and the rituals of masonry, like the shekel and the mite, and the others which were either issued by the Lodge or struck to commemorate important events in masonic history.

There are a large number of chapter pennies which have been struck in the United States and many collectors who are especializing in these coins. One can hardly pick up an auction catalogue without finding a number of offers in this line. It may be interesting to know that some of the early masonic medals of Washington are excessively rare and command a very high price. I have observed that among the large number of medals which are now being struck in connection with the Bicentennial celebration, there is an unusually large number which refer to George Washington as a mason. It is probably needless to mention that these medals are more popular in the United States and in northern European countries than they are in the rest of the world.

The number of masonic medals struck in the Philippines is very small, but the striking of the Washington medal and the recent pocket piece struck by the Mount Lebanon Lodge are probably forerunners of a large number which will appear in the future.

We thank Brother Perez for his thoughtfulness in sending us these enlightening remarks. The Washington Bicentennial medal issued by the Grand Lodge promises to be in great demand; it may be obtained from the Grand Secretary, P. O. Box 990, Manila, P. I. The price, ₱1.00 (50 cents, U. S. currency) is only a few centavos more than the cost of production of this beautiful medal which is 5 centimeters in diameter and 3 millimeters thick, weighs 57 grams, and was made of bronze by the McCullough Printing Company after a design by Rt. Wor. Bro. Chas. S. Banks, Grand Junior Warden.

## M. W. Bro. Gonzalez' Initiative Appreciated

In an article entitled "Free Masonry in the Far Off Philippines," our good Brother Jos. E. Morcombe, editor of the *Masonic World* of San Francisco, has good things to say of both M. W. Bro. Larkin and M. W. Bro. Gonzalez. That the latter's spirit of initiative is appreciated elsewhere, too, is gratifying indeed. Here is what Bro. Morcombe has to say of it:

....Brother Larkin, whose annual address we have been considering, was at the recent assemblage of Grand Lodge succeeded by Brother Antonio Gonzalez as Grand Master. This last named brother takes up the work as one to the manner born. He is of the growing number of forward-looking Masons who believe that the Craft has more than a negative rôle in the world of thought and action. In his first monthly message to the brethren Brother Gonzalez speaks thus:

"Someone has raised a voice in Masonry against the indifference said to exist in our ranks toward the concerns of the community. Such indifference may be imaginary, yet the time has come for us to give unmistakable evidence that we are engaged in truly Masonic work, the purpose of which is to coöperate with others in finding the best solutions for the public problems in matters which vitally affect the life of the community.

"We would not be worthy of the example of civic spirit and practical activity set by the illustrious men who went before us if we confined ourselves to mere routine work within the four walls or our temples." So declares this energetic leader of the Craft, and he continues: "It would be Masonic self-destruction for us to thus limit our activities. Our field of endeavor is outside rather than inside the Lodges."

Here is a Mason and a Grand Master after our own heart. When it shall become the rule rather than the exception for those put in high place to urge and lead thought of the brethren and to preach a dynamic conception of Masonry, the Craft will come to its own. The banalities of routine and the loudly touted beauties of a static organization cannot command the attention nor stir the enthusiasm of men of the present. For these, spite of halting thought and confused minds, are truly seeking the way leading to an increased righteousness and a larger justice among the peoples.

Again in his message for February, Brother Gonzalez returns to this living conception of Craft purposes and duty.

"Masonry is life" he declares emphatically, "and life is action. The term 'dormant Masonry' does not enter into our dictionary because it is illogical. The Mason who is not active is dead, and we have no use for dead men in our fraternity."

We would now like our distinguished brother to define the active Mason. Is he one content with the things of routine; one who has mistaken the means for the end; one who believes the whole sum of the Masonic life is comprised in reciting ritual and paying the prescribed tithes of mint and cummin and anise? We recall what is just written that the big work to be done is not wrought out within the four walls of the temple, but in the great world outside, and thus we are confident what the answers to our question would be. His words are encouraging, even inspiring. To such call men and Masons will respond, as to the quickening strains of marching music. As once the question was asked, "Can any good come out of Nazareth?" so perhaps we may in the near future inquire, with amazement, whether anything of first-value and needed force can come to this great unstirred body of Masonry from the numerically weak and seldom thought-of Masonry of the Philippine Islands?

To bring all this new thought, and more, close to the minds and hearts of his brethren, Grand Master Gonzalez proposes a monthly fraternal banquet, at which all Masons will be welcomed. "We want to become more closely acquainted with the difficulties of the brethren, to become more familiar with their problems." Such is the purpose of the come-together feasts. "We want action to replace sluggishness," he declares and thus continues: "We want indifference to give way to enthusiam. Let no one fear to make suggestions, humble though he may be."

So we leave an interesting though imperfect survey of Masonry, as it has manifestation in the far-off archipelago. From month to month we will watch the welcome pages of THE CABLETOW for new developments, as the brothers respond to this clearly stated program of work and assured results. We expect to hear of a notable extension of activities in place of drowsing routine. For we know our good Brother Fischer will be very much alive to the possibilities and eager to give them expression.

## That "Masonic" Stamp Again

In *The Corner Stone*, the monthly bulletin of Mt. Lebanon Lodge No. 80, "W. Mz." (meaning Wor. Bro. Wm. Merz) expresses a desire for further light as follows:

STAMP COLLECTORS have looked forward with considerable interest to the new 9 Cent American postage stamp which, according to the "Cabletow", shows a reproduction of a pastel painting of Washington in Masonic regalia. Wor. Bro. M. Goldenberg was the

first to receive a 9 cent U. S. postage stamp on a business letter from New York, but, we regret to state, Washington is not wearing Masonic regalia in the picture on that postage stamp. Will the "Cabletow" kindly give us "Mehr Licht" on this subject?

Here is our explanation: when we wrote the item referred to by our Brother Merz, we had not yet seen one of the new stamps of the 9-cent denomination. When we saw the first such stamp, our indignation was great when we noticed that instead of a reproduction of the portrait of Washington painted by W. Williams in 1794, the stamp bore a falsified representation because the Masonic collar, which would be plainly visible had the portrait been copied faithfully, has been erased completely. It is certainly an outrage how, through fear of the political or economic influence of the enemies of Freemasonry, the fact of the connection of our great men with the Masonic Fraternity is suppressed by government and private parties, authors and biographers. Although Freemasonry played an all-important part in the birth and development of the United States, historians persistently ignore the participation of our Fraternity in the great events of the period, and biographers carefully avoid any mention of Masonic connections unless they write for Masons. The 9-cent stamp of the Washington series is a proof of the extent to which the Federal Government is influenced by our enemies.

## P. I. Float Best in Washington Parade

From the *Manila Daily Bulletin* of June 16, 1932, we copy the following United Press dispatch:

Washington, June 14.—The Philippines float at the Washington Bicentennial Flag Day observances was among the successful entries in the parade.

Many persons commented today that the float was the best feature in the two-hour pageant.

The float, a plaster statue of Washington on Pegasus, the winged horse, was shipped here from the Philippines.

It is gratifying, indeed, to read this. This spontaneous tribute to the man without whom we firmly believe there would not have been any United States, and consequently no Bill of Rights such as the Filipinos today enjoy, honors the Filipino people and will gain them many additional friends among the American. To the Washington National Masonic Memorial, too, the Filipino people have contributed liberally, through the appropriations made for it by the Grand Lodge of Free and Accepted Masons. Such homage to Washington the Man and the Mason ennobles those who render it!

# Official Section

## Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Antonio González has appointed Wor. Bros. Delfin C. Medel (77), John C. Hart (41), and Florentino B. Bautista (51), to act as Grand Lodge Committee for visiting the sick during the month of July, 1932.

## Grand Lodge of Free and Accepted Masons of the Philippine Islands

A Circular Letter by the Grand Master

Manila, P. I., June 1, 1932.

*To all Masons of the Jurisdiction of the Grand Lodge of the Philippine Islands.*

Greetings:

My visit to a number of Lodges in the provinces and the talks I have had with members of the same have convinced me of the urgent need of the creation by our Grand Lodge of a committee whose members shall always be at the disposal of Brethren from the provinces visiting Manila on Masonic or personal business.

Many of these Brethren visit Manila for the first time and quite a few have no one in this city to assist them in attending to their business. With so many Brethren ready to serve them, it is to be regretted that our provincial Brethren often encounter great difficulties in that respect. In order to aid such visitors and make their stay in our midst more pleasant, I deem it my duty to create, and I hereby do create, a Special Committee which shall be composed of Wor. Bro. Aurelio Diego Rosario, chairman, and Wor. Bros. Edward M. Masterson, Joaquin Garcia, Braulio M. Espino, and Ramon Mendoza, members, whose duty it shall be to aid those Brethren who may require guidance or assistance in Manila in the transaction of the business which has brought them to this city, furnishing them such information as they may need and putting them in contact with Brethren able to help them to obtain what they seek.

Brethren from the provinces visiting Manila are earnestly requested to establish personal contact with this committee through the office of the Grand Secretary without delay and will find the members thereof ready and anxious to accommodate them.

Fraternally,

Antonio González,
*Grand Master.*

## Masonic Excursion to Shanghai

The following circular letter has been sent out by the Committee in Charge of Arrangements for the Masonic Excursion to Shanghai in September:

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

Dear Sir and Brother:

It is with pleasure to inform you that the M. W. Grand Master, accompanied by masons of this Grand Jurisdiction, will make an official visit to Amity Lodge No. 106, in Shanghai.

The trip will last about seventeen days and will include Hongkong and Amoy as port of calls, sailing from Manila on or about September 5, 1932.

The cost of the trip will be ₱300.00 per person; this includes meals on board and hotel accommodations in Shanghai.

All masons and their families are cordially invited.

Our Shanghai brethren are making preparations to have this occasion a big success.

Kindly fill, sign and return the form below if you desire to go with the party.

Fraternally,

THE COMMITTEE,
By Aurelio Diego Rosario
*Chairman*

Reservations for this trip may be addressed to "The Committee, Shanghai Trip, P. O. Box 1807, Manila." The sum of ₱300.00, to cover expenses, must be remitted either to A. D. Rosario, P. O. Box 1807, or Ramon Mendoza, P. O. Box 990.

It is hoped that a large number of Brethren will participate in this excursion.

## Addresses Wanted

The address of Bro. *Dionisio Gonzales* (last address, U. S. Receiving Ship, Cavite, P. I.) is wanted by the Secretary of Kasilawan Lodge No. 77. Please communicate the same to Manuel M. Agbulos, P. O. Box 2206, Manila.

The Secretary of Southern Cross Lodge No. 6 needs the address of Bro. *L. H. Staite* (last address, 14 Pavilion Building, Castle Square, Brighton, England). Please communicate with John R. McFie, Jr., P. O. Box 516, Manila, P. I.

## Masonic Hospital For Crippled Children To Meet on 18th

All members of the Masonic Hospital for Crippled Children, Inc., are urged to attend the Annual Meeting of the Corporation which will be held at the Scottish Rite Hall, Masonic Temple, Escolta (6th floor), on Monday, July 18, 1932, at 4:30 p. m.

## Secretary's Cash Book

The Grand Secretary's Office now has for sale Secretary's Cash Books, at ₱5.50. This is a book which every Lodge needs.

## Clandestinism in France

The Grand Lodge of France, in a circular letter dated Paris, April 8, 1932, warns the regular Masons against a group of some thirty members of a Lodge of their obedience who have seceded, usurping the title of the regular Grand Lodge, namely, "Rite Écossais Ancien Accepté, Grande Loge de France." The defection of the group mentioned took place after many years of agitation on the part of the Lodge referred to. The irregulars, who also seem to call themselves "Grande Loge de Fraternité Universelle" are headed by one Paraf-Javal and have established themselves on Rue Blanche, Paris, while the legitimate Grande Lodge of France has its headquarters at 8 Rue Puteaux, Paris.

## Stated Meetings of Manila Lodges

*July 11* (*Second Monday*).—Southern Cross No. 6, Masonic Temple.
*July 12* (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.
*July 13* (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.
*July 14* (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
*July 15* (*Third Friday*).—Modestia-Liwayway No. 81, Plaridel Temple.
*July 16* (*Third Saturday*).—Hagdan Bato No. 87, Plaridel Temple; High-Twelve No. 82, Masonic Temple.
*July 20* (*Third Wednesday*).—Sinukuan No. 16, Plaridel Temple.
*July 21* (*Third Thursday*).—Solidaridad No. 23, Plaridel Temple.
*July 23* (*Fourth Saturday*).—Biak-Na-Bato No. 7, Masonic Temple.
*August 1* (*First Monday*).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
*August 2* (*First Tuesday*).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
*August 3* (*Fist Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
*August 4* (*First Thursday*).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
*August 5* (*First Friday*).—St. John's No. 9, Masonic Temple; Hiram No 88, Plaridel Temple.
*August 6* (*First Saturday*).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
*August 8* (*Second Monday*).—Southern Cross No. 6, Masonic Temple.
*August 9* (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.
*August 10* (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple
*August 11* (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
*August 12* (*Second Friday*).—Dapitan No. 21, Plaridel Temple.

# Translation

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

## My Message

VI

*Two Great Historical Events*

Universal Masonry, which has always been a champion of the liberty of peoples and individuals, has broken the shackles of slavery in all its forms and manifestations, has placed all men on the same level, knows no privilege or distinction of class, caste, or race, and preaches the fatherhood of God and the brotherhood of man, celebrates this month two great events which are written in letters of gold in the history of its achievements: the Signing of the Declaration of Independence of America and the Fall of the Bastille in France.

These glorious events took place on American and on French soil; but though thus circumscribed, they were of such importance that their echo was heard in the remotest corners of the earth. Wherever there is an atom of human life stirring, there one can feel the influence of these outstanding episodes in the history of mankind.

A world of worn out ideas, unable to hold its own against the avalanche of new values brought to light by a generation which, at the beginning of the eighteenth century, had cast loose from the stale legacy of the past, was overthrown, and the unalienable rights of men and peoples were written upon the pages of heroic achievements in luminous letters, never to be forgotten.

The Declaration of Independence in America was its echo. One of its most beautiful initial paragraphs begins with these words: "We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed."

The American Declaration of Independence, a concretion of many of our secular teachings, proclaims in this paragraph fundamental rights for the recognition of which Masonry has ever been contending. Our sacred ideals of Liberty and Equality are embodied in that historical document, which is a legacy to humanity of the great work of redemption of Masonry.

On July 4, 1776, the American Declaration of Independence was published to the world, and a few years later, on July 14, 1789, there fell in France one of the bulwarks erected by Tyranny and Oppression against human Liberty: the Bastille.

In the world of ideas, the Bastille was a living representation of oppression, and for this reason its fall was a symbol of emancipation. In it men were imprisoned to imprison their ideas with them, according to the happy phrase of a historian. It is not necessary to remind you that the most formidable war that Masonry has been and is waging is its struggle for the complete emancipation of man, of man's ideas and conscience.

In this respect, we say with Rizal: "It was in the Masonic Lodges where the spirit of man worked day and night to bring about the fall of the sinister Bastille, to overthrow a throne, to make all men equal, and to complete the great work of the Nazarene."

But this does not mean that Masonry organized the French Revolution. In this respect we must remember what Lennhoff said: "Masonry did not do anything to organize the Revolution, nor could it do anything, considering its composition, structure, and doctrine. It gave to France the thesis of the brotherhood of man, and, taught by Franklin and Lafayette, it formulated the rights of man and citizen. Its Lodges fostered the *Ideas of 1789*, which had already been uttered by the philosopher Kant who was neither a Mason nor a revolutionist. But what occurred beginning with 1791 had nothing to do with the genuinely Masonic thought, opposed in every respect to the horrible perversion of the intentions that at the outset animated the States General in which the Masons had many votes, as approximately one half of the deputies belonged to the Grand Orient, a thing which is not astonishing, because in the Lodges were to be found the most popular and esteemed thinkers, reformers, and citizens. Although their minutes speak of new reforms, they say nothing of the execrable acts of violence which destroyed everything. They sought a parliamentary revolution and not a street brawl."

The Bastille fell just as everything must fall which obstructs the course of liberty in any of its manifestations. The Masonic motto of *Liberty, Equality and Fraternity* overthrew a fortress which had become an institution consecrated by the time and by the tyranny of man. From its ashes, like a phoenix, rose a humanity better informed and more respectful of the natural rights of men and peoples.

In speaking of these two events in the present message, we merely wish to remind Masons of how much humanity owes to the tireless work of Masonry. As one distinguished author happily words it, civil society, as it then appeared before the world, divided men to the infinite. Masonry then rose in its might to frustrate that work of destruction, and laid the foundations of the edifice which now shelters all men and unites all peoples in one universal brotherhood.

Masonry came to the fore again to aid humanity in its titanic work of uniting all men and all peoples into a spiritual republic in which all are like brothers, breaking down the bulwarks, until then deemed invincible, which race antagonism and class hatred had erected.

Masonry has reaffirmed in the conscience of men and peoples those natural rights without which God cannot be conceived to have created humanity.

ANTONIO GONZALEZ,
*Grand Master.*

# Questions and Answers

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

521.—Please answer these two questions with regard to our Amity Lodge No. 106, at Shanghai, China: Does the provision of paragraph 250 of the Constitution, prohibiting membership in more than one Lodge in this jurisdiction at the same time, apply to Amity Lodge No. 106? If it does not and a Mason holding membership in the Lodge named and in a Lodge in the Philippine Islands becomes a life member of Amity Lodge, does he have to pay Grand Lodge dues in both Lodges?

*Answer.*—Amity Lodge No. 106 being outside of the exclusive jurisdictional territory of the Grand Lodge of the Philippine Islands (the Philippine Archipelago), the prohibition of paragraph 250 of the Constitution does not apply to it. As regards life membership in such a case, it must be remembered that Grand Lodge dues are levied, not on the individual members but on the Lodges. There would be no reason for exempting Amity Lodge in the case assumed, because the earnings from the life membership deposit are supposed to cover the dues payable each year by the life member, and there would be just as little reason to exempt the other Lodge, in the Philippines, because it receives annual dues from the member concerned. In other words, the Grand Lodge dues are considered as a tax upon the revenues derived by the subordinate Lodges from dues paid by the members thereof.

# Our Reading Table

## Book Review

*The Land of Masonic Romance.* A Masonic Guide to Washington, D. C., and Northern Virginia. By Lieutenant Colonel H. EDMUND BULLIS, Pilgrimage Director, The George Washington Masonic National Memorial Pilgrimages. 512 Goddard Road, Battery Park, Washington, D. C. 1932. 5×7½ in. 101 pages. Price, 50 cents, U. S. currency.

Through the courtesy of M. W. Bro. C. W. Rosenstock, a copy of the above entitled booklet has come to our desk. Its author is a Mason well known in Manila, where he was the first editor of the American Chamber of Commerce *Journal* and manager of Rosenstock's City Directory. Bro. Bullis' book is what it claims to be and is attractively and interestingly written. It takes the reader through the public buildings, museums, streets, and squares of Washington and through its vicinity, calling his attention to the Masonic associations of the various sites, monuments, and structures and giving authentic data, carefully compiled and sifted, regarding the Masonic membership and record of the Craftsmen concerned. The little booklet is invaluable to a Mason visiting Washington and furnishes interesting reading even to one never expecting to see the federal capital. It contains much information of general interest, of which we shall give only one sample: "At the time this Masonic Guide was being prepared for press, 60 per cent of the members of the United States Senate were Masons, i. e. 58 out of 96 Senators. In the House of Representatives there were 291 Masons out of 435 Congressmen, or 67 per cent. In both houses there were 349 Masons, or 66 per cent of the total roster."

## International Masonic Year Book

We have received from Bro. John Mossaz, Grand Chancellor of the International Masonic Association, a copy of the 1932 edition of the Year Book of Universal Freemasonry issued by that Association. It is a neat little volume 10×15 centimeters, 450 pages, printed in French, English, German, and Spanish, which contains the names of all the Grand Lodges of the world, with their addresses and the names of their principal officers, and a list of the subordinate Lodges of these Grand Bodies. We regret that, the same as last year, the clandestine *Gran Logia del Archipiélago Filipino* is included in this year book, though with a reference to the remark in the preface that the regularity of the bodies listed in the book is not guaranteed. In view of the fact that the International Masonic Association, some time ago, rejected the application for membership of the *Gran Logia del Archipiélago Filipino* because of its manifestly spurious origin, it is to be regretted that the publishers of this year's edition of the year book have not heeded our recommendation to omit clandestine bodies in future issues.

This book may be obtained by sending five Swiss francs (1 dollar) to John Mossaz, Case Stand 138, Geneva, Switzerland.

## For Those Who Read German

Our Brethren who read German will be interested to learn that Eugen Lennhoff's splendid book "Die Freimaurer" may now be had for the low price of one dollar. This popular edition is unabridged, bound in linen, and has 102 illustrations. It is up-to-date and reliable and is anything but dry as dust. The former price of this work was 18 mark. It is to be had from Emmerich Balog, Wien I, Kohlmarkt 5.

# Pieces of Architecture

## The George Washington National Masonic Memorial

By PROFESSOR GILBERT PATTEN BROWN, D.D., LITT. D.
*Member of the New Jersey Press Association and the American Press Writers Association.*

To all real Masonic students and to all those who find a charm in Anglo-Saxon biography, the name of General George Washington has a lasting place. On May 12th, on historic Shooter's Hill, a little way out from the city of Alexandria in old Virginia, there was dedicated in due and ancient form the George Washington National Masonic Memorial. All the forty-nine Grand Lodges of the Continental United States of America were fittingly represented. Harmony and dignity graced the entire gathering.

If George Washington could, in this year of his Bicentennial, have attended the dedication, at Alexandria, of the National Masonic Memorial erected in his honor, he might have chosen to fly to the scene through the air. For

not far from his beloved Mount Vernon there are now two aviation fields, and from the air the pyramidal proportions of the Grecian temple can be seen to their best advantage. In any event the spirit of the Father of his Country hovered over the scene when President Hoover dedicated the shrine, the cornerstone of which was laid in 1923 by President Coolidge. May 12th was selected as being in "Masonic week" set apart in the Bicentennial observance.

The Memorial, which can be seen for many miles around (even from some parts of Washington), stands on Shooter's Hill, once a part of the District of Columbia and the very spot where the patriot and Mason Thomas Jefferson wanted to erect the Capitol. This project Washington himself vetoed, though sprawling Alexandria at the foot of the hill was very dear to him and the scene of his Masonic activities (he was master of an Alexandria Lodge.) The building is a memorial to a Mason by Masons and was built by Masons. Every member of the contracting firm which built it is a member of the time-honored Fraternity. Upon its completion it will represent an expenditure of $10,000,000. The endowment fund was raised by the Order in the United States.

Besides being a tribute to Washington, the building will serve as a national Masonic headquarters. The 344½-foot granite tower is modeled after the Zikkurat lighthouse of ancient Alexandria on the Mediterranean. Harvey Wiley Corbett is architect of the replica in Alexandria on the Potomac. Oddly enough, the landscaping was completed before building operations were begun. The structure, covering 39,000 square feet, rests on a mat of 9,000 cubic yards of concrete reinforced with 720 tons of steel. The building itself weighs about 75,000 tons. The flat arch over the portico is the largest the world has yet attempted, the keystone alone weighing 13 tons. The entrance portico is supported by eight fluted columns, each 33 feet high, six feet in diameter and weighing 70 tons. The entrance hall is 100 feet long, 66 wide and 41 high. Here are eight columns extending the full height of the hall, each weighing 60 tons and surmounted by the world's largest polished capitals. At the back of the hall is a niche for a heroic figure of Washington and behind that a semi-circular auditorium. At one side is a reproduction of the lodge room at Alexandria, with its Washington relics, and on the other side assembly rooms. Directly beneath is another large assembly hall.

Due to the set-back style of the building, elevators ascend the tower on a slant in Eiffel tower style. That is to say, they start on opposite sides of the hall 50 feet apart yet reach the observation platform side-by-side. Altogether, there are nine stories taken up by lesser meeting halls, offices and suites. Chief among these is the States Memorial Hall, a sort of a Masonic national statuary hall, measuring 63 feet long, 46 wide and 33 high, and a sixth-floor library with 14 memorial windows and 6,000 volumes dealing with Freemasonry. The eighth floor contains a Washington collection. The observation platform is on the ninth floor, from which one can see for 20 miles down the Potomac. Above the tower is the 20-bell electric carillon, a gift of Colonel Louis A. Watres of Pennsylvania, president of the Memorial Association. Then comes an 18-foot aluminum cap and, finally, an aviation beacon dedicated to the Grand Chapter, Royal Arch Masons of Virginia, which body gave $17,000 toward its erection.

The chief actor at the dedication, Past Grand Master Melvin M. Johnson, of the Grand Lodge of Massachusetts, was at his best. He is an orator, philosopher, historian, and author of no mean standing, and the present writer holds him in high and most fraternal esteem. The press was cared for in a most pleasing manner. I was never treated with more courtesy than at this dedication. Brother Johnson said, in part:

"George Washington was not great because he was a Brother of our Craft. He was great because his natural abilities, willed into action, were guided and inspired by the fundamental principles which Freemasonry inculcates, and which so saturated every fiber of his being that he thought them, spoke them, and lived them. Through him and other earnest members of our Craft they have irradiated our citizenry.

"Memorial to Washington! Heed the mandate of the Masons of America!—Point ever to the sky to direct faith heavenward, hope to that place prepared for our immortal home. By thy symmetry and beauty, bid men to fashion their character according to the plans drawn by the Great Architect of the Universe upon His mundane trestle-board."

"Our Memorial is now dedicate. With the Prophet Isaiah, we proclaim:

" 'It is left as a beacon upon the top of a mountain, and as an ensign upon a hill. All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountain.' "

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## A Historical Sketch of Freemasonry

By Leo Fischer, F.P.S.

(*Continued*)

THE GRAND LODGE OF ENGLAND, LONDON

"The revived Fraternity of 1717," says Bro. J. Hugo Tatsch, "had its habitat in the inns, taverns and coffee shops of the period which were social centers; here tradesmen met, artists and writers forgathered, and travelers made them their destinations when going about the country. The *conversaziones* taking place had a marked influence on the literature of the period; language became less stilted and formal; newspapers were born and life became more genial—*gemuetlich*. All classes frequented clubs in tavern parlors or in alehouses, according to their social status."

Dr. James Anderson, a Presbyterian minister, to whom we owe the only authentic account of the birth of the Grand Lodge of England, Mother Grand Lodge of the World, relates how the Masons whose Lodges met at the Goose and Gridiron Ale-House, the Crown Ale-House, the Apple-Tree Tavern, and the Rummer and Grapes Tavern, got together.

"They and some older Brothers," he says, "met at the said Apple-Tree, and having put into the chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a Grand Lodge Pro Tempore in due form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the GRAND LODGE) resolv'd to hold the Annual Assembly and Feast and then to chuse a Grand Master from among themselves, till they should have the Honour of a Noble Brother at their Head.

"Accordingly, on St. John Baptist's Day in the 3rd year of King George I, A.D. 1717, the ASSEMBLY and Feast of the Free and Accepted Masons was held at the aforesaid Goose and Gridiron Ale-House.

"Before Dinner, the oldest Master Mason (now the Master of a Lodge) in the chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons (Mr. Jacob Lamball, Carpenter, Capt. Joseph Elliott, Grand Wardens) who being forthwith invested with the badges of Office and Power by the said oldest Master, and install'd was duly congratulated by the Assembly who paid him the Homage.

"Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in Communication, at the Place that he should appoint in the Summons sent by the Tyler."

"Anthony Sayer, gentleman," declined in his fortunes in later years to such an extent that relief had to be extended to him by the Grand Lodge in 1730 and 1741. When he died, in 1741 or 1742, he was Tyler of what is now Old King's Arms Lodge, No. 28.

Sayer's successor, in 1718, was George Payne, who served a second term as Grand Master in 1720.

In 1719, the Grand Master was Rev. John Theophilus Desaguliers, son of a French Protestant clergyman. Born in France but educated in Oxford, Desaguliers was learned in law, divinity, and physical science. None of the Brethren engaged in the revival of Freemasonry played a more important part than he. After his retirement as Grand Master, in 1920, he thrice held the office of Deputy Grand Master. He was chosen to confer the degrees of Masonry on the Prince of Wales. Though Desaguliers was one of the most learned men of his day, his last years of life were beset by grief and poverty.

In 1721, John Duke of Montagu, "the first of a long and unbroken line of noble Grand Masters," was elected Grand Master. This increased the prestige of the Fraternity greatly and contributed materially to its rapid development during the ensuing years. The Grand Lodge extended its jurisdiction without the limits of London and vicinity, and in 1728 it chartered its first Lodge outside of England, in Madrid. Rival Grand Lodges began to spring up during the third and fourth decades of the 18th century. The Irish Masons founded their Grand Lodge in 1729 and the Scottish Brethren theirs in 1736. Other Grand Lodges formed in England, too, there being no less than four at one time. But these rival bodies disappeared, except one organized in 1751, which was known as the "Ancient" Grand Lodge because it proposed to adhere more closely to the ancient usages than the Senior Grand Lodge, branded by it as the "Moderns". Laurence Dermott, who was secretary of the "Ancients," a very able man, was the life of the "Atholl Masons," as the new organization was called because they had succeeded in inducing the Duke of Atholl to accept the Grand Mastership.

These two Grand Lodges of England, the "Moderns" and the "Ancients," grew fast, independently from each other. Towards the end of the 18th century, however, their members tired of the strife between the two bodies, and the efforts made on both sides culminated in 1813 in a great "Lodge of Reconciliation," at which 640 Lodges of the Moderns and 359 of the Ancients were represented, and which resulted in the birth of the United Grand Lodge of England of the present time.

The final reconciliation took place in Freemasons' Hall, in London, on St. John's Day, December 27, 1813. The scene must have been a most solemn and inspiring one. The two Grand Lodges entered the hall together. The Articles of Union were read, and the Duke of Kent retired as Grand Master, the Duke of Sussex being elected Grand Master of the United Grand Lodge. Peace and harmony prevailed where strife and dissension had reigned for over sixty years, and that happy condition has continued in the United Grand Lodge of England to the present date.

### THE OLD CHARGES AND OTHER ANCIENT RECORDS

The operative Masons of old, and after them, for many years, the Free and Accepted Masons of the speculative, Grand Lodge Masonry, used as base for the history and precepts of the Craft the so-called "Old Charges." On these "Old Charges" was based "Anderson's New Book of Constitutions" which was first published in 1738 and was reprinted many times after that. About a century and a half after the revival of 1717, however, the modern school of Masonic students and authors was born and the legendary and traditional portion of Masonry was plainly labelled as such. Splendid works on our Craft, its history, legends, symbolism, and jurisprudence have been written since then, and many ancient documents have been unearthed, studied, classified and commented upon. Much that our fathers accepted as facts and truth has been discarded.

Speaking of the "Old Charges," an English writer, Bro. William James Hughan, in his work "The Charges of British Freemasons," says, among other things:

"About seventy of these documents are in existence and others are still missing, but known by various references in other writings.

"The oldest is the Regius MS. of about 1390, and the most recent the 'Beaumont' of 1869, which is a transcript of a much older document lately discovered. The Regius MS. is now in the British Museum (Royal Library, No. 17 Al) and was presented with the Royal Collection to the Nation by King George II in 1757. Its title CONSTITUTIONS ARTIS GEMETRIC SECUNDEM EUCLIDEM prevented its recognition as masonic until Mr. Halliwell—a non-mason—included it in a small work on 'The Early History of Freemasonry in England,' published in 1840. It is not exactly like the other 'Old Charges,' but appears to be a running poetical commentary on them, which may have possibly resulted from the Order of King Richard II for returns from the existing Guilds in 1388.

"The Second document in point of date is the Cooke MS. of the XV century, which is also in the British Museum (additional MS. 23, 198) of which the late Bro. Speth says, 'It is undoubtedly the purest, least altered copy of these Constitutions that has at present come down to us, and therefore the most valuable; far exceeding in intrinsic value the metrical version of it preserved to us in the Regius MS., because less altered by poetical license.'

"No less than eight copies are in the British Museum, namely, 'Regius,' 1390; 'Cooke,' XV century; 'Lansdowne,' XVII century; 'Sloane,' 1646; 'Sloane,' 1659; 'Harleian, 1742,' XVII century; 'Harleian, 2,054,' XVII century, and 'Harris No. 2,' XVIII century.

"Five are in the library of the Grand Lodge of England, namely, 'Grand Lodge' No. 1 of 1583, and No. 2 of the XVII century respectively, 'Buchanan' of the last named date, 'Colonel Clerke' of 1686, and the 'Thomas Foxcroft,' A.D. 1699.

"The West Yorkshire Masonic Library, thanks to the energy of Bro. William Watson of Leeds, is in the proud possession of nine copies ranging from the 'Stanley' of 1677 to the 'Taylor' MS. of late 17th Century, the last acquired. The remaining copies with the exception of three in America and one in Germany, are distributed in various Lodges and libraries in England and Scotland.

"Nine versions in whole or part are printed, one of the earliest being that of Dr. Plot in his 'Natural History of Staffordshire' published in 1686.

"These documents, as will be seen, carry the history of Freemasonry back to dates far anterior to the formation of the premier Grand Lodge of 1717.

"They usually commence with an invocation of the Trinity, of which the following from the 'Grand Lodge MS. No. 1' is an example:

> 'The mights of the Father of Heaven and the wysedom of the glorious Soonne through the grace and the goodness of the Holly Ghoste yt. been three p'sons and one God be with us at or beginning, and give us grace so to gou'ne us here in or lyving that wee maye come to his blisse that neur shall have ending. *Amen.*'

"Then follows what purports to be an account of the origin of the 'Science of Masonry,' followed by that of the building of King Solomon's Temple. Then comes the introduction of Masonry into France and England, and finally a code of rules for 'Masons,' and for 'Masters and Fellows.'"

The earliest Lodge minutes are those of Lodge Mary's Chapel No. 1, of Edinburgh, Scotland, the oldest entry in which is of December 28, 1598. All the minute-books of this Lodge are complete from 1599 to the present date, with the exception of those appertaining to nine years of the 17th century.

Famous among documents relating to Freemasonry is the diary of Elias Ashmole (1617-1692), a prominent savant

of the seventeenth century, who records his initiation in 1646 as follows:

"Oct. 16. 4.H.30′ p. m. I was made a Free Mason at Warrington, in Lancashire, with Coll. Henry Mainwaring of Karincham in Cheshire. The names of those that were then of the Lodge: Mr. Rich Penket Warden, Mr. James Collier, Mr. Rich Sankey, Henry Littler, John Ellam, Rich: Ellam & Hugh Brewer."

Another entry in Ashmole's diary relates that he attended a meeting on March 11, 1682, and concludes as follows:

"Wee all dyned at the halfe Moone Taverne in Cheapside, at a Noble Dinner prepaired at the charge of the New-accepted Masons."

References to Freemasonry dating back to the close of the 17th century are those by Dr. Robert Plot ("Natural History of Staffordshire"), John Aubrey ("The Natural History of Wiltshire"), and Randle Holme ("Academie of Armory").

### THE CRAFT SPREADS THROUGHOUT THE WORLD

It is remarkable how rapidly Freemasonry spread throughout the world after the revival of 1717. The first Lodge on foreign soil established by the Grand Lodge of England was the one founded in Madrid in 1728 by the notorious Duke of Wharton. English Masons organized Lodges in Bengal and Gibraltar shortly after that, and other Lodges were founded, in Paris, in 1732; in Boston, in 1732; in Germany, in 1733; in Portugal, in 1735; in Holland, in 1735; in Switzerland, in 1740; in Denmark, in 1745; in Italy, in 1763; in Belgium, in 1765; in Russia, in 1771, and in Sweden, in 1773. These Lodges multiplied and Grand Lodges or Grand Orients were organized. Lodges were small and their membership select. The aristocracy, military and naval officers, and great authors, poets, and musicians sought admission into them. Frederick the Great of Prussia was initiated in 1738 by a deputation from the Lodge in Hamburg. For a time, the catholic clergy was quite prominent in the Craft.

In all the countries of continental Europe, Freemasonry had its ups and downs. Numerous schisms occurred. Parasitic organizations sprang up like weeds and threatened to choke the life out of Ancient Craft Masonry. A struggle for existence ensued in which the odds were heavily against the great Fraternity but from which it emerged triumphantly.

### ATTACKS AND PERSECUTIONS

Prestige, prominence, and power usually attract envy and mistrust and breed enemies and detractors. Masonry did not remain without foes long after the revival, although its keeping aloof from political and religious controversies and its tenets and teachings should have won it immunity. As early as 1723, there arose in England the "truly Ancient Noble Order of the Gormogons" which aped and parodied Masonry for the purpose of ridiculing and laughing it off the scene. Even a Past Grand Master, the Duke of Wharton, offended by some action of the Grand Lodge, deserted his Brethren and joined the scoffers. The Craft did not lose much by his defection: the fact that later, this same individual turned traitor to his faith and his country shows his worthlessness. An exposé of Freemasonry was published about that time and created quite a stir. The whole is said to have been a plot of the Jesuits the purpose of which was to destroy Masonry.

Twenty-seven years after the first Grand Lodge had sprung into existence, Masonry had made such headway that it received its first official attention from the Vatican. On April 24, 1738, Pope Clement XII fulminated against it the Bull *In Eminenti*.

A few lines from this papal decree will show the nature of the arguments on the strength of which Clement XII condemned Masonry and threatened its adherents with excommunion:

"It has come to our knowledge, even from public report, that certain societies, companies, meetings, assemblies, clubs or conventicles, called De Liberi Muratori or Freemasons, or by whatever name the same in different languages are distinguished, spread far and wide, and are every day increasing; in which persons, of whatever religion or sect, contented with a kind of affected show of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon among themselves; which likewise, with private ceremonies, they enjoin and bind themselves, as well by strict oath taken upon the Bible, as by the imprecations of heavy punishments to preserve with inviolable secrecy.

"We, therefore, resolving in our minds the great mischiefs which generally accrue from these kind of societies, or conventicles, not only to the temporal tranquility of the State, but to the spiritual health of souls; and that, therefore, they are neither consistent with civil nor canonical sanctions; since we are taught by the divine word to watch like a faithful servant night and day, lest this sort of men break as thieves into the house, and like foxes endeavor to root up the vineyard, . . . do condemn and prohibit the same societies, companies, meetings, assemblies, clubs, or conventicles, of Liberi Muratori, or Freemasons, or by what other name they are distinguished or known.

The second bull, by Pope Benedict XIV, in 1751, confirmed the one issued by Clement XII, and practically every Pope since then has deemed it his duty to take a fling at Masonry, which is now as ever a thorn in the side of the Roman Catholic Church. Nor did the Church content itself with mere condemnation and recrimination. In Spain, Portugal, Italy, and other countries, Masons were persecuted relentlessly, being imprisoned, tortured, and executed. The Inquisition was particularly active against Masons in Spain and Portugal where it wrote some of its blackest and most horrible pages. A vivid account of the fiendish tortures inflicted upon the victims has been left by one John Coustos, a Freemason of Swiss birth, who in 1743 fell into the hands of the "Holy Tribunal" in Lisbon and suffered untold agonies for refusing to reveal the secrets of Masonry.

Freemasonry was prohibited in Holland in 1734 and suffered severe persecutions, in France in 1737 and 1744; in Switzerland, Italy, and Sweden, in 1738; in Spain, Portugal, and Austria, in 1739 and 1751. The King of Naples banished from his state all citizens who were Masons; Ferdinand VII, King of Spain, decreed the penalty of death against them; various protestant synods and church councils proscribed the Fraternity and its members.

But neither ridicule nor the rack, excommunion nor social ostracism, galleys nor gallows, prevented Masons from working and Masonry from spreading throughout the civilized world and taking deep root everywhere. Attacks and persecution brought about a closer union and greater enthusiasm than Masonry would ever have known had it been left alone. The blood of martyrs poured over the roots of the tree of Masonry imparted to it a strength and vitality that nothing else could have given it. Indeed, Masonry need not fear persecution or outside enemies; if it is to fall, the foe, the germ of decay, must come from within.

The chapter of Masonic persecutions is one upon which a Masonic historian might enlarge indefinitely. It has been written all over the world, even under the Stars and Stripes, and every day a new act of repression or violence is added to it. Though the present age be one of enlightenment, Freemasonry is at this time prohibited in a number of countries, among them the Soviet Republic, Italy, Hungary, and Japan, is frowned upon in others, and is merely tolerated in some.

ANTI-MASONIC "CRUSADES"

Among the enemies of Freemasonry, slander and vilification are relied upon as principal weapons in the war against the Fraternity. No assassination of a statesman or crowned head, no nefarious plot of any kind, no disastrous war, no social or political upheaveal ever passes without Masonry being saddled with the responsibility for it. Anti-Masonic crusades and congresses are nothing unusual. One of the most violent enemies of Freemasonry of recent years is Ludendorf, who gained great fame during the World War as Quartermaster General of the German army; but whose utterances against Freemasonry, the Jews, and even the Christian religion have convinced practically everybody that he is mentally deranged.

The hugest anti-Masonic crusade ever known ended with the discomfiture of the enemies and detractors of our Fraternity who allowed a swindler of the worst type to hoodwink them in the grossest manner for many years and finally cover them with imperishable ridicule. The main actor in this monumental farce was Gabriel Antoine Jogand Pagès, known to fame under the name of Léo Taxil. Born in Marseilles in 1854 and educated by the Jesuits, this man became one of the most rabid anticlericals of France. He wrote and published a number of scurrilous books against the Catholic Church and the Popes and had to serve a term in jail on account of them. He became a Mason but was expelled shortly after. For the sake of filthy lucre, he apparently returned to the bosom of the Church, and in 1885 he made a pilgrimage to Rome, where Pope Leo XIII absolved him.

Upon his return from the Holy City, Pagès, under the name of Léo Taxil, wrote an alleged *exposé* of Masonry which, translated into a number of languages, made his name known throughout the world. This book was entitled "Masonry Unveiled". In 1892, he founded a newspaper, "La France Chrétienne". The Vatican and the priesthood applauded his revelations of the iniquities of Freemasonry, and for a while things went very smoothly. But Pagès' stories about the devil worship practised by the Masons, notably Albert Pike, about their actual communication with the Evil One in person at Gibraltar, and other doings, confessed to him by a fictitious secretary of Albert Pike, Diana Vaughan, became too big even for the clergy to swallow, and he was practically told to produce proof or keep quiet. He finally promised to meet everybody interested and produce Diana Vaughan herself, at a meeting to be held in a certain big hall in Paris. A large audience greeted the Mason Killer. Before entering, all had been requested to leave canes and umbrellas outside. But instead of producing Diana Vaughan, Taxil, or Pagès, with the greatest impudence and sang-froid imaginable, told his audience that there was no Diana Vaughan and that his stories had been pure inventions, but that his purpose, that of showing how easy it was to hoodwink the world, had been fully attained, as he had been fooling everybody for the last twelve years. Taxil would have been lynched by the infuriated crowd if he had not been spirited away. After holding the center of the stage for so many years, he died in obscurity in 1907.

*(To be continued)*

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## Of Masonic Philosophy (Purpose)

By Joseph F. Boomer, Manila, P. I.

Masonry, like all other institutions of the social order, is more truly on trial today than ever before. It is now being tested, not only by the abstract rationalizing of the so-called "age of reason", but also by the keener logic of practical utility. It is right and timely for Masons to inquire whether their institution is standing the ordeal or whether it is proving to be in the category of the outworn elements of organized society. If one divides the study of Masonry into the usual five heads of: its ritualism, its history, its symbolism, its philosophy and its law, one will find that the thing by which it must stand or fall is its philosophy. Adopting the phraseology of those who write and speak of Masonic Philosophy, it may be said that the fate of Masonry depends on how it answers the elemental questions, (1) its purpose; (2) its relation to other human institutions; and (3) the fundamental principles by which it proposes to achieve its purpose, or its program. Of course, in any discussion of these questions, however brief or superficial, it is impossible to keep the three questions stated, separate. The answer to one necessarily involves the answers to the others, at every stage.

The Mason who does not, from time to time, seek a satisfactory statement of what philosophers would call the Masonic purpose, the end and aim of Masonry as an institution, the use it proposes to serve or could be made to serve, with respect to both the individual and society, has no business among the Craft. At the outset of such an inquiry one finds a hint at the answer, in some of the salient characteristics of the Masonic institution. In the lectures, one learns that "in every country and in every clime are Masons to be found;" that "Masonry is a progressive moral science divided into different degrees;" and that Masonry is an "ancient and honorable Fraternity." These characteristics of Masonry are confirmed by no less an authority than modern science itself. Dean Roscoe Pound of Harvard says on this point:

"Anthropologists and sociologists have shown us that next to the family, which indeed antedates society, the most primitive and most universal of social institutions is the association of grown men in a secret society. The simplest and earliest of the institutions of social man is the 'men's house'—a separate house for the men of the tribe which has some analogies among civilized peoples of antiquity, e.g. the common meal of the citizens at Sparta, the assembly of the men in the agora in an ancient Greek community and the meeting of the Roman citizens in assembly in the ancient polity of the Roman city."

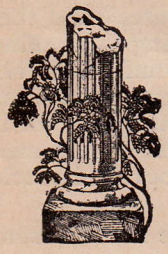
There is no time or need here to follow the development of the primitive institution of the "men's house" through the various forms through which it developed among different peoples nor is it necessary to point out the obvious historical and anthropological relationship between the various forms and ceremonies of Masonry and those practiced in a primitive state in the "men's houses" and their later derivatives. The purpose of mentioning these things in this connection is to call to mind in as definite and vivid a manner as possible the idea of the antiquity and universality of Masonry when traced through the gamut of its development, and that at every stage of that development it was manifestly a resultant of what might be called a sociological instinct.

Given the fact that Masonry under some name or some form has been coexistent with every stage and degree of enlightenment, one cannot escape the conviction that the philosophic purpose and aim of the institution has something very vital to do with the thing called *civilization*. Again, given this antiquity and universality of Masonry, in the sense that it has existed in some form not only in every age but among all peoples, one is forced to the conclusion that there is something in the institution that adapts it to human nature every where and in every age; that Masonry must have a message to impart and a service to render to all ages and to each age as well. These characteristics demonstrate an adaptability in the institution as endless as the needs and bents of human nature. On this aspect of Masonry that has so close a connection with its philosophic purpose, Dean Pound has said:

"Our Fraternity is to be of all men and for all men; it is to be of all time and for all time. The needs of no one time and of no one people can circumscribe its objects. The philosophy of no one time, of no one people, and much more of no one man, can be admitted as its final authority. Hence it is no reproach to Masonry to have, along with lessons and tenets for all times, a special lesson and a special tenet for each time, which is not to be insisted on at other times. Truth, after all, is relative. Vital truths to one time cannot be put into pellets or

boluses to be administered to all times to come. If the Craft is to be perpetual, it must appeal to each time as well as to all times; it must have in its traditions something that today can use, although yesterday could not use it and tomorrow need not."

In this respect, Masonic Philosophy is abreast with the foremost metaphysical thought of today, which is coming more and more to the conclusion that the reality, the ultimate essence for which the mind gropes and which philosophers have ever sought to define, does not lie wholly in the category of thought as the absolute idealists have maintained, nor yet altogether in the things revealed by the senses, as the humanists aver, but rather in that complex principle of *civilization*, made up of the sum of human institutions, activities and culture. It postulates that this *reality* is still in the process of creation, a growing, unfolding, expanding, and, therefore, changing thing. It holds that the individual can advance this process by conscious effort, in his time and place, or impede and hamper it, in some measure. It recognizes the individual as both a physical and spiritual factor in this contemporaneous creation. It maintains that the individual is to construct within himself a spiritual building "by square, plumbline and rule;" that he never can submit his ideas of right and wrong to the determination of others, or accept "the judgment of society as the test of truth." It holds that it is only by exercising his spiritual independence that the individual, properly, can exert himself to maintain and advance civilization. Masonry, therefore, today, as in every age, has working tools suitable for its task. No individual in society is so well equipped as the Mason to meet the problems of the hours. For the very purpose for which the institution of Masonry exists is to fit each member of the Craft, in his place and hour, to do his part toward preserving, developing, and transmitting to posterity, the civilization achieved by the generations past and handed on to us. This program of Masonry is founded upon two fundamental assumptions which are implicit in civilization itself, namely: (1) God; (2) a human unit endowed with an independent, building and creating spirit.



## Our Dead

Death is the crown of life:
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Were death denied, even fools would wish to die.

—*Young*

Brother Rufino E. Nuñez.
Member of Maktan Lodge No. 30, Cebu.
Died at Toledo, Cebu, on April 13, 1932.
Buried at Toledo, on April 14, 1932.

Wor. Brother Miore L. Gordon.
Past Master of Service Lodge No. 95, Manila.
Died of pneumonia at Shanghai, China, on February 27, 1932.
Buried in the Arlington National Cemetery, under the auspices of Congress Lodge No. 37, Washington, D. C., on April 23, 1932.

Brother Fausto A. Labides.
Member of Banahaw Lodge No. 24.
Died on March 27, 1932.

Brother Mariano M. Dia.
Member of Makiling Lodge No. 27, Calamba.
Died on February 23, 1932.

Brother Go Joc Co.
Member of Araw Lodge No. 18, Manila.
Died on June 19, 1932.
Buried in the Chinese Cemetery on June 26, 1932.

"I am not bound to win, but I am bound to be true.
I am not bound to succeed, but I am bound to live up to what light I have."

—*Abraham Lincoln.*

# From Near and Far

## How Masonry Works Out in Practice

We had a splendid illustration of how Masonry works out in practice in the case of the young widow of our late Brother Miore L. Gordon, Past Master of Service Lodge No. 95, who died while on duty with the 31st U. S. Infantry in Shanghai. Mrs. Gordon, on her long journey from Manila to the East Coast of the United States, was relieved of all worry concerning the details of the trip and the funeral of her husband. For her departure from Manila, her late husband's Lodge made all arrangements. On board of the transport, a number of Brethren and their wives looked after her. In San Francisco, Bro. Geo. E. Amatury, formerly of Far East No. 10, and others arranged matters for her. In New York, she was aided by Bro. Wm. E. Cartwright (95) and other Craftsmen, and in Washington, Bros. Geo. E. Hickman, Bro. E. B. Wayson and wife, and Bro. Howard B. Rumsey (of our Benjamin Franklin Lodge No. 94) took care of her, counting no sacrifice of time and money too big to assist her. Wor. Bro. James P. Screen, a P. M. of Service Lodge, did most efficient work in coordinating the efforts of the others and in securing the burial of Wor. Bro. Gordon's remains in the Arlington National Cemetery. Mrs. Gordon is now the guest of Wor. Bro. and Mrs. William Beishir (P. M., Service Lodge) at Fort Oglethorpe, Georgia, pending the birth of her baby. The watchful eye of the Fraternity was upon her from the moment her husband was called from her side. From shore to ship, from ship to shore, from one train to another, the helping hand of the great Brotherhood was constantly with her, and it is expected that after the birth of Wor. Bro. Gordon's son or daughter, his widow will, through the efforts of our Brethren in the United States, obtain some gainful occupation enabling her to support herself and child.

## Grand Master's Trip to the Bicol Region

(By Wor. Bro. A. D. Rosario)

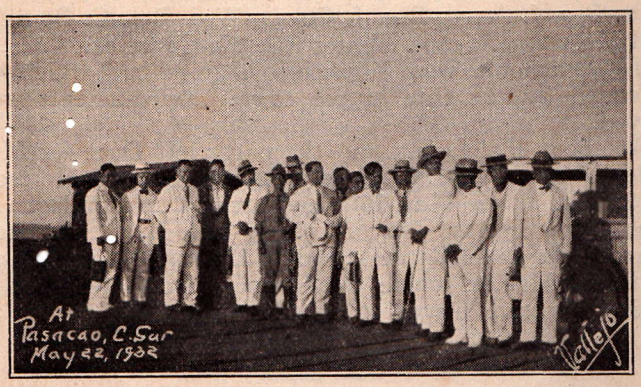
Following the Grand Lodge tour to the Southern Islands last April and as per announcement made by the Office of the Grand Secretary under date of May 14, 1932, Grand Master Antonio González, accompanied by Assistant Grand Secretary Ramón Mendoza, Junior Grand Lecturer Edward M. Masterson, Grand Chaplain A. D. Rosario, and Wor. Bro. Mariano Gonzalez, left on May 21st, at 1 p. m., from the Paco Railroad Station, en route for the Bicol Region.

At 5:28 in the afternoon, at Panaon, Tayabas, several members of Filipinas Lodge No. 54, who had constituted themselves a committee to meet the Grand Master, greeted the party aboard the train and a fraternal chat took place. The party then proceeded with the trip, arriving at New Aloneros at 7:34 p. m. of the same day.

The boat operated by the Railroad to Pasacao sailed at about 8:30 p. m., and on it all the members of the party

were accommodated for the night. When they arrived at Pasacao the following day, May 22nd, at 6 a. m., various members of Isarog Lodge No. 33, headed by Wor. Bro. Andrés Filoteo who had left Manila three days before the party, and Wor. Bro. José E. de Vera, of Bulusan Lodge No. 38, were at the dock to receive the Grand Master and his party.

The picture below was taken just after the party landed at Pasacao.




Among the members of Isarog Lodge No. 33 who met the party were Paulo Elizan, Secy., Vicente S. Tuazon, Julian Meliton, William A. Cole, José Dyliacco, Dy Chinco, and P. Vallejo.

From Pasacao the party proceeded to Naga by auto-bus and automobile, arriving at 7:00 a. m. at the Ritz Hotel, where a splendid breakfast awaited them, ordered by the members of Isarog Lodge. The Grand Master informally visited Isarog Lodge No. 33 about 8 o'clock that morning. A glance at the picture below shows that Isarog Lodge is now the proud owner of the Temple where their Working Tools are safely and faithfully kept.



The meeting was presided by the Grand Master. Before matters of importance affecting the Lodge in particular were discussed, the Grand Master asked that the members present introduce themselves one by one. He started himself, mentioning his name and his membership in Luz Oceanica No. 85, then followed Wor. Bro. A. D. Rosario (88), Wor. Bro. E. M. Masterson (95), Wor. Bro. Ramón Mendoza (57), Wor. Bro. Andrés Filoteo (85), Wor. Bro. Mariano González (12), and Wor. Bro. José E. de Vera, secretary of Bulusan Lodge No. 38, who was asked by the Grand Master to talk regarding the Southern Islands trip in which he was the representative of the Bicol Region lodges. Wor. Bro. Alexander Godenker, Master of Isarog No. 33, who was the last to speak, said that his Lodge would keep on working, in spite of depression and controversies as long as there were three members remaining on their legs.

Other Isarog members present at this meeting were Wor. Bro. Zeferino Arroyo, P. M., Wor. Bro. Mariano Dyliacco, P. M., who is 62 years old, has 17 children, and is the founder of Isarog Lodge, Paulo Elizan, Vicente S. Tuazon, William A. Gole, Julian Meliton, Doroteo Fidelis, Petronilo Vallejo, and Dy Chinco. Members of other Lodges present were Luis Duka (4), Juan Briones (76), and Ambrosio Vallejo (45).

The Grand Master, in his address, advised the brethren present that he would endeavor to aid in solving any problems and difficulties that might face Isarog Lodge. Very Rev. Bro. Rosario announced to those present that a trip to Shanghai, would take place next September, and Wor. Bro. Dyliacco immediately "signed on."

The party left Naga, escorted by a few members of Isarog Lodge in their automobiles to the boundary of Camarines Sur and Albay provinces, where they arrived at 12:15 p. m. and were met by a committee of Mayon Lodge No. 61, consisting of Wor. Bro. Harry L. Cash, Wor. Bro. Manuel Callejo, Bro. Adriano T. Cruz (56), and Bro. Mariano Tiongson (46). The party proceeded to the International Chamber of Commerce at Legaspi, Albay, where lunch was enjoyed.

At 2:15 p. m., the Grand Master and party went to the Lodge building where an informal meeting was held similar to that of Isarog Lodge. Among those present were Dy Uy, Treasurer, Mayon No. 61, E. M. Masterson, who again talked about Jolo relief, De Vera, who was asked to make a few remarks about the trip to Dapitan, Mariano Tiongson (46), Feliciano Imperial (33), Dr. Andrés F. Navarro (92), Felipe Fernando (55). Ambrosio Vallejo (45), Andrés Filoteo (83), Dr. Martin Baltazar (12), Major A. T. Cruz (56), Felipe Manalang (61), A. D. Rosario (88), Pablo Buñag (61), Florencio Dy Kia (61), Teotimo Pigeon (61), Rosendo Rolia (61), Ramón Mendoza (57), Mariano Dyliacco (33), Pedro Hizon (61), Francisco Pacis (61), Eduardo G. Macabeo (61), Ceferino Dinio (66), Mariano Gonzalez (12), H. L. Cash (61), and Wor. Master Manuel Calleja (61).

Wor. Bro. Calleja in his talk praised the Grand Master on his visits to the subordinate lodges and deplored the fact that due to the change of itinerary, coupled with the fact that the Sorsogon brethren had prepared a long program, they were unable to receive the party more fittingly.

The Grand Master, after a few words, declared the floor open to any one desiring to speak for the benefit of Masonry in general and of Mayon Lodge No. 61 in particular. Wor. Bro. Rosario informed the Brethren of the proposed trip to Shanghai. Wor. Bro. Calleja intimated that two or three of his members might be able to go with the party to Shanghai. In addition, he raised the question of the necessity of having the Grand Lodge announce by circular all matters to be taken up in the Grand Lodge Communication, in order to enable the representatives of Lodges to take part in the deliberations of the Grand Lodge. Assistant Grand Secretary Ramon Mendoza explained the impracticability of the suggestion made, but the Grand Master said that if it could be done at all, Wor. Bro. Calleja's idea would be carried out.

The Grand Master also stated to the members present that he would like to see the Masons of the Bicol Region celebrate at least once, or twice a year, a general assembly of Masons.

The meeting adjourned at about 3:30 p. m. The Grand Master and party, escorted by Wor. Bro. Calleja and other members of Mayon Lodge, proceeded to the boundary of Albay and Sorsogon where a reception committee from Bulusan Lodge No. 38 was supposed to await them. While waiting for this Committee, in a conversation between the Grand Master and Wor. Bro. Calleja, the idea was brought up of appointing a new Grand Lodge Committee to take care of provincial members visiting Manila. The Grand Master concurred most emphatically in this plan.

After waiting until 4:30 p. m., the party decided to continue the journey and met the Bulusan Reception commit-

tee at Putiao, from where it proceeded to the town of Sorsogon, arriving there at about 5:30 p. m. After seeing the sights, Bro. Francisco P. Donesa (49) assigned the members of the party individually to the most commodious homes of Sorsogon Masons where all were royally received. Great praise is due to the Masons who thus did everything they could to make the Grand Master and party comfortable.

At 8 p. m., a fraternal banquet was enjoyed by all at the Nilo Hotel. At 9 p. m., the Masonic Public Reception was held at the Provincial High School Assembly Hall. Before the program started, the Grand Master invited the members of the Fraternity to a private meeting in a small corner-room of the provincial high school for an exchange of opinions regarding masonic matters. Among those present were Bernabe Flores (38), E. M. Masterson (95), Pedro R. Almonte (38), A. Vallejo (45), Pedro Paguia (38), Francisco Donesa (49), Leon Fajardo (38), Leon Sobrajo (38), Lazaro Tani (61), David Zayde (38), Ildefonso Jimenez (55), Tomas Domaoag (45), Pedro Arnedo (72), Manuel Arambulo (38), A. Filoteo (85), Amado Muyot (38), Celso Mayor (38), José Grajo (38), Julian B. Bertumen (38), Leon Estrañera (38), Rafael Ramos (38), and Alfonso V. Teodoro (38).

The Grand Master was received masonically in the Assembly Hall, in accordance with the following program:

1. Official Reception of the M. W. Brother Antonio Gonzalez, Grand Master of Masons of the Philippine Islands, and Party.
2. Introduction of the Guest of Honor and the Members of the Grand Lodge accompanying him.
3. Address of Welcome by the Wor. Master of Bulusan Lodge No. 38, Wor. Bro. Brother Maximo Beriña.
4. Speech by Brother Vicente de Vera.
5. A short talk by a Member of the Most Wor. Grand Lodge, at the will and pleasure of the Most Wor. Grand Master.

Here Very Rev. Bro. A. D. Rosario was requested to deliver a short address and to present a Past Master's Diploma to Wor. Bro. José E. de Vera, in recognition of his services during the recent Grand Lodge Tour of the Southern Islands.

6. "Aurelio Diokno," by Wor. Bro. Bernabe Flores Palma, Dean of Bulusan Lodge No. 38 Members.
7. Address by Bro. Francisco P. Donesa, in the name of the Sojourning Masons of the Province of Sorsogon.
8. Address and Closing Remarks by Most Worshipful Bro. Antonio Gonzalez, Grand Master of Masons of the Philippine Islands.
9. Dance—lasted until 2:00 a. m.

At 8 o'clock the following morning, Monday, May 23rd, the members of Bulusan Lodge provided the party with a bus to return to Naga. On their way back to Naga, the party made stops in various towns of Sorsogon, Albay and Camarines Sur, arriving at Naga at 1 p. m. In order to go to Daet, Camarines Norte, the party took the train at 4:50, arriving at about 6:30 p. m., at Sipocot, where a jitney sent by the members of the Camarines Norte Lodge No. 107 was waiting. Beautiful landscapes furnished thrills to the members of the party, and the Brethren arrived at Daet, Province of Camarines Norte, at 9:13 p. m. For the night, the members of the party were lodged in the New Bicolana Hotel.

On May 24, 1932, at 8 p. m., a Third Degree Team composed of members of the Grand Lodge and headed by Wor. Bro. Mariano Gonzalez conferred the Third Degree of Masonry upon a Fellow Craft of Camarines Norte Lodge. Among those who formed the team were:

| | | |
|---|---|---|
| Wor. Bro. Mariano Gonzalez | — | W. M. |
| Wor. Bro. E. M. Masterson | — | S. W. |
| Wor. Bro. José de Vera | — | J. W. |
| Wor. Bro. Luis Duka | — | S. D. |
| Wor. Bros. Rosario and Arroyo | — | Stewards |

In spite of the team being short-handed, its work was splendidly rendered, especially the lecture, as given by Junior Grand Lecturer E. M. Masterson.

On the following day, Wednesday, May 25th, at 7:30 p.m., Camarines Norte Lodge No. 107 was duly constituted by Most Wor. Grand Master Antonio González, assisted by his Grand Officers.

After the installation of officers, speeches were made by members of the new Lodge and others, including Wor. Bro. José Muniain, Bro. Venancio Nebrida, Bro. M. Moreno, Wor. Bro. J. Arpal, Bro. J. Curva, Wor. Bro. C. Bernabe, and Most Wor. Grand Master Antonio Gonzalez.

The ceremonies were followed by a grand ball, which was attended by the élite of the town. Refreshments were served.

At about 1 o'clock a. m., the party left Daet for Mercedes, to take the M. S. *Alabat*, which sailed from Mercedes at 6:30 a. m. on May 26th and arrived at Hondagua at 5 a. m. on Friday, May 27th. At 5:40 a. m., the party boarded the Bikol Express, and at 12:50 p. m. they arrived at Paco, Manila, where they dispersed and returned to their respective places of abode.

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## The Grand Lodge Rizal Birthday Observance

The birthday of our great Brother, Dr. José Rizal, was observed in a most solemn and impressive manner by the M. W. Grand Lodge of the Philippine Islands on the evening of June 19th, last. A large crowd of Masons and Mason's friends had gathered in the Riverside Hall of the Masonic Temple on the Escolta to listen to the program. Most Wor. Bro. Antonio Gonzalez, Grand Master, pronounced an introductory address in eloquent, sonorous Spanish, dwelling upon the importance of the day and of the Great Martyr. Prof. C. R. Llamas delighted the audience with a selection on the Hawaiian guitar. Miss Celia Canseco won unending applause by the splendid way in which she recited Rizal's poem "Me piden versos", and Miss Cándida Filoteo pleased the gathering with her melodious rendering of the "Canto Patriótico de María Clara." Wor. Bro. Rafael Alunan, Secretary of Agriculture and Natural Resources, then delivered an address in Spanish in which he dwelled upon the support which Masons could and should render to the Government in these critical times. Rizal's "Canto del Viajero" was declaimed by Miss Rosita Ma. José, and Bro. M. Isla favored the gathering with a violin solo ("Caricias", by Hernandez), and so did Bro. Prof. C. Jacobe (Massenet's "Meditation de Thais"), all receiving the applause justly due them. Most Wor. Bro. Teodoro M. Kalaw then announced the decision of the jury in the literary contest on the subject of "Masonic Precepts in Rizal's Writings" and handed to the winners, Bro. Eduardo M. Claudio, of Batangas Lodge No. 35, and Wor. Bro. Antero Gempesaw, of Cabanatuan Lodge No. 54, the first and second prizes, respectively, consisting of a gold medal donated by Most Wor. Grand Master Antonio Gonzalez and a silver medal donated by Rt. Wor. Deputy Grand Master Stanton Youngberg. The Brethren so honored made remarks, Bro. Claudio at length, in English, and Wor. Bro. Gempesaw briefly, in Tagalog. Miss Rosario Dumlao sang "The Rosary," and after the applause had died away, Wor. Bro. Austin Craig pronounced an address in English on "Rizal as a Traveler", which was very interesting and was well received. We intend to publish this fine piece of architecture in our December number, as a Rizal Day offering. As a finale, Hernandez' "Auras del Terruño" and Abelardo's "Kung hindi man" were rendered by a violin, violoncello, and piano trio composed of Bros. M. Isla, M. Esguerra and M. Nicolás.

The entire program was broadcasted and was enjoyed by many of our Brethren in Manila and the provinces who were

not so fortunate as to be present. We learn from Tacloban, Leyte, that at the Rizal Birthday celebration by Makabugwas Lodge No. 47 in that town, the audience listened to the Grand Lodge program and enjoyed it greatly.

Bagumbayan Lodge No. 4, did not have its usual Rizal Birthday observance this year, as it would probably have interfered with the Grand Lodge celebration.

## Fourth Monthly Assembly of Master Masons

The Fourth Monthly Assembly of Master Masons was held under the auspices of Rt. Wor. Bro. Charles S. Banks and Manila Lodge No. 1, at the Masonic Temple on the Escolta on Friday, May 27, 1932. Some forty Masons were present. Rt. Wor. Bro. Banks, in the chair, made the opening remarks, referring to the purpose of these monthly gatherings and bidding everybody welcome. He also read a radiogram from Wor. Bro. S. R. Hawthorne, Master of Manila Lodge, sent from the S. S. *Mayon*, regretting his inability to be present. He then introduced the principal speaker of the evening, Wor. Bro. Joseph F. Boomer, P. M. of St. John's Lodge No. 9, who read a very ably prepared paper on the necessity of studying the Grand Lodge Constitution. Unfortunately M. W. Bro. Quintin Paredes, P. G. M., had been called out of town and was, therefore, unable to be present and deliver the address for which he was on the program; but Rt. Wor. Bro. Banks called instead on Rt. Wor. Bro. Manuel Camus, Senior Grand Warden, for a speech. Though unprepared, Bro. Camus acquitted himself remarkably well of his task. He spoke of the early days of American Masonry in the Philippine Islands, relating incidents which he said explained why Masonry meant so much to him. As the only surviving charter member of Manila Lodge in this city, Rt. Wor. Bro. Camus can speak very interestingly and authoritatively on the days when no one knew how Masonry would eventually develop in the Philippines.

When the floor had been declared open to any Brother who might have a message for the Craft, Wor. Bro. Leo Fischer rose and read to the assemblage some very favorable comment on the initiative of our M. W. Grand Master Antonio González from the pen of Bro. Joseph E. Morcombe, editor of the *Masonic World* of San Francisco. He mentioned the high esteem in which Bro. Morcombe is held as a Masonic journalist. Wor. Bro. Irvin Ross, the next speaker, commended on the practice of rushing candidates through the degrees and advocated more intensive work. Bro. Albert E. Spielberger, J. W., then impressed the audience deeply with his remarks on the building of character. Wor. Bro. Higinio de Guia spoke of the necessity of promoting harmony and suggested the creation of a committee for that purpose. Bro. Frank C. Bennett, Senior Warden of Manila Lodge No. 1, said a few words in behalf of the Lodge and its absent Master. Lastly, Most Wor. Bro. Antonio González spoke eloquently in Spanish on the subject of "Masonic Journeys." He related many incidents of his travels in the provinces and dwelt upon the great importance which Masonry has there and of the necessity of treating our provincial Brethren with the greatest hospitality whenever they come to Manila. His remarks furnished considerable food for thought and were much applauded. He had returned from a five-day trip Masonic tour of the Bicol Provinces that afternoon and was much pleased with his experiences.

Between speeches, Miss Rosario Dumlao delighted those present with vocal selections and Mr. Enrique Bautista showed his skill on the violin. Mr. Nicolas Marcelo played the accompaniments on the piano.

After the meeting, those present went to the Scottish Rite Hall where excellent refreshments were served, including Mrs. Hedrick's famous cake and ice cream, and there was the usual exchange of reminiscences and impressions. The consensus of opinion among the Brethren present was that those who allowed the threatening weather or other occupations to keep them from coming certainly missed a great deal!

## Fifth Assembly of Master Masons on June 28th

Three hundred and fifty Brethren attended the Fifth Monthly Assembly of Master Masons which was held at the Plaridel Masonic Temple on Calle San Marcelino on the evening of Tuesday, June 28th, last, and for which invitations had been sent out by Very Wor. Bro. *Eduardo del Rosario Tan Kiang*, Grand Treasurer, and his Lodge, *Batong Buhay No. 27*. An exceptionally good spread was served and enjoyed by the Brethren. The host then pronounced a fine address of welcome in Spanish and introduced the first speaker, Most Wor. Past Grand Master *Teodoro M. Kalaw*. This silver-tongued orator paid a high compliment to Most Wor. Bro. Grand Master Antonio Gonzalez, who, as he very fittingly said, has brought life into Masonry by his splendid initiative and activity. He dwelt upon the importance and activity of our Fraternity in the provinces, which was a revelation to him on the Southern Islands Masonic Cruise in which M. W. Bro. Kalaw participated as member of the Grand Master's party, and he prophesied growing activity and enthusiasm for the rest of our distinguished Brother's term of office. A most interesting speech in English was then made by Bro. *K. L. Kwong*, Consul-General for China, recently raised, as a courtesy to our Amity Lodge No. 106, of Shanghai, by High-Twelve Lodge No. 82. Bro. Kwong spoke of the situation in his own country and of the attitude of Young China, appealing for sympathy for the struggling republic and its 485 million inhabitants. Wor. Bro. *Leo Fischer*, P. M. of Bagumbayan Lodge No. 4, editor of the CABLETOW, made an address in English on Masonic and non-Masonic countries, classifying the Philippines, the United States, and China among the former and emphasizing the Masonic awakening of the great Asiatic republic. Wor. Bro. *Edward M. Masterson*,

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Junior Grand Lecturer, said a few words in praise of the host, Wor. Bro. *Tan Kiang*. A certificate of honorary membership in Batong-Buhay Lodge No. 27 was then presented to Wor. Bro. Aurelio D. Rosario, P. M. of Hiram Lodge No. 88 and Grand Chaplain, the presentation being made by Most Wor. Bro. *Vicente Carmona*. Wor. Bro. *A. D. Rosario* responded in fervent, poetical Tagalog, singing the praises of the Lodge which has bestowed honorary membership upon him. Last but by no means least was the address of Most Wor. Bro. *Antonio Gonzalez*, delivered in eloquent Spanish. After proposing the health of the host, Very Wor. Bro. *Tan Kiang*, Most Wor. Bro. *Gonzalez* spoke of activities planned by him for the future, including a visit to the seven Lodges of Tayabas on July 3rd and 4th; an Assembly of Master Masons of Nueva Ecija, on July 16th; an Assembly of Master Masons of Tarlac, Pampanga, and Pangasinan, on July 30th; similar Assemblies in Rizal, on August 13th, and Cavite, on August 17th, and the Masonic expedition to Shanghai, during the second half of September. With reference to the latter, M. W. Bro. *Gonzalez* spoke of the necessity of good understanding between the teeming millions of the Orient, which should be brought about through the good offices of Masonry. Before the Brethren rose from the table, Very Wor. Bro. *Tan Kiang* thanked all for honoring him and his Lodge with their presence. The Fifth Monthly Gathering of Master Masons then dispersed; it was a most notable success and will be remembered with pleasure by all who were present.

## Coming Events

Among the coming events is the Grand Lodge visitation to Mount Lebanon Lodge No. 80, scheduled for July 7th, which will be a thing of the past by the time our Brethren read these lines. Wor. Bro. Ricardo C. Santos, Master of the Lodge, informs us that there will be no degree work, but that after the reception of the M. W. Grand Master and the transaction of the business of the Lodge, Wor. Bro. Michael Goldenberg will give a brief history of the Lodge, a Lodge medal will be presented to Very Wor. Bro. H. A. Bordner, P.G.L., and a commemorative medal to the M. W. Grand Master, a short talk on the "Value of discipline in life" will be given by Bro. José de los Reyes, and an address by Bro. Chaplain Walter B. Zimmerman, of the U. S. Army.

## Building

Upon the wreckage of thy yesterday
Design thy structure of tomorrow. Lay
Strong corner-stones of purpose, and prepare
Great blocks of wisdom cut from past desire.
Shape mighty pillars of resolve, to set
Deep in the tear-wet mortar of regret.
Believe in God—in thine own self believe,
All thou hast hoped for thou shalt yet achieve.

—*Ella Wheeler Wilcox.*

# Lodge News

### From Biak-Na-Bato Lodge No. 7

The Fifteenth Anniversary of Biak-na-Bato Lodge No. 7 was celebrated on April 17th, last, by a small *fiesta* at the home of Bro. Moises Buson which was attended by a dozen members of the Lodge. The daughter of Wor. Bro. Bartolome Rey del Rosario, Master of the Lodge, favored the guests with piano selections and speeches were made by Wor. Bro. Salvador Barrios, Bro. Toribio Teodoro, and Bro. Placido de Jesus. The rest of the program, arranged by a committee headed by Wor. Bro. Lino Gutierrez, was such that everybody forgot all about worries and depression.

On April 23rd, the Lodge met again, this time for a sad duty, that of giving Masonic burial to the remains of Bro. Rafael Acosta, a member of Batangas Lodge No. 35, who departed this life on April 19th. Masonic services were held by the officers of Biak-na-Bato Lodge and the body was interred in Pasay, as requested by the family of the deceased. Batangas Lodge was represented at this funeral by Bro. Eduardo Claudio.

### From Makabugwas Lodge No. 47, Tacloban

Makabugwas Lodge No. 47 observed Rizal's birthday by public exercises in the evening of June 19th. Bro. Francisco Tantuico related anecdotes of Rizal's life, Bro. Luciano Ortiz spoke on Freemasonry's influence on Rizal, and Bro. Juan G. Rodriguez addressed the gathering on the subject of Rizal's influence on the Revolution. Thanks to the kindness of Wor. Bro. Federico Larraga, who had his radio installed in the Lodge room, the audience was able to hear the program of the Grand Lodge Rizal celebration in Manila, which was much enjoyed by all. The night was perfect for tuning in. The only regret of those present was that they were unable to join in the applause. Refreshments were served after closing the Lodge.

The Lodge will observe St. John the Baptist's Day on June 24th, on which occasion two well-known Masonic orators will speak Bro, Dominador Gallardo in English and Bro. Fidel Fernandez in Spanish. These exercises will also be open to the public.

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

Maguindanao Lodge No. 40 has received a beautiful portrait of George Washington, the gift of Bro. Camilo Osias, Resident Commissioner for the Philippine Islands in the United States. This picture will adorn the hall. With Bros. Timoteo Quimpo and Primo Santiago as Lodge Ground Improvement Committee, the Temple is expected to present a much better appearance soon.

### From High-Twelve Lodge No. 82

High-Twelve Lodge No. 82 had a gala night on Saturday, June 11th, last, when it conferred the Third Degree upon Brother K. L. Kwong, a Fellow Craft of Amity Lodge No. 82, of Shanghai, China. Most Wor. Bro. Antonio Gonzalez, Grand Master, and a large contingent of officers and members of the Grand Lodge were introduced, received, and seated with the honors due them. The work was put on in excellent form by the officers and members of High-Twelve Lodge, of which Wor. Bro. Roberto P. Villatuya is Master and Bros. Jesus Alvarez and Donato Valenzuela, Wardens. Bro. Kwong, who is Consul-General for China in the Philippine Islands, addressed the Lodge as youngest Master Mason. Most Wor. Bro. Antonio Gonzalez, after congratulating Bro. Kwong upon his becoming a M. M. and the Lodge officers upon their good work, spoke instructively of the mysteries of death and resurrection on which the Third Degree is based, and of their symbolic significance. Good addresses were also made by Senior Grand Warden Manuel Camus and Junior Grand Warden Charles S. Banks. After closing, refreshments were served. There was a most satisfactory attendance and the occasion will be remembered with gratification by the Brethren who were present.

# Personals

*Manila No. 1.*—Bro. Clegg was passed on May 3rd and raised on May 17th.

On the eve of his intended departure for the United States, Wor. Bro. Quincy S. Lockart, while watching the disastrous fire at Cabanatuan on May 26th, sustained a broken leg and has been confined to his bed in St. Luke's Hospital since May 27th. The Lodge is much beholden to the Brethren of Cabanatuan Lodge No. 53 who relieved Mrs. Lockart of all details and everything pertaining to getting Bro. Lockart to Manila.

Bro. (Major) Frank Brezina sends greetings and dues from Shanghai; he is expected back in Manila soon.

Bro. James B. Laing is now permanently located with the Philippine Starch and Sugar Co., Janiuay, Iloilo.

Dues and greetings have been received from Bro. Joseph W. Morris, with the Dollar Line at Hongkong.

Wor. Bro. Arthur R. Heacock and family left on May 5th for Portland, Oregon. Bro. Heacock may not return to the Islands.

Bro. James D. Barnett, Lt., U. S. A., has left for duty in the United States.

M. W. Bro. Milton E. Springer sends dues and greetings from Mechanicsburg, Pa.

Bro. David L. Branch, 922 - 58th St., Oakland, Calif., reports all well.

Bro. Harold F. Denniston, P. O. Box 569, Oakland, Calif., sends greetings, dues, and his mite for the Masonic Hospital for Crippled Children.

*Cavite No. 2.*—Bro. J. D. Rorabaugh is back at the Ammunition Depot, Navy Yard, Cavite, and says he is glad of it.

Bro. J. C. McAhan is busy with work he likes on the U. S. S. *S-47*, at the Submarine Base, Pearl Harbor, T. H. He is hearing the East a' calling, however.

New addresses at San Diego, Calif., are those of F. I. Stewart, U. S. S. *Detroit*, and H. C. Carlton, U. S. S. *Bass*.

Bro. H. M. Wheeler is now located at 2837 Rosanna Street, Los Angeles, Calif.

Bro. F. C. Purrucker writes from 2830 Mataro Street, Pasadena, Calif., Bro. John C. Miller from 45 Walnut Street, Crafton, Pa., Bro. M. H. Seay from the Pay Office, U. S. Naval Training Station, Hampton Roads, Norfolk, Va., and Bro. C. P. Boquet from the Naval Station, Piti, Guam, M. I.

Bro. J. B. William's new address is V. S. *8-A*, Air Squadron, c/o P. M., Manila, P. I.

Bro. Martin I. Lapp, whom Cavite Lodge initiated a few years ago as a courtesy to Sinim Lodge of Shanghai, China, is now a warrant officer (Rdo. Elec.) on board the U. S. S. *Arkansas*.

*Corregidor No. 3.*—Bro. Thomas Leonard having greatly improved in health, he returned to the provinces recently.

Carson Taylor, Jr., son of our Brother Carson Taylor, was reported seriously ill with influenza and complications at Los Angeles, California.

*Bagumbayan No. 4.*—At the June Stated Meeting, Bro. Sisenando N. Ilagan received hearty congratulations from the Brethren as father of a fine baby boy.

Bro. Paulino Vytiaco, of Bulan, Sorsogon, attended the reception given to the M. W. Grand Master and party at Sorsogon on May 22nd.

Bro. José A. Santos, until recently Secretary of Justice of the Philippine Islands, has just taken his oath of office as Associate Justice of the Supreme Court of the Islands, by appointment by the President of the United States, confirmed by the U. S. Senate.

One of the recent issues of the ***Philippines Free Press*** contained an illustrated article on Brother Pedro de Mesa, now at Calapan, Mindoro, and his big collection of Philippine land shells.

Judging by newspaper reports, Bro. Alfred E. Fawcett is doing excellent work in the Constabulary campaign against crime and vice.

*Island No. 5.*—Letters have been received from the following brethren during the past month: Walter C. Hand, 1128 N. 29th Street, Birmingham, Alabama; Wayne E. Rutty, Baguio, Mountain Province, P. I.; Richard C. Lavender, Fort H. G. Wright, N. Y; Don N. Biddinger, 658 B. Avenue, Coronado, California; Frank J. Forbing, Route 3, Box 6, Kent, Washington; Carl R. Dutton, West Point, N. Y.; George Elston, Fort Moultrie, S. C.; Albert G. Cameron, 839 Clayton Street, San Francisco, Calif.; William Bahm, 5009 McKissock Avenue, St. Louis, Mo.

Brother Alfred W. Olsen has been ordered back to the Philippines from Fort H. G. Wright, N. Y., and is expected back on Corregidor about October.

Brother Walter C. Hand has applied for a dimit in order to affiliate with a Lodge near his home in Birmingham, Alabama. Brother Hand left the Philippines nearly ten years ago.

Brother George Elston was in Walter Reed Hospital, Washington, undergoing treatment from last July until March, but has now returned to his duties at Fort Moultrie, South Carolina.

*Southern Cross No. 6.*—Bro. Clifford H. French, of Shanghai, China, is at present in the United States; he is expected to return to Shanghai some time in November.

The youngest Fellow Craft of this Lodge is Bro. John C. Robb, who was initiated on May 9th and passed on June 13th.

Bro. Archibald J. Balls returned from leave in the United States recently and was installed as Junior Warden of the Lodge on June 13th.

The wife of Wor. Bro. John R. McFie, Jr., has recently returned to Manila and she and Wor. Bro. McFie are enjoying home life again at the Boulevard Apartments.

Wor. Bro. T. L. Hall has been elected president of the Rotary Club. He has also been appointed Marshal of Southern Cross Lodge, which post was left vacant by the departure of Bro. Lee Stevens.

Bro. McKesson and family spent their vacation in Baguio and returned to Manila after the heavy rains set in up in the hill country.

*Biak-na-Bato No. 7.*—Bro. Luis de Antonio is back in Manila after spending an agreeable vacation with his family in Spain.

Wor. Bro. Lino Gutierrez was ill in May, and so were Bro. Francisco Tancuan and Bro. Juan Mallari.

*Cosmos No. 8.*—Bro. Bersford O. Seale has joined Cosmos Lodge by affiliation.

Bro. Samuel C. Hunter sends greetings from Fithian, Illinois, Bro. Isaias Fernando from Batangas, and Bro. José A. Reyna from Lagangilang, Abra.

Bro. John C. Ruymann is back at St. Luke's Hospital again with his old ailment. He had a blood transfusion and was reported progressing nicely.

Bro. James W. Davis also sojourned at St. Luke's for a while in May, with a complication of ills.

Bro. O. O. Hanson returned in May from a business trip to the South, during which he visited the Cosmos Lodge Brethren at Sipaco, C. S.

Bro. August Jacobson came up from Sipaco, C. S., in May.

Bro. Segundo Ferriols left in May for a vacation in Europe, though he returned to Manila from Europe only last year.

Bro. John R. Kuykendall has disposed of his property in Manila and he and his family will soon sail for the United States where they intend to make their home.

*St. John's No. 9.*—Bro. Grover E. Heyler sends word from los Angeles that he is contemplating returning to Manila.

Wor. Bro. John George made a business trip to Iloilo and Negros on May 4th, returning to Manila via Cebu.

Wor. Bro. Wm. Gallin, while returning from Baguio, sustained a broken collar-bone when an avalanche of stones loosened by recent rains hit the car and one of the stones selected our Brother for a target.

Bro. Otto Wyss of Iloilo visited Manila during May.

Rt. Wor. Bro. Stanton Youngberg has returned to Manila after several weeks spent in the provinces on official business.

Wor. Bro. C. S. Salmon had the misfortune of losing his mother-in-law, Mrs. Wade, who was making her home with the Salmons, by death early in June.

Bro. Fred M. Harden, who was at the Philippine General Hospital with typhoid fever for some time, has left for the U. S.

*Malinao No. 25.*—Bro. Felix Catipon, S. W. of Malinao Lodge, is now residing at 473 Juan Luna, Manila.

*Batong-Buhay No. 27.*—Acting on behalf of Very Wor. Bro. Eduardo del Rosario Tan Kiang, Bro. Enrique Ant. Gaerlan, Secretary of the Lodge, is sending out invitations for the fraternal banquet to be given under the auspices of Batong-Buhay Lodge No. 27 at the Plaridel Temple on June 28th.

*Zapote No. 29.*—Bro. Alfonso Roque made a hurried trip from Jolo to Manila in May on account of the serious illness of his mother.

*Maktan No. 30.*—According to the June issue of *The Gavel*, Bro. Juan S. Rojas was still ill at the Philippine General Hospital in Manila.

Bro. Felix Yap Beng Chiong, traveling for one of the oil companies in Cebu, sent dues from Catarman, Samar, and Bros. Hans Alther, Manuel Yulolo, Mauricio G. Gallaga, and José Bahia likewise remitted their dues.

Wor. Bro. Eulalio E. Causing recently spent a few days' vacation in Cebu; but unfortunately the Lodge was dark at the time and thus missed the pleasure of a visit from its first Master. Wor. Bro. Causing is judge of the Court of First Instance in Tacloban.

The depression has hit Bros. Vicente S. Ysidro and Nicanor E. Santos, who have lost their positions with the Findlay Millar Timber Developing Company. Bro. Santos has gone into business for himself, while Bro. Ysidro is looking for employment.

Bro. Claudio Enriquez, who has started a transportation business in Sulu, nearly lost his life in the recent storm there. He is very grateful to the Brethren of Bud Daho Lodge for their timely assistance.

*Maguindanao No. 40.*—Bro. Miguel Cosca sends greetings from Malaybalay, Bukidnon, and Bro. Pablo V. Dulanas from Zamboanga.

Bro. Victor Arana is suffering from typhoid fever, but is recovering fast.

Bro. Godofredo R. Monsod was operated on for appendicitis on March 24th, last, in the Insular Lumber Co. hospital at Fábrica, Occ. Negros.

Bro. Maximo F. Gimenez was raised on April 23rd, last.

Mr. Vicente Acosta was initiated on May 14th, with Bro. Potenciano Aberin in the East.

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*Charleston No. 44.*—Wor. Bro. Charles E. Bennett, having been ordered home, has left for the U. S. on the U. S. S. *Chaumont.* He is the youngest Past Master of the Lodge and has had a very successful term of office.

The *Chaumont* also took away from Guam Bro. Alfred Bushell, the youngest Master Mason of the Lodge.

*Mt. Apo Lodge No. 45.*—Bro. William S. Price has recovered completely from the injuries which he suffered during the typhoon which devastated Jolo on April 29th, last.

From the United States comes the sad news of the death of Wor. Bro. Patrick Joseph Moore, a Past Master of this Lodge, who died from the consequences of an operation.

*Pintong-Bato No. 51.*—Wor. Bro. Rufino Tolentino has graduated from the Philippine Law School and is on leave preparing for the bar examination.

Bro. José Arecellana has returned to his desk, greatly improved by several months of vacation.

Wor. Bro. Higinio Sarino's son Generoso has graduated from the College of Medicine of the University of the Philippines.

Bro. Francisco Catalan returned to the Philippines on April 4th, after an absence of three months during which he was employed as emergency radio operator on a steamer which made a trip to the United States. On May 8th he was detailed for duty on the Governor-General's yacht *Apo* during its tour of the South.

Present whereabouts of well-known Brethren: Bro. Virgilio Megia, formerly of Dagupan, is now in the city of Iloilo; Bro. Carlos de Castro is on duty in Baguio; Bro. Tomas N. Roque, formerly of Naga, C. S., is now in Manila; Bros Telesforo R. Empleo (U. S. S. *Jason*) and Ten Kian Lay are in Shanghai, and Bro. Teopisto C. Batungbacal is in Surigao, on official business.

*Cabanatuan No. 53.*—Bros. Nicolas Orosa and Apolinar B. Damian report additions to their families.

Wor. Bro. J. Vicente Salazar is now with the Rural Credit Division of the Bureau of Agriculture.

The following-named Brethren suffered losses in the fire which laid a part of the town of Cabanatuan in ashes early on May 26th, last: J. B. Mendoza, Alberto Nieves, Angel Villaruz, Sy Tan, Pedro Tan, Tan Huat Chon, and Co So Chan. The widows of Bros. Pedro R. Melensio and Aniceto Tongco were also among the fire sufferers.

*Filipinas No. 54.*—Bro. Leon Pelaez writes from Santa Cruz, Marinduque, that his wife presented him with a son on May 20th, last, and that both mother and child are doing well.

*Isla de Luzon No. 57.*—Wor. Bro. José P. Paterno has left for Europe on business. He sailed on June 2nd and expects to be back in six months.

Wor. Bro. Vicente Badillo and family had a short vacation in Baguio, returning to Manila early in June.

Bro. Feliciano Baliñgit, of the 31st U. S. Infantry, is expected back from Shanghai early in July, on the U. S. A. T. *Republic.*

Bro. Antonio Buenaventura is now living at 410 Calle Arkansas.

Bro. Hilario M. Soriano's son died on June 4th and his wife is reported critically ill at the hospital.

Wor. Bro. Ramon Mendoza has been elected as first honorary member of Solidaridad Lodge No. 23.

Bro. Dalmacio Matondo, of the U. S. S. *Golden River*, was in Manila in June.

*Tupas No. 62.*—Bro. Otto Pinzke was a recent visitor to Manila.

*Laoag No. 71.*—After having been on duty as a teacher for three consecutive years in Lanao, Bro. Cleto Castillo has reported to the central office of the Bureau of Education in Manila, for assignment. He was a visitor at the Grand Lodge office on June 14th.

*Nueva Ecija No. 73.*—Bro. Vicente D. Garcia, division superintendent of schools of Bataan, was ill during the summer vacation, being confined to his bed in the Philippine General Hospital in May by typhoid fever. He is convalescing at the house of his brother, Lieutenant Alejandro D. Garcia, U. S. A.

*Kasilawan No. 77.*—Bro. José J. de Guzman's wife is recovering from a successful operation, performed at the Afable Hospital on May 18th.

Wor. Bro. José J. Vergara, physician in the office of the Public Welfare Commissioner, has been transferred to Welfareville (Mandaluyong).

Wor. Bro. Braulio M. Epino suffered from kidney trouble during the latter part of May.

*Taga-Ilog No. 79.*—Wor. Bro. Julian Gimenez' daughter has died of pneumonia.

Bro. Sotaro Kumagari's wife and daughter are convalescing at home after several weeks' illness in the hospital.

Bro. Restituto Carpio has returned from a month's vacation which he spent in Zambales.

Wor. Bro. Clemente Bernabe took part in the constitution of Camarines Norte Lodge, on May 25th, being one of the founders of that Lodge.

Bro. Abundio Lontoc's widow entertained the members of Taga-Ilog and High-Twelve Lodges on June 12th, the first anniversary of Bro. Lontoc's death.

Bro. P. C. C. has returned from over a year's vacation in China, accompanied by his family.

Bros. Engracio Abasolo, Rufino Peralta, and Arsenio R. Matias were on the sick list again in June.

*Mount Lebanon No. 80.*—Stella, the talented and beautiful daughter of Wor. Bro. Michael Goldenberg, was married to Mr. John Gabriel Brimo in the Paules Church on June 18th. The wedding was followed by a reception in the Plaridel Temple. Both church and temple were crowded and the wedding was one of the events of the season.

Bro. W. R. Huddleston has written from the U. S. S. *Trenton*, c/o Postmaster, New York City.

Bro. Charles Bruner sends greetings from Bongabon, Nueva Ecija, where he is on temporary duty with the U. S. Army Engineers.

Greetings were received from Bro. Ponyman from Honolulu, San Francisco, and Panama, while en route to New York City.

Bro. Paul Rotherman sent greetings from Shanghai, where he was at the time with Co. B of the 31st U. S. Infantry.

Bro. Salamy sailed for the U. S. on April 9th; his address will be 1228 Gravesend Ave., Brooklyn, N. Y.

*Abra No. 86.*—Bro. Calixto Sudiacal and family passed through Manila in June on their way to Dipolog, Zamboanga, where Bro. Sudiacal will resume his work as a surveyor and will look after the land which he is purchasing from the Government.

*Muog No. 89.*—Bro. Elino de los Reyes was raised to the Sublime Degree of Master Mason on May 7th.

Bro. Eligio G. Santa Ana was initiated an Entered Apprentice Mason on June 18th.

*Memorial No. 90.*—Transfers of Brethren in the teaching service made recently were those of Bro. Lucas G. Andrada, from the Talavera Elementary to the Cuyapo Elementary, as principal; Bro. Leandro Padilla, from Bongabong to the Papaya Elementary School, as principal, and Bro. Francisco San Andrés, from the San José Elementary to the Cabanatuan Elementary, as principal. Bros. Andrada and San Andrés have recently passed the teacher's examination.

Bro. Rufino Angeles is mourning the untimely death of his wife which occurred last May.

*Service No. 95.*—Service Lodge has gained a new Entered Apprentice, Bro. John Temple, who was initiated by Amity Lodge No. 106, of Shanghai, on May 30th.

*Mt. Huraw No. 98.*—Bro. Vicente Oreo asks that his *Cabletow* be sent to San Narciso, Zambales, where he is on vacation, visiting his married daughter.

*Keystone No. 100.*—Mr. Felipe N. Padilla was initiated on June 2nd, last, with Bro. Castor Viray in the East and Bro. Cecilio Munar delivering the lecture.

Wor. Bro. Federico E. Palma reports the birth of a daughter on May 22nd.

Wor. Bro. Alejandro Dinglas' youngest daughter has been ill recently.

*Elisha Ward Wilbur No. 101.*—Wor. Bro. Luis R. Yangco has been laid up with dengue for the past two weeks, but is now improving and soon expects to be out fighting the locusts that have appeared in large numbers in the Victorias district.

Wor. Bro. F. A. Stevenson visited Manila and Baguio during May and has returned much benefited by the short stay among the pines.

Bro. Francis J. Cooper, S. W., and family expects to pay a visit to Manila sometime in July.

The Secretary desires to know the present address of Bro. Harry P. Warren, E. A., whose last address was Damortis, La Union.

Bro. Chas. Schou of San Carlos has been granted a demit.

*Bud Daho No. 102.*—Elizabeth, Felicidad, and Grace, daughters of Wor. Bro. William Real, left early in May for Manila where they will continue their studies.

Wor. Bro. Luciano Abia has been assigned temporarily as station commander at Cagayan Sulu, where he will also act as deputy governor

Bro. Antonio F. Bana has been suffering from swollen hands as a result of insect bites.

Mr. Felix Casimiro was initiated at a special communication held on May 14th, last.

Bro. Julius Schuck, who had not been heard from since the storm of April 29th, has been reported safe and sound at Culion, where he is engaged in diving for sea products.

Wor. Bro. William J. Real has lost his brother-in-law, Frank Blacke, who died recently in the United States.

Bro. Emilio Escudero is in charge of the office of the provincial secretary-treasurer of Jolo, during the absence of the treasurer and assistant treasurer.

*Leonard Wood No. 105.*—Bro. Wm. L. Jones and a party of four from Clark Field have just returned from a hunting trip in the Zambales mountains; they bagged five wild hogs and two deer. Bro. Jones killed the largest hog, which had 5¼ inch tusks.

Bro. Wellersheim was raised on May 16th, with Wor. Bro. Harry R. Andreas, the Masonic District Inspector, in the East during the Second Section.

Wor. Bro. James L. Blakeney, Master of the Lodge, and Past Masters John D. Cook and Charles O. Sigler are sailing for the United States on June 24th.

Wor. Bro. John D. Cook, on May 16th, presented the Lodge with a fine collection of Masonic books, which were formally received by Wor. Bro. James L. Blakeney, as Master of the Lodge.

*Amity No. 106.*—On July 2nd, Wor. Bro. Dr. Hua-Chuen Mei, Master of the Lodge, left for a one-month vacation, during which his address will be 223 Ridge Road, Mokanshan, Chekiang, China.

Bro. Frank J. Rawlinson, S. W., has left for Europe, for a vacation.

Wor. Bro. James L. Ewing-Chow's health has been much benefited by his sojourn at Kuling.

Sección Castellana

# THE CABLETOW

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

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

## Mensaje Mensual del Muy Il. Gran Maestre

### Mi Mensaje

VI

*Dos grandes efemérides*

Para la Masonería Universal, aquella que siempre ha luchado por la libertad de los pueblos y de los individuos, aquella que ha sabido romper las cadenas de la esclavitud en todas sus formas y manifestaciones y ha colocado a los hombres bajo un mismo nivel, aquella que no conoce privilegios de clase, ni distinciones de sangre, ni prerrogativas de razas, que predica la hermandad de todos bajo una Gran Providencia, existen en este mes dos grandes efemérides escritas en la historia de sus grandes logros con caracteres de oro: nos referimos a la Declaración de la Independencia en América y a la caída de la Bastilla en Francia.

En tierras de América y de Francia tuvieron lugar estos gloriosos acontecimientos; pero aunque su escenario fué así reducido, fueron de tal trascendencia estos sucesos que sus resultados repercutieron hasta los más remotos confines del mundo. Allí en donde palpita y alienta un átomo de vida humana, hasta allí llega y se siente el influjo de estos dos grandes acontecimientos que registra la historia de la humanidad.

Un mundo de ideas caducas, que apenas podía resistir la avalancha de nuevos valores sacados a luz por una generación que a principios del siglo dieciocho se desprendía de un rancio legado de pasados siglos, se venía abajo, y se escribía en las páginas de los grandes heroismos con caracteres luminosos los derechos inalienables de los hombres y de los pueblos para nunca jamás olvidarlos.

La Declaración de la Independencia en América fué su eco. Ella principia uno de sus más hermosos párrafos diciendo: "Nosotros consideramos como indisputables y evidentes por sí mismas las verdades siguientes: Que todos los hombres han sido creados iguales; que el Creador los ha dotado de ciertos derechos que no pueden enajenarse; que entre esos derechos se hallan especialmente el de la vida, el de la libertad y el de adoptar los medios que juzgue más oportunos para el logro de su mayor felicidad; que para asegurarse el goce de esos derechos, los hombres han establecido para sí gobiernos cuya justa autoridad emana del consentimiento de los gobernados."

Concreción de muchas de nuestras seculares predicaciones, la Declaración de Independencia Americana proclama en ese párrafo derechos fundamentales por cuyo reconocimiento ha luchado siempre la masonería. Nuestros sacrosantos ideales de Libertad e Igualdad toman carne de realidad en ese documento histórico. Ese es un documento que la gran obra redentora de la masonería ha legado a la humanidad.

En 4 de Julio de 1776 se hacía conocer al mundo la Declaración de la Independencia Americana, y pocos años después, en 14 de Julio de 1789, cayó en Francia una de las fortalezas que la Tiranía y la Opresión habían levantado contra la Libertad de los hombres: la fortaleza de la Bastilla.

En el orden de las ideas, la Bastilla era la viva representación de la fuerza opresora. Fué por eso porque su caída fué un símbolo de emancipación. En ella se aprisionaba a los hombres para aprisionar con ellos sus ideas, según frase feliz de un historiador. No es necesario recordar aquí que la lucha más formidable que ha sostenido y sostiene la masonería en la lucha por la más completa emancipación de los hombres, de sus ideas, de su conciencia.

Diremos a este propósito con Rizal: "Fué en talleres masónicos donde el espíritu del hombre trabajó noche y día para derribar la siniestra Bastilla, hundir un trono, igualizar a los hombres y completar la gran obra del Nazareno."

Mas no se crea con esto que la masonería fué la que organizó la revolución francesa. Es conveniente recordar aquí lo que sobre este extremo dice Lennhoff: "La Masonería nada hizo para organizar la revolución, ni podía hacerlo dada su composición, estructura y doctrina. Dió a Francia la tesis sobre la unidad del género humano, y aleccionada por Franklin y Lafayette, formuló los derechos del hombre y del ciudadano. En su seno se fomentaron las IDEAS DE 1789, ideas que también había expresado el filósofo Kant, que no era masón ni revolucionario. Pero lo sucedido desde 1791 no tuvo nada que ver con el pensamiento genuinamente masónico, de todo punto opuesto a la horrorosa perversión de las intenciones que en un principio animaban a los hombres de los Estados Generales, donde los masones tenían muchos votos, pues aproximadamente la mitad de los diputados pertenecían al Gran Oriente, lo cual no es extraño si consideramos que las logias contaban con los pensadores, reformadores y ciudadanos más populares y respetados, Si bien en sus actas se hablaba de renovadoras reformas, no se trataba de violencias execrables que todo lo destrozaron, sino de una revolución parlamentaria y no callejera."

Cayó la Bastilla, como habrá de caer toda empresa que obstruya el curso de la libertad en cualquiera de sus manifestaciones. El lema masónico de LIBERTAD, IGUALDAD y FRATERNIDAD removió los cimientos de una fortaleza que era toda una institución consagrada por el tiempo y la tiranía de los hombres. De sus cenizas, como Ave Phoenix, emergió una humanidad más respetuosa y mejor conocedora de los derechos naturales de los hombres y de los pueblos.

Al hablar de estas dos efemérides en este mensaje no hacemos más que recordar a los masones lo mucho que la humanidad debe a la incansable labor de la masonería. La sociedad civil, tal como se presentaba ante el mundo, dividía a los hombres hasta lo infinito, según observación

feliz de un distinguido escritor. La masonería se levantó entonces formidable para derribar aquella obra de destrucción y fijó los muros en donde ahora se asientan solidamente el edificio que cobija a todos los hombres y reune a todos los pueblos en una fraternidad universal.

Y es que la masonería resurgió para ayudar a la humanidad en su ciclopea labor de reunir a todos los hombre y a todos los pueblos en una república espiritual en que todos confraternicen, rompiendo las barreras hasta entonces indestructibles que levantaran los antagonismos de raza, las distinciones y desavenencias de clases.

La masonería ha reafirmado en la conciencia de los hombres y de los pueblos aquellos naturales derechos sin los cuales es inconcebible que Dios haya creado a la humanidad.

ANTONIO GONZÁLEZ,
*Gran Maestre.*

# Parte Oficial

## [Carta Circular del Muy Il. Gran Maestre]

Manila, 1.o de Junio de 1932.

Á TODOS LOS MASONES DE LA JURISDICCIÓN DE LA GRAN LOGIA DE LAS ISLAS FILIPINAS.

SALUD:

Durante mis visitas a varias Logias de provincias y después de algunas entrevistas con algunos de sus Miembros me he convencido que es de absoluta y perentoria necesidad crear en esta Gran Logia un Comité cuyos Miembros estén siempre a disposición de aquellos de nuestros Hermanos de provincias que tuvieren que venir a Manila para evacuar o gestionar algunos asuntos, ya masónicos o ya personales.

Muchos vienen a Manila por primera vez y no pocos vienen sin tener quien les ayude o les haga más fácil o menos trabajosa la gestión que tuvieren entre manos.

Estamos todos para el mejor servicio de nuestro Hermanos y es verdaderamente una lástima, por no decir otra cosa, que por falta de alguno que les guíe, nuestros Hermanos de provincias se encuentren a veces con no pocas dificultades en la evacuación de sus asuntos en Manila.

Para ayudar a estos Hermanos y, al mismo tiempo, hacerles más placentera su estancia entre nosotros, creo de mi deber crear como por la presente creo, un COMITÉ ESPECIAL compuesto de los siguientes Hermanos:

Ven. Herm. Aurelio Diego Rosario..... Presidente
Ven. Herm. Edward M. Masterson .... Miembro
Ven. Herm. Joaquin García..... Miembro
Ven. Herm. Braulio M. Epino..... Miembro
Ven. Herm. Ramón Mendoza..... Miembro

cuyos deberes serán los de atender a todos los Hermanos que tuvieren necesidad de que se les ayude o se les guíe en Manila en la gestión de los asuntos que tuvieren que evacuar aquí, facilitándoles los datos o informes que necesiten y poniéndoles en contacto con todos aquellos de nuestros Hermanos de quienes necesitasen para el mejor éxito de sus gestiones.

Se ruega encarecidamente a todos los Hermanos de provincias que vinieran a Manila se pongan inmediatamente en comunicación personal con este Comité en las Oficinas de la Secretaría de esta Gran Logia, en la seguridad de que los Miembros del mismo se ofrecerán gustosos a ayudarles en sus gestiones.

Muy fraternalmente,
ANTONIO GONZALEZ,
*Gran Maestre.*

## Para los Secretarios

Se hace saber a los Hermanos Secretarios que la Gran Secretaría ya tiene en existencia el libro "Secretary's Cash Book" que es muy necesario en las Logias. Se vende en ₱5.50 (inclusive el franqueo).

## Reunión Anual del Hospital Masónico

Se ruega a todos los miembros del Hospital Masónico para Niños Lisiados asistan a la Reunión Anual de dicha corporación que se celebrará en el Salón del Rito Escocés, Templo Masónico, Escolta (sexto piso), el Lunes, 18 de Julio de 1932, a las cuatro y media de la tarde.

## La Obra del Muy Ilustre Hmno. Kalaw

En el presente número del *Cabletow* ofrecemos a nuestros lectores la primera parte de una breve historia de la Francmasonería en las Islas Filipinas que acaba de escribir nuestro Muy Ilustre Hmno. Teodoro M. Kalaw. Dicha historia ha de formar parte del Manual Masónico que se está preparando por una comisión de Hermanos nombrada por el Muy Il. Gran Maestre Hmno. Antonio González y de la cual el Muy Il. Hmno. Kalaw es presidente. Son tan conocidos de nuestros lectores los brillantes dotes del Hmno. Kalaw como autor y orador masónico que nos abstenemos de todo comentario, y nos limitamos tan solo a indicar que el autor de la nueva obra ruega encarecidamente a cualquier Hermano que pueda descubrir algún error u omisión en su artículo o que tenga alguna sugestión que hacer, lo comunique sin demora al autor, a fin de que el Manual salga tan libre de errores como sea posible.—*L. F.*

# Piezas de Arquitectura

## Compendio Histórico de la Masonería Filipina

Por TEODORO M. KALAW, P. G. M.

(Formará parte del libro en preparación titulado "Manual Masónico.")

### *1. Primeros Masones*

No se puede afirmar definitivamente quién fué el primer masón que pisó tierra filipina. Sobre esto no se han encontrado datos positivos. Aunque cabe suponer que entre los españoles y extranjeros que llegaron al país pudo haber habido algunos que perteneciesen a la Institución, éstos no dejaron huella de su actuación masónica por la rígida prohibición que había. Se sabe que a mediados del siglo XVIII dos Irlandeses, llamados Edward Wigat y Diego O'Kennedy, fueron llevados a la Comisaría de la Inquisición acusados de ser masones. Cuando los ingleses tomaron Manila entre los años 1762 y 1764 había en las fuerzas expedicionarias del Regimiento inglés No. 39 muchos masones pertenecientes a la Logia Gibraltar No. 128, de la Gran Logia de Inglaterra, destacando entre ellos Matthew Horne, que fué después Segundo Gran Maestre de Masones de Madras. Créese, con razón, que los masones de la expedición, encabezados por Horne, realizaron algunas actividades masónicas en territorio filipino, constituyendo entre ellos una logia en forma, o de alguna otra manera. Un masón distinguido, miembro de la Gran Logia de las Islas Filipinas, ha empezado a investigar con todo cuidado este punto, y esperamos que pronto llegará, en los estudios que está haciendo, a resultados más satisfactorios.

### *2. Prohibiciones*

En Real Cédula fechada en Cadiz en 19 de Enero de 1812, el Consejo de Regencia de España e Indias, actuando durante la ausencia y cautividad de Fernando VII, dictó la primera prohibición oficial directa de la Masonería en Filipinas. En este documento se ordenaba y mandaba que todos los jueces que ejercían jurisdicción real y ordinaria y con derogación de todo fuero privilegiado, con inclusión del militar, procediesen contra los francmasones arrestando sus personas, secuestrando sus papeles, remitiéndoles a España bajo partida de registro, o desterrándoles a diferentes

lugares, con la confiscación absoluta de todos sus bienes.

En Real Cédula de 1.o de Agosto de 1824, otra vez se prohibió la Masonería en Filipinas por la razón—decía Fernando VII—de que era una de las principales causas de la revolución en España y en América. Se ordenaba entre otras cosas que todos los empleados de cualesquiera clase y condiciones declarasen previamente bajo juramento, y antes de tomar posesión de sus destinos, que no pertenecían ni habían pertenecido nunca a ninguna logia masónica. Igual medida se establecía para todos los graduandos de las Universidades y para los que tenían que ejercer una profesión, sea forense, eclesiástica o literaria.

En Noviembre de 1829 se descubrió la introducción de un cajón de libros con el título de *Ilustración a la Masonería*. Elevados los papeles al Consejo de Indias y al Rey, se dictó la Real Orden de 22 de Septiembre del año siguiente, 1830, en que se daba un réspice al Asesor del Gobierno por no haber cumplido con todos los deberes prescritos en casos semejantes. El Rey ordenó que, en adelante, el Provisor del Arzobispado de acuerdo con el Capitán General, nombrase dos Eclesiásticos que alternativamente asistiesen a la visita de los buques entrantes y reconociesen si llevaban libros prohibidos.

### 3. *El Despertador Cristiano*

De la clase de propaganda y prohibición anti-masónicas que había, daban prueba no sólo los decretos del gobierno y las encíclicas de los Papas, sino otras publicaciones más, de las cuales el folleto titulado "Despertador Cristiano-Político" del presbítero Simon Lopez, reimpreso en 1821, era una muestra. Reproducimos el siguiente diálogo tomado del opúsculo:

"P. ¿Quién es la causa del transtorno universal de cosas que vemos?

R. Una Sociedad, o Cofradía de hombres perversos, escogidos de lo peor de todas las clases, naciones y sectas.

P. ¿Cómo se llama esta Sociedad, hermandad o cofradía?

R. En Bretaña y América *Scoceses* o *Quákaros*; en Italia, *Liberi-muratori*; en Babiera, *Iluminados*; en Francia, *Jacobinos* o Patriotas; en todo partes, *francmasones*, *filósofos* o *sofistas* . . .

P. ¿Qué deben hacer y hacen para dar al mundo la felicidad de vivir como los animales sin religión y sin sujección racional?

R. Arruinar primero la Religión revelada y el Gobierno monárquico, que son los obstáculos de la libertad o igualdad animal.

P. ¿Dónde trazan los planes de regeneración y felicidad?

R. En sus Logias y Clubs o conventículos nocturnos; allí se preparan venenos, se fingen escrituras y testamentos y se hacen otras mil picardías y desvergüenzas.

P. ¿Qué remedio contra esa canalla?

R. Excomunión política, civil y eclesiástica. Inquisición. Inquisición.

### 4. *Censura Previa*

Además de las prohibiciones arriba referidas, rigieron en el país reglamentos de imprenta y más tarde una Comisión Permanente de Censura Previa creada por decreto de Octubre de 1856. El objeto de la censura era "conciliar los intereses del gobierno con los altos respetos que se merecen los dogmas de nuestra Santa Religión, la pureza de su moral, la fidelidad a Su Majestad, la obediencia a sus representantes, la tranquilidad de estas islas y la ilustración bien entendida de sus pacíficos habitantes; prevenir las funestas consecuencias que podría acarrear la circulación de ciertas obras, cuyas doctrinas no sirven más que para extraviar el entendimiento y pervertir el corazón y poner coto a los que . . . ponen en circulación estos escritos, germen de la desmoralización en las costumbres y de la perversión en las ideas" . . . La Comisión de Censura funcionó rígidamente, habiendo prohibido la circulación de libros de autores como Thiers, Lamartine, Alejandro Dumas, Oliverio Goldsmith, Victor Balaguer, Emilio Castelar, Luis Buchner, Quevedo, Guizot. . . Se prohibieron o se mutilaron el *Quijote* de Cervantes, las *Doloras* de Campoamor y el tratado de *Medicina Legal* del conocido Dr. Mata, y se suspendió la circulación hasta del *Diccionario de la Lengua Castellana* de Dominguez.

Con estos datos, ya se puede colegir que los libros de Masonería no podían ser permisibles.

### 5. *Primeras Logias*

La primera Logia estable fué fundada el año 1856 por el bravo José Malcampo y Monje, oficial de la marina de guerra española, a cuya empresa se unió más tarde, en 1859, Castor Mendez Nuñez, también oficial de navío de España. La Logia se estableció en Kabite con el título de *Primera Luz Filipina*, bajo los auspicios del Gran Oriente Lusitano. Los hermanos arriba mencionados también fundaron otra Logia en Zamboanga. En ambas Logias figuraron marinos en primer término, y luego oficiales y empleados de administración. Malcampo y Mendez Nuñez comprendieron la necesidad de estos centros como medios de unión y cooperación entre españoles que tenían que vivir y luchar lejos de la Madre Patria, ya que los extranjeros dominadores de las colonias vecinas contaban igualmente con sus Logias en Singapore, Hongkong, Java, Macao y otros puertos para los mismos fines.

Los alemanes residentes, viendo el ejemplo de Malcampo y Mendez Nuñez, y gracias a la iniciativa y actividad del consul de Alemania, fundaron a su vez la logia titulada *Unión Germánica*, dependiente de la Gran Logia de Hongkong, que trabajó en el Rito Escocés. A esta Logia pertenecieron alemanes y algunos españoles y filipinos, entre éstos el Sr. Jacobo Zobel y Zangronis, probablemente el primer masón filipino iniciado en el país, que fué Secretario de la Logia. Los ingleses a su vez fundaron la Logia *Nagtahan* en los valles de este nombre, también con una disposición cordial de admitir a filipinos distinguidos.

Esta tendencia de las Logias de *extranjeros* de atraer filipinos no pasó inadvertida a los masones españoles, quienes, con el objeto a la vez de obtener el apoyo de los naturales para socorrer a los desterrados de España con motivo de la guerra carlista, constituyeron enseguida la Logia *Pandacan*—que algunos sostienen que trabajó bajo la jurisdicción del Gran Oriente Lusitano y otros bajo el de España—en donde se admitió francamente a naturales del país. Como que su primer iniciado fué Enrique Paraiso, natural de Tayabas, oficial temporero de la Aduana. La Logia contribuyó mucho al socorro de aquellos desterrados, por gestiones de Paraiso. Los residentes de San Juan del Monte,—suizos, belgas, ingleses, americanos, franceses, holandeses y filipinos,—también fundaron la Logia *San Juan del Monte*, habiendo ocupado la Silla Oriental en esta Logia un conocido filipino, abogado y economista, D. Francisco Godinez.

### 6. *Gran Oriente de España*

En la misma época el Gran Oriente de España comisionó primero a D. Faustino Echevarría y D. Manuel Jimeno, y después a D. Rufino Pascual Torrejón, médico, para constituir debidamente Logias en el Archipiélago. Los dos primeros sólo sirvieron de vanguardia para preparar el terreno, porque el verdadero trabajo de organización lo realizó el activo Dr. Torrejón, a quien se unieron fervorosamente el Dr. Mariano Martí—también médico peninsular, que ya había formado Logias anteriormente—el conocido Jacobo Zobel, los Coroneles Pazos y Vega del Ejército Español, el Sr. Centeno que actuó de delegado más tarde, y otros más. Torrejón tenía plenos poderes del Gran Oriente y hasta tenía preparado y aprobado un Reglamento General en que figuraban los siguientes cuerpos a formar:

1. Un Delegado del Serenísimo Gran Oriente de España.
2. Un adjunto.
3. Una Madre Logia provincial y Logias simbólicas.
4. Un Capítulo Departamental del Real Arco y Cámaras triangulares particulares.
5. Un Soberano Capítulo de Príncipes Rosa Cruces.
6. Una Cámara de Caballeros Kadosch.

Según los datos publicados en Madrid el año 1896 por D. Nicolas Díaz Perez, de quien tomamos estas notas, en primero de Marzo de 1875 había formado una Gran Logia Departamental, o Madre Logia, actuando de Presidente el mismo Torrejón. Hacia 1879 se había conseguido formar

un núcleo de fuerzas, compuesto de cuatro Logias en Manila, una en Iloilo, otra en Cebú, dos en Cavite y una en Zamboanga. Se llegó a constituir, además, una Cámara de Caballeros Kadosch, un Capítulo Rosa Cruz y un Gran Triángulo del Real Arco en cada una de las poblaciones indicadas. Se trabajó para que se constituyesen Logias en otras regiones, sin resultado.

### 7. *Otros Orientes*

De las once Grandes Logias, Orientes y Consejos que para el gobierno de la Masonería existían entonces en España, según Díaz Perez, sólo dos Grandes Orientes lograron implantar jurisdicción en Filipinas: el Gran Oriente de España ya mencionado y el Gran Oriente Español. Al primero pertenecieron las Logias *Regularidad*, núm. 179, *Luz de Oriente*, núm. 204, (que se considera como la Logia Madre), y *España*, núm. 208, todas en Manila; la *Magallanes*, núm. 218, la *Luz de Balabac*, núm. 282, y la *Peninsular*, núm. 311, todas de Cavite; y la *Minerva*, núm. 309 de Bautu, (?) con los Capítulos *Esperanza*, núm. 64, en Manila, y *Fe*, núm. 50 en Cavite. Al segundo pertenecieron las Logias *Integridad Nacional*, núm. 25, *Union*, núm. 39 y *Patria*, núm. 41, todas de Manila, y la Cámara del 30, núm. 7, la de *Caballeros Rosa Cruz*, núm. 18, la del *Real Arco*, núm. 20, y la de *Elegidos de los Nueve*, núm. 21, todas en Manila.

Del Oriente del Rito Memphis y Mizrain, también existían dos Logias, y quizás otras dos de Orientes extranjeros; pero las que existían en varios departamentos del Archipiélago, que sumaban hasta 18, y 5 más de Manila, tuvieron que suspender sus trabajos, sin que las gestiones de D. Arturo Garín, y las de Centeno, Castejón, Jimeno, Mihura, Utor y Fernandez, Aymerich y Vela Hidalgo, lograsen reorganizar más que la *Española*, de Cebú, la *Libertad*, de Iloilo, y la *Fraternidad*, de Zamboanga.

### 8. *Censo de Masones*

Un censo de masones de aquella época preparado por Díaz Perez daba el siguiente resultado:

| | |
|---|---|
| Masones españoles | 1214 |
| Masones europeos no españoles | 32 |
| Indios, mestizos, chinos y africanos | 890 |
| Señoras españolas | 17 |
| Señoras extranjeras | 9 |
| Señoras indias, mestizas, chinas y africanas | 61 |
| Adoptados | 10 |
| | 2233 |

### 9. *Persecuciones*

A medida que progresaba de esta manera la Masonería, la intriga en las alturas gubernamentales fué minando su labor hasta casi destruirla. La sublevación en Kabite el año 1872, bajo el gobierno del Capitán General Izquierdo, fué el comienzo de la era de sospechas, intrigas y hasta persecuciones. Las denuncias de enemigos complicaron al elemento masón indígena. El Capitán General Izquierdo, masón según decían, tuvo que actuar. Y Enrique Paraiso, de la Logia de Pandacan, Máximo Inocencio y Crisanto Reyes, de una Logia de Kabite, y otros más, fueron desterrados, ya a Ceuta, ya a Cartagena, ya a Guam. Enrique Paraiso, desde el destierro, se relacionó presto con los masones de Francia, los cuales protegieron a los filipinos perseguidos. Algunas cartas de Paraiso enviadas a Manila desde Oran y Marsella, a donde logró fugarse, fueron interceptadas por el gobierno dando lugar a nuevos arrestos y procesamientos. Los desterrados en Guam fueron ayudados por masones ingleses y alemanes de las vecinas colonias, hasta lograr su fuga,—ayuda ésta que los españoles en Filipinas tomaron a mal. El Capitán General Izquierdo también sorprendió en trabajos a la Logia de Cebú, fundada por Martí, entregando a los tribunales a los masones capturados.

El mismo Malcampo, fundador de la primera Logia estable, a su vuelta a Filipinas ya Gobernador General, hubo de prestar oidos a las acusaciones. El General Segundo Cabo Blanco Valderrama se mostró más inflexible. Se mandó vigilar cuidadosamente el desarrollo de la Masonería y hasta se llegó a instruir a Torrejón, el delegado del Gran Oriente de España, que procurase eliminar de las Logias a los hijos del país por miedo a que hiciesen filibusterismo. Se ordenó también la disolución de las Logias existentes para que estuviesen todas bajo la jurisdicción del Gran Oriente de España. Esta medida disgustó sobremanera a los extranjeros que no reconocían este Gran Oriente, reproduciéndose la antigua tirantez entre masones *españoles* y masones *extranjeros*.

### 10. *El Caso Zobel-Moscoso*

El caso más notorio, resultado de esta tirantez fué el de D. Jacobo Zobel. Las Logias habían ido progresando, como se ha dicho, llegando a contar entre sus adeptos a varios hombres de elevada posición, entre ellos el jefe de policía de Manila, Moscoso. Moscoso refirió un día al General Malcampo que se volvía a hacer filibusterismo en Manila, y que uno de los filibusteros laborantes era Jacobo Zobel. Convinieron en que se vigilase a este masón. Un tal Cámara, hombre de confianza de Malcampo, se encargó de esta vigilancia. Cámara se apoderó de unos papeles que, según él, pertenecían a Zobel y que podían comprometer a éste, y los entregó a Moscoso. Moscoso, en vez de entregarlos al General Malcampo, como estaba convenido, los entregó al General Blanco Valderrama, Segundo Cabo. El General Malcampo sólo se enteró de los papeles descubiertos después de un mes y medio, y, lleno de indignación, mandó llamar al Segundo Cabo y le ordenó su vuelta inmediata a la Metrópoli bajo partida de registro. Al mismo tiempo, ordenó en la noche del 22 de Septiembre el arresto de Moscoso y de Zobel y la incautación de los pocos documentos masónicos que se encontraron en poder de éstos.

Los antecedentes personales de Jacobo Zobel que obraban en el gobierno infundían sospecha. Su correspondencia y amistad con los perseguidos con motivo de los sucesos del 72, su importancia en la Logia extranjera, su orígen alemán, la incautación reciente en Aduanas de algunas obras masónicas de Cassard destinadas a él, todo conspiraba contra su lealtad. Se dijo, además, que enviaba socorros pecuniarios a los desterrados del 72 y que simpatizó con la insurrección de Cavite, que diz estaba ayudada secretamente "por una sociedad de agentes alemanes que se suponía establecida en Hongkong." En breves palabras, se dijo que Zobel era un masón, agente del gobierno alemán y que, cuando Malcampo disolvió las Logias masónicas, atribuyó esta medida a maniobras de los frailes y escribió a Alemania para que Bismark exigiese del gobierno español la expulsión de éstos.

La causa de Zóbel fué, naturalmente, sobreseida, lo mismo que la de Moscoso.

### 11. *La Encíclica de Leon XIII*

En 1884 las autoridades eclesiásticas de Manila publicaron la Encíclica "Humanum Genus" del Papa León XIII, promulgada el 20 de Abril de aquel mismo año, el documento "más solemne fulminado contra la Masonería," y eso que ya había varios. El Papa recordaba todas las sentencias pronunciadas por sus predecesores contra el "enemigo común" sin excluir la famosa Bula de Clemente XII que castigaba a los masones "bajo pena de muerte y confiscación de bienes, y de morir sin absolución y sin esperanza de salvarse". Leon XIII lanzaba otra vez la temida excomunión. Al final, decía:

"Pidamos a la Virgen María, Madre de Dios, que sea auxiliar y nuestro intérprete. Victoriosa de Satán desde el primer instante de su concepción, despliegue su poder contra las sectas reprobadas que evidentemente hacen revivir entre nosotros el espíritu de revolución, la incorregible perfidia y la astucia del demonio.—Llamemos en nuestro auxilio al príncipe de las celestiales milicias, San Miguel, que precipitó

en los infiernos a los ángeles rebeldes; a San José, esposo de la Santísima Virgen, celestial y tutelar patrono de la Iglesia católica, y a San Pedro y San Pablo, Apóstoles magnos, propagadores infatigables e invencibles adalides de la fé católica. Gracias a su protección y a la perseverancia de todos los fieles en las oraciones, tenemos la confianza de que Dios se dignará enviar su auxilio oportuno y misericordioso al género humano para librarle de tan gran peligro."

La Encíclica de León XIII fué contestada punto por punto por el Gran Comendador Alberto Pike, Jefe del Consejo Supremo del Grado 33, de la jurisdicción Sur de los Estados Unidos.

### *12. Logias de Extranjeros*

Así termina la primera etapa de la Masonería en Filipinas. Los filipinos apenas tuvieron participación en las Logias que, puede decirse, fueron todas, con excepción tal vez de una, Logias de españoles y extranjeros. Hubo poco después una franca invitación a todos los *indios y mestizos* que supiesen leer y escribir, tuviesen una posición decorosa y asegurasen *amar a España* y tener una religión determinada, pero los filipinos prefirieron retraerse.

Esta primera etapa del movimiento masónico no puede considerarse el inicio de la Masonería Nacional. Eminentes personalidades como los Rizal, los Basa, los Pardo de Tavera, los Regidor, los Govantes, los Llorente, los Lopez Jaena, los Del Pilar y otros más, no se iniciaron en el país, y muchos de ellos ni siquiera se dieron cuenta de que hubiese habido muchos masones indígenas afiliados a las Logias locales. Así, Del Pilar afirmaba en *La Solidaridad* que el filipino había encontrado cerradas las puertas de la Institución, Mabini decía que aquello sólo fué una agitación entre peninsulares con su "flujo y reflujo, hasta su aniquilación completa". Y el Gran Maestre Morayta sostenía que solamente en 1889, (la organización del Gran Oriente Español), la Masonería "abrió las puertas a los indígenas, pues las tenía cerradas por precepto de las aristocráticas constituciones anteriores".

Hay que hacer notar, sin embargo, un punto digno de mención. Aquellos masones peninsulares y extranjeros trajeron aquí la semilla entre mil obstáculos y prohibiciones, semilla que más tarde prendió en el alma del pueblo.

(*Continuará*)

## Compostura

*Por J. Vicente Salazar, Ex-Ven., Logia Cabanatuan No. 53*

En todas las tenidas y reuniones de los que componen una Logia Masónica, la palabra que encabeza estas líneas es una de las que suelen ser pronunciadas por el que empuña el malleto.

Una de las acepciones más propias y aplicables a esta palabra está la de "presencia de espíritu", cuyo exponente es la "prudencia"; de aquí es que la compostura no debe observarse solamente en las tenidas, sino también en todos los actos del hombre, y mucho más en los de un masón, sea dentro o fuera de una Logia.

Si notable es en un profano la ausencia de compostura, no se dirá menos en uno que está obligado como el masón a dar buen ejemplo a los demás.

Algunos, si no muchos, invocan con cierta redundancia la Libertad. Pero la Libertad que deseamos no sólo para nosotros sino para todo el género humano, se aquilata con más prominencia si se encuentra enmarcada dentro de la prudencia, que es la demostración más evidente en uno que no le abandona la presencia de espíritu. Parecería una paradoja si dijeramos que la Libertad tiene más límites que cualesquiera de los goces del ser humano; pero paradójico y todo, la verdad es que, libertad sin prudencia raya en libertinaje.

No se quiere decir que uno sea místico, porque esto puede redundar en hipocrecía, que es precisamente uno de los modales que la Institución Masónica rechaza y condena, porque riñe abiertamente con la sinceridad, que debe ser el más apreciable adorno del hombre que desea vivir en sociedad con otros.

La Masonería no es ninguna sociedad, agrupación o hermandad de hombres distintos de los demás, concepto que nos conduciría a quebrantar la igualdad, que constituye uno de sus más bellos atributos. ¿Qué la Masonería es una hermandad de hombres más o menos defectuosos? Sea; pero deseosos de corregir sus propios defectos, y luego, los ajenos, si les es dable, por medio de buenos ejemplos.

Lejos está de nosotros el pretender que solamente puede uno corregirse y enmendarse bajo la sombra de la Masonería porque incurriremos en la falsa creencia de que "fuera de élla no hay salvación", lo cual sería exclusivismo puro, si no egoismo. Se cobija uno bajo la sombra de la Masonería con el único fin de que haya quien con amor fraternal le recuerde, mediante sus enseñanzas, los peligros a que siempre está expuesto. Es una verdad inconcusa que la "eterna vigilancia es el precio de la libertad", pero que desafortunadamente suele ser olvidada por aquellos cuya presencia de espíritu les haya abandonado.

Compostura no consiste, pues, en que en todas las ocasiones sea uno formalote, bien vestido, siempre quieto, etc., conceptos más generalizados entre muchos. Esto no es más que el reverso de la compostura, y su anverso es la prudencia. En cortas palabras, la Compostura es el freno de todos los excesos que siempre siguen a los hombres, a la manera de sus propias sombras, en todos los instantes de la vida.

La Masonería no intenta constreñir a los hombres en un solo molde; pueden seguir siendo bromistas, jocosos, formales, charlatanes, finos, sencillos, etc., puesto que merced a esta diversidad y desequilibrio de carácteres, la humanidad se hace más interesante; de lo contrario, esto es, si todos tuvieran el mismo carácter, monótona sería la vida y la Masonería no tendría razón de existir, porque entonces habrá desaparecido el objeto de sus afanes: el progreso del sér humano.

Lo que la Masonería desea ver, al menos en sus miembros, es que estos carácteres tengan sus propios límites que la prudencia exige. ¿Qué uno es jocoso, bromista or charlatan? muy bien; un momento de expansión es al hombre tan necesario como la vida misma, pero que sea con mesura y en ocasiones propias, de tal suerte que no se vea amenazada su seriedad personal y zaherida la de sus semejantes.

La elocuencia del ejemplo es más convincente que la de las palabras.

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